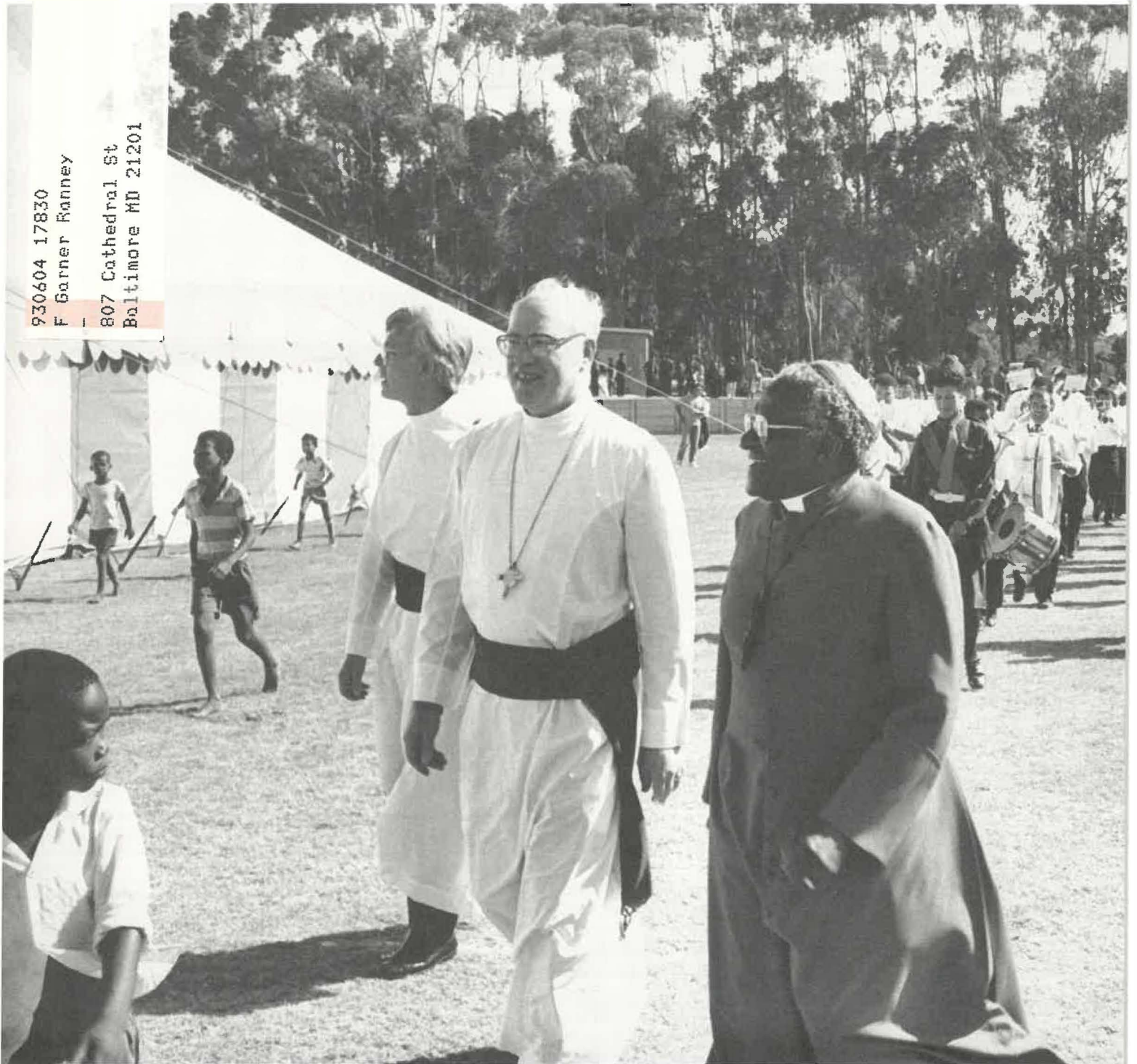


# THE LIVING CHURCH

*Serving Episcopalians Since 1878*

930604 17830  
F Garner Ranney  
807 Cathedral St  
Baltimore MD 21201



**South African Celebration**

# IN THIS CORNER

## Another Level of Life

I'm not goin' to live here forever," Granny said. "I've got another home, you know what I mean? And when I go, I don't want to be forgotten, so I make a point of spreadin' a little light around wherever I can. You children aren't going to forget Granny!" Three pairs of gray-green eyes stared in acquiescence at the beautiful, black face of our new friend. All three extended hands were filled with candy and Granny was right — she wouldn't be forgotten.

I'd never met this woman before our visit to Mount Canaan Baptist Church. But, before we could leave the crowded sanctuary, she had her loving arms around each of us, and was "spreadin' a little light around." After barely an introduction, but without a trace of morbidity, we had talked about death. And we had talked about memory.

Granny made me think. How would I like to be remembered? How will I be remembered? Don't I wish those two would be the same?

We are a clergy family and spend virtually half our time at the Episcopal church where my husband is the rector. Good times, "lovely family, the children all pressed and dressed . . .", but, no, I wouldn't like to be remembered for that. We live in an old Normandy house, chosen to accommodate our six young children, and I spend too much time keeping it up. "Beautiful home, decorated so nicely . . ." I definitely wouldn't like to be remembered for that. We have the "usual" schedule of school, tennis lessons, choir rehearsals, dance recitals. "Amazing energy, I don't know how she did it . . ." not my choice for an epitaph.

There is another level of life I consider more important, and, I hope, more memorable. In my spare time, my "real" time, I paint, write, garden, bake and play the harp. I share quiet moments with my husband, I read to and hug the children, and pray with my friends. The bright pink of zinnias, the coral of geraniums, the yellow of my daughter's hair all fill my paintings. The hot smell of children's summer skin, the inviting aroma of fresh bread and pasta, the cool scent of mint and basil in the garden all infuse the stories in my head.

When I am remembered, I would like to think the children would say: "There's something about garden colors; pink, yellow, green splashed on walls and jumbled in needlework . . . and every time I smell fresh bread and chocolate chip cookies, I remember . . . and when I hear the sound of the harp, hand bells and children singing . . . and the feel of church reminds me of her faith in Jesus . . . strength in simplicity."

In a world that has majored in minors, God and life and love don't rank high on the list of priorities. But, like Granny said, "I'm not goin' to live here forever. I've got another home, you know what I mean?" When I get there, I know it's going to be those too-easily-dismissed qualities of faith, simple living and genuine love that count . . . "the light we've spread around." Thanks, Granny, for reminding me to polish the precious things in my life.

*Rebecca Chapman is a member of St. Paul's Church, Shreveport, La.*

# CONTENTS

February 14, 1993

Epiphany 6

## FEATURES

### 10 Advice for a 16-Year-Old

From a father to a son

## DEPARTMENTS

### 3 Letters

### 6 News

- Standing committees approve choice of bishop coadjutor in Fort Worth

### 9 Editorials

### 9 Viewpoint

### 11 Books

### 12 Short and Sharp

### 13 People and Places

### 13 Benediction

## ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury, joins the Most Rev. Desmond Tutu, Archbishop of the Province of Southern Africa, as they proceed to join 3,000 worshipers for a Township Eucharist in Malmesbury, South Africa. Primates of the Anglican Communion joined members of the Anglican Consultative Council for a meeting in South Africa in the second half of January.

ACNS photo by James Rosenthal

# LETTERS

## Backhanded Review

I am generally a patient person, able to accept the peculiarities of my colleagues with equanimity. And they, for the most part, are willing to put up with mine. So a reading of TLC usually will not stimulate a response from me. But Bishop Spong's backhanded review of Peter Gillquist's book, *Coming Home* [TLC, Jan. 10], is the limit.

It is one thing for the celebrity Bishop of Newark to disagree with the experience of the writers contributing to the book; quite another to dismiss them as "... clergy who are generally unknown to the reading public" and to brush aside their convictions as frozen, irrelevant and/or escapist. Further, that Bishop Spong does not know who Peter Gillquist is speaks volumes about his own ignorance and distance from the culture he so ardently presumes to represent.

The Antiochian Orthodox Church in America just may be the fastest growing church in the country, attracting to its ranks both evangelicals and Catholics alike. Any church, diocese or bishop who fails to recognize the significance of that phenomenon is simply not paying attention. Unless the Episcopal Church has reached that

point in its history when, in the words of the Presiding Bishop, "... we may have to find ways to say 'godspeed' to those who wish to travel another road," it will be well advised to take the book's message seriously.

(The Rev.) FREDERICK J. RAMSEY  
St. Andrew's Church  
Pasadena, Calif.

• • •

Bishop Spong is quite wrong. In his non-review of Fr. Gillquist's volume on Anglican and Protestant converts to Eastern Orthodoxy, he accuses these people of having minds "stuck somewhere between Augustine and Thomas Aquinas."

