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Archbishop Carey's first visit to U.S.

IN THIS CORNER

Here and There...

Many members of the Church of England who support the ordination of women to the priesthood and episcopate believe it is a foregone conclusion that the matter will be approved when the church's General Synod meets in November. A sizable number of opponents figure there has been a shift of opinion and that the issue will not receive the required two-thirds majority.

Actually, the measure may be too close to call. While 38 of the Church of England's 44 dioceses approved of the idea in voting during 1991, it will take a two-thirds majority in each of the synod's three houses — bishops, clergy and laity — if it is to be approved. Figures supplied by David McLean, chairman of the synod's house of laity, and reported by Ecumenical Press Service, show that in diocesan synods, 66.6 percent of the clergy and 68 percent of the laity voted in favor, and in the deanery synods, 65 percent of the clergy and 66.7 percent of the laity approved.

* * *

While on that subject, doesn't the fact that there are episcopal elections ahead in Minnesota, Vermont and Washington (suffragan) mean the chances are good that the American church will have another woman bishop soon?

* * *

Some weeks back [TLC, Feb. 23] managing editor John Schuessler, writing in this space, told the story of a man who has lost part of his leg in Somalia's civil war and had been brought to the United States for medical care. Since then, a serious infection in the leg has been treated successfully. He is out of the hospital and is working aggressively on rehabilitation. He hopes to return to his country and assist in the work toward peace.

* * *

More recent license-plate spottings: SAINT, JN 11 25, HE ROSE, 2COR8 1, I AM, PS121 8, ROMANS, NEWLIF, 1TIM25, 1COR13 and (how's your French?) EVEQUE. George B. Davis of Covington, La., reports seeing GOD4US, and the Rev. Millard Breyfogle of Marianna, Fla., offers PARSON B.

* * *

In the rector's address to the parish at the annual meeting of St. John's, Fort Washington, Md., the Rev. Lauren Gough said: "This spring I plan to offer at least one Day of Prayer for Pooped Christians." If that 300-year-old parish is like most of the churches I know, one day may not be enough.

* * *

Memo to J. Smiley of Denver: The general program budget of the national church is far too detailed and lengthy to be printed in these pages.

* * *

Spotted on a T-shirt at Vanderbilt University, Nashville: "The Episcopal Church Welcomes Y'all."

DAVID KALVELAGE, editor

CONTENTS

May 17, 1992

Easter 5

FEATURES

9 Common Ground

by Helene Garrett Thomas
How Muslims were welcomed at
St. Alban's, Annandale, Va.

DEPARTMENTS

3 Letters

6 News

- As Bernadette Turner approaches her 89th birthday, the "most senior" woman ordained to the priesthood keeps finding new ways to serve the Lord.

11 Editorials

11 Viewpoint

- A native of Ireland asserts that Irish Anglicans are not walking the tightrope, they are building bridges for peace.

12 Books

13 People and Places

14 Benediction

ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury, greets members of the congregation in the garden at St. James' Church, Hendersonville, N.C., where he preached April 26 [p. 6].

LETTERS

Set Aside

Thank you for the editorial "Why Not Better Sermons?" [TLC, April 12].

I will always be grateful to the Rt. Rev. David B. Birney, former Bishop of Idaho (now Assistant Bishop of Massachusetts), for his example of setting aside every Thursday as a day for study, reflection and prayer. By so doing, he gave "permission" to his parish clergy to do the same without feeling pangs of guilt over such apparent self-indulgence.

With the full support and understanding of my parish, I still spend every Thursday "saturating" myself in Bible study, reading, introspection and prayer. As a result, while my preaching may not be great, it is certainly a lot better and more focused than in the days when I grabbed half-an-hour here and an hour there for sermon preparation, usually ending up hitting the panic button on Saturday night.

(The Rev.) CHARLES S. BURGER
St. Thomas Church

Sun Valley, Idaho

• • •

The editorial "Why Not Better Sermons?" seems to be on to something. If we are to preach the word effectively, it is surely helpful to "learn the book," and to have a "saturation knowledge of holy scripture." Nothing less than "assurance as to its truth and value" will do, but often seems to be lacking in the preacher.

The worthy advice of this editorial falters, however, in the last paragraph, where it asks, "Are we willing to allow our rectors a full morning free from disturbance three or four days a week, so they can concentrate on prayer, Bible study and sermon preparation?" How many rectors are not allowed time to prepare sermons? Or is it that they don't allow themselves time? Where are our rectors' priorities? Do these rectors not already have a disci-

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.

pline of prayer and Bible study?

Perhaps the most frequent problem with our preaching is we either have nothing to share, or are unwilling to dig deep into our souls to share anything of significance.

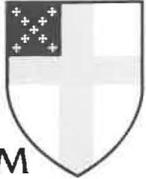
(The Rev.) FREDERICK HART
Huntington, N.Y.

More Offensive

For correspondent George Connor [TLC, March 29], the intemperate views of a "hysterical" caller to a talk show, who defended President George Bush's Gulf War decision, appears far more offensive than the ugly, judgmental pontifications in a published commentary by a "distinguished American theologian."

How superior for Robert McAfee Brown to describe his perception of Mr. Bush's record as "mediocre," "cynical" and "moralistic." And as for overkill in this hyper-rhetoric, in suggesting that the president periodically "starts another war," would Dr. Brown or Mr. Connor illuminate us by listing

(Continued on next page)

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LETTERS

(Continued from previous page)

the entire series for us?

Certainly we may disagree and register those disagreements. Ridicule, character assassination and extremism is no more helpful from "distinguished theologians" than young female "hysterics."

(The Rev. Canon)

EDMUND W. OLIFIERS, JR.

St. Boniface Church

Lindenhurst, N.Y.

Hopes Dimmed

I am glad that R. William Franklin thinks Rome's *Response* to the *Final Report* of the Anglican-Roman Catholic International Commission was "eirenic" [TLC, Feb. 2, 9, 16].

It must be confessed, however, that the bright hopes for reunion of 20 or 30 years ago have dimmed considerably since then. This is, unfortunately, largely because of certain ill-advised actions on the part of our own church, notably the ordination of women and the general weakening of moral standards that was evident at the 1991 General Convention. It is also regrettable that the Archbishop of Canterbury apparently fails to grasp the urgency of Christian reunion. I am therefore most grateful to Mr. Franklin for his tribute to Dr. Pusey. Although his asceticism may be somewhat extreme to the present generation of clergy, may we not have something to learn from his wholehearted devotion to our Lord?

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

• • •

What is happening to our beloved Protestant Episcopal Church? First, the 1979 Prayer Book, then the downgrading of Morning Prayer as a form of Sunday worship, now the push toward Anglo-Catholicism for all, whether we want it or not.

