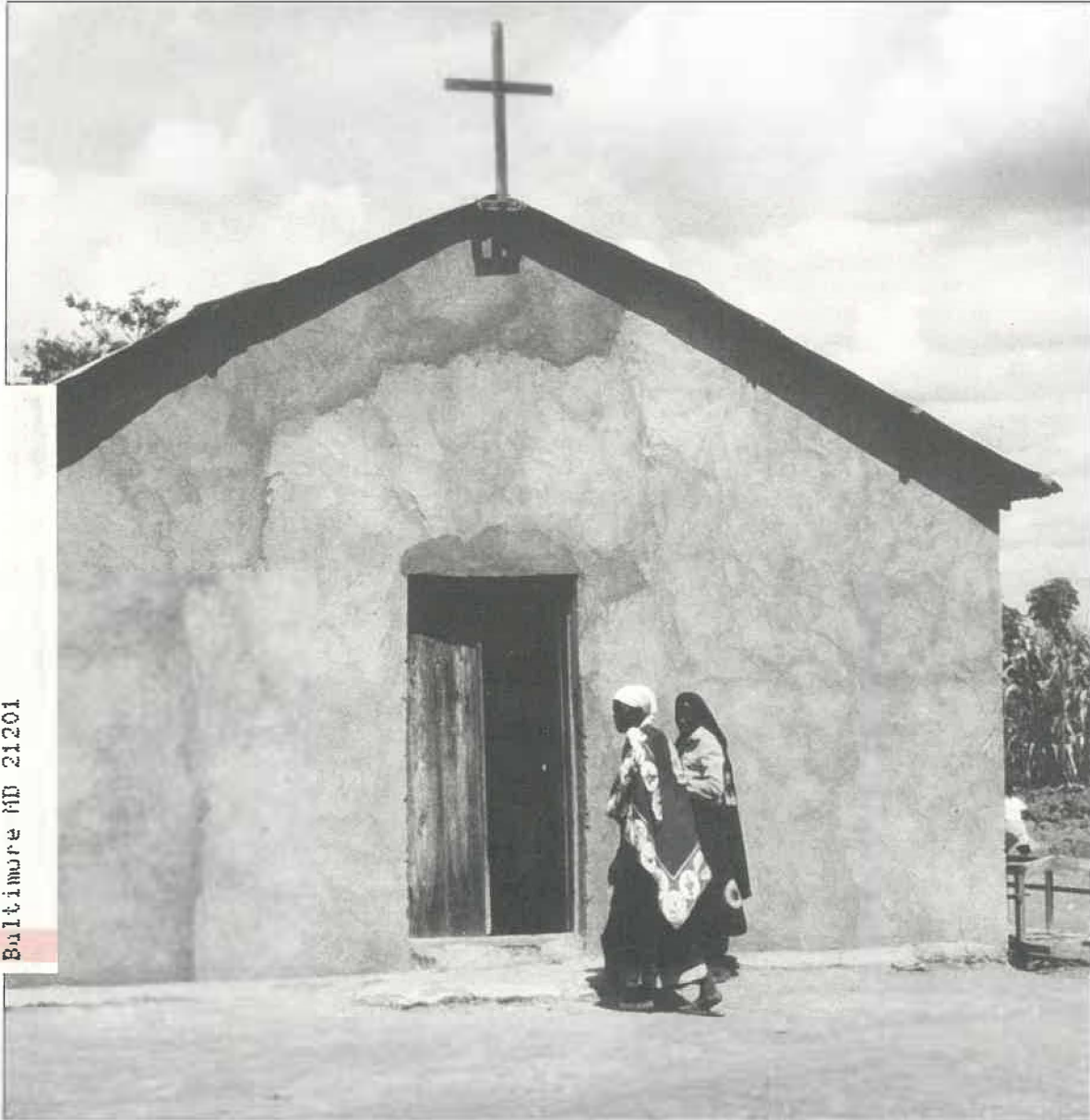


The Living Church

May 15, 1994 / \$1.50

The Magazine for Episcopalians



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Where Revival Is Taking Place

IN THIS CORNER

Slower Growth of Diaconate

The Epiphany issue of *Diakoneo*, the newsletter of the North American Association for the Diaconate, includes some interesting statistics on the number of deacons in the Episcopal Church.

For example, at the end of 1993, two dioceses — Central New York and Virginia — had no deacons. Five others — New Hampshire, Delaware, Central Gulf Coast, Mississippi and Texas — had one apiece. Several other dioceses had only two, three or four deacons. At the other end of the spectrum are Central Florida with 68 deacons and Minnesota with 65.

The newsletter notes there were 1,524 deacons at the end of 1993, but adds “the growth in the diaconate ... slowed almost to a halt in 1993. Partly we are seeing the results of age.” The commentary adds “there has been a rash of deacons becoming priests, mainly in dioceses with small or poorly run diaconate programs. Mainly, however, many dioceses appear to have taken a breathing spell after absorbing large numbers of deacons in the 1980s.”

* * *

In the Diocese of Michigan, the Diocesan Committee on Lesbian and Gay Concerns is establishing a list of parishes that are “welcoming and affirming” of all persons regardless of sexual orientation. The committee intends to publish a list of parishes so identified in the diocesan newspaper and the diocesan convention handbook.

* * *

Episcopal clergy are presidents of two of the six state universities in South Dakota. The Rev. Bob Wagner, a priest, is president of South Dakota State University in Brookings, and the Rev. John Hutchinson, a deacon, is president of Northern State University in Aberdeen.

* * *

More license plates: 1 MASS, JOY, HIS LUV, GIFTED, HE IS, REV CAR, MEDIT8, ES RISN.

The Rev. Terry A. White, associate rector of Christ Church, Winnetka, Ill., was driving in Chicago during Holy Week, and found himself behind a tow truck which was towing a damaged automobile with Tennessee license plates reading JESUS. “It was a bit unnerving to see Jesus, or at least his car, being towed, since it was only Tuesday in Holy Week,” Fr. White wrote. He reported the incident to his parish in his homily on Easter Day.

Midge Roof of Danville, Ind., sent PAX TECHUM, which belongs to a Roman Catholic ecumenical officer in New York State. Robert C. Tompkins of Towson, Md., spotted an Ontario tag, 2 JESUS, on Easter Day.

* * *

The Colgate Rochester Divinity School, which includes Bexley Hall, an Episcopal seminary, was scheduled to have Fred Rogers, creator and host of “Mr. Rogers’ Neighborhood,” address the graduating class May 14. Mr. Rogers is an ordained Presbyterian minister with a charge to work with children and families through the media.

* * *

Note to Mrs. B. in Macon, Ga.: Yes, we have begun to change our appearance. You are very observant.

