


The Living Church

February 26, 1995 / \$1.50 Lent Book Issue

The Magazine for Episcopalians

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Acquisition Sections
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*Love is a climate
small things find safe
to grow in . . .*

The Poetry of Amy Clampitt
page 12

Features

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'A Naming Poet'**

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A place of
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On the cover: Photo of Amy
Clampitt by Thomas A. Victor.

Quote of the Week

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, in a letter to members of his diocese: "... I will declare from the rooftops that we have the finest group of clergy of any diocese of the Episcopal Church."

In This Corner

Baby's Name Ruffles New Priest

When he addressed the recent International Conference on Afro-Anglicanism [p. 9], the Rev. Canon Harold T. Lewis told a wonderful story about a Society for the Propagation of Ministry (SPG) missionary who was sent to the Diocese of British Guiana.

"One of his first official acts was to preside over a baptism on Easter Eve, at which there were some 20 or so candidates," Canon Lewis said. "It had long been the custom in that parish for mothers to pin the name of the child on the inside hem of the baptismal gown so as to ensure that the priest would give each child his or her rightful name.

"The new priest was not aware of the custom, and so, when the first child was handed to him, he solemnly made the request in the words proscribed in the prayer book, 'Name this child.' The godmother, in an attempt to acquaint the new vicar with the local practice, responded 'Pinned upon she.'

"The missionary, doubtless lamenting that the use of Christian names had fallen into desuetude, dipped the silver shell into the font and poured the water over the child's head, saying, 'Pinda Ponshee, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.'"

The Very Rev. Charles E. Kiblinger, dean of St. John's Cathedral, Denver, in a recent newsletter offered an interesting look at what a cathedral dean does. Writing in *The Open Door*, the cathedral's monthly newsletter,

Dean Kiblinger recounted a typical week, day by day, hour by hour.

On one particularly full day, his "diary" begins with a Eucharist at 7 a.m. and concludes with his arrival home at 9:45 p.m. In between are meetings, counseling appointments, meals, worship and an evening class.

At the bottom of the week's listings, the dean totals 64 hours given to St. John's, and cites contact with 277 persons, individually and in groups, not counting worship, coffee hour or parties.

From the Sunday bulletin of Holy Innocents' Church, Key West, Fla.: "As part of his ministry, Carl Schneider has begun the performing of marriage ceremonies using the Episcopal service. If you know of anyone who wishes to be married, but who would be prevented from being married by an Episcopal priest for canonical reasons, and yet who wish[sic] a religious wedding, please contact me or Carl."

Some recent license plates noticed: 1CO6 17, RITE I, HEVENLY, HEKNOWS, 2 4 GOD, and SAYVER. A reader in Virginia spotted GOD-KAN, and the Rev. Richard Kim of Detroit reports his license plate is AMEN.

Note to Mr. N. in South Carolina: Yes, there's another "Useless Facts" in the works. DAVID KALVELAGE, editor

Sunday's Readings

The Holy Spirit Tells Us to Listen to Jesus

Last Sunday after Epiphany: Exodus 23:29-35, Psalm 99, 1 Corinthians 12:27-13:13, Luke 9:28-36

Does God speak to us? Does God's word have a vehicle today? One of the great truths of God's self-revelation in holy scripture is that God is consistent. Unlike our twisting and turning to meet new demands and needs from within ourselves and without, God is steadfast, eternal, and his grace is reliable in its purpose and effect. To know how we listen to God, and how we recognize his voice, we look to Jesus.

Among the many important aspects of the Transfiguration is that the context for the encounter with the Epiphany is prayer. As Jesus planned and intentionally entered into prayer, he was given the signs of glory. As he

consciously sought God's face, his authority was affirmed. Peter was more focused on coping with the duties of hospitality in a Martha-like busyness (like me and so many others). When we don't know what to do, we get busy. Instead, the Holy Spirit tells us to listen to Jesus.

Like the choice of Mary, our task is to turn our attention to the Lord. Moses was listening when he was given the law. Only by prayerful reading of the Bible and biblically informed prayer can we know and then proclaim God's name and greatness. Only by seeking the face of Jesus in our hearts can we know what true love is like. The wonder of God's word to us is powerfully expressed by Cranmer when he wrote in the *Homilies* that the profit of reading scripture is being turned into what we read. That is God's love!

LETTERS

Too Simplistic

The Presiding Bishop is to be commended for his concern regarding immigrants to the United States [TLC, Jan. 22]. They have, indeed, "greatly enriched our nation."

However, as a grandchild of immigrant families, I believe it is critically important for us in the church to remember there is a significant difference between legal and illegal immigration. Rationalizing illegal acts by pointing to insufferable living conditions in Mexico (or anywhere) is an affront to those who have made, and continue to make, great personal sacrifices in order to immigrate legally to this wonderful land of opportunity. Condoning illegal acts, for whatever reasons, does not make them legal or right, nor does it justify them.

Also, while California's Proposition 187 may be "bad law," dismissing people's concerns by implying racism is far too simplistic. It does nothing to help constructively address a real and growing problem, and is certainly not pastoral.

Let us by all means be compassionate, but in the name of truth let us use our words truthfully. If the church cannot or will not, who will?

(The Rev.) A. DAVID NERI
Yakima, Wash.

I pity the Presiding Bishop who once more has missed totally the mark in regard to his statement on California's Proposition 187.

Whether "immigrants have greatly enriched our nation" has nothing whatever to do with the issue. A major reason why the significant majority of Californians adopted this law is that they are fed up with lawbreakers, whether they are immigrants, naturalized citizens or life-long residents.

For the P.B.'s enlightenment, it happens to be a violation of federal law for any foreigner to come to live in the United States without permission. Bishop Browning uses the P.C. word "undocumented," for "illegal." People who immigrate to this country illegally cannot expect to be rewarded. They are lawbreakers.

Perhaps the good bishop would better comprehend the basic issue if there had not been so much lawlessness perpetrated in the church during these first nine years of his watch.

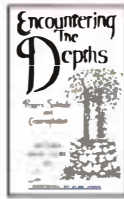
It is high time the liberals and revisionists realize that stable families and stable

(Continued on next page)



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LETTERS

(Continued from previous page)

communities are possible only when there is respect for and commitment to obeying all laws, both civil and ecclesiastical, and then working within those laws if changes are deemed desirable

(The Ven.) DONALD A. SEEKS
Diocese of San Joaquin

Fresno, Calif.

Enough already! It was bad enough when as Presiding Bishop, the Most Rev. Edmond L. Browning, called on his fellow churchman, then President George Bush, anent the options available during the Persian Gulf crisis precipitated by the invasion of Kuwait, and came away from the meeting and held a press conference. The rule of confidentiality, if not ordinary reticence and discretion, should have suggested to the bishop that silence is indeed sometimes golden.

But his latest quodlibet is too much. He has taken a position advocating an outright scofflaw attitude with regard to the status of immigrants. It would seem that there is a difference between legal and illegal immigrants, else why have any immigration laws at all? My premise is that reasonable immigration laws are necessary for our very survival.

It seems our Presiding Bishop has taken a very partisan position on almost every issue, and in my perception this has not been helpful. A significant number of church members has been alienated by the liberal party line, exacerbated by an apparent cavalier approach to the concerns of those who may differ. Exercising a prophetic ministry is one thing. Being open to men and women of good will who hold differing views makes good pastoral sense.

I have known our Presiding Bishop for 40 years. We shared a year in seminary, where his sobriquet was "Red" in part because of the color of his hair, but also in part due to his temperament, which was somewhat on the feisty side. I make bold to suggest that, for the good of the church, it is time for our Presiding Bishop to retire and give the opportunity for the church to elect someone who can be a healer and

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

reconciler among us. I fear that waiting for the next General Convention to elect his successor is too long a time to wait for the healer and reconciler we need.

(The Rev.) JAMES M. GILMORE
Hendersonville, N.C.

A Significant Force

TLC's reporting is too often rooted in a kind of literate nastiness informed by romanticism and nostalgia. The article about the new rector of St. John's Church, Lafayette Square in Washington D.C. [TLC, Jan 1] is an excellent example of this tendency, especially Fr. Simpson's acid and cynical comment that President Clinton, during his inauguration activities, "opted for a politically oriented service in a nearby African Methodist church," rather than attending St. John's.

The Metropolitan A.M.E. church in downtown Washington (most Washingtonians do not use St. John's as a geographical point of reference) holds a special place in the affections of historically-minded black Christians throughout the country. Since its founding, it has been led by a succession of distinguished pastors. Ordained women have served on its staff for more than 40 years. Its congregation has included many prominent African Americans who had no difficulty, when social justice required it, speaking truth to power. Indeed, the great abolitionist, Frederick Douglass, died a member in good standing.

It would not be too much to say that over the last 50 years or so, Metropolitan, unlike St. John's, has excelled in ministry to the majority of Washingtonians, who are African American, and has been a significant force for racial reconciliation in a region riven by racial mistrust and hostility. Its reputation as the "Church of the Presidents" aside, St. John's, under the leadership of its new rector, with the guidance of the Holy Spirit, might aspire to be the kind of responsive, diaconal community institution that Metropolitan has been for more than a century.

President Clinton's choice of a church for his inaugural activities was quite sensitive, and it powerfully suggests that the days when the Episcopal Church could automatically pride itself on serving as chaplain to the (white) political establishment of this city — and the nation — are over. Thanks be to God.

If Fr. Simpson believes an inaugural liturgy is somehow less "political" because it is organized and sponsored by

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LETTERS

(Continued from previous page)

white, upper middle-class Episcopalians, his analysis is elitist, arguably racist, and altogether out of touch with social reality.

(The Rev.) REGINALD G. BLAXTON
St. George's Church

Washington, D.C.

No Waiting

The editorial, "Wording in the Creeds" [TLC, Jan. 15], points out that the phrase "incarnate by the Holy Ghost of the Virgin Mary" is more precisely translated "incarnate of the Holy Spirit and Mary the Virgin, and became human."

I agree that such a translation would recognize Mary as cooperating in the Incarnation rather than being a passive partner. However, Episcopalians do not have to wait for prayer book revision to use this translation in worship. The successor to ICET, the English Language Liturgical Consultation (ELLC), has prepared a revised translation of the Nicene Creed which includes the phrase "was incarnate of the Holy Spirit and the Virgin Mary and became truly human." This text of the Nicene Creed is included in Supplemental Liturgical Materials (published by Church Hymnal Corporation), which were approved for use (under the direction of the diocesan bishop or ecclesiastical authority) by the 1991 and 1994 General Conventions.

(The Rev.) RUTH A. MEYERS
Charlotte, Mich.

Still Tolerant

Matthew Holden expresses his resentment at my use of the word "racial" [TLC, Jan. 15], but he does not address my point that no group should be considered outcasts and asked to leave ECUSA.

That is the view of the Presiding Bishop. I did not "attack" Bishop Harris, nor did I "defend" ESA. I have my beliefs as to what is required of those who accept the catholic faith, and Mr. Holden has his, but I hope he would not expect me to leave because we do not agree.

Anglicanism has been tolerant of those with differing views, but it has not forced out anyone because of his/her theological positions. Friends of mine, black, white and Asian, lay and clerical, have read my letter, and Mr. Holden's reply, and do not find any racial overtones (or undertones) in my letter. I would write the same letter to anyone who suggested that ESA leave ECUSA.

WALTER H. MORTON
New York, N.Y.

Remember the Retired

Last year the Church Pension Fund (CPF) returned about \$40 million in "profit" to churches and institutions of the Episcopal Church by waiving assessments [TLC, April 24].

If, during 1995, CPF is fortunate enough to have another profitable year and is uncertain what to do with the excess, may I make a suggestion? This money is supposed to be set aside for the clergy. After 37 years of faithful service in the church I receive \$1,042 a month, hardly an overly extravagant pension. Age and failing health means fewer and fewer supply opportunities. When I die, my widow will get \$521 a month. How can she live on that?

The CPF should give any excess funds to retirees, especially those with small pensions.

(The Rev.) WENDELL B. TAMBURRO
Springfield, Ore.

Change Wins

Old saying: Those who do not remember (know) their past are condemned to repeat it. So too the Episcopal Church. The words are different but the source is the same: stand pat versus change. In the long run, change always wins or the church would have vanished long ago.

Even now so much energy and thought have gone into keeping things as they are that there has been little left for seeking out and thinking about how to find and free the future to come to us; to tie our future to our past and to the "old past."

American English is changing rapidly. Grammar is falling apart. Spelling, verb tense, word sequence, and non-sentence sentences. Better trained writers and speakers than I will know of many more. If you do not see and hear some of these changes I write of, you have already made the change.

Of course, God will be God. Jesus will be the Christ. But the way we think and speak of them will not be the same. If you care about the historical church, you will devote time to learning how to talk to your children for as many generations as you will live. This is not a time to be sentimental.

JOHN CLARK
Prosser, Wash.

Who?

Who is Lee A. Buck? [TLC, Jan 22]
His letter said he visited New Zealand last

year after Bishop Jack Spong's visit. He spoke of Anglicans here who were apparently irate about Bishop Spong.

To date my inquiries about Mr. Buck have been fruitless. He has not been heard of in the areas of the theological college or communications in the Anglican Church in Aotearoa, New Zealand and Polynesia, and no diocesan newspaper has carried news of his visit. At the local parish level, his name is a mystery. I spoke to a deacon, in her first parish position, who had phoned to order Jack Spong's latest book. Strangely, he had no knowledge of Mr. Buck either.

Most Anglicans here know of Bishop Spong, many read his books, hundreds turned out to his 1994 lectures. They did the same for his 1991 visit.

ELIZABETH ROBINSON

Wellington, New Zealand

True or False?

Patricia Wainwright's cover story about the Alaskan village of Kivalina [TLC, Jan. 29] was absorbing. I have a note to add to it.

Thirty-five years ago, the first resident priest at Kivalina had not yet been ordained and the mission in Kivalina was a dependency of Point Hope, which is the nearest settlement, about 75 miles to the north. My late father, the Rev. L. Bradford Young, was in Point Hope as the summer exchange replacement of the regular missionary. The voyage to Kivalina from Point Hope by skinboat was arduous and venturesome, and before his first visit my father thought to learn what he could about the Kivalina congregation by looking through the parish register, which was kept at Point Hope.

He was startled to find there a page containing many names, headed "Perverts in Kivalina." Dismay at the thought of the pastoral challenge presented by this Arctic Sodom dissipated when he recalled that if a person who changes from false religion to true religion is a convert then a person who changes from the true religion to a false one is a pervert. Evidently, an earlier missionary of stiffish churchmanship had been recording the founding of the Kivalina Friends' Church that Patricia Wainwright referred to.

MERRILL ORNE YOUNG

Surry, Va.

Life of Compassion

The Episcopal Church at large is saddened by the death of Bishop Johnson of

Massachusetts [TLC, Jan. 29 and Feb. 5]. He had been supportive of my brother-in-law's ministry when he had a parish in that diocese. When my sister died, he was an officiant at the service and wrote me a note of condolence. The measure of this churchman is not in how he died, but through the life of compassion that he lived.

(The Rev.) JOHN H. EVANS

St. Luke's Church

Charlestown, N.H.

Use 'Priest'

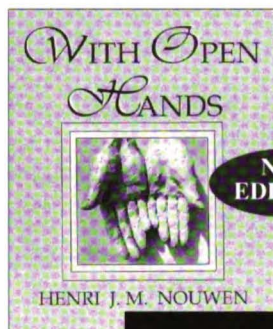
Recent letters reciting various terms of address of the clergy such as "Father" or "Mother" omit an important, fundamental word. The word "Priest" should be employed.

Use of "Priest" avoids gender problems, is specific and accurately expresses the functions of the person being addressed.

JOSEPH P. SMYTHE

New York, N.Y.

SPRING 1995



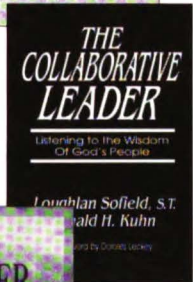
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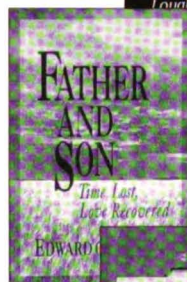
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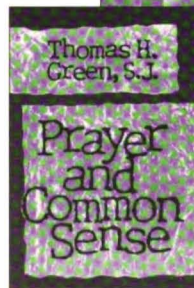


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Upper South Carolina Bishop Seated

The Very Rev. Dorsey F. Henderson, Jr. was consecrated as the seventh Bishop of Upper South Carolina Feb. 3 at Trinity Cathedral, Columbia.

The Most Rev. Edmond L. Browning, Presiding Bishop, was consecrator along with the Rt. Rev. William L. Stevens, retired Bishop of Fond du Lac; the Rt. Rev. James L. Duncan, retired Bishop of Southeast Florida; the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina; the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, and the Rt. Rev. William A. Beckham, sixth Bishop of Upper South Carolina, as co-consecrators.

A large crowd filled the cathedral and others watched on closed circuit television in the parish hall. Participants came from all parts of the diocese and elsewhere to serve as presenters, lectors, acolytes and musicians.

Bishop Stevens also preached the sermon, emphasizing the biblical vision of the church rather than limiting "views" of the church. In his charge to the bishop-elect, he said, "Apostolic hands will be held upon your head, and the Holy Spirit will make you a bishop, regalia will be presented, and 'the purple' will be yours. But don't throw out your old black vestments. They will remind you that you are a servant of the servants of God."

Following the laying on of hands, Bishop Henderson was seated in the cathedral by the Very Rev. Samuel G. Candler, dean.

Before he was elected, Bishop Henderson was dean of St. Paul's Cathedral, Fond du Lac, Wis., and earlier was rector of St. Benedict's Church, Plantation, Fla. Members of both congregations were among the participants.



Bishop Henderson (left), at his consecration, with Presiding Bishop Browning.

Rector Leaves, Parishioners Follow to CEC

Most of a congregation of more than 900 members in the Diocese of Long Island has indicated they would follow their rector in leaving the Episcopal Church to join the Charismatic Episcopal Church (CEC).

The Rev. Craig W. Bates, rector of St. Thomas' Church, Malverne, N.Y., announced Jan. 29 he has renounced his ministry with the Episcopal Church and resigned as rector to join the CEC. Fr. Bates said he has become senior rector of the newly established Church of the Intercessor. At services that day, St.

Thomas' parishioners indicated unanimously they would join Fr. Bates in the new church.

In a letter of resignation to the Rt. Rev. Orri G. Walker, Jr., Bishop of Long Island, Fr. Bates expressed concern over the Episcopal Church's "drift away from scriptural truths toward moral and theological relativism."

The Church of the Intercessor will continue to hold worship services at St. Thomas' Church under a rental arrangement until a new church is found. The Rev. Michael A. Paciello, associate rector,

and the church staff, also are leaving the Episcopal Church.

"I don't want to spend the rest of my life fighting the establishment of the Episcopal Church," Fr. Bates said to members of the congregation. "I want to spend the rest of my life raising up a 'house of prayer for all nations,' bringing people to the saving knowledge of Jesus, not to church politics."

In recent months, congregations in Jacksonville, Cincinnati, Honolulu and other cities have left the Episcopal Church for the three-year-old CEC.

A New View of World Mission

Conference on Afro-Anglicanism Held in South Africa

"Can we with integrity profess allegiance to the Chair of Augustine if we cannot get a chance to sit in it?" The Rt. Rev. Sehon Goodridge, recently consecrated Bishop of the Windward Islands, posed this question in his keynote address delivered at the second International Conference on Afro-Anglicanism, held in Cape Town, South Africa, in January.

Bishop Goodridge, of the Church in the Province in the West Indies, was discussing the dilemma of the nature of the See of Canterbury. One argument, he pointed out, is that the office, to be truly reflective of the global Anglican family, must be open to non-Englishmen. The other argument is that the Archbishop of Canterbury, being constitutionally responsible for crowning the British monarch, must always reflect the British personality.

The conference, a sequel to one held in Barbados in 1985, continued to develop a theology, an ecclesiology and a missiology reflective of this paradigm shift. In his opening address, the Rev. Harold T. Lewis, conference coordinator, made reference to Bishop Reginald Heber's missionary hymn, "From Greenland's Icy

Mountains." He suggested that the line "They call us to deliver their land from error's chain" is now a challenge to those in Africa and in the African diaspora to free from racism and oppression those lands which sent forth missionaries in the first place.

Others who addressed the conference included the Rev. Nan A. Peete, of Trinity Parish, New York City; and the Rev. Canon Cyril Okorochoa, evangelism officer of the Anglican Consultative Council in London.

The Rt. Rev. Wilfred Wood, Bishop of Croydon, read a message from the Archbishop of Canterbury, which said in part: "The growing witness of the African tradition within the Communion is one of the most remarkable and exciting signs of the past 30 years. That you have gathered together from so many parts of the world at this time to celebrate your common roots, and I hope to challenge one another and us all with your discussions and your resolutions, is very encouraging."

Such challenges took place among the 250 delegates — lay persons, theologians, bishops, clergy, seminarians, evangelists,



The Rev. Ann Holmes Redding, professor of New Testament at the Interdenominational Theological Center in Atlanta, was coordinator of Bible study for the conference.

teachers, youth workers — who came from virtually every province on the African continent, from England, the U.S., Bermuda, Haiti, the West Indies, Central and South America, and Papua New Guinea.

In a daily segment entitled "Afro-Anglican Mosaics," delegates from Rwanda shared the problems faced by the church in that land beset by tribal warfare; bishops from Nigeria recounted the challenges presented by the incursion of Islam; Americans talked about the church's work among people with AIDS; South Africans spoke to the church's role in the struggle to dismantle apartheid.

The meeting place also afforded delegates the opportunity to celebrate the miracle of the new South Africa. During the conference, delegates stayed overnight in parishioners' homes, and participated in worship in parishes throughout the Diocese of Cape Town. Archbishop Desmond Tutu received delegates at a reception at Bishops Court, and presided and preached at the closing Eucharist in St. George's Cathedral. In his sermon, he thanked his fellow Anglicans who prayed and fought for the eradication of apartheid.

"Despite the poverty, despite the fact that not a great deal has changed materially, there is something in the air, that we have a new, a free South Africa!"

King Charles the Martyr's Small, Devoted Following

In an era when there is some doubt about the eventual enthronement of Charles, Prince of Wales, the solemnity of a namesake and ancestor, King Charles the Martyr, has again been observed in churches here and abroad.

"We are joined with Charles the Martyr in the suffering of the first martyr, Christ," said the Rt. Rev. James W. Montgomery, retired Bishop of Chicago, in a sermon on the 346th remembrance of Charles' beheading for allegiance to the Church of England.

The host parish for the Society of King Charles the Martyr's national commemoration on Jan. 28, two days short of the "official" feast in the Church of England, was one of Washington's best-known Anglo-

Catholic strongholds, St. Paul's, K Street. Its rector, the Rev. Richard C. Martin, was celebrant of the Solemn Eucharist. Music by St. Paul's choir included Handel's coronation anthem, "Zadok the Priest." A relic of the martyr lay in a crown of white roses on a side altar during the service and was later moved to the sanctuary for veneration.

Guests were welcomed at a luncheon in the parish hall by the society's president, Mark A. Wuonola, a pharmaceutical executive who is a communicant of St. Clement's, Philadelphia.

Charles has had an up-and-down history since baring his neck to an ax. The monarchy was restored 13 years after his death, but by 1859 there was

(Continued on next page)

CONVENTIONS

Bishop Light Announces His Plans to Retire

After nearly 42 years in the ordained ministry, Bishop A. Heath Light of the **Diocese of Southwestern Virginia** has announced plans to retire.

In his address to the diocese's 76th council Jan. 27-29 in Blacksburg, Va., Bishop Light said he expects his retirement to become effective when the fifth Bishop of Southwestern Virginia is consecrated, in 12 to 18 months.

Bishop Light, 65, is the sixth senior bishop in the Episcopal Church. He has served as Bishop of Southwestern Virginia since June 1979.

In other action, delegates gave the go-ahead for a capital funds campaign to begin in 1996. Southwestern Virginians expect to raise at least \$3 million to renovate the diocesan, retreat and resource centers and to establish an endowment for ongoing support of parishes, mission and outreach. Half of the money raised will go to mission outside the diocese.

Delegates also adopted a \$817,000 budget that provides start up funds for Quest/Ecunet computer resource network, puts in place a part-time staff person and

program for youth ministries and supports the full asking of ministry in higher education.

The Rev. Canon Patrick Mauney, director of Anglican and Global Relations for the Episcopal Church, was keynote speaker. He talked about the challenge of supporting the church's volunteers in mission throughout the world.

MARY LEE B. SIMPSON

* * *

The election of a second suffragan bishop [TLC, Feb. 19] highlighted the 200th annual council of the **Diocese of Virginia** Jan. 27-28. The council honored 31 congregations which were eligible for representation at the first convention of the Diocese of Virginia in 1795.

In business sessions, council considered 11 resolutions, and passed one calling on the Virginia General Assembly to retain the General Relief program, characterized as a program of last resort for those who have no other means of survival, which has been targeted by the gov-

ernor for virtual elimination.

Among other resolutions adopted were those which encourage the bishop to develop a capacity for planned giving to the diocese, congregations, conference centers and other diocesan entities, and encourage congregations and diocesan schools to sponsor or participate in HIV/AIDS education.

A "no-growth" budget was adopted. Although the majority of congregations raised their pledges for an increase of 11 percent over their 1994 pledges, several churches reduced their giving because of financial pressures at the parish level, so the resulting increase in pledged income is projected at about 1 percent.

* * *

The **Diocese of Central Florida** entered 1995 with two thriving new mission churches, all diocesan bills paid, diocesan loans paid off and 1994 expenses \$64,445 under budget.

This was announced by the Rt. Rev. (Continued on page 21)

Society Preserves Memory of King Charles

(Continued from previous page)

little fuss when Queen Victoria ordered the observance dropped from the calendar.

More than three decades were to pass before Anglicans sought the restoration of Charles the Martyr as an official feast in 1894. Still more years went by before a Texan, Elizabeth Carnahan of Austin, became the society's first American representative in 1959. While the society flourished in a few widely spread parishes and seminaries, it was not until the early 1980s that an annual national observance was begun. Its American membership of about 350 is larger than in Britain. Both groups honor the saint for his defense of catholic faith and practice that was largely shunned in the Church of England in Charles' time.

"It is Charles' sanctity rather than a divine right to rule that attracts people to his cause," said the Rt. Rev. William C. Wantland, Bishop of Eau Claire, in an interview with the *Chicago Tribune* last year.

What holds the society together, says

Mr. Wuonola, is Charles' refusal to compromise with the Puritans in turning his back on the apostolic succession that is at the heart of episcopacy.

Mr. Wuonola believes the devotion has a special mission as a center of unity in a time when other issues fragment Anglicanism. He traces his personal interest to his childhood in his home parish in Astoria, Ore., when he heard stories of Charles. Like most members of the society, he never speaks of Charles' "execution" because it implies the action was legitimate. The favored term is beheading or decollation.

Mr. Wuonola became acquainted with the society while studying at Harvard and attending Church of the Advent in Boston. In 1989, he joined other parishioners at St. Clement's in creating a shrine to the martyr. A similar shrine is at Grace and St. Peter's in Baltimore.

"We revere Charles for his personal sanctity and the fact that he lay down his life for the church," said the Rev. Canon A. Pierce Middleton, a historian living in retirement in Annapolis, Md.

Another historian, Martin Havran of the University of Virginia, said "Charles made political mistakes but he was absolutely holy, praying morning and night, constant in his belief in the Church of England."

Charles particularly distinguished himself, said Mr. Havran, for his defense of persons targeted in a hysterical series of executions in the 17th century. He personally forgave and supported many whom he regarded as poor, sick women who had the misfortune to be persecuted.

Attempts by members of the society and others to have Charles included in the American calendar have been unsuccessful.



King Charles the Martyr

He's a Walking Contradiction

Vaughan Booker Takes His Story of Redemption Around the Country

By CHRISTOPHER ROSE

In short, the Vaughan Booker story goes like this: It's the 1940s and he is a model youth, a child of great promise, good grades and rigorous spirituality. Altar boy. Eagle Scout. He goes on to get a good job, marries a good woman, has good kids.

Then something snaps. They fight. He drinks. He spirals down. It's bad. He comes home in a rage one night in 1967 and puts his Boy Scout skills to work by firing five arrows into his wife's neck and torso. The press dubs it the Robin Hood Murder. He confesses, gets life.

He repents. Becomes a spiritual counselor in prison, studies for the ministry, becomes a deacon. He wins praise and commendations from outside counselors and ministers.

He is paroled in 1982, gets a job, attends a seminary and, 10 years later, becomes an Episcopal priest. He is named rector of Meade Memorial Church in Alexandria, Va., where he preaches the degradation of sin and the plight of modern family; he knows whereof he speaks.

He writes a book, published last November, that tells this story and that's where it stands today: He is Vaughan Booker, priest, author, celebrity, killer. Coming to a talk show near you.

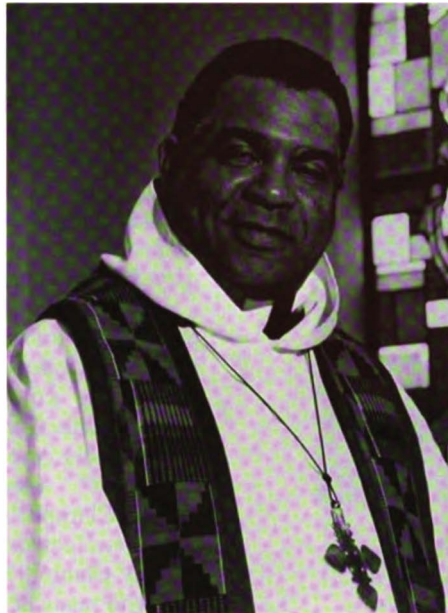
One stop on his city-to-city tour was New Orleans, where he pitched the story to members of the television, radio and print media. To him, it's a story of redemption. His book is called *From Prison to Pulpit*.

"This book isn't about Vaughan Booker," he insists. "It is a book about everyone in the midst of our pain, our anger, our rage, in the midst of our shame and our guilt. It is a story of how God can reach down and lift us up."

Many folks find solace in this story — a happy ending, the triumph of good over evil, the restoration of faith and hope. To others, it leaves a bad taste. It is chilling, to be sure. How can a brutal killer walk among us like this in vestments, treated with respect and accolades?

It is a walking contradiction, the Vaughan Booker story. He presents the ultimate conundrum.

"What are your views on the criminal



Fr. Booker: "There will always be people for me and people who are against me."

justice system?" are his first words at an interview, then, "Do you believe in redemption?"

He had no prior criminal record and has shown no violent proclivities since that autumn night in '67. But . . .

"There will always be people for me and people who are against me," Fr. Booker says. "I have a problem with people who think we must remain in the mire of our sins. There is scriptural precedent to all this. The Bible is replete with people who have — yes — killed, and have repented and returned to the Lord.

"We're told all our lives that if we sin we should repent and turn back to the Lord and better ourselves," he says. "I find that, once you do that, it is not enough for some people, but it is enough for the Lord."

It is not enough for many of Annabelle Booker's surviving relatives, who speak in the book of their lingering resentment. It is not enough for some talk-radio callers who say they want to kill him when he visits their town.

It is certainly enough to draw the nation's attention. The book hit stores in November and everyone from Phil Donahue to the *Washington Post* has moved in for a closer look. He did 150

interviews in three months.

Fr. Booker is comfortable in the face of cameras and tape recorders, almost cocky. He claims he is no celebrity and seeks no fame, only that his message is too strong to leave undelivered.

"I don't want the focus on me," he says. "I'd rather the focus be on the message, not the messenger. There are many people like me who have been in prison and got out and done well — but they want to live nice, quiet lives. They don't want to talk about what they went through, and that's all right. But I am a repentant sinner and one who knows the power and grace of Jesus Christ."

To an audience of about 100 at the Christian Unity Baptist Church in New Orleans, he explained it this way:

"When you are overwhelmed by grief, by guilt, by shame, then take it somewhere, don't keep it in. Take it to the counselor. Take it to the pastor. Take it to God.

"Everyone has to find their own way. My way was through religion. It doesn't have to be that way for you. It can be through art, through music, through computers even — it doesn't matter what.

"It hurts every time I tell this story," he says. "And I have told it hundreds of times."

Other parts of the story are this: His son was shot to death in the streets of Philadelphia four years ago; his killer has one year left on his sentence.

Fr. Booker has remarried and has reconciled with his daughter by his first wife.

Someone with a gun in his pocket came to Fr. Booker for counseling at the church where he is rector. The man said he was going to kill his wife. Fr. Booker, a man who could touch this story, changed the man's mind.

A man once stuck him up outside a burger place and took his watch and 10 bucks. The robber told Fr. Booker he wanted more money and Fr. Booker said, "I'm a priest — I don't have any more money."

The guy gave him back the watch and cash and said, "God bless you, man."

"Tell me." Fr. Booker says, beaming now. "Does God have me in his loving arms or what?"

Amy Clampitt: A 'Naming' Poet

By ROBERT M. COOPER



*What is health? We must all die sometime.
Whatever it is, out there*

*in the woods, that begins to seem like
a species of madness, we survive as we can*

We can wonder, of course, what Amy Clampitt knew of her own death, but we won't wonder long whether she'd thought much about it or not, about "death/that blear-eyed, feathery noise." She thought about it all right. Every poet does but does it more and certainly differently than others do, knowing perhaps better than most that we all stand there — all of the time at "a rim known as extinction . . . at the rim we/necessarily inhabit . . ." What equipment do we bring with us to the rim of extinction? What can prepare us for

*The relinquishing
of doing things, of being preoccupied
at all, [which] comes hard:
the drifting, then the lying still [?]*

We bring hope. We bring hope to that edge, for aren't our lives always at least the tension between memory ("Memory/that exquisite blunderer") and hope? We are what is held together by, or strung along, the fragile thread to which we entrust ourselves, to which we were given over by those who gave us birth in the dimmest days of our being. We do bring hope and many of us bring "the worn-down" (which is not to say the worn-out)

*pieties we stumble over,
that trip us up — gnarled rootstocks
of the once counted on*

which still have some power over our days in "the shadowy predatory tentshow/we know as history."

Amy Clampitt died last year on Sept. 10. She was a late-comer on the scene of American poetry, and she was a late

convert to the Episcopal Church (see her 1990 essay "The Long, Long Wait: The Epistle to the Thessalonians"). Jesus, for that matter, had an "extraordinary late start" on his public ministry, but he spent a near lifetime of preparation for it, preparation done largely by communing with God and with his "predecessors" (see Amy Clampitt's book *Predecessors, Et Cetera*).

Amy Clampitt is a poet of truly stunning power, and every one who reads her, especially those who have the great joy in store of reading her for the first time, should read her aloud. Believe, if you have to, that you and she are in a prolonged colloquy in which you are mostly silent, and that it's a colloquy in which our eavesdropping God occasionally speaks. Listen to her.

*Love is a climate
small things find safe
to grow in*

and believe that we have, all of us, "a thirst for something definite so dense/it feels like drowning."

And we are not just at "a rim known as extinction," we also know more than a little of what it is like

*There at the brim of an illumination
that can't be entered, can't be lived in —
you'd either founder, a castaway, or drown —*

*a well, a source that comprehends, that
supersedes all doctrine: what surety,
what reprieve from drowning, is there,*

other than in names?

She is not a "confessional poet." She is a *naming poet*, but she "confesses" for all of the world around us, giving names to that world's thing, plants, animals, trees, shrubs. She places herself among them — a co-existent, a fellow creature, measured, with them, by a God who cannot be reduced to the world's things, or reduced by herself to human stature, however wonderful, puzzling, or lovely she — or we — may be.

Amy Clampitt knows so well that it is particulars that baffle what we think of as the sweep of events, history, even in its squalid monumentality. She knows how to arrest its flow, challenge its grandiosity. She can write narrative biography or

Works by Amy Clampitt used in this article:

The Kingfisher (1983)

What The Light Was Like (1985)

Archaic Figure (1987)

Westward (1990)

A Silence Opens (1994)

All published by Alfred A. Knopf

Predecessors, Et Cetera: Essays
(University of Michigan, 1991)

fiction, render into poetry that can be timeless what is already transcendently human. In her "Greek" poems in *Archaic Figure* we can grasp something of the light (there are the numerous Greek verbs for seeing in that light) "the glory that was Greece," the brightness, the splendor (which we see in Pindar, for example) of people and the world. Clampitt's Greece is not cleaned up. Her poems carry, pace the infirm articulate glibness of our age, "the up-close and personal" violence of the *Iliad*. She does not turn away from what is there to be seen (in this instance, from *Westward*, about her father):

A sclerosis
he was told, a hardening about the brain stem.
Mortality stared from within. No, he was told:

the tic was functional, a thing that could
be lived with. He did, for forty years.
Lived anxious, as all animals are anxious:

The stasis between fight and flight. The burrow.
The interminable trilling. Unthinkable,
unthinking space. The distances. The stars.

Or was there, ever, a more catholic Christian posture than to be

left to wonder, uncertain
as we are of so much in this existence, this
botched, cumbersome, much-mended
not unsatisfactory thing [?]

This Godlovely world.

The Rev. Robert M. Cooper is poetry editor of The Anglican Theological Review. □

AMY CLAMPITT

panicked
 foxtail and needlegrass
 dropseed, furred hawkweed,
 and last season's rosehips
 "Fog"

We can believe that it was she
 — the third — a proto-Eve who walked
 with Adam and God in the cool
 evenings of Eden. When Adam
 stumbled, when he faltered for it,
le mot juste she supplied him just
 what he wanted. She whispered in
 his baffled ear and he confident
 again announced to God the name
 his angel had uttered. Sacred
 arflatus. Names spilled from him
 forth to God, his path's companion,
 who hearing them fixed forever
 how the world's parts would be called
 the name for each thing large and small.

Robert M. Cooper

Wondrous Mysteries

A SILENCE OPENS. Poems by Amy Clampitt. Knopf. Pp. 96. \$20.

Born in Iowa, she lived most of her life in New York City, though she taught on occasion at William and Mary, Amherst, and Smith colleges. She published her first book of poetry in 1983, just 10 years before her death. She was an Episcopalian, and by the time of her death in September of 1994, she was one of the most highly regarded poets of the 20th century: Amy Clampitt.

A Silence Opens is the name of her last book of poems. Prefaced with quotes on the wondrous mysteries of silence by Rainer Rilke and Emily Dickinson, Amy Clampitt looks inwardly at any number of people and situations — the nature of language itself, names (in her lovely poem on Matoaka, nicknamed Pocahontas, baptized Rebecca), holy places, numerous animals (manatees, birds), swamps and bogs. All with a keen eye attuned to the thin veil between inner and outer worlds.

"Mind stuff, he tells us: physical/reality is mind stuff" she has it from G. Wald in "Thinking Red." Filled with mythical allusions and references to writers such as Hart Crane and George Fox and more from Emily Dickinson, her poetry pulls us into a free-floating, yet carefully contrived, world of ages gone by, ages to come, neatly swirled together in this present moment "that raises from the apple bin/long-dormant resonances/of an oncoming winter."

Wherever she is — Grace Church in New York, the Staten Island Ferry, Charles Street in Boston, an evening in Paris — I guarantee that you will want to be with her, "as the mind gropes toward its own recessional." Her writing is deeply moving, brave, and, in the best sense, spiritual.

(The Rev.) TRAVIS DU PRIEST

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Book Editor



St. Mark's Offers Hospitality

In the middle of Casper, this Wyoming parish promotes better health in the city

By PATRICIA WAINWRIGHT

The church was a scary place, very dark. We had Sunday school in the undercroft. There was one light bulb, and it was cold and damp."

That's how Kathy Gerdom remembers the St. Mark's Church of her childhood. Now, she said, the old church in downtown Casper, Wyo., has Sunday school on the third floor of the attached parish hall, and "it's filled with sunlight, lights everywhere, joy and laughter."

Ms. Gerdom recalls children expected to be "seen but not heard"; now 35-45 small parishioners enter the 10 a.m. service at the offertory. "We have cookie handprints and glitter everywhere and it's fine," she said. "We love their joyful noise!"

The traditional Gothic building that Ms. Gerdom, until recently the only warden and now chair of the building committee, found frightening as a child is the same structure. The difference, she said, is "the people are happier. [There are] families, lots of children."

That spooky undercroft now houses the Community Free Medical Clinic. Shirley McPherson, a Medicaid/Medicare specialist, spends many evenings working at the clinic. Everyone is a volunteer: physicians, nurses and receptionists.

"We have two doctors, a retired physician and a family practice resident," Ms. McPherson said. "We're looking for a medical director."

"The demand for appointments exceeds the time," said the Rev. Benjamin Wright, assistant rector.

Between the Cracks

The clinic was started by a retired physician, Dr. John Corbett. He recognized the needs of the many people who fell into the cracks between government programs like Medicare and Medicaid, and private insurance. Patients are screened by Interfaith, a social service screening agency. Referrals come from

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



The traditional Gothic building in the middle of Casper is home to a free medical clinic. Started by a retired physician, the clinic has an all-volunteer staff.

A LIVING CHURCH

One in a series

many sources, including school nurses. All who qualify are seen, from babies to elderly. An advocates' group arranges appointments with specialists, some of whom are willing to work out payment schedules or even waive their charges. Prescriptions are likewise negotiated. "Drug companies, too, often donate" medications, Ms. McPherson said.

The Rev. Royce Brown, rector of St. Mark's, described Casper as "a very large town. We have an art museum and a symphony orchestra. It was dependent upon oil, but has diversified."

With a population of about 50,000, Fr. Wright said, it functions as a regional medical and educational center. It lies in "an 80-mile valley, near the 'hole in the wall' — the outlaws' hideout," he said. "I live at the foot of a mountain!"

St. Mark's is "in the very center of

town," Ms. Gerdom said. "There are churches on three corners — Presbyterian, Roman Catholic, and St. Mark's — and a park on the fourth."

Fr. Wright is a Texan who spent 22 years in the Air Force before opting for the priesthood. He's been assistant rector for six months. "This is a super place," he said. "The laity are empowered to do ministry. The lay committees run the church."

St. Mark's, a Jubilee Ministry Center, also houses clothing and food closets, and donates space to Samaritan Counseling Center.

With almost 600 communicants, it is the largest church in the diocese.

The building is old Gothic, built in the 1920s. "an English traditional church with stained glass and a clerestory," Fr. Wright said. Modern innovations have occurred, especially in accessibility.

"We have an elevator now," Ms. Gerdom said, "and we took out some pews, in a staggered arrangement. We did-

continued on page 16)

A Season to Pare Down ...

Lent is a season, a time — in a way, its own calendar. We move further and further away from the theme of light associated with Christmastide and Epiphany into a shadowy period, into darkness and the abyss, and then again out into the glorious sunshine of Easter morn.

The miniature calendar of Lent allows us to keep closer tabs on our own interior spiritual calendars: When do we experience the light? When, the darkness? The abyss? The sense of resurrection? And Lent asks us how we cope. How we make decisions in life. How we live off of the high spots, as well as make it through the low ones. For many of us, the church's Lenten programs give us a renewed sense of focus and purpose; for many of us, the sparsity of the sanctuary mirrors our own inner needs to pare down. And for most of us, a good book assists us through these varied human experiences. The book may be a day-by-day devotional, a challenging book of theology, a richly textured novel, moving poetry, or an educational history or biography.

No matter the genre, there is little doubt books are a mainstay of the Lenten calendar. In this Lent Book Issue, we offer what may be an introduction for many of our readers to an outstanding poet who was an Episcopalian, Amy Clampitt. We also bring before you an assortment of books — thoughtfully

reviewed by a number of church people — and educational reading. We wish our readers a holy Lent, made the more so by a good book as a companion on the Lenten journey.

... and to Glorify God

For many of us, Lent is a season of giving up things we can do without. Fasting and other acts of self-discipline, austerity in our churches and a more somber tone to our liturgies have long characterized the season. But Lent is also a time of increased participation. Many of our parish churches become more active with additional services and other events. More people come to Lenten services, and in many places, attendance increases on Sundays. Our own devotional lives become more intense, and for this we can be thankful.

People who give up such things as candy, cocktails or smoking during Lent know they are better off without these things. Persons who attempt some serious reading, who attend an extra church service each week or commit themselves to an additional act of devotion realize they are better off with these things.

But the purpose of Lent is to glorify God, not to make us "better off." Yet whatever we do to glorify God will in some way help us to improve ourselves. Keeping this in mind should help us to have a serious observance of this holy season.

VIEWPOINT

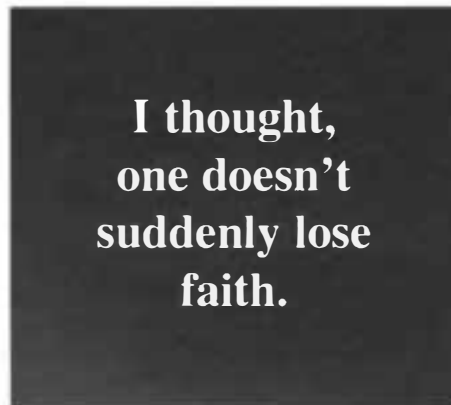
Reflections on a Tragedy

By DAVID L. MOYER

What I write is a feeble attempt to think theologically as a priest who has felt compelled to focus on the Bishop Johnson tragedy, but has put it off, fearing I would err and offend, and possibly enkindle anger in trying to tackle the issue of and around this distressing event. Let me further preface this attempt at theological reflection by saying the horror of suicide is something I've known in my family. My paternal grandparents killed themselves.

My grandmother, in despair over her youngest son's continued delinquency and bouts with the law, jumped over the side of a row boat into a deep pond at a Sunday school picnic in Allentown, Pa., and drowned herself. Her husband, a functional alcoholic, put a gun into his mouth months later in California, where he had

been taken to live with his daughter. My father (the elder son), who died last October of lung cancer, suffered bouts of clinical depression beginning with this double suicide. Once or twice, while liv-



ing with us after my mother's residency in a nursing home because of Alzheimer's disease, he threatened to take his life.

I pray for their souls that God, whose property is always to forgive and who is abundantly merciful, will aid them until the day of judgment.

When I read of Bishop Johnson's suicide, I was overcome with shock. I never had met David Johnson, but I knew of him as a bishop. I had never heard of a bishop taking his life, although I had heard a lecture on Bishop Pike in which it was suggested that his death in the desert may have been suicide. God only knows. I was numb for the entire day. I couldn't imagine a bishop, an apostle for our day, taking his life, especially in light of being nearly retired and having plans for a new life in Kansas, in a new home, near his children, and with plans for continued good Christian work for children.

We all learned he had suffered with depression for a considerable period of time, but a bishop, a leader in the faith of the triumphant Jesus, taking his life?

At lunch the following day, a parishioner asked me, "What do you think he had done? What is going to come out?" I replied that I didn't know, and I couldn't imagine that there would be anything. "Maybe he lost his faith," I said. But as soon as I said that, I thought, one doesn't

The Rev. David L. Moyer is rector of the Church of the Good Shepherd, Rosemont, Pa.

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St. Mark's Is 'Committed to Doing Things Well'

(Continued from page 14)

n't want to make a 'wheelchair section'." The original 103-year-old structure reposes at the fair grounds, where it's used for weddings and other special events.

"It's a very involved parish, with lots of programs and 12 committees," Ms. Gerdom said. "People usually have a finger — a hand, a whole body — in three or four. This is not a parish where a small core of people does everything. Seventy-five people are included in hospitality. Every person belongs to at least one group, does at least one ministry."

The church has strong programs for young people, too, to "plant the seed early," Ms. Gerdom said. There are EYC groups for both junior and senior high school, and the junior high group will be host to this year's junior high diocesan convention.

"This congregation is committed to doing things well," Fr. Brown said. Part of the church's in-reach is "excellent worship, choir and lay readers." The readers receive training both from the clergy and

from a professional vocal coach. "They lead non-Eucharistic Lenten services, Evening Prayer and Stations of the Cross."

The parish has no children's choir, but when a group of fourth through sixth graders wanted to sing, choirmaster Jim Clark, whose wife, Jeanne, is organist, invited them to attend rehearsals of the adult choir on Sundays. "They sing their own anthem four or five times a year," Fr.

Brown said. "The senior high kids sing in the adult choir."

St. Mark's has two Sunday morning services, a Wednesday evening healing service and a Thursday morning Eucharist. Music is generally traditional, but during the communion a small group — guitars, a mandolin, a bass, a piano and singers — performs praise songs. Fr. Brown said. Some people like one thing, some another, and "I'm trying to hold the line in the middle," he said.

Stewardship is of special concern at St. Mark's. The rector said they abandoned the every member canvass in favor of a three-fold program of time, talent and treasure. Everyone is asked to sign three separate pledge cards, and make a commitment in each area. Four times yearly there are stewardship teachings and events. Each Sunday an organization or program has an opportunity to explain itself during the Minute for Mission and Ministry. "New people feel a desire to be part of on-going ministries," Fr. Brown said. □

St. Mark's, Casper, Wyoming

Diocese:	Wyoming
Communicants:	535
Clergy staff:	2 full time
Lay Staff:	2 full time 4 part time
Casper *	
Wyoming	
Cheyenne •	

A Life in Which Hope Seemed to be Missing

(Continued from previous page)

suddenly lose the faith. It's a long term thing when that happens.

When the other shoe dropped concerning adultery, I wept. I wept for him, his wife and his children, the women involved, and for the church. If there were people who had suspected his extra-marital involvements (as the media stated), why didn't someone intervene? Why wasn't the love which so many had for him determined and courageous enough to help him? And if his faith in a Lord with outstretched arms of love to forgive was fading, didn't someone have enough of the gift of discernment to attempt a rescue? And what about the process of nomination and election to the episcopate? The church in most dioceses exercises a toughness in the examination and evaluation of aspirants and postulants for holy orders.

At the funeral for Bishop Johnson, Bishop Tom Shaw spoke of the "gospel joy" that Bishop Johnson "brought to our church and our hearts." Very sadly, very tragically, such "gospel joy" was not at the deepest center to sustain him and to provide the crucial element for a troubled and aching soul — hope. Hope, that sec-

ond of the three theological virtues, which comes at the end of the equation, and as a result of a difficult spiritual progression — "... suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:3-5).

Good Advice

Bishop John Coburn prayed that Bishop Johnson's family and friends "not press too hard to figure things out." Of course, that was before more was known. But his pastoral guidance is truly on the mark. I have no intention of pressing too hard, but sincerely call us to press a bit hard in our thinking in the aftermath of this tragedy. And we must be honest about the tragedy that culminated in the final tragedy. Responding to St. Paul's admonition to Timothy to preach "in season and out of season" (and some may think this reflection is "out of season"), the tragedy is a bishop (a father in God) without hope, in violation of the marriage covenant of fidelity, and unable to find freedom from

the path of destruction and death. How painful it is even to name, without condemnation, but rather with sorrow.

But, before we move on to more days of service for the Lord, it is necessary to think upon the gospel demand for wholeness, and the good news of the availability of forgiveness and healing, and what the good people in the pews require.

Hope and obedience can be maintained through the gracious provisions of Christ Jesus. "... if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5: 17-20).

At the recitation of the evening office today, instead of reading the traditional versicles and responses, my eyes fell on the "newer" ones, and my pace slowed as I prayed, "That we may depart this life in thy faith and fear, and not be condemned before the great judgment seat of Christ." Did you hear that? Faith and fear. "We meditated on the Lord." □

BOOKS

Solid Reflections

FREQUENTLY WRONG, BUT NEVER IN DOUBT: A Catena from the Writings of Thomas Augustus Fraser, Jr. Selected and compiled by Virtie Stroup. Education/Liturgy Resources (140 College St., Oxford NC 27565). Pp. 192. \$9.95.

Thomas A. Fraser was a strong witness and a gifted communicator in the Episcopal Church and in his own Diocese of North Carolina, where he was bishop from 1960 to 1983. Virtie Stroup has lovingly compiled and blended his writings from 1938 to 1989 (the year of his death). This "catena" marshals the material under various headings: "God," "Jesus," "the Holy Communion" and "the Way," to name but a few.

His clear, solid reflections reveal a passion for knowing Jesus Christ and living for him. "God wants us to begin soul-searching so that it will result in letting him dwell in our hearts," he says, adding, "The path is not easy but the prize is worth having." Decision and discipline are essential to the believer, especially those of Bible reading, daily prayer (if only a few minutes a day) and frequent communion. Indeed, he says, "The Holy Eucharist is a glorious experience that assures us that we were made for God and that we can live in the presence of Christ here and now as we strive to fulfill the obligations and privileges of earthly life."

Even though the writing is uneven — as one would expect from a blend of material — there are many gems of reflection which will provoke deep and fruitful thought for Christian living today.

(The Rev.) JOHN R. THROOP
St. Francis Church
Chillicothe, Ill.

Staggering Implications

RETURN TO SODOM AND GOMORRAH: Bible Stories from Archaeologists. By Charles Pellegrino. Random House. Illustrated, includes maps. Pp. 386. \$25.

This book falls in that category of "calamity history" or "catastrophic history" in which an author takes an event and relates to it other events of the era. The event here is the incredible explosion of the Greek island of Thera, or Santorini, as we call it today.

The story of the destruction of Thera in no way fills *Return to Sodom and Gomorrah*, but it pervades the book which is literally cosmic in scope. It deals with the creation of the universe (Big Bang) in

Good Reading for Lent

By LOIS SIBLEY

If you're like me, you're looking for a good book to read during Lent, one that will teach as well as encourage you on your spiritual journey. Here are a few ideas:

Poet Luci Shaw's new book, *Writing the River* (Pinon/NavPress, \$12), continues her use of all of creation around her as she describes her thoughts, feelings, and insights in poetic messages to her friends and readers.

Cry of the Soul by Dan B. Allender and Tremper Longman, III (NavPress, \$18) is their attempt to lead us through our deep feelings and emotions, as expressed in the psalms of lament. Their claim is that we are drawn through the sorrows of our laments, first to gratitude and thanksgiving, and then to praise, worship and service of God.

Places Along the Way: Meditations on the Journey of Faith by Martin Marty and Micah Marty (Augsburg, \$11.99) is 47 meditations on places in biblical history, written by Martin Marty, the historian, with photographs by his son, Micah. If begun on Ash Wednesday, a page each day will take you to Easter. There is also a suggested scripture reading and prayer for each day.

Patricia Hart Clifford shares the experiences of her week-long meditation retreat and effort to "listen to the 'still, small voice' within" in *Sitting*

Lois Sibley, a member of St. Mark's Church, Locust St., Philadelphia, is a freelance writer and editor.

Still: An Encounter with Christian Zen (Paulist, \$9.95). Her book is built on her own experience in putting together Eastern and Western mystical traditions, as well as on conversations, questionnaires and interviews gleaned from her fellow-retreatants after the retreat. Her account may be encouraging for others who have sought this kind of "stirring of the heart," as it was called by the 14th-century unknown author of *The Cloud of Unknowing*.

In *Visions of God* (Bantam, \$10.95) Karen Armstrong has edited and interpreted the works of four medieval mystics. Included are excerpts from *The Cloud of Unknowing*; Richard Rolle's *The Fire of Love*; Walter Hilton's *The Ladder of Perfection*; and Dame Julian of Norwich's *Revelations of Divine Love*. Armstrong's notes on each are helpful in teaching us of Western mystical insights.

How I Pray: People of Different Religions Share with Us That Most Sacred and Intimate Act of Faith is edited by Jim Castelli (Ballantine, \$9) who claims that everyone prays, whether for a moment now and then or for several hours each day. "Prayer comes from the gut," he says. "We don't always understand it. We just do it." He has put together examples of prayer practitioners from a wide diversity of religious faith groups, from Andrew Greeley to George Gallup to Lakota Sioux medicine man High Star, and from Richard Foster to Martin Marty, Ann Garvin, Eleana Silk and Eve Rudin. An interesting look at how different individuals are trying to be "open to God's presence."

17,179, 867,181 B.C.; with DNA and the evolution of mankind from our great something grandmother, the mitochondrial Eve, from whom every human being who ever lived is descended; with the river towns of the Fertile Crescent, the lost Ark of the Covenant, the Dead Sea Scrolls; with interplanetary space travel at 92.5 percent of the speed of light; and with "God, the Universe and Everything," to quote the final chapter heading. Sodom and Gomorrah are hardly mentioned.

His reconstruction of Thera's violent end is graphic. Fifty cubic miles of earth were hurled into the sky. The thunderous

roar circumnavigated the world six times. A wall of water as high as a skyscraper devastated the Mediterranean and wiped out shipping, cities, towns and the Minoan civilization. A cloud of ash and debris hotter than hot steam sped laterally through the air at 90 miles an hour striking Egypt 400 miles away, destroying human life, crops and animals. A Thera tsunami caught Pharaoh's army at the Sea of Reeds pursuing rebellious Hebrews who were fleeing Pharaoh's servitude, wiping out the army but preserving the Hebrews.

He cites Hesiod's *Theogony*, Strabo,

BOOKS

(Continued from previous page)

Herodotus, China's Bamboo Annals, and Egyptian lamentation literature. He finds evidence in the bristle cone pine rings of California, and ash layers from the Nile Basin, the Jordan Rift, home of Sodom and Gomorrah, and many places throughout the world.

His date of 1628 B.C. has found recent support. *Biblical Archaeology Review* (Jan.-Feb. 1995) which quotes an article in the journal *Science* describing ash fragments from Thera taken from an ice core in the polar cap of Greenland and whose date is 1623 B.C. (which is in the ballpark). The implications are staggering if these dates are reliable. Accepted biblical chronology, according to Prof. Eric Meyers of Duke University, dates the Exodus to the 14th century B.C., 1350. A 1625 date means a major re-examination of peoples, places and things of the early history of Israel.

Pellegrino's conclusion is his "dawning realization that some of the most dramatic episodes of the Bible, things that appear very strange to most of us living today, perhaps even miraculous, seem actually to have occurred ... at the very least snip-

pets of geologic and historic reality."

A younger reviewer might say "Wow!" to this book. That's good enough for me. But I wouldn't recommend it as a source book for the adult Bible class. Yet.

Note: On the map of Israel, Bethlehem is sited 50-60 miles north of Jerusalem. Actually it is 13 miles south of Jerusalem.

(The Very Rev.) CHARLES U. HARRIS
Delaplane, Va.

Spiritual Connection

SCREAMING HAWK: Flying Eagle's Training of a Mystic Warrior. By Patton Boyle. Station Hill. Pp. 115. \$9.95 paper.

This is a delightful book, written by a white Episcopal priest who demonstrates a real working knowledge of American Indian spirituality.

While the story is very entertaining, the basic purpose of the work is to show the spiritual connection between Christianity and Native religion. Of course, there is no such thing as Indian spirituality. There is Navajo spirituality, Lakotah spirituality, Cherokee spirituality. For the more than 300 Indian tribes and nations, there are

almost as many expressions of spiritual understanding as there are societies.

For many Indian cultures, "shape changers" are a source of evil, not a sign of spiritual maturity, as indicated in this book. While the vast majority of Indian religions are monotheistic, not all are. And while many spiritual beliefs are compatible with Christianity, some are actually in opposition to basic Christian beliefs. The problem is that Christianity for Western civilization has often been overlaid with Western cultural values which have little or nothing to do with the truth of the gospel.

This little book is one effort to point up that truth. While I do not ascribe to all its premises, and a generic Native spirituality is overly simplistic, the overall result is very moving.

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

Spiritual and Mental Health

STARTING OVER, BUT NOT FROM SCRATCH: Spiritual and Mental Health Between Jobs. By Richard Kew. Abingdon. Pp.144. \$8.95.

What does one do during that sometimes horrible time between jobs or even between careers? My personal experience and sharing with others tells me that it is a very difficult time and your whole future can depend upon it.

The value of the book to me was it was not simply about how to find a new job. Kew makes it very clear that this is not what he is trying to do. Instead, it is a book which makes you think about your career and your whole life now that you have the chance to start over.

The book does exactly what it suggests it is about. It is a spiritual and mental health book and makes no excuses about it. It might even be a very good book for those who find their present work tiring and burdensome. One could easily use the suggestions to create a more meaningful job right now.

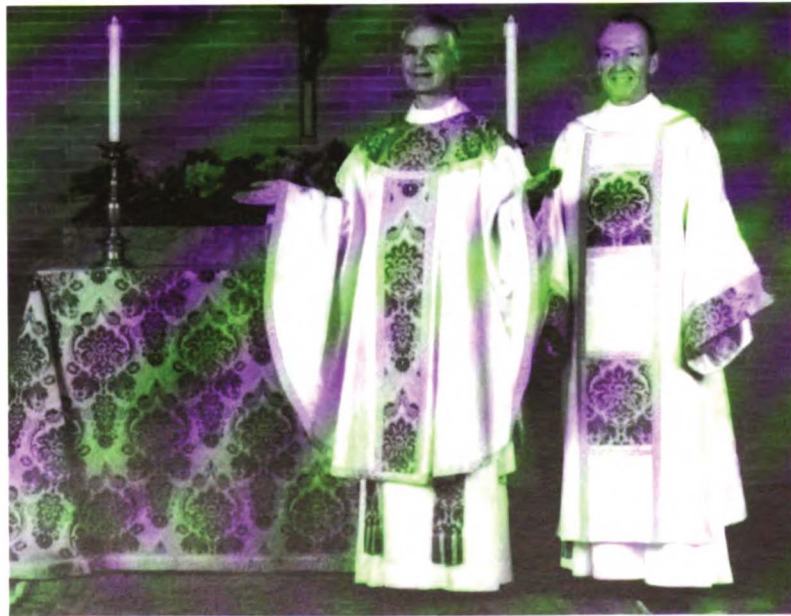
(The Rev.) EDWARD S. SYKES
Blue Ridge Summit, Pa.

Roman Catholic Saint

ELIZABETH BAYLEY SETON: An American Saint. By Elaine Murray Stone. Paulist. Pp. 86. \$4.95 paper.

This simply written little book appears designed primarily for young people. The author traces the life of Elizabeth Bayley Seton from her childhood in New York.

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where she was born in 1774. Raised an Episcopalian, she attended Trinity Church, Wall Street, moved among New York society as a young woman, married William Seton in 1794, and gave birth to five children. A series of calamities occurred to her husband's shipping business and his health, leading to his premature death from tuberculosis in Italy in 1803.

Remaining for a time in Italy, Elizabeth was moved by Roman Catholic worship, particularly the veneration of the sacrament, in contrast to the "stark simplicity" of her Episcopal parish church. Returning to New York, Elizabeth's announced intention to convert to Roman Catholicism, which she did in 1805, met strong opposition from her relatives.

Three years later, Elizabeth was asked to move to Baltimore to establish a school for Roman Catholic girls, thus being considered the "founder of the American parochial school system." She also founded the Sisters of Charity of St. Joseph in Emmitsburg, Md. in 1810 and ultimately died among her sisters in 1821.

HELEN CHAPIN METZ
Washington, D.C.

VIDEO TAPES

The Created World

THE GREENING OF FAITH. Program One: Theology and Spirituality. Program Two: Ethics. Cathedral Films and Video (P.O. Box 4029, Westlake Village, CA 91359). \$29.95 each.

This set of two videos, each lasting approximately half an hour, provides a stimulating and inspiring presentation of the ties that should exist between our faith and our concern for the created world of which we are a part. They were made in cooperation with Earth Ministry, an ecumenical environmental ministry, based in Seattle, of which the Rev. Carla Berkedal, an Episcopal priest, is executive director. Earth Ministry also publishes the attractive newsletter, Earth Letter, and receives part of its support from the Episcopal Church.

Each video provides a mixed sequence of individual speakers, striking views of natural scenes, and text from the Bible and other sources, all directing our attention to the value and wonder of the universe God has created.

The speakers, who come from the Seattle area, are informed and articulate; the panel is interfaith as well as ecumenical, including a rabbi and a representative

of Native American traditions. Both videos are certainly pleasing and attractive to watch.

A folder is provided with each of the two parts, suggesting topics and procedures for group discussion and study. We are not given facts and figures about endangered species or similar information. Participants in discussion groups may bring such information from other sources.

This reviewer is glad that both parts are specifically religious and refer often to the

Bible and the role of the church, challenging us to perceive spiritual meaning and significance in the world around us. The study folders raise many profound and provocative questions which can be discussed over a series of sessions, but these videos are not limited to use by study groups. They are the sort of thing a parish library can own, offering an enjoyable and informative evening for an individual or a family.

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

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Short and Sharp

By TRAVIS DU PRIEST

PRAYER WHEN IT'S HARD TO PRAY. By **Martin Helldorfer.** Twenty-Third. Pp. 80. \$7.95 paper.

Psychologist Martin Helldorfer explores the impediments to prayer in an attempt to help us "weather the storm." He does so in reflective nuggets — some questions, some thoughts. When we are unable to pray, one thing we can do is stop praying: "When one way of praying has died, why repeat that way so doggedly?" "Managers have schedules; lovers do not." Revised edition of an earlier book.

CRIES FROM THE CROSS: Sermons on the Seven Last Words of Jesus. By **Leighton Farrell.** Abingdon. Pp. 96. \$7.95 paper.

Painting vividly dramatic images, Pastor Farrell, a Methodist minister, sets forth full-length sermons on the traditional seven last words. He is adept at asking poignant questions and relating those same questions to our lives.

LENT. By **Richard I. Pervo.** **HOLY WEEK.** By **Bonnie Thurston.** Proclamation 5. Series C. Fortress. Pp. 64 each. No prices given, paper.

These two pamphlets share the same subtitle: "Interpreting the Lessons of the Church Year." The professor of New Testament and patristics at Seabury-Western Theological Seminary, Richard Pervo offers commentaries on the propers from Ash Wednesday through the fifth Sunday in Lent. His remarks on Luke 13:31-35, the mother bird image, are as thorough as they are fascinating. Professor Thurston, of Wheeling Jesuit College, offers us proclamation choices on the propers from Palm Sunday through the Easter Vigil, a day of fasting which is traditionally "dedicated" to St. Mary.

RESURRECTION: Interpreting the Easter Gospel. By **Rowan Williams.** Morehouse. Pp. 129. \$11.95 paper.

A Morehouse edition of a 1982 book, in which the Bishop of Monmouth, Wales, explores scripture, literature, and social and psychological issues, turning up a number of unanticipated "resurrections." Chapter 4, "Talking to a Stranger," is a masterful cautionary tale against Christ crucified becoming too quickly "the God of my condition." Thoughtful, textured prose with wonderful literary allusions.

A GUIDE TO RETREAT: For All God's Shepherds. By **Rueben P. Job.** Abingdon. Pp. 176. \$14.95 paper.

Wise words of reflection from a minister with 40 years experience, whose primary concern is the care of the soul among those who minister to others. He shares a pattern for personal retreats at regular intervals throughout one's life. Many suggestions are standard, yet worth repeating — silent listening, spiritual reading, rest and recreation. Includes fine quotations for differing "moods" of ministry such as "When Others Tell Me Who I Am."

FROM ASHES TO FIRE: Planning for the Paschal Season C. Edited by **Blair Gilmer Meeks** and **Virginia Sloyan.** **LITURGY: Journal of the Liturgical Conference, Vol. II, No. 4.** The Liturgical Conference (8750 Georgia Ave., Suite 123, Silver Spring, MD 20910). Pp. viii and 72. \$10.95, with quantity discounts, paper.

Worship and study resources, including reflections on scripture, the use of music, art, and the environment, special ideas for confirmands and for celebrating with children — from Ash Wednesday through Ascension. Has become "a standard" for parish Paschal planning.

PREACHING THROUGH THE CHRISTIAN YEAR C. By **Fred B. Craddock, John H. Hayes, Carl R. Holladay, Gene M. Tucker.** Trinity Press International (P.O. Box 851, Valley Forge, PA 19482). Pp. xvii and 514. \$30 paper.

The third in a three-volume set of commentaries on the revised Common Lectionary, written by a team from Candler School of Theology at Emory University. Quotations are from the New Revised Standard Version of the Bible. Detailed, scholarly annotations of scripture and provocative questions characterize this hefty volume.

CELEBRATING AN ERA: St. Luke's Church, 1842-1992. St. Luke's (7th and Main Streets, Racine, WI 53403). Pp. viii and 80. \$10, plus postage, paper.

A comprehensive history, with emphasis on the evolution of church music, architecture, worship and art, in this venerable parish church, the cornerstone of which was laid by Bishop Jackson Kemper and Blessed James DeKoven. For those with an interest in this specific congregation and those seeking a model for a centennial or sesquicentennial publication. Illustrated and handsomely printed.

Central Florida Will Have an Assistant Bishop

(Continued from page 10)

John W. Howe, diocesan bishop, at the 26th diocesan convention Jan. 27 in an Orlando hotel. Delegates approved a 1995 budget of more than \$1.7 million, 2.5 percent less than the 1994 budget, and a resolution creating the position of assistant bishop.

Bishop Howe said his new assistant bishop's duties will include facilitating Hispanic ministry throughout the 15 counties of Central Florida. He and his assistant, Bishop Howe said, will be able to assure an episcopal visit to each parish annually.

National church and General Convention assessments are budgeted at \$201,000, the same as in 1994, a figure within the covenant range established by General Convention. Some parishes, despite appeals from Bishop Howe, have asked that their contributions to the diocese not be shared with the national church. Delegates rejected a resolution to cut budgeted diocesan contributions to the national church to 12.4 percent of unrestricted congregational receipts.

Referring to an earlier request for prayer and fasting to resolve financial challenges, Bishop Howe said the diocese is now financially in the black, having paid off a mortgage on Diocesan House and repaid internal borrowing from special funds.

Theme for the gathering was "A Generation for Jesus." Preaching at the convention Eucharist at the Cathedral Church of St. Luke, Bishop Howe said the median age in the Episcopal Church rises year by year.

"By and large we have lost our kids," he said. "This is a tragic failure. The children God entrusts to us are our prime responsibility. We need to turn our commitment into dollars and service."

Members of diocesan youth groups testified to the value of youth ministry. Betsy Paulson, executive director of the Institute for Professional Youth Ministry in Orlando, was joined by Jon Davis, diocesan youth ministry officer, in urging that professional youth ministers be deployed in all parishes. Parishes without a significant youth membership may benefit most from professional youth ministry, they said.

New missions formally recognized were Shepherd of the Hills Church in Beverly Hills and Episcopal Church on the Square in Lady Lake.

A.E.P. WALL



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People and Places

Appointments

The Rev. **Eddie Ard** is rector of Emmanuel, 498 Prince Ave., Athens, GA 30601.

The Rev. **Michael Burton** is priest-in-charge of St. Stephen's, Box 517, St. Stephen, SC 29479, and coordinator of Christian education for the Diocese of South Carolina.

The Rev. **Charlotte Cooper** is assistant of Redeemer, 379 Hammond St., Chestnut Hill, MA 02167.

The Rev. **Christopher Coppen** is rector of St. Peter's, 4 Ocean St., Beverly, MA 01915.

The Rev. Canon **Samir Jamil Habiby** is rector of St. Philip's, 610 Bradwell St., Hinesville, GA 31313.

The Rev. **Mark Harris** is rector of St. James', 2106 St. James Church Rd., Wilmington, DE 19808.

The Rev. **Daniel W. Herzog** is rector of Christ Church, 970 State St., Schenectady, NY 12307.

The Rev. **Andrew MacAoidh Jergens** is interim vicar of Nativity, 682 Hawthorne Ave., Cincinnati, OH 45205.

The Rev. **Frank F. Limehouse, III**, is rector of St. Helena's, Box 1043, Beaufort, SC 29901.

The Rev. **W. Donald Lyon** is rector of St. Barnabas', 319 W. Wisconsin Ave., DeLand, FL 32720.

The Rev. **David C. Mathus** is interim priest-in-charge of St. Mark's, P.O. Box 272, Hoosick Falls, NY 12090.

The Rev. **Dennis Maynard** is associate of St. Martin's, Houston, TX; add: 717 Sage Rd., Houston, TX 77056.

The Rev. **William D. McLean, III** is vicar of Good Shepherd, 802 Bryan Ave., LaBelle, FL 33935.

The Rev. **Mary Jo Melberger** is assistant of Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Lawrence C. Provenzano** is rector of St. Andrew's, 335 Longmeadow St., Longmeadow, MA 01106.

The Rev. **Anthony Seel** is rector of St. James', 4515 Delray, Roanoke, VA 24012.

The Rev. **Michael G. Shafer** is priest-in-charge of St. Luke's, 12 Woodbridge Ave., Chatham, NY 12037.

Cathedrals

Wayne W. Floyd, Jr., is canon theologian of the Cathedral of Our Saviour and the Diocese of Pennsylvania; add: 3723 Chestnut, Philadelphia, PA 19104.

Ordinations

Priests

Nevada—Joseph Francis Vieira, III.
South Carolina—Dorothy Hartzog, Thomas Johnston.

Southwestern Virginia—Sandra Levy, assistant of R.E. Lee Memorial, Lexington, KY.

Retirements

The Rev. **Samuel H. Caldwell**, as rector of St. Peter's, Carson City, NV.

The Rev. **Donald Dunn**, as rector of St. Paul's, Elko, NV.

Changes of Address

The Rev. **John T. Arms, IV**, 11456 Quail Village Way, Naples, FL 33999.

The Rev. **Robert M. Haven**, 1220 Gardner Pl., Mount Dora, FL 32757.

The Rev. **Arthur K.D. Kephart**, 228 N. Union St., Appleton, WI 54911.

Religious Orders

Sister Monica, OJN, (formerly Theresa Clark) professed first annual vows in the Order of Julian of Norwich, S10 W26392 Summit Ave., Waukesha, WI 53188.

Deaths

The Rev. **Robert Westwood Fowkes**, a retired priest of the Diocese of Colorado, died Jan. 22, in Denver at the age of 78.

Fr. Fowkes was born in Chicago, IL. He received his BA from Carroll College in 1939 and his MTh from Nashotah House in 1945. He was ordained priest in 1942. He served parishes in Kemmerer, Cokeville, La Barge, Big Piney, Pinedale and Bondurant, WY. He moved to St. Alban's, McCook, NE, in 1945 and then on to Mediator, Chicago, IL; St. Andrew's, Scottsbluff, NE; and finally St. Joseph's, Lakewood, CO. He retired in 1982. Fr. Fowkes was preceded in death by his wife, Phyllis, and is survived by their three children, Ellen, William and Stephen.

The Rev. **William B. Lowry, Jr.**, priest of the Diocese of Maryland, died Jan. 20 at St. Joseph's Hospital, Baltimore, MD, after a long illness. He was 52.

Fr. Lowry was born in Eureka, KS. He attended Washington and Lee University for his BA and Virginia Theological Seminary for his MDiv. He was ordained priest in 1967. He served at Christ Church, Roanoke, VA before beginning his ministry in the Diocese of Maryland. He served in Baltimore and Forest Park, MD. He was assistant director of the Diocese of Maryland's Alcoholism Control Administration and author of the book *Use of Alcoholic Beverages at Church Functions*. He was also a member of Phi Beta Kappa. Fr. Lowry is survived by his father, a brother, and a son, Michael.

The Rev. **Samuel Monk**, retired priest of the Diocese of Oklahoma, died Jan. 21 of natural causes at his home in Batesville, MS. He was 76.

Fr. Monk was born in Chula, GA. He earned his BA from the University of Tennessee in 1943 and his BD from the University of the South in 1950. He was ordained priest in 1950. He served parishes in Tennessee, Texas, Kansas, Pennsylvania, Mississippi and Oklahoma. He retired in 1979. Fr. Monk was preceded in death by his first wife, Virginia. He is survived by his second wife, Lucile, and three children.

The Rev. **Edward Gordon Mullen**, retired priest of the Diocese of Alabama, died Dec. 25, at the age of 89.

Fr. Mullen was born in Fitchburg, MA. He studied at Texas A&M, DuBose Memorial Church Training School, Berkeley Divinity School, and the University of the South. He was ordained priest in 1930. Fr. Mullen served parishes in Waco, Texas; Zamboanga and Manila, Philippine Islands; and Florence, AL. He retired in 1971.

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 Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5: C Sat 11:30-12.
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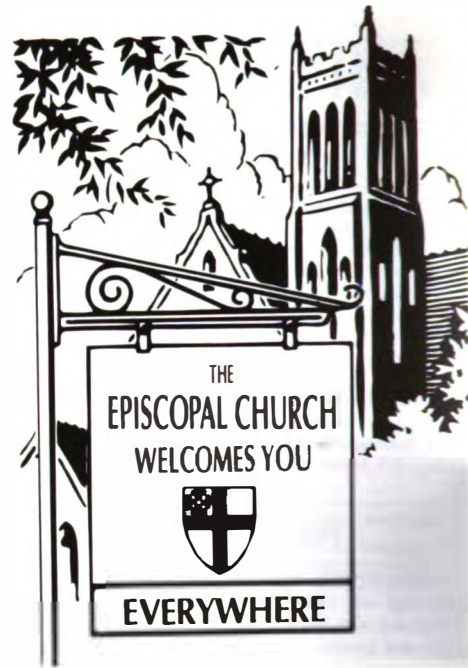
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Rev. George R. Collina
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 6:45. EP 5 (214) 521-5101

FORT WORTH, TEXAS

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

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
 Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
 9:15 (all ages—nursery 9-12)

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; the Rev. Rosalie H. Hall, M.
Div., assoc
 Sun Services: 9 H Eu, 10 Sun School. 11 H Eu

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

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