I have just finished reading the series by R. William Franklin. These articles indicate that we are being pushed toward Roman Catholic positions whether we like it or not.

My plea is that those of us who desire to be part of the Protestant persuasion of the Episcopal Church be allowed to do this without being pressured into another position.

BILL DRESSER

Tehachapi, Calif.

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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for church-people tomorrow.

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Concerns of Laity

A friend gave me a copy of the magazine which contained David Kalvelage's comments about the work of Episcopalians United [TLC, March 15].

When I first heard about the turmoil of the Episcopal Church at the national level, I thought this doesn't affect me. My loyalty is to my parish. However, in recent months I have come to realize that what happens at the national level and the diocesan level does affect me. I have moved from disbelief to despair to hope because of the work of Episcopalians United.

I now know that I am not alone. There is an organization working within the church to give voice to the concerns of the laity.

JOANNE T. CORRADI

Lyndhurst, Ohio

Following Examples

The council of the Diocese of Texas urges clergy to keep sexual relations within the context of marriage only and asks all members to follow their example [TLC, March 15]. What has happened to "shall not?" Has the Diocese of Texas amended the decalogue? Are the laity free to follow the examples of the clergy who do not keep the seventh commandment?

JAMES V. LELAURIN

Meridian, Miss.

Too Many Religions

As a priest now retired from the fray, I can observe the (un)civil wars besetting our church with a sense of detachment not often available to those caught up in the battle.

From that vantage point, it appears to me that our troubles stem in no small part from the fact that in the interest of becoming "a church for all people" — and of shedding the image of that fusty, old chapel for the well-heeled WASP — we have welcomed everyone to our ranks regardless of what their theological or ethical views might happen to be. We're religious, all right, but there seems to be too many religions among us.

When you invite the Hatfields and the McCoys to the same party, sooner or later you are almost bound to have a shoot-out. Until both sides decide to check their shotguns at the door and

start behaving like brothers and sisters in arms (instead of under them), the internecine strife seems, sadly, almost certain to continue. Even Peter and Paul once had a scrap, but taking to heart their leader's injunction to love one another, they managed to patch up their differences.

(The Rev.) HAROLD BRUMBAUM
Nicasio, Calif.

The Newark Report

David Kalvelage's commendation of the Newark report [TLC, March 1] makes the editorial on authority completely vacuous.

You cannot reproach the parish in California for a homosexual "wedding" and also promote all the points quoted in your column. How hypocritical can you get? The editor's writing is more "amazing reading" than the Newark report!

(The Rev.) PETER B. TOMKINS
Ashaway, R.I.

{ The column neither commended nor promoted the Newark report. Ed.

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Archbishop Carey Makes First Visit to U.S.

The first visit to America of the Most Rev. George Carey as Archbishop of Canterbury included a preaching engagement at St. James' Church, Hendersonville, N.C. on April 26.

Archbishop Carey, who was at nearby Kanuga Conference Center to meet with some other Anglican primates and some members of the Anglican Consultative Council April 24-May 2, spoke while the Rev. Alex Viola, St. James' rector, was in England on sabbatical leave.



Archbishop Carey

The archbishop based his sermon on the gospel for the day, the story of Thomas not believing the other disciples (John 20:19-31).

"I have to admit I have long had an admiration for this man," Archbishop Carey said of Thomas. "I think we Episcopalians take to him because he asked questions. The Anglican grasp of Christian truth combines the confidence of Easter Day with the questioning of Low Sunday. It belongs to the Anglican way to put a high premium on the mind. Unless the mind is satisfied, the heart's emotions will not sustain us for long."

Archbishop Carey suggested that the story of Thomas gives people intellectual freedom and spiritual freedom.

"The story of Thomas gives us permission to struggle with issues of doubt and faith," he said. "The story of Thomas encourages us to ask our questions, to feel that within the family of Jesus Christ the tough questions of life can still be put and that we can still remain in the family in spite of our doubts and weakness."

He also spoke of the wounds of Christ being that which changed Thomas.

"What convinces the world again and again is the evidence of Christ's suffering," he said. "When the church's body is broken in self-giving love, Christ will be recognized."

The archbishop also recounted experiences from his visits during his first year in office, to Papua New Guinea, Jerusalem and the Falkland Islands.

At Kanuga, Archbishop Carey and others, including the Most Rev. Edmond Browning, Presiding Bishop, continued the planning for a major gathering in 1993 in Capetown, South Africa, which will include the Anglican primates and the Anglican Consultative Council meeting together.

Archbishop Carey's first official visit to the Episcopal Church will be in September, when he joins the House of Bishops' meeting in Baltimore.

BRIEFLY

An Apostolic Exhortation published by the Vatican reveals that Pope John Paul II continues to believe that **celibacy is necessary** for Roman Catholic priests. The document states celibacy for priests is "a sign and stimulus of love and a singular source of spiritual fertility in the world." It also calls celibacy "a value profoundly connected to ordination."

An attempt by a group of parents and alumni to gain control of Cathedral Schools in the **Diocese of Long Island** has been blocked by a state supreme court justice. The diocesan plan to reopen a parochial school in Garden City was approved by Justice Johns S. Lockman, who said the diocese must follow a timetable which he affirmed would allow the new school to reopen in September, 1993. The judge also noted that a new board of governors for the diocesan school must be formed. St. Mary's School for Girls and St. Paul's School for Boys were closed in 1991 [TLC, Dec. 15] because of debt brought about by declining enrollment.

Robert N. Rust, III, a businessman and attorney from Allentown, Pa., has been elected chairman of the board of

trustees of the Society for the Promotion of Christian Knowledge (SPCK). He succeeds Robert M. Ayres, Jr., of Austin, Texas, and vice chancellor emeritus of the University of the South, Sewanee, Tenn., where SPCK has its headquarters. The mission agency was formed in Britain in 1698 while the American society was established in 1983.

St. Luke's Church Press, established in 1991 at St. Luke's Church, Richmond, Va., has changed its name to **Anglican Heritage Press**. A name change was requested by a publisher in Tennessee which uses a similar name, explained Frederick Erb, III, executive director. St. Luke's Church recently decided to affiliate with the Episcopal Synod's Missionary Diocese of the Americas [TLC, May 3]. Among other publications, the press supplies Sunday bulletin inserts to Episcopal churches, based on the non-inclusive language, Revised Standard Version of the Bible.

A survey on sexual issues conducted by the Diocese of Spokane's task force on human sexuality revealed that **child sexual abuse** is the greatest concern of

Episcopalians who participated in the study. A questionnaire distributed at diocesan convention and printed in two issues of the diocesan newspaper also indicated ordination of homosexuals, AIDS and teen pregnancy as the next greatest concerns of the respondents, who selected from a list of 16 sexual issues.

