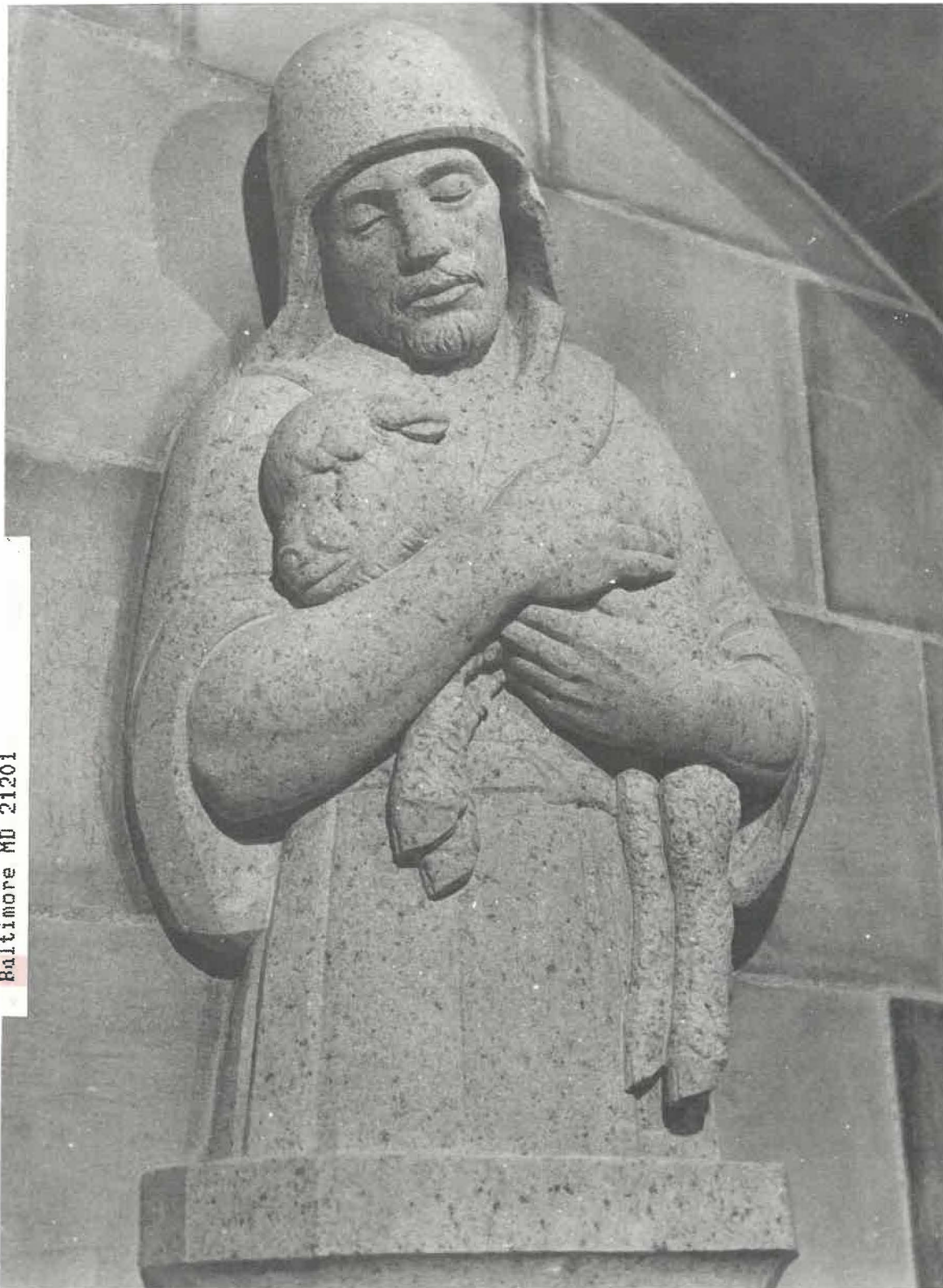


# THE LIVING CHURCH

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*The Good Shepherd*

# IN THIS CORNER

## So What Do You Think?

Some questions to ponder . . .

Isn't it likely there will be more women in the House of Bishops this year?

Isn't it time we recognized that our liturgies contain far more scripture than most of us realize?

Doesn't the 1994 General Convention in Indianapolis have the potential to be a watershed for the Episcopal Church?

Isn't it likely that Bishop Jack Iker, the newly-consecrated Bishop Coadjutor of Fort Worth, will be the last Anglo-Catholic elected to the episcopate in this church?

Wouldn't Sunday attendance be the best method of determining whether the Episcopal Church is growing or declining?

Isn't the method of presenting service music in *Hymnal 1982* confusing to most Episcopalians?

Doesn't the Shaping Our Future symposium in St. Louis in August have the potential to be a significant gathering?

Isn't it time for the House of Bishops to tackle some real issues?

Doesn't every out-of-town Episcopalian you meet know at least one Episcopalian with whom you are acquainted?

Aren't there two or three bishops already "campaigning" to be the next Presiding Bishop?

Aren't those periods of silence following readings of scripture during services in some places effective means of meditation?

Isn't the Rev. Michael Curry, rector of St. James' Church, Baltimore, rapidly becoming the most well-known preacher in the Episcopal Church?

Isn't a 20-minute sermon long enough?

Wouldn't St. Louis be a good location for the Episcopal Church Center?

Aren't the rising costs of health and liability insurance going to force many congregations into using part-time clergy?

Isn't it worthwhile to refresh ourselves by reading the catechism in the prayer book, at least every few years?

Aren't most Episcopalians still unfamiliar with the Easter Vigil?

Aren't the sexuality studies currently being held missing the vast majority of church members?

Isn't the emphasis on small group Bible studies the most positive development in the Episcopal Church during the past decade?

Isn't there still lots of confusion over the ministry of deacons?

Don't you wonder where all those people we see in church on Easter Day are during the rest of the year?

Isn't it only a matter of time before the "conscience clause" concerning ordination of women becomes null and void?

Haven't we found out that the "E word" isn't so frightening after all?

Aren't we becoming more of a congregational church, despite the efforts of many of our leaders?

DAVID KALVELAGE, editor

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Statue of the Good Shepherd at Washington National Cathedral.

Religious News Service photo

# LETTERS

## It's Revelation

Harriet Baber [TLC, March 28] writes: "Consequently, whether a woman who seems to be a priest really is one or not, there does not seem to be any compelling reason to prevent her from functioning as one." I'm still wrestling with how to respond to this charitably.

She also, even after her adequate defense of Bishop-elect Iker's position on ordaining women, suggests the question "is up for grabs." The question is not "up for grabs," as any traditional Anglican will gladly point out. Our religious department is not a matter of popular choice, it is a matter of revelation.

I might ask, Ms. Baber, assuming your premise works, will you please fill the gas tank in your automobile with water and let me know how it works? Frankly, I don't think the engine will run, but I'm open to be enlightened.

(The Rev.) JAMES F. GRANER  
Church of Sts. Mary and Martha  
Larned, Kan.

• • •

The first thing I examine when opening up my LIVING CHURCH each week are the letters to the editor, and this week I'm delighted to find three from my own Diocese of San Diego.

The one from Harriet E. Baber of the University of San Diego displays the closely reasoned argument that could only come from a teacher or student (?) on a Roman Catholic campus. Not since I wrestled with "Black Tom," as we used to call Thomas Aquinas at St. John's College, Annapolis, back in the '40s, have I been forced to re-read a text four or five times before grasping its intricate rationale.

Ms. Baber's argument on behalf of

licensing women priests is compelling. Still, what is tipping the scales and will finally carry the day for women in orders is the "proof of the pudding." They are simply proving to be excellent servants and leaders in all aspects of ordained ministry — not allowing us male clergy to rest on our laurels, but making us rush to catch up. We men can surely say "more power to them," since we know, do we not?, by

whose power they are exercising their ministries.

(The Rev.) FRED P. DAVIS  
Rancho Mirage, Calif.

• • •

In response to the letter from Harriet E. Baber, who can see no harm in allowing a person to celebrate the Eucharist who may not be a validly  
(Continued on next page)

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# LETTERS

(Continued from previous page)

ordained priest, I must observe the following:

First, there is clearly a difference of opinion in the church as to whether a woman may validly be ordained to the priesthood. Without going into that particular question, we must observe that there is also a similar question in regard to whether protestant ministers are validly ordained to what we understand to be the priesthood. This is extremely important. If that person is not, or cannot be, validly ordained as a priest, that person is not a priest.

Secondly, in the Anglican Communion, we believe the Eucharist is generally necessary for salvation (or "necessary for all persons," as the 1979 Prayer Book Catechism states). Further, we believe there is assurance of the validity of eucharistic celebrations only when presided over by a priest or bishop in apostolic succession (1897 Responsio of Archbishops of England to Bull of Leo XIII: ARCIC I Final Report).

It therefore follows that if the person presiding at the Eucharist is not a priest, there is no assurance of the validity of the Eucharist, and no assurance of the feeding of the soul that is necessary for the soul's health.

The cost of having persons "who are not really priests go through the motions" is far greater than any other cost perceived by Professor Baber. The apparent risk in licensing those who may not be priests is great, and not negligible, as she asserts. It appears there is a great deal of fuzzy theology at work in failing to see the consequences of what is at issue.

If you believe women are validly ordained to priesthood, then you would be in a position to accept those ministrations. However, if you believe they are not so ordained, you would be gravely wrong to ordain them or allow them to be licensed to function as priests.

(The Rt. Rev.) **WILLIAM C. WANTLAND**  
Bishop of Eau Claire  
Eau Claire, Wis.

• • •

Contrary to Harriet Baber's opinion, the result of either ordaining women or licensing them to act as priests would be essentially the same. Fr. Iker as bishop would no

(Continued on page 12)



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## Candidates Named in Connecticut

The Rt. Rev. Clarence N. Coleridge, Suffragan Bishop of Connecticut, is among five nominees for the election of a new bishop for the Diocese of Connecticut.

A special convention will be held June 5 at Christ Church Cathedral, Hartford, to elect a bishop who will succeed the Rt. Rev. Arthur Walmsley as Bishop of Connecticut.

Others nominated by an 18-member search committee are: The Rev. James A. Diamond, rector of Christ Church, Andover, Mass., who also is a nominee in the Diocese of Minnesota's election May 1; the Rev. James A. Hanisian, rector of the Church of the Redeemer, Cincinnati, Ohio; the Rev. Canon Stephen E. Jecko, assistant to the Bishop of Florida; and the Rev. Canon Richard F. Tombaugh, canon to the ordinary for the Diocese of Connecticut.

The Rev. Margaret Minnick of New Canaan, convenor of the search committee, said: "We felt these five people best matched what the Diocese of Connecticut — the lay people and clergy — said they wanted." She added that more than 100 persons were reviewed by the committee. More than 3,400 members of the diocese completed questionnaires which were used to compile a diocesan profile, and 14 regional meetings were held with members of clergy.

## Two EMC Bishops Consecrated

Two bishops have been consecrated in the Episcopal Missionary Church, formed last fall in a break from the Episcopal Church. The Rev. S. Patrick Murphy of Houston and the Rev. Leo Combes of Richmond, Va., became bishops of the EMC in a service held at a Roman Catholic retreat center in Oklahoma City, March 26.

The Rt. Rev. A. Donald Davies, former bishop of Dallas and Fort Worth and the presiding bishop of the EMC, was chief consecrator. He was assisted by two bishops of "continuing churches" — the Rt. Rev. Robert Ken- naugh and the Rt. Rev. Stephen Clark, both of the Anglican Rite Jurisdiction of America.



ENS photo by Nan Ross  
A satellite dish is installed atop Trinity Cathedral in Phoenix, Ariz., which will allow the cathedral to be linked with other sites throughout the church as part of a new national network of information and education.

## Seeking 'Authentic Spirituality'

More than 400 members of the Diocese of Massachusetts participated in a day-long convocation March 6 at Bentley College in Waltham. Participants took part in 36 workshops organized and sponsored by commissions and offices of the diocese and heard three main speakers — the Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington; lay theologian Doris K. Donnelly; and the Rev. James C. Fenhagen, director of the Episcopal Church Foundation's Cornerstone Project.

Bishop Dixon spoke of Isaiah's invitation to climb the Lord's mountain, and mentioned how lay theologian Verna Dozier says Jesus never asked people to worship him, but only to follow him. "But what have we as the church done?" she asked. "We spend an awful lot of time in what we consider to be worship. And important that it is. But to hear the words that we are to follow, worshiping is not enough. It is only a beginning . . . It seems . . . you and I are called to be followers. That is the struggle in being the church."

"After 20 years of teaching spiritual-

ity, and at the same time being involved in human rights work, it is crystal clear to me that there is no authentic spirituality without social justice involvement," Dr. Donnelly said. "There's simply no such thing as an isolated, private spirituality. Authentic spirituality . . . always reaches out to another, and most often to the most needy, to the oppressed and to the marginalized."

### Local Congregations

Fr. Fenhagen spoke of the challenges facing local congregations as they head into the 21st century. "When power is used for the empowerment of others, laity and clergy alike, it is a mark of mission," he said. "But when power is used by clergy and laity alike to control, it is the mark of sin."

"We need new efforts in the life of the congregation to support the ministries of laity both in the church and in the world," he said. "But we need signs of tangible structures of support for clergy as well, including ways of affirming and making more effective the ministry of the bishop."

# Partners in Life and Ministries

## BRIEFLY

Married priests are common in the Episcopal Church, but two priests married to each other is unusual. Two ordained to the priesthood at the same time is a rarity.

The Rev. Charles "Tad" Fish and the Rev. Sonnie Fish are a rare couple, for they were ordained together Jan. 18 at St. John's Church in Odessa, Texas. According to Church Pension Fund statistics, they are the third



Charles and Sonnie Fish

couple to be ordained to the priesthood together in the Episcopal Church.

The coincidences don't end there, for the Fishes were ordained by the Rt. Rev. R. Heber Gooden, who was the Bishop of Panama and Costa Rica at the time Tad's parents went there as missionaries. Tad's father, the Rev. Charles Fish, Sr., became the rector of the Church of the Good Shepherd in San Jose, Costa Rica, and Bishop Gooden baptized Tad while the Fish family lived there.

The Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, was recovering from surgery and could not perform the ordinations. That's how the idea of asking Bishop Gooden came about.

"Fr. [Gary] Hamp, [rector of St. John's], asked the bishop in New Mexico and the bishop in Arizona, but neither one could come," Tad said. "So it suddenly dawned on my dad to ask Bishop Gooden." Bishop Hulsey made a formal request to Bishop Gooden, now retired and living in Louisiana. He accepted.

The couple met at seminary, the University of the South School of Theology, Sewanee, Tenn. They married in South Carolina in August 1991, and moved to Odessa in July 1992.

"We wouldn't have met, even, except that we lived next door to each other," Tad said.

Fr. Hamp said he had gone to seminaries in the East and in the Midwest looking specifically for a youth minis-

ter, but there were very few students willing to move to the Southwest, so he tried again at Sewanee in the spring of 1992. Tad was serving at a church in South Carolina, and Sonnie had not yet graduated from Sewanee.

"At that time I was not looking for a couple," Fr. Hamp said. "But I met Sonnie and was impressed with her skills and her manner." He learned from Sonnie about Tad's interest in youth and talked to him by phone the same evening. "So we invited Tad and Sonnie to come to Odessa so they could look us over later that spring," he said.

Sonnie said she wants to bring the church family and the sacraments to the homebound in Odessa. Meanwhile, Tad wants to build the youth group at St. John's and stay involved with Christian education, working with the Sunday school program and teachers.

"I'd like to try to provide the best education we can, which is difficult with our limited resources," he said. "I think we do a pretty good job with what we have."

The Fishes teach Sunday school classes and usually officiate at the 5:30 p.m. service on Sundays. Both work at St. John's School in Odessa, and she works with children's chapel every Sunday morning before the children join the adults in the regular service.

They are facilitators in the Disciples of Christ in the Community (DOCC) program. And they will be in Amarillo for part of the summer, working with camps at the Bishop Quarterman Conference Center.

"I think one strength of our ministry here is the diversification of the staff," Fr. Hamp said. "We are three very different people, and that's one of the real assets we have as a team."

The Fishes said their long-term goal is working together in mission churches. "I see us as co-vicars in the mission field in this country — two or three mission churches in the vicinity of each other," Tad said. Sonnie agreed, adding they want to remain in the Southwest or West, possibly serving in Texas, Wyoming, Colorado, Montana or other western states.

"And we'll spend our summers on the beach in Tahiti," she suggested.

MARY MAHARG

The Diocese of Pennsylvania has announced it will loan \$1 million to Philadelphia Interfaith Action, a coalition of churches, synagogues and religious organizations, to help finance construction of new homes. The five-year, interest-free loan will help enable low-income persons to purchase homes in the western and northern areas of the city. It is expected about 1,000 homes will be constructed. Seven Episcopal churches are members of the coalition.



The Rt. Rev. Clarence C. Pope, Bishop of Fort Worth, has resigned as president of the Episcopal Synod of America (ESA), citing travel demands and health reasons. The traditionalist organization for Episcopalians is expected to elect a successor at its meeting near Philadelphia which concludes May 1.



The Rt. Rev. Harry W. Shipps, Bishop of Georgia, has issued a pastoral letter to his diocese concerning human sexuality. In the letter, Bishop Shipps states that unmarried persons, heterosexual and homosexual, be and remain celibate, and that married persons be chaste. "There can be no marriage of same-sex persons or blessing of their relationship," the letter states. Bishop Shipps also writes that single heterosexual persons who are fornicators, married heterosexual persons who are adulterers and non-celibate homosexuals may not be ordained.



Novelist Susan Howatch has donated £1 million to the University Lectureship in Theology and Natural Sciences at Cambridge University. The Cambridge lectureship will be called "Starbridge," the name of the fictional town which is the setting of the author's current novels. An active Anglican, she has lived in England, Ireland and the United States. Her six popular novels on the lives of three clergy families in the Church of England have been an expression of her journey to Christian belief.

# 50 Years in Ministry: A Reflection

By WILLIAM C.R. SHERIDAN

**D**uring a recent evening my wife and I spent with special friends, as I approach my golden jubilee to the priesthood, I was asked the almost inevitable question that concerned church members always seem to ask, "What about the church?"

My answer was from an old nursery rhyme. Of Anglicanism it may be said: "When she was good, she was very, very good, and when she was bad, she was horrid."

On the good side, there have been some recent gains, I believe. All these observations, of course, are made through the eyes of a very frail sinner, one who is in need constantly of divine and human forgiveness. Six gains, especially, among others, have been made, I believe:

1. The Holy Eucharist has been restored to its rightful place of highest priority on Sunday, in hundreds of parishes.

2. Our Book of Common Prayer (1979), with all its imperfections, has nonetheless brought important improvements, when fully used.

3. Stewardship has been improved dramatically over just a few years ago.

4. The personal reading of holy scripture has greatly increased.

5. There is greater concern for corporal acts of mercy (the number of emergency shelters and soup kitchens, for example, has increased). We are much more a "servant church."

6. As always, there is a devout "core" of Christians in every parish and mission.

There are other, more personal, positive observations, such as my education at Nashotah House, which has colored every day of my life as a priest. It was there that my spirituality was formed. In addition, there has been the joy of living in the Diocese of Northern Indiana for 49 years.

On the "bad" side, in my view, *The Rt. Rev. William C.R. Sheridan is the Bishop of Northern Indiana, retired. He resides in Culver, Ind. He will celebrate the 50th anniversary of his ordination to the priesthood May 22.*



Bishop Sheridan with an infant at a baptism several years ago.

there are these distressing aspects:

1. This portion of the Anglican Communion, in particular, has been badly "ravished" by a certain recklessness, even arrogance. An example of that recklessness and arrogancy, surely, is the presumptuousness of General Convention in matters theological. There certainly is a need for General Convention in many areas: communications, missionary strategy, finances, internal housekeeping affairs, to mention a few. The House of Deputies, except in a vote by orders, is not competent to act on matters of doctrine. Otherwise, when it acts in this area, frequently the results are disastrous. For example, the way a serious departure from apostolic teaching and practice was rammed through the General Convention of 1976. I refer to the canon that permits women to be ordained priests and bishops. Frequently, this permissive canon has been treated as a mandatory one.

2. The preaching of the gospel is often vague and diluted, as I have dis-

covered in my duties about the country during the last five years. This kind of preaching has resulted in a hazy understanding of Christ as the Lord of the universe, as Perfect God and Perfect Man, as our only Savior. Non-gospel homilies do not spirituality sustain the faithful.

3. The utter devilishness and reality of sin — how it can ruin all life and relationships when we are not repentant. This fact can distort our religion. Unrepentant sin ultimately turns the revealed faith of Christ into a shallow humanism.

4. It is also sad to see some priests without zeal for the honor of God, or a love of souls committed to their care. This is revealed in their personal lives and in their scandalous behavior. On the other hand, I also see many devout, sacrificing priests of the highest caliber. They inspire me regularly.

The evening with our friends was coming to an end, when the final questions were fired at me: "What changes do you think would improve our church significantly?" and "With all the troubles we have — and you could live your earthly life over again — would you still be a priest in this church?"

My answer to the first question is this: There are two areas of our common life in Christ which, in my view, would improve our church significantly, if taken seriously. Above all, a greater conversion to our Lord in all aspects of life, and second, a far greater charity and kindness in dealing with one another where there is a fundamental difference of theological conviction . . . a determination to respect the deepest conscience of others, however different.

If I could live my earthly life over again, would I still be a priest? Yes, I would, but first I must make "my witness" about this beloved portion of Christ's church.

Some people honestly believe that the novelty of permitting women to be priests and bishops has undone the Anglican Communion — that she no longer is a valid part of the apostolic

(Continued on page 10)



## Positive Idea

One diocese of the Anglican Church of Canada has begun a program that should be worth watching. The Diocese of Quebec, in an attempt to revitalize ministries at the local level, is planning a series of dialogues between members of the diocese and their bishop. The Rt. Rev. Bruce Stavert will hold a series of meetings around his diocese with persons who are unhappy with the church.

The idea is a good one. Face-to-face communication between the bishop and members of a diocese can't hurt. Such meetings would enable a bishop to learn the concerns of the diocese, and they should let lay persons find out first-hand where their bishop stands on a particular issue rather than depending upon hearsay or second-hand information. It also would help members of local congregations to see their bishop in another setting besides the sacramental one performed in the parish once or twice a year.

It might be a positive experience for a diocese to schedule a sort of regional open forum, perhaps once a month, in which the bishop travels to a deanery or region with no

agenda — just a willingness to listen to what's on the minds of the people in the pews. Judging from the letters people write to this magazine and other church-related publications, there shouldn't be a shortage of topics to discuss. With a General Convention in the near future, it would be a good time for bishops to give the idea a try.

## Good Shepherd

On this fourth Sunday of Easter, we hear the words of perhaps the most beloved portion of scripture — Psalm 23. Even persons unfamiliar with the Bible know the opening verse of this psalm: "The Lord is my Shepherd."

That verse is almost a creed in itself. It tells us who God is. It expresses the essence of our faith . . . our confidence in God. Many persons have said this verse has been helpful during times of trouble or personal strife. During the civil strife in Liberia, the late Archbishop George Browne asked members of his diocese to pause at noon and recite Psalm 23.

Let us not wait for a crisis to meditate on who God is: "The Lord is my Shepherd . . ."

## VIEWPOINT

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# Deacons: Interpreters of the World's Needs

By WINNIE CRAPSON

My perspective on the diaconate is very different than Bishop David Cochran's [TLC, March 28]. I am an active layperson, a member of a parish that has never been without at least one deacon since 1957, and of a diocese which has had a strong program for deacons since the 1970s. Far from inhibiting my ministry as a baptized Christian, deacons have been resources of support and encouragement in that ministry.

Concerning the involvement of Associated Parishes, mentioned by Bishop Cochran, in the restoration of the diaconate, it is important to note that its formal name is "Associated Parishes for Liturgy and Mission." AP has never been interested in any topic in a narrow sense, such as its liturgical

manifestation. It was organized to encourage the wholeness and integrity of the life and mission of the church.

The call for direct ordination to priesthood as a component of the res-

**The church's attention should be directed to and demanded by the deacons.**

toration of the diaconate is not a new development. It was first addressed in the "Wewoka Statement" issued from AP's council meeting in Oklahoma in 1977. At that meeting, the council had looked at the implications of the Book of Common Prayer for ministry and identified the diaconate as a focal point. In 1979, Associated Parishes convened active deacons in a confer-

ence at Notre Dame University. Those deacons were, of course, identified as "permanent" deacons.

Following further conferences of deacons, the North American Association for the Diaconate (NAAD) was formed. Its members include deacons from the Anglican Church of Canada and the Evangelical Lutheran Church in America.

The most common reason given for not developing the diaconate in a diocese is the one expressed by Bishop Cochran: That it is a threat to lay ministry. It is for that reason I serve as secretary of NAAD and consider that an important part of my lay ministry.

I look forward to the paper on direct ordination being prepared by the theology committee of the House of Bishops. It will provide a solid foundation for these discussions. In the past decade, much new research has been done on the diaconate, with additional material from scripture, tradition and application of reason. I expect that paper to reference recent findings on defini-

*(Continued on next page)*

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*Winnie Crapson is a member of St. David's Church, Topeka, Kan. She is ecumenical officer for the Diocese of Kansas and secretary of Province 7.*

## VIEWPOINT

(Continued from previous page)

tions of "deacon" which reach beyond the common "servant" or "waiter at table," to include "messenger" and "interpreter." This is reflected in the charge to the deacon in the ordination rite to "interpret to the church the needs, concerns and hopes of the world."

It is clear in Acts 6 that it was for this purpose "the seven" were chosen. Why were they needed in those early days? Because "[Hellenist] widows were being neglected in the daily distribution." Their needs and hopes and concerns (and probably those of others) were being overlooked. There follows the explanation of why this special assignment was necessary, with the reference to "waiting tables."

Many dioceses provide for this message of the deacons by including a report from the deacons at diocesan convention. At one convention in Kansas, the deacons were responsible for the sermon at the convention Eucharist. They chose one deacon to proclaim the message for all.

It is my belief that the church's attention should be directed to and demanded by the deacons — and not just at a diocesan convention. Deacons are to interpret for the world, not just for the local church. What effect would it have on our deliberations in General Convention if there would be a deacons' address? This could be especially important in the provinces. Many of them are restructuring to serve the church more effectively, and could incorporate such new ideas in the process.

When our Kansas deacons led the challenge to our last convention to in-

crease the amount in the budget for outreach, they were living out the implications in Acts about the ministry of deacons. I believe it is the primary ministry of deacons to be the critics of the church, to hold all of us to the high standard of the "mission of the church" we find in the catechism.

While vestiges of such ministry are found in church history, it may have been such an accepted role that it was not often discussed. The increasing role of the deacon in early church liturgies probably mirrored their role in the life of the church. In understanding this period of time that is unclear, Archbishop Michael Ramsey's comments are helpful: "If there is a 'tunnel' in the sub-apostolic period of which we have no knowledge, we know the ministry which entered the tunnel, and the ministry which came out of it."

Deacons are not just the models for ministry, but also the originators and directors, providing the systems for delivery of many kinds of ministry. The baptized do servant ministry daily in a myriad of ways. Stewardship requires the church to organize that ministry to ensure the most effective use of our human and financial resources. The deacons can provide such organization.

In the selection and training and deployment of deacons, there are problems — as there are with priests. Such problems need to be addressed. Eliminating the diaconate will not solve them. Using it as an internship for priests has not solved them. Establishing an effective system for such pre-ordination experience for priests might help. It is unlikely it will be done until we abandon the "stepping stone" model.

themselves, Roman Catholics are also frail sinners, and theological errors have been made, and are being made. If the mistakes and errors of the Anglican Church remove it from the true apostolic faith, then one must conclude that the same reasoning must be applied to the Roman Catholic Church. The same is true of Eastern Orthodoxy, also — sinful humanity causes theological errors everywhere.

I once read about an English priest who said, "Had I nine lives like a cat, I should have been a parish priest every time."

Would I be a priest again in the Episcopal Church? Yes, a dozen times over. Thanks be to God!

# Anglican

By R. WILLIAM FRANKLIN

Lord Runcie of Cuddesdon, the former Archbishop of Canterbury, spoke recently of the need now at the end of the 20th century for Anglican spaces which "renew a sense of catholic solidarity." One space Lord Runcie had in mind, and for which he leads a world-wide campaign for funds, is the Anglican Centre in Rome.

The idea arose during the second Vatican Council of the 1960s. Bishop John Moorman of England, the senior Anglican observer at the council, suggested that a permanent Anglican presence in Rome be established, and he was strongly supported by Archbishop Michael Ramsey, who dedicated the Centre in March 1966 at the time of his historic visit to Pope Paul VI. It was then, and still is, located on the fourth floor of the Doria Palace, a "javelin's throw" from the Forum in the heart of Rome.

The Vatican Council had recognized that of all Christians separated from Rome, the Anglican Communion — by virtue of the catholic elements never lost in its tradition — occupied "a special place;" and in the reign of Paul VI, papal language about the Anglican Communion was welcoming to an "ever-beloved sister." In such an atmosphere of a second spring of ecumenism, the Centre acted as a sort of vital embassy for Anglicans in Rome, serving a variety of functions.

First, it maintained the largest library of Anglican theology in continental Europe, and Roman Catholic students wishing to know more about Anglicanism went there to learn. Thus, for example, Archbishop Jean-Louis Tauran, now head of the Council for the Public Affairs of the Church, was an assiduous visitor while he was a student at the French College in Rome. The library has grown to more than 10,000 volumes, including valuable and rare items, individual

R. William Franklin, professor of church history at General Theological Seminary, represents the Episcopal Church as a governor of the Anglican Centre in Rome.

## SHERIDAN

(Continued from page 8)

church. I believe those people are mistaken. Sins, errors, heresies and foolishness all have been part of every century in the church's life, from the first century to the 20th.

It cannot be right to believe this about Anglicanism's faults, but look the other way at the Roman Catholic Church when she teaches wrongly about a number of beliefs. Yet we do not believe — or teach — that the grave errors and faults of the Roman Church causes Latin Christendom to be condemned as no longer a valid part of the apostolic church. Like our-

# Centre: In the Heart of Rome

benefactors still donating significant sets and collections.

Second, after centuries of fear and mistrust fostering barriers to mutual comprehension, it was hoped that successive directors of the Centre would work to provide an authentic picture of Anglican faith and life to cardinals and monsignori working in the Curia, as well as act as a close liaison with the Vatican radio and press corps which, in the 1960s, had begun to carry stories or commentaries on Anglican affairs to the Roman world. It is fair to say that, amid the rush of ecumenical developments of the past decades, without the presence of subsequent directors of the Centre in Rome, the potential for misunderstanding and aggravation between Canterbury and the Vatican would have been markedly greater.

Third, in the 1970s, the Australian director, Dr. Harry Smythe, instituted semi-annual seminars of 20 leaders, both lay and ordained, drawn from throughout the Anglican Communion.

The seminars attracted Anglicans wishing to get the feel of *Romanita* and have a two-week introduction to the workings of the Vatican where, as has been said, "everything is a mystery and nothing is, in the end, a secret." The English historian and churchman Henry Chadwick has noted "the virtually universal testimony of Anglicans who have taken part in the seminars has been their exceptional value as 'eye-openers' . . . those of protestant background, while glad to discover that the Curia is no sort of beast, have not felt their protestantism compromised . . . and afterwards have declared themselves to have learnt much of great value."

Twenty-seven years later, there is the impression that Vatican interest in things Anglican is not what it was in 1966. This may be because of the ordination of women, or a steady shift of focus of the Roman Communion toward the Third World. But in the light of these perceptions, the Anglican Consultative Council has reviewed the position of the Centre in the life of the Communion, after a number of years of funding it from the ACC budget. The council has recommended that the work of the Centre be



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**The Centre seeks  
to reflect in microcosm  
the life and work  
of the Anglican  
Communion in all  
of its variety . . .**

developed and enlarged. At the same time, the ACC grants to the Centre have been greatly reduced, and will almost certainly disappear after 1993. The ACC also embarked on a search for an Anglican monastic community to provide a director and some other staff support.

The Society of the Sacred Mission, at its General Chapter in England in 1990, agreed to take on this responsibility, and the present director, the Rev. Douglas Brown, a native Australian and a monk of the S.S.M. order, was appointed in October 1991, and other S.S.M. religious have joined him in this work from time to time. The mandate of Fr. Douglas from the ACC is that the program of the Centre should be enlarged while its funding is being diminished.

The governors of the Centre, in whose hands its government now rests, saw this expanded mission could be achieved only by finding alternative funding, and so they have launched an

appeal for \$3 million throughout the Anglican Communion to provide an endowment which will secure the future of the Centre and enable it to take on the functions which have been asked of it by church leaders.

What are these future functions of the Centre? It now seeks to reflect in microcosm the life and work of the Anglican Communion in all of its variety to the Vatican, the Roman media, to the Italian universities, and to the headquarters of the religious orders. Its portfolio is no longer exclusively ecumenical and has been broadened to bring the new director into contact with Vatican departments which are concerned with migration, justice, education, other world religions, as well as Christian unity. Visitors to Rome are helped with contacts and with information. Some can stay at the Centre, there are short ecumenical visits, and a longer summer school that introduces the history and culture of the city to visitors. The S.S.M. clergy maintain the Daily Office and a weekly Eucharist in the chapel, and each afternoon at tea-time there is a chance for anyone passing through the city to stop by and meet the community.

Henry Chadwick speaks bluntly from the historian's perspective: "The loss of a Centre and its director would sacrifice what has been shown to be a deeply appreciated means of open communication. It should be added that church history provides alarming examples where the loss of momentum in an initially encouraging ecumenical exploration has resulted in the partners ending further apart and more angry . . . were anything like that to threaten the current dialogue with Rome . . . the little Centre in Rome would certainly be important."

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## Concert

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Elva McAllaster

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**LETTERS**

*(Continued from page 4)*

more be able to license a woman than he would be able to ordain one, since, as he puts it, "he does not believe that women are ordainable." If a woman cannot be ordained, to what would she be licensed, no matter who is supposed to have ordained her? As Ms. Baber wrote, "if she isn't a priest, then she is just going through the motions when she attempts to celebrate the Eucharist: Nothing changes, nothing happens, so no harm is done." Indeed, nothing happens, but contrary to this statement, a great deal of harm is done.

A bishop is charged with guarding the faith of the church, and as chief pastor is to nourish his people from the riches of God's grace. If he believes a woman cannot be a priest, yet allows her to go through the motions for a congregation, he is perpetuating a fraud, which would deny this congregation the nourishment of the sacrament. The congregation would be the victim of the fraud, inasmuch as it thinks it is receiving the sacrament, when in fact it is participating in an exercise where "nothing changes, nothing happens."

If a woman cannot be ordained, the cost of licensing women who are not really priests is far from negligible, with no benefit. It would be neither rational strategy nor good pastoral theology.

DOROTHY W. SPAULDING  
McLean, Va.

**Totalitarianism**

In the wake of Fr. Iker's approval for consecration as a bishop [TLC, March 28], it is apparent that those who disagree with his stance on the ordination of women feel cheated because some bishops who favor women's ordination and even practice it, went to bat to prevent an injustice on the part of the majority of standing committees and bishops.

Yet those who are expressing their anger that this was done apparently seem unaware that their stance strikingly resembles the *modus operandi* of any of the totalitarian governments invented by human society in a given age.

As a cradle Episcopalian, I find it depressing to realize that totalitarianism has almost completely possessed the Episcopal Church, and since Nov. 11, 1992, is rapidly spreading through-

out the Anglican Communion.

(The Rev.) THERON R. HUGHES  
Quincy, Ill.

**Larger Offering**

In response to Dorothy Scofield's letter, "It's Missed" [TLC, March 14], my understanding of the history and use of Morning Prayer and Evening Prayer is that they are part of a larger daily offering of prayer by individuals and communities, and are meant to be said daily. In my recollection of Jesus' command to his disciples at the Last Supper he said they were "to do this meal in remembrance of me," not Morning Prayer, and that the Eucharist was meant to be the central act of worship when Christians gathered in community.

I say the Daily Office, Morning and Evening Prayer, and frankly I do not want to structure my Sunday worship in community using the Daily Office. I believe there is a place for the Daily Office in every Episcopal Church and it should be recited faithfully, even on Sunday, but not as the principal liturgy of the day.

STEPHEN L. WILLIAMS  
Greenville, S.C.

**Try Both**

Concerning the ongoing discussion of Morning Prayer vs. Holy Communion, I am a Eucharist-oriented Anglican with a great affection for our beautiful and unique sung Morning Prayer.

I am surprised no one has pointed out that it is possible to have the best of both worlds, as per the following: About once a month at St. Thomas Church on Manhattan's 5th Avenue, instead of the customary Sung Eucharist, Morning Prayer is sung by the incomparable choir. During the recessional at the conclusion of this service, the choir leaves, the altar is prepared, the celebrant vests, and those few not wishing to remain depart. Then the Holy Eucharist is celebrated, beginning at the *sursum corda*. This entire combined service, including a sermon, offertory anthem and communion of at least 200 takes only about an hour and 20 minutes. If there's something improper about this procedure, I don't want to know about it!

J.B. PARKER  
New York, N.Y.

**Effective Treatment**

Stephen B. Smith's article on scan-

dal [TLC, Feb. 7] is very timely. He is correct when he says cases involving scandal are on the rise. In all probability, this is because of increased reporting, as opposed to an increase in number of incidents, since victims are feeling more freedom to come forward and disclose. Sexual abuse had, in fact, been a part of the church since Old Testament times.

In terms of sexual abuse of children, we, as Christians, are seeing this more and more within the clergy. Although the majority of attention has been directed toward the Roman Catholic Church, all churches are affected. Certainly the Episcopal Church has now been identified with the problem.

If I would take any exception to the article, in terms of sexual abuse, it would be with Fr. Smith's suggestion that the victim's story be used to help the parish heal. Although telling the story is cathartic, for a victim to discuss such an incident publicly, to a vestry or parish, would be, therapeutically, out of the question. In terms of victim psychopathology, as a therapist, I would never allow such a disclosure while the victim is in treatment.

In instances of sexual misconduct among clergy, victims are found to exhibit syndromes similar to those of rape trauma and battered women. For the offending clergy, there are a number of reasons they become involved in this behavior. Not only is there treatment for the issues causing the behavior, there is also treatment that would allow the priest to continue, or return to, the position of a normally functioning priest. This effective treatment involves an integrated approach using both individual and group therapy with components including cognitive-behavioral procedures that have been found effective in decreasing inappropriate sexual arousal while increasing the individual's understanding of inappropriate sexual behavior and its effect on the victim.

Perhaps the church will begin to accept the problem as real and potentially devastating, not just to the victims, but to the entire body of the church.

BRENT W. WARBERG  
Behavioral Medicine Institute  
Atlanta, Ga.

### Not Limited

Thank you for Michael McEwen's "Measuring Your Life" [TLC, March 14]. Its definition of "spiritual" and warm, encouraging message were timely for me personally and profes-

sionally. I'm going to save it for further use.

As welcome as the article and its suggested rules of life were, I have to ask about the heading for the more advanced of the two rules: "For an experienced priest." Surely "priest" was a typographical error?

CATHERINE T. BOYD  
Milwaukee, Wis.

*"Priest" was not a typographical error. Although it was the author's intention to use "priest," we believe the advanced rule could be used by lay persons as well. Ed.*

### Raw Anger

I have never seen such raw anger, such dysfunctional hatefulness, or such naked self-righteousness as in Bishop Kelshaw's letter [TLC,

March 14]. Integrity, certainly, is a flawed organization, as are the Episcopal Church and the Diocese of the Rio Grande. However, Integrity is not ACTUP. Can it be in any way pastoral to call a Christian group despotic, ruthless and terrorist? Why is a bishop saying such things? What would Jesus say?

(The Rev.) THOMAS W. PHILIPS  
Providence, R.I.

### Refreshing

Thank you for the insight of Lawrence Crumb's "Arise, Be Refreshed" [TLC, March 21], which is both studious and amusing, from Elijah to Dagwood and Blondie.

(The Rev.) JOHN MILLS  
St. Mary's Church  
Cold Spring, N.Y.

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# PEOPLE and PLACES

## Appointments

The Rev. Eugene B. Montague is interim rector of St. Paul's, Brighton, MI.

The Rev. C. Thomas Raezer is vicar of St. Luke's, First Ave. and Sixth St. N.E., Mulberry, FL 33860.

The Rev. Ronald L. Robinson is rector of Church of the Holy Family, 1010 N. Hiawasse Rd., Orlando, FL 32818.

The Rev. C. Joseph Sitts is rector of Church of the Resurrection, 251 East Lake Brantley Dr., Longwood, FL 32779.

The Rev. Richard B. Terry has accepted a call to become the 25th rector of St. Paul's, 33 E. Main St., Chillicothe, OH 45601.

The Rev. Samuel S. Thomas is director of clinical services at St. Francis' Academy, Box 79, Atchison, KS 66002.

The Rev. Karen E. Thompson is chaplain of Macomb County Jail Ministry, in addition to serving as deacon assistant of St. Gabriel's, Eastpointe, MI.

The Rev. Gail L. Vince is assisting at St. David's, Garden City, MI.

The Rev. Drew H. Walas is rector of St. Mark's, 4 Church St., Cocoa, FL 32922.

The Rev. James H. Wallis now serves St. George's, Warren, in addition to being rector of St. Mark's, Detroit, MI.

The Rev. J. Donald Waring is associate of Christ Church, Cranbrook, MI.

The Rev. Catherine M. Waynick is associate of Christ Church, Cranbrook, MI.

## Retirements

The Rev. J. Robert Zimmerman, as rector of the Church of the Holy Trinity, Lansdale, PA; add: 26-14 Beacon Hill Dr., Holland, PA 18966. Fr. Zimmerman has been named rector emeritus.

## Changes of Address

The Rev. Miles O. Cooper, rector of St. Augustine of Canterbury Church, now receives mail at the church's new address: 475 43rd Ave., Vero Beach, FL 32968.

The Rt. Rev. Robert H. Johnson and the Episcopal Diocese of Western North Carolina have the new address of P.O. Box 369, Black Mountain, NC 28711.

The Rev. Susan E. McGarry, rector of St. Aidan's, Ann Arbor, MI, requests that correspondence be sent to 1679 Broadway, Ann Arbor 48105.

St. Elizabeth's, Higgins Lake, MI, requests that mail be sent to P.O. Box 517, Roscommon, MI 48653.

St. Stephen's, Hamburg, MI, corrects its mailing address to P.O. Box 436, Hamburg 48139.

## Organizations

Episcopal Renewal Ministries (ERM) has announced the selection of the Rev. Charles B. Fulton, Jr., rector of St. Peter's, Jacksonville, FL, as president. He succeeds the Rev. Charles Irish, recently retired. ERM, with headquarters in Evergreen, CO, offers clergy and lay leadership training through conferences and seminars; add: 2942 Evergreen Pky., Suite 205, Evergreen, CO 80439.

## Cathedral Clergy

The Rev. Mary Schrom Breese is associate for pastoral care at Grace and Holy Trinity Cathedral, Kansas City, MO.

The Very Rev. Thomas C. Chesterman is rector and dean of the Cathedral Church of St. Michael and All Angels', Degollado y Guerrero, Apartado 178, Cuernavaca, Morelos, 62000 Mexico. The rectory and church office, where courier delivery is made, is located at Calle Tuxtla Gutierrez 24, Colonia Chipitlan, Cuernavaca, Morelos, 62000 Mexico. The U.S. address for both Dean Chesterman and the cathedral is 9297 Siempre Viva Rd., Suite MX 021 - 167, San Diego, CA 92173.

The Very Rev. Frederick E. Mann is fourth dean of the Cathedral Church of St. James, 117 N. Lafayette Blvd., South Bend, IN 46601.

## Deposition

On March 4, the Rt. Rev. Robert R. Shahan deposed as a priest B. Franklin Williams, IV, in the Diocese of Arizona.

## Deaths

The Rev. Patrick Attungana, priest of the Diocese of Alaska, died in Anchorage, AK, on Feb. 5, at the age of 84.

Fr. Attungana was ordained to the priesthood in 1972 and served St. Thomas, Point Hope, AK. His wife, Eva, preceded him in death. He is survived by his son, Elijah, his daughter, Vera Frankson, and by four adopted children: Isaac Attungana, Delia Stone, Francis Frankson and Pearl Attungana.

The Rev. James Nathaniel Masih-Das, rector of All Souls' Church, Manhattan, died March 18, after a brief illness. He was 65 years old.

Born in New Amsterdam, Guyana, Fr. Masih-Das was educated at Waterloo Theological School, Wilfred Laurier University and the University of Guyana. He served in the Province of the West Indies from 1980-1988, when he became interim at St. Andrew's, the Bronx. In 1981 he was received into the Episcopal Church through the Diocese of New York, and in May, 1992, became rector of All Souls'. He is survived by his wife, Enid, and six children.

Sister Margaret Hawk, a sister in the Church Army, died in Rapid City, SD, on Feb. 18, at the age of 79.

Sr. Margaret attended Rapid City and Genoa Indian Schools, and St. Elizabeth's, Wapakala. In 1963, she began missionary work in Buffalo, NY. She later served on the Rosebud and Pine Ridge Reservations in South Dakota. In retirement, she continued to help with activities at Christ Church, Red Shirt Table. She is survived by two sons, a daughter, 15 grandchildren and 15 great-grandchildren.

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## ORGANIZATIONS

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.

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.

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**POSITIONS WANTED**

**CONSERVATIVE** priest upholding traditional biblical and moral values with 33 years successful ministry seeks parish or staff position in southern east coast parish. Married. Reply **Box C-734\*.**

**PROVERS**

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Provers, 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.**

**RETREATS**

**MERCY OF GOD COMMUNITY.** Christian, ecumenical and inclusive, welcomes inquirers age 21 and older as prospective vowed brothers and sisters. Live and minister locally, participate in growing national network. Religious Life Weekend retreat June 25 to 27; Hospitality House, August 14 to 21. For information call toll-free **1-800-366-2337**, at tone press **11903** or write: **Dept. TLC, P.O. Box 6502, Providence, RI 02940.**

**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"x2" 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"x1 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**

**OUR ANGLICAN ROOTS** — Pilgrimage to England and Wales. Visit cathedrals, abbeys, historical sites. Sept. 24-Oct. 11. \$2599 from Spokane. All except some meals. Other departure cities available. Escorted by the Rev. Dr. Peter Kalunian. Call/write for itinerary: **P.O. Box 490, Pomeroy, WA 99347.** (509) 843-1666.

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

**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. Fr. Paul's from Brooklyn depart December 1, 1993 from JFK for \$1,398.00 inclusive first class, 9 days plus Egypt. Clergy receive special discounts. Write/call **800-486-8369, Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

**PILGRIMAGE TO ENGLAND & WALES** — September 10-26, 1993. Canterbury, Durham, York, Salisbury, Winchester, Coventry, Whitby, Oxford, Cambridge, London, much more. Lots of free time for your own special sightseeing. Contact tour host: **The Very Rev. Gary Goldacker, 910 E. 3rd Ave., Durango, CO 81301.** (303) 247-1129. Departure from Denver.

**JOURNEY TO RUSSIA, UKRAINE:** Fr. Mark Miller, Fr. Bill Burnett, of Washington State invite you. Leave Seattle. To St. Petersburg, Moscow, Sergiyev Posad, Kiev, Yalta, Copenhagen. August 18-September 2. \$2,795. Single supplement: \$375. Includes visas, fees, all meals, airfare, transfers, accommodations, tours. Stay at Petersburg Seminary. Study program. Full cultural program to accompany visits to churches. Relax in Yalta on last days, then to Copenhagen. In cooperation with Teleos Foundation. Contact: **Mark Miller, 15 Roy St., Seattle, WA 98109**, or **Fr. Jim McReynolds 1-800-835-3467.** Specify Seattle trip with Miller and Burnett. **EXTENSION:** Golden Circle, Old Russia, seven days \$1,095. Suzdal, Vladimir, Yaroslavl and Pskov.

**RUSSIA** — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: **The Rev. James C. McReynolds, The Teleos Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.**

**WANTED**

**SANCTUS BELL** and Monstrance needed for Holy Cross Church, Postal Drawer F, Tryon, NC 28782.

**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

# CHURCH DIRECTORY

## 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 (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

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon  
Carroll Mallin  
Sun 8 & 10 H Eu; Wed 12 noon

## INDIANAPOLIS, IND.

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

## DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
The Rev. Richard Kim (313) 962-7358  
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## 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; Sta, 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

## 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

## PHILADELPHIA, PA.

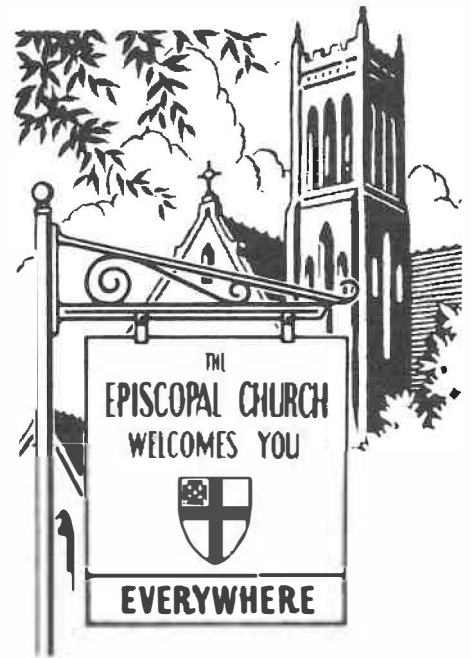
**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily:  
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat  
5-6, at any time on request

## SELINGSGROVE, PA.

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

## WHITEHALL, PA. (North of Allentown)

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



## 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. Philpott; 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)

## 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

## 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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde (465) 20387  
Near the Instituto Allende (465) 20328  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk,  
d asst  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30,  
Sunday School (English) 10:30. H Eu Tues & Thurs 9

## 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