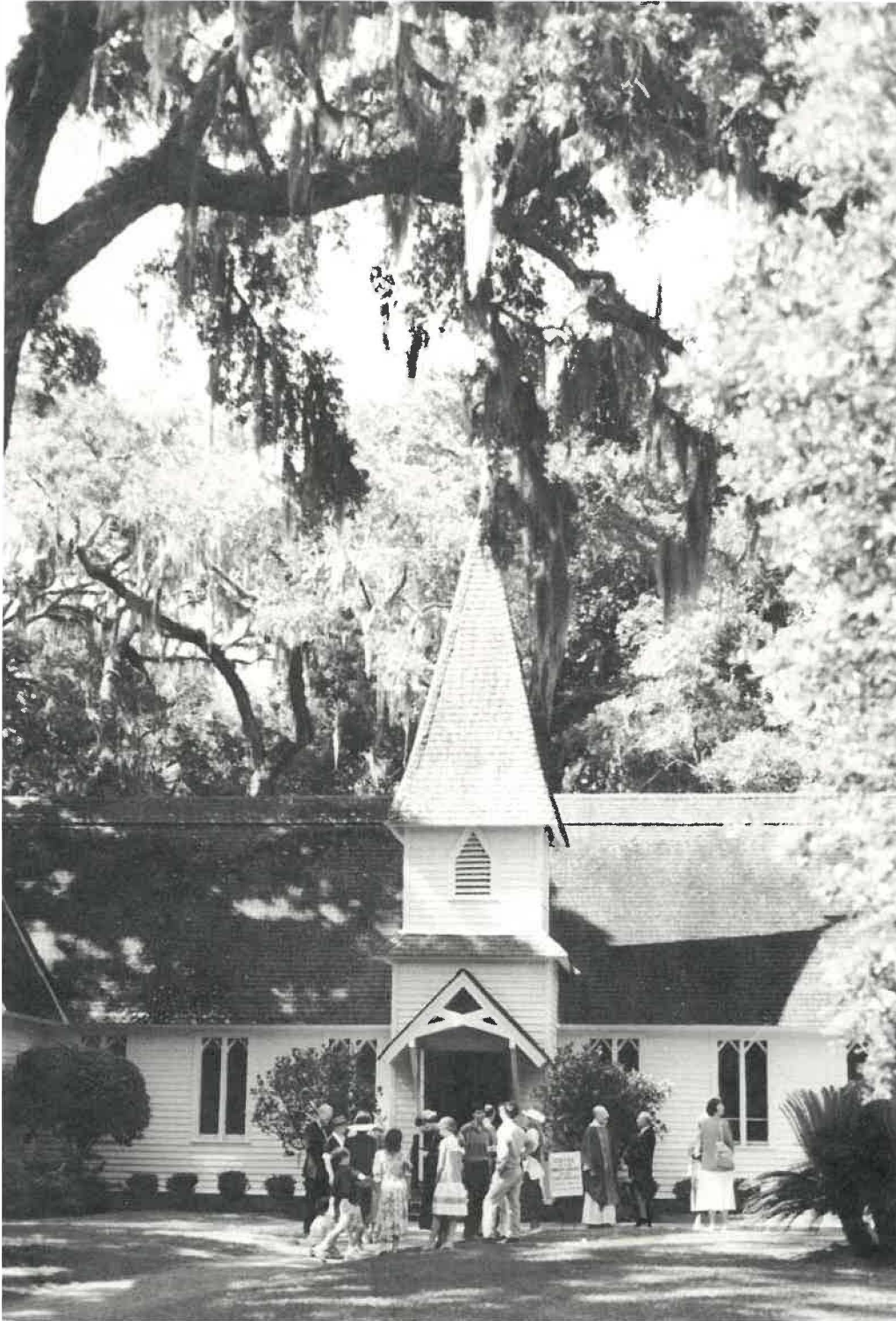


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CONTENTS

June 20, 1993

Pentecost 3

FEATURES

Seedtime and Harvest

A booklet published years ago at Roanridge Town and Country Institute was entitled *The Minister's Vegetable Garden*. It was no doubt written by the late John Philbrick and his wife Helen. They were thinking about sustainable agriculture, ecological balance, organic gardening and other such things years before most of us had ever heard of them.

The Philbricks said the parson's garden must be thoughtfully planned and laid out. The rows must be straight, and everything must be neat and tidy for, they warned, the eyes of the entire neighborhood would be upon this garden, and the clerical individual or family would be judged, perhaps severely judged, by its character and quality. If it was good, even excellent, the parson would be respected and receive many favorable comments. If it was a mess, he would be perceived accordingly.

All of this sounds pleasantly out of date today, for it suggests a quieter and simpler America, where in the warm late afternoons, neighbors leaned over the backyard fence to talk (instead of relying on the telephone), where housewives sat on the back steps to shell peas (instead of thawing the block of veggies from the supermarket), and where children played in the grass with a new kitten or puppy (instead of sitting with eyes glued to the TV). A lot of water has indeed flowed under the bridge!

Curious Neighbor

Yet it is not so out of date as one may have assumed. The present writer has found, even in a suburban village where no one seems to have an agricultural background, that a garden is indeed observed. This spring I put in a new raspberry bed and did it "by the books," digging out laboriously a long trench and putting a good layer of manure in the bottom before refilling it with broken up earth and some peat moss. Questions and pleasant conversations ensued. Then I undertook the equally laborious task of putting in an asparagus bed, and a neighbor got right into the habit of leaning over the fence to talk almost daily.