The Rev. Maria Jepsen is the **first woman to become a Lutheran bishop**. Mrs. Jepsen, a 47-year-old mother of two, was elected in Hamburg, Germany, on the first ballot and will become bishop of one of the three districts of the Evangelical North Elbian Lutheran Church. The 2.8-million member church was formed in 1977 as the result of a merger of four independent churches.

The Most Rev. Donald Robinson, Archbishop of Sydney, and five other Australian diocesan bishops, have written to their brother bishops expressing "**dismay and regret**" at the recent ordination of 10 women as priests in the Diocese of Perth [TLC, March 29]. The bishops who signed the letter said they are in "diminished ecclesial communion with the Archbishop of Perth and his diocese."

Dividing North and South

Diocese of Michigan Weighs Pros and Cons

The Rt. Rev. William Gordon, retired Assistant Bishop of Michigan, has always felt the Diocese of Michigan was too big.

"Fifteen years ago I started in this diocese as assistant bishop," he said recently. "From the very beginning I made it clear that I saw a bishop as a symbol of unity. And if a bishop can't get around to each parish in a diocese but every few years, it breaks down this unity."

At the diocese's mid-March convention, delegates expressed agreement with Bishop Gordon by approving a resolution that would divide the rural northern part of the diocese from the more urban south. More steps are needed, however, for the change to take place. The proposal will be voted on again at next year's diocesan convention, and then will be brought before General Convention in 1994.

The state has two other dioceses which are not involved in the proposal, Northern Michigan, which covers the upper peninsula, and Western Michigan, which had considered being involved in a realignment, but decided to maintain the status quo.

The Rt. Rev. Edward Lee, Bishop of Western Michigan, said he felt the proposal is "a good decision. [The new diocese] will be much easier to handle." He added, "I look forward to a positive relationship with the new diocese."

Bishop Gordon said the offices of the Diocese of Michigan in Detroit can seem remote to most northern parishes. He believes the creation of two dioceses would increase stewardship and unity, and some things would be used jointly by both dioceses, such as the conference centers.

His work with lay ministry convinced him there was more vital Christian life in smaller areas. "We are hooked on this business idea that bigger is better," he said. "With only 53 parishes in the (proposed) new diocese, lay leadership would emerge to strengthen it."

When asked whether a smaller, more rural diocese would be economically feasible, Bishop Gordon said, "My main concern is that the area

grows spiritually. The rest will come."

Delegates from the Flint River, Northern and Saginaw Valley convocations, which comprise the northern part of the diocese, met earlier this year. More than 90 percent expressed support for separating the diocese when the deans of the convocations asked for a show of hands.

Addressing Racism

The proposal, which dates back to 1986, was given a more than 80 percent approval by delegates to the diocesan convention in March. Some expressed concern the move may be racially motivated. In response, the diocese approved a resolution saying both new dioceses would have strong anti-racism programs.

A rector of a suburban Detroit church, the Rev. William Wood of Trinity Church, St. Clair Shores, voiced his opposition to the plan. "I've been in this diocese a good 20 years and I know it well," Fr. Wood wrote in an article for the diocesan newspaper.

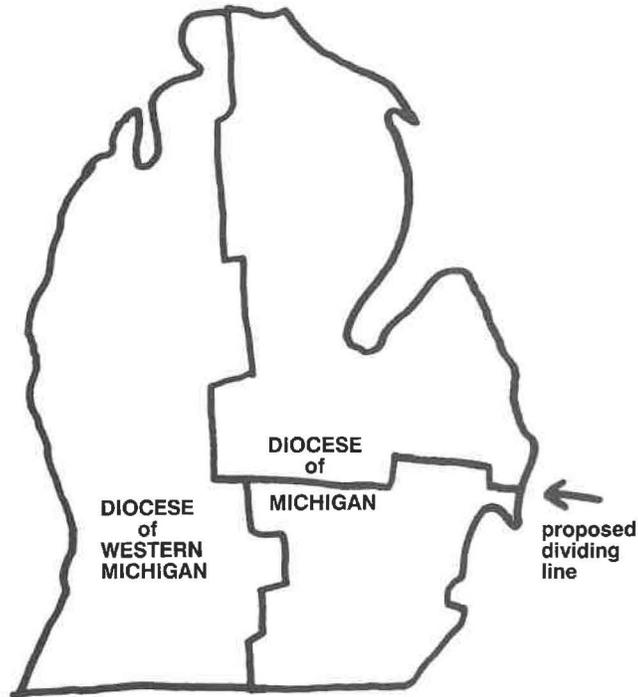
From an economic standpoint, he has grave doubts. There are a number of fixed costs in the diocese, he said, and already those costs are draining

money from ministry. "What's going to happen when 60 parishes are broken off?" he asked. "We are not certain what the new diocese will look like in terms of budget. Most dioceses with small budgets express frustration at not being able to do all they want."

Per member giving in the diocese is estimated at \$9, which is below the national average of nearly \$12. Those who favor the proposal have argued that giving usually increases when dioceses divide, citing the example of the Diocese of Tennessee, which split into three dioceses in 1985.

Fr. Wood responded: "They do not mention that these newly-formed dioceses are in areas that have experienced population and economic growth."

To Fr. Wood, the proposal is "a simplistic solution to deep, ongoing human problems," referring to the state's economy. He added, "to create small, homogeneous dioceses is to abandon a mission strategy based upon partnership. Our present diversity of city, suburb and rural, of black and white, of rich and poor, is an untapped strength . . . We need the diversity to help us minister to the whole people of Michigan."



Savoring the Present

Bernadette Turner Keeps Finding New Ways to Serve the Lord

The Rev. Frances Bernadette Turner will be 89 in June, but you'd better not call her elderly. "I don't like those words, 'old,' 'elderly,'" she said during a recent interview at her lakeview apartment in Milwaukee. "They classify people."

As the "most senior" woman ever ordained to the priesthood in the Episcopal Church, Dr. Turner has returned to her home state after many years of pastoral work in different parts of the country and a life-long search to realize her calling. She is an assisting priest at St. Paul's Church in Milwaukee, an advocate for the elderly and a staunch believer in respect for people of all ages.

"The way older people are ignored is unconscionable," she said about the church. "I've seen people consistently ignored during coffee hours. In one church I attended in another state for eight months, I was only greeted three times."

When asked what steps churches could take to make older persons feel more welcome, Dr. Turner said: "If they would recognize them as a viable part of society, they would not have to reach out. Stop patronizing them."

Dr. Turner advocates transportation arrangements for those who have difficulty getting to church. "The older individuals should be given an opportunity to find out what the church is doing. Many older people say they're members, but feel they belong to a very different church," she said.

Along with assisting with services at St. Paul's, Dr. Turner frequently visits older parishioners who can't attend church, and gives inspirational lectures to the parish and local retirement homes.

She focuses on subjects of special interest to older persons, such as accepting the aging process, enjoying the present and activating latent talents. "Whenever I lecture, I often talk about perspectives," she said.

An idea she tries to impart to her older listeners is the importance of savoring the present. "Anyone who lives to my age and is fixated on the future is making a mistake," she said with a laugh. "It's not how much time we



Photo by James Pearson

Dr. Turner

spend, it's how we spend our time."

When she is not involved with her ministries, she is traveling, picking a different country at random and taking off alone for a time of solitude and learning. She has been to Iceland, Yugoslavia, the South Pacific, Jamaica and Mexico. "If you don't go by yourself, you take your environment with you and you can't concentrate on God," she said. "I try to discover new ways to serve the Lord."

Lifelong Desire

Born and raised in Superior, Wis., Dr. Turner received a degree from the University of Minnesota and worked with the American Red Cross, eventually obtaining a master's degree in sociology from Northwestern University. But her overwhelming desire was to be a priest in the Episcopal Church. "I always wanted to be ordained," she said. "I can't remember a time when I did not."

Realizing the time was not right, she earned a doctorate in psychiatric social work from Washington University in St. Louis, moved to Phoenix, and established a large private practice devoted to "God-centered therapy."

Her call remained, however, and after study in Denver, Colo., she left the Episcopal Church and served as a min-

ister with the Divine Science Church for several years.

But in 1974, 11 women were ordained to the priesthood in Philadelphia, and Dr. Turner immediately wrote a letter to every bishop in the church, indicating she would go to any diocese which would allow her to be a priest.

She then discovered she was considered too old for ordination. But she persisted, providing pastoral care in 11 different retirement homes in various parts of the country, following her feeling that "someday a bishop would ordain me."

After three years of study under an Idaho mentor, she was ordained to the diaconate Dec. 6, 1986 by the Rt. Rev. David Birney, then Bishop of Idaho, and continued to serve as a chaplain in retirement homes. On Dec. 13, 1990, at the age of 87, she was ordained a priest in the Diocese of Southwestern Virginia by the Rt. Rev. A. Heath Light, and served as the director of pastoral care ministry at St. John's Church in Roanoke.

She said the extensive media coverage of her ordination generated many letters from women who wrote: "If you can be ordained, perhaps there is a chance for me."

A widow, she would discuss her husband only briefly. She married in 1936. He had been a physician at a Veterans Administration hospital in Hines, Ill. Though he had died a number of years ago, the loss was still a source of obvious pain. "Much of what I do is a memorial to him," she said.

How has her ordination changed her? "I take apostolic succession very seriously," she said. "When one answers those questions during the service and is ordained, one's thinking and activities become more spiritual. I feel it's the clergyperson's responsibility to reflect the teaching of the church."

When asked whether she had ever been disappointed during her long struggle to achieve ordination, she said she never had any doubt in her mind she would eventually be ordained. "I love the church," she said. "I'm so grateful to serve the Lord here."

KIRSTEN KRANZ

Common Ground

How Muslims were welcomed at St. Alban's, Annandale, Va.

By HELENE GARRETT THOMAS

Mission Imperative VIII to the 1988 General Convention of the Episcopal Church stated: "Commit ourselves to the unity of the church and of all God's people," and included this reference: "The world of Islam has entered our consciousness because of world events. It has become very important for us to understand what Muslims believe and pray for."

These words were particularly significant at St. Alban's Church in Annandale, Va., a suburb of Washington, D.C. In May, 1988, Jumi'at-Ul-Muslimeen, an organization of Pakistani Muslims, had asked to rent St. Alban's parish hall for Friday communal prayers. With the approval of the rector, the Rev. Bruce A. Gray, and vestry, the Muslims began weekly services. Since few parishioners were at the church on Friday afternoons, this plan seemed to have little impact.

However, in August of that year, there were misfortunes with Muslim wedding celebrations, cooking arrangements with caterers, cleaning standards and times, and perceived damage to the church kitchen. Word spread rapidly and a negative reaction to the Muslim presence grew, sometimes linking religion and kitchen: "Should non-Christians be allowed to rent our facilities?"

When the Christian education committee planned for the fall, it was aware of an attitude, held by some



St. Alban's teens with students from the Arabic school

parishioners, that religious and cultural differences should preclude the Muslims' continued use of the church facility. The committee decided something must be done in terms of the General Convention Mission Imperative and to bring a Christian dimension to the discussion.

In response, three events were planned for October. At a Sunday morning adult education hour, the director of religious education would discuss some history and issues of Muslim/Christian dialogue, providing a frame of reference for thinking about Islamic belief other than "Muslims don't believe in Jesus," or "They aren't Christians."

The following week, Dr. Hameed Asghar, Imam or spiritual leader of the Islamic community, would speak to the same group, summarizing what Muslims believe, and answering questions.

Twice a year, the education committee has sponsored a parish dinner,

choosing an ethnic theme for food, decorations and entertainment. A Pakistani theme was chosen for the fall dinner, scheduled for the evening of the Imam's Sunday talk, and members of the Muslim community were invited to attend.

Advertisements included excerpts from the Mission Imperatives: "Many of the lessons we learn within the context of our worldwide Anglican family . . . can be applied to our interfaith relationships around the world and at home." An article in the parish magazine, quoting the Qur'an, referred to the shared belief of Christians and Muslims in "God who is one, loving, merciful, and almighty, and has also spoken to humanity."

In September, 1988, the Muslims asked to rent church school classrooms for children's weekday Arabic studies, sharing the concerns of church staff members that all young people in a secular society need to learn religious beliefs and moral values. The Christian education committee urged approval of the request, citing the opportunity for outreach in the ethnically and religiously diverse northern Virginia community.

St. Alban's teachers prepared space and the students made signs welcoming the guests to their classrooms. St. Alban's youngsters, many of whom are in public school classes with Muslim children, were able to discuss Islam. Stress was placed on the strong faith Muslims have in the same God Christians worship, their reverence for Jesus and the prophets, and the call to Episcopalians to understand what Muslims

(Continued on next page)

Helene Garrett Thomas is the former director of religious education at St. Alban's Church, Annandale, Va.

St. Alban's senior warden, William T. Watkins (left), talks with Dr. Asghar and the Rev. John A. Thomas, assisting priest at St. Alban's.



(Continued from previous page)

believe and pray for.

The Muslim/Christian dialogue encouraged Christians to try to look at Islam from the Muslim point of view. One source of information was *Uncharted Journey*, a pamphlet by Roger Hooker, a Christian evangelist in North India who prayed regularly with Muslims at a local mosque. Mr. Hooker gives practical advice for Muslim/Christian encounters: "Discern and acknowledge to the utmost all that, by your Christian criteria, is valid elsewhere. Look for truth elsewhere. Do not pretend to be looking when you have closed your eyes."