DAVID KALVELAGE, editor

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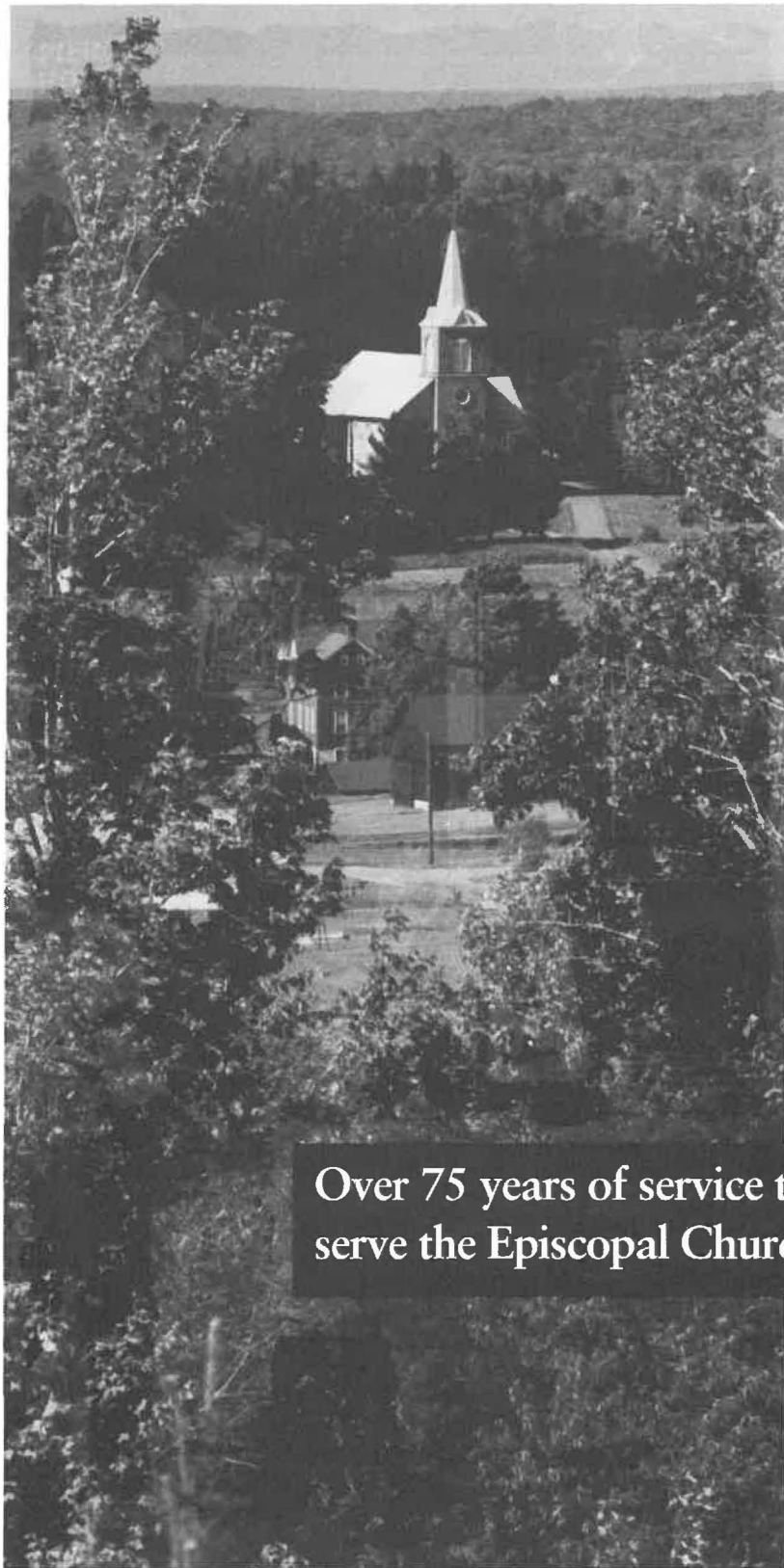
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A village church in Chickola is typical of those in Tanzania, where “the spiritually dead are coming to life” [p. 8].



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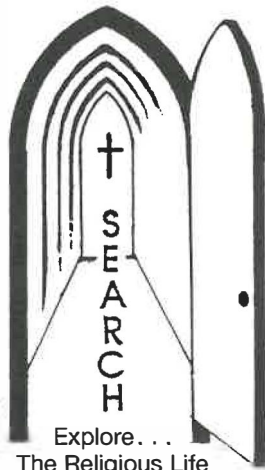


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The Living Church

Volume 208 Established 1878 Number 20

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and the views of Episcopalians*

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LETTERS

Biblical Principles

In his letter to the editor, the Rev. Lloyd Prator [TLC, April 17] attempts to draw sympathy for General Theological Seminary's new housing policy which allows homosexual couples to live in student housing. The flaw in his argument is that the Bible condones heterosexual marriage, while it condemns homosexual sex whether it is monogamous or not.

Shouldn't our seminaries attempt to follow the teachings of the Bible as closely as possible? How can we condone any actions in our seminaries that are in direct opposition to the Bible?

My hope is that biblical principles would be applied equally to heterosexuals as well as homosexuals. Therefore I would also be opposed to heterosexuals who are not married living together in seminary housing.

STEPHEN J. HALPIN
Minister of Youth
St. Luke's Church

Baton Rouge, La.