If the bishop were as knowledgeable as he claims to be, he would have realized that neither Augustine of Hippo nor Thomas Aquinas are given much place in Eastern thinking. Augustine's views on original depravity, original sin and its transmission, are considered peculiar, to say the least. And as for Thomas Aquinas, except for a handful of Uniates whose minds were and are filtered through Western scholastic thinking, most Orthodox pay no attention to him whatsoever. They have their own speculative theologians, some of whose writings are indeed

complex beyond belief. Aquinas' scholasticism has little to offer most of them.

What it all comes down to is this: Heretical liberals such as Bishop Spong are never willing to give to others what they demand others give to them — unqualified freedom to hold their own opinions.

(The Rev.) GEORGE PORTHAN  
Soudan, Minn.

• • •

Bishop Spong's non-review of *Coming Home: Why Protestant Clergy Are Becoming Orthodox* saddens the heart.

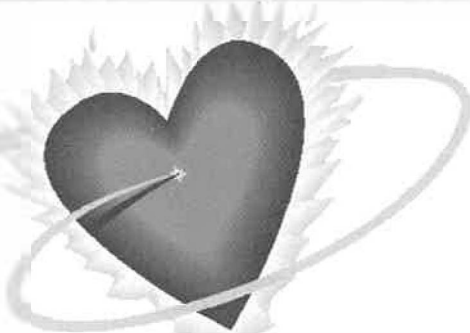
Not long ago Bishop Spong issued a public denunciation of the Roman Catholic Church. Now he follows with a gratuitous insult to Orthodox Christians. It seems to me his writings are growing increasingly shrill, increasingly contemptuous of the beliefs of those who disagree with him, increasingly devoid of charity.

Orthodoxy is certainly not without its faults, but neither are we Episcopalians without our own. We have much to learn from the deep spiritual wisdom of that tradition and much to admire in its history, especially its

(Continued on next page)

National Youth Leadership Conference 1993

# Hearts on Fire!



*Discipling Youth in the Power of the Spirit.*

**Friday, March 12 – Sunday, March 14, 1993**

**Ridgecrest Conference Center, Asheville, NC**

*Listen to what people are saying about the 1992 Conference:*

*"Awesome! This conference changed our youth group forever!"*

Brenda, Youth Leader

*"God taught me so much last year! I will never be the same."*

Jamie, age 15



***Youth Leaders – Bring your young people in leadership too!***

**FOR MORE INFORMATION & BROCHURES:**

Contact: Mrs. Barb Buffington  
ERM Conference Office  
(303) 674-9744

## NASHOTAH HOUSE

Summer study for clergy  
leading to the degree of  
Master of Sacred Theology

5-30 July 1993

Courses:

### Mary and the Saints

The Rev'd Dr. Reginald Fuller

### Episcopal Ministry: The Image and Role of the Bishop

The Rev'd Charles Henery

### Anglican Eucharistic Theology

The Rev'd Ralph McMichael

Single and family accommodation  
available on campus

For details, write:

Director of Admissions  
Nashotah House  
2777 Mission Road  
Nashotah, WI 53058



## Thailand

Ecumenical Seminar  
July 27 - August 6, 1993

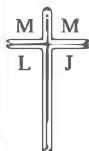
in cooperation with  
Faculty of Theology,  
PAYAP UNIVERSITY  
CHIANG MAI

Lectures, excursions, meetings with  
local Christians, Buddhists.

Lost-cost air fares, travel options.

Another Unique Program from:  
INTERNATIONAL SEMINARS  
106 S. Fraley St. Kane, PA 16735  
814/837-9178

### CONGREGATIONS ENJOY PARTICIPATING . . .



The Narrative of the Passion of Our Lord  
arranged in dramatic form  
for several readers and congregation,  
available in all four Gospels  
for use on Palm Sunday and Good Friday.

-write for free sample-  
St. Gregory's Episcopal Church  
1200 Seminole Rd., Muskegon, MI 49441

IN PRINT AND AVAILABLE:  
**Ye Are the Body** by Bonnell Spencer, OHC  
and  
**Saint Augustine's Prayerbook**  
Holy Cross Publications  
Post Office Box 99  
West Park, New York 12493  
914/384-6660

# THE LIVING CHURCH

Volume 206 Established 1878 Number 7

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420  
FAX 414-276-7483

David A. Kalvelage,  
editor and general manager  
The Rev. Canon H. Boone Porter,  
senior editor  
John E. Schuessler, managing editor  
J. A. Kucharski, music editor  
The Rev. Travis T. Du Priest, Jr.,  
People and Places editor  
and book editor  
The Rev. Emmet Gribbin, Jr.,  
associate editor, Province IV  
Betty Glatzel, business manager  
Barbara A. Pizzino, circulation manager  
Lila J. Thurber, advertising manager

#### Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; The Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

©1993 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

# LETTERS

(Continued from previous page)

patient endurance through centuries of persecution and its faithful witness to the gospel, often under non-Christian or actively anti-Christian rule. It is a proven school for saints.

Bishop Spong's conclusion states that "Jesus would not recognize the gospel they are defending." I question whether Jesus would recognize Bishop Spong's gospel.

(The Rev.) HOYT WINSLETT, JR.  
Tuscaloosa, Ala.

• • •

I regret the review by Bishop John Spong of the book *Coming Home*. He discounts the devotion of the Orthodox Church and calls the movement toward it an escape. Orthodox doctrine is not "frozen . . . between Augustine and Thomas Aquinas." To say that "Jesus would not recognize the gospel they are defending, nor would most people who breathe the air of the 20th century," is arrogant and an unwarranted rejection of a Christian community.

Sister JANE PATRICIA  
Amherst, Mass.

• • •

Among the expressions of personal disdain used by Bishop Spong in his comments on the volume *Coming Home*, he remarks that he "thought the book not worthy of my time or my review." He goes on to claim that Eastern Orthodox theology is "frozen somewhere between Augustine and Thomas Aquinas," an assessment suggesting that this is not the only book Bishop Spong never thought it worth his while to read. I do not esteem the volume under discussion so trivial as he claims, but if it is, THE LIVING CHURCH certainly picked a reviewer suited to the task.

(The Rev.) PATRICK REARDON  
St. Anthony's Orthodox Church  
Butler, Pa.

## Spanking

Lest your readers misconstrue me: For want of a hyphen, the title you gave my article [TLC, Jan. 10] was, though a catchy one, also possibly misleading. "Spanking New Christians" (gerund) sounds like a novel idea for liturgical enrichment; whereas "Spanking-new" (participle) summons up a different sort of image. Under

what circumstances spanking may be wholesome I leave for others to decide. But I suspect it should be applied at the time of the first birth rather than the second: at the hand, that is, of the obstetrician, not the priest.

(The Rev.) HAROLD BRUMBAUM  
Nicasio, Calif.

• • •

Ah, the hyphen. It's been a long time since I rushed to read an article with more zeal than I did "Spanking New Christians." Forgive my disappointment when I found the article was about "spanking-new Christians," and not about some new, exotic — perhaps convention-mandated? — initiation rite.

Thank you for a few moments of naughty hope. More sincerely, thank you for bringing us the well-chiseled words of a fine writer.

BRUCE CAMPBELL  
New York, N.Y.

### A Bad Year

Thank you for the Jan. 10 issue, especially two items.

The first is the second paragraph of David Kalvelage's "In This Corner" column. What a great lead sentence to a paragraph: "Queen Elizabeth isn't the only one who had a bad 1992." It is fun to speculate on whomever else in the church might qualify for that opening sentence about their life in 1992. Surely Bishop Browning qualifies on the basis of his mail alone. Ditto Bishop Spong. Who else? Let your imagination run free and see what names come up, either on a personal, diocesan or national scale.

On a more serious note, the other delight is the "Spanking New Christians," by Harold R. Brumbaum. Reading it was the first time I have regretted retiring a little over a year ago. Were I still in the active ministry, I would make this article required reading for all parents and godparents of babies I baptize, and request that the children read it when they reach "the age of discretion."

(The Rev.) WILLIAM L. HICKS  
Pawleys Island, S.C.

### To Our Readers:

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

### Questions . . .

Let us forget for a moment if we agree or disagree on the ordination of women. At this writing, the Rev. Jack Iker, the Bishop Coadjutor-elect of Fort Worth, awaits consent from diocesan bishops.

I have a few, I believe, important questions: If Fr. Iker were not to receive the necessary consents, 1. What would happen if three bishops were to go ahead and consecrate him anyway? We do have precedent on this matter with the ordination of women to the priesthood. 2. If this were to occur, would the House of Bishops refuse him a seat at its gatherings? 3. Would the Presiding Bishop agree with the consecration based on his belief that there should be no outcasts in the church? And if there were other such consecrations, 4. Would the next General Convention make all such "unauthorized" consecrations valid retroactively to that of Fr. Iker? Again, we can justify this based on precedence.