This initial session provided some background for the Imam's talk. Meanwhile, 40 parishioners had volunteered to help with the Pakistani dinner and all 180 tickets had been sold a week in advance. A local cable TV channel videotaped the Imam's morning session and the dinner that evening. The Voice of America also provided coverage for worldwide broadcast in 46 languages.

Dr. Asghar combined an overview of Islamic belief and practice, and responses to questions about the role of women in Islamic culture and the concept of *jihad* in terms of terrorist activity in the Middle East. His explanation of *jihad* showed the distortion of this term when used to justify seizing hostages and taking innocent lives. Although religious and cultural differences were evident, particularly in the discussions of women's roles, the program provided some new insights on Islamic traditions.

The dinner was successful, despite a crisis with the new stove that refused to heat water to cook the vast amount of rice for 180 people. The large cooking pots were at last trundled up the driveway to the rectory kitchen for final heating on a working stove, caus-

ing relief to both Pakistani and American cooks.

The Embassy of Pakistan provided flags and posters for decoration. Members of the Muslim community were welcomed warmly by St. Alban's enthusiastic group. The main dish, shami kebabs, had been prepared in various Episcopal kitchens from recipes provided by the Imam and his wife. The rector introduced the Imam, who asked God's blessing in Arabic on the meal and the gathering. Two young musicians provided traditional Pakistani music and the evening ended with the singing of "O God, our help in ages past" by all.

For many parishioners, the October events were opportunities for welcome and respect despite significant religious, cultural and linguistic barriers. Although there was not universal approval, there was a deeper understanding that the Islamic presence at the church was one of prayer.

Subsequent communication centered on study and discussion. The Imam spoke to a centering prayer class about Sufi meditation, which proved to be surprisingly like centering prayer. The confirmation class, studying expressions of faith, invited him to

share the Islamic understanding of faith in God. During Lenten reflections based on God's search for us, one program was set aside for concepts of revelation communicated through the Qur'an, believed by Muslims to be the word of God.

During Lent, 1991, Dr. Asghar and the Rev. Dr. Richard Jones, assistant professor of missions and world religions at Virginia Theological Seminary, gave a presentation on Christian and Islamic understandings of the person and role of Jesus, looking especially at the response of Jesus to the will of God.

Three years of Christian hospitality and efforts at communication and study have not overcome all resistance to the Muslim presence at St. Alban's. However, many parishioners share a sense that is expressed in this spring-time memory.

During the month of Ramadan, the Muslims prayed each evening in the parish hall or breezeway. One evening, as a late vestry meeting adjourned, members going to their cars became aware of the silent presence of many white-clad Muslims in the breezeway, facing Mecca beyond the church parking lot, and praising God. The stillness, the prayerful attitude of the worshipers, the suspension for a moment of suburban Washington's preoccupations, led one vestry member to exclaim later: "When I saw them there, so still and at prayer, oblivious to all of us, I was so proud of St. Alban's for having the courage to welcome them here to pray."

The Temple

A church, God's holy place,
Bow down in worship there,
Your sins before His face.
A church, God's holy place,
Tells of His saving grace.

Seek, when in need of prayer,
A church, God's holy place.
Bow down in worship there.

William M. Sloan

Valuable Members

For many years, the church has been asked to remember its older members on the first Sunday in May. Age in Action Sunday became an annual observance under the leadership of the Episcopal Society for Ministry on Aging (ESMA). This year, ESMA has designated all of May as Age in Action Month and has urged congregations to celebrate its older members.

We know that people over age 60 make up perhaps one-fourth of the Episcopal Church's membership, and in some places, they compose the vast majority of a congregation. We also are aware that a sizable portion of the

readership of this magazine falls into that age group.

In keeping with the spirit of Age in Action Month, we are pleased to present a profile of the Rev. Bernadette Turner [p. 8]. This remarkable woman has a distinguished history of ministering to the aging, and, at age 88, continues to minister to and have strong thoughts about persons of advanced age.

We hope our churches will consider their older members as valuable resources for ministry, and that they will involve them in all aspects of congregational life. We hope, too, that dioceses will consider the gifts of retired bishops and other members of the clergy as valuable to the ongoing life of the church.

VIEWPOINT

Not Walking the Tightrope

By NAOMI ZIMMER

In her article, "Walking the Tightrope" [TLC, Feb. 16], Janet Irwin writes that she received a grant to visit Ireland, "for the purpose of finding out how men and women in pew and pulpit were reacting to the ordination of women."

However, her article does not cover this important issue. She instead refers to the ordination of women as "a new coat of paint (on) a sagging wall" and to the Church of Ireland as a "tightrope walker inching its way across an abyss knowing that at any moment the rope could break." I must respond to the series of derogatory comments she makes about the Church of Ireland.

I was born and baptized in Ireland (a cradle Episcopalian). I have been active for many years in the Episcopal Church in the United States and over the past several years have made extended annual visits to Ireland. I have many friends there, both Catholic and Protestant, and find most extraordinary Ms. Irwin's statement that "religion for many means nothing beyond politics or a mind-numbing fundamentalism, Catholic or Protestant." Let me discuss the comments which she makes, apparently in support of

that sweeping statement.

1. She finds "a shortage of programs other than worship services, things such as adult church school classes, support groups, even coffee hours." I don't know how many churches Ms. Irwin attended, but in my experience many city, town and suburban churches in Ireland certainly have coffee hours and adult activities as well as youth and inter-generational programs.

It is important to note here that I have referred to churches in cities, towns and suburban areas. Churches in isolated rural areas often have very few communicants and those few must travel long distances with limited transportation.

2. She seems concerned about "the lack of ceremony, simple vestments worn by priests and bishops and the use of the word 'table' as opposed to 'altar.'" Since I grew up with the 1928 Book of Common Prayer, which refers throughout to the "holy table" and since in the current prayer book two of our most beautiful prayers — Eucharistic Prayer C and the Prayer of Humble Access — still use the word "table," I can't understand this reaction. As to simple vestments and lack of ceremony, I think anyone who has ever attended the magnificent services at Christ Church or at St. Patrick's Cathedral in Dublin would be puzzled by that comment. There is a wide spectrum of "low" to "high" churches in

Ireland, just as in the U.S.

3. Ms. Irwin states that "Irish Anglicans have not put a great deal of energy into attempting to bring an end to the terroristic murders which continue unchecked." Does she seriously think that a church whose membership represents a small percentage of the population can accomplish what the governing powers of two nations, and thousands of career soldiers, have for decades failed to do?

But the fact that pain and suffering still exist does not mean that Irish Anglicans are not trying to bring about change.