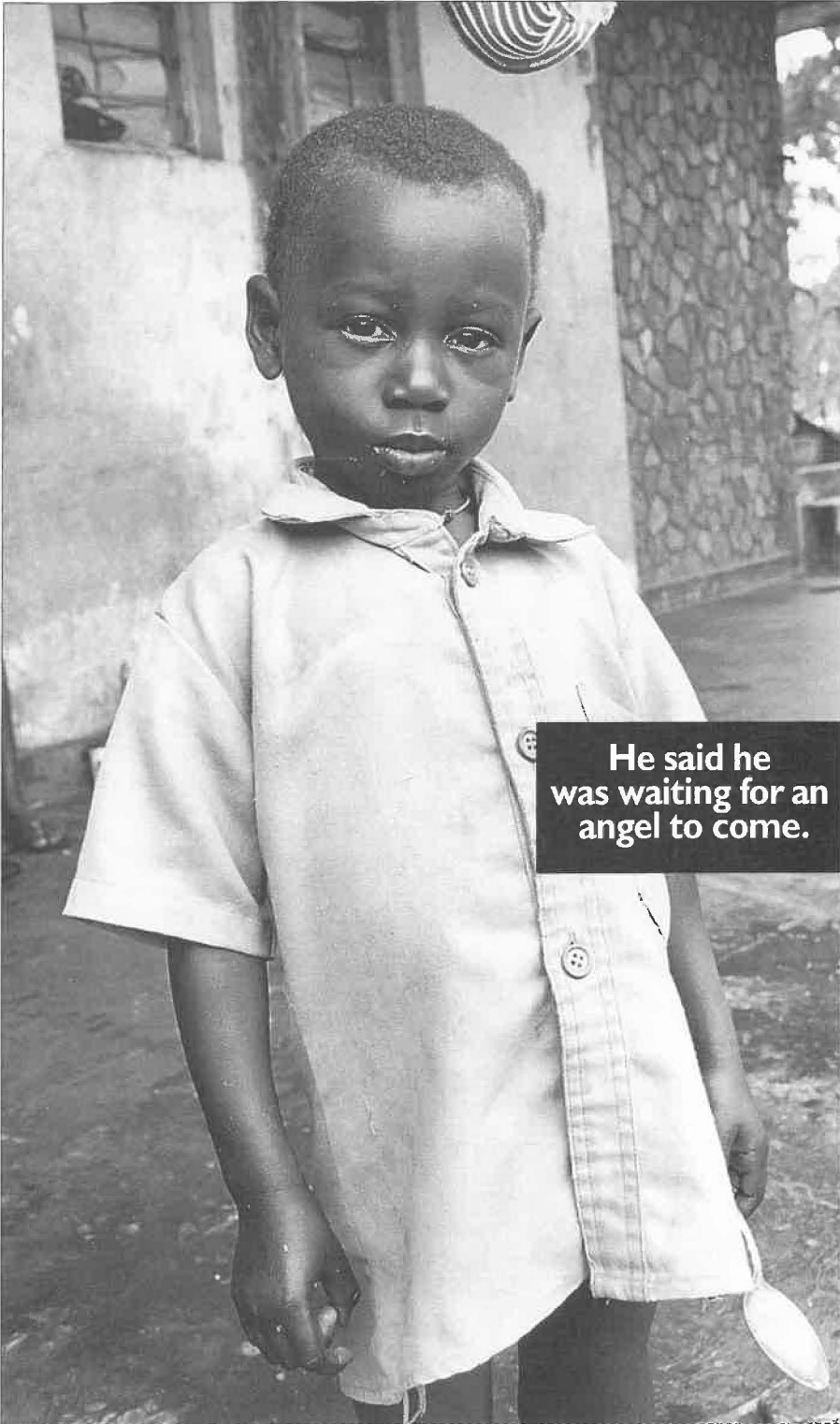
Only Absent

The Rev. John Price spoke boldly and mistakenly concerning Dean Hatfield and Canon Kimmitt [TLC, March 27]. They did not publicly protest anything. Quite the opposite. They were simply absent during the service in which Bishop Ashby called his priests forward to renew their vows, albeit intentionally absent. This was the only way they could avoid a public display of refusing to come forward and giving tacit approval to the order of the woman priest. It should be noted there were other priests absent from the group gathered to renew vows. Only these two were singled out for reprimand. Note, also, that Bishop Ashby acknowledged that there was no violation of canons involved in their absence.

There is much riding on the word "collegiality" in the debate as to whether Bishop Ashby had grounds for issuing his reprimand. Bishops, who are charged with upholding faith and order, do whatever they wish without regard to the common mind of the House of Bishops and the church without so much as a whimper from the House of Bishops. Obviously, disobedience and disregard to the common mind and order does not qualify as breaking collegiality.

My dictionary defines "collegial" as "characterized by the collective responsibility shared by each of the colleagues, esp. in a church." "Collective responsibility"

(Continued on page 12)



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was waiting for an
angel to come.**

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Council Responds to Criticism

The Presiding Bishop and the Executive Council of the Episcopal Church reflected upon the council's budget cuts and recommendations when the national body met in Omaha, Neb., April 26-27.

The Most Rev. Edmond L. Browning, Presiding Bishop, and council members recalled the February meeting in which council recommended major cuts from the proposed budget for the next triennium [TLC, Feb. 27, March 6, 13].

"I believe we have to decide what is the most faithful response over the next months to the comments we hear, particularly the negative ones," Bishop Browning said about reaction to the recommendations. "It is terribly important that my staff and I be clear about this as we prepare for General Convention."

While they acknowledged that most of the reaction to the cuts had been positive, council members discussed some of the negative responses they've heard about the recommended cutbacks, particularly in the area of foreign mission.

"I believe we have to stand behind what we have done," Bishop Browning said in his address from the chair, "Equally important, we must recognize that there are valid criticisms to what we have produced. Undoubtedly, there is more than one right way of doing this. We must not for a minute demean those who have reservations or criticisms about the bud-

get. We must honor and value their opinions."

The meeting at a downtown hotel marked the last for about half of the members of council. General Convention and the nine provinces will elect new members.

"We need to build on the spirit we felt in Norfolk (site of the February meeting)," said council member Marcy Walsh of South Carolina. "We need a holistic approach to moving into this new way of business."

'Engrossed in Local Mission'

The recommendations made by council in February included a reduction in staff at the Episcopal Church Center along with the trimming of programs.

"The one thing that worries me the most is the chance that people can become so engrossed in local mission . . . that people far away are forgotten," said the Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania.

The Rev. Canon Lloyd Casson of New York made a similar comment. "My worry is we can't see the holistic nature of the mission of the church," he said. "There's an aspect of this ministry in which we all should be engaged, not just leave things up to the church center."

"We're in a new way of living and being the church," said the Rev. Canon

Roswell Moore of California. "We need to be part of that transformed experience."

House of Deputies president Pamela Chinnis said she and Bishop Browning would meet in May in Indianapolis with the chairs of every cognate committee. "It's up to all the leadership of the General Convention to promote this transformation," she said.

Judith Conley of Iowa sounded a warning for the days ahead. "We are moving into uncharted waters," she said. "We have not done anything like this before. If we find some icebergs in these waters, what can we do to maintain the mission of the church?"

Council adopted a resolution which extends an Episcopal Legacy Fund, another which submits to General Convention an endorsement of that action, and one which appropriates \$50,000 for youth presence at the 71st General Convention in Indianapolis.

Treasurer Ellen Cooke discussed the church's balance sheet with council members. She reported that as of April 21, 68 of the 99 domestic dioceses had made commitments to the 1994 assessment. She said those dioceses had pledged 79.1 percent of the asking. Mrs. Cooke said her department had estimated an acceptance rate of 82.5 percent.

Council members were welcomed by the Rt. Rev. James E. Krotz, Bishop of Nebraska, and they spent an evening at the Henry Doorly Zoo, where they heard presentations on some of the Diocese of Nebraska's ministries.

They also heard and watched a presentation by Kris Lee of the church center on Quest International, the computer network serving the church.

Bishop Browning used that network to send a message on behalf of the council to South African Archbishop Desmond Tutu, expressing joy in the midst of that country's first all-race election.

Abed el Razek, a Palestinian Christian from Gaza who is a student at Clarkson University in Omaha, spoke about the strife in his homeland.

Council also had a presentation by the two Canadian "partners" who participated in events throughout the meeting, Diane Maybee and the Rev. Gordon Light.

As in recent meetings, council members participated in Morning Prayer and Bible study in small groups.

DAVID KALVELAGE

Dr. Leonard Ordained as Roman Catholic Priest

Dr. Graham Leonard, retired Bishop of London, has been ordained a priest and granted admission into full communion in the Roman Catholic Church.

Dr. Leonard was ordained "conditionally" to the priesthood on April 23 by Cardinal Basil Hume, who explained in a press release that, while the Roman Catholic Church continues to judge ordination within the Anglican Communion as invalid (in accordance with the apostolic letter *Apostolicae Curae*), consideration is given to those Anglicans whose ordinations may have involved bishops of the Old Catholic Church of the Union of Utrecht, who are considered validly ordained by the Roman church.

Cardinal Hume said he was instructed to ordain Dr. Leonard conditionally after authorities in Rome decided there was "prudent doubt" concerning the validity of his Anglican ordination. "In such a case," Cardinal Hume said, "during the course of the ordination liturgy the church prays that almighty God will grant the candidate the grace of the Catholic priesthood in case he has not received it through his ordination celebrated in the Anglican Communion."

Ordained a priest of the Diocese of Westminster, Dr. Leonard "will continue to live in retirement in Oxfordshire . . . and will exercise his ministry according to the wishes of the local bishop," the press release stated.

'At the Heart of the Matter Is Fear,' Bishops Say in Pastoral on Racism

The pastoral letter on racism adopted by the House of Bishops at its March meeting [TLC, April 3] has been released along with a request that it be read throughout the church on May 15.

The letter states that it is "the first in a series of teachings addressed primarily to Episcopalians in the United States. It does not attempt to touch on every aspect of racism, but rather to initiate a continuing discussion on a spiritual malady which infects us all."

It is hoped by the bishops that the continuing discussion will take place during a Bible study session at General Convention in August.

Bishops received a covering letter signed by the co-chairmen of the drafting committee of the letter, the Rt. Rev. Edward Lee, Bishop of Western Michigan, and the Rt. Rev. Arthur Williams, Jr., Suffragan Bishop of Ohio. In the letter, the committee suggests that bishops discuss the letter at diocesan conventions or in special meetings in the diocese, and that they create a task force or committee responsible for implementing the letter.

The pastoral letter explains that the most recent attempt to deal with racism in the church and society occurred at the 70th General Convention in 1991, when a series of resolutions was adopted, including one which required the House of Bishops to issue a pastoral letter on racism prior to the 71st General Convention.

Church's 'Life Together' Discussed

Basic issues facing the life of the church today were the focus of the fifth annual conference of SEAD (Scholarly Engagement of Anglican Doctrine), April 7-9, at Virginia Seminary in Alexandria, Va. Titled "Life Together: Taking Responsibility for Being the Church," the conference drew nearly 140 participants, including bishops, parish clergy, lay persons and academics.

Elisabeth Koenig, associate professor of ascetical theology at General Seminary, presented a paper on the spiritual basis of Christian community, focusing on the place of human desire in relation to God and neighbor.

The Very Rev. Philip Turner, dean of Berkeley Divinity School at Yale, addressed the loss of episcopal oversight,

"The essence of racism is prejudice coupled with power," the letter states. "It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges'."

The letter claims "the sin of racism is experienced daily in our society, in our church and its institutions, in the House of Bishops. We have listened to first-hand accounts from brother and sister bishops who, in the face of racial prejudice and discrimination, have struggled to maintain a sense of integrity and personal worth. The church in your community is filled with such stories. They are there to be told and heard."

The letter includes a section titled "Confession," and another called "Covenant," in which "we, the bishops of the Episcopal Church, commit ourselves afresh to combat racism in the church and society and to hold ourselves accountable to this new covenant."

"Escalating violence in America illustrates the complexity of racism," the letter states. "At the heart of the matter is fear. We fear those who are different from ourselves, and that fear translates into violence which in turn creates more fear."

Members of the House of Bishops spent considerable time discussing racism when they met in Panama in September, 1993. More discussions were held in North Carolina in March, when the letter took shape.

while the Very Rev. Guy Lytle, III, dean at Sewanee, spoke of the recovery of priestly identity. He noted a widespread sense of unfulfillment and offered a vocational image of ordained ministry as an alternative to a merely functional view in which clergy differ from laity only in regard to tasks performed.

In speaking of the Sermon on the Mount, the Rev. David Scott of Virginia Seminary said the world-involving yet God-centered image of the church as salt and light captures the church's mission.

Papers contributed by SEAD supporters were read and discussed, which helped fulfill the conference's purpose of promoting creative engagement between classical Christian orthodoxy and today's world.



RNS Photo/Reuters

The Rt. Rev. Graham Dow, Bishop of Willesden, embraces a woman after she was ordained a priest April 16 at St. Paul's Cathedral, London. Some 2,000 people attended the ceremony at which 36 women deacons became priests.

BRIEFLY

The Rev. David W. Perry, executive for the Education, Evangelism and Ministry Development unit at the Episcopal Church Center, has been appointed staff officer for ecumenical relations by Presiding Bishop Edmond L. Browning. He succeeds the Rev. William Norgren, who is retiring. Fr. Perry will begin his new ministry Jan. 1, 1995.

The Archbishop of Canterbury, the Most Rev. George Carey, has written to leaders of more than 70 European churches in hopes of convincing them to sign a **joint statement against racism** and to organize a concerted day of symbolic action May 18. The statement condemns harassment and violent attacks against people of different racial or ethnic origin.

The Rt. Rev. Robert S. Denig, Bishop of Western Massachusetts, has announced to his diocese that recent bone marrow tests appear to confirm the diagnosis of his condition to be multiple myeloma, a cancer of the plasma cell. Bishop Denig expects to undergo radiation treatment on his hip. He has been Bishop of Western Massachusetts since February, 1993.

REVIVAL!

Abundant New Life in Tanzania and South Korea

First in a three-part series

By JEFFREY BLACK

Here is one of several similar entries from John Wesley's journal: "Sun. May 14, 1738. I preached in the morning at St. Ann's, Aldersgate; and in the afternoon at the Savoy chapel, free salvation by faith in the blood of Christ. I was quickly apprised, that at St. Ann's, likewise, I am to preach no more."

Historically, we Anglicans have occasionally been averse to the subject of revival.

A few years ago, hearing that great revivals were breaking out in our time, I set out to explore and experience some of them. I have so far preached and prayed in two of the great current revivals — the one led by the Anglican Church in Tanzania, and the one led by a post-denominational church in South Korea.

For the purposes of these articles, let me distinguish between revival and renewal. Renewal as I have known it — in, say, a Cursillo weekend or in the efforts of Episcopal Renewal Ministries — refers to a season of refreshment and blessing that comes to the church. But revival has as its object of primary concern the spiritual life of those outside the church. It happened when George Whitefield preached outdoors, watching the tears streak the blackened faces of forgotten coal miners as they heard the gospel for the first time. The word revival describes the coming to life of the spiritually dead, those who were nobodies to the established church. It is happening when the faces appear in the windows and doors of the churches of Tanzania, faces of animists and Moslems

peering in to see if the Christians' God will heal someone today. Revival is happening when a prayer meeting of Christians in the Olympic Stadium of Seoul attracts scores of thousands of recently converted former Buddhists to pray to Christ for the reunification of their country and the evangelism of the world. For our purposes, then, let us understand revival as a movement of the Holy Spirit in which great numbers of non-Christians come suddenly to faith in Christ.

In Tanzania, the culture is very different from ours, but the church is shaped very much like ours. The culture is pre-industrial, rural and traditional. Both nuclear and extended families live together in farming villages. But, as always when revival breaks out, the society is in turmoil. It reminded me of frontier America. There is a gold rush going on; cattle rustlers are hunted down by local officials; fierce people of the forest, living in a stone-age culture, sometimes attack the settled villagers. The villages themselves are only a generation old, and now through ubiquitous radios, comes news of yet another way of life. Many of the homes and churches in fact look like those in the daguerreotypes of the early years of my own Diocese of West Missouri.

While the culture resembles an earlier era in our history, the churches have the same structure we still have. There's a village pastor, a vestry, vested acolytes and choirs. They use the 1662 Book of Common Prayer. Bishops confirm. Archdeacons explain the need to pay the diocese. Farmers put down their hoes when they hear the church bell and bring their whole families with them to the parish. They sing "Rock of Ages" all the time. I loved it.

In Seoul, the situation is reversed: The culture is like ours but the structure of the church is very different. Forty-five years after being razed by two wars, Seoul is a "world-class" city of 11 mil-

lion. It feels like Chicago in its pace, and it looks newer than Dallas. Almost all the buildings are post 1970. Traffic is impossible. Everybody owns cars, and you see lots of telephones in them. They have big pollution problems. Businessmen compete, politicians run against each other, wives work, baseball is on TV all the time, people love jeans and sneakers.

But the church has a shape quite different from ours. Enormous gatherings are common, which unnerve proper Anglicans like me. I attended a midweek prayer service with 150,000 members of one congregation.

If you stay on Yoido Island in the center of the city over a weekend, you will watch 780,000 people stream in and out of one church. Many other congregations will attract between 5,000 and 50,000. But these are not mega-churches. They are meta churches, which is quite a different thing. These enormous parishes are each based on thousands of tiny house churches that transform this impersonal huge city into a honeycomb of affectionate Christian extended families. Using this form of church life, Methodist parishes, Assembly of God parishes, Presbyterian parishes and free church parishes have, in the past 20 years, disciplined up to 5 million former Buddhists and atheists.

Why study a church so different from our own? Why not just learn from the lovely Anglican Church of the Province of Tanzania? I'm concerned about the "fit" between forms of church life and eras of a culture. The churches of Seoul give us "paradigm pain" to study, because they are shaped so differently from our congregations. Yet I think we should study them with some humility, because they really flourish in the kind of setting in which most Americans live. Nevertheless, both revivals are profoundly encouraging with much to teach us.

Next week: The Diocese of the Rift Valley.

The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.

'Gulliver and Lilliput'

Building relationships
with other Christians
in Poland is difficult

By FREDERICK QUINN

The license, in lemon yellow, was from the Diocese of Gibraltar in Europe, authorizing me to minister as chaplain to the Anglican congregation in Warsaw, Poland, "within the Archdeaconry of Scandinavia," signed in London by Suffragan Bishop Edward Holland, with whom I had lunch in Kensington before arriving in Warsaw. The Anglican Diocese in Europe extends from Turkey to Tunisia, Moscow to Sofia and, although there is a cathedral in Gibraltar, church headquarters is in a busy section of London, near the historic parish of St. Mary's, Kensington.

I will be living in Poland for two years, and volunteered to help with the Anglican chaplaincy. There is also an American Episcopal diocese based in Paris, but its boundaries, like those of the English diocese, are largely a matter of historical accident and need redefining in the "New Europe."

From days in the diplomatic service I remembered small English Gothic churches in Europe with expatriate congregations of retirees and embassy people, led by a vicar who moved to a warmer clime "to take the cure." None of that in Warsaw, however. Poland is experiencing rapid economic growth; the end of communism has given people new energy and hope. The English and American communities are mostly business-oriented.

Surprisingly, there was no resident Anglican chaplain. Many English-speaking expatriates attend the Warsaw International Church, founded several years ago by an American diplomat. The



Housing complexes in Warsaw

United Church of Christ, Reformed Church, and Lutheran Church agreed to provide a pastor for three years each, and the Church of England to offer services several times a year.

Worship in a Ballroom

Because the Anglican Church is the state church in Great Britain, it has ties with British embassies abroad, ties which have diminished during recent decades and today are largely limited to holding the annual Nov. 11 Remembrance Day service for the dead of two world wars. The British ambassador kindly placed the 18th-century embassy ballroom at our disposal for worship, and I was shown the church closet, where visiting chaplains from the 1950s deposited items of liturgical furnishing and stacks of prayer books and hymnals. We hold services on major red letter days, with a congregation of 30 to 50 persons. I am unable to be in Warsaw every Sunday, since I travel frequently to 18 countries as head of Rule of Law programs for an international organization, the Conference on Security and Cooperation in Europe, Office of Democratic Institutions and Human Rights. We help the nations of central and eastern Europe write new constitutions and modernize judicial systems.

As for the Warsaw International Church, there are 70 families on the church list, including English, American,

South African, Nigerian, Canadian, Korean, Finnish, Dutch and Polish citizens. Presbyterians, Anglicans and United Church of Christ members are the largest blocs. Possibly 60 persons attend the 11 a.m. WIC Sunday service; the congregation is plagued with high turnover. Most stay three years at best, many for several months while on special projects with law offices and accounting firms.

The "international church" model is inherently unstable. In a small, rootless congregation, it is difficult to combine southern pentecostals with people whose last church was the 11 a.m. choral Eucharist at Westminster Abbey, for example. A cut-and-paste liturgy ends up being tolerated by all, but exciting few.

A Roman Catholic English-speaking congregation gathers in a historic downtown church, a Methodist congregation has formed in the suburbs; Southern Baptists have just hived off and evangelicals dream of their own church.

During my first week in Warsaw, I called on the Bishop of the Augsburg Lutheran Church. He told us there are 100,000 Lutherans in Poland, chiefly in the country's south, with 100 pastors, about 30 of them women, mostly employed as youth ministers, and pastor's wives. He said the church's main concerns are ministry to the aging, including building homes; responding to Poland's growing number of unemployed as the country

(Continued on page 13)

The Rev. Frederick Quinn, presently resident in Warsaw, Poland, is a frequent contributor to THE LIVING CHURCH. His most recent book is *To Heal the Earth* (Upper Room Books, Nashville, Tenn.)

Close-Knit Executive Council

For the Executive Council, which met April 26-28 in Omaha, Neb. [p. 6], this is a time of transformation. Not only is half of its membership about to change, the council also is changing the way it goes about its business.

This was the last meeting of council during the current triennium, and it was evident during the proceedings that the separation of a sizable portion of its membership was distressing for all. Members of this council have become a close-knit group, focused on its mission. Through common prayer, Bible study and small-group fellowship, council members formed close relationships and high levels of trust.

It was this council which made the recommendations to General Convention to cut both budget and Episcopal Church Center staff. It was this council which was involved in the important Partners in Mission consultation with other Anglicans from around the world. Those experiences were called simply "Norfolk" or "Mundelein" often during the recent meeting. And it was this council which sent its members to all but one diocese of this church to listen to the concerns of Episcopalians everywhere.

The significance of council's recommendations to General

Convention may not be realized for some time, but the memory of the anguish with which decisions were made at the Norfolk meeting clearly remains imbedded in the minds of council members.

This council has served the church during a difficult period. Presiding Bishop Edmond L. Browning said had "bumps and bruises." "I'm proud of what we've done," Bishop Browning told the council in Omaha. He has every right to be proud.

Successful Ads

We commend to our readers the classified advertisements inside the back cover of our magazine. In most issues, there are openings for parish priests along with other parochial positions, and some competent people usually offer their services under Positions Wanted. Such ads may be anonymous, using a box number we will gladly assign. The rates are reasonable, and we urge advertisers to use enough words to say what needs to be said in an informative, attractive way. Well-worded ads in this magazine do get results.

VIEWPOINT

Let's Take Ecumenism Seriously

By MIDGE ROOF

Staff cuts! Budget shortfalls! Restructuring! Downsizing! All the mainline churches we read are suffering a hemorrhage of members. All these churches, we are told, are short of money. They are, we hear, tired and out of energy. A major villain, I would suggest, is the project of "restructuring," and a major remedy, I will propose, is the Lund Principle.

Calls to examine and reform the Episcopal Church's structure and organization are becoming more and more insistent, the grassroots symposium in St. Louis last summer being one of the most recent manifestations of a sense that structure is impeding mission. Executive Council has responded with staff and budget reductions and reordering program priorities [TLC, March 6, 13]. Such restructuring, however, suggests the existing structure is sacrosanct; that it only

needs a Band-Aid (well, maybe a tourniquet); that reshuffling the cards will provide a panacea.

But Loren Mead makes a nice distinction, in *The Once and Future Church*, between cosmetic changes and radical transformation:

"Organizational specialists distinguish between 'transitional' and 'transformational' change. By transitional change they mean the adaptations and shifts brought on by temporary dislocations and discomforts, moving to a new stability. By transformational change they mean the shattering of the foundations and the reconstitution of a new entity. Churches that tinker with program and marketing are barely beginning to be on the edge of transitional change, but the building of the future church requires transformation at its very core" (p. 70).

The task at hand is not merely to shore up the structure. The task at hand is to ask the prior questions: Who are the church? and, What tasks should that church be doing? Only then are we ready to ask the pragmatic, nuts and bolts questions: Who, what, where, when how are these tasks to be done? Vision and mission must drive

our structures and not vice versa.

A remedy would be to move the ecumenical vision out of its ghetto and make ecumenism a way of life rather than treating it as just another "desk" or "office" or "program area." We need to see ecumenism as a journey, a way of traveling and not a destination or a super-structure or a para- or mega-church. We need to learn from and learn to care for our ecumenical companions in all their rich diversity and to realize the journey is enriched by our variousness. We must take seriously St. Paul's admonition that we are one body with a diversity of gifts. We will need to admit that, interesting as we are, to travel alone or with clones of ourselves would stifle growth rather than foster it.

A specific remedy is to retrieve the Lund Principle from its legislative limbo, where it languishes with all the thousands of other General Convention resolutions that have been passed. In 1976, General Convention reaffirmed the Lund Principle with these words:

"Resolved, and in the spirit of the 'Lund Principle' approved by our
(Continued on page 12)

Midge Roof is president of Episcopal Diocesan Ecumenical Officers. She resides in Danville, Ind.

BOOKS

Foolery and Forgery

FAKES, FRAUDS AND OTHER MALARKEY: 301 Amazing Stories and How Not to Be Fooled. By Kathryn Lindskoog. Zondervan. Pp. 288. \$12.99 paper.

Many readers will know Mrs. Lindskoog as the literary sleuth who has exposed the questionable circumstances surrounding certain writings alleged to have been by C.S. Lewis that have appeared since his death. In the present informative and entertaining volume, she launches out into the whole broad field of tricks and deceits, ranging from April Fools' pranks on to the elaborate practical jokes perpetrated by English gentlemen. She then proceeds to acts of serious deceit, with fascinating stories of impostors and such beguiling books as those of Castaneda about Don Juan. Many are in the field of religion.

Mrs. Lindskoog makes the point that fiction, fooling and fantasy are properly part of the fun of life, but much of this fun is in the exposure. On the other hand, the systematic deceiver is not seeking fun but profits, power or prestige — often successfully obtaining them. Christianity demands respect for truth and the public must learn to be less easily deceived, and less tolerant of deceivers.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

'Outrageously Joyful'

THE MYSTERY OF CHRIST ... AND WHY WE DON'T GET IT. By Robert Farrar Capon. Eerdmans. Pp. 195. \$13.99 paper.

Robert Capon is a joyfully outrageous Christian teacher — or maybe he's an outrageously joyful Christian teacher. Over the years he has introduced his readers and hearers to a universe whose God created it with joy and takes joy in his creatures. More often than not, Capon has done his work through making one outrageous statement after another, most of which are defensible in orthodoxy. And if there are those that seem arguable, well, you debate him. I have enjoyed reading and listening to him and he has influenced my thinking to a considerable — some might say alarming — degree.

Perhaps his most important theme is the basic truth that our relationship with God is not transactional — we do this in order that God will do that; we confess our sins so God will forgive us; we are good in order that God will take us to heaven. God's grace — undeserved, unqualified

saving love — is the subject at the heart of *The Mystery of Christ*.

This "free gift already given, without condition, to everybody — a gift hidden in every particle of creation, a gift that goes by the name of the Mystery of Christ ... is not at all a transaction poked into a



universe that previously didn't have the benefit of it. Rather, it is a cosmic dispensation that has been present at all times and in all places but 'kept secret for ages and generations' (Rom. 16:25). It is a dispensation, in fact, that has been hidden 'from the foundation of the world' (Eph. 1:4) until it could be revealed in Jesus."

The problem people have with the mystery seems to be over-theologizing, trying to systematize grace, believing under the influence of the way most things work that grace is too good to be true.

Capon appears to talk his way to the edge of universalism, but affirms that anyone who wants to go to hell can do so. However, even in hell one may not get away from Christ:

"Maybe the 'hell' of hell is the eternal racket of his knocking as it beats on the ears of those who wish he'd just go away and leave them alone."

Capon's vehicle in this book is a series of chapters in which he creates counseling sessions with individuals, and other chapters in which he carries on discussions with a number of created characters. In each chapter he applies grace to specific problems and questions.

In the end, the author writes:

"Far from being a merely metaphysical truth or mystical perception, the Mystery of Christ is the action of a person doing something (namely, making a new creation) in and for us. It's not simply something to be discovered by speculation or inner experience; it's the presence of Someone who is there for us regardless of what we believe, think, or feel."

The Mystery of Christ "has a name — and that Name, we believe as Christians, is JESUS."

Get it? No? Read this one and you will.

(The Rev.) ROBERT HORINE
Lexington, Ky.

Revealing Study

THE CHURCHING OF AMERICA, 1776-1990: Winners and Losers in Our Religious Economy. By Roger Finke and Rodney Stark. Rutgers. Pp. 328. \$14.95 paper.

This is a scholarly, readable and indispensable examination of religion in America from colonial days to the near present. The authors are sociologists with a deep and broad-ranging knowledge of church history.

At the heart of this extensively documented study is the big question in ecclesiastical circles these days: Why do some churches prosper and grow while others wither and die? The answer turns out to be a familiar one: "... as denominations have modernized their doctrines and embraced temporal values, they have gone into decline." Religious organizations thrive "only to the extent that they have a theology that can comfort souls and motivate sacrifice." In short, people want and will seek a supernatural and demanding faith.

The book glows with valuable insights and information. The authors, for example, brilliantly recreate early denominational statistics and cast doubt on current data. "On the eve of the Revolution only about 17 percent of Americans were churched ... By 1980 church adherence was about 62 percent." They reveal a persistent liberal bias among church historians. "... the history of American religious ideas always turns into a historical account of the march toward liberalism." They contend that secularization leads not to irreligion but to revival; there is "an endless cycle of sect formation, transformation, schism, and rebirth," as people leave worldly churches for the Real Thing. They argue that ecumenism is a tool to save declining denominations. And they show that the Episcopalians, Congregationalists and Presbyterians have been declining in percentage of religious adherents since the American Revolution.

The fate of the mainline denominations, Finke and Stark declare, now awaits the post-Vatican II Roman Catholics, who have become increasingly secular and respectable. The primary feature of our religious history, they conclude, is that "the mainline bodies are always headed for the sideline."

THOMAS C. REEVES
Department of History
University of Wisconsin-Parkside
Kenosha, Wis.

LETTERS

(Continued from page 4)

ity shared" is the key. Frs. Hatfield and Kimmett were willing to remain within the collective responsibility shared by the church and left only after Bishop Ashby insisted they had broken collegiality with him and they were no longer welcome to stay unless they accepted that judgment. Unable to accept that, and for the peace of the parish, Frs. Hatfield and Kimmett resigned their orders rather than engage the bishop in a court battle.

Traditional Anglicans intend fully to share the responsibility with our colleagues for what we see to be the errors of our church and to work to restore our orthodoxy. Disagree if you will, but do not pretend to hide behind the banner of collegiality if you cannot share the responsibility for the problem. There is one and, to date, the Episcopal Church has said it is legitimate. As long as it is considered so, Frs. Hatfield and Kimmett do not deserve Fr. Price's judgment.

(The Rev.) JAMES F. GRANER
Larned, Kan.

A Symptom

I believe the Viewpoint by Robert Allen [TLC, March 20] hit the nail on the head, and I would like to add my hearty Amen! to his article.

While I have not had a large number of contacts with "815," I am afraid that in many, though not all, of my encounters with the staff there, I have not been favorably impressed with the skills or the service I have received from them.

As a parish priest, I have also found

that money is never the real issue in a parish; rather, money is a symptom or barometer of currents or beliefs that are below the surface. Sometimes the currents result in turbulence that is clearly visible on the surface, which I believe to be the case now with the Episcopal Church. It would not surprise me to see final results of the House of Bishops' pastoral on human sexuality add considerably to the turmoil we are now experiencing. If that occurs, I predict that giving to dioceses and the national church will then decline further, and the staff at "815" will still not get it.

(The Rev.) RICK WRIGHT
Olivet Church

Alexandria, Va.

He's a Concern

Regarding the last item of David Kalvelage's "In This Corner" column [TLC, April 17], in what sense is "that neighboring bishop" not C.C.J.'s problem? For one thing, when a bishop in this or any Christian church preaches and writes heresy (Jesus was not born of a virgin, he was not bodily resurrected, etc.), or when he performs episcopal acts (ordaining a practicing, indeed, defiant, homosexual) that undermine the faith and good morals of the church, how is that bishop not a concern for any and all conscientious Christians? I submit it is precisely in not treating such a situation with concern that the church has come to its present sorry state.

Secondly, when any person, bishop or lay, puts himself outside the faith in such ways, is it not the responsibility of any

To Our Readers:

We welcome letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.

Christian to be concerned for that person's salvation? Would you have us close our eyes on the unsaved?

And are those who take seriously doctrinal issues in this period of relativistic apostasy to be dismissed as mere busybodies, and told to go and mind their own business? Dear me! One had hoped for better than this from a responsible publication.

DAVID R.L. SIMPSON
Bloomfield, Conn.

The issues raised by this correspondent are espoused by another "neighboring bishop," not the one mentioned by C.C.J. Ed.

Not Nominated

I and others of my acquaintance find it quite surprising that the Rt. Rev. Barbara Harris was not among those nominated for Bishop Coadjutor of Massachusetts [TLC, April 3]. One noted that all of the nominees were male. Perhaps some of your Massachusetts readers might care to comment.

JAMES BAILEY PARKER
New York, N.Y.

VIEWPOINT

(Continued from page 10)

church's delegates and others attending the World Conference on Faith and Order in 1952 and affirmed by the 1968 Lambeth Conference, that the Episcopal Church at every level of its life be urged to act together and in concert with other churches of Jesus Christ in all matters except those in which deep differences of conviction or church order compel us to act separately;

"And be it further resolved, that in all future presentations of budget and program to this General Convention, consideration be given to what efforts have been expended to secure data ecumenically and to plan ecumenically; And be it further resolved, that the dioceses be urged to establish a similar policy of ecumenical review and planning."

No doubt it is unnecessary to point out that these good intentions have been honored more in the breach than in the observance.

Has the Episcopal Church, or have any of the troubled mainline churches, invoked the Lund Principle in the process of self-evaluation? What would the church look like if we attempted to "act together and in concert with" Lutherans, Mormons and Roman Catholics on supporting families and protecting children? How would the church be strengthened if we acted together and in concert with other churches in conducting demographic studies and planting new churches where two or more denominations could share a single building? How would the church's mission be fulfilled better if an Episcopal diocese, a Presbyterian synod and a Methodist district shared a staff person for youth work?

Surely these are not areas "in which deep differences of conviction or church order compel us to act separately." Or is it more important to protect "our" turf and stamp our brand on all our endeavors?

'That the World May Believe'

The Lund Principle holds up a vision of Christians acting as if they were truly one "so that the world may believe" (John 17:21). Just as Christianity is more than something you "do" at church on Sunday mornings, Christian cooperation as envisioned in the Lund Principle is a way of life and not just another program to be implemented, another structure to be created, or another committee meeting to go to on a fine Saturday morning. It is a journey of people in relationship to one another and to the Risen Lord on the path he calls us all to follow.

PEOPLE and PLACES

Appointments

The Rev. **John E. Banks, Jr.** is interim rector of St. Philip's, Durham, NC; add: P.O. Box 218, Durham 27702.

The Ven. **John Boucher** is archdeacon of region 3 of the Diocese of Michigan.

The Rev. **George W. Brandt, Jr.** is rector of St. Michael's, 225 W. 99th St., New York, NY 10025.

The Rev. **David Clemons** is rector of St. Luke's, 124 Orange, Auburn, CA 95603.

The Rev. **Thomas Crittenden** is rector of Holy Comforter, Tallahassee, FL; add: 1500 Miccosukee Rd., Tallahassee 32308.

The Rev. **Robert Jay Ginn, Jr.** is vicar of Christ Church, South Barre, MA; add: P.O. Box 325, Templeton, MA 01468.

The Rev. **John W. Klein** is rector of Christ Church, 111 N. Ninth St., La Crosse, WI 54601.

The Rev. **David Kletzing** is academic dean and lecturer in pastoral theology at Philadelphia Theological Seminary, a seminary of the Reformed Episcopal Church; he is the first Episcopal priest to teach full time at the seminary, and he continues as a priest of the Diocese of Albany.

The Rev. **William D. Loring** is priest-in-charge of Christ Church, P.O. Box 19, Patterson, NY 12563.

The Rev. **David B. Powell** is rector of Nativity, 205 Holly Ln., Dothan, AL 36301.

The Rev. **Mark A. Stanley** is rector of Christ Church, P.O. Box 5, Sausalito, CA 94966.

The Rev. **Robert Wollard** is interim assistant of Christ Church, Cranbrook, MI.

Ordinations Priests

Lexington — **Katherine A. F. Elberfeld**, priest associate of St. Aidan's, 8531 Riverside Rd., Alexandria, VA 22308.

Michigan — **Scott Hoogerhyde**.
Western North Carolina — **Thomas K. Niehaus**.

Retirements

The Rt. Rev. **A. Theodore Eastman**, as Bishop of Maryland; add: 6155 Loch Raven Dr., McLean, VA 22101; he continues as chair of the Standing Commission on Ecumenical Relations through the 1994 General Convention.

The Rev. **Ronald Fitts**, as rector of Christ Church, Denton, MD; add: 131 N. Queen St., Chestertown, MD 21620.

The Rev. **Richard Herschel**, as rector of Augustine Parish, Chesapeake City, MD; add: 99 Bay View Rd., Chesapeake City, MD 21915.

The Rev. Canon **Richard T. Nolan**, as associate for education, Christ Church Cathedral, Hartford, CT; add: 2121 W. Oakland Park Blvd. #333, Ft. Lauderdale, FL 33311.

The Rev. Canon **Edmund W. Olifiers, Jr.** as rector of Church of St. Boniface of Mainz, Lindenhurst, NY; add: 2129 Bucknell Terrace, Silver Spring, MD 20902.

Cathedral Clergy

The Rev. **Rosalie H. Hall** is associate of American Cathedral in Paris, France.

Washington National Cathedral, Washington, D.C., has announced three new appointments: the Very Rev. **Elton O. Smith, Jr.**, as canon vicar; the Rev. **Earl A. Neil**, as canon missionary.

Corrections

Church of the Redeemer remains at 2008 Hardin Dr., Box 11272, Oklahoma City, OK 73136 not as listed in the April 3, 1994 issue.

The Rev. **Pierce W. Klemmt** is rector of Christ Church, 118 N. Washington St., Alexandria, VA 22314.

Deaths

The Rev. **Grant O. Folmsbee**, retired priest of the Diocese of North Carolina, died Feb. 16 at the age of 78.

Fr. Folmsbee was born in Binghamton, NY. He received his BA from Syracuse University, his MDiv from Berkeley Divinity School and his MS in education from Central Missouri State University. He was ordained priest in 1942 and served parishes throughout North Carolina, Missouri, Texas, South Carolina and Oklahoma. Fr. Folmsbee is survived by his wife and their two children.

Br. **John Peter Clark**, member of the Brotherhood of St. Gregory, died Feb. 25, in Jamaica, NY, of pneumonia related to HIV infection. He was 43.

Br. John Peter was born in New York City, and grew up in Brooklyn and the Bronx. He worked for 15 years as a civil servant in the City of New York's Department of Welfare. He graduated from the Cathedral's Institute of Theology. In 1980 he joined the brotherhood. He served at St. Peter's, then at the Cathedral of St. John the Divine as Bishop's Verger and finally at St. Augustine's, all in Manhattan. He was also a member of the New York chapter of the Union of Black Episcopalians.

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POLAND

(Continued from page 9)

converts to a free market economy and bloated state enterprises are deflated; and, finally, helping the steady stream of migrants who arrive at church doors. Many are Russians crossing Poland, hoping for the good life in the new Germany. Once expelled from Germany, they find themselves penniless in Poland.

I asked about protestant-Catholic relations. "As changeable as the weather," he responded. There is an ecumenical council of Lutherans, Reformed, Orthodox, Methodists and Baptists, but the Roman Catholic Church sees no reason to join. "We are Gulliver, you are Lilliput," the Roman Catholic officer responsible for "relations with other bodies" (not ecumenical relations) told him.

As I left the bishop's office, he gave me a copy of the Polish Lutheran Church's monthly magazine. The cover story was about clergy dress, with illustrations from an American Episcopal Church furnishings house of models in white albs. "It's OK to wear white," was the article's message, carefully tracing biblical precedents for each article of church furnishing.

The churches of eastern and central Europe are discarding yesterday's heavy black garments for new garb, but it will take more than white albs to make the transition. Hopefully, the Anglican Communion will provide a thoughtful response, within its reduced means.

A meeting with an English Community of the Resurrection monk, a visitor to Poland for more than 20 years, provided some contacts with Roman Catholics. The first was Sr. Johanna Lessow, a Franciscan nun, quartered at a convent in Warsaw's Old Town. She is about 80, short and slow of movement, but determined. Despite two world wars and a grimly repressive communist period, the convent runs a training school for the blind and a retreat center near a national forest on Warsaw's outskirts.

Sr. Johanna smelled of chopped onions and dried herbs. She asked me to speak on ecumenism and ecology at an ecumenical retreat of protestant, Orthodox and Catholic clergy, and for a gathering of blind children as well. As we concluded, I suggested we pray together, which we did. The effect was so strong we both stayed there in silence for about five minutes.

Things were different the next week when I called on the deputy head of the Roman Catholic Bishop's Ecumenical Council. I was 15 minutes late for our meeting; he was an hour late. A take-charge nun, who could have played the warden's role in "Women in Prison,"

emerged from behind an antiquated telephone switchboard and motioned me to a seat in a narrow, dark hallway. "Sit here," she said, pointing to a classroom chair discarded when parochial schools redecorated in the 1950s. "The bishop will be with you in 45 minutes." "I'll be back in half an hour," I said, fleeing the building.

On returning I entered the gate and walked toward the Cardinal Primate's Palace, curious to see how Poland's *Numero Uno* lived. The nun was there like the fire brigade, herding me back toward the stark diocesan waiting room. The Auxiliary Bishop of Warsaw arrived, an aged, potato-shaped prelate whose step suggested a trajectory from altar to dining room table and back again. Although we had spoken French on the phone, he opened in German, which I had rarely used since graduate school. I told him I was chaplain to Warsaw's Anglican community. His facial response belonged to a prelate on a Sunday night British television drama, studied and obvious. First, a bemused look and the question, "Oh, do you have a church?" Look number two, an assured smile, as if I had said, "We meet in a tramway garage." The exchange was not going terrifically well, so I asked him to describe the ecumenical climate in Poland. "We are a Catholic country," he said. There are approximately 24,000 priests in Poland and almost as many nuns. He talked about the church sending missionaries to neighboring countries of the former Soviet Union, and how it must confront the crisis of western-induced secularism, looking at me knowingly as if I were importing heavy metal videos.

"Ecumenical questions are important to me," I responded, "and I'd like to be a part of your activities." "We're planning a clergy lunch in January to which you'll be invited," he responded, without missing a beat. After learning of my interest in ecology and religion, he requested an article for the Roman Catholic ecumenical publication. I asked if we could have a prayer together. "When your article is finished," he said. I don't know if he misunderstood me, I had used the word "prier," or if he was making a statement.

Leaving Polish church headquarters, I walked down a narrow cobblestone street. A young priest in long cassock headed authoritatively toward me from the opposite direction. Women stepped respectfully into the gutter as he passed; men skipped to the other side. I played "chicken" with my colleague. We both approached full speed ahead; just before bumping he veered slightly to the right, me to the left, both staying on the pavement but not colliding. That's the ecumenical climate in Poland today.

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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.**

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.**

CONCERNED by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

POSITIONS OFFERED

LARGE, active parish has a staff opening for a high energy priest responsible for ministry with youth. Will also share in total parish ministry. Contact: **The Rev. J. R. Peterson, St. John's, 906 S. Orleans, Tampa, FL 33606.**

POSITIONS OFFERED

ASSISTANT RECTOR for large multi-staff traditional parish in Oklahoma City. Full sacerdotal functions. Primary areas of responsibility youth work, supervision of director of Christian education and Christian education. Begin summer of 1994. Respond to: **All Souls' Episcopal Church, 6400 N. Pennsylvania, Oklahoma City, OK 73116.**

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

EXECUTIVE DIRECTOR: Responsibility for oversight of operations for 300-acre diocesan conference center/camp facility in western Connecticut including: Center's ministry of Christian hospitality; budget; hiring/supervision of staff; liaison with board, diocesan staff, camp/youth ministry director; facilities; spiritual/training/educational programs, including stewardship of environment; public awareness program within and without the diocese; maintaining a harmonious relationship with surrounding community. Professional stipend/benefits package valued in excess of \$70,000.00 per year. Send resume letter to: **Donald L. Hamer, Chairman, Search Committee, c/o Diocesan House, 1335 Asylum Ave., Hartford, CT 06105-2295.**

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PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087.

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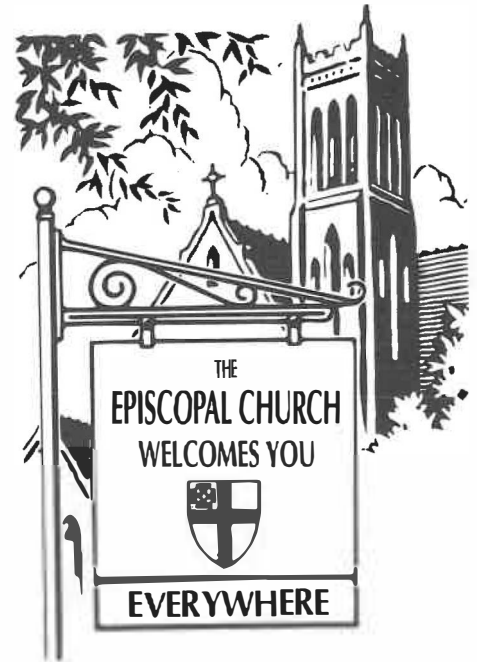
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CHURCH DIRECTORY

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.



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

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
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

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
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 & Thurs 9; Fri 9. C Sat 4

KEY - Light face type denotes AM, bold 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/A, handicapped accessible

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

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. & 43rd 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri 8-3:30

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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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adultclasses & 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. Philippi; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex 1S). 1928 BCP daily as anno. (817) 332-3191

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
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