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And they 'sorted the good . . . ' [Matt. 13:48]

IN THIS CORNER

Missing the Mark

Some reflections concerning sin during the past Lent were prompted by the recurring scenes of hearing a number of persons, some from the political scene and others from different walks of life, denying allegations of wrongdoings. When confronted, many immediately issued denials or defenses over charges ranging from stealing to misconduct. It would be difficult to believe that all persons would be wrongly accused.

As we know, in Greek, sin is “missing the mark.” For a Christian, the target has to be clear, and that is in pleasing God in what we do and in what we do not do. The arrows we shoot are the things we do or say. When we do our own thing for self-gain or for whatever reason, we miss the mark in failing to do what pleases God and we sin — clear and simple, but painful!

The target for us is the Bible as our standard of what is right and proper, and not what is politically correct. It then follows that what we say and what we do need to be in accord with God’s word. Anything short of this standard is sin.

Paul tells us we are all sinners and have fallen short of the glory of God. This should not be surprising if we accept the plight of our fallen human state, that we are sinners from day one of our lives. Therefore, on our own, we are not able to undo what has been done; we cannot overcome our inherent capability to sin so freely. In the fallen state of humanity, we are all destined to sin. No matter how hard we try or how much good we do, left on our own, sin abounds in us and there is no human way of avoiding this or denying the human predicament.

Not Fashionable

Today it is not fashionable to acknowledge sin in our lives. When was the last time you heard a sermon on sin? Denial of sin cannot remove sin from our lives. The inward guilt of our sins causes a lack of inward peace because we have not experienced real forgiveness.

On the other hand, as Christians, we know there is a way out for us — the saving love of God through Jesus Christ in reconciling the world to himself. Were it not for the cross on Calvary, and with it, the death and Resurrection of our Lord, there would be no way for our release from the bondage of sin. Our denial of sin in any form becomes a denial of the true and perfect love of God and the redemptive act of Jesus Christ that restores us to wholeness. Indeed, the redemption we share through the blood of Christ is our free gift of deliverance from the bondage of sin. We cannot find godly cleansing of our sins by denial, but only through the shed blood of our Lord.

Lent brought the painful realization that we are not free of sin, in our lives and in the lives of those we love and respect so dearly. We need to return to the basics and admit when we sin, and through true repentance, embrace the forgiveness of Christ and the cross. Wholeness and forgiveness will bring us that peace that passes understanding and will allow us to press on with new strength and a willingness to accept the responsibilities of our actions to one another.

Our guest columnist is the Rev. Robert L. Tedesco, a non-parochial priest of the Diocese of Virginia who resides in Fairfax, Va.

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ON THE COVER

The gospel for July 25 says of the kingdom of heaven, “it is like a net which was thrown into the sea and gathered fish of every kind” (Matt. 13:47).

Religious News Service photo

LETTERS

Irresponsible Editorial

I am extremely angry! To have published even a breath of the inaccurate diatribe in the editorial "Show and Tell" [TLC, June 20] without checking is "damned irresponsible journalism" in my frame of reference.

I heard the sermon. I thought it one of the most thoroughly developed sermons I have ever heard. It is controversial! Tell me if Jesus Christ, Elijah, Moses, Franklin Roosevelt, Martin Luther King, Mother Teresa and Edmond Browning, et al. ad infinitum, are paragons of universal acclaim. Each one has detractors who will blame each or all, for some or all of the ills of our world. The sermon should be published in its entirety in recantation of your irresponsibility.

First Peter 4:12-19, appointed for Easter 7, was the basis for much of the sermon.

The priest who mis-reported to you should be disciplined for slander and defamation of character.

Finally, in my opinion, the church simply must face up to the fact that "sex" is not the sin, but has the possibility of be-

ing used sinfully. The misuse of sex commonly harms only those directly involved. Gossip, slander, lies and prejudice harm not only the perpetrator, but unnumbered victims as well, and I believe are much higher in the hierarchy of sin.

BOB BRITTON

LaGrange, Ill.

A priest did not report to us. We spoke to two lay persons who were in the congregation that Sunday. And because we did not identify the cathedral or the preacher, nobody was slandered or defamed. Ed.

Listening Needed

I would like to respond to F. Earle Fox's Viewpoint article [TLC, June 6]. I was one of those appointed by our bishop to attend one of the national training events for the sexuality dialogues, and I helped train parochial leaders in our diocese as well as give support to the lay leaders in our parish. That is, I was an "insider" during the whole process.

Fr. Fox's criticisms were apt and to the point. At every stage, we were told, and

told the people we trained, that the material was not perfect. It did have a "liberal" slant. It did present homosexuality, for instance, in a more favorable light than much traditional material. And it did so with biblical exegesis that some people find tendentious, even though taught by scholars of the church.

However, the point of the dialogues, made most clear in the training events, was not content but process. Fr. Fox implies that debate and argument are the only means of coming at religious truth. That simply is not the case. The dialogues were not meant as teaching events, and certainly not debating sessions in which more or less learned members would debate the relative merits of the various areas of sexuality that were discussed. Rather, the committee of the House of Bishops that directed the planning of the dialogues, as I understood it, wanted to stop the polarizing debate made of discussing sexual issues, to take a step back and have the members of the church do a truly radical thing, namely to listen to one another.

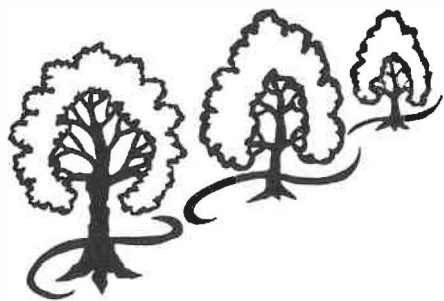
This listening in dialogue was not
(Continued on next page)

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LETTERS

(Continued from previous page)

meant to persuade or dissuade those who attended. Rather, it was hoped that, by not debating or arguing, members of the church might learn a new way to be together. This was not a "therapeutic" strategy but, rather, a way to help church members feel free to talk about often painfully charged issues without stronger and more talkative members tyrannizing weaker or more reticent members. For this reason, it was strongly urged in all training sessions that the clergy not lead or participate in dialogue sessions.

The dialogues were offered as a resource to the church. They were never intended as a forum in which to come to resolution on the many sexual issues that confront the church and our society. It is a shame so many people did not seem to "get it," and felt the need to hurl invectives or issue warnings about the dialogues. Debate and argument have not brought the church together on either of these issues. The dialogues were a tentative, imperfect step forward. At least from the feedback we received in our diocese, the relatively small number of people who participated in the dialogues found them stimulating, encouraging and edifying. I hope that those who, like Fr. Fox, may have prejudged the admittedly partial process and its imperfect materials will at least talk to those who participated. We did what we could with the limitations placed upon us, and God multiplied grace. Honest.

(The Rev.) CHARLES S. FOSS
St. James' by-the-Sea Church
La Jolla, Calif.

Literalist Approach

The Rev. Edward S. Little's "Viewpoint" article [TLC, June 27] places a good deal of emphasis on the "objective reality of God's word." Fr. Little's use of scripture suggests this phrase really means a literalist approach to portions of the Bible, one which sees them as inerrant and unchangeable. St. Paul preached against sexual acts between members of the same gender, for example, so these acts are forbidden today.

Why are the New Testament's views on sexuality interpreted so stringently when other aspects of its teachings have been modified? What does Fr. Little make of St. Paul's teachings on slavery? "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ," St. Paul writes (Eph. 6:5). As a Roman citizen,

slavery did not alarm St. Paul. Does the Bible's "objective reality" mandate this attitude toward slavery for us?

I am not happy with a lot of the glib, trendy theology I hear from some liberal quarters of the church. I am even more unhappy with a theology that treats selected biblical passages with a literalism that ignores recent discoveries in science, sociology or psychology. I am not a first century Roman Jew, and see no reason to pretend I am. As the hymn puts it, "new occasions teach new duties/Time makes ancient good uncouth;/They must upward still and onward/Who would keep abreast of truth."

BILL DILWORTH

Austin, Texas

Confidence Broken

Not condoning, nor condemning Bishop Plummer for his problem in the Diocese of Navajoland [TLC, June 13], I am appalled by the action of the deacon. Although Bishop Plummer's "confession" to Deacon Gary Sosa cannot be considered "under the seal" in sacramental terms since the deacon is not ordained to give absolution, nevertheless, there is such a thing as "confidentiality" which he broke by going to the Tribal Council with information already privileged to the Presiding Bishop, past history, dealt with and resolved. Bishop Plummer is demeaned. Will the deacon be rewarded for breaking confidentiality, or staked out on an ant hill?

(The Rev. Canon) PHILIP E. WEEKS
Barnabas Ministries

Maitland, Fla.

The Full Mystery

I appreciated Bishop Cochran's comments relative to recalling the full mystery of our Lord's death through the Good Friday liturgy [TLC, June 13]. For more than 20 years I have made an annual pilgrimage to the Church of St. Mary the Virgin in New York City for the purpose of observing the three hours.

St. Mary's, a "flagship" parish of the Anglo-Catholic tradition, is noted for

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

taking seriously the solemnity of liturgical worship. Good Friday always focuses on the full implication of the passion and death of our Lord for the modern Christian. Toward the end of the liturgy, the deacon brings the reserved sacrament from the place of repose and the congregation receives Holy Communion, thereby signifying to the faithful that the work of worship on Good Friday involves a poignant recollection of the original event — not a re-enactment.

I take issue with Bishop Cochran's point that Christ is absent as we contemplate him lying in the tomb. In spite of the most appropriate sadness and desolation of the pious recollection of these hideous events, the fact is that Jesus lives. We miss a great point of our redemption if we don't understand that the crucifixion happened once and for all — never to be repeated. The resurrection superseded the crucifixion. On Easter, life came out of death, joy emanated from sorrow, and victory conquered defeat. God will never again be absent from us — not even on Good Friday.

For me, receiving Holy Communion on Good Friday is a marvelous way of keeping the passion and crucifixion in proper theological perspective.

ROBERT K. OSBORNE

Winsted, Conn.

Sense of Hope

It is with a growing sense of hope in the work of our Lord to renew our much beleaguered Episcopal Church, which has been so torn by strife for several years, that we hear of this "Shaping Our Future" symposium conceived by a truly grass roots movement in the Diocese of East Tennessee.

From many parts of the country, I am hearing from Episcopalians — traditionalists, charismatics, catholics, evangelicals and liberals — who are all fed up with the incredible dysfunction in our church and are sensing in the call to attend this conference the work of the Holy Spirit to heal the church. It will be marvelous to have us all gather in St. Louis in August without the press of business or pressure of extremist special interest groups which would occur at a General Convention.

In the Acts of the Apostles 1:12-14, we learn that the first order of work for the church in responding to the command of our Risen Lord was to pray that they would be completely obedient to him. May we also pray in preparation for this

(Continued on page 10)

VISIT VIETNAM!

Depart from Los Angeles on October 15, 1993, for a twelve day tour of Vietnam. Visit includes stop/stayover in Hong Kong. Visit the three capitals of Vietnam: Hanoi, the political capital; Hue, the cultural capital; and Ho Chi Minh City (formerly Saigon) the center of business and commerce in Vietnam's new period of development.

Experience at first hand, the natural beauty of the beaches and mountains of this tropical land. Enjoy the hospitality and energy of this newly emergent nation. Discuss the church's role during this period of profound change.

Return to Los Angeles on Oct. 27th with a deepened appreciation of this nation's complex history and beautiful culture. Costs, including airfare, are \$2850. Initial deposit of \$250 is due by Sept. 6th. For further information contact:

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VACATIONING?

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Bishop Consecrated in Tennessee

Approximately 1,400 middle Tennessee Episcopalians and their guests gathered June 26 in the Tennessee Performing Arts Center's Jackson Hall in Nashville for the consecration of the Rev. Bertram Nelson Herlong as 10th Bishop of the Diocese of Tennessee.

"I pledge to serve among you as one of you and with you," Bishop Herlong told those gathered after his ordination.

Chief consecrator for the service was the Most Rev. Edmond Lee Browning, Presiding Bishop. Co-consecrators were the Rt. Rev. Charlie McNutt, Jr., Bishop of Central Pennsylvania; the Rt. Rev. Peter J. Lee, Bishop of Virginia; the Rt. Rev. Charles Kayser, Suffragan Bishop for the Armed Forces, and the Rt. Rev. Don Wimberly, Bishop of Lexington.

The reader of the consents of the House of Bishops was the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi. Dr. Samuel R. Williamson, vice-chancellor and president of the University of the South, was Old Testament lector, and the Very Rev. Guy F. Lytle, III, dean of the School of Theology of the University of the South, presented the Bible to the new bishop.

The Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, was preacher. "I love ordinations and baptisms," he said, "because they remind me that we are all called to servant ministry; that we are called together to do God's work and that we are called to celebrate new life.



Photo by Carl Gilliam

Bishop Herlong (fourth from left) with participating bishops during a prayer in the service.

"Today, I have a heart full of faith and feelings and memories," said Bishop Johnson, who has known Bishop Herlong and his wife, Barbara, for 40 years. "I wish you both wisdom, love, patience and strength to live and learn and serve abundantly."

Before his election at the diocesan convention in January, Bishop Herlong was dean of the Cathedral Church of St. Paul, Detroit. Prior to that, he served as vicar of Trinity Church and St. Paul's Chapel, New York City; associate rector, Trinity Church, New York; chaplain and assistant headmaster, Jacksonville (Fla.) Episcopal High School; and canon residentiary, St. John's Cathedral, Jackson-

ville. He is also the former canon pastor of the cathedral in Jacksonville; and vicar of St. Jude's Church, Valparaiso, and Church of the Epiphany, Crestview, Fla.

Bishop Herlong received his B.A. Ed., from the University of Florida; his M. Div., from the School of Theology, University of the South; and his D. Min. from New York Theological Seminary.

The Herlongs have two daughters, Angela Herlong Stewart of McComb, Miss., and Michele Herlong Andrews of Detroit.

Bishop Herlong succeeds the Rt. Rev. George Lazenby Reynolds, Jr., who died in November 1991.

CARL GILLIAM

Dalai Lama Gives Address at Cathedral in Seattle

Tenzin Gyatso, His Holiness the 14th Dalai Lama, believed to be an incarnation of the Buddha of Compassion, spoke before a congregation of nearly 1,500 at an interfaith service at St. Mark's Cathedral, Seattle, on June 29. The service, which included representatives of Roman Catholic, Native American, Jewish, Muslim, Unitarian Universalist, Sufi, Hindu, Wiccan, Baha'i, Zoroastrian, Buddhist, Episcopal and Baptist faith communities, featured a variety of music, readings and prayers celebrating the presence of God and his call to peace.

In a brief address, the Dalai Lama described his key message, that all joy comes in working for others, and that

misery results from self-centeredness, adding that the fruit of compassion is happiness, and the fruit of hate is unhappiness.

"It is the purpose of religious faith," he said, "to increase compassion. Religion is an instrument of transformation, and requires constant effort." He challenged his listeners to include prayer and meditation as a part of their daily lives, and, "since all religions have the capacity to engender compassion," to have mutual respect for one another.

"I am glad to see the spirit of harmony flowing here from all over the world; we all have an obligation to build that spirit further," he added, noting that "daily

contact with religious people who are compassionate and happy can have a transforming effect on the lives of those around them, but if religious people show only hate and misery there is no opportunity for transformation."

On behalf of the Interfaith Council of Washington, the Rt. Rev. Vincent Warner, Bishop of Olympia, thanked His Holiness for his presence and his words, saying, "You are a symbol of peace, a symbol of hope, a symbol of humor and of joy, and a bridge between all of us who are represented here. We wish you well in your continued efforts for peace and harmony for the world."

DIANE WALKER

The Living Church

'Just Cross the Street' to Reach Hispanics

The second congress of the National Hispanic Organization of Episcopalians met at St. John's (Roman Catholic) Diocesan Center in Kansas City, Mo., June 17-20, with the dioceses of Kansas and West Missouri as hosts.

The Rt. Rev. John Buchanan, Bishop of West Missouri, celebrated the Eucharist on Friday; his sermon was the only English portion of the Spanish service. The Rt. Rev. William Smalley, Bishop of Kansas, attended several Saturday sessions.

The purpose of the congress, according to the Rev. Servio Moscoso of San Jose Church, Elizabeth, N.J., was to look at Hispanic ministry in the Episcopal Church, and to share experiences. "It's a blessing for the church, the Hispanic ministry," he said.

Eliezer Risco, a social worker in Fresno, Calif., who is presently reading for orders, believes that in this country the cultural diversity that is part of the fabric of the Anglican Communion in other countries has yet to be accepted. "It is crucial to the future of the church," he said.

Many Anglos seem to assume that all Hispanics are Roman Catholic and that, therefore, attempts to bring them into the Episcopal Church are futile. In fact, said Mr. Risco, many may be just nominal Catholics, having been baptized in areas

where the baptismal certificate stands in lieu of a birth certificate.

"There are many unchurched Hispanics," he said. "They have been separated from their faith communities and do not quickly find new ones. We need strong outreach — not to pagans but to Christians." For evangelism, for missionary work, he said, we "don't have to go to South America — just cross the street."

Fr. Moscoso said the church can create a "friendly relationship" in which each person is known as an individual, and social needs are met. Mr. Risco described models of evangelism in which social services predominate: helping to arrange transportation, day care, English classes, assistance with immigration problems. "We need to be a bridge for the children to the culture of this country. The church can do a better job than the schools." Invitations to Bible study and to church functions can follow. "People need access to 'rites of passage' — baptism, marriages, and *quinceanera*, a girl's 15th birthday which marks her arrival at adulthood.

"Anglo congregations in transitional neighborhoods may learn Spanish," said Mr. Risco, and invite a Hispanic priest to celebrate, or say Morning Prayer.

Anglos — non-Hispanics — participated in the congress. The Rev. Michael Sowan, St. Paul's Church, Kansas City,

Kansas, was part of the hospitality committee, arranging such necessities as transportation and food. He said Hispanic people are looking for "commonality; identity, a place in church." The church, he said, is "not sensitive enough to the Hispanic presence. We go our own way despite the cries of the prophets: These people are in our midst. We need to evangelize them." Fr. Sowan and Bishop Buchanan plan to attend a two-week intensive Spanish language course in the Diocese of San Joaquin.

Fr. Sowan also emphasized the diversity within the Latino community. People of Spanish, Indian and Caribbean backgrounds bring varying styles of music, family and religious traditions, and dialects into the church, he said.

The National Hispanic Organization of Episcopalians plans to "have a Hispanic presence in General Convention," said Fr. Moscoso. Twenty-four dioceses are now represented on its board of directors.

BRIEFLY

The Episcopal Synod of America (ESA) has joined Episcopalians United in **opposing the consecration of the bishop-elect of Minnesota**, the Rev. James L. Jelinek [TLC, July 4]. "The ESA is dismayed at [Fr.] Jelinek's open intention to ordain and to continue to bless the unions of practicing homosexual persons," said the Rev. Samuel L. Edwards, acting director of the organization of traditional Episcopalians. "Consent to his consecration . . . would be further evidence of the Episcopal Church's institutional departure from biblical and traditional teaching on matters of moral behavior."



The Seminary of the Southwest, Austin, Texas, has elected the Rt. Rev. **Gerard McAllister**, retired Bishop of Oklahoma, chairman of the board of trustees. Bishop McAllister has been a member of the board since 1961, when he was a priest in the Diocese of West Texas. Since his retirement in Oklahoma, he has been an at-large member. The Diocese of Texas recently voted to allow the chairmanship to be held by someone other than the Bishop of Texas.

Revisions Proposed for Discipline

The subcommittee of the Standing Commission on Constitution and Canons, under the chairmanship of the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, has released a proposed draft revision of Title IV on ecclesiastical discipline.

Bishop Dennis, quoted in an Episcopal News Service release, said, "This revision is long overdue . . . there has been no revision to keep pace with current precepts of due process of law." The revisions strive for uniform practice throughout the church in matters of clergy discipline, and fairness to both accuser and accused.

The subcommittee hopes to create the position of church advocate in every diocese, a person who would investigate allegations of misconduct and advise the standing committee on whether a trial is warranted.

The recommended changes would make it easier for concerned persons to present charges to the standing committee, and for a priest or deacon to submit voluntarily to discipline without a trial. Clear, consistent procedures for temporary inhibition of duties and for diocesan court trials, following the Federal Rules of Civil Procedure for the U.S. District Courts, were developed. Time limits for bringing misconduct charges were clarified.

The proposed revisions will be presented to various groups throughout the church, beginning with the Panama meeting of the House of Bishops in September. Comments and suggestions are invited, and may be addressed to Samuel Allen, Esq., Suite 1400, 50 E. Rivercenter Blvd., Covington, Ky., 41011, telephone (606) 581-6100.

Partner in Russia

By CARL G. CARLOZZI

In the spring of 1992, All Saints' Church, Phoenix, Ariz., was asked by the Foundation for International Professional Exchange in Charlotte, N.C., to participate in the development of a "parish-to-parish" exchange program between U.S. Episcopal congregations and Orthodox congregations in Russia.

As we in the West seek to enrich our own spiritual journey, there is much we can receive from the Russian Orthodox Church's rich and glorious spiritual tradition, hammered out on the anvil of persecution and flourishing for centuries before our own religious forebears landed on the shores of North America. Indeed, our parish-to-parish program is very different from those who perceive a need to "take Christ to Russia." Our mission recognizes the tested faith and courage of the members of the Russian Orthodox Church and how it has been Christ, all along, who has sustained their hope and faith through a time of persecution. In short, we see there is much we can learn to enhance our own spirituality from an association with those who possess this kind of faith and commitment.

Through an initial visit to Russia with my wife and six other Episcopalians in May 1992, and our linkage with Holy Transfiguration Cathedral in St. Petersburg, not to mention the return visit of Holy Transfiguration's senior priest and his wife who visited All Saints' last Thanksgiving, we have come to realize that, like a mature rosebush whose life had been unto itself through a brutal winter, the Orthodox Church in Russia is returning to full bloom with the sunlight of freedom.

As a way of further developing our par-

The Rev. Carl G. Carlozzi is rector of All Saints' Church and Day School, Phoenix, Ariz.



Holy Transfiguration Cathedral, St. Petersburg

ish-to-parish relationship, in May of this year, a delegation of 13 All Saints' parishioners and the clergy, along with the Rt. Rev. Robert Shahan, Bishop of Arizona, and his wife, returned to Russia to visit Holy Transfiguration Cathedral and its dynamic Archpriest Fr. Boris Glebov.



Fr. Carlozzi (left) with Fr. Glebov

Fr. Glebov presides over a cathedral, established in 1743, which remained open for services during the Communist era. Worship is housed in a church built in 1829 with three small offices, meeting room and kitchen located in catacombs carved out under the church and dating back to 1921, when the government seized the cathedral's parish house. Presently, the congregation, which has a full-time staff of eight priests and five deacons and average Sunday attendance of 3,500, is experiencing a resurgence of new members, with baptisms and marriages at record levels.

The essential question posed by our parish partnership was this: "What gifts could Holy Transfiguration and All

Saints' best offer one another?" The answer was readily apparent. Holy Transfiguration could offer All Saints' parish a living example of a tested faith, a richness of liturgical tradition, and an enthusiasm for evangelism capable of inspiring our hearts to a renewed sense of community and the outreach mission. All Saints', in return, could offer Holy Transfiguration the encouragement of friendship and the opportunity for some of Holy Transfiguration's clergy and people to see our country; but even more, given our financial blessings and the staggering inflation in Russia, wherein U.S. currency gives one astounding purchasing power, we determined we could make a significant impact in assisting Holy Transfiguration to enhance its work and ministry.

On the evening on May 22, in a small, three-room apartment in St. Petersburg, as our group of 15 sat at a crowded dining room table with Fr. Glebov and his family, we gave thanks to God for our love in Christ, enjoyed a wonderful Russian feast and toasted each other with vodka. Following one of the toasts, I asked Fr. Glebov what it would take, in addition to the \$2,000 gift which we had given him for roofing repairs, to totally redo the interior of the cathedral, from paint to electrical to structural. He told us the amount would be beyond anything his people could ever imagine having, given their resources and the declining value of the Russian currency. I said, "How much is that?" He replied it would be 10,500 American dollars. I looked around the table at all of my group, gave an affirmative gesture, and instantaneously received smiles and winks of joy in return. I said to Fr. Glebov: "You will have your \$10,500 by Oct. 31 of this year!"

Jesus reminds us that "it is in giving that we receive." The people of All Saints' have been blessed and strengthened for a renewal of ministry, mission and evangelism in and through our continuing relationship with Fr. Glebov and his people, eight of whom will visit All Saints' in May of 1994.

Exciting outreach ministry opportunities await other congregations desiring to establish parish-to-parish relationships. Abundant blessings can be received from Russia when we reach out and affirm our oneness in Christ!

Taking a Risk

One of the risks of “working for the church” is a lack of security. While bishops and rectors are fairly “safe” in their ministries, persons who work for them aren’t. When a new bishop moves into a diocese, it’s safe to say the diocesan staff might be smart to be looking for new work. And when a new rector arrives in a parish, it’s generally understood the curate, and perhaps others, will be leaving.

The Diocese of Tennessee is a current example. Before the arrival of the Rt. Rev. Bertram Herlong as the new Bishop of Tennessee [p. 6], the Bishop and Council of that diocese (actually the council because there was no bishop) decided that the diocesan staff should be replaced in order that the new bishop could name his own staff. That meant a new administrative officer, chancellor, communications officer, bishop’s secretary and others. Actually, one staff member remains, but that position has been funded from outside the diocesan budget.

There are exceptions to this plight, of course. We know of persons who have carried out faithful, effective ministries through several episcopates. But while a continuity between episcopates might be desirable, it would seem to be outweighed by the desirability for a new bishop to select the diocesan staff. A fresh, new ministry of a bishop should have a chosen staff to ensure compatibility, loyalty and rapport in service to the diocese.

We salute those who take a risk to join diocesan staffs. Sometimes it means leaving a secure position or relocating a

family from another part of the country, only to find themselves without a job two or three years later. May their efforts to serve a diocese not be in vain.

A Heritage to Treasure

Among the topics the Most Rev. Edmond L. Browning addressed when he spoke to the Executive Council recently [TLC, July 11] was Anglican heritage. It seemed unusual for the Presiding Bishop to be talking about Anglican heritage, for that is the very subject addressed frequently by traditionalists, many of whom feel betrayed by Bishop Browning.

“It is my deep sense that God is pressing us to recover the treasure of that heritage, to look with gratitude at what we have been given, such as our comprehensiveness, and to share it with others,” the Presiding Bishop said. Traditionalists would welcome a recovery of that heritage, and might be encouraged when Bishop Browning addressed comprehensiveness and the ordination of women. “We are living in our comprehensiveness when we accept that there are persons of good faith in our church who remain unconvinced of the theological rightness of the ordination of women,” he said. “These hands that consecrated Barbara Harris and Jane Dixon were also placed on the head of Jack Iker.”

These are strong words from the Presiding Bishop. Will he and others in positions of leadership be able to stand by them?

VIEWPOINT

An Authoritative or Authoritarian Church?

By RONALD H. and MARY H. MILLER

THE LIVING CHURCH may well be the ideal arena in which to address a major theological question we feel the church is overlooking: “What does the Episcopal Church mean by authority?”

As we listen and talk to people around the church about how issues are being addressed, we frequently discover that the question comes down to the source and nature of authority. We hear some who seem to have accepted Rome’s concept of “the Magisterium.” This might be paraphrased as the church as controlling parent who knows better than the child does what should be done or not done. (Actually the word is derived from the

Latin *magis*, meaning larger or greater, the comparative of *magnus*; it is not too far-fetched to interpret a magister as someone who tells us how to act because he or she is larger than we are: a classic case of might makes right.)

One Who Creates

Our sources report that a number of bishops have developed a fascination with the bishop’s office as magister; they might as well use the title magistrate and get it over with. Ever since A.R. Vidler’s “Appended Note on ‘Authority’ and ‘Liberty’ in the Church” (pp. 142-145) in *Soundings*, an important set of essays which largely got lost from sight in the attention given to *Honest to God*, we have found it helpful to remember that “authority” is related to “author,” a creator or one who acts.

We find authoritative a church, or a

part of the church, which offers considered, thought-through opinions and invites us into the conversation about what they mean for life or thought. For better or for worse, people today expect to be allowed to think for themselves, to hear somebody out and reflect on what is said, and to reach some sort of common mind through discussion.

There is also a fruitful distinction which can be drawn between a church whose statements are authoritative and one whose statements are authoritarian. The former are statements which the hearers recognize as having authority, as being received and welcomed because the content of the statement and the behavior of the body speaking are persuasive; the latter, “authoritarian,” are recognized as those statements which are accepted simply because the one

(Continued on next page)

The Rev. Ronald H. Miller is associate for ordained ministry of the Diocese of Maryland. His wife, Mary, is executive secretary of the Episcopal Peace Fellowship.

LETTERS

(Continued from page 5)

momentous gathering to seek his will for the church.

(The Rev.) DALE D. COLEMAN
St. Matthias' Church

Shreveport, La.

Orthodox Response

The Rev. A. Gillett Bechtel's Viewpoint [TLC, May 16] deserves a response.

Comparing unofficial Antiochian Orthodox efforts at evangelism with those of the Jehovah's Witnesses, he calls for "exploring their tactics." And what tactics are those? Sharing information on Orthodoxy with those who, in his own words, "are unhappy with developments in the Episcopal Church and are beginning to look for another church home." Hmm, seems more like common decency and Christian charity to me.

He writes that "it does not appear to me that the Orthodox are any freer of the problems we have in Anglicanism." No evidence is advanced. If Fr. Bechtel is comparing Anglicanism's current doctrinal and moral state of affairs with that of Orthodoxy, then it is no wonder he presents no evidence that Orthodoxy, too, is entangled in the same sorts of problems, because there simply is not any.

He speaks of the tendency to "romanticize the foreign and exotic," relying on stereotypes that often are not accurate. My own Orthodox congregation is overwhelmingly ethnically Anglo-Saxon, worships entirely in English, is increasingly

familiar with the Orthodox spiritual heritage of the British Isles, and with grace has adopted the Eastern Rite as its own.

The Antiochian Archdiocese is a dependency of the Patriarchate of Antioch, there being to my knowledge no such person as the Patriarch of Damascus, though the actual headquarters of the Holy Synod is in Damascus, ancient Antioch long ago having been reduced to insignificance.

(The Rev.) GREGORY MATHEWES-GREEN
Holy Cross Orthodox Mission
Catonsville, Md.

'New Religion'

After reading so much in the letters to the editor during May, I thought I would never be shocked again. I have been!

In one issue [TLC, June 20] three or four letters described a God I do not know. How can a Christian, clergy or lay, much less an Episcopalian, think in terms of God the Father being an abusing parent? God does not reflect us. We do not form God in our own image; he has formed us in his image, male and female, and has called us good. We make the choice to do differently. We are to reflect him!

Are we one church or has one group left? Where are the shepherds?; they sound like wolves. Everything I read in the lectionary scripture readings is contrary to this new religion ECUSA is designing.

If you hadn't published some of those letters, many might not have known.

PAT CASSEDY

Baltimore, Md.

Forceful Content

Rarely does the material in a weekly magazine speak so forcefully to me as did a recent issue [TLC, June 20].

In his article, "The Basic Gospel Message Is Missing," the Rev. Frank Lyons hits the nail on the head regarding the Decade of Evangelism. We cannot hope to be successful evangelists until we know and live the message.

Second, the Rev. Theodore A. McConnell's Viewpoint article clearly shows how power is the name of the game. Have we forgotten that "the first will be last, and the last will be first," and that Jesus himself came to serve and not to be served?

Third, the editorial, "Show and Tell," is but one example of how far we have strayed from the gospel. Paul reminds us we are to preach Christ and him crucified, not some humanistic rationalization that soothes our conscience. It is bad enough when we get that garbage from the television. It is disgusting when it comes from the pulpit.

Fourth, and last, the letters to the editor provided me with yet another example of how blinded we are by our own agendas. The letters under "Not Sufficient" caused me to re-read Jim Tynen's "In This Corner" [TLC, May 16] — and that was good. However, I failed to see the child abuse image alluded to. Maybe it is an example of our spiritual paucity, and how we have become caught in our own agenda and fail to see the Father's.

(The Rev.) WILLIAM F. RADANT
St. Mark's Church

Beaver Dam, Wis.

Ministry in Ukraine

The Rev. George W. McCammon went with some other missionaries to the former Soviet Union in 1991. He felt a calling to return to Kiev to work for our Lord. In January, 1992, Fr. McCammon, his wife Toni and their son Matthew moved to Kiev, Ukraine, from near Orlando, Fla., and started their mission. In this short span of time, Fr. McCammon has founded Lifeline Ministries International. He has church services at two schools, visits two orphanages and has numerous Bible study classes in Kiev.

He has called his mission, St. Andrew's, and in March he brought 15 young men to induction in the Brotherhood of St. Andrew. It was my pleasure to install this chapter.

I want people to know that the Lord's work is being done through faithful servants like the McCammons.

JERRY L. MYERS, president
Brotherhood of St. Andrew
Clearwater, Fla.

VIEWPOINT

(Continued from previous page)

speaking has the ability to punish any who disregard. Our view of the church, as our view of God, is of an authoritative one who speaks and then gives the hearer opportunity to discuss, discern and then decide whether or not to accept the statement.

The recent Trinity Institute national conference on "Conversation" [TLC, March 7] would have been enriched if someone had addressed theology as conversation between believers and the sources of theology. Even the authority of scripture, tradition and reason invites us to an active role in deciding how we are to understand and appropriate God's self-revelation found therein.

There may be some risk in letting people make ethical decisions for themselves, but attitudes and patterns of behavior are rarely accepted on the basis of

anyone's telling people what to think and how to act. Observe how many Roman Catholics are obeying prohibitions of contraception; they still consider themselves loyal Catholics, but they don't buy everything of the partyline. They consider the hierarchy's teaching and then make their own decision.

It can be argued that by our creation in God's image, we are charged with responsibility for determining how and what to believe, how and in what way to live, who and how to worship. This kind of interactive dialogue and decision-making process means that we listen attentively to the one who speaks and give the Speaker's statements great respect. However, the desired response is not frightened acquiescence, but willing and loving agreement. We suspect there is an important issue here, and it would be good to air it before General Convention tries to decide what public positions to take in matters social or ethical.

Servants at Heart

Moving from self-concern to self-giving

By GEORGE W. WICKERSHAM, II

The parable of the servant coming in from the field (Luke 17:7-10) strikes many of us as just a little bit on the tough side. One might even call it a glaring example of the disadvantages of non-union labor.

Here is a man who has been plowing all day, who comes in from the fields and is then expected to prepare supper for his employer, serve it, wait till the boss is finished and finally eat his own. Further, he does not even get thanked for doing all this. What sort of an arrangement is that? My grandmother would have been quick to call it a raw deal.

However, on second reading we come to the realization that this is not at all what we are expected to take from this parable. As with most New Testament parables, this one has just one point. That is summed up at the end: "So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

We cannot help being reminded of a contrasting parable in the Sermon on the Mount: "On that day," Jesus stated, "many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' How about us! But the answer they received was hardly what they had expected: 'I never knew you; depart from me you evil-doers'" (Matt. 7:22-23).

The point being that whatever we do, we should do from the heart, and not to be thanked. The servant coming in from the field was simply doing his job, and that is precisely the way that it should be with us. We should not do these things, whatever they may be, for the rewards at the day of judgment, or, indeed, from any ulterior motive. We should do them, rather, because they are actually what we want to do. The Lord is looking for souls, not scores.

The Rev. George W. Wickersham, II, is honorary associate of Trinity-St. John's Church, Hewlett, Long Island, N.Y., and is a frequent contributor to THE LIVING CHURCH.

There is, of course, another judgment parable to this effect, also in the Gospel of Matthew, and, significantly, near the end. Indeed, it really is a marvelous summary of what Jesus actually stood for. Here the righteous are gathered before the Lord of the judgment, and in this case the Lord speaks first: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and

cleansed immediately after the parable of the unthanked servant. It would appear that St. Luke did not want his readers to gather from the servant parable that gratitude was not important. And so we have the story of the 10 who were healed of leprosy but of whom only one said, "Thank you." And Jesus was at pains to commend the grateful one and to say, "Were not 10 cleansed? Where are the nine?" (Luke 17:11ff). And, incidentally, the grateful one was also a Samaritan. One way or another Jesus never missed an opportunity to put his elitist compatriots in the shade. With him what mattered was not orthodoxy or heredity but what was in the heart.

Be that as it may, what ultimately is asked of us is not exactly a small order. From being essentially self-concerned (human nature in the raw) we are enjoined by the great commandments to become essentially self-giving: to love our neighbors as ourselves. Jesus was hardly equivocal on this score: "You must therefore be perfect," he said, "as your heavenly father is perfect" (Matt. 5:48). What more could possibly be asked of us? And we don't even get thanked? Grandma, where are you?

But why should we be thanked? All that we have done, if we have done it at all, is to fulfill our destiny. And what a destiny it is! To be self-giving: how marvelous! To what better thing could we be devoted? This, indeed, is why we were created. Everything leads to this: a truly beautiful objective. And so, if we have come anywhere near to fulfilling it, "We have only done what was our duty" — that for which we were born. And do we still want to be showered with thanks?

Further, we should not quickly forget that we are not expected to do all this without help. Nor should we for a minute forget whence comes our help. The Psalmist had it right: "My help comes from the Lord" (Ps. 121:2a).

It would appear to me, then, that if any praise is involved, it should be the other way around. Praise to the Lord for giving us so glorious an opportunity and for giving us his own Spirit to enable us.

What a
destiny
it is!

you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me . . ." The important item is the response of the righteous: "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee?" (Matt. 25:31ff). These had no particular sense of doing anything for the Lord. Whatever they had done, they had done it simply because they had wanted to do it. There were no ulterior motives. In short, these people were real.

In fact, we are reminded of the good Samaritan, whose compassion was genuine (Luke 10:25-37). He was not banging for grades. And this is the point also of the parable of the unthanked servant. He did not do what he did in order to be thanked.

To me, at least, it is a matter of some interest that St. Luke proceeded to place the account of the 10 lepers who were

SHORT and SHARP

By TRAVIS DU PRIEST

DENNIS THE MENACE: Prayers and Graces. By **Hank Ketcham.** Westminster. Pp. 64. \$10.

Raised in the Methodist Episcopal Church, Hank Ketcham, well-known cartoon artist, dedicates this little book to his Sunday school teachers. Has a foreword by Ruth and Billy Graham and the Rt. Rev. William Swing, Bishop of California. Contains traditional prayers on one page and a Dennis the Menace cartoon on the facing page. Delightful interplay of devotion and humor.

MEN AT MID-LIFE: Steering Through the Detours. By **James A. Harnish.** Dimensions. Pp. 143. \$9 paper.

Okay, I admit to ordering this one because I was curious myself. I knew it was a fit from the opening question of the book: "Did you see the Beatles on the 'Ed Sullivan Show?'" to which I, of course, answered "yes." Written in a rather blunt style — do this, do that — I nevertheless picked up some good pointers, which other "baby boomers" might too. A line the author quotes from John Steinbeck's *Grapes of Wrath* haunts me: "This is probably the high point of my life if only I knew it."

COMMUNICATING IN CHURCHES: A Handbook for Ministers and Other Leaders of a Congregation. By **John R. Campbell.** Education Liturgy Resources (140 College St., Oxford, NC 27565). Pp. 174. \$10.95 paper.

Using contemporary communication theory and distilling over 35 years of parish experience, John Campbell, a priest with degrees in law and business as well as theology, offers a practical guide to verbal and non-verbal communication, environment, roles, worship, and visitor follow-up in parishes. The 8 1/2 x 11 pages are ready to be photocopied, and the author invites us to do so, as long as they are for congregational distribution only.

THE BIBLE IN A NUTSHELL: The basic message of the Bible in a one-hour reading. By **Stanny Joris.** Troika (5902 Pineway, San Antonio, TX 78247). Pp. 55. \$8.95 paper.

Another one by the new non-profit Troika House in San Antonio, *The Bi-*

ble in a Nutshell is by a learned Episcopal priest who studied at Louvain and served as a Roman Catholic mission priest and seminary professor in Latin America before his reception into the Episcopal Church. The subtitle lays out the hope for this pamphlet. The teaching is succinct, but I found the numerous mathematical and chemical analogies, equations and charts distracting rather than clarifying. Will appeal to the scientific mind more than the humanistic.

ONCE UPON A WONDER: Imaginings from the Gospel. By **Kenneth L. Gible.** Upper Room. Pp. 144. \$8.95 paper.

Another beautifully produced paperback by the Upper Room, from a parish pastor in the Church of the Brethren. Short vignettes and personal stories grouped under the themes of birth, baptism, ministry, passion and resurrection. Not spectacular prose, but pleasant.

LOVER'S QUARRELS & CASEROLE THEOLOGY: The Best of Martin E. Marty's M.E.M.O.s, 1973-1992. By **Martin E. Marty.** Edited by **Victoria A. Rebeck.** Christian Century (407 S. Dearborn St., Chicago, IL 60605). Pp. v and 89. No price given, paper.

"The best" of the well-known speaker-scholar-writer's "M.E.M.O." column from *The Christian Century*. The riches of Martin Marty's mind and experiences surface on every page — flagwavers,

The One Way to Go

It's a wrenching thing — my heart apart from God, the dread in these spiritual black holes.

But I remember the Light even then: He sparks the recovery of faith each time.

Judy Sternbergs

vestments, hymns, limericks and lots of humor. Delightful glimpses into life, love, words and human nature by the Lutheran pastor who has taught at the University of Chicago for 30 years.

EUCCHARIST: Celebrating Its Rhythms in Our Lives. By **Paul Bernier.** Ave Maria. Pp. 160. \$6.95 paper.

A Roman Catholic teacher-priest offers thoughts on how the eucharistic patterns are the patterns of our lives. Rather commonplace ideas, but a clear reminder of how our lives derive identity and meaning from the celebration of the Holy Eucharist.

SAMMY GOES DIVING WITH JONAH AND THE WHALE. SAMMY STANDS GUARD AT THE BATTLE OF JERICHO. Both illustrated by **Daniel J. Hochstatter.** Nelson. Each a 24-piece puzzle; each 18" x 24". No price given.

Two super-size jigsaw puzzles for younger children to introduce them colorfully and actively to Bible stories. Marvelous creature-filled ocean and fanciful walled city.

WHOLLY ANIMALS: A Book of Beastly Tales. By **David N. Bell.** Cistercian (WMU Station, Kalamazoo, MI 49008). Pp. 203. \$28.95.

Scholarly, inspirational and beautiful — all in one lovely book from Cistercian. Animals from three religious traditions (Christian, Jewish and Islamic) come center stage in these medieval tales with such titles as "The Wolves' Banquet," "Love of Cats is Part of Faith," "The Ascotic and the Lion." Part two of the book is "The People," charming short biographies of medieval persons such as Columba of Iona, Bartholomew of Farne, and the wonderful poet Rumi. A first-rate book, and fun to read.

PRAYER, PRAISES AND THANKSGIVINGS. Compiled by **Sandol Stoddard.** Pictures by **Rachel Isadora.** Dial. Pp. 152. \$18.

A richly-illustrated and finely printed collection of prayers from diverse persons and traditions, including the Book of Common Prayer, the Celtic and Native American traditions. For young and older readers. An aesthetic as well as thoughtful gift.

PEOPLE and PLACES

Appointments

The Rev. **Richard Bormes** is canon to the ordinary, Diocese of Missouri; add: 1210 Locust St., St. Louis, MO 63103.

The Rev. **Steven R. Ford** is chaplain of Community Hospice, 340 E. Palm Lane #245, Phoenix, AZ 85004.

The Rev. **Arthur C. Hadley** is canon to the ordinary, Diocese of Michigan; add: 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **David Horning** is interim rector of St. Andrew's, Flint, MI.

The Rev. **Steve Oreskovich** is rector of Holy Spirit, 130 S. 6th St. East, Missoula, MT 59801.

The Rev. **Charles E. Sturm** is assisting at Holy Trinity Cathedral, Port-of-Spain, Trinidad; all mail should be directed to: 621 Quinlan St., Williamston, MI 48895-1066.

The Rev. **Gordon Temple** is rector of Holy Nativity, Whitefish, and St. Matthew's, Columbia Falls, MT; add: 214 2nd Ave., Whitefish 59937.

Ordinations

Priests

Washington—**Stephen Moore**, associate, Trinity Parish, Seattle, WA; add: 19604 Filbert Dr., Bothell, WA 98012.

Transitional Deacons

Missouri—**Georgia Lohman Humphrey**, 14966 Claymont Estates Dr., Chesterfield, MO 63017.

Montana—**Terri Ann Grotzinger**, 7777 Terrace Dr., El Cerrito, CA 94530.

Resignations

The Rev. **C. Alfred Cole** has resigned as executive assistant to the Bishop of Albany.

The Rev. **Charles P. Dickey** has resigned as vicar of St. Anne's, Omak, WA.

Correction

The Rev. **Thomas C. Chesterman** is acting rector of the English-speaking congregation of the Cathedral Church of St. Michael and All Angels, Cuernavaca, Mexico, and not rector and dean as was incorrectly reported to us and published in the May 2 issue.

Other Changes

The Rev. **William Edward Campbell** is now resident in the Diocese of Spokane.

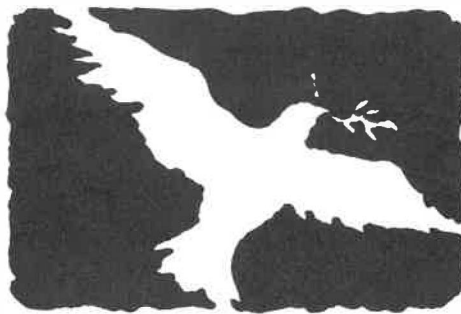
The Rev. **Rick Edwards** is a student at General Theological Seminary, 175 9th Ave., New York, NY 10011.

The Rev. **Charles Oglesby** is now resident in the Diocese of North Carolina.

The Rev. **George Irwin Welch** is now resident in the Diocese of the Rio Grande.

Renunciations

The Rev. **David L. Huneycutt** has resigned as curate at St. Mary's, Asheville, NC, and has voluntarily renounced his Holy Orders.



BENEDICTION

Dear Lord, I wonder as I get older and have more things go wrong with my body and my mind, what awaits me around the corner. I know I have to lay down this life before I can begin another, but I'm still a bit scared. I like it here. I love my family and friends. I enjoy the daily surprises. I even enjoy complaining! I want to live.

But I also believe, way down deep, that this life is but the first chapter in a much longer book. Turning the pages gets tougher as I near the end of this familiar story. But I realize that another chapter has to begin at some point; that I must let go; that death can be a friend rather than an enemy; that I must hang on to you, and have faith that you will

carry me home to my true country, when my time comes.

What is around that corner still remains a mystery. What could happen later today or tonight or tomorrow is also uncertain. Therefore, please, dear Lord, help me to relax and put my trust in you, my Savior and my Friend.

Whether I continue on in this life for a while longer, or begin my new life sooner than I'd planned, it really makes little difference. For I now realize that nothing can or ever will separate me from you — neither pain nor fear nor time nor place nor life nor death. Literally nothing! I will stake my "life" on that.

Dear Lord, I place myself in your loving hands and ask you to ease my doubts, deepen my trust, calm my fears, touch my aches and pains, and hold me tight. Into your loving and eternal hands I commit myself — with new faith and in renewed hope.

There is a God. There is a new life that begins, not ends, with death. There is a tomorrow, and I'm convinced that I'll be in it!
Amen.

(The Rev.) ALANSON B. HOUGHTON
Charleston, S.C.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press** (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

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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NEWSLETTERS

FREE FOR THE ASKING. Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." **Anglo-Orthodox Mission**, Box 6, Old Chatham, NY 12136.

ORGANIZATIONS

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion**, P.O. Box 6054, Rock Island, IL 61204.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church**, 82 Prospect St., White Plains, NY 10606-3499.

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

CHAPLAIN — St. John's Military Academy, Delafield, WI 53018. Must be Episcopal priest who will manage chapel and religious program for an all boys military college preparatory school of 300 cadets. Excellent campus housing, \$27,000-\$30,000, medical/dental/life insurance plan offered for qualified candidate. At least four years prior military experience a plus but not required. Contact: **Colonel Robert Fletcher, Academic Dean** (414) 646-7126 or send resumé.

FULL-TIME RECTOR, St. Mark's, Fincastle, nestled in the valley of Virginia, is a small traditional church anxious to grow. Fincastle is conveniently located to medical and educational centers in the Roanoke metropolitan area. Letters of interest should be sent to: **Search Committee, P.O. Box 286, Fincastle, VA 24090.**

RETIRED OR SEMI-RETIRED PRIESTS: Mission churches — traditionalist congregations in the Diocese of Quincy (Illinois). Modest stipend, health insurance, housing and utilities. Contact: **Mr. W. Robertson**, 3601 N. North St., Peoria, IL 61604.

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

ALIVE, worshiping congregation seeks Minister of Music. Prefer experience as organist/choirmaster, ability to coordinate variety of musicians and vocalists. Handbell experience helpful but not required. Send resumé to: **Holy Trinity Episcopal Church**, 95 Folly Road, Charleston, SC 29407.

PRIEST-IN-CHARGE, part-time, for small dedicated, integrated parish on Staten Island, NYC. St. Simon's has modern church and rectory, large grounds, in middle income community. Seeks people-oriented, spiritual leader willing to accept challenge of guiding our 135-year-old parish into the next century. Replies to: **St. Simon's**, c/o the Rev. Canon Ellen Shaver, **Diocesan Deployment Officer**, 1047 Amsterdam, New York, NY 10025.

DIRECTOR of Youth Ministries for growing suburban parish. Experience in youth ministry required. Must have vision for team ministry and discipleship with youth. Send resumé to: **The Rev. F. Martin Cornik**, the Church of the Ascension, P.O. Box 11388, Knoxville, TN 37919.

PROBERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Probers**, P.O. Box 1143, Union City, NJ 07087.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

*In care of **The Living Church**, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church**, 3413 Old Baimbridge Road, Tallahassee, FL 32303. (904) 562-1595.

TRAVEL

JOIN a tour of Israel and see the Holyland. Travel with **Father John of St. Paul's** on January 10, 1994 . . . first class hotels, breakfast and dinner daily, sightseeing, Biblical lectures, round trip airfare from JFK all at **ONLY \$1,398.00** or join **Father Haddad** from St. John the Divine on April 24, 1994 for 11 days Petra, Bethlehem, Jerusalem and more at \$2,398.00, meet with local Anglicans, participate in special services and dialogue about local events. Both tours also visit Egypt, the Pyramids, the museum and much more. Clergy receive special honorariums. Please call **800-486-8359** or write **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

WANTED

GOOD USED PEWS or chapel chairs with kneelers. Needed by late July, 1993. Parish located within Salish-Kootenai reservation. **St. Andrew's Episcopal Church**, P.O. Box 1112, Polson, MT 59860. Phone (406) 883-5524.

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

SET of silver cruets for old parish. Contact: **Rector, Trinity Church Landsingburgh**, 585 4th Ave., North Troy, NY 12182.

CLASSIFIED ADVERTISING RATES

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- (A) 43 Cts. a word for one insertion; 39 cts. a word an insertion for 3 to 12 insertions; 37 cts. a word an insertion for 13 to 25 insertions; and 35 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 34 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SUMMER CHURCH SERVICES

ARCATA, CALIF.

ST. ALBAN'S 1675 Chester Ave.
The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, & the Rev. C. Jeff Kraemer, assocs
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price; r the Rev. Christine Whittaker, ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

SAVANNAH, GA.

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

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 Nakatsuji, d
Sun 7:30, 10, 6. Wed 10 H Eu & Healing

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

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 CHAPEL at Camp O-AT-KA Rt. 114
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

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

BOSTON, MASS.

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

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL 4800 Woodward Ave.
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct-June)

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High, 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15;
Fri 9. C Sat 4

NEWARK, N.J.

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

TRENTON, N.J.

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

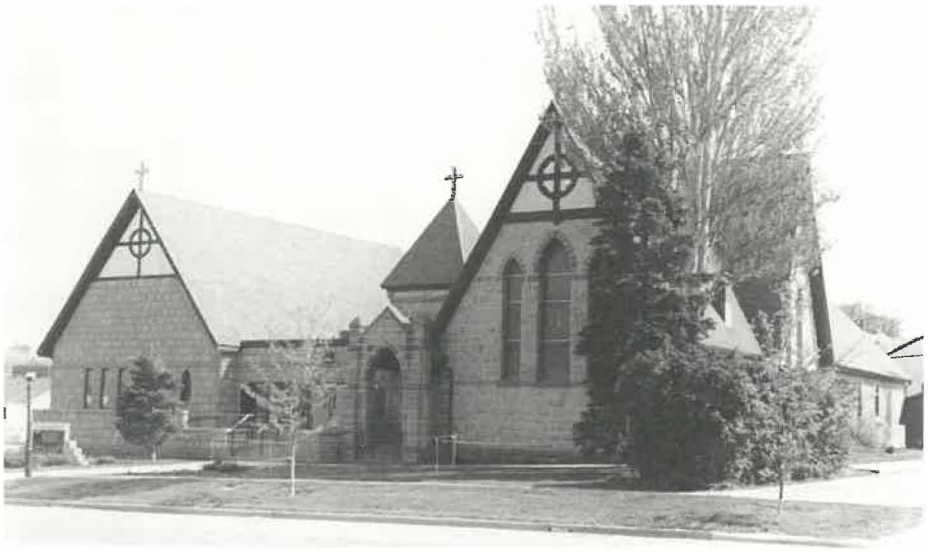
ALBUQUERQUE, N. M.

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

(Continued on next page)



Emmanuel Church, Rapid City, S.D.

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)

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

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

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

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

PARISH OF TRINITY CHURCH
 The Rev. Daniel P. Matthews, D.D., Rector
 The 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 Martinier, 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
 Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.
ST. MARY'S 26St. 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 Christian 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, HD 7, C by appt

SELINGROVE, PA.
ALL SAINTS 3900 Mechanicsville Rd. (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. (605) 342-0909
 (On the way to Mount Rushmore)
 The Very Rev. David A. Cameron
 Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

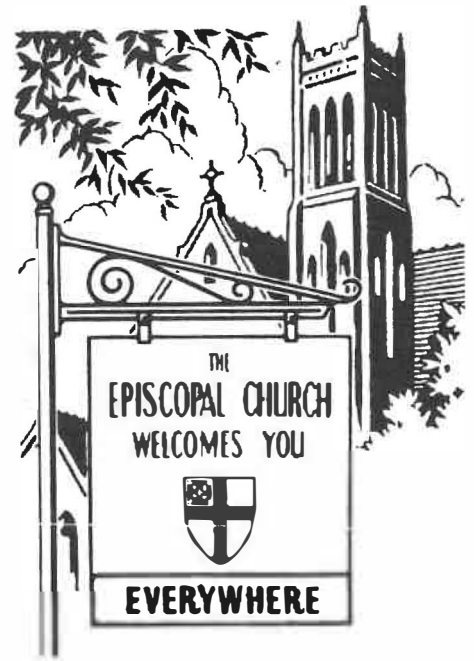
NASHVILLE, TENN.
ST. ANDREW'S 3700 Woodmont Blvd.
 Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
 Call (615) 292-9935

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

INCARNATION 3966 McKinney Ave.
 The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collins; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
 Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

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



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 (512) 787-1243
 The Rev. Robert Francis DeWolfe, r
 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.) (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

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

EAU CLAIRE, WIS.
CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts. (715) 835-3734
 The Very Rev. H. Scott Kirby, dean
 Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

LAKE GENEVA, WIS.
CHURCH OF THE HOLY COMMUNION 320 Broad
 The Rev. Robert B. Slocum, p-i-c
 Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

MILWAUKEE, WIS.
ALL SAINTS CATHEDRAL 818 E. Juneau (715) 771-7719
 The Rt. Rev. Patrick Matolengwe, dean
 Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
 23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu



St. Thomas Church, Rochester, N.Y.