I am surprised that she does not mention the work of Sister Anna, the Anglican nun who founded and continues to garner worldwide support for Lagan College in Belfast, with its integrated student body and faculty structure; or the efforts of the late Dr. George Simms, Archbishop of Armagh and Primate of Ireland during the difficult years of 1969-1980, whose extraordinary work for peace and for ecumenical dialogue is so widely respected; or the thoughtful and constructive work of the General Synod of 1990, which spent more time wrestling with issues related to peace in the north than with the momentous decision on the ordination of women.

All in all, the Church of Ireland is building solid bridges, not trembling on tightropes. It is alive, well and busy about God's work.

Naomi Zimmer is a resident of Fair Oaks, Calif., where she works in writing-editing-consulting services.

Peasant Among Yuppies

THE HISTORICAL JESUS: The Life of a Mediterranean Jewish Peasant. By John Dominic Crossan. HarperCollins. Pp. 508. \$30.

An enormous book in fine print which requires a dedicated reader, but the reward for the study of *The Historical Jesus* is worthwhile. John Dominic Crossan, professor of biblical studies at DePaul University, examines the life of Jesus as though through a microscope, using both New and Old Testaments as skeletons for his tireless investigation.

Repeatedly and effectively, the author puts forth questions on the validity of the historical Jesus. In speaking of Jesus as the "Son of Man," for instance, he asks, "Did Jesus speak of himself or any other protagonist as the coming 'Son of Man'? Was the one who preached of old by the lakeside an apocalyptic visionary?"

The chapter on Jesus as a magician is particularly interesting. Crossan believes that religion is official and approved magic, whereas magic is unofficial and unapproved religion. He also believes that in the best sense Jesus was a magician: "It is endlessly fascinating to watch Christian theologians describe Jesus as a miracle worker rather than magician and then attempt to define the substantive difference between the two." Lest he be accused of dealing too lightly with the possibility or impossibility of the mira-

cles, Crossan details each of the 32 miracles performed by Jesus with full, available documentation.

In the epilogue, the author stresses that we must understand Jesus within his contemporary Judaism which responded with all its antiquity and tradition to a Greco-Roman culture, "undergirded by both armed power and imperial ambition." This book places Jesus in the role of a peasant, and a Jewish cynic, and the cynic was in opposition to the cultured Mediterranean. "Actually they were hippies in a world of Augustan yuppies . . ."

The author found no contradiction between the historical Jesus and the defined Christ, "no betrayal whatsoever in the move from Jesus to Christ." He adds that his book is a scholarly construction of the historical Jesus, "and if you cannot believe in something produced by reconstruction, you may have nothing left to believe in."

SUSAN E. BARRETT
Pauma Valley, Calif.

An Event

CHRISTIAN DOCTRINE AND MODERN CULTURE (SINCE) 1700: Volume 5 of the Christian Tradition. A History of the Development of Doctrine. By Jaroslav Pelikan. University of Chicago. Pp. 361. \$29.95.

Any book by Jaroslav Pelikan is an event, particularly when it is the final volume in his history of doctrine. In this long-awaited work, the Sterling

Professor of History at Yale University, traces the development of Christian doctrine from 1700 to the Second Vatican Council.

Beginning with the Enlightenment, Pelikan notes, the Christian tradition lost its general authority. But, he writes, the way was not opened for more profound insights into the development of Christian doctrine, which he defines as "what the church has believed, taught and confessed on the basis of the word of God."

As he skillfully develops his analysis, Pelikan shifts continually among Roman Catholic, Anglican, Eastern Orthodox and Protestant thought, so that each tradition is always portrayed in relation to the others. By focusing on themes, Pelikan keeps tight control on what otherwise could be an unassimilable mass of material. At the same time, he continually pulls his reader back into theologians of previous eras.

In describing the crisis of orthodoxy that emerged in the beginning of the 19th century, Pelikan focuses on certain English authors — John Jewel (who wrote 150 years earlier), John Milton, John Bunyan and William Law — doing so to reveal how traditionalist and reformist Christians debated matters of church, doctrine, grace and the Christian life. Particularly relevant to today's pietistic revival is his chapter, "The Theology of the Heart," and here the thoughts of John Wesley and Jonathan Edwards come to the fore.

Moving to the 19th century, Pelikan juxtaposes John Keble, E.B. Pusey, William Wilberforce and F.D. Maurice with such continental figures as Soren Kierkegaard and B.A. Ritschl.

The book concludes by describing the Russian concept of "sobornost," a concept of catholicity in which Christians adhere to a universal tradition set down by a *sober*, or ecumenical council. From the Lambeth Quadrilateral to Vatican II, Pelikan traces a theology of ecumenism. Almost in passing, Pelikan covers such thorny topics as radical biblical criticism, the real presence, infant and adult baptism, the social gospel and the relation of the church to non-Christian religions.

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

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PEOPLE and PLACES

One of Our Own

BEDE THE VENERABLE: Homilies on the Gospels. Book I: Advent to Lent; Book II: Lent to the Dedication of a Church. Translated by Lawrence T. Martin and David Hurst, OSB. Cistercian. Pp. 252 and 290. \$13.95 each.

Let me begin this review by declaring an interest: both volumes contain a note by the publisher thanking me for help in preparing the manuscript for publication. This does not imply that any part of the work is mine — I was, as it were, a midwife, not a begetter — but it does mean that I have an initial prejudice in its favor, in that I recommended that it should be published.

This being said, let me warmly commend these translations to all those who love Bede — one of the most attractive personalities in church history — or who are interested in the early Middle Ages, or who, more simply, wish to read the sermons of a great Christian teacher. The translators are well-equipped for their task. Dom Hurst, whose critical edition of the homilies, prepared for the *Corpus Christianorum* series, provides the Latin text of the translation, is the leading living editor of Bede. Professor Martin is a trained theologian and medievalist, who has already translated Bede's commentary on Acts.

The style of the translation is a dignified contemporary English, which avoids archaism and modernisms alike. References are given to scriptural citations — like the Fathers of the church who provided his models, Bede's sermons tend to be a mosaic of biblical quotations, reminding us how much medieval preaching was conditioned by the Bible — and brief endnotes are provided for those homilies where some explanation is required. The whole work is a valuable addition to Bedan studies, for which we should be grateful.

Bede's sermons are characterized by a spirit of learning and sober piety, founded upon patristic theology and anticipating, in some degree, some of the best of the Anglican pulpit tradition.

Charles Plummer, the great Victorian editor of the *Ecclesiastical History*, called Bede "The very model of this saintly scholar-priest." These sermons will help the reader to understand the meaning of that judgment.

HARRIET H. MERRY
Duxbury, Mass.

If in some matters Bede was a man of his own time, he is, in the widest sense a Christian teacher for all seasons. It is not surprising that he had found so many admirers down the ages.

GERALD BONNER
Early Christian Studies Program
The Catholic University of America
Washington, D.C.

Mystical Relationship

REVELATIONS OF WOMEN MYSTICS: From the Middle Ages to Modern Times. By Jose De Vinck. Alba House. Pp. xii and 180. \$7.95 paper.

THE HIDDEN TRADITION: Women's Spiritual Writings Rediscovered. An Anthology. Edited by Lavinia Byrne. Crossroad. Pp. xi and 198. \$14.95 paper.

De Vinck's book deals with eight women — four from the 14th century and four from the 20th — and gives detailed biographical material. Byrne's collection records the voices of more than 90 women, but gives only a one- or two-line biography of each.

Writings from ancient mystics such as Mechtild of Magdeburg, Hadewich of Antwerp, Angelo of Foligno and Julian of Norwich are included in both.

The *Revelations* include all types of women, including Gabrielle Bossis (1874-1950), a French single woman playwright and actress who lived a healthy, normal life full of joy in the world. Concepcion Cabarera de Armida (1862-1937), the only American, was born in Mexico and married Francisco Armido, who died in 1901, leaving "Conchita" a widow with eight children. She founded two religious orders, one for men.

Both books contain many revelations about Mary, the Mother of God. Note that the mystical relationships between God and the soul is often expressed by means of romantic — and even erotic — language, terms applying to the love relationship between a man and a woman. Catherine of Siena has a marvelous passage in *The Hidden Tradition* in which she speaks of "the Bride of Christ, brimming over with love, (who) sleeps in the peace of her Bridegroom." Conchita describes Mary: "She was daughter, spouse and Mother. The Trinity loved passionately this incomparable creature, and that is why the word became flesh."

Appointments

The Rev. J. William Brown is vicar of Trinity, Box 777, Anahuac, TX 77514.

The Rev. Geneva F. Burke is assistant of St. Luke's Home, Highland Park, MI.

The Rev. Roger S. Derby is interim rector of Christ Church, 120 N. Military, Dearborn, MI 48124.

The Rev. Gail Helgeson is associate of Trinity, Newport, RI; add: Honeyman Hall, Queen Anne Sq., Newport 02840.

The Rev. David J. Horning is interim rector of St. James', Dexter, MI; add: 104 E. Rockwell Street, Fenton, MI.

The Rev. R. David McCuen is vicar of St. Nicholas, Atwater, and St. Benedict's, Ceres, CA; add: Box 897, Ceres 95351.

The Rev. Charles J. Minifie is the interim rector of St. Luke's, Darien, CT; add: 1848 Post Rd., Darien 06820.

The Rev. Claudia Patterson is temporary interim, St. Thomas, Reidsville, NC; add: 26 Chancery Pl., Durham, NC 27707.

The Rev. Rex D. Perry becomes rector of Incarnation, 3966 McKinney, Dallas, TX 75204 succeeding Fr. Paul Pritchardt, who retires May 31.

The Rev. Craig Phillips is interim of Nativity, Raleigh, NC; add: 2032 Englewood Ave., Durham, NC 27705.

The Rev. Robert L. Rhoads is vicar of St. Matthew's, Box 520, San Andreas, CA 95249.

The Rev. Franklin P. Schuster, III is regional minister of the Holy Apostles: St. Bartholomew's, Wichita, St. Jude's, Wellington, St. Andrew's, Derby, KS; add: St. Bartholomew's, 5828 S. Broadway, Wichita 67216.

The Rev. Thomas C. Seitz, Jr. is rector of St. Paul's, 218 W. Ottawa St., Lansing, MI 48911.

The Rev. Arthur C. Stevens is interim rector of St. James', Paso Robles, CA.

The Rev. John W. Turnbull is interim of St. Paul's, 114 Montecito Ave., Oakland, CA 94610.

The Rev. Joseph A. Vella, Jr. is rector of All Saints', 1001 Twelfth St., Cayce, SC 29033.

The Rev. Jonathan Weldon is vicar of Resurrection, 3925 Hilyard St., Eugene, OR 97405.

The Rev. Kenneth O. White is president of White and Associates, an alcohol and drug education and counseling firm, 2095 Poplar, Suite 60, Memphis, TN 38104.

The Rev. John Whitsell is vicar of St. Paul's, Box 633, Kilgore, TX 75663.

The Rev. Eugene Wise, Jr. is rector of St. Paul's, Box 261, Murfreesboro, TN 37133.

The Rev. Carl Walter Wright is rector of St. Mark's, 16 Thomas St., Charleston, SC.

Ordinations

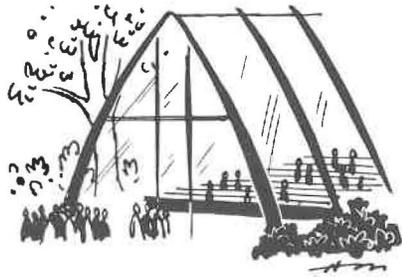
Priests

Michigan—Georgene Conner, assistant, St. Paul's, Rock Creek Parish, Washington, DC.

Milwaukee—John R. Hughes, curate, Church of the Ascension, Frankfort, KY; add: Box 482, Frankfort 40602.

Oregon—Jane Nelson-Low, assistant, Christ Church, Lake Oswego, OR; add: 1060 Chandler Rd., Lake Oswego 97034. R. Harrison West,

(Continued on next page)



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(Continued from previous page)

assistant, Grace Memorial, 1535 NE 17th Ave., Portland, OR 97232.

Southern Virginia—Susan W. deGavre, assistant for Christian education, Eastern Shore Chapel, Virginia Beach, VA. **John Toga Wea Harmon**, assistant, Grace Church, Norfolk, VA, and chaplain at Norfolk State University.

Transitional Deacons

Kansas—Leslie A. Burtner Gregory, Box 264, Wilson, TX 79381.

North Carolina—Lisa Fischbeck, 22 Sunrise Pl., Durham, NC 27705.

Retirements

The Rev. **Jack E. Warner**, as rector of Christ Church, Adrian, MI; he will be serving as rector of Christ Church, Pleasant Lake, and may be reached at the rectory: 9765 N. Meridian Rd., Rte. #1, Pleasant Lake, MI 49272.

Other Changes

The Rev. Canon **Peter M. Norman** has joined Goettler Associates, Columbus, OH, as executive vice-president; he will direct the fundraising for religious institutions, with special emphasis on the Episcopal Church.

Deaths

The Rev. **William Halstead**, retired priest of the Diocese of El Camino Real, died March 10 of congestive heart failure at The Meadows, a Los Gatos, CA retirement community. He was 87.

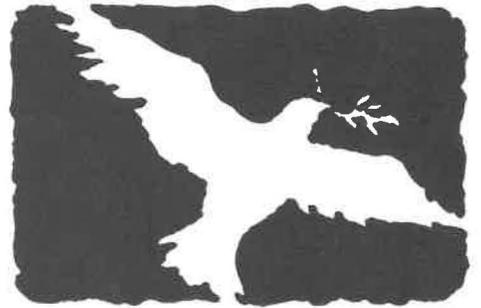
Fr. Halstead studied at the University of California-Berkeley, Harvard, and at the Sorbonne in Paris. During World War II, he was a field director for the American Red Cross. He was a graduate of the Church of Divinity School of the Pacific and was ordained priest in 1954. He served as vicar of St. Alban's, Los Banos, CA from 1953 to 1956 and vicar of St. Edward's, San Jose, CA until his retirement in 1969. He was preceded in death by his wife, Helen.

The Rev. **Harry L. Mayfield**, retired priest of the Diocese of Pennsylvania, died suddenly Feb. 19 in Barbados while on vacation of a heart attack at the age of 68.

Educated at George Washington University and Virginia Theological Seminary, Fr. Mayfield was ordained priest in 1952. He served at Epiphany, Washington, DC; St. Philip's, Laurel and St. David's, Wilmington, DE; and St. Mary's, Ardmore, PA. He is survived by his wife Adele, one daughter and two granddaughters.

The Rev. **Guy Samuel Usher**, retired priest of the Diocese of Dallas, died April 2 from complications of a stroke in Lawrenceville, IL at the age of 78.

Born in Lancaster, SC, Fr. Usher was ordained priest in 1939. He served parishes in Tennessee and Texas where he served as pastor of St. Thomas the Apostle, Dallas, TX from 1952 to 1983. While in Dallas he was editor of *The Episcopal Churchman*. Fr. Usher was a graduate of the University of the South. He is survived by a son, the Rev. G. Randolph Usher, three sisters, two grandchildren, and nieces and nephews.



BENEDICTION

I was sitting with a friend on the screened back porch of a lake cottage at Green Lake, Wis. We were not far from the lake, but the woods between the house and the water are dense. It was a beautiful spring day, and there were birds in the trees. The woods were filled with their songs.

"Look," my friend said, "a wren!" There on a feeder not far from the porch was a small brown bird. "The wren is one of the smallest of birds," she explained, "but it has one of the most beautiful songs."

The next Sunday I was back in Louisiana for services at the two missions I had been serving as vicar. The smaller of the two churches is St. Andrew's, Clinton. On a good Sunday we may have had 30 people at worship, including kids.

Busy Morning

That morning Mildred was sitting by the organ when I arrived, waiting to rehearse the communion anthem with our choir of four or five. Lynn came up to remind me about our collection for nursery furniture. Rusty was on a ladder in the kitchen, changing a light bulb. Morgan, a new acolyte, came up to me before the service to say "Today I want to do something *new*." I reminded her that she still needs to share with Remy, our other acolyte, who has been faithfully serving for years.

After the service, Rusty showed me the Old Testament passage in one of the pew Bibles that we'd just started using. He asked, "did you notice that if you continue this passage into the next few verses it gives a whole different meaning?"

And what did I say to all of them? I told them that sometimes the smallest bird sings most sweetly.

(The Rev.) **ROB SLOCUM**
St. Philip's Church
Waukesha, Wis.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 853 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

CHURCH FURNISHINGS

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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. George Keith, BSC, 209 E. 16th St., New York, NY 10003-3788.

SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC is a charitable foundation dedicated to supporting the great choral tradition of the Anglican Communion worldwide through grants to deserving choirs. Contributions and dues are tax-deductible. Single member \$25. Double, \$40. 2502 "Eye" St., NW, Washington, DC 20037.

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

POSITIONS OFFERED

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EPISCOPAL SEMINARIAN with wife and young child, attending C.D.S.P. next fall, seeks Greater Bay Area ministry position. 20-32 hours per week; salary and liturgical involvement required. Contact: David Silva Howell, 1148 Church St., 3rd Floor, Ambridge, PA 15003. (412) 266-5058.

PROPERTIES

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COMFORTABLE MOUNTAIN HOME on wooded acreage, adjacent to Kanuga Conference Center, Hendersonville, NC, 3 bedrooms, 3 baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$475-week. Robert L. Haden. (704) 364-9722 or (704) 366-3034. Thank you.

RETREAT CENTER

THOMAS THE APOSTLE CENTER: Personal and group retreats in Yellowstone country. Counseling and spiritual direction available. For information write Ann Wafer, 45 Rd. 3CX-S, Cody, WY 82414 or call (307) 587-6068.

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TRAINING COURSES

PARISH DEVELOPMENT INSTITUTE: August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

ADVANCED PARISH DEVELOPMENT INSTITUTE: August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: General Theological Seminary, NY. Write for brochure: Advanced PDI, 1308 Brunswick Ave., Trenton, NJ 08638.

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

TRAVEL

CATHEDRAL TOUR of England also visiting Scotland, October 14-27, \$3016 from Billings, Montana. All inclusive. Other departure cities available. Call/write: The Rev. Linda Broeder, 2027 Green Terrace, Billings, MT 59102. (406) 248-4272.

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CLERGY travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

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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. 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

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

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

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 & 5:30

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. 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.

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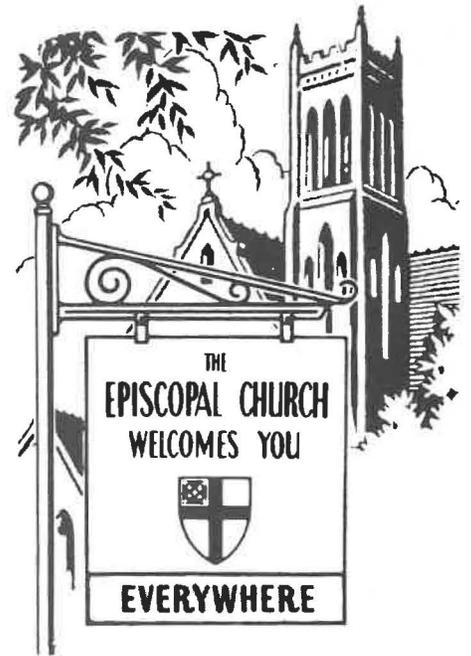
ALL SOULS' Main St., Stony Brook Village
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Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

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

SELINGSGROVE, PA.

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129 N. Market
Sun Mass 10:30. Weekdays as anno



WHITEHALL, PA. (North of Allentown)

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

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INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Rex D. Perry, r-elect; the Rev. Joseph W. Arps, Jr.; the Rev. Frank B. Bass; the Rev. George R. Collina (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

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
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EAU CLAIRE, WIS.

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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 RL Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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

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