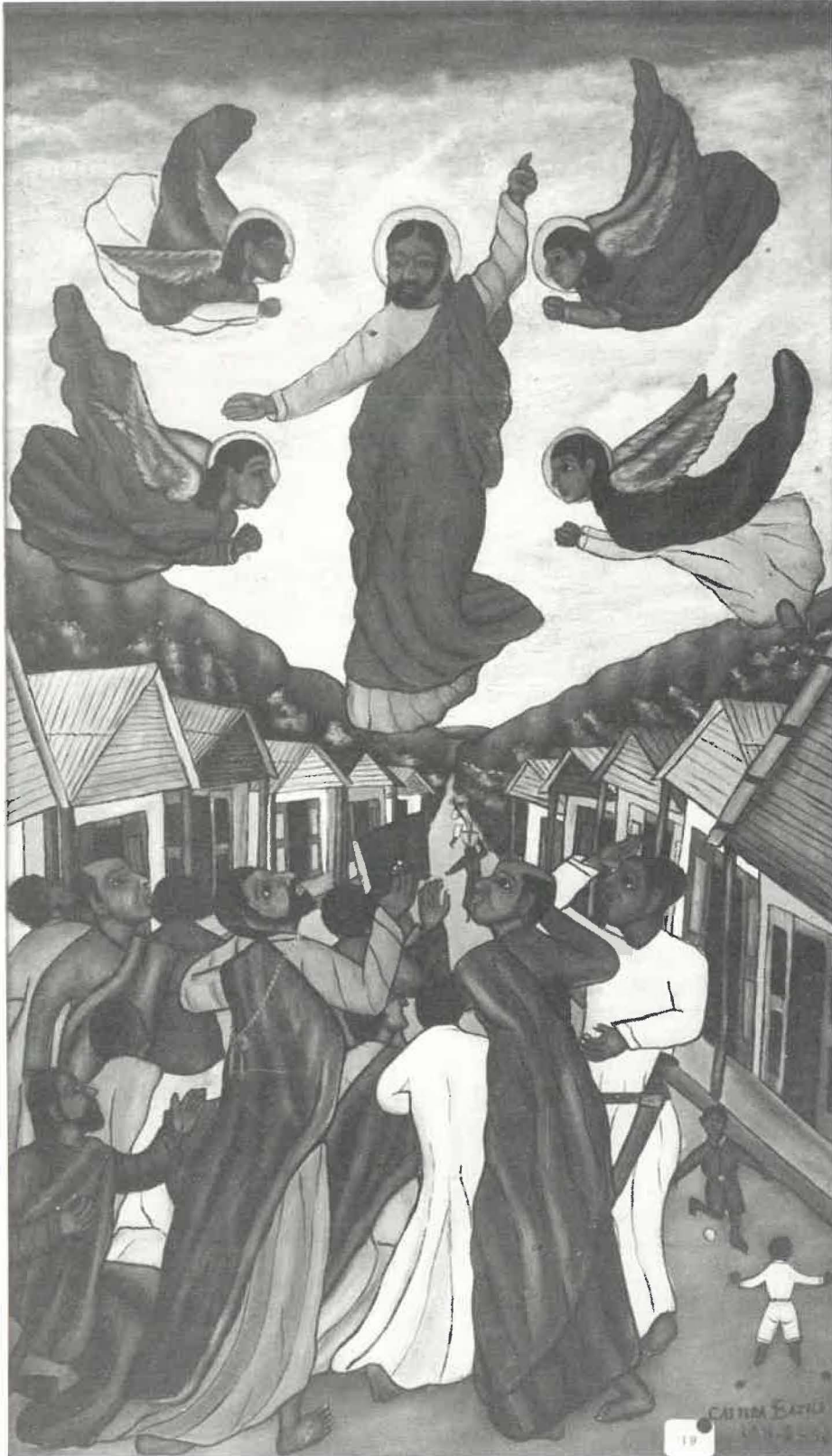


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IN THIS CORNER

God Enters Us

The attacks on the image of God as Father show another failure on the part of the modernist imagination, and its knowledge of history.

The skeptics attack "God the Father" as another example of "patriarchy." We would be more free, the skeptics imply, if we looked at God differently.

But this teaching, which, of course, is central to the teachings of Jesus, is not a construction of some male conspiracy, but based on an unavoidable and even scandalous truth of what Jesus preached: God enters us. We receive him. (I apologize to any readers who are so refined that this offends them. God was not so refined, or so we believe, if we take the faith seriously.) Jesus called God his Father because that was the best way to describe him.

Let's look at one result of this. Some are attempting to resurrect goddess worship, as if God couldn't exist if he didn't follow our notions of fairness. Pagan religions sometimes focused on goddesses, but not because pagan societies had any higher respect for women. Ancient societies looked upon women as subservient beings. In ancient Greece, for example, women were not allowed out of the house, except to go to the market. They were kept in the equivalent of a harem. Worship of Athena and Aphrodite did not change that.

For a modern equivalent, in the Soviet Union women were encouraged to become doctors, and became numerous in the field. When they did, the status and pay of doctors declined. Sexism can trump other social values. In the same way, in a pagan society dominated by men, worshipping a goddess may not mean elevating women. It can mean trying to bring down the gods to the same subjugated state women occupied.

The ancient Greeks, for example, made their gods human, all too human. On Mount Olympus, they quarreled, they committed adultery, they betrayed each other. In pagan religions, sacrifices were meant to bribe the gods. The Christian God is not personified; he became and is a Person. He always has scorned our attempts to manipulate, bribe or entrap him.

God may, perhaps, play along. In reading the Bible, I have at times found myself picturing a father going along with the elaborate rules of a kids' game, perhaps even allowing himself to be tied up in a game of cops and robbers. But when it is time to go in at bedtime, he slips off the cords, orders the toys picked up, and, if necessary, leads in those who stomp their feet and whine that they don't want to take baths.

Our God refuses to be controlled. When the attempts to manipulate him go on too long, he thunders that he despises the sacrifices. If need be, he will overturn all our efforts to cheat him or pay him off, whether with neo-Gnostic psychobabble or with professional choirs in beautiful suburban churches.

He enters us; not the other way around. That is why that ancient metaphor of God the Father is appropriate. Until we are all conceived in test tubes, the father, the one who enters, still succeeds as a metaphor for God.

Our guest columnist is Jim Tynen, a member of St. Stephen's Church, Wilkinsburg, Pa.

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Painting of the Ascension, from Haiti, by Castera Bazile.

LETTERS

Sought, Not Seeking

In all good conscience, I must take exception to the editorial "Offensive Strategy" [TLC, March 28]. The Antiochian Archdiocese of North America is indeed not on a recruiting campaign in the Episcopal Church. The Antiochian Archdiocese is being sought out by large numbers of Episcopalians, lay and clerical, who have despaired of the future of their church and their place in it and are seeking a more hospitable and healthy church home.

Rather than pointing accusing fingers at the Antiochian Archdiocese of North America, the Episcopal Church would do well to make a deep and fearless examination of its history over the last 30 years, particularly toward its traditionalists. It would be worth the effort to discern why so many faithful church members are finally giving up and going away.

(The Rev. Canon) DAVID L. BRISTOW, SSC
St. Luke's Church
Fort Worth, Texas

• • •

I want to correct two errors regarding a news story and an editorial on the Antiochian Orthodox Archdiocese.

1. *The Anglican/Orthodox Pilgrim*, which I edit, is neither new nor a creation of the archdiocese. It has been published since 1988, when I was still an Episcopalian, and does not officially represent the archdiocese.

2. The Antiochian Archdiocese is not "recruiting" Episcopalians. (*The Pilgrim*, for example, is sent only to those who are interested in Orthodoxy — and also, I admit, to a few old friends.) We are only responding to inquiries from many Episcopalians who tell us they feel abandoned by their own church. Would you have us ignore them? In the past, have Episcopalians ignored seekers who have come from Orthodoxy? However, it is rather enjoyable to us Orthodox, with our (sometimes deserved) reputation for missionary torpor, to be accused of proselytizing!

In addition, how could our actions "harm ecumenical discussions" any more than they have already been harmed? Because of recent innovations

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

by the Episcopal Church, particularly the ordination of female bishops and practicing homosexuals, all American Orthodox have now suspended official Orthodox/Episcopal conversations.

(The Rev.) WILLIAM OLNHAUSEN
St. Nicholas (Orthodox) Mission
Mequon, Wis.

• • •

The editorial "Offensive Strategy" deserves comment. The initiative for Orthodox hospitality to Episcopalians and other Anglicans has come from defectors responding to the abandonment of what many regard as important traditions. Some of these are considering the Orthodox Church. Many others from the Episcopal Synod of America, the various "continuing" churches, and those thousands your statistics claim you have lost are headed elsewhere. These were not lured out by the Orthodox. Evidently, the Episcopal Church drove them away.

(The Rev.) P.W. SCHNEIRLA
St. Mary's (Orthodox) Church
Brooklyn, N.Y.

Un-Anglican

I agree with Steven Giovangelo's suggestion that we refer to sexuality issues by using the term "sexual orientation" rather than "sexual preference" [TLC, March 28]. My orientation is heterosexual while my preference is brunette. I take offense, however, at his tirade against a "most despicable form of literalism, uncharacteristic of Anglicanism." We Anglicans are quite literal about several things. We *literally* believe that God became incarnate in the person of Jesus of Nazareth; we *literally* believe that Jesus rose bodily from the dead; and we *literally* believe that Jesus meant this is my Body, this is my Blood which we take *literally* from scripture.

Surely Fr. Giovangelo would consider the Articles of Religion in the back of our prayer book an Anglican document. In section 7 of that document, we are told that no Christian is free from the obedience of moral commandments. In Levitical literature we

(Continued on next page)

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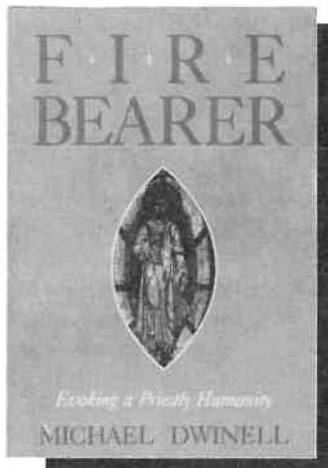
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LETTERS

(Continued from previous page)

also read moral anathemas of adultery, bestiality and incest as well as homosexual behavior. Surely that Anglican document would require that we at least consider those commandments in our moral deliberations. To dismiss those passages of scripture as "literalism uncharacteristic of Anglicanism" is itself un-Anglican.

(The Rev.) **RICHARD D. CLOUD**
Church of the Redeemer
Ruston, La.

Irresistible

Your coverage of Bishop Sims' remarks [TLC, March 21] seems to be confused. As reported, he appears to be basing his arguments on a familiar pattern of "just as . . . so likewise." Citing New Testament example, he then applies the pattern to more recent issues.

The example he cites is the inclusion of Gentiles as decided at the Acts 15 council. His point is that this movement proved irresistible and overcame resistance. He then introduces its application to more recent issues — inclusion of blacks, ordination of women, ordination of gays and lesbians — with these quoted words: "other movements are proving likewise."

However, you proceed to quote him as saying that it is the *resistance* to these movements that is proving irresistible, which makes nonsense of his entire line of reasoning.

Do we have some Freudian slippage on your part?

(The Rev.) **ROBERT A. SMITH**
St. Paul's Church
Dowagiac, Mich.

} Our source for the article reports the quotes are accurate. We'll keep checking. Ed.

Active Ministry

You report that the Rev. John Danforth will not seek a fourth term in the U.S. Senate, but is looking forward "to a more active ministry" [TLC, March 14]. For a Christian, what "more active ministry" could there be than serving as a United States senator?

JACK W. BURTCH, JR.
Richmond, Va.

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Fort Worth Consecration Draws Protests

Fr. Iker Becomes Bishop Coadjutor

Amidst deep tensions brought into the open by six formal protests, the Rev. Jack Leo Iker was consecrated Bishop Coadjutor of Fort Worth, April 24. Some 2,000 were in attendance at the three-hour service at St. Stephen's Presbyterian Church, Fort Worth.

Fr. Iker was elected last October, but the consents process proved to be the most contentious the Episcopal Church has experienced this century. He had indicated he would not ordain women to the priesthood nor license them to serve in the diocese. According to diocesan officials, he received consents from 62 standing committees and 83 bishops. There were 26 bishops in attendance at the consecration.

Those who attended the service had to walk between two lines of picketers in order to enter the church. Once inside, the congregation heard some 45 minutes worth of objections to the consecration. The protests were heard in total silence, unlike the hostile response which greeted protesters to recent consecrations of women bishops.

The six included one female priest, the Rev. Lauren Gough [TLC, Jan. 31] of the Diocese of Washington, a Fort Worth native who celebrated at a house Eucharist earlier in the day. "I have been exiled from my home," she said. The protesters urged Presiding Bishop Edmond L. Browning to halt the consecration, arguing that Fr. Iker could not in good faith make the dec-



Photo by Kristina Steenson

Bishop Iker and his family with Presiding Bishop Browning.

laration of conformity to the doctrine and discipline of the Episcopal Church if he refused to allow ordained women to minister in his diocese. The so-called "conscience clause" (adopted by the House of Bishops in 1977) was meant to protect the rights of those who support the ordination of women as well as those who oppose it, they argued.

The Presiding Bishop responded that objections to the election "have already been made with considerable force in this diocese and around the church. But the majority of lay and clergy delegates in this diocese have chosen a different course.

"I must say to the ordinand and to all in this diocese: I see a great challenge ahead for your common ministry as well as mine. I say in the most heartfelt way, that successful ministry here will require great leadership and healing. It is everyone's responsibility. It would be tragic should this diocese become isolated from the great majority."

The Presiding Bishop's response was not welcomed by all.

"I was saddened that he missed a wonderful opportunity to declare that ours is still a recognized theological position in the Episcopal Church," said the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth.

"We must all remember that the jury is still out on the question of the ordination of women," said the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, the preacher. "Reception is a long process that can take centuries in the life of the church. The church at its best is the church at its most conservative, moving slowly and deliberately."

Bishop Pope and Bishop John Krumm (retired of Southern Ohio) served as co-consecrators with the Presiding Bishop. Bishop Krumm ordained Bishop Iker to the priesthood in 1974. Bishop Iker, his wife Donna, and their three children will soon take up residence in Fort Worth. Bishop Pope has not yet set a date for his retirement.

(The Rev.) JEFFREY STEENSON

Graham Pulkingham Dies

The Rev. William Graham Pulkingham, a prominent figure within the Episcopal Church's charismatic renewal movement, died April 16 following a heart attack sustained two weeks earlier when he and his wife were caught in a shooting incident at a supermarket in Burlington, N.C.

Fr. and Mrs. Pulkingham were shopping when a gunman opened fire on employees, killing a former girlfriend. The police shot the gunman.

Fr. Pulkingham, 66, was the founder of the Community of Celebration, a religious order for men and women devoted to corporate living in the Holy Spirit, and to developing con-

temporary Episcopal music and liturgy. He and his wife, Betty, the community's music director, organized teams known as "The Fishers-folk," who travel to parishes around the world to lead congregations in music and spiritual renewal.

The principal chapter of the Community of Celebration was established in 1985 in Aliquippa, Pa., where it was "a source of light and hope, of service and outreach," said the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh.

He is survived by his wife, six children, two grandchildren and two sisters.

Holocaust Remembered

'I believe in God, even when God is silent,' said a 12-year-old

A service at Washington National Cathedral in observance of *Yom ha-Shoah*, a Day of Remembrance for the six million Jews who perished in the Holocaust, was held on April 18, during the week when the U.S. Holocaust Museum in Washington was dedicated. The service also marked the 50th anniversary of the Warsaw uprising.

A Jewish choral group sang a prelude, in Hebrew, of a setting of *Shalom Aleichem* and Psalms 117, 121, 122 and 126. Twenty rabbis were in the procession of cathedral clergy and choir and representatives of the interfaith community. The shofar sounded the call to prayer, echoing sonorously into the Gothic vaulting. The Very Rev. Nathan Baxter, the cathedral's dean, gave the opening acclamation and welcomed all in the spirit of love.

Rabbis in prayer shawls and yarmulkes intoned in Hebrew the *Shabbat* prayer and the *Shema* (Hear, O Israel). Rabbi Michael Berenbaum read the lesson from Genesis 8 and 9, and cathedral Canon Michael Hamilton the *Midrash* (the commentary on the reading).

The congregation of some 1,500 joined in singing *The God of Abraham praise* and the reading of Psalm 46, and the dean proclaimed the summary of the law. The Prayers of the People included lines by a 12-year-old girl found in a cellar where she hid from the Nazis: "I believe in the sun, even when it isn't shining . . . in love, even when feeling it not . . . in God, even when God is silent," and the passing of the peace took on a new dimension.

In his sermon, Sen. John C. Danforth, an Episcopal priest, reminded his listeners that the persecution of the Jews was no secret, that thousands of professing Christians must have participated in what led to their extermination, and that the operation of the death camps was a huge task involving multitudes. "It was no isolated anomaly," he said, "but the darkest act of mankind, in which evil held full sway."

The holocaust, he concluded, was the work of average people, and so must be the work of reconciliation. As for the response of Christians, we could, he said, show an interest in the religious life of our Jewish friends by

attending some of their sacred observances; speak out against bigotry in all forms; and seek ways of working together in community service.

"If Christians can kill in God's name, surely we can work together in his name," he said. "It is not how we respond, but that we do respond."

After the offertory, an organ voluntary was played as the dean escorted the rabbis in procession to the north door to bid them farewell.

The Holocaust Museum is the nation's institution for the documentation, study and interpretation of what happened, and America's memorial to the millions who perished.

An official of the museum said: "It is remarkable that this first event relating to the dedication of the museum should take place in a Christian church — an affirmation that we are all God's children and that we join together to celebrate an institution designed to remember evil, but also to consecrate good — to show the full dimension of intolerance and the need for tolerance and love."

DOROTHY MILLS PARKER

Defining Orthodoxy for Anglicans

"Renewing Anglicanism: The Case for Dynamic Orthodoxy" was the theme of the third annual conference of SEAD (Scholarly Engagement with Anglican Doctrine) meeting at Virginia Theological Seminary, April 15-17.

SEAD, founded by scholars and clergy in 1990, has as its stated purpose the "recovery of the riches of Christian orthodoxy in terms readily accessible to contemporary society and the church." Its conveners are two Virginia Theological Seminary professors, the Rev. David Scott and the Rev. Christopher Hancock. Its growing membership now numbers some 400.

Four major presentations were offered as the conference sought to define what dynamic orthodoxy is. Dr. Os Guinness, a noted evangelical writer best known for his association with Dr. Francis Schaeffer and the

LAbri Christian Fellowship, argued the cause for "restoring the dynamism to dynamic orthodoxy," by exploring the themes of "calling" in Anglican theology.

The Rev. Paul Avis, a scholar in the Diocese of Exeter, England, gave a critical assessment of how traditions develop and change. He urged bishops, theologians, and "heretics" to cooperate in upholding, exploiting and challenging tradition to make it relevant for the church today.

Dr. Ellen Davis, professor of Old Testament at Yale, called for a renewal of biblical preaching. Our preachers must interact more with the text of scripture in order to vivify the imagination of the congregation, she said, in a lamentation for the homiletical enterprise in the Episcopal Church.

Professors Scott and Hancock spoke of their search for a viable and con-

temporary expression of Christian orthodoxy, the former coming from a liberal protestant background and the latter from a conservative British evangelical position he described as "Hassidic." Prof. Scott criticized the liberal protestantism he experienced earlier in his career, which, he said, tended to treat God as a utility to be drawn upon rather than as the ultimate focus for faith.

Members of SEAD have organized themselves into various interest groups. They publish newsletters and operate a computer bulletin board to encourage theological activity in the Episcopal Church. The organization has tried to embrace a variety of perspectives in order to reach some consensus on what orthodoxy is for Anglicans, but it appears that such consensus lies some way off.

(The Rev.) JEFFREY STEENSON



Canon Casson



Fr. Cooper



Canon Peete



Canon Lewis

'Stained-Glass Ceiling'

Black clergy endure frustration, see signs of hope

Two years ago, General Convention expressed a special concern with racism in the church. A survey was completed by those attending, sessions were devoted to the topic, and resolutions were passed.

Last November, several news releases noted the departure of at least six black priests from highly visible positions in the Episcopal Church. A meeting of about 100 black clergy expressed "dismay and deep concern" at what the group saw as the "termination of six black male clergy."

This spring, THE LIVING CHURCH contacted black bishops and priests for a sense of racial conditions within the church. On average, a feeling of "cautious optimism" emerged.

The Rev. Robert E. Hood, professor of religion at Adelphi University, Garden City, N.Y., discussed concerns he stated in his March *Episcopal Life* article, in which he wrote: The question is "whether blacks, particularly the young, gifted and imaginative, should be encouraged to enter the priesthood" at all. He believes the incentives are not sufficient to attract these people to a profession where the "glass ceiling" is real. Black bishops, he feels, are "tokens . . . personalities."

"How many deans of cathedrals or seminaries, seminary professors, how many rectors of major churches are black?" Fr. Hood asked in a telephone interview. "They're all white men." Neither the prayer book nor seminary curriculum, he feels, acknowledges

Afro-American heritage or tradition.

Salaries, in his view, are also skewed. He estimated that the rector of Trinity, Wall Street, may earn \$130,000, while the rector of a black congregation in New York City may receive \$35,000.

What is needed, in Fr. Hood's view, is "Deep thinking, not superficial word play; deeper studying about what prevents blacks . . . from moving ahead." In addition, he suggests study by experts outside the church, such as independent sociologists.

The Rev. Simeon Newbold, Sr., rector of St. Simon the Cyrenian, Fort Pierce, Fla., agrees incentive is a serious problem. Opportunities to enter church hierarchy are few, and careers in other fields — computers, medicine, law — offer far more options, he said. Even though, in Fr. Newbold's view, "the real power is in parish administration, that may not be attractive to ambitious young people."

Seminary Experience

When Fr. Newbold entered Seabury-Western Seminary in 1986, he was the only black in his class of about 30. "I said, 'Lord, it's you and me.'" Seminary "had no relationship to me. I was not transformed. I was the same person when I left."

Asked about the future for black clergy, Fr. Newbold said, "Hope abounds in me" for upper-level changes, "a spot here, a spot there." His church may be a small model of

combined traditions: St. Simon's has two choirs, a traditional choir and a gospel choir, which perform on alternate Sundays.

"I'm always optimistic," said the Rev. Austin Cooper, rector of St. Andrew's, Cleveland, Ohio. "The church has to rethink its understanding of the ministry as a vocation for young blacks." He noted that it is a rarity for a black priest to serve a white congregation, and when they do, "they have to work twice as hard." White clergy, on the other hand, have "the best of both worlds;" they hold positions in white and in black parishes.

At the same time, Fr. Cooper said, "Our faith and loyalty have been taken for granted." Lack of recognition has caused many black clergy to leave the Episcopal Church for other denominations, including past and present civil rights leaders Stokely Carmichael, W.E.B. duBois, and Louis Farrakhan, he said.

Throughout the Anglican Communion, Fr. Cooper said, "only in the United States and England are whites in the majority." The diversity of races and cultures in other areas forms a "beautiful mosaic which . . . only serves to enrich the church."

The Rev. Kenneth Higginbotham, retired priest in the Diocese of Los Angeles, sees that diversity present in the diocesan house, where he is serving as interim canon. "The interim canon is black, the new canon is a white female, the suffragan bishop is black. In

(Continued on next page)

Los Angeles, we are looking for good clergy of any color. There is definitely no glass ceiling in Los Angeles."

The Rev. Canon Harold Lewis, staff officer for black ministries at the Episcopal Church Center in New York City, calls it a "stained-glass ceiling," and describes this barrier to promotion as a deterrent to recruitment of black clergy, as is the lack of job security represented by the axiom "last hired, first fired." This sort of belt-tightening, Canon Lewis believes, affects minorities first. He would like recruitment and promotion to be "like Clinton's cabinet — to look like America." He agrees that power rests in parishes.

Teaching Black Culture

Canon Lewis said few white people understand black culture because it is not included in the general educational curriculum, whereas blacks have been educated in white traditions — a comment which echoes criticisms of the seminaries made by both Fr. Hood and Fr. Newbold. He argued for black culture to be taught, not as "black studies," but as part of the general subject matter from elementary school on.

The Rev. Canon Lloyd Casson, formerly vicar of Trinity Church, Wall Street, is serving as consultant to the Economic Justice Implementation Program, which supports "projects enabling the poor to gain some economic control over their own lives."

He said of his leaving Trinity: "There was a clash of visions between the rector and me." At that time, Canon Casson said he felt he might "take up my marbles and go home." He explored positions outside the church but, he said, "I will always be a priest — I need to preach, teach, lead — that's who I am." And so he is also priest-in-charge at St. Mark's in the Bowery — almost a volunteer position, he said.

He described black clergy as "an endangered species. Not many new vocations; no significant leadership opportunities." He noted that white women have taken some positions that might have been available to black clergy, particularly in white parishes where "white women priests might be more acceptable than black men."

The Rev. Vienna Anderson, rector of St. Margaret's Church, Washing-

ton, D.C., said, "No one's accused me of being 'one of those women.' [But] it is a fact that black male clergy have not gotten rectorships in the cardinal parishes, in white parishes — and women have." She thinks it is necessary for white women to "share the pain, fight the battle together," while conceding the special pain black clergy may feel on seeing another group advance past them. "Blacks have been up against it so much longer!" she said. Dr. Anderson feels strongly that all minorities must work together. "If we get divided, we'll get nowhere. And the sufferers have to be the agents of change. The system doesn't change itself."

Perhaps ironically, Dr. Anderson hoped to hire a black male associate rector for her "very diverse parish — minority, gay, white, straight." No black priest applied, and the position went to another white woman.

In Atlanta, the Rev. Canon Nan Arrington Peete, responding to the question of the departure of notable black male priests, said, "Competency is not the issue." The reasons, in her view, had to do with funding, and, as Canon Lewis had said, "Last hired, first fired."

Canon Peete said she is not optimistic about the future of minority clergy.

"Too many ordained black men are unemployed, or working outside the church," she said. Her comment on the position at the parish in Washington was blunt: "The black male has been emasculated for so long. He should work for a white female?"

'Be Proactive'

Yet she does encourage young people to enter the priesthood. "It is our responsibility to be proactive, to help provide opportunities for our brothers and sisters, and to open people's hearts in the white community," she said.

The House of Bishops is preparing a pastoral on racism. The Rt. Rev. Walter Dennis, who attended the special meeting of bishops in March, said it was the "first time we talked about racism in a special way. There was less talk of 'We've become so polarized, so dysfunctional.' We chipped at the edge of a big problem in a serious way."

Perhaps the ultimate goal was stated by Canon Casson: "[The church] sees racism and declares it the heresy it is."

PATRICIA WAINWRIGHT

BRIEFLY

The Associated Church Press, of which THE LIVING CHURCH is a member, voted to send a letter to members of Congress urging continued support of **special rates for non-profit publications**. The organization met in Milwaukee April 18-21 for its annual convention. The majority of publications in the organization have experienced a 17 percent increase in postal rates in each of the last two years and proposals now before Congress could increase the rates as much as 40 percent.

The Rt. Rev. **Barbara Harris**, Suffragan Bishop of Massachusetts, was honored by the Women's Ordination Conference, an independent Roman Catholic group, during its Women's Ordination Conference. Bishop Harris, first woman bishop in the Anglican Communion, was cited as a "great woman prophet" along with two others by the international organization which is working toward the ordination of women to the priesthood in the Roman church.

Jonathan Myrick Daniels Fellowships for 1993-94 have been awarded by Episcopal Divinity School, Cambridge, Mass., to four seminarians. They are Hannah Mary Pedersen Gosling of the School of Theology of the University of the South; Kupaji M. Jaliwa, Fuller Theological Seminary; Joseph Sampath, Colgate Divinity School; and Andre Gingerich Stoner of Associated Mennonite Biblical Seminaries. The grants provide financial assistance to seminarians seeking to work directly in some area of social concern.

St. Thomas Church, Hanover, N.H., is the recipient of a gift of about **\$500,000 from the estate of a parishioner**. The estate of Nancy Holbrook, who, with her husband, Pat, were longtime members of the Hanover parish, made an initial gift of about \$100,000, which, following another installment, has brought the total "to around \$500,000," according to the parish newsletter.

All Sung Out, Except Grandma

By JEANNE LUTZ

Being a volunteer hospice chaplain is not a job, it's an adventure. As an alternative to hospitalization for the terminally ill, hospice has become an increasingly popular choice. Patients are allowed to die at home or in a hospice facility, surrounded by family members, and with access to social and religious counseling, as well as medical care.

For the past several years, my parish has supplied our county hospice with its chaplains. I am told that Episcopalians usually work well in this ministry because we are generally accepting of other people's beliefs and because our liturgy goes over positively with most protestants and Roman Catholics.

I am sure I have done some good as our hospice chaplain. I am also sure I have received far more than I have given. Never was this more true than the evening I call *The Night Grandma Got the Spirit*.

It had been a particularly stressful day. All I wanted to do was eat dinner and fall into bed. I sincerely hoped no one would have the poor taste to phone me with a crisis. Naturally, someone did. The on-call nurse for hospice sounded apologetic as she relayed a request from the family of a dying woman. Their pastor was temporarily unavailable and they wanted a chaplain immediately.

I left the house, stomach and voice growling. "These folks don't need me," I muttered. "The nurse says they're Baptists. I'm sure they can pray and read the scriptures as well as I can." Obviously, I was too full of attitude to remember what I knew perfectly well. The family was not requesting me. It was asking for a

visible reminder of the Presence I claimed to represent.

When I reached the home and saw family members' stricken faces, I had the grace to feel slightly ashamed. My first thought, however, was a nice, pastoral, "Well, at least this won't take too long." Grandma looked very dead. The family could detect no signs of life, but had delayed asking for the nurse until the chaplain could say prayers.

I prayed from the Book of Common Prayer's Ministration at the Time of Death and read the opening anthem from the Burial Office. We all said the Lord's Prayer together and recited the 23rd Psalm. Then I had a bright idea. I asked if Grandma had a favorite hymn. Someone suggested "Amazing Grace." We were halfway through the second verse when we heard an audible sigh from the bed. Grandma's chest had begun to move. "Praise the Lord!" exclaimed Grandma's son (a deacon in his church). "Grandma's been raised from the dead!" There was general rejoicing from everyone in the room. Everyone except me.

We sang "When the roll is called up yonder." Grandma's hand began to move. Then we sang "Standing on the promises." By that time, Grandma's lips were moving. When we finished "The battle hymn of the Republic" (yes, we really sang that), Grandma spoke in a soft, but audible voice, "I'm going to rise up and shout." More general rejoicing. Grandma had gotten the Spirit! I got comfortable.

Two hours later, we were all sung out. All except Grandma. I had been exposed in nursing homes and prayer meetings to most of the songs we did. Somehow that night these old gospel tunes seemed to possess a power and a vibrancy I had never noticed. That did not prevent me from trotting out a few Episcopal hymns. Grandma liked them all, particularly "Alleluia, Alleluia, give thanks to the risen Lord" (no. 178). She never opened her eyes, but she was clearly enjoying

herself. So was I.

About 9 p.m. Grandma dozed off. The family and I visited over dinner about Grandma's life and her love for her family. It was a love that bridged significant theological differences, as I soon discovered.

About 11:30, Grandma began to moan in pain. Her son called me over. "Grandma is Pentecostal Holiness," the deacon said. "She has been praying in tongues a lot today. None of us can do that."

I heard myself asking, "Would you mind if I did?"

The deacon looked surprised, then pleased. "Not at all," he said. "I think Grandma would like that."

I whispered in Grandma's ear and stroked her hair. The prayer language I had not used in years came back to me easily, fluently. Grandma joined in immediately. Her language sounded a lot like Navajo, all clicks and glottal stops. Soon she drifted off again. Grandma's son was weeping. "Grandma loves you" he said to me. I began to weep too.

At 4 a.m., Grandma died. I said the commendation and prayer, both of which the family liked. The deacon led the others in more prayer. Nobody wanted to sing.

Mirth and Sadness

I thought we might have a real argument over who was going to conduct Grandma's funeral, until one of the granddaughters suggested that the family pastor do the service as planned and that I sing. I agreed. Someone else suggested that we might want to nail the coffin lid shut before the music began. It was in this mood of mingled mirth and sadness that I left the family.

The pastor was, apparently, well briefed. Just before the service he told me solemnly that he intended to avoid all reference to Lazarus. He hoped Grandma would take the hint and behave herself. "We Baptists scare easily," he confided. I told him I thought we Episcopalians did too.

I am looking forward to renewing my acquaintance with this salty little saint in the kingdom of heaven. I am looking forward to telling her how much she gave to me the night we met. I am also looking forward to having her complete my education. As one of her daughters put it, "Someone needs to teach Chaplain Jeanne the verses to 'When the roll is called up yonder.'"

The Rev. Jeanne Lutz is a "local" priest in the Diocese of the Rio Grande who assists at St. Andrew's, Las Cruces, N.M.

Deplorable and Complex Problem

At this writing, American politicians are debating whether this nation should become more involved in the devastating conflict in Bosnia-Herzegovina. For many months we have watched in horror as news accounts have brought us vivid details of the Serbians' "ethnic cleansing" campaign against Muslims in the former Yugoslavia.

Finding a Christian response to the deplorable situation has been difficult because of the complicated factors involved in this civil strife, yet as Christians we must take a stand against the atrocities of murder, rape and terrorism.

"The church's place is to speak to the deep moral issues of our time," said Presiding Bishop Edmond L. Browning in a statement on Bosnia-Herzegovina, "and to champion the cause of human rights and to respect, as we so often say at baptism, the dignity of every human being."

The Presiding Bishop admitted he has responded to the inhumanity as many of us have — by wringing his hands and deploring the violence and suffering.

As Christians, a natural response to the conflict would be a nonviolent one — through negotiation and diplo-

matic means. But as the brutalization increases, it is clear that chances of a nonviolent settlement are becoming remote.

What should be our response to such suffering? Of course, prayer that peace negotiations might be successful, and that God's will might be made known to those involved in such negotiations and to leaders of the warring factions. If such nonviolent means continue to fail, armed intervention by forces under United Nations auspices might be the only solution.

Everlasting Joy

The Ascension of our Lord is one of those feasts which does not receive the attention it deserves. Because this great feast always occurs on Thursday, most churches have small turnouts for the Eucharist. That, of course, is a pity, for the Ascension is a special emphasis to the Great 50 Days we have been celebrating. During this time, we have been reminded of the joy of God's presence with us. Ascension makes it clear that this joy goes on forever.

VIEWPOINT

Orthodoxy: A Closer Look Over the Fence

By A. GILLETT BECHTEL

It comes as an ugly shock to discover that we are viewed by the Antiochian Orthodox Church not as a sister communion, but as a mission field. The time has come to introduce an element of reality into Anglican-Orthodox relations. Too often, conversations between Orthodox and Anglicans have been characterized by a politeness that has obscured unrecognized differences.

Ecumenical discussions will not reach the level of reality until Episcopalians realize that "officially," and in their written documents on the subject, no matter what individual Orthodox may say or sincerely believe, the Orthodox believe they are the church and we are not. It would be more realistic for us to grant the same admiration for the evangelistic zeal of the Antiochians that we might give to

the Jehovah's Witnesses, even while deploring their tactics.

This approach of the Antiochians is directed to people who, they have reason to believe, are unhappy with developments in the Episcopal Church and are beginning to look for another church home. Leaders in this strategy include former Episcopalians. The implication is that we are being invited to come to the true church where divisions do not exist and truth is to be found unadulterated. Perhaps there are some people who will be happier in the Antiochian Orthodox Church than they are at present with us. I think, however, I have had enough experience with Eastern Orthodoxy to be able to offer some serious considerations about what they will find.

For 50 Years

I have had a fascination with Eastern Orthodoxy for more than 50 years. I have many friends among Orthodox clergy and lay people and hope that any of them who read this will still consider me as a friend.

There have been times when I have

experienced frustrations with the anomalies within Anglicanism and considered "swimming the Bosphorus." Why haven't I done so? Because in the world of fact, it does not appear to me that the Orthodox are any freer of the problems we have in Anglicanism. We tend to look at the untidiness in our present situation and romanticize the foreign and exotic. Should we see our church as presented in the letters to the editor column of our favorite church journal and then look at some other church *sub specie aeternitatis*, we will surely develop a biased viewpoint. Despite all of the apparent difficulties, I still see our Episcopal Church as the milieu of the Holy Spirit. Therefore, I remain "lowercase" orthodox and Episcopalian.

Anyone considering joining the Eastern Orthodox Church should do so because they have a deep and positive attraction to her ways and not because of unhappiness with the Episcopal Church. We must put our faith in the Almighty and not in any particular aspect of his church.

The Antiochian Orthodox Christian
(Continued on next page)

The Rev. A. Gillett Bechtel is rector emeritus of St. Francis of Assisi Church, San Bernardino, Calif. He resides in Gualala, Calif.

VIEWPOINT

(Continued from previous page)

Archdiocese of New York and All North America is ecclesiastically dependent on the Patriarch of Damascus in Syria. The majority of its members are Arabic in ethnic background. It is a "mainline" jurisdiction, connected with the Standing Conference of Orthodox Bishops in the Americas, and is aggressively modern. Since 1958, the Antiochians have had a Western Rite group of parishes, some of which have come from an Episcopal background. The movement caused a bit of a stir at first, but has remained small.

Not Nostalgia

Those Episcopalians whose chief reason for leaving Anglicanism is nostalgia for the 1928 prayer book will find that the Antiochians' Western Rite is not our familiar prayer book. Those who are attracted by the Byzantine Rite will probably be more satisfied, although there are a number of other Orthodox jurisdictions which will criticize the Antiochian version of the liturgy and call the Antiochians

"modernists" because of what they consider to be modified observances of fasting rules and canonical disciplines. Some of them have complained about what they call poorly assimilated Episcopalians who have not been sufficiently oriented in the church.

Beyond the Antiochian manifestation of the church, there are a number of other Orthodox jurisdictions coming from various Middle Eastern and Iron Curtain countries. While formally identical in faith and closely similar in practice, recognition of the Orthodoxy of any other person can be determined only on the basis of individual cases by jurisdictions, parishes or individual pastors.

Despite the claim of the Orthodox to possess dogmatic unity, theological and ecclesiological differences between various jurisdictions go beyond ethnic and political cleavages. Very conservative groups cast doubt on "heterodox" baptisms and insist on converts receiving baptism by triple immersion by a priest. (I personally find doubt cast on the validity of my baptism more disturbing than doubt about the validity of my orders.) The

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conservatives oppose the practice of those Orthodox who recognize baptisms "heterodox" and complete the reception of converts by chrismation.

Ecumenical dialogue is approached in various ways by various groups, but official Orthodox policy is that the Orthodox Church participates only to teach and has nothing to learn dogmatically. The very conservatives reject the whole process of dialogue with the West and speak of the "Panheresy of Ecumenism." They look upon ecumenism as a political attempt at domination by the Roman Catholic Church.

Competitive

Competition for the loyalty of Orthodox individuals is rife among the different jurisdictions. Each group publishes at least one paper or journal. Some of these will contain at one time or another attacks on other individuals that are shockingly inappropriate in Christian publications.

Having made some strong statements about the Eastern Orthodox, I must acknowledge that similar charges could be leveled against Episcopalians and Anglicans, myself included. I hope my Orthodox friends will forgive me. I recognize that their church is the vessel of God's truth, whether or not they will say that mine is. If anyone feels it necessary to join the Orthodox Church to be a Christian, God bless him or her. Currently, anyway, I will remain in my own back yard.

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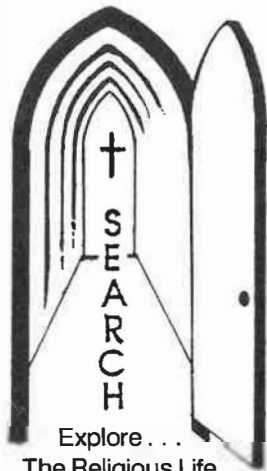
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PEOPLE and PLACES

Appointments

The Rev. Robert M. Alves is rector of All Saints, P.O. Box 264, Roanoke Rapids, NC 27870.

The Rev. David Brauer is rector of St. Luke's, Los Gatos, CA.

The Rev. David C. Buxo is rector of St. Timothy's, 15820 Wyoming Ave., Detroit, MI 48238.

The Rev. William E. Campbell is rector of Emmanuel, 1 W. Market St., Kellogg, ID 83837 and vicar of Holy Trinity, 4th and Cedar, Wallace, ID 83873; add: P.O. Box 258, Wallace.

The Rev. Clifford B. Carr is rector of Trinity, 234 Spring Garden St., Easton, PA 18042.

The Rev. William D. Dearnaley is full-time interim of St. Paul's, 154 First St., Troy, NY 12180, and canonically resident in the Diocese of New York.

The Rev. Arnold W. Klukas is vicar of Grace, Bertha & Sycamore Sts., Pittsburgh, PA 15211.

The Rev. Willard McGinnis is interim of St. Paul's, 21 Hackett Blvd., Albany, NY 12208.

The Rev. Peter Michaelson is rector of St. Michael and Grace, Rumford, RI; add: 7 St. Michael's Ct., Rumford 02916.

The Rev. John A. Moulton is rector of St. Paul's-by-the-Sea, Jacksonville Beach, FL.

The Rev. Charles S. Smith is rector of Holy Trinity, Greenport, NY; add: 768 Main St., Greenport 11944.

Cathedral Clergy

The Rev. G. Richard Lobs III has been elected dean of the Cathedral Church of St. Luke, 130 N. Magnolia Ave., Orlando, FL 32801.

Retirements

The Rev. Robert J. Carlson, as rector, Church of Our Saviour, Pasco, WA; vicar, St. Matthew's, Prosser, WA; and Hispanic missionary for the Diocese of Spokane; add: P.O. Box 225, 1212 Playfield Ave., Prosser 99350.

The Rev. Guy O. Collins, as rector, St. Timothy's, Detroit, MI.

The Rev. Austin A. Hurd, Jr., as rector, St. Thomas, Pittsburgh, PA; add: 300 Pennsylvania Ave., Oakmont, PA 15139.

The Rev. Richard C. Tumilty, as rector, Grace Church, St. Helena, CA; Fr. Tumilty is now organist/choir director of Emmanuel Church, Grass Valley, CA; add: 21349 Leslie Dr., Grass Valley 95949.

Resignation

The Rev. Marlene M. Clark, as interim rector of St. Andrew's, Flint, MI; add: 1180 S. Durand Rd., Lennon, MI 48449.

Changes of Address

The Rev. Elizabeth Barlow-Kay has moved to 13 Putnam St., #2, Danvers, MA 01923.

The Rev. Paul S. Downie reports the address of P.O. Box 986, East Lansing, MI 48826.

St. Luke's, Rogers City, MI requests that correspondence be sent to P.O. Box 427, Rogers City 49779.

The Rev. Edward N. Taylor is now at 80 Wellesley St., E. Apt. 904, Toronto, Ontario, Canada M4Y 1H3.

Deaths

The Rev. John Hare Bonner, Jr., retired priest of the Diocese of East Tennessee, died at his Washington, NC, home on March 20 at the age of 73.

Fr. Bonner served for almost 30 years as rector of St. Paul's, Chattanooga, TN, where he had also worked for peaceful integration of schools and public facilities, as well as toward building St. Barnabas, a living community for the elderly in the Chattanooga area. He also established several mission churches during his ministry. A graduate of the University of North Carolina and Virginia Theological Seminary, Fr. Bonner received honorary degrees from both V.T.S. and the University of Chattanooga. He was ordained priest in 1943 and served parishes in North Carolina and Alabama prior to going to St. Paul's. He is survived by his wife, Rhetta, six children, 12 grandchildren and one great-grandchild.

The Very Rev. Sherman Elbridge Johnson, a founder and first dean of the Graduate Theological Union in Berkeley, CA, died March 24 at the age of 85.

President and dean of the Church Divinity School of the Pacific from 1951 to 1972, Dr. Johnson had served most recently at CDSP as a visiting professor. In 1962 his dream of an ecumenical consortium in Berkeley became a reality with the support of the University of California and the American Association of Theological Schools. The Graduate Theological Union joined faculties and libraries from a number of different denominations in a common doctoral program. Dr. Johnson, a native of Kansas, was graduated from Northwestern University and received his B.D. and S.T.M. from Seabury-Western Theological Seminary and his Ph.D. from the University of Chicago. Prior to his work at CDSP, he taught New Testament at Nashotah House and Episcopal Theological School. He published more than 150 articles and books, including *A Commentary on the Gospel According to St. Mark*. He is survived by his wife, Mary, two step-daughters and a son.

The Very Rev. J. Kevin Stanley, retired priest of the Diocese of Southwest Florida, died April 6 at Palms of Pasadena Hospital, St. Petersburg Beach, FL, of a heart attack. He was 71 years of age.

A graduate of Purdue University, Fr. Stanley did theological study at Bexley Hall Seminary and was ordained priest in 1964. He served churches and chaplaincies in Indiana and Florida and was vicar, then rector of St. Alban's, St. Petersburg Beach, from 1974 to 1988, when he retired. He received the Distinguished Flying Cross and Air Medal for his service in W.W. II. Before ordination, Fr. Stanley had worked as a sales manager for Anaconda Wire & Cable in Indiana. He is survived by his wife of 45 years, Sara, a son, three daughters and five grandchildren.

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PRIEST, having 20 years experience in inner city ministry, as well as in law enforcement and social service agency work, seeks more of same. Inner city parish preferred; institutional or agency work considered. Contact: P. Boyle, 185 Newman St., Metuchen, NJ 08840. (908) 548-2431.

PROPERS

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

FOR RENT

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

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.

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.

CHRISTIAN SYMBOL RETURN ADDRESS LABELS. (1) Your choice of one of our many church symbols on 480, white, 3/4" x 2" adhesive labels. \$11.25 plus \$2.25 S/H. (2) Dove of Peace, Celtic Cross, Chi Rho, Praying Hands or Crucifix on 512, white, 1/2" x 1 3/4", adhesive labels. \$9.75 plus \$2.25 S/H. Each size printed script or plain with up to 4 lines of 26 letters and spaces each on self-stick labels. **PINEHOLM, P.O. BOX 642, Minocqua, WI 54548. 1-800-236-1522**, call or write for catalog and order forms. (Many other label styles available.)

TRAVEL

CELTIC SPIRITUALITY: Pilgrimages to Wales May 24-June 7; June 28-July 12; Sept. 13-27. \$2,495, all inclusive. Opportunities to study with outstanding leaders in field of Celtic studies and visit some of oldest Christian sites in Britain. Information: Sister Cintra Pemberton, Convent of St. Helena, 212-889-1124 or Father Jim McReynolds, Teleos Travel, 1-800-835-3467.

JOIN a tour of Israel and see the Holyland and travel with Bishop Orris Walker. Depart July 13, 1993 from JFK for \$2,298.00 all inclusive deluxe for 11 days plus Egypt. Saint Paul's from Brooklyn depart December 1, 1993 from JFK for \$1,398.00 inclusive first class, 9 days plus Egypt. Clergy receive honorariums. Write/call 800-486-8359, Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

WANTED

CANDLEHOLDERS, burses, veils, home communion set, chalice, paten and chasubles for mission at Black Tickle, Labrador. Contact: St. Paul's, 390 Main, North Andover, MA 01845.

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+
Sun H Eu 9:30

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, 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

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'Wolff
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

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

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; 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

SELINGROVE, PA.

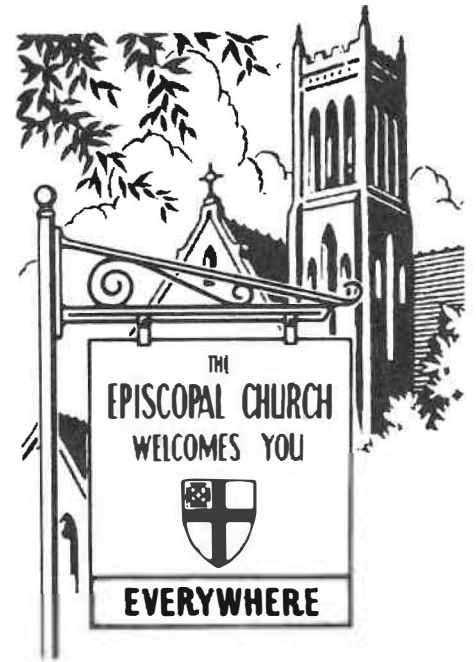
ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

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

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)



DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philputt; 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)

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 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

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.