I wonder!  
(The Rev.) GEORGE ORTIZ-GUZMAN  
St. Mary's By-the-Sea  
Imperial Beach, Calif.

### Out of Bounds

I was appalled at the convention of the Diocese of Minnesota [TLC, Nov. 22] attempting to place the Jewish people out of bounds to the love and salvation of Jesus Christ. This anti-semitic discrimination is sickening. I don't believe that even the Nazis went so far in forbidding Christ to the Jews.

The action by a religious body in Minnesota is far worse than that taken by a secular body in Arizona in the Martin Luther King birthday episode. Surely the Presiding Bishop and others at "815" will bear this in mind with regard to scheduling church activities in Minnesota.

JAMES BAILEY PARKER  
New York, N.Y.

### Simpler Garb

Now that every publication of the Episcopal Church has presented us with a picture of Bishops Penelope Jamieson, Barbara Harris and Jane Dixon, all vested in cope and mitre [TLC, Dec. 27], I must tell you that I feel nearly overwhelming nostalgia for the days when most of our bishops

(Continued on page 12)



*than one  
minute...  
you can  
guarantee  
yourself  
income  
for life and  
strengthen  
your church  
forever*

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between you and the Episcopal Church that guarantees regular fixed payments at a very attractive rate of interest for as long as you live.

The gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 5149 (in New York State call 1-800-321-2231)

TO: PLANNED GIVING OFFICE  
EPISCOPAL CHURCH CENTER  
815 SECOND AVENUE, NEW YORK, NY 10017

L 293

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Birth Date \_\_\_\_\_

Parish \_\_\_\_\_ Diocese \_\_\_\_\_



# Committees Approve Fort Worth Choice

It is now up to the bishops of the Episcopal Church to determine whether the Rev. Jack Iker is consecrated Bishop Coadjutor of Fort Worth. Bishops holding jurisdiction are being asked whether they will consent to the consecration after diocesan standing committees finally approved.

With 117 dioceses in the Episcopal Church, 59 consents were needed from standing committees. The 59th was received Jan. 26, when the Diocese of Eastern Oregon sent word to Fort Worth via FAX.

"It's been an extremely painful and difficult time for us because of the uncertainty of it all," said Fr. Iker after the consents had been received. "And the mail campaign was a hurtful thing."

Fr. Iker referred to mailings made by a Fort Worth lay group and other standing committees urging committees not to consent.

"I think the church has a ministry of reconciliation," Fr. Iker said. "I look forward to meeting with them and trying to do some healing."

The Rev. John G. Twyman, secretary of Fort Worth's standing committee, notified Fr. Iker, the Presiding Bishop's office and the Rt. Rev. Clarence Pope, Bishop of Fort Worth, that the consents had been received. The Most Rev. Edmond L. Browning, Presiding Bishop, then notified diocesan bishops.

The matter is controversial because Fr. Iker, rector of the Church of the Redeemer in Sarasota, Fla., said he would not ordain women to the priesthood. Fort Worth is a diocese in which women priests have not been ordained nor have they been licensed to function. He was elected Oct. 2 on the sixth ballot of a special diocesan convention.

Fr. Iker said he received a considerable number of letters and telephone calls from standing committees during the process.

"I welcomed those inquiries because



Fr. Iker

## 'We Must Respect Their Decision'

In a letter circulated to all of the bishops with jurisdiction in the Episcopal Church, the Bishop of West Tennessee, the Rt. Rev. Alex Dickson, has urged the bishops to give their consent for the consecration of the Rev. Jack L. Iker as Bishop Coadjutor of Fort Worth. In his letter, Bishop Dickson said:

"First of all, let me say that I have supported the ordination of women since 1976. I was on the Committee on Ministry in the House of Deputies that considered and then recommended the approval of the canon permitting the ordination of women. I supported that recommendation in the committee and voted in favor of the canonical change when it came before the House of Deputies. I have ordained women as priests since I became bishop. I still believe we made the right decision in 1976.

"However, I came to understand from our time at Lambeth that we cannot be sure that what we have done in ordaining women is valid, until it is received by the whole church. This, of course, means the whole church and not just the Anglican Communion. This may take two or three hundred years. In the meantime, we must see the action we have taken as provisional, and we must be very inclusive of those among us who disagree with our action. We must honor their presence and their conviction and continue to listen to them. That means honoring them when they are in a

majority in a diocese and when they are in a minority as well. We must give them room to live among us, and respect their position."

Bishops are being asked to consent following a narrow vote for consent by diocesan standing committees.

"Some may say that the position I have stated should also be the position of our church with regard to the ordination of persons engaged in homosexual behavior," the letter continues. "I beg to disagree. First of all, the Episcopal Church has not given us permission to do so. The decision of the Episcopal Church in 1976 was to *permit* the ordination of women. We did *not* say they *must* be ordained. At the same time, we have consistently stated in numerous resolutions that it is the mind of the House of Bishops and the General Convention that persons engaged in sexual behavior outside of marriage should *not* be ordained. In one case we have permission, in the other we are forbidden.

"We were unwilling as a House of Bishops to even censure those who have ordained persons engaged in homosexual behavior. And now there are many among us who seem to have decided to cast out those who will not ordain women. Such behavior on our part must be terribly confusing for the church we are called to lead."

Bishop Dickson closed his letter by stating his intent to give consent to the ordination and consecration of Fr. Iker.

they gave me a chance to defend myself," he said.

The bishop coadjutor-elect said most of the inquiries centered on two points: First, there had been reports that Fr. Iker said he would be willing to be consecrated even if enough consents were not received (Fr. Iker said such a statement was never made), and second was the ordination of women.

"A fair number of standing committee members thought I was not required to ordain women, but that I should license them," he said. Fr. Iker said he thought there was no difference between ordaining and licensing.

If he is approved by the bishops, Fr. Iker will succeed Bishop Pope as Bishop of Fort Worth when Bishop Pope retires. No retirement date has been given.

# Parishes Separating from Episcopal Church

For at least two congregations, their annual meetings on Sunday, Jan. 17, turned out to be anything but routine. On that day, two parishes voted to separate from the Episcopal Church.

Members of St. Mark's Church, Portland, Ore., voted to leave the Episcopal Church and affiliate with the Anglican Church in America (ACA). And St. John's, Quincy, Ill., once the cathedral of the Diocese of Quincy, decided to separate from the Episcopal Church, although parish leaders haven't indicated whether the congregation will affiliate with another church, or when separation will take place. Issues for both congregations include ordination of women and prayer book revision.

In Portland, St. Mark's, a parish with a 70-year-history of Anglo-Catholic worship, voted 90 in favor, five against with six abstentions to withdraw from the jurisdiction of the Diocese of Oregon and the Episcopal Church.

After the meeting, St. Mark's vestry made an application to the Anglican Church in America, which was accepted by the Rt. Rev. Mark G. Holliday, Bishop of the ACA's Diocese of the West. Bishop Holliday then appointed the Ven. Charles H. Osborn, archdeacon of the ACA, as priest-in-charge until the congregation finds a new rector. Ironically, Archdeacon Osborn is rector emeritus of St. Mark's having served there from 1962-74 before leaving the Episcopal Church in 1991.

"There has been dissatisfaction with the general trend and liberal tendencies of the Episcopal Church," Archdeacon Osborn said. "One of the straws that broke the camel's back was the Church of England vote [TLC, Nov. 25]. Also, there was concern as to how long the parish would be permitted to go on without having a woman priest."

St. Mark's rector, the Rev. Stuart Frane, announced his resignation before the issue was addressed at the annual meeting. Fr. Frane declined comment when contacted by TLC, although parish leaders said he was planning to retire at the end of February.

On the day after the annual meeting, St. Mark's wardens and the clerk

of the vestry went to the Rt. Rev. Robert Ladehoff, Bishop of Oregon, to tell him what had happened.

"He received us extremely courteously," said John Walther, senior warden. "He said he thought we were making the wrong decision."

"He asked the vestry to reconsider their action and to allow him to meet with them," said the Rev. Neff Powell, administrative assistant to the bishop, who added the wardens did not respond to that request.

"A large part of that congregation has had a difficult relationship with the diocese," Fr. Powell said. "The bishop has worked hard to maintain a good relationship."

St. Mark's lists about 300 communicants, but Archdeacon Osborn wasn't

sure how many of them would join the ACA.

"I'm convinced they made the right move," he said, "but I think we need to point out that the ACA is not trying to entice people. We're not trying to proselytize. That's not our game."

Mr. Walther said the idea of separation from the Episcopal Church "has been growing for a number of years. It's been a slow erosion." He added that he expected the congregation would remain in its building.

The Rev. Donald Blalock, deacon at St. Mark's, said he renounced his orders along with Deacon Lon Applegate, and they were received into the ACA.