Today, Episcopalians are learning that in some sense we are all ministers. In many neighborhoods, we can join the gardeners, or perhaps be one of the first gardeners, and get our hands back into the soil (a first step to sanity, as has been said). In the midst of a mechanized, computerized and often depersonalized world, we can re-experience, even on a very mini-scale, seedtime and harvest, and the mysterious cycle of life and death of which we ourselves are a part. We can recover an awareness of the God-given character of life and perceive this, not simply as an abstract idea, but as something we ourselves see and touch and feel. This at least is a part of what it is all about when bread and wine are brought to the altar and re-presented to the God who is the ultimate Giver of all.

(The Rev. Canon) H. BOONE PORTER, senior editor

7 The Basic Gospel Message Is Missing

by Frank Lyons

The Episcopal Church has a great task ahead in evangelism.

DEPARTMENTS

3 Letters

6 News

9 Editorials

9 Viewpoint

10 Short and Sharp

13 People and Places

ON THE COVER

A gathering of worshipers outside Christ Church, St. Simons Island, Ga., which was established in 1736 by John and Charles Wesley. The present church building was built in 1884. Many Episcopal churches will receive visitors during their summer travels [p. 9].

LETTERS

Not Sufficient

Jim Tynen's column, "God Enters Us" [TLC, May 16], is a startlingly clear example of why no single title nor metaphor is sufficient for all the ways God relates to us. The author is so intent on defending God's masculine relationship with us that he forgets that not all masculine roles are interchangeable.

God does indeed enter us. Therefore scripture calls him lover and husband. Therefore, also, exclusively feminine images are insufficient. But "Father" is specifically not appropriate for that "entering." A father who enters his children is guilty of supreme abuse. The title "Father" does have a privileged position, since it was Jesus' usage. But it won't cover all the ways it is helpful to speak and think of God.

We must have more than one image. God relates to us as the One Who Enters, the Father, the One in Whom we live, the One Who gathers us in, Who broods over the world, Servant, Lord, Savior, Friend, Fire and Wind . . . and the One beyond all our words, for Whom no image, verbal, suffices.

(The Rev.) MARY KAY BOND
Church of the Incarnation

Salina, Kan.

• • •

In his defense of the image of God as Father, and seemingly in defense of the patriarchal system, guest columnist Jim Tynen asks us to accept a psycho-sexual theological image in which God-as-male spiritually penetrates Christians-as-female. "God enters us. We receive him." The unfortunate image produced in my mind becomes God-as-sheik, and the church-as-harem.

"God enters us. We receive him," Mr. Tynen writes, ". . . is the truth of what Jesus preached." I need to see some scriptural warrant for that before I can buy it.

(The Rev.) ROBERT G. HEWITT
Colorado Springs, Colo.

• • •

I submit that Jim Tynen is mixing his metaphors: God as Father calls us into being, creates us; but I shudder at the image of God the Father entering his children. Loving fathers simply do not have incestuous relationships with their offspring.

I agree that eroticism ought not be refined out of our ideas of God, but I believe that a better metaphor in this case is

that of lover and beloved, also a historical image in the church. God contains and transcends both male and female, God enters us and we enter God. There is no way around the holy paradox.

When our metaphors are icons, windows opening to the infinite, they are good and useful. But when they become idols, with our focus on the words instead of God, then they are neither good nor useful.

BARBARA J. PETERSEN

Waverly, Neb.

• • •

I was shocked by Jim Tynen's guest column advocating preservation of the language of "God the Father" because it is an understanding which came from Jesus himself, and because it uniquely reveals aspects of God that Jesus taught his disciples. I could not agree more.

The shock set in when Mr. Tynen claimed Jesus used this image because it is a metaphor appropriate to a God who enters us, and whom we receive. He makes the point more clearly when he writes "until we are all conceived in test tubes," this image will remain important

and relevant. That is, he says "father" imagery refers to the fact that God penetrates us in a way analagous to that of a man in sexual relationships.

Jesus does not make the claim that he calls God "father" because God enters us. Most careful readers of the Bible would, I think, agree that the image is not one of penetration, but rather about parenting of one sort or another.

I was deeply disturbed to see a piece so theologically and biblically inaccurate, and spiritually insensitive. I am more concerned about the editorial wisdom of TLC than about Mr. Tynen — whose opinion is, of course, his own. I pray the editor exercises more discernment in the future.

LESLIE NIPPS

General Theological Seminary
New York, N.Y.

A Cruel Hoax

The article "Busy Week in Washington" [TLC, May 23] should really be titled "Sodom and Gomorrah Revisited." In fact, there are many other titles which
(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

would have been more appropriate, such as "Heresy Rampant" or "Apostasy Reaches New High" or "Clerics Deny Vows of Ordination." I can think of many more, but these give one the idea that the busy week was really one in which bishops and priests encouraged those who want to live a sinful lifestyle to do so.

I think of the scripture in Jude which says, "In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion" (NIV, Jude 7); and the scripture which reads, "For certain men whose condemnation was written about long ago, have secretly slipped in among you. They are Godless men [and women] who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" (Jude 4).

What new low will we reach next? These clerics will say that they are "loving." Is it love to encourage people in a sinful way of life? Is it love to deny ordination vows and the teaching of scripture? Is it love to encourage people in a way of life that has produced the scourge of AIDS and could lead to death? Any person who has any love would say that this line of thinking is a cruel hoax.

I was angry at first reading, and then sick and sad realizing that more Episcopalians will leave the church after reading the article. We have lost a million in the last 30 years and the majority of those since the hierarchy of the church has turned to left wing liberal thinking that denies the power of God, the virgin birth, the Resurrection of Christ, and the authority of scripture. Every Sunday, these same left-wing thinkers say the Apostles' Creed or the Nicene Creed and then by their actions deny what they have vowed. Let's call it what it is, rank hypocrisy.

LEE A. BUCK

Atlanta, Ga.

With Sensitivity

Bishop William C.R. Sheridan, in his article "50 Years in Ministry: A Reflection" [TLC, May 2], incorrectly attributes charges that the House of Deputies "except in a vote by orders, is not competent to act on matters of doctrine. Otherwise, when it acts in this area, frequently the results are disastrous. For example, the way a serious departure from apostolic teaching and practice was rammed through the General Convention of

(Continued on page 12)

Good news for those with bad news

Income replacement plan for clergy and full-time lay employees of the church.

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After 35 Ballots, No Election

A special convention of the Diocese of West Tennessee to elect a bishop coadjutor was recessed May 28 after it was unable to elect. The convention was recessed by the Rt. Rev. Alex Dickson, diocesan bishop, following 35 ballots over a two-day period. The bishop and council of the diocese were to meet June 3 to make plans for the next step in the election process.

"When I was elected, it took 33 ballots," Bishop Dickson said, "so it's not unusual for this to take awhile."

Eight nominees were on the ballot for the election at St. Mary's Cathedral in Memphis, with only two of them receiving a significant number of votes at the end. The Rev. James M. Coleman, rector of St. John's, Memphis, was leading in both lay and clergy orders on the final ballot, and the Rev. Reynolds S. Cheney, II, rector of the Church of the Holy Communion, Memphis, was the other nominee to have considerable support.

Others on the ballot were: The Very Rev. M.L. Agnew, dean of St. Mark's Cathedral, Shreveport, La.; the Rev. Robert E. Allen, rector of St. Mary's, El Dorado, Ark.; the Rev. Harry B. Bainbridge, III, rector of Christ Church, Easton, Md.; the Rev. Robert G. Certain, rector of St. Alban's, Harlingen, Texas; the Rev. David R. Hackett, rector of St. Timothy's, Signal Mountain, Tenn.; and the Rev. August L. Sorvillo, rector of St. James', Ormond Beach, Fla.

Twenty-five ballots were held on Friday, May 27. Frs. Cheney and Sorvillo were the leaders through the early ballots. During voting on Saturday morning, support for Fr. Sorvillo weakened, and votes were split between Frs. Cheney and Coleman, with neither able to reach the necessary two-thirds majority required to elect. On the final ballot, with 42 clergy votes and 76 lay votes needed to elect, Fr. Coleman had 34 and 63, and Fr. Cheney had 27 and 43.

'It's Going to Take a Long, Long Time. . .'

A statement released by participants in Anglican-Roman Catholic dialogue in the United States (ARC-USA) indicates talks between the two churches appear to be at an impasse. Those involved in an April meeting cited such difficulties as ordination of women, abortion and authority in the church.

The statement, now being circulated in both churches, is a "response to the responses," having been published following statements made by the Lambeth Conference and the Vatican.

The Rev. William Norgren, ecumenical officer at the Episcopal Church Center, said both sides were working "in a

more realistic context." The Vatican response, he said, "is no block to carrying on further substantial theological talks."

Fr. Norgren called the response "a little discouraging," but added, "It's this realistic context that we're beginning to appreciate. It's going to be a long, long time before these emotion-laden issues such as authority are resolved."

Br. Jeffrey Gros, of the National Conference of Catholic Bishops Secretariat for Ecumenical and Interreligious Affairs, said, "A lot of people were very naive in the beginning," and that many people on both sides "did not perceive how serious the issues were."

NCC Plans Talks on Sexuality

A plan to organize discussions among member churches of the National Council of Churches (NCC) and homosexual groups has been outlined by the NCC's executive coordinating committee. The Rev. Joan B. Campbell, general secretary of NCC, said the issue of sexual orientation will be the primary topic to be discussed.

In recent years, the Metropolitan Community Churches, a largely homosexual fellowship, has attempted to create formal ties with the national council,

but it has been unsuccessful. When it attempted to obtain "observer status" last fall, the council's top policy-making body, the general board, narrowly rejected the request.

According to the plan, the discussion would involve not only the Metropolitan Community Churches, but also homosexual groups within member churches of the NCC.

A date was not set for the meeting, but council officials hope it could take place before November.



Photo by Barry Ciccioppo

Episcopalians in the Diocese of Central Pennsylvania process with Roman Catholics and Lutherans from St. Patrick's Roman Catholic Church and St. Michael's Lutheran Church to St. Stephen's Cathedral, Harrisburg, Pa., to sign a formal covenant to work together for Christian unity.

Orthodoxy Explored

Episcopalians interested in learning more about Orthodoxy took part in a weekend conference in the Chicago area May 23-25. The gathering drew participants from all over the country and was a follow-up to a meeting in Aiken, S.C.

The Rt. Rev. Bishop Basil, Auxiliary Bishop of the Antiochian Orthodox Christian Archdiocese of North America, was among those making presentations.

"We have nothing to offer but truth with a capital T," Bishop Basil told participants, who were described by an Orthodox spokesman as at various stages of journeying toward Orthodoxy.

"Anglicans have come to us," said one of the organizers of the conference.

Participants discussed a history of Anglican-Orthodox relations, Eastern and Western liturgical rites, spiritual issues and ethnicity.

The Basic Gospel Message Is Missing

By FRANK LYONS

There is vast confusion about what Episcopalians are supposed to be doing in this Decade of Evangelism and how we are supposed to be doing it. Defining "evangelism" is certainly critical, but even more important is the goal, "What is the desired outcome of evangelism?" To answer the question, Episcopalians must first center on the faith we share as Christians — the content of the message we are compelled to communicate.

The entire church in America is in a difficult situation, as seen in information compiled by George Barna of Glendale, Calif., and published in his quarterly newsletter, *Ministry Currents* (Vol. 1, No. 3, 1991). Researching the knowledge of those who attend church throughout the nation, Barna was interested in the basis for faith that churchgoers hold.

He sought to ascertain, first, if churchgoers have had a significant encounter with Jesus that is still important to them, and second, if they are assured they are going to heaven based on God's grace in Jesus' sacrifice on the cross. Barna found that less than one-half of the national "churchgoing" population had an adequate understanding of this basic, two-point gospel message, or that two of four people in any congregation in the United States on Sunday morning need to be evangelized.

He concluded that all churches have work to do, and there is a pool of people within each congregation with whom the message of trusting in Jesus alone for salvation must be shared.

The best marks came from members of the Assembly of God, with 84 percent of its people reporting this understanding. The worst was the Episcopal Church, with only 24 percent, which was even lower than the Roman Catholic Church, which figured 26 percent, although this slight difference is within the statistical variables.

This is to say that on any given Sunday, three of four Episcopalians cannot give you a biblically-supported understanding

The Rev. Frank Lyons resigned recently as priest-in-charge at St. Luke of the Mountains Church, La Crescenta, Calif., in order to do ministry in Honduras with the South American Missionary Society.

of the "reason of hope that is within them." Our comprehension of the faith is greatly lacking. And, it raises the important question, "How can these folks share what they do not know?"

Direction from the past has been clear. The Anglican Archbishops' Committee of Inquiry into the Evangelistic Work of the Church, meeting in England in 1918, published this definition: "*To evangelize is so to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God*

Episcopalians

have a
great task
ahead.

through him, to accept him as their Savior, and serve him as their King in the fellowship of his church."

C. Peter Wagner, an evangelical leader in church growth studies, has called this one of the best definitions of evangelism he has encountered, because it focuses on the result and goal of evangelism, to make a disciple (or developing an active, contributing member of the church). Wagner considers this a "persuasion" definition.

However, among Anglican evangelicals such as J.R.W. Stott and J.I. Packer, this definition is not acceptable because it went beyond the exact meaning of the Greek term, *euangelizo*, "to announce the good news." Wagner considers their point of view a "proclamation" definition, which in terms of a stated goal (the number of people hearing the gospel in a cul-

turally-relevant way) is not as comprehensive as he would like it.

To clarify the issue, Wagner focuses on the Greek word, *peitho*, to persuade, and its use in the Book of Acts concerning the ministry of Paul and the early church. The critical passage becomes Acts 26:28, wherein after Paul has shared the content of the gospel with Agrippa (the necessity to trust in Jesus for the forgiveness of sins), Agrippa replies, "You almost persuade me to become a Christian."

For Wagner, the long-term outcome of an encounter clarifies the effectiveness of a definition of evangelism, and is the way to measure accurately the building up of the church. In the foregoing instance, proclamation has taken place, but discipleship has not. The goal of a culturally-relevant presentation has been met, but the addition to the church has been prevented. Even in the case of a positive profession of faith, discipleship continues past the momentary decision. So, is the task of evangelism finished? For a "proclamation" definition, the answer is yes, but for a "persuasion" definition, no.

The 64th General Convention of the Episcopal Church, meeting in Houston in 1973, adopted this definition (which closely follows Packer): "*Evangelism is the presentation of Jesus Christ in the power of the Holy Spirit, in such ways that persons may be led to believe in him as Savior and follow him as Lord in the fellowship of the Church.*"

This definition has been reaffirmed ever since, such as the Bishops Pastoral Letter of September, 1990 (which was also translated into Spanish) and attributed to Archbishop William Temple, to lend it some solid tradition. But the emphasis was shifted to the "proclamation" aspect, and it is not as comprehensive as the 1918 definition.

The 1973 definition takes a step backward by substituting the word "may" for "shall." It realigns the goal of our endeavor from "making disciples" to "proclaiming the gospel." As a consequence, the goal of evangelism has shifted from the number of disciples made to the number of people given the opportunity to hear the gospel.

In the long run, this will change the re-

(Continued on next page)

GOSPEL

(Continued from previous page)

sult of the activity of the church and how it evaluates its ministry. But is this the real definition of evangelism in use in the Episcopal Church today? No.

For Episcopalians, evangelism is a broad term which can encompass many things and can keep many people busy with few resulting disciples. In the *Episcopal Life* "Life Lines" section for February, 1991, evangelistic activity includes faith sharing, advocacy, charity, empowerment and societal stabilization.

Gardiner Shattuck, writing recently in *Anglican Theological Review*, "Should the Episcopal Church Disappear?: Reflections on the Decade of Evangelism," suggests our definition of evangelism means as many things as the number of our communicants. He feels the motives of the deputies to the 1988 General Convention (notwithstanding the same decision reached at Lambeth 1988) in declaring the 1990s a Decade of Evangelism were less than honorable, seeking only to prop up a sinking ship.

Shattuck cites the Presiding Bishop's sermon at Kanuga in 1990 opening the decade as a case in point, and as one for whom the traditional notion of a fallen world and the need to save souls is passe. "(Bishop Browning) feels that the church's role is simply to place the gospel 'in the way of the seeker,' so that he will 'trip over it . . . , pick it up and see it for what . . . he has been looking for.'"

This is a clear description of what Wagner calls "presence" evangelism. The goal is to do good things for people. It is measured by the number of people who are assisted. Whether or not it is done in Jesus' Name is optional for some. As a final definition, it is the least purposeful in advancing the kingdom of God, although it is important as pre-evangelism.

'Secret Agent Christianity'

Unfortunately, the focus of "presence" is the person who serves, not another person (Jesus) or some "good news." It has been caricatured as a kind of "secret agent Christianity," where you can do something nice for someone else, but where you do not have to let the "cat out of the bag" about who you are or who you serve or why.

The importance of any definition of evangelism is that it places the onus of the task at the local parish, for that is where disciples are recruited, nurtured and tested. This has been an important

objection of Episcopalians to evangelism as it has been conceived and practiced. Many people are "evangelized," which is to say, "proclaimed at," without relation to any local community in which they can be supported or held accountable.

For example, crusade evangelism (proclamation) must rely on the local church for producing fruit of its converts. Each convert must be followed, encouraged, cared for and developed into the person Christ desires. On the other hand, "presence" evangelism is woefully inadequate without the element of discipleship. It is as important to teach a person to fish as it is to give them one. This also occurs most effectively in the body. Therefore, "persuasion" evangelism, "making disciples," should be both our definition and goal.

Episcopal churches have reached out

to many people through the years with mixed purpose and effect. They have been less than exact in the task of proclaiming the rather specific content of the gospel, and persuading those who assent to join in and be counted as the faithful, developing the life of a disciple who is centered in that faith.

Based on the Barna figures, the Episcopal Church has a great task ahead. Seventy-five percent of its people do not understand the content of the message to be communicated. In addition, many Episcopalians have an inadequate or unclear definition of the task. Good strategy would suggest that we start at home and evangelize our own people, with "persuasion" as our goal, so they can begin to share their present hope in a non-pretentious and understandable way with others.

Reformers

The width and breadth of England's land
one sees the Puritan reformer's hand:
statues headless, altars legless,
tombs in smithereens.
They even used King Canute's bones
to smash the glass they couldn't stand.
Outrageous! Appalling! is what they did.
What we wouldn't give to see
the church whole and unreformed.
How inspiring — how ennobling
to have it back again.
Now we today, of course, in liturgy
or music or theology
would never such a course pursue.
When *we* update, it's to the good;
to make the church more relevant, we
should
remove old altars, and then we could
turn God's Sanctuary into a
shelter for more up-to-date priorities.
But no one will ever, in years to come
compare us with those old reformers
who left us only half-loved ruins.

Thomas Waldron Philips

'Show and Tell'

On the seventh Sunday of Easter, the youth group of a suburban parish took a "field trip." Instead of going to an amusement park or a baseball game, the young people decided to visit the cathedral of their diocese, then go to lunch together.

The young persons, ranging in age from 8 to 17, and their chaperones, attended the 11 a.m. Eucharist at the cathedral. The preacher was a member of the cathedral staff who apparently decided that the lectionary themes for Easter 7 did not offer enough challenging material for a sermon, so she picked a topic which was sure to keep the interest of her listeners — sex.

In short, the preacher said Jesus wanted people to enjoy sex, and if he were to return today he would want everyone to be free to enjoy sex, in whatever form that might be. She also said if Jesus were here today, he would hand out condoms and distribute clean needles to drug addicts. Then, in an apparent "show and tell" performance, the preacher pulled out a condom, opened the package and displayed the condom for all to see, in the event they hadn't seen one before.

Needless to say, the youth group from the suburban parish was surprised and confused. What they heard from the pulpit was not what they had been taught at home. Their rector

admitted he was facing a test of his pastoral responsibility. Perhaps the young people should have gone to the amusement park after all.

Many Churches to Visit

In most parts of the country, summer weather has finally arrived. Schools have been dismissed for the summer and many people are ready to begin their vacations.

We hope our readers will plan to attend church during their vacations. Spending a Sunday morning with another congregation can be a rewarding experience, both for visitor and host. It is during such visits when we can experience best the diversity of Anglicanism.

Episcopal churches usually are easy to find. The familiar blue-and-white road signs can be found all over America, and many churches list times of services in the Yellow Pages. Before you leave, your parish priest can give you names and addresses of churches all over the country. In addition, the churches which advertise at the back of this magazine extend a welcome to visitors. Please tell the clergy or ushers you saw their advertisement in *THE LIVING CHURCH*.

Finally, if you travel to another country, there is likely to be an Anglican presence there. Visiting another part of the Anglican Communion may be a highlight of your trip.

VIEWPOINT

New Answers, New Results for the Episcopal Church

By THEODORE A. McCONNELL

Three years into this decade, it is becoming increasingly clear that new majorities and political configurations are emerging rapidly within the Episcopal Church. Foremost among these are a women's party and a party of lesbians and gays, sometimes allied with each other but, more frequently, each seeking to consolidate its own gains and extend its reach and control over the entire institution.

In their claims to power, both groups have provided pledges, promises and explanations of why things are in desperate need of change and why they are the most qualified to carry out those changes. Some of this analysis is on the mark and needs to be pursued to its conclusions. But worth noting is the comparison between the prescriptions being offered

and the results being produced.

Both parties have emphasized some large defects, deficiencies and injustices within Episcopalianism, including these: an entrenched control by small groups that exhibit a top-down, heavy-handed method of administering and managing power; an excessive dominance of power politics throughout the institution; a variety of biases and discriminations in the apportionment and spending of funds; a "style," "image" or "model" of ministry that is not constituted and shaped by such traits as "caring," "nurturing" or "accepting."

Domineering Leadership

Along with these criticisms, women's groups and lobbies have charged the institution and its leadership with being controlled by an oppressive, evil patriarchy long devoted to perpetuating powers. Homosexuals have claimed a similar domination by homophobic leaders. Both have charged the institution and its lead-

ers with not upholding and protecting their rights and not working for their representation in various positions of power and authority. All these things, it has been said, can be changed by turning to the new parties and their people.

Observe that these newly-emerging majorities have concentrated attention mostly on authority and power. Thus, their responses appear to be as bound into the political structure and ethos as those they are seeking to replace.

A number of things are missing from the prescriptions offered by the new groups. While there has been ample talk about the desirability of new forms, models and styles of ministry, one looks far and wide to find any calls for teaching the scriptures or proclaiming the gospel of Christ as central values and the focus of ministry.

Similarly, one finds no references to the Magnificat, which one might imagine to be an especially worthy text for the women's lobby. But then, too, one needs

(Continued on next page)

The Rev. Theodore Alan McConnell is a retired priest of the Diocese of Albany who resides in Ft. Ann, N.Y.

VIEWPOINT

(Continued from previous page)

to be reminded that the Magnificat speaks of putting down the mighty from their seats. That is not something any political figure or aspiring politician is likely to hear or heed.

The new majorities have not said much, if anything, about the traditional territorial claims of the Episcopal Church and its hierarchial leadership. Similarly, the long-standing class biases and discriminatory practices of classism have not been attacked in any effective way in an institution long identified by its class biases. Finally, there is the much-discussed business of authority and power. Discussions about authority and power have made one thing apparent: The new majorities have not given any indication they are questioning the very nature of authority and power within the Episcopal Church, nor are they prepared to abolish it. Quite the contrary.

One might well conclude that the real impulses and intentions of these groups are devoted to grabbing the same old powers for themselves. Just how much this is so was established in the comments of a leading member of the women's lobby, the Rt. Rev. Jane Dixon, Suffragan Bishop of Washington. On the day following her consecration, she was reported as describing the essence of her bishop's post to be "Authority! And being able to make decisions." Bishop Dixon, together with Bishops Barbara Harris and Penelope Jamieson, were reported to have agreed with the assessment of their broadcast interviewer that "The key issue is power and the operating of power" [TLC, Dec. 27].

When one compares these statements with the calls and pledges for "new" kinds of ministry based on new ways, for breaking down the "old barriers" and bringing in liberty and equality, it is difficult not to be perplexed by the contradictions, some might even say hypocrisies. With some of the most crucial flaws and abuses within Episcopalianism having been identified so accurately, it is tragic to see that the prescriptions and their results are not going to cure the disease, but are merely transferring its management to a new group of doctors. The same old powers are sought eagerly and prized mightily, instead of being destroyed because they are the source of infection and disease. So while there are new faces in many places in Episcopal structures, the powers are still the same. That unfortunate state calls to mind Lord Acton's time-honored dictum: Pow-

er corrupts and absolute power corrupts absolutely.

The implications of the new political critiques need to be followed to their end, namely that the flaws so accurately identified may be inherent in the Episcopal structure itself. The history, experiences and theological convictions of the free churches in both Europe and America suggest that conclusion.

If the structure itself is the real problem, then the newly-emerging majorities have not chosen to face that problem, but

The new power holders are going to develop their own ways of misuse, abuse and injustice.

have walked right back into the same old structure. Simply put, if the entire structure of authority and power is the problem, then the problem is not going to be resolved or even improved by changing who holds the power and authority. The new power holders are going to develop their own ways of misuse, abuse and injustice. A monarchical, episcopal, patriarchal or matriarchial structure is not going to be improved or changed by merely changing those who inhabit the offices and positions of power and authority. Radical change is brought about by demolishing the structure and replacing it with one that disperses authority and power and is open to truly equitable participation at all levels throughout the institution.

Will the result of that kind of reform be anarchy, as many will pronounce swiftly? Hardly. It need not be so as the long, stable free church histories of the Congregationalists, Baptists, Unitarians, Mennonites and others have proven beyond a doubt.

The newly-emerging majorities have asked many of the right and relevant questions, but then tragically responded with the same old answers and results. New faces and forms of injustice, abuse and corruption inevitably replace the older ones as long as the same old authority and power structures remain in place. The results will continue to be less than honorable so long as Episcopalianism, by whatever name under whomever or whatever group, continue the practice of politics with the same old powers.

SHORT and SHARP

By TRAVIS DU PRIEST

THE WAYS OF THE SPIRIT. By Evelyn Underhill. Edited by Grace Adolphsen Brame. Crossroad. Pp. 247. \$13.95 paper.

Four retreats given by Evelyn Underhill in the order she gave them: "Sanctity: The Perfection of Love," "The End for Which We Were Made," "Inner Grace and Outward Sign" and "The Call of God." Compiled by the author of *Receptive Prayer* who teaches at Villanova University and who writes a thoughtful introduction presenting historical background and an overview of the four retreats.

ABANDONMENT TO DIVINE PROVIDENCE. By Jean-Pierre de Caussade. Trans. by John Beevers. Doubleday/Image. Pp. 119. \$8 paper.

A reprinting of this first-rate text of profound spiritual depth by the late-17th- early 18th-century French Jesuit priest. In my personal cluster of luminaries, de Caussade stands with Br. Lawrence of the Resurrection, Simone Weil and Anthony de Mellor as those people of faith who have the courage to look for reality and the articulation to express their findings.

THE CONCISE DICTIONARY OF EARLY CHRISTIANITY. By Joseph Kelly. Liturgical (St. John's Abbey, P.O. Box 7500, Collegeville, MN 56321). Pp. 203. \$24.95.

This reference book is for anyone interested in early Christianity, from the first to the sixth century: sects, popes, theological and art terms, places. Ends with a brief history of the early church and lists of popes and Roman emperors.

HIGHER THAN THE TOP: What Do These People Have in Common? By Dave Thomas, et al. Dimensions for Living. Pp. 94. No price given.

Twenty-three personal stories collected from *Guideposts* magazine, they are by the founders of Wendy's, Orville Redenbacher's Popcorn, Celestial Seasonings and other corporate leaders and entrepreneurs. The cover answers its own sub-title question with "Their Dynamic Faith!" I would add perseverance. Many will enjoy these homespun narratives.

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LETTERS

(Continued from page 4)

1976. I refer to the canon that permits women to be ordained priests and bishops."

The canonical amendment permitting ordination was adopted first in the House of Bishops on the fourth day of the 1976 General Convention. Bishop Sheridan was present and was reported as voting in the negative.

I take exception to the statement that this was "rammed through the General Convention." At that convention, the Rt. Rev. John B. Coburn, retired Bishop of Massachusetts, was serving his third and final term as President of the House of Deputies. I have served in the house under five presidents, and not one presided with more sensitivity than did John Coburn. The journal of that convention reflects that there was a lengthy debate on the main motion with 29 deputies speaking in the affirmative, and 29 in the negative. When the debate was ended, the Very Rev. David Collins, chairman of the ministry committee, called for a five-minute period of silent prayer before the vote was taken.

When the result of the vote was to be

announced, President Coburn asked that there be no demonstration. The entire House of Deputies and several thousand visitors in the gallery respected his request and there was not a sound of either victory or defeat when the vote of concurrence was announced.

I think Bishop Sheridan's criticism of the House of Deputies casts an inaccurate and unfavorable reflection on the deputies present and in particular on Bishop Coburn and Dean Collins.

CHARLES M. CRUMP
Memphis, Tenn.

• • •
Thank you for Bishop Sheridan's reflections on 50 years in ministry. I greatly enjoyed reading his tribute to Nashotah House and "six gains," with which I am in general agreement.

I believe, however, he is mistaken in his comments on No. 1 "on the 'bad' side," with respect to the ordination of women. He makes no reference to the prior vote in the House of Bishops (95 for ordination, 61 against, 2 abstentions).

When the issue came before the House of Deputies, it was debated in a frank, open way, "decently and in order." To say that the vote "was rammed

through the General Convention" is simply not true. I was the presiding officer throughout the debate. At the outset, I cautioned the house against any unseemly behavior or inappropriate vocal expressions. There were none and I had no occasion to admonish anyone.

When the vote was announced (clerical order 60 for, 58 against; lay order 64 for, 57 against), there was not a sound, either of victory or defeat. The members of the house as well as visitors walked quietly to the exits. Many commented later, "it was like leaving a church after an awe-inspiring service." The debate was for many an awesome event carried by grace.

Bishop Sheridan's statements on this subject will reopen old wounds. The issue is settled; the church has taken its stand. No useful purpose will be served by such bitter — and inaccurate — comments. The church needs healing, not more acrimony.

(The Rt. Rev.) JOHN B. COBURN
Bishop of Massachusetts, Retired
Brewster, Mass.

• • •
In my misspent youth, I was an Episcopalian. Indeed, I was even an Episcopal "clergy person," as the politically correct now say. I left the Episcopal Church because Episcopalians so easily accommodate themselves to any kind of heresy. As the bishop I was leaving put it: "We will agree to disagree." No, we won't! That is a philosophical heresy.

When, in "50 Years in Ministry: A Reflection," Bishop William C.R. Sheridan told us that "the Eastern Orthodox Church" is equally heretical with the Anglican and Roman churches, it got my attention. What heresy would the bishop like to accuse the Orthodox of formally teaching?

I agree with Bishop Sheridan that he and the pope are heretics. Both say the creed with the "filioque."

What heresy has the Orthodox Church formally taught? None. Bishop Sheridan can point to none. He seems to have added the Orthodox Church to his list as an afterthought, almost as though he had (at the end of his article) remembered there is such a thing. "Orthodox" means "right thinking." Were the Holy Eastern Orthodox Catholic and Apostolic Church not "orthodox," the very concept would become a *non sequiter*.

(The Rev.) ANDREW L.J. JAMES
Russian Orthodox Church
Columbus, Ohio

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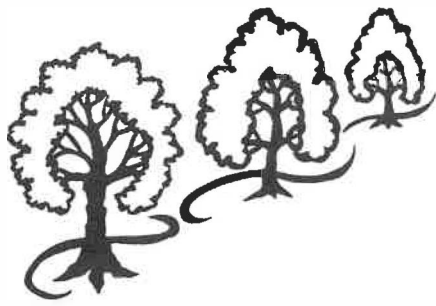
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The Rev. **Susan Carpenter Auchincloss** is headmistress of The Melrose School, Federal Hill Rd., Brewster, NY 10509; she replaces Sr. Elise, CHS, who retires after 18 years in that position.

The Rev. **Gabriel Deshairs** is priest-in-charge of St. Alfred's, Lake Orion, NY.

The Rev. **J. Carleton Hayden** is priest-in-charge of St. Michael and All Angels, Adelphi, MD, and coordinator of the second international conference entitled "Afro-Anglicanism: Identity, Integrity and Impact in the Decade of Evangelism," to be held in South Africa in January, 1995. Add: P.O. Box 10125, Washington, DC 20018.

The Rev. **Scott Charles Lee** is assistant of Trinity, 317 Franklin St., Clarksville, TN 37040.

The Rev. **Peter Michaelson** is rector of St. Michael and Grace, 1336 Pawtucket Ave., Rumford, RI 02916.

The Rev. **Richard Nelson** is assistant of St. James', Hendersonville, NC.

The Rev. Canon **John C. Powers** is director of special projects for the Association of Episcopal Colleges and the newly-formed association, Colleges and Universities of the Anglican Communion; add: 815 Second Ave., Suite 315, New York, NY 10017.

The Rev. **Halsey Stevens, III**, is rector of St. Paul's, 50 Park Pl., Pawtucket, RI 02860.

The Rev. **Allen Swain** is interim of St. Mark's, 10 Turner Ave., Riverside, RI 02915.

Cathedral Clergy

The Rev. Canon **William S. Logan** has been appointed canon-in-charge of the Cathedral Church of St. Paul, Detroit, MI.

Deaths

The Rev. **Emily Stevens Hall**, a founder of the Center for Christian Spirituality — West, died at the age of 74 on April 3 from cancer, at her home in Santa Paula, CA.

The daughter of the late Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles from 1928 to 1947, Emily Hall was educated at the Bishop's School, Mills College and Bloy House. She was ordained priest in 1979 and served as assistant of St. Andrew's, Ojai, CA, and later as mission dean. She was a popular retreat leader and spiritual director, well known for her sense of humor and her advice: "Listen to the complexity of others." In 1986, at the death of Bishop Rusack, Mrs. Hall was the overseer of the diocese during the period of transition, serving as president of the standing committee. She is survived by her husband of 52 years, Kempton, seven sons and 16 grandchildren.

Blanche Elizabeth Gray, homemaker and widow of the Rev. Edward S. Gray, former rector of St. Mary's-in-the-Highlands, Cold Spring, NY, died in Austin, TX, at the age of 74, on May 8.

Born in Kansas, Mrs. Gray grew up in New Jersey and married Fr. Gray in 1944. She was active in the Women of St. Mary's and extended hospitality to many at the St. Mary's rectory. Besides her husband, she was preceded in death by a son, Edward. She is survived by four children: Patricia, Kathy, James and Elizabeth; two brothers; a sister; and several grandchildren and great-grandchildren.

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(Continued on next page)

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WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish
The Rev. Marston Price; the Rev. Christine Whittaker, ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S
The Rev. Dr. Richard Cornish Martin, r
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

SAVANNAH, GA.

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

ST. PAUL'S
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

HONOLULU, HAWAII

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

KAPAA, KAUAI, HAWAII

ALL SAINTS'
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11. Daily 12:10. Daily MP 8:45, EP 5:15

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmitt, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willy Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

EAST SEBAGO, MAINE

ST. ANDREW'S CHAPEL at Camp O-AT-KA
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS
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, M.D. (D.C. Area)

ST. LUKE'S
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7

BOSTON, MASS.

CHURCH OF THE ADVENT
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen 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
At Ashmont Station on the Red Line
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS'
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William H.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP (2S, 4S, 5S) followed by HC
12:15; Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

LACONIA, N.H.

ST. JAMES
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

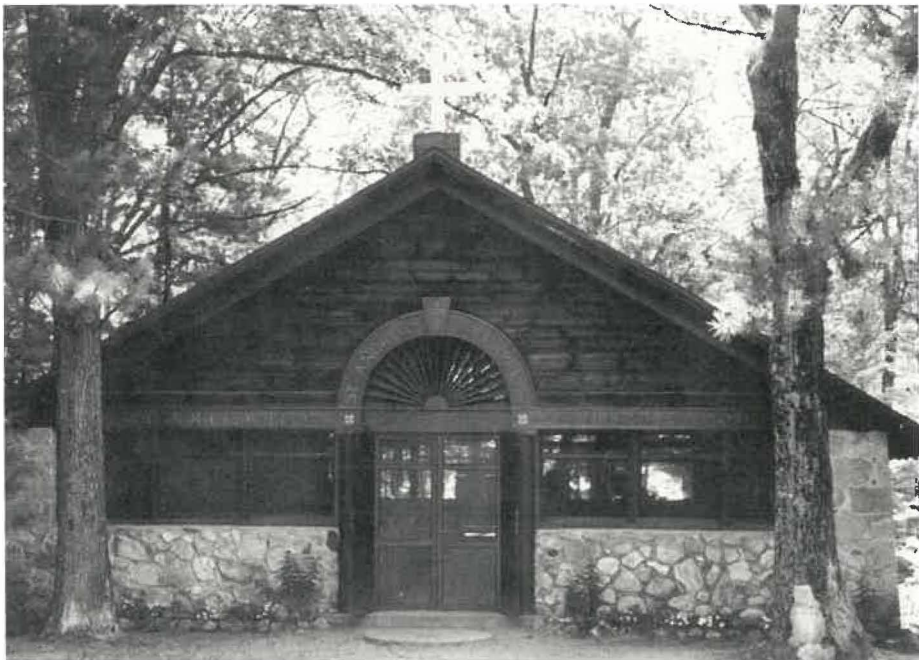
NEWARK, N.J.

GRACE CHURCH
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
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

(Continued on next page)



St. Andrew's Chapel, Camp O-AT-KA, East Sebago, Maine

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)

ALBUQUERQUE, N. M.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,
ass't
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7. Thurs & Fri
12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACREMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

LONG BEACH, N.Y.

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

NEW YORK, N.Y.

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

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun 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
Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

WEST HAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
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)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &
Healing 10. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD7, C by appt

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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 Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Heal-
ing)

NASHVILLE, TENN.

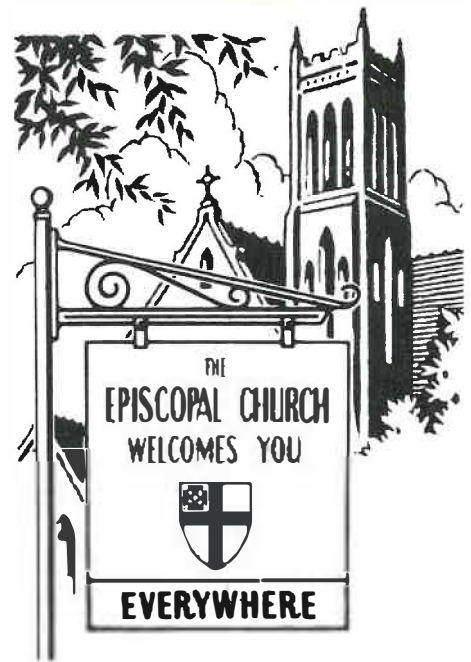
ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

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

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collins; the Rev. Frederick C. Philputt; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP5



FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC
(ex 1S)

LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

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
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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. Ben-
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu