

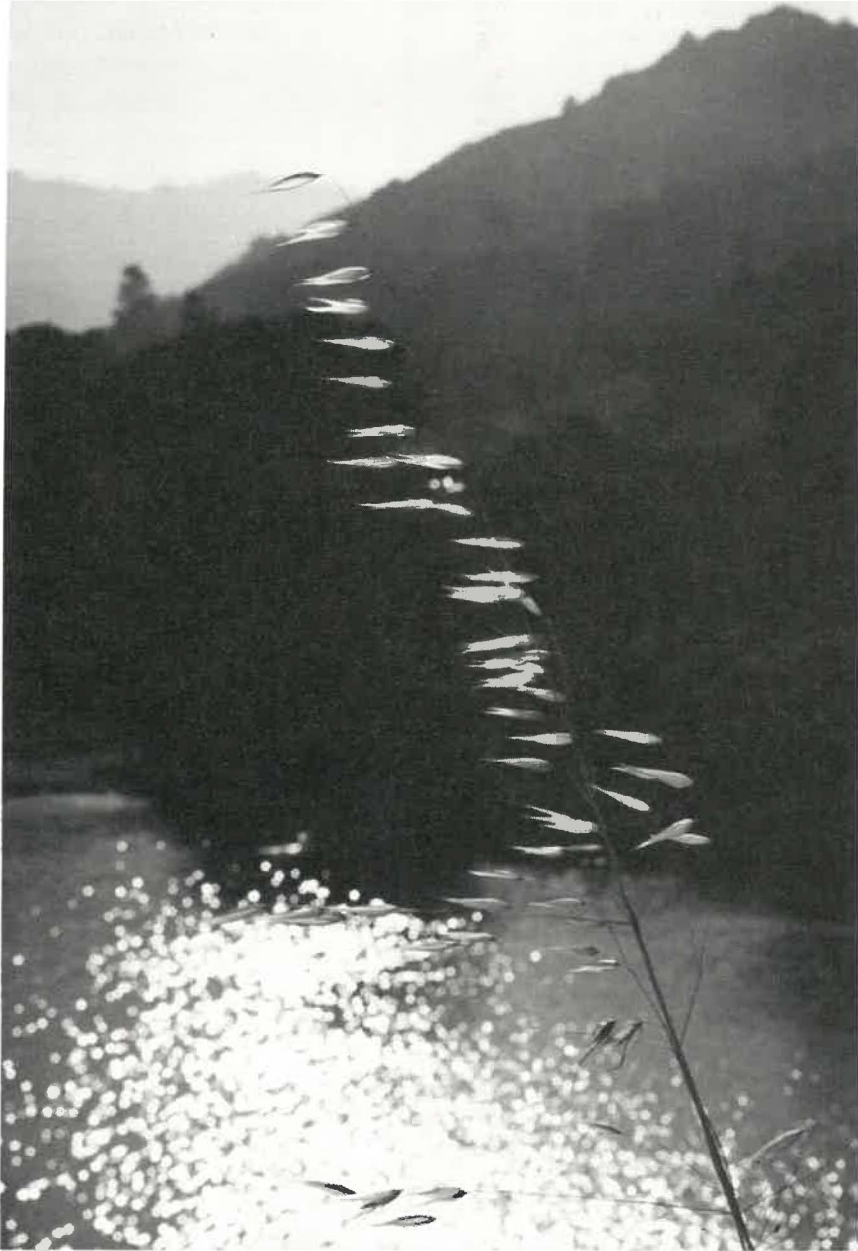
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May 30, 1993

# THE LIVING CHURCH

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*“Giver of life, of living . . . ” [p.10]*

# IN THIS CORNER

## 'Old-Fashioned Christianity'

Our mail carrier has delivered a variety of correspondence . . .

Thomas Reeves of Franksville, Wis., submits this little-known interview with C.S. Lewis, which appeared in the *Chicago Sun* March 19, 1944:

"Lewis said that it was with the greatest reluctance that he returned to his belief in Christianity at the age of 31. 'You see as long as you believe there is no God, you can say your private affairs and the way you live are nobody's business but your own. But if you believe in God, then it is like being in the army, only worse, because you no longer have any privacy at all. Materialism gives you a universe with an emergency exit. Christianity does not provide this exit . . .'

'The fact is,' Lewis said, 'virtue without religion is very closely connected with self-pride.' He also added that modern beliefs erroneously twist the statement 'God is love' to mean 'God is soft . . .'

'As George Bernard Shaw once said,' Lewis observed, 'the way to convince people that you are doing something very novel is to do something very old fashioned. That is exactly what I am doing. The basis of my philosophy is definitely the old-fashioned Christianity.' "

\* \* \*

Several sharp-eyed readers caught a discrepancy in the number of baptized members of the Episcopal Church reported in an editorial [TLC, March 21] and the number listed in the 1993 *Episcopal Church Annual*.

Our editorial reported that at the end of 1991 there were 2,471,880 baptized members, according to national church treasurer Ellen Cooke. The annual listed 2,429,801 for 1991.

E. Allen Kelley, president of Morehouse Publishing, which produces the annual, said the book gets its statistics from the Episcopal Church Center in November, but because there were new questions on the parochial report form distributed to parishes, the tabulation took longer than usual and the updated figures, reported by Mrs. Cooke, were sent to Morehouse too late to be incorporated in the annual.

\* \* \*

Correspondence over the Committee on the Status of Women's recommendation of clergy titles [TLC, March 7] was unbelievably prolific. One correspondent summed it up well when he wrote: "Now we Episcopalians have something real we can argue about instead of the same old topics of abortion, sex and ordination."

\* \* \*

Note to Mr. T. of Dallas: No, you're not the first person to call me homophobic. However, you are the first to refer to me as homophobic, racist and fundamentalist in the same sentence of your recent letter.

\* \* \*

Many thanks to readers who submitted their own "useless facts" in response to my list [TLC, March 21]. Some of them may be useful in a future column.

DAVID KALVELAGE, editor

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Photo by Orville Andrews

# LETTERS

## Unprompted Moment

In reply to the Rev. Hugh Stevenson's letter [TLC, April 11] concerning the Doxology as sung so generally at the presentation of alms (and oblations) in our services, I agree it is unwise to fight against this popular custom, regardless of one's taste.

The greater and lesser doxologies that have always been set forth in the prayer book, of course, as well as the doxological endings always associated with the metrical psalms, are not to be confused with *the* Doxology. The apparently early 19th-century yoking of the 16th-century metrical psalm-tune and Bishop Ken's late 17th-century stanza is of great interest to hymnologists and other scholars, but more important to us in worship is the fact that *the* Doxology is one of the very few poetic stanzas and melodies widely known throughout the English-speaking world and, therefore, one of the few moments when almost no one has to rely upon a book or pamphlet!

Of all the arguments against "three offertories" (sentence, anthem and *the* Doxology) and all the arguments against the "ceremony" involved seem to me to be weak when compared with the destruction of one of the too few unprompted moments in Christian worship. Furthermore, who would dare to argue against the appeal, merits and union of tune and text? I also think Bishop Ken's use of literary anaphora as well as rhyme is in large measure responsible for its popularity.

(The Rev.) E. ALLEN COFFEY  
Emmanuel Church

Richmond, Va.

• • •

In regard to Fr. Stevenson's letter, is it actually true that Dr. Hatchett "does not like the Doxology," or is it the use of Bishop Ken's doxology and other presentation sentences (e.g., "We give thee but thine own . . .") as an interruption of the offertory?

Dr. Hatchett's *Manual for Clergy and Church Musicians* also objects to triumphalist processions and presentation sentences in Morning Prayer, but that has never bothered me as much. But then, I have a protestant summer chapel organist appointment, and grew up with the "Old Hundred" in a reformed denomination. (My most

*(Continued on next page)*

## Women in peril

In every part of the world where the Fund ministers, two facts emerge: the risk to children's lives and future *and* the burden women are forced to carry.



In the case of former Yugoslavia, the world faces anew horrors it had thought buried in an ugly past. The suffering of women, as they are attacked or see their families destroyed, is shocking. Church agencies, such as the Fund, are able to offer help to women refugees from the battle areas of Bosnia-Herzegovina, regardless of their ethnic background. The Fund has sent money for counseling services for such women victims as well as for food, blankets, clothes and medicine through Church World Service and through parish-based initiatives.

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# THE LIVING CHURCH

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# LETTERS

*(Continued from previous page)*

uncomfortable situation was the Anglican position in which I had to improvise an "appropriate" crescendo, while modulating from the anthem in either service, as the bearers of the flags and cross marched lock-step, white-gloved hands reversed on the staffs mounted in their Sam Brown holsters.)

Is it possible we provided protesters with the practice of the parade with Old Hundreth from the days we considered ourselves the "national church," or did we borrow it from them?

GARY ZWICKY

Charleston, Ill.

• • •

Regarding Fr. Stevenson's inquiry about The Doxology. I was raised thinking that great non-jurist Thomas Ken wrote both The Doxology and the general thanksgiving. Don't tell me he didn't write either!

PRESTON STEVENS

Atlanta, Ga.

### Solution Within

Kudos to the Rev. John C. Fisher for pointing out a serious need in our church [TLC, March 14]. On the other hand, his suggested solution is one the church would be ill advised to institutionalize.

Like Fr. Fisher, I participate in a weekly clergy gathering which is something like a support group, something like a peer review session, something like a social club, something like a study group, and really like nothing else at all. Our group is not nearly as formal as Fr. Fisher's. There is no set format of "case study" presentations. Nonetheless, I find it helpful to discuss issues of pastoral and personal concern. However, I do not see it as a solution to the lack of supervision in the Episcopal Church. The solution to that rests in the existing church structure.

I went to my *Webster's New Collegiate Dictionary* on a hunch and looked up "supervise." My hunch was confirmed when I was referred to the entry for the word "oversee." Do we not have an order of clergy to whom that particular term applies? Are not bishops intended to be overseers? In the service for a bishop's ordination in

*(Continued on page 12)*



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## Public Role of the Church Explored

The Rev. James Fowler, professor of theology and human development at Candler School of Theology at Emory University in Atlanta, was keynote speaker for the Church and City Conference April 26-28, at the Cathedral Church of the Advent in Birmingham, Ala. Dr. Fowler is known for his foundational work in the stages of faith development.

During the conference, which focused on the theme "The Public Church: Weaving Reconciliation," Dr. Fowler emphasized the dilemma of faithful persons in the midst of conflictual and complex relationships in the public sector. Symbolic of the ministry to cities, he said, is the travail of violence, particularly among the young.

Among the characteristics of the public church as it responds to the city are that it fosters a clear sense of Christian identity and commitment, manifests a diversity of membership, and has a pattern of authority and governance that keeps pastoral and lay leadership in fruitful balance.

The Rev. Ann Holmes Redding, assistant professor of New Testament at the Interdenominational Theological Center in Atlanta, was the "weaver" in the conference. In the capacity of "weaver," she used the resources of scripture and the liturgy to bring together the themes of reconciliation and the public church.

Using scripture, particularly the writing of Paul, she focused on the power of God being present in relationships where justice issues are confronted. She also gave new meaning to the categories of faith, hope and love by seeing them not as sentimental virtues, but as active involvement in the participation of God's reign in the city.

Those who attended the conference also had the opportunity to participate in the outreach ministries of the cathedral. Conference members visited Grace House, a living facility for those with AIDS, and the Center For Urban Mission, which is involved in a housing project near the church.

(The Rev. Canon) PETER THOMAS



RNS photo/Reuters

The Most Rev. George Carey, Archbishop of Canterbury (left), walks alongside Patriarch Alexy of the Russian Orthodox Church prior to their recent meeting in Moscow.

## CONVENTIONS

Citing the farewell discourses of Jesus in John's Gospel, the Rt. Rev. A. Theodore Eastman, who in March announced he will retire as diocesan next Jan. 31, told the **Diocese of Maryland's** convention that "there is virtually nothing in these discourses about right thinking, about having one's intellect properly adjusted.

"There is everything about sacrificial servanthood, about loving relationships among believers, about faithful witness in a hostile world, about unity in the community of faith as the key to evangelistic success," he said. "There is not much here about orthodoxy, about correct doctrine. But there is abundant evidence that what Jesus was primarily concerned with was orthopraxy, correct behavior.

"Do not misunderstand what I am saying," Bishop Eastman continued in obvious response to diocesan traditionalists' calls for official expressions of orthodoxy. "This is not an anti-intellectual, anti-nomian, counter-theological analysis. I am, after all, you must believe, a very conventional orthodox Episcopalian. Like many of our breed, I live in my head too much of the time . . ."

The Presiding Bishop, the Most Rev. (Continued on page 12)

## Cathedrals: Models of Hope

Wilderness preservation was a prime topic of the annual North American Cathedral Deans' and Spouses' Conference April 22-26 at Christ Church Cathedral, Whitehorse, Yukon, Canada. The deans and their spouses present were joined by the deans of Yorkshire and Birmingham, England.

The Very Rev. Bruce Howe, dean of London, Ontario, Canada, gave the opening sermon at Evensong in the Old Log Church on the cathedral grounds. He called upon cathedrals to be places to model hope, and encouraged participants in the conference "to pan for nuggets and hold up the riches." This set the tone for the theme of the conference: "Global Issues in a Northern Setting: Wilderness — Land — People."

Through presentations, participants were made aware of some issues facing the people of Alaska, the Yukon and the Northwest Territories. The events that have shaped the recent history of the region included the gold rush of 1896 and the construction of the Alaskan Highway 50 years ago.

The issue of wilderness preservation and potential economic development is an ongoing debate. The presence of a gigantic reservoir of oil under the Arctic Refuge presents a conflict of values. More than the issue of the preservation of a wilderness area, the development of the oil reserves threatens the subsistence of the First Nations people living in the Yukon who depend upon caribou for food. Albert Peter, chairman of the Porcupine-Caribou Management Board, addressed the group, as did government biologist Bob Hayes.

### Arctic Institute

A field trip to Kluane National Park gave participants a chance to be at the edge of one of the region's wilderness areas. It also provided an opportunity to hear about the Arctic Institute's work in studying the populations of various levels of predator species.

The Rt. Rev. Patrick Matolengwe, dean of All Saints' Cathedral, Milwaukee, delivered the sermon at the Sunday Eucharist at Christ Church Cathedral. Next year's conference will be held in San Diego.

(The Very Rev.) FRANK H. CLARK



# When Men Abuse Women

Challenging women to be "at the gates of the city," the Rev. Canon Carmen Guerrero told participants of a conference on violence to women that it is time to re-examine church teachings. Canon Guerrero's remarks came in a sermon addressed to the Regional Consultation on Violence Against Women in San Antonio May 1.

"In biblical times, it was at the gates of the city where decisions were made," said Canon Guerrero, canon for Hispanic ministry for the Diocese of Los Angeles. She said the church must be held accountable for interpreting scripture in ways which have brought "death and destruction" for women.

She said it is our forefathers, in their patriarchal role, who have led women to where they are today. "But we must also draw from the depths of the spirituality our forefathers have given us," she said. The world sees itself through patriarchal eyes, she added. "We have accepted what our fathers, husbands, brothers, sons have told us about ourselves. We have not listened to our mothers, wives, sisters and daughters."

As evidence, Canon Guerrero spoke of the belief in an unchanging, immutable God. "But as women," she said, "we are always changing."

The consultation was attended by about 150 women and men, both clergy and lay, from as far away as New York and California. It is one of five such hearings across the country in preparation of a report to General Convention in 1994.

Sponsored by the Committee on the Status of Women, the consultations have sought to hear evidence, promote theological response and plan strategies to overcome violence to women.

Presenters at the San Antonio consultation included experts in the field of abuse to women as well as women who have been abused. One survivor of incest told of her struggle to come to the belief that it wasn't her fault. "You don't just wake up and arrive at that one day," she said. "You have to work at it constantly."

## Other Types

The abuse spoken of at the hearing went beyond sexual and physical abuse and included economic, emotional and psychological abuse of women by men. Jeff Basen-Engquist, a family abuse counselor from Houston, told the group that at the root of men's violence to women are the issues of power and control. In ancient Rome, he said, where women had no standing in the community, the Laws of Chastisement insisted it was the male's responsibility to discipline his female. "That has come down to us as a moral obligation for men to keep women in line," said Basen-Engquist.

At a closing service, women went one by one to take a candle from the altar. As she did so, each woman said, "This light will shine in..." and named the city or church to which she was returning.

MARJORIE GEORGE

## BRIEFLY

The **Rt. Rev. Edward H. MacBurney**, Bishop of Quincy, has announced plans for retirement. Bishop MacBurney, 62, has been Bishop of Quincy since 1988. He said he hopes to retire when his successor is consecrated. It is hoped that an election could be held in November or December, with the possibility of a consecration in May, 1994.

At the urging of his diocesan staff "and his own expressed need for therapy," the **Rt. Rev. Frank Vest, Bishop of Southern Virginia**, was admitted recently into a treatment center for alcohol dependency, according to a statement from the diocese. "The bishop admitted his own growing awareness that he is an alcoholic and shared with us his recent prayers for help," stated a letter to the 123 churches in the diocese, from the Rt. Rev. O'Kelley Whitaker, Assistant Bishop, and the Rev. Stanley Sawyer of the diocesan standing committee.

Members of the Diocese of Arkansas celebrated the episcopate of the **Rt. Rev. Herbert A. Donovan, Jr.** in a service of thanksgiving May 23 at Trinity Cathedral, Little Rock. Bishop Donovan intends to resign, effective Sept. 1, in order to become vicar of Trinity Church, Wall Street, New York City.

The Presbyterian Church (U.S.A.) will **eliminate between 125 and 175 jobs** from its national church staff, it was reported following a meeting of the church's General Assembly Council. The council approved a set of early retirement and voluntary separation packages for employees who choose to leave the national staff by June 5.

A special panel has concluded a **church trial is warranted**, having investigated charges of sexual misconduct by the Rev. Bruce Newell while he was assistant rector at The Falls Church in Falls Church, Va. [TLC, April 4]. All charges involved incidents that allegedly occurred between March 20 and Aug. 21, 1980. A jury of five priests selected by the Rt. Rev. Peter James Lee, Bishop of Virginia, will hear the case against Fr. Newell. If convicted, Fr. Newell could be dismissed from the priesthood.

## Province 5 Targets Environment

The Province 5 Synod meeting in Glenview, Ill., April 19-21, created a new program unit in response to the national church's environmental concerns. Province secretary Connie Ott of the Diocese of Milwaukee described the task force as "seeking and serving Christ in all creation; responding to environmental issues of the day in the context of our life in Christ." The program has been in existence informally for about a year, and has representatives from several dioceses.

Titled the Province 5 Grass Roots Episcopal Ecological Network (P-V GREEN), it was organized by the Rev.

Gregory Wilson-Youngchild — who also invented the acronym — in Western Michigan from a model previously used in Connecticut. Last October, five of the province's 14 dioceses were represented. Now, eight have joined the effort. Fr. Wilson-Youngchild's goal is "to locate one individual in each parish, to gather others and connect to a larger group — other congregations within and across denominations, finally to civic and environmental groups."

In other business, the province elected as its new treasurer Josephine Powell, of the Diocese of Michigan.

# Not-So-Mysterious Gifts

## The Holy Spirit's work in us, for the common good

By HUGH P. BROMILEY

St. Paul, in his first letter to the Corinthians, as well as in other letters, writes that he does not want people to be uninformed about spiritual gifts. These gifts — the working of miracles, healing, prophesy, speaking in tongues, the utterance of wisdom and discerning between spirits — remain matters of considerable controversy.

Some Christians have decided there is no place in the church for spiritual gifts of the type of which Paul speaks. They think such gifts may have had their place for the Christians of the early church, but these gifts have ceased to exist. Other Christians focus so strongly on the importance of spiritual gifts that those who don't display at least one of these gifts are made to feel as if they have failed to arrive in the inner circle of true spirituality.

Clearly, neither of these views is helpful or consistent with the gospel. One refuses to allow any space for the power of the Holy Spirit to move people. The other makes spiritual gifts into gods in their own right.

The Doctrine Commission of the Church of England completed a three-year study of the work of the Holy Spirit. The final report, called "We Believe in the Holy Spirit," was published in 1991. In the conclusion of the report, while the commission cautioned against excessive preoccupation with spiritual gifts or charismatic phenomena, it wrote: "We rejoice that new and lively joy in the Spirit has deeply affected the life of a somewhat cerebral institutionalized church."

The distinction between so-called spiritual gifts and gifts not called spiritual is spurious. It is not the gifts themselves that are inherently spiritual. It is the purpose to which they are put and who gets the credit for them that makes them spiritual or not.

Spiritual gifts are for the common good. They are intended specifically for

being of service and for supporting one another. If the practice of a certain gift contributes to someone's well-being, if it contributes to a growth of love, if it strengthens someone's faith, if it honors Christ, it is a spiritual gift.

If it merely bolsters someone's sense of self-importance or if it undermines faith or leads to a lack of love, then it is obviously not spiritual, nor is it a gift. Gifts are for strengthening our service to God, not for strengthening our egos.

Let us look more closely at the spiritual gifts Paul mentions in 1 Corinthians, bearing in mind this is not intended as a complete list:

**The gift of the utterance of wisdom.** While none of us would be so foolish as to claim to be wise, many of us have experienced the following: We talk with someone, a person in trouble or distress, and try to help him or her. Time passes, maybe weeks or months, and we see that person again. He says, "You know, when you said 'such and such' to me, it really helped, and it really got me thinking, and so much has changed for the better." Perhaps we cannot even remember saying that! It was a word of wisdom given to us by the Holy Spirit for that situation.

**The ability to discern between spirits.** Quite often we are able, even though we don't have any evidence, to know intuitively that what we're hearing is just not true. Conversely, we may be certain that what someone is saying has the absolute ring of truth to it. We have just discerned between the spirit of truth and the spirit of falsehood.

**What about the gift of faith?** By this Paul isn't referring to the faith in God we all are called to have, but to that unshakable inner certitude that something was going to work out all right, even though no one else thought so.

**Speaking in tongues** can be a rather disquieting thing, especially if you've never experienced it or heard it before. This is not a gift to be used in corporate worship. Paul talks of having a sense of

order in our worship, and he warns against using the gift of tongues in a prayer gathering unless it is combined with an interpretation so people can learn from it.

One value in praying in tongues is the complete surrender of one's tongue in praise. After all, it is usually our tongues which get us into trouble or hurt others. It is a spiritual gift if it helps to bring our tongues under control. St. Teresa of Avila used to pray fervently and would sometimes get caught up in these ecstatic utterances. She found this to be most disturbing, until it was revealed to her that this was just another form of praising God.

**On the subject of healing,** we could attribute success to medication alone. But there is something that makes us consider someone to be a good doctor and someone else not to be. Perhaps this is because the good doctor has the gift of healing, whereas the other doctor merely has a job. Most of us have sat by the bed of loved ones and comforted them and ministered to them in their sickness and suffering. It is not unreasonable to think that at least for that time we were exercising the gift of healing. Our prayers for healing, even if said with little faith, assume there will be at least a slight decrease in suffering for the person for whom we are praying.

**Prophecy** would seem to have a special place in this Decade of Evangelism. To prophesy means to speak for God. Whenever we say something that helps to bring someone closer to the Lord, we are speaking for God.

The gifts of the Holy Spirit are not so mysterious. We may notice them working in our daily lives. We are encouraged to allow the gifts to flourish. We should pray, not for a particular gift that appeals to us, but that the Holy Spirit will strengthen gifts in us whenever they can be of service to others. However, as Paul clearly asserts, the greatest gift of all, to which all other gifts are subservient, is the gift of love.

---

*The Rev. Hugh P. Bromiley is rector of St. Luke's Church, Auburn, Calif.*



## Not a Simple Process

The fallout from the vote of General Synod permitting women to become priests continues to dominate much of the life of the Church of England. Recent developments would indicate that the next few months of church life are likely to be stormy.

A series of events is worth noting. First is the news that the Ecclesial Committee of Parliament has caused a likely delay in the procedure by which women may be ordained. The committee termed the General Synod's legislation "messy and unfair" and said it was too vague in some areas. The committee scheduled three meetings during May, so at this writing it is difficult to predict an outcome. But the possible scenarios ranged from a delay in the process, which could move the likely date of the first ordinations back to mid-1994, to an outright return of the legislation to General Synod, which would likely mean additional delay. Some of the constitutional hurdles are so complicated they make General Convention look like a simple process.



RNS photo/Reuters  
Two Roman Catholic bishops in England arrive at a recent meeting to discuss Anglicans opposed to women priests who wish to join the Roman church.

A second event is the release of guidelines by Roman Catholic bishops in England for Anglicans unable to accept women as priests and who would like to enter the Roman church. A statement from the bishops indicated "eventual total integration" of former Anglicans into Roman Catholicism would be the goal of the process, and that persons who hope to become Roman Catholic would have to "follow a process of reception." In other words, the idea of entire Anglican parishes moving to Rome while retaining some sort of Anglican identity, first mentioned by Bishop Graham Leonard [TLC, Dec. 13], would appear to be a dead issue.

While a plan for Anglican clergy who wish to become Roman Catholic priests was not detailed, the guidelines make it clear that clergy would go through a similar process, which would lead to "absolute ordination." Given the fact that Rome hasn't recognized Anglican orders as valid, the requirement of some sort of stage of ordination should not come as a surprise.

Within hours of the bishops' announcement, a London congregation of more than 2,000 members announced it had voted unanimously — clergy and laity — to become Roman Catholic. A few days later, Bishop Leonard, retired of London, said in an article he will become Roman Catholic "at the proper time" [TLC, May 23].

Those who remember the stressful days of 1976 when the Episcopal Church dealt with women's ordination and prayer book revision may find the doings in the C of E all too familiar. While the language of those arguing in England sounds a bit more theological than the justice and rights strategy in this church in the '70s, the result would seem to be the same — division within the church. No matter what side of the issue Episcopalians might be on, the strife in England is bound to bring back some painful memories.

## Worship with Others

Because the feast of Pentecost occurs this year during the Memorial Day holiday weekend, many people will be absent from their parish churches that Sunday because they are traveling.

We urge our readers who will be traveling to celebrate this great feast wherever they may be. Worshiping with another congregation, especially on a feast day, can be an enriching experience. And for churches to have visitors in their midst is always a blessing.

### Acrostic Offertory

Abba!

Blessed Breath;  
Creator of cosmos.  
Doer of wonders,  
Earth sings thy Name  
Forever; Forever!

Giver of life, of living,  
Heaven eternal sings praise:  
Infinite, Unbounded, Ever Present,  
Justice, Compassion, break forth . . .

King of the Universe,  
Loving Salvation,  
Maker of worlds within worlds;  
Now-Without-End thy purpose  
Open, reconciling all.

Peace, the heart hearing,  
Quickness of Spirit,  
Reign in us  
Savior, Redeemer, Our Lord.

Transcendent Perfection,  
Under these wings we shelter;  
Vale of renewal,  
Without you we fall!

Xylophone, strings, triangle, bells,  
Young and old rejoicing, Dance  
Zeal-filled, to glorify you!

J. F. LaVoe

## Dialogue Without Compromise Is Possible

By ROBERT D. HUGHES and A. WAYNE SCHWAB

As our world gets smaller, more people of other faiths become our neighbors. Can we engage in open dialogue with persons of other faiths without compromising our own? The answer is yes. In fact, many people see respectful dialogue with people of other faiths as the most effective means of evangelism there is. Our basis for advocating this approach goes like this:

A Christian enters the dialogue freely, affirming the unique identity of Jesus. The credal affirmation is that Jesus is "God of God, Light of Light, True God of True God..." We affirm that for us humans, the only true and full incarnation of God the Word, the Second Person of the Holy Trinity, is Jesus of Nazareth. To water down such a forthright stance is to avoid genuine dialogue. The Christian position would be no more on the table than the Islamic position if its representative were prepared to abandon the claim that Mohammed is a true prophet of God.

Many Christians fear dialogue because they assume they must, to be faithful, affirm Jesus Christ as the only mediator of salvation and revelation. For them, evangelism has nothing to say when it does not claim this exclusiveness for Jesus. For them, therefore, genuine interfaith dialogue is not a means of evangelism, and indeed is impossible.

In odd agreement with this group are those like John Hick and Paul Knitter. In *The Myths of Christian Uniqueness* (Orbis, 1987) they argue that for interfaith dialogue to be genuine, Christians must abandon the claims for Jesus' uniqueness and universal significance. Their difference from the first group is they think that is worth doing.

We believe both positions make a fundamental error by confusing uniqueness and universality with exclusivity. We believe one can assert the gospel claims for

---

*The Rev. Robert D. Hughes, III, is professor of systematic theology at the School of Theology of the University of the South, Sevanee, Tenn., and the Rev. A. Wayne Schwab is evangelism officer of the Episcopal Church.*

Jesus within a genuine, open, mutually respectful dialogue with persons of other faiths, acknowledging that grace and salvation may also be present in their traditions.

The claim that Jesus is unique is the claim that there has been no other human incarnation of God in history. The individual Christian's grasp of the Incarnate Word is partial and so is the church's grasp of the Incarnate Word. That is why we need to be in dialogue. One can leave a dialogue with one of another faith saying, "My! I had not seen that!" To do so is to recognize that the Word has other modes of operation than incarnation, and that the presence and work of the Holy Spirit are not limited to the people of the Christian covenant.

The first chapter of John's gospel speaks of the Word, or the light incarnate in Jesus, as that which enlightens every human being who comes into the world. St. Paul, in Romans 1:18ff., also affirms the revelation of God to all humanity. Thus, a Christian can claim the uniqueness of Christ and still entertain the possibility that, in interfaith dialogue, one will recognize grace and salvation in other faiths.

### Having Discernment

David Lochhead says the usual error lies in thinking one can decide in advance of the dialogue whether one will find grace and salvation in another religion or not (*The Dialogical Imperative: A Christian Reflection on Interfaith Encounter*, Orbis, 1988.) He says, rather, that the presence of grace and salvation in another religion can be discerned only by experience — Christians using Christian principles for discernment.

Only in respect to Judaism can one say, in advance of the dialogue, whether or not grace and salvation can be found there. Here again, Paul is our guide. The covenant with Israel stands. It has not been set aside, abrogated or superseded (Romans 11). Christianity is theologically committed to the validity of Judaism.

To put it briefly, a Christian does not

enter dialogue prepared to dismiss the claim of the gospel that Jesus Christ is the unique incarnation of God in human history. Rather, one enters the dialogue consciously committed to Jesus Christ as God's unique self-revelation. In the same way, we affirm that the "work of Christ" — his life, teachings, cross and resurrection — are necessary for human salvation and thus of universal significance, without saying this work is effective only where explicitly named, and without saying that there is in another religion no possibility of grace and salvation unique to it.

We affirm, then, the truth of John 14:6, "I am the way, and the truth, and the life; no one comes to the Father but by me." But we recognize that its context is John 14:2: "In my Father's house are many rooms." The person and work of Jesus Christ are essential elements in the story of God's history with humanity, but they are not the whole story. The uniqueness and universality of Jesus and his work need not and cannot be abandoned in interfaith dialogue. While a Christian has much to learn from a non-Christian, a Christian does not lapse into a relativism which says anything goes.

It is well to note how easy it is to confuse inclusivity, pluralism and relativism. Inclusivity means everybody is welcome. However, inclusivity also names the basis on which people are included. Pluralism means we recognize that all human approaches to truth are partial. However, pluralism does not preclude judgments between the various approaches or deny that truth does exist. Some approaches may be more complete than others. Relativism denies there is any absolute truth on which to base judgments between various approaches.

Christians point to the open arms of Jesus Christ, ready to receive and include all who will come to him as the unique incarnation of God in human history. They are welcome to bring with them all that is true from their own traditions as gifts which we shall gratefully receive in turn. And this is, indeed, a healthy and dialogical evangelism.

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## LETTERS

(Continued from page 5)

the 1979 Book of Common Prayer, the bishop-elect is asked, "[W]ill you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the church?" The bishop-elect answers, "I will, by the grace given to me."

It seems to me that the case for supervision should be directed toward calling to task those bishops who have not lived out that pledge, those who have been too much involved in politics (church or secular), too much involved with "causes," and too little involved in the pastoral care and oversight of the clergy of their dioceses. The institution of new procedures, such as peer review organizations, is not what is needed.

Fr. Fisher has defined the problem, but has missed the mark in seeking a solution. That is to be found not outside the church, but within it.

(The Rev.) C. ERIC FUNSTON  
Christ Church

Las Vegas, Nev.

• • •

John C. Fisher made a poignant case for supervision for ordained ministers. Our church is in deep trouble because of the lack of training of its clergy in both pastoral and addiction counseling. Yet, badly, people in trouble will go to their pastor for individual, marital and pre-marital counseling. Clergy do this kind of counseling as part of their "job descriptions" and

sometimes do great harm to those they counsel.

A "job description" for clergy does not include the problems they will encounter in parish life. These problems, often endless and overwhelming, can create tremendous stress leading to errors in judgment, transference and countertransference, and, all too often, addictions and/or depression.

It is crucial for the survival of our church to mandate that seminarians and ordained persons be accountable for their own self-awareness, and to review parish issues and cases with another professional or through a peer group review process. Perhaps we also need to set some ethical standards for clergy who do counseling.

MARY THERESA WEBB

Swanton, Md.

### Still Deacons

What seems missing from Bishop Cochran's thesis [TLC, March 28] and something that has proved valuable to me in my ministry, is that when one is ordained a priest, one remains a deacon. When one is consecrated a bishop, one is still a priest and a deacon. You don't shed one order to take on the next.

The problem, it seems to me, is that priests (and bishops) forget they are still deacons called to "a *special* ministry of servanthood directly under the bishop" and to a ministry described in the Book of Common Prayer on page 543.

One concept of the ordained priesthood is to see the priest as a *representative person* (thus "parson") of the priesthood of all believers. At the

Eucharist, the priest presides and those present around the altar are, in a sense, concelebrants. When I was ordained, we thought more in terms akin to the medieval priesthood, i.e., participating in the high priesthood of Christ. Of course both emphases are valid.

If the priest is the *representative person* of the priesthood of all believers, is not the deacon the *representative person* of the servanthood ministry of all believers? As the priest participates in the eternal priesthood of Christ, doesn't the deacon participate in the eternal servanthood of Christ?

The answer, I believe, is not to eliminate the diaconate, but to emphasize it. We need to examine the essence of diaconal ministry, rather than ask what deacons can or cannot do.

Thankfully, God gave me my diaconate, and no one can take it away. I need it to balance out my full ministry as a priest *and* a deacon.

(The Rev.) THOMAS H. WHITCROFT  
Roanoke, Va.

• • •

The Rt. Rev. David R. Cochran questions the need for the order of deacons. I would recommend that Bishop Cochran, and others with his viewpoint, join the 200 of us who will meet at the North American Association for the Diaconate Conference at Salve Regina University, Newport, R.I., June 17-20. He will see how deacons exceed their biblical forefathers, not only in the way they serve "... the poor, weak, sick, and lonely ..." but in the way they empower the laity to live out their baptismal commitment. And he will gain a special understanding of the ontological significance of this order.

Deacons are unique in the way they form the bridge between the church and the world and live as effective models for other clergy as well as laity. The need for the ordained order of deacons must be understood from the heart as well as the head.

(The Ven.) MALCOLM M. BARNUM  
Cos Cob, Conn.

### He Remained

I wish to correct the description of my actions at the Diocese of Michigan convention, which was contained in Sarah T. Moore's article [TLC, April 18]. I did indeed state that the convention had "voted to bless sin." However, I did not walk out of the

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convention. I returned to sit with the delegates from St. Andrew's near the rear of the room.

Ms. Moore's article does not mention another action of the convention which was an important part of the context of my statement. The convention refused to allow on the floor a resolution which called on the Diocese of Michigan to proclaim that Jesus is Lord. The same resolution was also refused a hearing in 1990. How one can maintain a relationship with the Diocese of Michigan is a matter of prayerful concern when its convention refuses to acknowledge that Jesus is Lord.

(The Rev.) ROBERT A. CLAPP  
St. Andrew's Church

Livonia, Mich.

### More Expensive

This updates my August 1992 letter which inquired about the affordability of the 1982 *Hymnal Companion*, a product of the Church Hymnal Corp.

My position was that the modestly-priced 1940 Companion had been widely used over the years and that at \$120 the price was severely jeopardizing the marketing program of its successor. (The press run of only 3,000 copies underscores the problem.) Moreover, Volume Two had yet to appear.

At the November 1992 conference of the Association of Diocesan Music Commissions, the Connecticut music representative presented his own commission's resolution asking that CHC subsidize the two-volume companion so that parishes throughout the church would be able to use it. The motion was defeated, even after the president of CHC had informed the conference that he was adding a third volume and that the price would now be \$143.

We now await Volumes Two and Three. Too bad we'll have to go to our nearest endowed church or seminary to use any of them.

ALAN O. DANN

Woodbridge, Conn.

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## CONVENTIONS

(Continued from page 6)

Edmond L. Browning, was the chaplain for the convention, held May 6-8 in Cockeysville, north of Baltimore. He warned the clergy that becoming "addicted" to heavy pastoral and administrative responsibilities "can make us strangers in our own homes so that the people closest to us will make their lives without us . . . Don't let this happen. God did not call you to your ministry so that you will be angry or sick or dead inside."

The president of the standing committee, Judge William W. Wenner, explained to the 150 lay and clergy delegates — plus an almost overflow audience of the people of the diocese — that because there is no bishop coadjutor, nor any plan to elect one, the committee will act as ecclesiastic authority after Bishop Eastman's retirement, with the suffragan bishop, the Rt. Rev. Charles L. Longest, performing the sacerdotal functions. Some time after Bishop Eastman's departure, the standing committee will form a search committee to seek a new diocesan.

The convention considered 31 resolu-



ENS photo by Jerri Anne Hopkins

Lt. Commander Susan Carney, now chaplain at the Naval Academy, Annapolis, Md., is believed to be the first woman Episcopal priest in any branch of the Armed Forces and the first to go to war.

tions. Passed was a measure to provide for the election of youth delegates to future conventions. A number of resolutions concerned with faith and doctrine, and one calling for the development of liturgies for same-gender blessings, were referred to appropriate diocesan units and were not debated.

WILLIAM STUMP

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## PEOPLE and PLACES

### Appointments

The Rev. **Alcide Barnaby, Jr.** is rector of St. James', 474 Fruit Hill Ave., North Providence, RI 02911.

The Rev. **Douglas C. Burgoyne** is rector of All Saints', Richmond, VA.

The Rev. **Roger P. Butts** is rector of St. Paul's, Kent, R.R. 2, Box 657-A, Chestertown, MD 21620; add: 7591 Sandy Bottom Rd., Chestertown.

The Ven. **Ben Helmer** is regional minister and small church officer for the Diocese of West Missouri, Chillicothe, MO.

The Rev. **William O. Jones**, vocational deacon, has been assigned to St. David's, Richmond, VA.

The Rev. **Jesse L. London** is vicar of St. James', Portsmouth, VA.

The Rev. **James W. Mathieson** is rector of Church of the Epiphany, Danville, VA.

The Rev. **Thomas H. Whitcroft** is rector of Grace Church, Box 102, Wabasha, MN 55981.

### Ordinations

#### Transitional Deacons

**El Camino Real**—**Becky King-Chu Shan**, deacon-in-charge, Chinese Episcopal Church, St. Thomas, Sunnyvale, CA.

#### Permanent Deacons

**Kansas**—**Barbara A. Adam**, deacon, Christ Church, Overland Pk., KS; add: 1005 W. 143rd St., Shawnee Mission, KS 66221. **Spokane**—**Sandra Robison**, deacon assistant, All Saints', 1322 Kimball Ave., Richland, WA 99352.

### Retirements

The Rev. **James L. Lowery, Jr.**, as executive director of Enablement, Inc., Boston, MA; add: P.O. Box 147, Grantham, NH 03753.

The Rev. **James R. Whittemore**, as director of the Seamen's Institute of New York and New Jersey; he has been named director emeritus. Add: 140 Bridge St., S., Hamilton, MA 01982.

### Cathedral Clergy

The Rev. **J. Edward Putnam**, rector of St. James', Skaneateles, NY, has been elected dean of the Cathedral of All Saints, Albany, NY.

### Receptions

On April 7, **Bishop Krotz** of Nebraska received **Emil Belsky** from the Roman Catholic Church into the Episcopal Church; he is on the staff of All Saints', 9302 Blondo, Omaha, NE 68134.

### Other Changes

The Rev. **Fiona Bergstrom**, formerly of the Diocese of New Jersey, is now non-parochial in the Diocese of North Carolina; add: 8508 Harkers Ct., Raleigh, NC 27615.

The Rev. **John F. Carter, II** has transferred from the Diocese of Western North Carolina to the Diocese of Connecticut.

The Rev. **Lloyd W. Fonville** is non-parochial; add: 72 Hamilton Rd., Chapel Hill, NC 27514.

The Rev. **Mark H. Hatch** has transferred from the Diocese of Western North Carolina to the Diocese of Western Massachusetts.

The Rev. **W. Parker Marks** has transferred from the Diocese of North Carolina to the Diocese of Upper South Carolina; add: Box 671, Easley, SC 29641.

### Deaths

The Rev. **John Huntington Arthur**, retired priest of the Diocese of Ohio, died at the age of 73 in Geneva, OH, on April 14.

Fr. Arthur was the son of the Rev. and Mrs. John Beech Arthur and received his bachelor's degree in electrical engineering from Rensselaer Polytechnic Institute; he served in the signal corps of the U.S. Army during W.W.II. Following the war, he entered a Benedictine community in England. He was later graduated from the Episcopal Theological Seminary of the Southwest and ordained priest in 1963. He served parishes and schools in Illinois and was on the bishop's staff of the Diocese of Springfield from 1968 to 1971 when he went to the Diocese of Ohio; he retired from Christ Church, Geneva, in 1984. Fr. Arthur was a scholar of patristics and also published several articles on the history of the church in Ohio. He is survived by his sister, a brother and eight nieces and nephews.

**Dorothy Jenks Gilson**, teacher, missionary, and wife of the late Rt. Rev. Charles P. Gilson, who had been Suffragan Bishop of Honolulu with jurisdiction over Taiwan, died at the age of 94 on April 12 at Forest Farm Nursing Home, Middletown, RI.

Born in Utah, Mrs. Gilson lived in Alaska and the Philippines as a child and in China and Taiwan as an adult. She attended Columbia University and was graduated from Smith College in 1922. In 1949 she and her husband accepted a position in Shanghai where they lived until 1951. For awhile, the couple lived in Rhode Island, where the newly-ordained Fr. Gilson served several parishes. In 1958, they returned to the mission field of Taiwan and Okinawa where Mrs. Gilson taught English and during which time her husband was made bishop. They returned to Providence, RI, in 1967, retiring to New London, NH, five years later. A member of the Companions of the Holy Cross, she is survived by two sons, 12 grandchildren and eight great-grandchildren.

**Cornelia Chaffee Moses**, wife of the Rt. Rev. William F. Moses, Suffragan Bishop of South Florida from 1956 to 1961, died April 19 at the age of 89 at Bishop Gray Inn, Davenport, FL.

Born in Brooklyn, Mrs. Moses married her husband in 1923. Bishop Moses died in 1961 in London, England, while the couple was on vacation. Mrs. Moses is survived by three children, five grandchildren and two great-grandchildren.

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**ASSISTANT RECTOR** with primary responsibility for youth and education to share in all areas of pastoral ministry. Good opportunity for training and growth in priesthood in beautiful setting. Contact: **The Rev. Stacy F. Sauls**, **St. Thomas Episcopal Church**, 2 St. Thomas Ave., Savannah, GA 31406.

**EXECUTIVE DIRECTOR:** The Cathedral Home for Children — established since 1910 to serve children with moderate to severe problems — is seeking a well-qualified child welfare administrator to provide leadership to a multi-service agency with a budget of approximately \$2 million. Located two miles north of Laramie, WY, the rural setting includes a free-standing campus, on-grounds school and a youth crisis program. The position requires a demonstrated ability for sound fiscal and agency management; public relations; policy development; oral and written skills; supervisory skills; and marketing. The executive director serves as chief executive officer and reports to a 14-member board of trustees. Master's degree in social work or related field preferred, plus five years' experience as an administrator of a multi-service child welfare agency. Salary range \$40-55,000. Cathedral Home is an Equal Opportunity Employer. Application closing date, June 15, 1993. Applicants should send a detailed resumé, references and salary history to: **CHC Search Committee**, P.O. Box 1143, Laramie, WY 82070-1143.

**GENERAL MANAGER.** Episcopal church seeks multi-disciplined team player for position of General Manager of parish facilities and cemetery business. GM reports to the Rector/Vestry-Board of Managers. GM's staff is 20-25. Send cover letter and resumé to: **St. Paul's Church, Rock Creek Parish**, Attn: Search Committee/Parish Hall, Rock Creek Church Rd. & Webster St., NW, Washington, DC 20011.

**EXECUTIVE DIRECTOR,** Episcopal Charities and Community Services. Position expanded to include active lay communicants of the Episcopal Church as well as Episcopal clergy. Applications must be received by June 30, 1993. Resumés may be sent to **Episcopal Charities**, 65 E. Huron, Chicago, IL 60611. Job description available upon request. (312) 751-6721.

**RECTOR WANTED.** Traditional, biblically oriented rector for suburban church near Tampa/St. Petersburg, with real drive for growth and real ministry. Must be strong in faith and witness, in personal contacts and visitation. Salary package plus housing allowance. No rectory. Contact: **Chairman, Search Committee, Mr. Hoyt Chapman**, 11756 110th Terrace, North, Largo, FL 34648.

**THE EPISCOPAL DIOCESE OF SOUTH CAROLINA** is seeking an executive director of the St. Christopher Camp and Conference Center, Seabrook Island, SC. Must have a strong Christian commitment. Degree desirable. Must have experience in camp and conference center administration, accounting and public relations. Management skills for youth and adult programs and commitment to the environment necessary. For further information, contact: **The Rev. Canon Michael Malone**, Diocese of South Carolina, Drawer 20127, Charleston, SC 29413-0127.

**RURAL PARISH** in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: **James Patrenos, Jr.**, P.O. Box 446, Livingston, AL 35470.

## POSITIONS OFFERED

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

## 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"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

**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.

**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 Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.

## WANTED

**CHURCH BELL** for bell tower. Contact: **Trinity Episcopal Church**, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## CLOVERDALE, CALIF.

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

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (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, 10 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. Steven W. Lawler, the Rev. William H.  
North, the Rev. James D'Wolf  
Sun Eu 8, 10 (1S & 3S), 5:30; (2S, 4S, 5S) followed by HC  
12:15. Sun Sch 9:15. Daily 7:30 & 5:30 ex Sat 8:30 & 4:30. Ev  
(1S, Oct.-June)

**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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet  
Cemetery  
The Rev. Marlin Leonard Bowman, r Founded 1880  
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

## 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

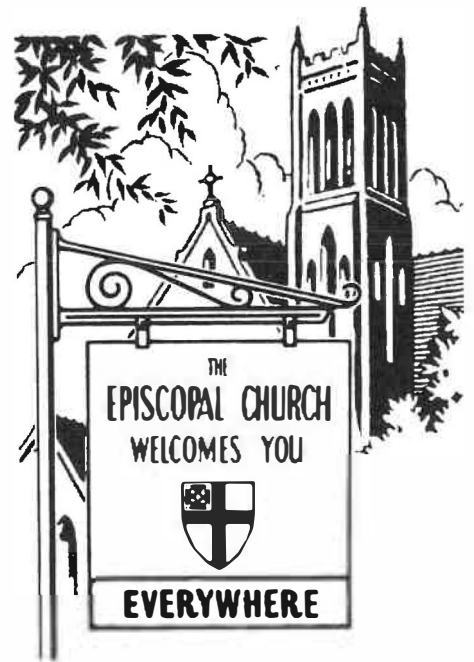
**Trinity Bookstore**, 74 Trinity Pl. Open Mon-Fri 9 5:30  
**Trinity Dining Room** (open to the public) 74 Trinity Pl., 2nd  
floor, Mon-Fri 8 to 2  
**Trinity Museum** (in Trinity Church) open Mon-Fri 9-11:45, 1-  
3:45; Sat 10-3:45; Sun 1-3:45

## 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)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collins; 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

## 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

## 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.