"We've been losing people through the years because of their dissatisfaction with the Episcopal Church," Deacon Blalock said. "We lost some during the last few months to Orthodoxy. It became apparent we couldn't let this go on."

The situation in Quincy is different. While the congregation voted on a resolution involving the withdrawal and separation from the Episcopal Church, the actual move is not likely to take place while the current diocesan bishop remains in place.

A resolution to "authorize the rector and vestry of the parish to enter negotiations with the bishop of the Diocese of Quincy for its separation from the Episcopal Church" is reported to have received 75 supportive votes and 20 dissenting. After secret balloting on the resolution for separation, a second question was put to those who dissented. That question regarded the willingness of those against separation to continue support of St. John's and the majority. Of the 20 voting against separation, nine voters indicated their support would not continue, 10 said they would continue support, and one was undecided.

"It was with great sadness that we heard of St. John's rather definitive vote," said the Rt. Rev. Edward MacBurney, Bishop of Quincy. "There are many issues in such a proposal, and these will be explored with representatives from St. John's and our own standing committee and chancellor. The loss of one of our major parishes,

*(Continued on page 11)*

## Orthodoxy Explored

A group of about 20 mostly Episcopal priests met recently in Aiken, S.C. to learn more about the Antiochian Orthodox Church. The group met Jan. 22-24 at Rose Hill Estate conference center in Aiken, S.C., and heard Orthodox representatives discuss their theology and practice.

The Rev. Paul Schnierla, head of the Western Rite vicarite of Brooklyn, and the Rev. William Olnhausen of Mequon, Wis., a former Episcopal priest who turned to Orthodoxy, made presentations.

"This was not just an academic gathering, but many of us are concerned whether there will be a future for us in Anglicanism," said the Rev. Owen Jones, director of Rose Hill's House of Studies. "Many clergy have been investigating this independently for a long time. Some are more Orthodox than Anglican in their thinking."

Fr. Jones said participants received invitations to the event and that the majority tended to be younger Anglo-Catholic priests, although some older clergy and some from the "continuing" churches attended. He cited the recent vote of the Church of England General Synod to permit women to be ordained priests as a major reason for the event.

# Good Things Sprouting in SW Virginia

Having to trim \$100,000 from its operating budget in 1992, the Diocese of Southwestern Virginia gave each of its 55 congregations \$75 in seed money for ministry. From planting flowers to buying pots and pans, the money was put to creative use.

Parishioners at Church of the Good Shepherd, Galax, took the message literally and bought flower seeds to beautify a hostel for transients. The flowers helped to ease some anxiety felt by neighbors of the facility. Members of Trinity Church, Buchanan, also planted flowers, using some on the altar and afterwards taking them to people in the community.

A woman who had been confined to a wheelchair in her home received new freedom after her neighbors at Christ Church, Pearisburg, built the woman a ramp with their seed money.

Grace Church, Radford, gave the money to students at Radford University, who used it for mailings to draw interest to their campus group, which increased from three members to 30. St. Luke's, Hot Springs, also applied its funds to student ministry at Radford.

The \$75 given to St. John's, Wytheville, helped bring Episcopalians together with Baptists, Lutherans, Methodists, Roman Catholics and Presbyterians in an ecumenical youth group, where the young people pray and have fun together. St. John's, Waynesboro, sponsored a weekend for youth, inviting young people from area churches.

Good Shepherd, Folly Mills, increased its total to \$279, which was given to help build homes through Habitat for Humanity. A number of other churches contributed to the housing organization.

After \$22 was used to purchase Lenten calendars at St. John's, Glasgow, \$106 was raised for the Presiding Bishop's Fund for World Relief. Another \$25 was used to buy a new church sign, since "the last sign went with (Hurricane) Camille in 1972," said the Rev. John Furgerson, vicar.

The tiny, new congregation of Peace in the Valley, Wintergreen, wanted to become better known, so it invested the money in a service that provides a list of new people who have moved into the area. The Rev. Marian Win-

dell, vicar, sends out newsletters and notes of welcome.

The vestries of Ascension, Amherst, and St. Mark's, Clifford, gave their money to an Episcopal thrift shop in downtown Amherst, to be used in \$5 coupons for the best customers. The thrift shop's proceeds are used in local outreach programs.

St. Peter's, Callaway, pooled its funds with that of Trinity, Rocky Mount, and earned \$270 through a sale, which was used to start a college scholarship fund for a needy high school senior.

Christ Church, Buena Vista, bought a big ceramic piggy bank, which has been fattened with coins. Recently \$275 was sent to Boys' Home, Covington. The church plans on sending the pig's proceeds to the home every six months.

St. Mark's, Fincastle, invested in the town's ecumenical vacation Bible school. And members of Christ Church, Martinsville, encouraged more direct financial giving to diocesan projects by using its money to print and mail information about diocesan ministries.

## BRIEFLY

A scholarship fund to benefit "open and affirming" gay and lesbian students who are preparing for ordination in the Episcopal Church has been established at **Episcopal Divinity School**. The fund was started by Dr. David Lochman of Chicago, who approached the Cambridge, Mass., seminary with a \$10,000 challenge grant. The school received 100 matching gifts totaling \$10,670 and the Louie Crew Scholarship Fund, honoring the founder of Integrity, was established. Additional commitments of \$10,000 have led to a second challenge.

Church members are giving a greater share of their contributions to meet congregational expenses and **less to charitable pursuits**, according to a study of church giving patterns produced by empty tomb, inc. The study

showed that per-member giving to congregations increased by \$58.06 in "constant dollars" between 1968 and 1990, but donations to charities was virtually the same in 1990 as in 1968. In 1968, members of churches affiliated with the National Council of Churches gave an average of 3.12 percent of their income while those who belong to evangelical churches gave 6.83 percent. In 1990, evangelicals gave 4.6 percent and "mainliners" 2.86 percent.

The Rev. **Gary Mathewes-Green**, one of the six authors of the Baltimore Declaration, has resigned the ministry of the Episcopal Church and is entering the priesthood of the Orthodox Church. Fr. Mathewes-Green resigned as rector of St. Peter's Church, Ellicott City, Md., and said he would organize a mission in Catonsville, Md., under the jurisdiction of the Antiochian Archdiocese.



ENS photo by James Solheim

**Prime Bishop Richard Abellon of the Philippine Episcopal Church passes the primatial staff to his successor, Bishop Narciso Ticobay, during installation services in Manila Jan. 6. The Philippine church has been an autonomous member of the Anglican Communion since May 1990.**



## Working as Teams

One of the temptations for diocesan bishops and key staff persons is to "yoke" small or struggling congregations in an agreement under which two churches are served by one priest. At first glance, such an arrangement would seem to make good sense. If there are two neighboring congregations, neither of which can afford its own fulltime priest, then perhaps one fulltime priest can minister effectively in those two churches. Unfortunately, such an arrangement often brings more problems than it solves.

For the most part, yoked congregations tend to be in rural areas. As the population of small communities tends to be stagnant or declining, the churches often reflect that pattern. Eventually, the church budget no longer can handle the expense of a fulltime priest, and the diocese has to make other arrangements.

Perhaps the biggest problem which surfaces with yoked congregations is where the rector, vicar or priest-in-charge will live. The community in which the priest does not live may feel resentment at once. There is ill will toward the priest and perhaps toward members of the other congregation. Members of both churches may accuse the priest of spending too much time in the other congregation, or they believe the Sunday service schedule favors the other church. If the arrangement is made between churches in communities which consider each other as rivals, the problem of the yoked parishes is compounded.

This is not to say that yoked churches are doomed to failure. We know of congregations sharing a priest which thrive under the arrangement. The churches share more than a priest, and get together for such activities as Bible study, educational programs, social events and joint worship on holy days. In some instances, urban congregations share a priest particularly gifted in urban ministry, and

maintain their identities while looking beyond themselves.

In many cases, a preferred strategy to yokes is the team approach in which perhaps two or three priests and a deacon or two share ministry in several congregations. Such clusters have proven to be successful in rural or urban settings in many dioceses, and offer some creative possibilities. For example, a priest who is particularly gifted in evangelism can be the evangelism leader in all the congregations, or a deacon or lay person effective in stewardship teaching can minister in each of the team churches.

We commend those dioceses which are using the team ministry approach. Although such clusters differ widely in their strategies, they are an effective method of proclaiming the gospel at the local level.

## Right Decision

Now that diocesan standing committees have given consent to the consecration of the Rev. Jack Iker as Bishop Coadjutor of Fort Worth, bishops have the opportunity to consent. These steps, usually a matter of routine, have become contentious because Fr. Iker has said he does not support ordination of women to the priesthood.

We are pleased to note the vote of the standing committees [p. 6]. In spite of some shameful lobbying through the mail by a Fort Worth group of lay persons and some standing committees, the matter now will be determined by diocesan bishops.

While the majority of individual members of standing committees probably would admit that Fr. Iker's views on the ordination of women are contrary to their own, his views still are permitted within the Episcopal Church. They should be respected.

## VIEWPOINT

# A Better Way of Doing Parish Business

By RUSSELL JOHNSON

The canons of the church establish our fiscal year. Currently we live with a January to December system. I have been thinking that there must be a better way to do business.

The timing of the current fiscal year tends to force the church at both parish and diocesan levels into confusing

and overly compressed schedules, particularly in the fall. These schedules tend to sap energy and, I think, breed apathy.

Most congregations plan programs around a September-June schedule. Imposed upon that schedule are the events driven by the fiscal schedule, i.e. stewardship program and every-member canvass, annual parish meeting and election of new vestry persons, diocesan convention and budgeting.

The current fiscal calendar tends to place these events into the late fall and early new year, right in the middle of the program year. The effect is chaotic at best. We begin the parish life cycle in September but we do budgeting in mid-stream. We begin parish life in September but change vestry composition in December. We begin our program in September but do planning in January. And because in many places  
*(Continued on next page)*

*The Rev. Russell Johnson is rector of St. Paul's Church, Edenton, N.C.*

# Advice for a 16-Year-Old

Dear Stephen:

Happy Birthday! Surely it was not 16 years ago today that I held you in my arms as a newborn infant in the hospital intensive care ward? I still vividly remember . . . your baptism at St. Paul's Church . . . how you liked to fly around in my arms playing Superman . . . that first day you attended elementary school and you got on the wrong return school bus, breaking into tears when you finally got home . . . our trip to summer camp. Yet here you are, 16 years old and rapidly becoming a man.

Stephen, I want to share with you some thoughts on sexuality and sexual morality. As old-fashioned as these reflections may seem, I hope you will give them thoughtful consideration.

Sexuality is a gift from the Lord — and it is good! God has created us male and female. By divine intention our sexuality belongs essentially to our personal identity. This is important for you to know and remember as you come into full sexual awakening. The sexual desire and excitement you are now experiencing, and will experience increasingly in the days ahead, are part of who you are. You need not and must not be ashamed of or feel guilty

---

*The author of this article is an Episcopalian who wishes to remain anonymous.*

---

## VIEWPOINT

*(Continued from previous page)*

the diocesan convention occurs early in the new year, much of its power to influence planning and direction of program in the parish is weakened. Delegates from convention come back to the parish but can hope, at best, to see their work take form and shape in September.

The way things work now is sapping our energies rather than focusing and directing those energies. What if we were, however, to reschedule our budgeting planning schedule to allow a July 1-June 30 fiscal cycle? Stewardship work could be done in January-February. Budgeting could be done after Easter. Parish meetings could be held in May and diocesan convention

about these feelings. They are part of what it means to be an adult man. And they are good. Rejoice in them.

This gift of sexuality is intrinsically connected, by divine intention, to specific creaturely goods — to the good of the sacramental union of man and woman in the bonds of holy matrimony, to the good of the procreation of children, to the good of personal delight and pleasure. Your task as a maturing young man is to integrate your sexuality into the wholeness of personal life and Christian discipleship, so that your sexual expression is not divorced from these goods. Frankly, I can't think of any task more difficult than this.

### Untutored Desire

Male sexuality often tends, as you know, to promiscuity, particularly during adolescence but also throughout adult life. Untutored male sexual desire is sparked primarily by physical appearance, beauty and sensuality rather than by personal relationship and love. This is neither good nor bad. It is simply the way we are made. The great male temptation is to allow our sexual desire to remain at this animal level — passion without love, pleasure without commitment, desire without mutuality. Such an arrested life is morally bankrupt and spiritually barren.

One of the challenges now facing

you is the uniting of love and desire in personal wholeness. Copulation is easy for a man; committed, covenantal love is not. It is especially difficult in today's world, where we are told in so many ways that being a man necessarily involves an active sexual life. The more girls you've had, the more of a man you are. This is nonsense! Being a real man means being faithful, disciplined, committed, chaste, loving. These are the virtues you must cultivate. I do not pretend that this will be easy. I know it will not. Delaying sexual pleasure for the sake of obedience, moral discipline and personal formation is painful and difficult. It requires will power and courage. But most of all it requires faith in the Lord Jesus who loves you and who promises you fulfillment in him by the gift of his Holy Spirit.

Stephen, I want you to feel free to talk to me about this subject of sex — about anything at all! Nothing you can say will shock or embarrass me. I want to be as helpful to you as I can.

Finally, Stephen, keep close to the Lord Jesus and his Father in prayer and faith. Our God has very special plans for you. Above all of my many hopes for you, I pray you will always be a disciple of Jesus and will faithfully remain in his love.

I love you. Happy birthday.

Dad

---

could take place prior to school being out in June. That schedule would give us the flexibility of July and August to schedule vestry planning retreats with new vestry members in place and a leisurely time to draw together plans for the September-June year. Decisions made at diocesan convention could be incorporated into the next year's plans and both parish and diocesan staff members could relax, knowing there was a 2<sup>1/2</sup>-month bulge in which to gear up again.

There will be problems in shifting the fiscal year, but none that we cannot resolve. Constitutions and canons can be changed.

I propose that dioceses and parishes simply write and pass two budgets at one meeting. The first would be for the period covering January to June of

the year the change-over is voted upon. The second would be for the period July 1-June 30. The change-over meeting (parish or diocese) would be at the normal time of year. The next annual meeting would be in June of the following year.

Now is a good time to think and plan, a time to look ahead and see how we might do things better. General Convention approaches. Surely we can make things easier for ourselves and at the same time do a better job by making this change in the fiscal year. The coherence created between program and budget, between planning and those elected to plan and support budget and program seems to me to be completely persuasive for the change. Nevertheless, there may be an even better idea out there. Care to share it?

## Tracking Trends

**NEW MILLENIUM, NEW CHURCH.**  
By Richard Kew and Roger White.  
Cowley. Pp. 173. \$24.95.

In less than seven years, we will enter the next millenium. Where is the Episcopal Church going, and what can we expect in the next generation? Roger White and Richard Kew, by tracking major trends in the Episcopal Church, suggest some answers in their book *New Millennium, New Church*.

The two men have wide experience in the Episcopal Church and the Anglican Communion, especially the Church of England. Roger White, with an Anglo-Catholic background, is the Bishop of Milwaukee; Richard Kew, with an evangelical background, is head of the Society for the Propagation of the Gospel in the United States.

For the many in the Episcopal Church who have felt varying degrees of concerns about the generally liberal positions and actions in our church over the past generation, *New Millennium, New Church* provides welcome encouragement in a readable style. Each chapter tracks a given trend, and closes with a summary of what to look for through the 1990s and into the new millenium.

In general, the book predicts that the pendulum, which has been very much in the liberal camp for at least two decades, will return to a central position. White and Kew observe that the liberal leadership of the national

church is increasingly out of touch with rank-and-file Episcopalians, and tell us that we should expect decreasing influence from the liberal bandwagon. A return to credal orthodoxy will replace issue-oriented agendas, and the spiritual life of individuals will become a high priority. The renewal movement will provide one of the strongest forces in the return of the Episcopal Church to moderate ground.

Other trends indicate that leadership in the church will decentralize, and local congregations will carry more influence. A hierarchical model of leadership will be modified by networking, with a greater place for lay participation. Non-denominational megachurches will lose members to family-sized, sacramental, historical churches like the Episcopal Church. The ordination of women as priests will continue in the Anglican Communion, but most female candidates for ordination will be generally more moderate than we have seen to date.

The two words with which previous generations have been uncomfortable, evangelism and stewardship, will rightfully take a major place in the life of the church, and result in vigor and growth such as has not been seen for decades. As the influence of liberals wanes, single-issue organizations with traditional agendas will have increasing influence in setting the course of the Episcopal Church.

Tracking trends and predicting the future is always risky, and this book

takes risks. The reader will find many places where questions can be raised and "Yes, buts" can be injected. However, the writers know their territory and lay a welcome and tentatively convincing vision before the church. Those involved in long-term planning will shortchange themselves by not having this book.

The only major drawback to the book is its prohibitive price. Fortunate are those who were able to receive this book through the Episcopal Book Club and the low prices available there. Nonetheless, congregational libraries would do well to acquire a copy or two, and perhaps suggest it as Lenten reading. It could also serve well as the basis for a small-group Lenten study.

(The Rev.) DAVID M. BAUMANN  
Blessed Sacrament Church  
Placentia, Calif.

## Books Received

**THE CHURCH, COMMUNITY AND SALVATION: An Ecumenical Ecclesiology.** New Theologies Studies 1. By George H. Tavard. Michael Glazier. Pp. 264. \$18.95 paper.

**HEALING THE WOUNDS OF DIVORCE.** By Barbara Leahy Shlemon. Ave Maria. Pp. 136. \$5.95 paper.

**LIVING WITH DYING: Finding Meaning in Chronic Illness.** By George Lea Harper, Jr. Eerdmans. Pp. xiii and 117. \$8.95 paper.

**THE LITURGY OF THE WORD: Karl Rahner's Theology of Worship.** By Michael Skelley, S.J. Liturgical. Pp. 176. \$11.95 paper.

**LITURGY IN A MULTICULTURAL COMMUNITY.** By Mark R. Francis, C.S.V. Liturgical. Pp. 78. \$5.95 paper.

## PARISHES

(Continued from page 7)

and for years our cathedral, would be a serious challenge to our viability as a diocese."

The Rev. Garrett Clanton, rector of St. John's, said there is a long history of concern in the parish about the direction and innovations the Episcopal Church has taken, particularly approval of the 1979 Book of Common Prayer and the ordination of women to the priesthood.

"It's been building up since the introduction of new theology," said Robert Fluent, senior warden. "It's a theological issue as far as we're concerned."

In 1991, the annual meeting of the parish passed a resolution asking that the bishop and diocese declare St. John's a "free church" with entitlement to its property and funds. In response to that resolution, the chancellor of the diocese advised the parish that such action would be irregular, but he informed the vestry that it could petition for separation.

### Meetings with Bishop

At the 1992 annual meeting, a resolution was approved that the congregation study the possibility of separation for a year and that final action be taken at the 1993 annual meeting. In recent months, six special meetings

have been held, including one at which Bishop MacBurney was the speaker.

Fr. Clanton said he hoped negotiations could be completed this year, but he emphasized that he does not intend for separation to take place as long as Bishop MacBurney remains diocesan.

Mr. Fluent described St. John's as "Anglo-Catholic, orthodox, traditional and Bible-based."

"It's a heartbreaking decision for us," Mr. Fluent said. "We feel as though we aren't the ones leaving. The church has left us."

*The Rev. Canon James Emerson contributed to the Quincy portion of this article.*

# SHORT and SHARP

By TRAVIS DU PRIEST

**ANGLICANS IN SWITZERLAND: Past and Present.** By Paul W. Sch-niewind. Evangelische Arbeitsstelle (Oekumene Schweiz, Sulgenauweg 26, CH - 3000, Berne 23, Switzerland). Pp. x and 157. No price given, paper.

In celebration of the 150th anniversary of the founding of the Anglican Diocese in Europe and the opening of the first holiday seasonal chaplaincy in Interlaken, this book chronicles the history of Anglicanism in Switzerland. A fine reference book, with adequate history and data.

**WALKING BESIDE JESUS IN THE HOLY LAND.** By Isabelle Bacon. Amana (P.O. Box 678, Brattleboro, VT 05301). Pp. 161. \$7.95 and \$2 shipping, paper.

By the 81-year-old founder and curator of the Holy Land Museum, this book is for the pilgrim to Israel who wishes to prepare for a trip to the part of the world where Jesus walked the earth. Very practical, giving suggestions about clothing, recommended reading beforehand, and the like. While I had an excellent Jewish guide in Israel, I would have appreciated having this book for several tips and suggestions for out-of-the-way pilgrimages.

**ROGET'S THESAURUS OF THE BIBLE.** By A. Colin Day. HarperSan-Francisco. Pp. 927. \$30, indexed; \$28, plain.

The publisher's dust jacket claims this is "the first and only application of the Roget System to the Bible." May be used with any version of the Bible and has over 40,000 references arranged thus, for example: "Section three: Interpersonal emotion": "Friendship," "Enmity," "Sociality." The index is a great addition. A wonderful new biblical reference tool.

**EVEN MORE CLIP ART FOR THE LITURGICAL YEAR.** By Placid Stuckenschneider, O.S.B. Liturgical. Pp. 128. \$15.95 paper.

More than 200 drawings, some simple and light, many others more detailed. In addition to renderings for the seasons in the church year, there are saints, sacraments, scripture verses and a number of miscellaneous pieces.

## LETTERS

(Continued from page 5)

were photographed in the simpler garb of rochet and chimere.

I was especially aware of such feelings after viewing the picture of Bishop Dixon that appeared on the cover [TLC, Dec. 13]. I believe she would have looked much more episcopal and dignified in the convocation habit.

In fact, as I looked at the picture of the Presiding Bishop as he appears on the same cover, I am inclined to suggest that both our male and female bishops would be well-advised to return to the earlier custom of being vested in rochet and chimere for such occasions.

(The Very Rev.) ROGER W. SMITH  
St. Helena's Church

Beaufort, S.C.

### Hooray!

I say hooray for Bishop Alexander Stewart and his letter [TLC, Jan. 10]. He is perfectly correct in what he has to say about standing committees and Fort Worth, etc.

(The Rt. Rev.) JOHN F. ASHBY  
Bishop of Western Kansas  
Salina, Kan.

### Womanists

I think I need some help from your readers. In reading the December *Bulletin* of Colgate Rochester Divinity School/Bexley Hall/Crozer, I noted the appointment of a "Distinguished Visiting Professor of Womanist Ethics and Gender Studies."

Grudgingly, I accept the reality that "gender studies" will be nothing of the sort, the phrase simply betraying an embarrassed wish to avoid the dreaded "s-word." But how should I distinguish *womanist* from *feminist*? One of the definitions of *feminism* in a convenient dictionary is "the doctrine that embraces the industrial, mental, political, social and sexual equality of women with men." One who advocates this equality is a *feminist*. I am certainly a feminist in spirit, although clinging to certain outmoded social customs, such as rising to my feet when a woman enters the room.

My guess is that *feminist* has fallen into disrepute in some circles, because of its association with those holding extremist views.

Should I, a non-extremist supporter of women's causes, now call myself a

womanist? Is the word really necessary? It sounds just a bit too much like *womanizer* for my taste. Does anyone care to advise me?

NIGEL RENTON

Oakland, Calif.

### It's the Book

I read with amazement, near disbelief and some disgust in countless issues of *THE LIVING CHURCH* of the vast number of people who have left our church because of the 1979 Prayer Book. One question puzzles me, however: Do these people not have loyalty or love for the church which gave us the 1928 book in the first place? If that book is so wonderful, is not the creator and inspiration of the book even more wonderful?

If this is to be the way things are, maybe we had better get used to the present book and never, under any circumstances, change one dot or tittle, lest hundreds of thousands more people stalk off in great umbrage.

ROBERT F. DORUM  
Poughkeepsie, N.Y.

### Not a Right

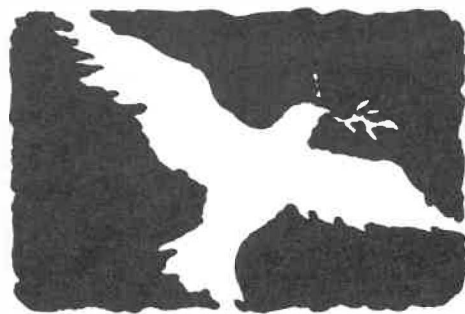
In the ongoing debate about conferring holy orders, the issue of human rights is mentioned often.

Membership in the body of Christ by baptism is the right of every human being. Baptism may thus be thought of as "ordination" to the total corporate ministry of the church. Since each member of the church participates in his or her ministry, they can and should be considered ministers of Christ.

Ordination to any of the so-called "holy orders," however, requires certain abilities and discipline and, above all, a call from God. Examining chaplains to the bishop, the commission on ministry in each diocese and the vestry and priest of the parish from which the candidate comes help the bishop to decide on the reality of the call as well as of the abilities and discipline of the candidate.

In no way can ordination as a bishop, priest or deacon be considered a "right" of anybody. Those upon whom holy orders are conferred become leaders and teachers in the ministry of the church. Ordained ministry is a sacred and heavy burden, but it is not a right.

(The Rev. Canon) ROBERT WHITMAN  
St. Martin's Church  
Pittsfield, Mass.



# PEOPLE and PLACES

## Appointments

The Rev. Barbara Blossom is rector of Church of the Holy Family, Etowah, NC.

The Rev. Sonja Hudson is rector of St. John's and St. Cyprian's, Franklin, NC; add: 197 Muskrat Rd., Franklin 28734.

The Rev. Elizabeth Kaeton is vicar of St. Barnabas', P.O. Box 7178, Newark, NJ 07107.

The Rev. Richard Nelson is assistant of St. James', Hendersonville, NC.

The Rev. James O. Towner is vicar of Christ Church, 1 N. Cleveland Ave., Fort Meade, FL 33841; add: P.O. Box 933, Fort Meade.

## Ordinations

### Priests

California—Mary H. Hardy (for the Bishop of Louisiana), assistant, St. Mark's, Palo Alto, CA.

Chicago—Lyne Carver (for the Bishop of Northern Michigan), assistant, Church of Our Savior, Chicago, IL; add: 605 Garrett Pl., #E-5, Evanston, IL 60201. John E. Denson, assistant, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043. Ruth B. McAleer, 702 Chandler Rd., Gurnee, IL 60031. Clint Moore (for the Bishop of Louisiana), assistant, St. Augustine, Wilmette, IL; add: 4918 W. Mulford, Skokie, IL 60077. Marc Strong (for the Bishop of Arizona), assistant, St. Gregory's, Deerfield, IL; add: 353 S. Wille Ave., Wheeling, IL 60090.

Montana—Michael J. Morrissey (for the Bishop of Louisiana), St. Patrick's, Bigfork, MT.

Long Island—Lewis E. Marshall (for the Bishop of Louisiana), assistant, St. Anne and Holy Trinity, Brooklyn, NY.

Louisiana—Lee H. Bristol (for the Bishop of New Hampshire), Trinity School, New Orleans. Stephen F. Craft, vicar, St. Patrick's, Zachary, LA and St. Andrew's, Clinton, LA. Scott Slater (for the Bishop of Central Florida), middle school chaplain, St. Martin's School, Metairie, LA. Peggy W. Snare, assistant, St. Paul's, New Orleans.

Rochester—Mary Claypoole Carson (for the Bishop of Rhode Island), curate, Trinity Church, Newport, RI.

Tennessee—Scott Charles Lee, curate, Trinity, 317 Franklin St., Clarksville, TN 37040.

Virginia—Katherine E. Babson, St. George's, Arlington, VA. Paul A. Frey (for the Bishop of Colorado), Truro Church, Fairfax, VA. Priscilla R. Grant (for the Bishop of Vermont), St. Andrew's, Burke, VA. Harry R. Hill, III, St. Francis-in-the-Fields, Harrod's Creek, KY. Katherine H. Jordan, St. John's, Arlington, VA. Gwynneth J. Mudd, St. Aidan's, Alexandria, VA. James A. Papile, Immanuel-on-the-Hill, Alexandria, VA. Ann Reeder Riggs, St. Margaret's School, Tappahannock, VA. Michael E. Robinson (for the Bishop of Western Massachusetts), St. Mary's, Arlington, VA. Benjamin E. K. Speare-Hardy, II, Christchurch School, Urbanna, VA. Gabor Strasser, St. Margaret's, Woodbridge, VA. Stuart A. Swann, St. Anne's, Reston, VA.

Western North Carolina—David L. Huney-

(Continued on next page)



## ENGLISH PARISH HOLIDAYS

... an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:  
**PARISH HOLIDAYS**  
North American Office  
106 S. Fraley St. Kane, PA 16735  
814/837-9178

## BENEDICTION

Look, Dad," said our 4-year-old recently through tears, holding up his arm that was encased in a brand new cast. "Look what the doctor did to my arm." Although his fall and subsequent break were his fault for playing "chicken" with the automatic garage door opener, I had to feel sorry for him.

Although I had never broken a bone, I knew what was to happen... the difficulty in washing at bathtime, the complaints of itching, and the change of a beautiful white cast into a gray, ugly wrapping. Much to my surprise, it did not happen. Sure, it got dirty. After all, it was attached to a boy in kindergarten. However, the next day, a Sunday, an altar guild member asked Geoffrey if she could be the first to sign the cast. "Why would you want to do that?" he asked. After learning the tradition, he loved it. The Bishop of Central New York placed a cross on the very point of the break. My wife's college professor signed it. Even Bingo the Clown left a mark.

As I reflected on the cast, I thought, "Isn't our soul similar?" Washed thoroughly at baptism, it enters our world glistening white. It, too, becomes soiled with our sins, as we play in the sandboxes of this "island home of ours," but it also bears distinctive images of those who have touched us. We remember a church school teacher or altar guild member who was kind to us in our childhood, or a bishop who smiled at us and placed an apostolic cross on our soul.

Geoffrey is now climbing trees, instead of garage doors, without a cast. His mother has kept the cast and placed it in a drawer. In the meantime, I shall remember that his cast taught me a lesson... on how valuable are the individuals who walk with me during my journey on earth.

(The Rev.) W. FRISBY HENDRICKS, III  
Binghamton, N.Y.

1993 CHURCH AND CITY CONFERENCE  
For clergy and laity in urban and city ministries

**THE PUBLIC CHURCH:  
WEAVING RECONCILIATION**  
Exploring justice, outreach and reconciliation  
**JAMES FOWLER, KEYNOTE SPEAKER**

Author and Professor, Emory University  
**ANN H. REDDING, FACILITATOR**  
Asst. Professor, ITC Atlanta  
April 26 - 28, 1993

Cathedral Church of the Advent,  
Birmingham, Alabama

For further details, registration materials and discount travel information write, fax or call:  
Church and City Conference  
137 North Division Street Peekskill, NY 10566  
Tel: (914) 737-6312, Fax: (914) 737-1752

# HOLY CROSS INCENSE

Holy Cross Monastery  
West Park, NY 12493

914/384-6660

## GIFTS

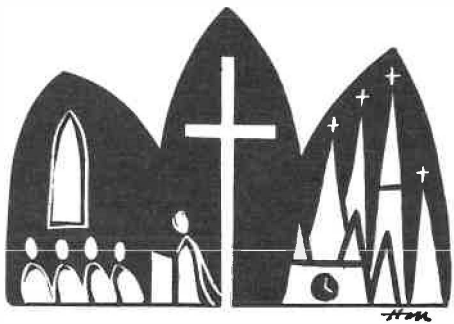
Gift (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin \_\_\_\_\_"

THE LIVING CHURCH FOUNDATION

816 E. Juneau Ave.  
Milwaukee, Wis. 53202

When writing to advertisers,  
please tell them you  
saw their ad in  
**THE LIVING CHURCH**





# YES! I Would Like to Join The Living Church Family . . . .

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 76¢ a week. Subscribe today!

THE LIVING CHURCH  
816 E. Juneau Ave., Dept. A  
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$39.50 (foreign postage \$15 additional).

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

(People & Places from previous page)

cutt, curate, St. Mary's, Asheville, NC. Timothy P. McRee, curate, Grace Church, Asheville, NC.

### Transitional Deacons

**Eau Claire**—Harold Reed, assistant, St. George's, 30 N. Ferry St., Schenectady, NY 12305.

**Oregon**—Margaret Hewett McMurren, assistant, Grace Memorial, 1535 NE 17th Ave., Portland, OR 97232.

**Rhode Island**—Winifred L. Snape.

### Retirements

The Very Rev. Robert Bizzaro, as dean of St. James' Cathedral, South Bend, IN, from 1975 to 1991; add: 1225 E. Fairview, South Bend 46614.

The Rev. Henry I. Burton, as rector of St. Agnes', Franklin, NC.

The Rev. Canon B. Linford Eyrick, as rector of St. Paul's, LaPorte, IN from 1956 to 1992; add: P.O. Box 314, LaPorte 46350.

The Rev. James M. Hindle, as rector of Church of the Transfiguration, Bat Cave, NC.

The Rev. Frederick C. Lambert, as rector of Old Trinity, Tiffin, OH; add: 185 Jefferson St., Tiffin 44883.

The Rev. Frederick L. Phillips, as rector of Church of the Ascension, Wakefield, RI.

The Very Rev. Robert G. Ruffle, as dean emeritus of the Joliet Deanery and for 31 years rector of Church of the Holy Family, Park Forest, IL; add: P.O. Box 7159, Naples, FL 33941.

The Very Rev. Lloyd Seatvet, from Trinity City, Morgan City, LA; add: 1517 Black Oak, Denton, TX 76201.

### Changes of Address

The Rev. H. Paul Osborne is now at 11721 Parliament Dr., #205, San Antonio, TX 78213.

### Other Changes

The Rev. Dennett Buettner has transferred from the Diocese of Western North Carolina to the Diocese of Los Angeles.

The Rev. Richard Arden Kautz is now resident in the Diocese of Colorado.

The Rev. Thomas Allen Neyland has transferred from the Diocese of the Rio Grande to the Diocese of Colorado.

### Deaths

The Rev. Canon Robert L. Crandall died Oct. 12 in the VA Hospital, Dublin, GA, at the age of 79.

Fr. Crandall was educated at Mercer University and Virginia Theological Seminary. Before entering the U.S. Navy in 1942, he served St. Timothy's, Atlanta, GA, and was a canon of the Cathedral of St. Philip, Atlanta. While in the Navy he was chaplain of the aircraft carrier Wasp. Following his naval service, he was rector of St. Peter's, Charlotte, NC, and was later called to be rector of Church of the Good Shepherd, Lake Charles, LA where he founded the Episcopal Day School in 1953. He retired to Macon, GA, and served as executive director of Appleton Church Home from 1965-69. In 1966 he was appointed an honorary canon of the Cathedral of St. Philip. Fr. Crandall is survived by his wife, Erin, one son, one daughter and two grandsons.

# CLASSIFIED

### BOOKS

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

**TROIKA HOUSE:** Two inaugural titles: *Between the Ashes & Ad Te Domine*, poems by M. L. Cannaday, \$4.95 each. *The Bible in a Nutshell* by S. Joris, \$8.95, postage included. *Finding God, \$11.00 & Getting Life into Perspective*, \$8.00 by Bishop Everett H. Jones, postage included. !VIVA! Bookstore, 8407 Broadway, San Antonio, TX 78209. (210) 826-1143.

**GROVE PUBLICATIONS.** Sole US distributor, standing order option available. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011. (202) 723-1254.

### CATECHUMENATE

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

### CHURCH FURNISHINGS

**SOLID OAK CHAPEL CHAIRS,** chancel furniture, pews, cushions and lighting restoration. For details call or write: R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (800) 662-4466 or (615) 598-0208.

### CONFERENCES

**JOIN JOHN STOTT,** Mark Ashton and Allen Ross at the Fourth Annual Episcopal Evangelical Assembly, May 14-15, 1993, at Grace Episcopal Church in Trumbull, CT. "A Lamp Unto Our Feet: Understanding and Applying Scripture Today." For more information, write: Fellowship of Witness, P.O. Box 2057, Hamilton, MA 01982.

### CURRICULUM

**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

### 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: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

**ORGANIZATIONS**

**SEEKING GOD?** Consider finding God and yourself in the Order of the Holy Cross, an Anglican monastic community for men. We live together in the US, Canada and West Africa as contemporary Benedictines serving God, the Church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

**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**

**RECTOR** one-half time for young church in center of fertile Willamette valley. Climate mild and favorable. Solid dedicated congregation committed to further growth and outreach. Soon to occupy fine building purchased from Baptists. Contact: **Search Committee, St. Alban's Episcopal Church, P.O. Box 1556, Albany, OR 97321.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

**EVANGELISM CHALLENGE/PARISH REDEVELOPMENT.** We are ready to invest in a priest who will team with us to help us grow. Requires skill in urban ministry as well as reaching suburban population centers; building on current multi-racial congregation; solid liturgy in an impressive cathedral-like building with fine organ; strong team relationship with lay leaders. Contact: **Trinity Church, 503 Asbury Ave., Asbury Park, NJ 07712.**

**WANTED:** Part-time rector. **St. Edward's, P.O. Box 344, Silverton, OR 97381,** est. 1956, is looking for priest to bring pastoral care and leadership to a small congregation of caring lay persons. Opportunity for working priest nearing retirement or just starting out. Silverton is a small community between Salem and Portland, with its own hospital, and offers diverse work, education and recreation opportunities. Send letter of interest to above address.

**DIRECTOR OF DEVELOPMENT.** Nashotah House Theological Seminary seeks to fill a senior staff position in fund-raising/development. The Director of Development is responsible for programs in annual giving, capital funds, deferred giving, endowment development and public relations. Candidates should be Episcopalians and have experience in fund-raising, but may be lay or ordained and must be able to represent Nashotah House to diverse constituencies. Send resumé to: **The Dean, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**RECTOR WANTED:** We seek committed believer to help us grow spiritually. Please give prayerful consideration. Yoked parish, two cures, only 20 minutes apart, in attractive county seat and rural farming community in southern Virginia; convenient to Richmond. Compensation package approximately \$36,000.00 plus housing and pension. Contact: **Allan Sharrett, Search Committee Co-chairman, 301 Jefferson St., Emporia, VA 23847; (804) 634-6950 (h) or (804) 634-2167 (o).**

**POSITIONS OFFERED**

**UPPER SCHOOL CHAPLAIN,** ordained, with teaching experience. Thriving school, affiliated with the Episcopal Church; disciplined, multi-racial students, competitive salary. Send resumé to: **Ron Tooman, Headmaster, St. John's School, 911 Marine Dr., Tumon, Guam 96911; phone (671) 646-5626.**

**POSITIONS WANTED**

**SAVE THIS AD!** Organist-choirmaster, experienced, outgoing, available September 1993 for full-time parish or church/prep school post. Strong choir training (RSCM), service playing, pastoral/teaching abilities. Now on choral fellowship, **Wells Cathedral, John Brooks, Tower House, St. Andrew's St., Wells, Somerset BA5 2UN, England.**

**PROPSERS**

**BEAUTIFULLY PRINTED Bible Readings** for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—**The Propers, 555 Pali-sade Ave., Jersey City, NJ 07307. (201) 963-8819.**

**PUBLICATIONS**

**SEXUAL MISCONDUCT:** "The Road to Recovery: A Healing Journey for Survivors of Clergy Sexual Abuse." 33-page booklet written by a survivor covers symptoms, boundary violations, use and abuse of power, grief cycle, disclosures, where to find help. \$5 plus \$1.25 p&h to: **Island Scribe, 107 Old Comers Rd., Chatham, MA 02633.**

**FOR RENT**

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.**

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

**FOR SALE**

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

**TRAVEL**

**TREASURES OF EASTERN EUROPE** — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC, Holy Cross Monastery, Box 99, West Park, NY 12493 or call (collect) Lois Shultz, Highways and Byways Tours; (313) 875-8792.**

**TRAVEL**

**PILGRIMAGES 1993** — England: Southern Cathedrals Festival July 8-19 with the Rev. Nancy L. Roth. France: May 31-June 12 Provence & Burgundy with Professor Baily K. Young. Wales: May, June & September with Sr. Cintra Pemberton, O.S.H. \$2495 to \$3595. Call **(800) 835-3467** or write: **The Rev. James C. McReynolds, Teleos Travel, 329 Sycamore Ave., Shrewsbury, NJ 07702.**

**VOYAGE INTO ENGLAND.** Comfortable canal-boat, good food, no schedule. Up to six guests enjoy personal attention of skipper-historian. \$645 weekly, inclusive. **Box 2083, Springfield, MA 01101. Telephone (413) 562-9296.**

**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.**

**APOSTOLIC TOUR TO TURKEY,** 19 days, with the Rev. Bruce Shipman of Roxbury, CT, visiting Antioch, Tarsus, Cappadocia, Konya, Antalya and the Seven Cities of Asia Minor plus the beauty spots of the Aegean coast, the Dardanelles and Istanbul. All inclusive for \$2700, leaving New York on April 20 and returning on May 8. For more information contact: **Mary at Largay Travel, Southbury, CT 06488; telephone (203) 264-6581.**

**CLASSIFIED ADVERTISING RATES**  
(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

**THE LIVING CHURCH**  
816 E. Juneau Ave. Milwaukee, Wis. 53202

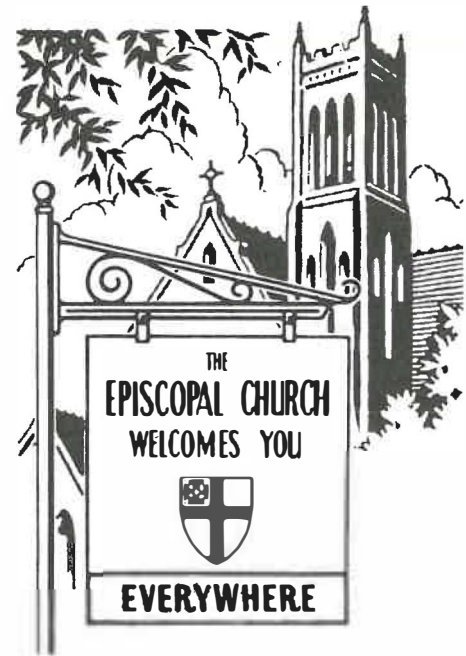
**Use the classified columns of**  
**THE LIVING CHURCH**  
**to BUY or SELL**

**NOTICE TO SUBSCRIBERS**

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.  
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CHURCH DIRECTORY

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**.



## CLOVERDALE, CALIF.

**CHURCH OF THE GOOD SHEPHERD** Main at Broad Sts.  
The Rev. John S. Varyan, p-i-c  
Sun H Eu 9:30

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Gregory G. Harrigle, c; the Rev. E. Perren Hayes; the Rev. Paul L. Thompson  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 6. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## INDIANAPOLIS, IND.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
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, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf  
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat 8:30 & 4:30

**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; Sia, Stations; v, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

## LACONIA, N.H.

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

## 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, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Masud I. Syedullah, Priest-in-Charge

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

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

## PHOENIXVILLE, PA.

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

## SELINGROVE, 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

## ARLINGTON, TEXAS

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery  
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpitt; the Rev. John A. Lancaster (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

## 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

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V. 75008 Tel. 011331 47.20.17.92  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu