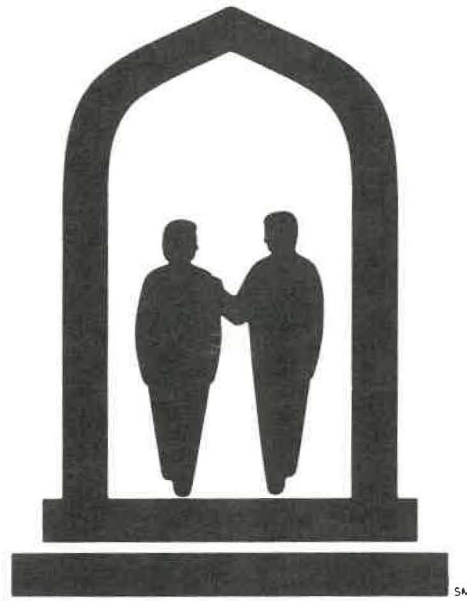


THE LIVING CHURCH

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*Are we making sure those who are the strangers
at church are made to feel welcome?*

On page 11...

**Keep an Eye Out for Visitors
and
Small Stuff Worth the Sweat**

IN THIS CORNER

Phrases Worthy of Undoing

Once upon a time, sports had all the cliches. Such phrases as "can of corn," "in the paint," "the game's never over . . ." and other well-worn expressions eventually became a tiresome portion of a colorful vocabulary. Unfortunately, the Episcopal Church is no different. It, too, has a jargon all its own. I submit the 10 most annoying cliches in the Episcopal Church:

10. The church has already decided that. This usually surfaces when someone wants to talk about ordination of women or the 1928 Prayer Book. A better statement might be "the General Convention has already decided that."

9. We offer total ministry. This is not to be confused with the program in the Diocese of Nevada called Total Ministry. Of course we're going to offer total ministry. Why wouldn't we? Also not to be confused with power ministry, which is another favorite of mine.

8. It's a matter of justice. I hear or read this one every day. It's used most often concerning ordination. Advocates of the ordination of practicing homosexuals like this expression, and we're hearing it from England as the women's ordination debate heats up.

7. Celebrating our diversity. Certainly Anglican diversity is worth celebrating, but when the phrase becomes a slogan for those labeling others with one derogatory name or another, we have a problem.

6. Paradigm shifts. How many of you know what a paradigm is? How many can pronounce it? How many care? On May 11, I counted 11 different instances in which I spotted the word "paradigm" in various manuscripts, articles and letters. Eight of those referred to "paradigm shifts." Can't we use another word, at least occasionally?

5. It's not in the prayer book. I haven't heard this expression for awhile, probably because "it" *is* in the prayer book. This remark is heard from time to time when someone complains about a Corpus Christi festival or Fabian's feast day. I used to get into some wonderful arguments with my mother over this one.

4. The _____ is dysfunctional. Go ahead and fill in the blank: a. The church; b. The House of Bishops; c. The bishop; d. The General Convention; e. All of the above.

3. The Bible says . . . Like numbers, we tend to make the Bible say what we want it to say without reflecting upon it or putting it in context. Surely we can use a better argument than this.

2. There will be no outcasts. The Presiding Bishop's famous statement is now being uttered by everyone for every cause. Members of Integrity, the Prayer Book Society, the Episcopal Synod of America, the Women's Caucus and Lord knows who else have used this (see No. 7 above). Despite the preponderance of advocates, we still have lots of outcasts.

1. We've always done it that way. Thought you'd heard the last of this remark, didn't you? It's alive and not so well. I heard it two weeks ago when I asked someone in my parish about something the ushers did. And I heard it when I visited a church one Sunday and asked the rector about a curious bit of ceremonial. Try as we may, this cliché just won't go away.

If you promise not to use these cliches, I won't use them either.

DAVID KALVELAGE, editor

CONTENTS

August 2, 1992

Pentecost 8

FEATURES

8 Take a Risk in Stewardship

by Barbara Mraz

The church must get more specific in its giving.

DEPARTMENTS

3 Letters

6 News

9 Editorials

9 Feasts, Fasts and Ferias

10 Viewpoint

12 Books

14 People and Places

ON THE COVER

The artwork, supplied by Religious News Service, is used in a program that focuses on the power of friends in getting people to attend church. The program is sponsored by the organization Religion in American Life, an interfaith organization which has designated the weekend of Sept. 18 as "Invite a Friend Days."

LETTERS

Agents of New Life

The Rev. John Throop's letter [TLC, July 5] calling for younger aspirants for church leadership echoes other such thoughts from letters and Viewpoint articles published in TLC.

I believe there is a more interesting question not being asked by anyone. That question is what is God's initiative in sending us older, successful, second-career candidates for church leadership? A corollary to that question is how can we assist God in doing what he wants done in the sending of these folks?

The average age of a seminarian is 37. He or she has been characteristically successful in a previous career, and after graduation from seminary brings a vision, maturity, stability and new enthusiasm to parish life not necessarily at hand in younger persons or in those ordained for many years. Nevertheless, our church's leadership has tended to treat them in the same manner as if they were coming out of seminary at age 26.

I, for one, see them not as agents for maintenance, but as the very agents of new life in the church, that Fr. Throop is seeking. God seems to be doing a new thing. The questions we ought to be asking are what does it mean? and how can we help?

(The Rev.) RUSSELL L. JOHNSON
St. Paul's Church

Edenton, N.C.

Stand for Justice

Regarding the article by Bonnie Shullenberger [TLC, June 21], while part of our Christian responsibility is to help those in need, we also have an obligation to promote fairness in the design of our laws, the community guidelines by which we live. Just laws are an important means of encouraging the reluctant of heart to behave themselves. And experience has shown

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us that even the "converted" do not receive perfect illumination immediately in every area of life. We are called to stand for justice with those who are being crunched by our society at large.

Many of us are not able to discuss the future except in general terms and by familiar formulas. We should be grateful for those whom God has gifted for envisioning the details of a better future. And only with God's help will we be able to reason together toward solving the multitude of problems facing us. Since God's world is constantly changing and since God's people are continually growing both in faith and in understanding, it is appropriate that "justice" issues will have different emphases from year to year.

ELINOR BRENTON GAINES
Long Beach, Calif.

Those Who Criticize

A regular theme of writers to religious periodicals is the pain inflicted upon them by the sinners entrusted with the body of Christ.

Thirty years of parish ministry has taught me that the pain is real and most, if not all, criticism contains at least some truth. However, I have also learned that there is often more to the story, and those who criticize are in denial of their own behavior and actions.

For years I have watched one of your frequent correspondents raise insensitivity to new heights, assassinate character with abandon, and rationalize and excuse when confronted with the frequent examples of her own inappropriate behavior.

One of my first mentors taught me that those whom you serve the most sacrificially will frequently end up your worst tormentors. We should take seriously the criticism of the church, but we also need to apply the same standards to those who are so willing to share their own pain and struggle.

(The Very Rev.) GEORGE WERNER
Trinity Cathedral

Pittsburgh, Pa.

(Continued on next page)

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816 E. Juneau Ave.
Milwaukee, Wis. 53202

THE LIVING CHURCH

Volume 205 Established 1878 Number 5

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

(Continued from previous page)

The Washington Election

I am disturbed at reading of the election of Jane Holmes Dixon as Suffragan Bishop of Washington, for two reasons [TLC, June 14, 21].

First, Mrs. Dixon is quoted as summarizing her main hope for her episcopal ministry as "working with Bishop Haines in living out what it means to create a just society." The essence of what troubles the Episcopal Church could hardly be distilled with greater purity. To the extent that we have leaders who conceive of the church's missionary task as one of social action, advocacy, lobbying, "prophetic witness," or working for "peace and justice," we are preaching "another gospel." Social justice is better than social injustice, but it is ultimately irrelevant to the mission of the church, which is to form Christian people who do not allow any human society, of whatever sort, to give them their identity. Our calling is not to transform culture, but to transcend it.

Second, if Mrs. Dixon seriously hopes to win over those who are conscientiously opposed to female bishops by chatting informally with them, she is incredibly naive. Substantive theological issues do not simply evaporate in the presence of a winsome personality.

(The Rev.) DANIEL H. MARTINS
St. Margaret's Church
Baton Rouge, La.

Upholding Christianity

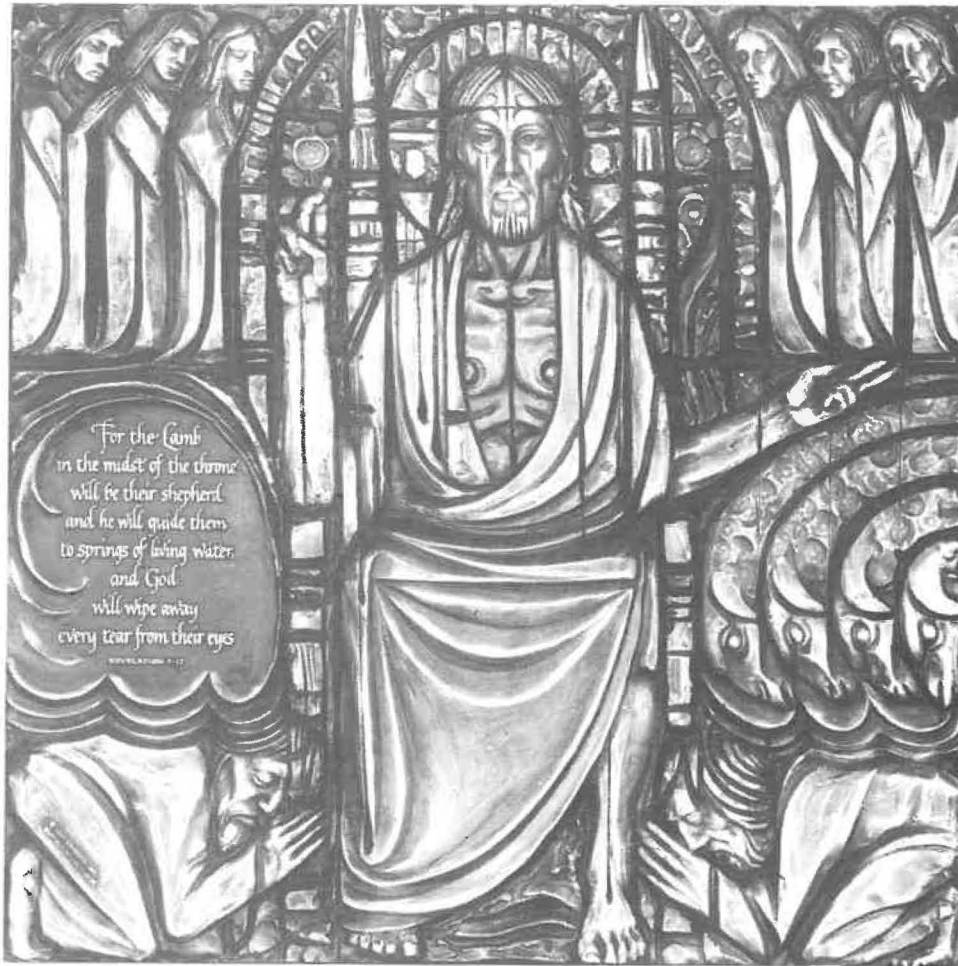
The Rev. Travers Koerner's letter [TLC, June 14] upholding Christianity against the inroads of paganism on ground hallowed for Christian worship, in response to the article on Muslims using St. Alban's Church for their rites [TLC, May 17], was a refreshing cry in the wilderness.

It brings to mind the third stanza of the old hymn "Come, ye disconsolate, where'er ye languish" sadly omitted from *Hymnal 1982*:

"Go, ask the infidel, what boon he brings us/What charm for aching hearts he can reveal./Strong as that heavenly promise hope sings us — 'Earth hath no sorrow, that Christ cannot heal'."

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Role of Bishops Discussed at Russia Meeting

The Episcopal Church's official delegation returned recently from Russia, where it met with representatives of the Russian Orthodox Church at St. Daniel's Monastery in Moscow. It was the fourth official meeting between the two churches, but the first devoted to theological discussion which covered the origin, history and role of bishops.

Members of the committee are the Rt. Rev. Roger J. White, Bishop of Milwaukee and head of the delegation; Suzanne Massie, a fellow of the Russian Research Center of Harvard University; and the Rev. J. Robert Wright of General Theological Seminary. The Rev. William Norgren, the national church's ecumenical officer, is staff liaison to the committee.

Joining Bishop White and Dr. Wright in presenting papers on various aspects of "The Episcopate" were the Rt. Rev. Richard Grein, Bishop of New York; the Rt. Rev. Mark Dyer, Bishop of Bethlehem, Pa.; the Rev. Richard Norris of Union Theological Seminary, New York; and the Rev. Charles Price, retired faculty member of Virginia Theological Seminary. Delegates from the Orthodox committee also made presentations.

Mrs. Massie, the only woman and lay person in either delegation, was asked to make a contribution to the papers, which will be published. An author and specialist in Russian history and culture, she said of the consultation between the two churches: "It was extremely well received and helpful to both sides, and the atmosphere was most interesting, positive and forward looking. The whole experience was enormously enlightening."

Future plans of the joint coordinating committee include the exchange of six Episcopal Church bishops with six bishops of the Russian Orthodox Church; distribution of the Book of Common Prayer to the Orthodox delegation; continuation of the dialogue with the same group that met in June; two Russian youth and a chaperone to attend the Youth Event at Amherst College next summer; official Orthodox representation at General Convention in 1994; seminarian exchanges; and the possibility of agricultural experts assisting in the development of land given to the Russian church.



Working session during Episcopal-Russian Orthodox meeting in Moscow.

Australian Court Makes Ruling

Women's Ordination Gets Boost

No legal or constitutional impediment to women's ordination exists in Australia, according to a July ruling by the court of appeal in the state of New South Wales. Furthermore, the three judges ruled that the Anglican Church of Australia's own internal procedures, and not the civil courts, should handle the controversy.

The court decision came just prior to the opening of the church's General Synod in Sydney, at which the issue of ordaining women to the priesthood would be a critical item on the agenda.

The court of appeal has jurisdiction only in New South Wales and its decision may not be upheld by courts in other parts of the country.

The case was brought before the New South Wales court to stop 11 women from being ordained to the priesthood at a ceremony in Goulbourn in early February. The court postponed the ordinations pending the hearing of the case. Meanwhile, on March 7 [TLC, March 29], 10 other Australian women were ordained priests at St. George's Cathedral in

Perth, after the West Australian Supreme Court decided not to block the ordinations.

One proposal before the 218 members of the General Synod is a canon to repeal any inherited law or tradition keeping women from the priesthood. This canon would require 75 percent approval from each house (bishops, clergy and laity) to be adopted. A recent survey revealed 70 percent of the laity are in support of women priests.

Let Dioceses Decide

Another proposal is for a constitutional change to give each of Australia's 24 dioceses control of matters of ritual, ceremony and discipline, allowing them to make their own decisions on women priests.

Some have expressed the belief that the church's national constitution would collapse if neither proposal were to receive approval during the meeting of the General Synod. In the intense lobbying that has taken place on the issue, both for and against women's ordination, both sides have predicted dire consequences.

United Witness: An Ecumenical Possibility

In this century of conflict, one of the significant gains has been the ecumenical movement, with its vision of the church as a family of persons from many nations, diverse backgrounds and all races. The drive toward Christian unity has underscored the gospel imperative that God's creative and redemptive work in the world is intended to bring the children of God together in one community of faith.

Anglican-Roman Catholic dialogue has occupied a place of special importance in this movement for more than two decades. Because of the size and venerable antiquity of the Roman church, as well as the ties of history, common faith and tradition that bind Anglicans and Roman Catholics together, even a partial or limited reconciliation of Canterbury and Rome has been seen as a historic step on the road to unity, and a stimulus to our rapprochement with the other branches of Christendom.

Most people would agree that unity and reconciliation are among humanity's deepest needs, yet no realistic observer can doubt that in the past six months many in our church have asked if now might not be the time to disengage from our encounter with Roman Catholicism. One prominent person, claiming to represent Anglican faith, has been making indiscriminate attacks on aspects of the Roman church, associating the papacy with long-standing oppression of much of humanity on the basis of gender and sexual preference. Another editorial writer in a semi-official Episcopal publication has put the case this way: "The ecumenical talks seem doomed to have a future only among a select coterie of professionals."

It cannot be denied, also, that there has been widespread disappointment with the Vatican *Response* to the *Final Report* of the first Anglican-Roman Catholic International Commission (ARCIC). It has been noted that the *Response*, which on its positive side establishes for the first time an undisputed area of common faith concerning the Eucharist and the ordained priesthood between Rome and Canterbury, also contains an alarming stress on assessing the language of ARCIC by

Analysis



St. Peter's Basilica

its conformity to the language of the Council of Trent and to the absolutists' claims of the Roman see at Vatican I to immediate and ordinary jurisdiction

Anglican Musicians Meet

Members of the Association of Anglican Musicians (AAM) in Seattle, Wash., and Portland, Ore., were hosts for the group's annual meeting in June in the two cities. AAM is an international organization of more than 600 professional musicians and clergy.

A musical setting of compline at St. Mark's Cathedral in Seattle was led by Peter Hallock, the recently retired music director. En route to Portland by bus, the group stopped at Mount St. Helens for a picnic lunch. At Portland's Trinity Church, participants heard the new Rosales pipe organ and the recently improved acoustics. Dinners were held in each of the diocese of Olympia and Oregon, with the bishops as hosts.

Judith D. Breneman, director of music, organist and choirmaster at St. Philip's in the Hills Church, Tucson, Ariz., was elected vice-president and president-elect of the association.

The president of the association is Richard Webster of St. Luke's Church, Evanston, Ill., and the immediate past president is Sam Batt Owens of Christ Church Cathedral, Louisville, Ky. Next year's meeting will be held at Princeton University.

over the dioceses of the worldwide church.

The internal contradictions of the positive and negative passages of the *Response* have been described by one Roman Catholic theologian as "evidence of the unresolved tension within the Vatican offices themselves toward these questions." Students of the Roman see are not surprised at this hesitation and caution, which are marked features of the papacy in its long history.

However, anyone seriously concerned about the future of ecumenism must take account of each of these developments. They stand behind the most recent ecumenical event at the international level, the initial visit of the Archbishop of Canterbury, the Most Rev. George Carey, to Rome [TLC, June 21], following in the footsteps of his four predecessors; and the meeting of the U. S. Anglican-Roman Catholic dialogue in Baltimore [TLC, July 19], the first national encounter of the two churches to be held in this country in more than 18 months.

Three weeks before he set out for Italy, Archbishop Carey and Cardinal Basil Hume, the Archbishop of Westminster, sat side-by-side in the Lambeth Palace library and launched an appeal for 1.5 million pounds to endow the Anglican Centre in Rome for a new era of outreach, a campaign in which the Episcopal Church has been asked to share. This alone was striking evidence that both churchmen think there is a future for ecumenism, one in which the Rome Centre can provide a fertile ground for personal and educational encounters, as well as for ventures of joint evangelism to Europe.

It was within the context of this evangelization of a Europe now freed by the collapse of communism, but also threatened by Western secularization, that Dr. Carey put his pledge to seek full communion in sacramental life with Rome. Dr. Carey is proposing a pan-European strategy of evangelism that draws upon the resources of both churches. From the pulpit of St. Paul's Episcopal Church in Rome, he said: "The task is too great for one Christian body to achieve alone . . . I

(Continued on page 11)

Take a Risk in Stewardship

By BARBARA MRAZ

In my grade school classroom in the '50s, we used to have Bank Day. We brought money from home and deposited it in the school bank. We had little deposit books and also could make withdrawals (although this was discouraged) as the year went on. This was a conscious attempt to teach us thrift and the value of saving.

The plastic card has replaced the piggy bank for many today. Even the U.S. government is in debt for billions. We mortgage everything from birthday presents to bombers to the environment. Credit card debt and the high monthly bills that accompany it frequently mean less discretionary income and therefore less money available to be given to charitable institutions and the local church. These factors have profound implications for fund-raising efforts, such as stewardship campaigns.

Besides the credit mentality, another influence on our attitude toward giving is psychotherapy and pop psychology. In *Growing Up In America*, Anthony Campolo writes: "Teenagers are told to read *Jonathan Livingston Seagull* and to imagine themselves, like the hero of the story, as having a primary obligation to transcend anything that would limit them or keep them from exercising their personal power. Psychotherapy has helped to create a culture that has led us to regard personal fulfillment as the highest good."

These are troubling and provocative statements. Therapy has helped many of us, and we all need to pursue our dreams and not only our obligations. But this me-ism is something different. A balance should exist between the two extremes of self-care and duty to others, but consider how far our culture has tipped the balance.

A third cultural factor is that America is increasingly becoming a two-class society. Sociologists tell us that the middle class is dwindling and the gap between the haves and have-nots is growing dramatically.

The Rev. Barbara Mraz is a deacon in the stewardship department of the Diocese of Minnesota.

Recent reports show that the average CEO of a Fortune 500 company now makes 90 times the salary of the average worker. The rich are getting richer and the poor are getting poorer and the number of poor is growing, and so is their anger, frustration and desperation.

Most of us are not callous or indifferent to the needs of others. In many situations, we respond with compassion and support. If a family next door



has a tragedy — an unexpected death, a prolonged illness, the loss of a job — most of us would volunteer to bring over meals, rake their leaves or even put an anonymous financial gift in the mailbox to help buy groceries or pay the electric bill. Faced with urgent, dramatic and immediate need, it seems that we will respond.

So why is commonplace and daily need so uninspiring? Why do churches — many of which provide ongoing resources and support for people in need — have to beg for money? These are interesting questions that shed light on the issue of stewardship and giving.

The church may need to get more sophisticated and aggressive about presenting its message. Stewardship and "outreach" are often adjuncts and afterthoughts to the real life of the parish, which is often self-maintenance. Simply put, the church needs better P.R.; we are competing with Club Med and Disneyland. The church also must get more specific. Too often we feel we are called to give to some ambiguous cause that is who-knows-where.

The best stewardship approach I have ever seen is at a large midwestern Congregational church, where a sub-

stantial share of its outreach effort has been directed to one particular tribe in a certain village in Africa — the Pokot people. Parishioners have been sent there to investigate needs and report on progress, and they have financed the building of wells, which has changed the agricultural economy and has reduced famine. They've worked on a hospital and a school. Pictures of the village are in the parish newsletter and the Christmas Eve offering was earmarked for medical supplies for the tribe. In this case, it is easy to see what difference financial gifts can make. This technique could be applied in countless ways in a creative stewardship program.

Preaching about stewardship can be hard because of our own contradictory attitudes. Part of me is angry at poor people and can't accept why they can't work harder and help themselves. I also feel insulated and separated from the problems. These things don't seem real. I live in a nice neighborhood, I have nice friends, I work for well-to-do people.

But we are not safe or insulated from the social problems of the people we don't want to see. In one month, two people I know, people with "good" addresses, were raped. Racial tensions are escalating in many places. Violence against women is at epidemic proportions. Money can't magically solve problems, but it can help create and implement intelligent social programs. Our efforts of time, involvement and concern also can help. We are all vulnerable, and we are all interdependent.

To get beyond just thinking about stewardship, do something risky. Make it specific and make it immediate. Write a check for \$50 and mail it to some charity. Raise your parish pledge by 10 percent — or overpay your pledge by 10 percent each month. Make a phone call to a nursing home and find out about volunteering. Put two large bags of groceries into your car to be dropped off at a local food bank. Say a prayer each hour on the hour for strength and direction. Act and see what happens. Don't expect an immediate payback and don't look for short-term results. Do not underestimate your power and resources. There are things that only you have the power to give.

Keep an Eye Out for Visitors

As we travel around the United States, many of us are accustomed to looking for the familiar blue-and-white signs which proclaim "The Episcopal Church Welcomes You." The signs are a subtle form of evangelism, sharing the good news that we will be welcome to worship with the local congregation.

But are we welcome? Too many of us can share personal stories of visiting another church on a Sunday morning and having no one but the rector or another member of the clergy speak to us. More than a handful of us have experienced the awkwardness of being brave enough to venture to the "coffee hour" as visitors only to wind up being snubbed as parishioners enjoy fellowship with one another.

It doesn't take much effort to make a visitor feel wel-

come. A smile or a word of greeting by an usher is a good start. Some words of welcome from the celebrant, perhaps following the passing of the peace or at another appropriate time, can help. And a friendly hello, a handshake or an invitation to join members of the congregation for fellowship can make an enormous difference.

Many parishes have developed programs and strategies to welcome visitors and newcomers. We commend them for their efforts and hope they'll be willing to share their ideas with other churches during this Decade of Evangelism. Unfortunately, there are too many churches like one we know which allowed a visiting Anglican archbishop, who wasn't dressed in clericals, to slip in and out of a parish one Sunday morning without anyone speaking to him.

Let us take the words of those blue-and-white signs seriously and welcome the stranger in our midst.

Feasts, Fasts and Férias

Small Stuff Worth the Sweat

by H. BOONE PORTER

A man parked his car in front of a small church and got out. He checked his watch with satisfaction. It was five minutes to 9. The conspicuous sign in front of the church read "Holy Eucharist, Sunday — 9 a.m." He had seen the sign the night before on the way to his motel. He went to the door of the church but found to his consternation that it was locked. He then noticed a small piece of white cardboard, taped to one side of the door. It said, "Services in July at 7:30 a.m."

The man kicked the door and uttered the Lord's name in something other than a prayerful spirit. In chagrin, he returned to his car and drove on to the highway. If he had known it was to be at 7:30, he could have been present. Traveling as he was, he would have preferred it, but, alas, he was misled.

Many churches give little attention to details in summer. Yet for many individuals and families, the summer is a very important time, and our church life should relate to it. Perhaps it was the birthday or the wedding anniversary of the man to whom we referred. Many churches have visitors, or would-be visitors, in the summer. Not all are dealt with as badly as the traveler in the incident we recounted, but

many do encounter distractions and annoyances.

In some churches, the door closest to the parking lot is kept locked. In others, it is difficult for visitors to find where they should park.

One church this writer visited had the customary hymn boards with the numbers of the hymns apparently put up the night before or early Sunday morning. They were evidently the hymns for the 11 o'clock service. With these numbers before their eyes, confused worshipers at 9:30 were asked to sing a different selection.

In another church in midsummer, the printed bulletin informed worshipers that it was such-and-such a Sunday after Pentecost, but no indication was given as to the helpful page number of the collect and the identity of the Bible readings. In the vocal announcements later, the priest repeated what Sunday after Pentecost it was. Why did he bother? The "Ministry of the Word" section of the service was then long past, and following the collect of the day from the book, if one desired to do so, was a lost cause.

One year this writer visited a far-away parish on the Sixth Sunday of the Easter Season. At the early service, the hymn board simply read, "Rogation

Sunday." This caused the unwary worshiper to anticipate that prayers for crops, for the conservation of the environment and other timely topics would be included in the liturgy. In fact, they were not, nor did the long (and carefully prepared) sermon touch on these topics.

Episcopal churches, of course, are not the only ones that do odd things. Not long ago the writer was privileged to attend a large and beautiful Serbian Orthodox church in a midwestern city. I was informed that it had an English liturgy in addition to the usual Slavonic one. The large bulletin board in front of the church presumably gave the schedule of Sunday services, but it was entirely in Serbian! I knew enough Slavic letters to decipher "Engleska" at 9, but this would hardly have helped the average English-speaking worshiper. In our Episcopal parishes, when we have a non-English liturgy, are we always careful to provide a visible notice in the language of the people for whom it is intended?

Last but not least, if visitors can make it to our services, how do we treat them afterwards? We're sorry about this question. Experienced travelers repeatedly say that almost no one speaks to strangers at a coffee hour after church.

Why Not Work Together?

By JOHN A. TODD

The nation is in a mess, isn't it? It isn't necessary to rehearse all the sordid details of crime, violence, lewd sex, drugs, unethical business practices, New Age propoganda, transcendental meditation, secular humanism, to name a few. And what is the Christian Church doing about all these things? We are the "moral majority" aren't we? We deplore all these things, but unfortunately, when some of us raise our voices, the sound is that of an "uncertain trumpet," and goes unheard or unheeded. Why?

Because the church does not speak with one clear voice, but in many still, small voices, none of which carries much conviction, she can be ignored, or even sneered at by the secular humanists who control the media. Ever since the great rift of 1054, which separated Eastern and Western Christendom, Satan and his spiritual hosts of wickedness have been busy seeing to it that the church remains divided. However, there is no reason why we Christians cannot work together to solve some of these pressing problems without having to merge each denomination into one whole. There is not time for that anyway. We must act now.

First, we have to admit that all baptized people are Christians. It is both cruel and heartless to say to someone who has been baptized with water in the Name of the Father, Son, and Holy Spirit, "You are not a Christian — like me." Remember what Jesus said to his disciples when they complained about a man they saw casting out demons in Jesus' name. They had forbidden him to do so, "because he was not following us." Jesus said, "Do not forbid him, for no one who does a mighty work in my name will be able soon to speak evil of me. For he that is not against us is for us . . ." (Mark 9:39-40).

Then we need to initiate discussions aimed at discovering what each believes. Many denominations have dif-

ferent words for the same thing, and one main task is to define the words so everyone understands each other. Communication having been established, respect and acceptance of each view is necessary to trust and to have freedom of expression.

What does St. Paul say in 1 Corinthians 12:14 about differences in the body? "For the body does not consist of one member, but of many." And he adds that no one part may say it is not part of the body, nor can any one part say it is the whole body. Saying it does not make it so. To carry this a bit further, Christ has arranged the different parts of his body, the church, as it suited him. So why should we complain? Paul also says in Ephesians 4:5-6, "There is . . . one Lord, one faith, one baptism, one God and Father of us all . . ." People are different, so it is only reasonable to expect different denominations. But through re-established communication, understanding and cooperation can be reached.

Mighty Army

Another comparison would use the armed forces. There are several main branches, such as the Army, Navy, Air Force, Marines and several sub-branches within each main branch. In the Army there are the Infantry, the Artillery, the Signal Corps, the Quartermaster Corps, the Engineers, etc. There occasionally arises misunderstanding between branches and sub-branches. However, they all swear allegiance to one commander-in-chief, and in time of war they all unite under him to fight even to death.

The church is a mighty army, also. Although we have all sworn allegiance to one Lord, each denomination tends to act as if it were the whole church. Is that any way to fight a war? And we Christians are engaged in a war. Christ won the crucial battle 2,000 years ago, but we have to finish the job of putting Christ's enemies under his feet. Each of us is to be totally committed to Christ even unto death, just

like a soldier in the Army. And we must recognize that as each branch of the Army has a different function, so each denomination of the church serves in the army of Christ in its own way. Similarly, as all the different parts of the Army unite to carry out its mission, so can all Christians unite under our one Lord to carry out our mission.

God's plan from the beginning of creation has been the unity of all things in him. Isaiah spoke of such a time, when war would be no more, and the lion would lie down beside the lamb. The beginning of that time was in Christ, and now all who are in Christ labor to bring that plan to completion. That is the mission of the church, that is what evangelism is all about. It is like a war, and as Paul says in Ephesians 6:11-12, "Put on the armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

Paul says these "spiritual hosts of wickedness" are "in the heavenly places" because it was the understanding of his time that all spirits lived in one or more of the layers of the upper air but below heaven, the place of God's abode. Satan is very wily, and his greatest success so far has been to keep the church divided. So let us begin the work of reconciliation by uniting in each community to solve some local problem together, and let the other matters wait for a more opportune time.

There are many things that Christians, working as a united body, can do in each community by using the resources and expertise of various members in the congregations. Remember that Christians are totally committed to Christ 24 hours a day, not just in church on Sunday, to complete the war with Satan. There is much to do, so Christians of the world, under Christ's banner, unite!

The Rev. John A. Todd is a retired priest who resides in Harrison, Ark.

ECUMENICAL

(Continued from page 7)

have often said that ecumenism in the '90s is likely to take the form of the sharing of mission."

At each stop on his journey through Italy, the archbishop placed his appeal for ecumenical collaboration against the break-up of Yugoslavia and of Czechoslovakia, where religious factors fan the flames of divisive nationalism. Dr. Carey warned that "the fragile aspirations for European unity are threatened by nationalistic tendencies. Racial tensions, sectarian violence and apocalyptic nightmares concerning our environment place in jeopardy our desires for a tranquil third order."

A similar concern for the survival of ecumenism in a nation beset by fresh racial and ethnic division stood behind the vow of ARC-USA to work for the full communion of Episcopalians and Roman Catholics in this country. During their June meeting, the 16 representatives of the churches stated: "We recommit ourselves to the restoration of visible unity to and full ecclesial communion between our two churches . . . We do so because the united witness of Christians makes an important contribution to the development of peace and justice at this time of heightened tension and conflict in our society."

The image of a strife-torn Los

Angeles and fear of the potential of religion to exacerbate further deep-seated hostilities, if there should be a return to the defensive denominational mentalities of the past, lie behind those words. Also, the biblical image of the Tower of Babel stood before the drafters of this statement, of a Babel where arrogance and ambition led to a despising of peoples scattered across the face of the earth. From the perspective of Babel, one sees more clearly the task of the Spirit to reconcile alienated human families. In this process, the Spirit is free to work in various ways, but scripture and experience attest that the search for human unity is always going on in and through the church.

Of this search, theologian John Macquarrie has written: "So the community of faith . . . becomes the agency by which the Spirit works in the world and by which it continues the work of reconciliation begun by Christ . . ." An incisive effort to reshape the mind of Europe, to reclaim a Christian basis for social analysis and for cultural plenitude in this country cannot proceed in isolation from greater Christian unity. Where such unity is attained, Christ is present, in the human fellowship.

R. WILLIAM FRANKLIN

The author is Professor of History and Modern Anglican Studies at the General Theological Seminary in New York.

Around the Church

The General Theological Seminary has announced plans to offer evening and Saturday courses beginning in September. The new program of study was designed by General's faculty in believing that seminaries are called to play a larger role in the discussion of spirituality and religion in society. The courses may be taken for credit or non-credit and may be audited.

* * *

Our Little Roses, a home for abused and abandoned girls in the Diocese of Honduras, has opened near San Pedro Sula. The home, financed by gifts from Episcopalians in the United States, provides housing for 35 girls and five staff members and includes a library, workshop, dining and sitting rooms and a courtyard. The home is the first phase of a planned three-phase project.

The newest institution of the Diocese of El Camino Real is St. Alban's Episcopal Homes, Inc., which is incorporated as a nonprofit public benefit corporation for the purpose of providing and managing retirement homes for the elderly in California. The board of directors is negotiating with developers for the construction of its first retirement facility in Mountain View to be called St. Alban's Place.

* * *

DuBose Conference Center, located in the Diocese of Tennessee, has received a \$100,000 bequest from the estate of Elizabeth Michaud. The gift will be used for a series of renovation projects at the Monteagle facility, according to Randy Schulte, DuBose executive director.

BRIEFLY

The new Primus (first among equals) of the Scottish Episcopal Church is the Rt. Rev. Richard Holloway, Bishop of Edinburgh since 1986. He was elected unanimously by his fellow bishops and succeeds the Rt. Rev. George Henderson, Bishop of Argyll and the Isles, who will retire next month. Bishop Holloway formerly was rector of the Church of the Advent in Boston.



The Commission on Accrediting of the Association of Theological Schools in the United States and Canada has found no reason to alter the accreditation of **Nashotah House**. The commission supported efforts already underway at the seminary, including recruitment of a larger student body, assurance of a climate that respects diversity of conviction, recruitment of additional permanent faculty of quality and diversity, and the establishment of an intervention team to deal with women's concerns and other issues within the community.



The Commission on Hawaiian Ministry of the Episcopal Church in Hawaii has published Rites I and II of the **Holy Eucharist in Hawaiian**, with English on facing pages. The translator is Alberta Pualani Hopkins, professor of Hawaiian at the University of Hawaii at Manoa, a member of St. John's by-the-Sea, where her husband, the Rev. Charles G. K. Hopkins, is vicar. "The commission feels the publication of this translation is timely, coinciding with a resurgence of interest in the Hawaiian community in learning and using our mother tongue on a daily basis as a living language," said Fr. Hopkins, commission chair.



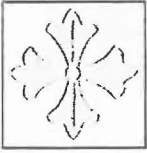
On his first official visit to the Geneva headquarters of the World Council of Churches, June 2-3, the Most Rev. George Carey, Archbishop of Canterbury, reaffirmed the Church of England's **commitment to the WCC** and said his church is not contemplating pulling out of the ecumenical body, in spite of criticisms leveled against the WCC. His visit was designed for him to "explore and learn" how the Anglican Communion can contribute to the work of the ecumenical body, he said.



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BOOKS

Human Reputation

THE EARLY EPISCOPAL CAREER OF ATHANASIUS OF ALEXANDRIA. By Duane Arnold. University of Notre Dame. Pp. 235. \$26.95.

The cover of this book includes a picture of St. Athanasius half-hidden by a Greek text: The design suggests that scholars often criticize Athanasius on the basis of their interpretation of a fourth-century Egyptian papyrus.

Arnold's book began as a doctoral dissertation for the University of Durham, England. It is a weighty product with a rich array of footnotes and a far-ranging bibliography.

Although Arnold never states it directly, one of his themes is that Athanasian scholarship has dimensions that are veiled. One is left with the feeling that much of the century-long,

German-inspired debunking of Athanasius is actually a critique of authoritarian developments in Europe itself. That is, Athanasius stands in for Kaiser Wilhelm II, Bismarck or Hitler and is interpreted according to what is rejected in these figures.

Athanasius is one of the towering figures of the patristic church. It is good to see meticulous documentation and careful analysis that protect his human reputation and clarify his era.

(The Rev.) JAMES E. FURMAN
St. Peter's Church
Honolulu, Hawaii

Feminist and Traditional

WOMEN IN TRAVAIL AND TRANSITION: A New Pastoral Care. Edited by Maxine Glaz and Jeanne Stevenson Moessner. Fortress. Pp. 225. \$11.95 paper.

Written by women caregivers with backgrounds varying from nursing to religious studies, this book presents a theologically-grounded, compassionate approach to ministering to the needs of women.

The first two essays evaluate, from a feminist theological perspective, mainstream theories about the psychology of women. The authors connect feminist thought and theology, and are willing to be critical when the two don't match. Academic, concise, this comprehensive survey of background and philosophy may not be the most important part to the pastor who wants practical help right away. Such is found in the second section.

The six essays of the second section provide practical help in dealing with acute problems such as domestic violence and sexual abuse, as well as in understanding on-going problems such as the stress of working women and the losses of aging. Each essay describes a situation where pastoral care is needed.

Two concluding essays develop the model of the Good Samaritan as a theological one for responding to the needs of women.

Feminist in basis, this book takes into account the new ideas emerging as women begin to speak for themselves, but it also is inclusive in its regard for the needs of the woman who sees herself in a traditional light.

(The Rev.) CAROL H. SMITH
St. Michael's Church
Racine, Wis.

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"The Gospel in the Episcopal Church"

Evensong Preacher: Maurice M. Benitez, Bishop of Texas

Registration cost is \$45 (food and accommodations *not* included) made payable to "St. Paul's Parish" with notation "Baltimore Convocation." Mail to: St. Paul's Parish, 309 Cathedral Street, Baltimore, Maryland 21201. Discounted accommodations available (if booked by August 3) at the Tremont Plaza Hotel, 222 St. Paul Place, Baltimore, Maryland 21202; (410) 727-2222 or 1-800-873-6668. For further information contact the Rev'd. Alvin Kimel (301) 854-2304.

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CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual** \$65. **Workbook** \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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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.

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SEMI-RETIRED PRIESTS needed for work in small congregations in the Diocese of the Rio Grande. Compensation package is negotiable but will be consistent with regulations of both the Church Pension Fund and the Social Security Administration. Contacts: **The Rt. Rev. Dr. Terence Kelshaw** or **Canon Harland "Steve" Birdwell**, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107.

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Changes of Address

The Rev. **William D. Ericson**, vicar of St. Anne's, DeWitt, MI, reports a new home address: 916B Montevideo, Lansing, MI 48917.

The Rev. **William P. Erwin** may be reached at 3320 W. Cherry Ave., Visalia, CA 93277.

The Rev. **Arthur Mattox** may now be addressed at Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.

The Rev. **George E. McCullough** reports a new address: 408 Avinger Ln., #408, Davidson, NC 23036.

Resignations

The Rev. **Sally Fox**, as assistant of St. John's, Royal Oak, MI; add: 2401 Dryden, Houston, TX 77030.

The Rev. **J. Derek Harbin**, as assistant of Grace, Asheville, NC; he has transferred to the Diocese of Northern Indiana.

Retirements

The Rev. **Donald F. Burr**, after more than 30 years serving parishes in Massachusetts, Connecticut and New York. He and his wife, Miyoko, may now be addressed at The Berg Diocesan Retirement Community, 461 Mill Hill Ter., Apt. B, Southport, CT 06490.

The Rev. **Neilson Rudd**, from the staff of the Diocese of Ohio. He is currently on leave of absence and, with his wife Marjorie, will continue to live in Cleveland.

Honorary Degrees

Seabury-Western Theological Seminary, at its 1992 commencement, presented honorary Doctor of Divinity degrees to the Rev. **Thomas Shaw, S.S.J.E.**, the Rev. **Austin Cooper, Sr.**; and the Rev. **Thomas McElligott**.

Deaths

The Rev. **William McDermott Hudson**, rector since 1985 of St. Thomas, Huntsville, AL, died suddenly of a heart attack at the age of 47 on June 21 in Huntsville.

As rector of St. Thomas, Fr. Hudson had led

the congregation as it built and moved into a new facility. After several years in the U.S. Navy and earning a master's degree from Butler University, he did seminary work at Yale Divinity School and was ordained in 1980. He served two yoked parishes in Alabama before moving to Huntsville. He is survived by his wife, Ellen, and three children, the eldest daughter, Suzanne, having been a missionary teacher this past year in Honduras.

The Rev. **Pitt Sawyer Willand**, retired pastor of the Diocese of Spokane, died of cancer at the age of 73 in Tucson, AZ on June 14.

Born in Alabama, he received his B.A. from Princeton and his M.A. from Harvard and was graduated from Episcopal Theological School in 1948. Ordained priest in 1949, Fr. Willand served churches in Massachusetts, Ohio, Missouri, Oregon and Idaho, retiring in 1979. He is survived by his wife, Anne.

Sr. Raphael, C.S.M., Mother of the Eastern Province of the Community of St. Mary from 1948 to 1953, died on June 22 at St. Mary's Convent, Peekskill, NY in the sixtieth year of her profession.

Born in England in 1893, Sr. Raphael, before her retirement from active work a few years ago, worked in many houses of the community, including the DeKoven Foundation for Church Work in Racine, WI. She worked chiefly with children and teenagers.

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ST. PAUL'S

2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also 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

CLEARWATER, FLA.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV (813) 447-3469
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

ST. PAUL'S

34th & Abercorn
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

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

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Newell Anderson, assoc r
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,
ass't; the Rev. Dorothy Nakatsujii, d
Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

SALINA, KAN.

CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon
Joseph M. Kimmett, the Rev. Canon James Cox, the Rev.
Canon Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r (207) 781-3366
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKET, MAINE

ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r (207) 723-5893
Masses: Sat 5; Sun 8, 10; Wed HS 7

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H
Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7

LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Marydell Rd.
The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby,
assoc (410) 859-5633
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
H Eu Sun 8, 10:15, Wed 10. Daily MP 7

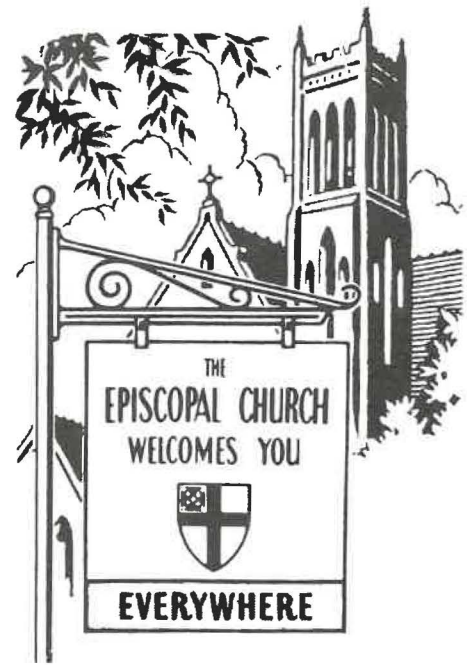
BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C.
James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
The Rev. Robert M. Wainwright
Sun 8 & 10



LENOX, MASS.

TRINITY (Parish nearest to Tanglewood)
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.
Thurs Eu 10. (413) 637-0073

DETROIT, MICH.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick
Barbee, v; the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, the Rev. Virginia L. Bennett, the Rev. James
D'Wolf, assoc
Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed
by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkdy Eu Mon 7:30, Wed 9:20,
Sat 5

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev.
Canon James Daughtry, ass'ts
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri
12:10



St. Philip's Church, Nashville, Tenn.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
11 Wilmot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:15

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun H Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William Romer, a
Sun Masses 6:30, 8 & 10

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun H Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 298-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E. Chandler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun H Eu 8 & 10:15. Tues 12 noon, Wed 7, HD 7

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpk
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHILADELPHIA, PA.

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

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

RAPID CITY, S.D.

EMMANUEL 717 Quincy St. (On the way to Mount Rushmore) (605) 342-0909
The Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. Hank Anthony, ass't
Sun H Eu 8 & 10

GATLINBURG, TENN.

TRINITY 509 Airport Rd. (615) 436-4721
The Rev. J. Walter R. Thomas, r
Sun H Eu 8 & 11. Wkdy as anno

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter J. Whalen
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

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

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (512) 787-1243
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach) Near Fiesta Texas (512) 696-0834
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S (512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith, organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

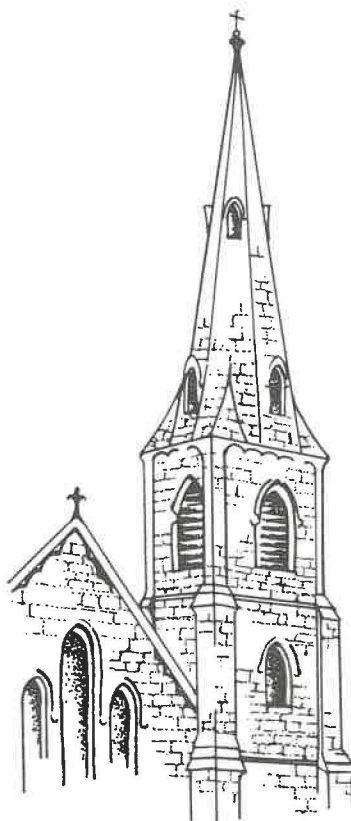
ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdy as anno.

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde (465) 20387
Near the Instituto Allende
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30



Grace Church, Newark, N.J.