

# THE LIVING CHURCH

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Almighty,  
in whose Name the founders  
of this country won liberty  
for themselves and for us,  
and lit the torch of freedom  
for nations then unborn . . .

(from the collect for Independence Day, BCP)

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# IN THIS CORNER

## Red All Over

Episcopal churches celebrate Pentecost in a wide variety of ways: Wear something red, eat something red, release red balloons, read lessons in various languages. But St. David's Church, Topeka, Kan., takes honors for the most unusual observance this year. St. David's, which made news recently by encountering pickets [TLC, April 25], didn't release balloons, but instead set free 4,500 ladybugs (red, of course). The intention was for the insects to devour the aphids which threaten St. David's tomato patch. The (red) tomatoes are given away to charitable organizations.

\* \* \*

The Rt. Rev. Jack Iker, Bishop Coadjutor of Fort Worth, told the legislative body of the Episcopal Synod of America that during the stormy period of receiving consents and prior to that, those in opposition never asked him if he believed Jesus Christ was Lord and Savior, whether he believed the creeds, or anything else about matters of faith. All the questions he was asked were related to whether he believed in the ordination of women.

\* \* \*

There's a new chapter to the ongoing struggle of the Rev. Guy Aubrey, the evangelist cited in this space last year for his effort to post "John 3:16" signs at various stadiums. When he attempted to place a sign in Riverfront Stadium in Cincinnati, Mr. Aubrey was told the sign violated the stadium's "good taste-bad taste policy." The persistent evangelist went to court over the issue and wound up with a ruling that the Cincinnati Reds baseball club had violated his constitutional right to free speech.

The ball club then changed its policy and said signs in the stadium were OK, as long as they were related to baseball.

Mr. Aubrey complied and put up a new sign: "Go Reds. John 3:16."

That brought about another change in stadium policy. No non-commercial signs, regardless of content. Can Mr. Aubrey get around this one? Stay tuned.

\* \* \*

When the Church of the Messiah, Providence, R.I., held a celebration of new ministry recently, the Rev. Kay Johnson, in a turnabout from the usual presentation of gifts to the new rector, gave something to the wardens. The *Rhode Island Episcopal News* reported Rebecca Silliman and Mark Burnham received a trumpet from the rector with the words "Becky and Mark, as leaders of this parish, receive this trumpet to call our people to their own ministries to one another and in the world."

\* \* \*

At least two dioceses used the Gallup organization to survey members prior to episcopal elections. The Diocese of New Jersey, where Dr. Gallup resides, used the survey to determine the qualities members of the diocese wanted in their next bishop. The Diocese of West Texas modified the New Jersey survey for a questionnaire of its own in preparation for its bishop coadjutor election Oct. 2.

\* \* \*

Note to Charlotte in Raleigh: The dates for the next General Convention are Aug. 24-Sept. 2, 1994, in Indianapolis.

DAVID KALVELAGE, editor

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# LITURGICAL ART IN BRONZE



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The Resurrection



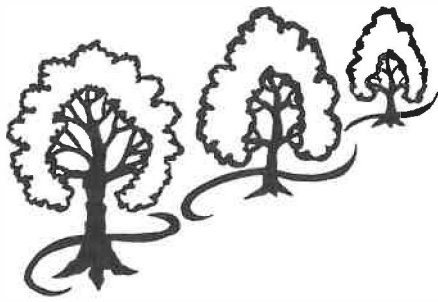
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# LETTERS

## Forgotten Feast?

The cover picture, "The Ascension," and editorial, "Everlasting Joy" [TLC, May 16] were good, and lead to a question: Why has the 1979 Book of Common Prayer almost lost sight of the Ascension of our Lord? True, the history of the Sunday after the Ascension does not go back to Christian beginnings; but for me, ancient usage — or the lack of it — is not always the best criteria for accepting matters of faith, doctrine or worship.

While I like and appreciate the 1979 prayer book's desire to celebrate the Resurrection of our Lord every Sunday, it seems to me that it errs in limiting the Feast of the Ascension to one day — and that a Thursday. What participation can be expected for this weekday feast?

Take away the Ascension of our Lord, and the entire revelation of God in history is threatened. I know no one has removed the Ascension from the calendar, but no one is promoting it, either.

(The Rev.) JOHN M. FLANIGEN, JR.  
American Falls, Idaho

## Always a Victim

I notice that, in some publicity and correspondence concerning the recent rash of charges against clergy for sexual misconduct, the plaintiff is almost invariably called "the victim." This in the absence of any proof that the allegations are true and, if so, whether any victimization was involved and, if so, who actually victimized whom. This is truly unjust. It is also a measure of how times have changed.

Back in the '40s, we (all male) seminarians were clearly warned about certain women who try to seduce clergy. (Homosexuality and pederasty were never mentioned — simply unthinkable.) Thus forewarned and forearmed, we were, so far as I know, able to resist whatever temptation might be involved when these predictions came true, as they did to me and to some of my classmates. It was never suggested, or even thought, so far as I know, that one of us might initiate an illicit sexual relationship and it was clearly assumed that, if one of us should succumb to seduction, he would be the victim in the affair, justly losing wife, family and vocation as a consequence of his folly.

There's no doubt we of a certain vintage were naive and sexist by modern standards. The world has changed a lot in our lifetime and we have had much to learn. I wonder, however, whether we

might have a useful perspective to offer in the present troubled scene.

I, for example, know with certainty from my own pastoral experience that the bishop, priest or deacon is not always the "perpetrator" and the lay person the "victim." I also know that a woman can sexually victimize a man by her seductive behavior and/or false accusations. I know that reputations are being destroyed and lives blasted by allegations which are distorted and exaggerated if not totally false but from which there is no recovery for the accused. I am personally acquainted with the facts in two such cases, both of which have caused great suffering to a clergy family and one of which caused the suicide of the priest involved.

I have no overall remedy for our present unfortunate situation, but I am sure it would be a step in the right direction if we could learn to withhold judgment on a person accused until the facts are known. This would mean not calling an accuser a victim until it is clear that such a designation is warranted.

A RETIRED BISHOP

*While we do not usually withhold the names of those who write letters to the editor, in this case we did not wish to cause pain or embarrassment to friends and colleagues of the author. Ed.*

### More Thoughts

David Kalvelage's column, "On Second Thought" [TLC, May 9], was interesting. It makes one realize the necessity for more than two thoughts on the subject:

1. The "four squares" or "full gospels" or whatever they call themselves are missing a few items, aren't they? What about the historic, apostolic episcopate? What about valid sacraments? What about corporate prayer? What about the historic creeds and traditions? Personally I question whether or not they are as full as they think they are — full of the gospel, at least!

2. The seeming success of the "four square" or "full gospel" places rests largely on Hitler's principle of a "single devil." While the "born agains" are anti-Semitic, their principal devil dwells in people's underwear and appeals to prurient interest. It comprises anything that smacks of sex.

3. Two ventures of the "born agains" into politics in this country have produced undeniably tragic results: The prohibition mentality common to the

fundamentalists has made possible the creation of huge criminal underworld, rooted in alcoholic prohibition and now so ensconced in the fabric of American society that it will never be eradicated. A second condition they have bestowed on us is their support of Ronald Reagan and our own inimitable George Bush, who proceeded to spend us into the largest national deficit in our history. Now, of course, they are saying that Bill Clinton is the culprit, because he doesn't have an anti-sex obsession.

One would think we've had enough of these people. If anyone regrets that the Episcopal Church does not pander to their fanaticism, they had better rethink the matter.

HENRY R. FORDHAM

Philadelphia, Pa.

### 'Shabby, Biased'

A subscriber in Nashville, Tenn., mailed me a copy of your news story about St. David's Church, Topeka [TLC, April 25]. He's right to indict THE LIVING CHURCH for shabby, biased journalism. By count, you quoted nine individuals interviewed by telephone calls to Topeka — all on the same side, and all with an axe to grind against Fred Phelps and Westboro Baptist Church. Why did you not call Fred Phelps, or any one of the many articulate members of Westboro Baptist Church, to give balance, fairness and integrity to your story?

We began this picketing campaign two years ago because the city would not enforce the law against public sodomy at Gage Park near our church, where the children of our church members were accosted by gays while playing in the park. We reluctantly took the step after trying quietly for two years to persuade the authorities to act, and after many broken promises to clean up Gage Park. Our position is thoroughly documented by hundreds of letters and other written evidence. Because of irrational, unlawful and unscriptural resistance to our efforts, our campaign has grown to the point that our church members are now happily devoting 500 hours per week and many thousands of dollars to this cause of God and truth — and the growth continues exponentially.

We believe and preach only what your enlightened churchmen espoused (e.g., John Newton and Augustus Toplady), and what every mainline Christian church for 2,000 years has believed and preached: "As it was in the days of Lot . . .

*(Continued on page 12)*

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**Bishop Basil: Bearing Witness**

## 'Throwing a Life-line'

Accusations that the Antiochian Orthodox Church is trying to "recruit" or proselytize Episcopalians [TLC, March 28] were refuted by the Rt. Rev. Bishop Basil, Auxiliary Bishop of the Antiochian Orthodox Christian Archdiocese of North America, during a recent visit to Nashotah House, Nashotah, Wis.

Bishop Basil said the archdiocese is not proselytizing, but rather responds to inquiries from people who "feel they are drowning," and not just members of the Episcopal Church. "If throwing someone a life-line who is drowning is proselytizing, then that is what we do," he said.

The bishop said Episcopalians who approach the archdiocese arrive demoralized, wounded and bruised, "as if they were battered children," and added that the church is bound by God's law to show compassion and to help heal those who come to her.

He also spoke of relations between his church and the Episcopal Church.

"We are there only to bear witness to the truth and to call others to repentance," he said. "When you believe yourself to be the church, you can have no option other than to bear witness to Jesus Christ and his Body, which is the Orthodox Church."

Bishop Basil said the Orthodox had been patient in dialogues with those who represent the Anglican Communion. "If someone says Anglican-Orthodox relations are dying, it is because one party (the Episcopal Church) is committing suicide."

The bishop said about half the clergy and laity of the archdiocese are converts, and that when he visits a congregation, there are usually Episcopalians asking for appointments, including 10 priests at one time recently.

## Bishop-Elect's Views Under Fire

The bishop-elect of Minnesota, the Rev. James L. Jelinek, is being challenged by a group within the diocese for his stance on ordination of homosexuals. Fr. Jelinek, rector of St. Aidan's Church, San Francisco, has said he will ordain practicing homosexuals if they meet other qualifications for ordination.

The group, calling itself the "Committee for the Preservation of the Church," has sent letters to diocesan standing committees, asking them not to consent to the consecration of Fr. Jelinek. A majority of standing committees must consent to the consecration of a bishop; then, if the committees approve, diocesan bishops are asked to consent.

John Winslow, a spokesman for the group opposing Fr. Jelinek, believes Fr. Jelinek's position is contrary to the church's teaching.

"The [Minnesota] diocese is controlled by a very liberal element," Mr. Winslow said. "Here you have a bishop who will violate a church resolution. It makes a mockery of the ongoing dialogue on human sexuality mandated by the General Convention in 1991."

Mr. Winslow is the convenor of the Twin Cities chapter of Episcopalians United, and said members of the group opposing Fr. Jelinek also are members of EU.

"These people wrote the candidates ahead of the election," Fr. Jelinek said in a telephone interview. "They sent about

15 questions. Since they were not an official part of the diocese, we didn't think it was appropriate to answer the questions in writing. But they did ask the questions in groups when we were in the diocese."

Fr. Jelinek said ordination of homosexuals was a prominent part of the dialogue leading up to the election. "The diocese was very clear about that [issue]," he said. "All of the official candidates were clear about where we stand on this. When we gave answers to questions about it to groups, it was clear" that the candidates were not opposed by most of those who attended the pre-election forums.

Fr. Jelinek said he believes his stance on ordination of homosexuals reflects "probably the emerging view in the national church.

"This is based on probably a hunch as much as anything," he said. He added that he saw homosexual persons being taken more seriously as human beings, and that some biblical studies done recently have helped to clarify the issue.

"Jesus was not troubled by this," he said, "and it is very hard to believe that some of his followers weren't gay. Based on statistics, probably at least one of the 12 apostles was gay."

"I don't expect this is going to be successful," Mr. Winslow said of his group's effort. "I'm realistic about that. At least it brought forward the liberal agenda, which is really the arrogant agenda."

## Consents Process on Hold in Virginia

The process for receiving consents for the consecration of the Rev. Canon Antoine (Tony) Campbell as Suffragan Bishop of Virginia has been put on hold while an investigation into charges of sexual misconduct is held. Canon Campbell was accused by an adult woman and he has denied the charges.

The Most Rev. Edmond L. Browning, Presiding Bishop, released a statement June 7, saying he learned of the accusations in late May. "Canon Campbell agrees that the investigation proceed and a prompt resolution be reached," Bishop Browning said.

Canon Campbell, canon missionary in the Diocese of South Carolina, was one of two persons elected suffragan bishops in Virginia [TLC, May 23].

The Rt. Rev. Edward Salmon, Bishop of South Carolina, said Canon Campbell

is continuing his ministry in the Diocese of South Carolina because there is no formal charge against him.

"It's simply an accusation and not a charge," Bishop Salmon said.

The Rt. Rev. Peter J. Lee, Bishop of Virginia, sent a letter to his diocese asking for prayers for Canon Campbell and his family "in these difficult days.

"Our diocese exhibited great strength and energy in the election of our two suffragan bishops-elect and that energy and unity are still realities for which we can be thankful," Bishop Lee said.

Canon Campbell and the Rev. Canon F. Clayton Matthews are scheduled to be consecrated in Washington National Cathedral Sept. 11 if diocesan standing committees and bishops consent.

*Episcopal News Service contributed to this article.*





Photo by Charles Cherry

Embodying elements of the old and new, Gethsemane Cathedral in Fargo, N.D., was consecrated in late May. The old cathedral in downtown Fargo was destroyed by fire 3½ years ago.

## Hope for All at St. Boniface Healing Mission

The St. Boniface Healing Mission, in Sarasota, Fla., is devoted to helping its visitors experience a few minutes of quiet and deep peace.

The healing mission began in 1963, when Celia Conkey offered her gift of healing to the Rev. John Large, then rector of St. Boniface Church. Offices in the church building were used to see 77 visitors the first year.

Now the mission has its own small building on the St. Boniface campus, and has about 40 visitors weekly.

The Rev. Edward Copland, rector of St. Boniface, writes in a letter: "The mission has run for three decades without much clergy interference. This is a lay ministry."

Every volunteer begins as a receptionist, progresses to observer, and then, if desired, to minister of healing. (In older pamphlets the ministers were referred to as channels; this term was used pre-Shirley MacLaine, said Penny Hendry, director of the mission.) Workers must be Episcopalians. There are presently 12 ministers. Over the years, most healers have been women; this year three men have joined the group.

The difference between healing and curing is important. Biological cures in the medical-scientific sense might occur, but the goal is healing — wholeness of body, mind and spirit, a reconciliation of warring elements within the person.

Anyone is welcome at the half-hour sessions. The visitor (never "patient") may give as much or as little information as he or she chooses; no history is taken. Visitors learn of the mission through word of mouth, small ads in local papers, or through a friend's referral. A doctor may suggest a visit to someone fearful of surgery. For some, the mission is a last resort, when nothing else has worked. Some use up their financial resources making the trip to the mission. Visitors may come once, or may return repeatedly for years. There is no charge. The mission is supported by donations and the occasional bequest.

The Rt. Rev. David Johnson, Bishop of  
(Continued on next page)

## Bishop Bloy of Los Angeles Dies

The Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles from 1948 to 1974, died May 23 at a nursing home in Altadena, Calif. He was 88.

Bishop Bloy, as the third bishop of the diocese, presided during a time of great population growth, including the founding of 46 congregations still existing in the diocese.

To train more clergy for the diocese, he founded Episcopal Theological School at Claremont (Bloy House). He supported a movement in the '60s to establish parish day schools and college chaplaincies in the diocese.

Bishop Bloy was born in England; he graduated from the University of Missouri and Virginia Theological Seminary. In 1929 he was ordained a priest and be-

came rector of All Saints', Reisterstown, Md., where he served until 1933, when he became an assistant and then rector of St. James, La Jolla, Calif. In 1937 he was named dean of St. Paul's Cathedral, Los Angeles, and served there until becoming bishop.

Bishop Bloy was a trustee of General Theological Seminary and Occidental College, and was awarded a number of honorary doctorates.

He was a licensed pilot and had a strong interest in astronomy. He was also an authority on Eastern religions and considered a meeting with the Dalai Lama a highlight of his life.

His wife, Frances, died in 1974. Bishop Bloy had requested a private requiem Eucharist; his request was honored.

## Lawsuit Dismissed, Church Trial Proceeds

A \$4 million lawsuit against an Episcopal priest has been dismissed by a circuit court judge in Arlington, Va.

Judge Benjamin Kendrick dismissed the suit accusing the Rev. Bruce Newell of sexually abusing a woman [TLC, April 4]. The ruling came during a preliminary hearing in Arlington Circuit Court June 2. Judge Kendrick said the complaint exceeded the two-year statute of limitations for personal injury cases. He added that the charges would have required the court to look into doctrinal and theological matters in violation of the separation of church and state.

Fr. Newell is a development officer at Trinity Episcopal School for Ministry in

Ambridge, Pa. The suit contended that the abuse took place over an 11-month period in 1987-88, while Fr. Newell was assistant at the Falls Church in Falls Church, Va. The suit also named the Diocese of Virginia, the Rt. Rev. Peter J. Lee, Bishop of Virginia, and the Rev. John Yates, rector of the Falls Church.

Bishop Lee said an ecclesiastical trial of Fr. Newell will proceed.

In a statement following the judge's ruling, Bishop Lee said to proceed with the case "would have required a secular court of law to establish standards of conduct for members of the clergy which would undermine the First Amendment of the United States Constitution."



St. Boniface Healing Mission: "no crutches on the wall."

(Continued from previous page)

Massachusetts and former rector of St. Boniface, described in a pamphlet his visits to the healing mission: "I knew when I walked through the door that this was a different place . . . I felt a peace, a warmth and quiet pass over me and invade me in a very special way."

Each session begins with the Lord's Prayer, followed by a time of quiet shared by the healer, the observer and the visitor. If a visitor wishes to discuss a problem, he may do so in complete confidence, without receiving medical or psychological advice, without judgment. "We're not scientists — we're amateurs," said Ms. Hendry.

The laying on of hands is offered but not required. The healer's hands lightly touch the head, then shoulders and hands, perhaps an area of the body causing pain or concern. Some people experience heat, others cold from the minister's hands.

There are physical healings. Bishop Johnson came to the mission with a painful cyst and torn ligaments in his knee. "Slowly, imperceptibly and with the least pressure, hands touch my head — neck, and the swollen joint of my right knee. Time becomes only a word — my leg twitches — thrashes about — I am standing, twisting; I literally fall back into the chair . . . My 'Channel Master' smiles, and withdraws her hands. My leg feels better. The pain is gone . . ."

A booklet excerpted from classes taught by Elizabeth Cushman on the ministry of healing contains the story of a woman whose tumor shrank, precluding the need for surgery, and eventually disappeared. Another story is of a child whose pain was relieved during a visit.

Ms. Hendry stressed that no promises are made. "It's an open-ended thing," she said. Fr. Copland wrote that "we have no crutches on the wall . . ." Bishop Johnson noted, ". . . results are not always as we have anticipated. This is because only God can know the secret wounds, the intricacies of inter-relatedness, the deep, subtle misdirections often hidden from our fellow man and from ourselves."

Sometimes healing consists of acceptance or resignation to a condition, a loss of fear, or comfort in the grieving process.

Many involved with the mission see spiritual healing as "an adjunct, not a substitute for other forms of health care," as former director Susan Vinton felt. Bishop Johnson agreed: "The wise man of the 20th century uses all his resources. [God's] gifts of healing are available in the psychiatrist's office, beneath the steady hands of the surgeon, and with the soft-spoken words of the Lord's Prayer at the Healing Mission."

David Dalton, a Canadian Anglican who will become director of the mission in August is a health-care professional, a massage therapist and natural health care practitioner. "The mission provides a chance to do caring, loving touch," and a way to combine the secular and religious worlds, he said.

Bishop Johnson says it is often "healing of the person rather than biological healing, coming to wholeness from brokenness." He wrote that the mission offers "hope to any and all who come here for help." Ms. Vinton has written that "we believe that some kind of healing begins in each visitor, whether it is healing of mind or body or spirit."

PATRICIA WAINWRIGHT

## BRIEFLY

St. George's Church, Nashville, Tenn., recently was bequeathed an **endowment of \$1 million** from the estate of Lulu Owen, a parishioner who died last September. Mrs. Owen's husband, Ralph, who preceded her in death, was at one time chief executive officer of the American Express Co.

The Rt. Rev. **Patrick Matolengwe**, dean of All Saints' Cathedral, Milwaukee, Wis., has been named assisting bishop in the Diocese of Milwaukee by the Rt. Rev. Roger J. White, Bishop of Milwaukee. Bishop Matolengwe, sometime Suffragan Bishop of Capetown (South Africa), will continue to be dean of the cathedral.

The Rev. Wayne Wright, rector of Grace Church, New Orleans, was installed as president of the **National Network of Episcopal Clergy Associations (NNECA)** during the organization's annual meeting recently in New Orleans. An award for outstanding service to the network was established and named in honor of the Rev. Robert J. Dodwell, rector of St. Anna's, New Orleans, who was its first recipient.

During a service celebrating the 900th anniversary of Winchester Cathedral, the Most Rev. George Carey, Archbishop of Canterbury, said the General Synod of the Church of England **doesn't claim to be infallible**. "It does not claim to be inerrant," he said, "and is therefore open to debate, discussion and change." He added that those who do not support synod's decision to ordain women "need not and should not come to believe that they have no place any longer in the Church of England."

Delegates to the General Assembly of the Presbyterian Church (U.S.A.) voted to **retain the church's ban** against ordaining or appointing homosexually active clergy, during its June 7 meeting in Orlando, Fla. Congregations were asked to participate in a three-year discussion of homosexuality and how it relates to ministry and church membership.



# A Matter of Terms

By JOHN M. RUSSELL

**T**he Episcopal Church's history reflects an active commitment to ecumenism. Participation in the Consultation on Church Union (COCU), Lutheran-Episcopal Dialogues (LED I-III), Anglican-Reformed, Anglican-Orthodox and the Anglican-Roman Catholic International Commission (ARCIC) demonstrates this commitment. These inter-faith conversations reveal that the Episcopal Church shares elements of faith that embody a Christian ethos both catholic and protestant.

Admittedly, these words offer nothing new, either historically or theologically. Anglican's *via media* ethos — Christianity as catholic and protestant — dates back to its Reformation in 16th-century England and, subsequently, the "Elizabethan Settlement" (1559). Today, however, perhaps we have experienced a lapse of emphasis. Without much hesitation, we affirm our catholicity, but do we claim the protestant strain as readily? I think not, and this lapse, if accurate, neglects an essential aspect of Anglican identity.

An example may help. Originally, of course, we referred to Anglicanism in the U.S. as "The Protestant Episcopal Church in the United States of America." Today, neither the Book of Common Prayer nor the church annual employs the adjective *protestant* when referring to Anglicanism in the U.S. Though there is a tendency today to understand catholic and protestant as at two different poles, persuasive and historical reasons suggest otherwise.

Catholicity (from the Greek words *kata plus holos* and the Latin word *catholicus*) means "of or according to the whole" and "general or universal." The "catechism" embraces this essential idea of wholeness/universality in defining the church as catholic: "The church is catholic, because it pro-

claims the whole faith to all people, to the end of time" (BCP, p. 854).

Nationalism, ethnicity, socio-economic status, world views, dogma and denominationalism do not circumscribe catholicity. We dare not equate catholicity merely with those Christian communions generally attributed to the so-called catholic tradition (Roman Catholic, Orthodox and

embodied in the church's primitive history.

Moreover, as Peter Toon reminds us (in *The Anglican Way: Evangelical and Catholic*, p. 70), the term *protestant* as used in England from 1530-1640, entailed the term and meaning of catholic. Only later did the pejorative meaning (anti-Roman Catholic) prevail.

Accordingly, the term *protestant* points to a catholicity inspired by the 16th-century Reformation. We cannot reduce the essential marks of Christianity or the church to a specific list. However, the "sacred deposit" of faith outlined in the Chicago-Lambeth Quadrilateral (1888, Resolution 11) captures Anglicanism's essential ethos of Christianity as catholic and protestant: 1. The sufficiency of the holy scriptures regarding "all things necessary to salvation"; 2. The Apostles' and Nicene Creeds as sufficient statements of the faith; 3. The two biblical sacraments that Christ ordained, baptism and the Lord's Supper; and 4. The historic episcopate (BCP, p. 877-78). These elements, which contain the "sacred deposit" of catholic and protestant Christianity, form the foundation of any unity achieved among the Episcopal Church and other Christian communions.

We can and should describe the Episcopal Church as both catholic and protestant, without hesitation. In claiming the Christian faith to all people everywhere, until earthly time's end, we encounter our claim to wholeness, our catholicity. The Episcopal Church also appeals to Jesus Christ as Lord and Savior, to holy scripture as containing "all things necessary to salvation" (Article VI, BCP, p. 868), and as the standard of Christian authority, we see the foundational criteria forming our "solemn declaration," our protestantism. Accordingly, the Episcopal Church embodies Christianity at once catholic and protestant in emphasis, ethos and essence. Therein lies the genius and appeal of the *ecclesia Anglicana*.

**We can  
and should describe  
the Episcopal Church  
as both catholic  
and protestant.**

Anglican). Nor can we reduce catholicity to a style of "churchmanship" ("high," "broad" or "low").

The breadth of Christ's person (as *logos*), ministry and presence embodies wholeness and universality as revealed in the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . ." (Matt. 28:19). The intent and scope of this "Great Commission" concern all people, everywhere, to the end of time, as the catechism states.

This understanding of catholicity presupposes the essential meaning of the term "protestant," which derives, historically, from the "protestation" — a solemn declaration affirming Christ's gospel as Christianity's foundational authority — that catholic-minded Christians presented at the Diet of Speyer (c. 1528). Affirming scripture as the supreme authority of Christ's gospel reiterates an essential conviction of catholic Christianity, as

*The Rev. John M. Russell is rector of St. John's Church, Mt. Vernon, Ind., and is chaplain to students at the University of Southern Indiana.*

# Living with Brain Injury

## Insult to Injury: A 17-Year-Old's Story

(Second of 3 parts)

By KATHERINE MERRELL GLENN

*Celebrant:* Will you seek and serve  
Christ in all persons . . . ?  
*People:* I will, with God's help.

When we moved to Salt Lake City I was in the fifth grade. It was that year that I started to be popular. The girls thought I was 'cute' and I got invited to all the popular guys' birthday parties. This sounds stupid now, but I knew I had made it when the most popular girl in our class asked me to be her partner and go as Raggedy Ann and Andy to the Halloween party. I was so happy.

"What was I talking about? You know, it's so hard for me to remember what I just said, but I remember those four years so well. Fifth, sixth, seventh and eighth grades. The best years of my life . . . no, the best years of my whole life, Kathy. Don't tell me I can't know the rest of my life; I know enough to know I'll never have that kind of happiness again. I was the star of my junior high football team — first-string wide receiver in eighth grade. I was president of my class for two years in a row. Everyone followed me. I was the leader, and somehow I knew just what to do. And it wasn't just the popular kids who liked me — the little weird kids and the dweebs all looked up to me, too. And I liked everyone. I was on top of the world.

"Now I can't remember what I was going to say. It's like that since the accident, you know. I can't ever seem to get around to what I wanted to say. I just talk and talk and seem to end up in the same place. . . . Oh, yeah. The accident.

"Well, me and David, my best friend, we were up at the top of the hill with the three-wheeler, see, and we were really just high on life — 13 years old and high on life. I saw my little sister Bridget down at the bottom of the hill and she yelled,

---

*The Rev. Katherine Merrell Glenn is deacon-in-charge of St. Thomas' Church, Alamosa, and St. Stephen's, Monte Vista, Colo.*

'Hi, Douggie!' and I waved back. Then I took off straight down the hill. What a rush! I don't really remember anything after taking off and feeling this rush, but Dave told my dad that all of a sudden the front wheel turned to the left or something and the trike flipped.

"I get real confused after that. My mother died when I was 12, and I had the accident when I was 13. Sometimes I think God took my mom away so she wouldn't have to see what happened to me. I don't know. You know, I was in a coma for six weeks. They never thought I would live. But I did — big whoop . . . Don't look at me like that, Kathy. I know what I'm talking about. You see, I'm not the same person anymore.

"After I woke up I could talk and stuff, but I didn't make sense. I know I still don't make a lot of sense, but it was even worse then. My eyes were so gross-looking and I couldn't see much for a long time, plus there was all this goop and green stuff coming out of my eyes — well, you know that; you see me all the time. [Doug has no functioning tear ducts and his eyelids drop down over most of his eyes, so his eyes look like they're rolled back in to his head almost completely and they stay infected, even with medication.] My friends came to see me at first, but they were so grossed out that most of them never came back. Dave still came, though — almost every day.

"I was so excited when my dad put me back in school, almost a year after the accident. I couldn't wait to see everyone. I was a little nervous, but I thought, 'They'll see I'm still the same, I'm still Doug.' But when I got to school and realized that I would be in special ed classes with all the retards, I really lost it. All I remembered about school was my friends, and they weren't my friends anymore. They all looked at me like they never knew me, or they didn't look at me at all. And if I tried to talk to any of the kids who didn't know me before, they would look at each other and start laughing. They called me a freak. A *Freak!*

"I couldn't remember anything, and nothing I said made any sense. I was always a straight-A student, and I couldn't remember how to add and subtract or any history or science or grammar — I couldn't remember anything. And I couldn't learn it again. I would go over and over something, and the next day I had forgotten it. Plus I got so tired all the time. I couldn't stay awake through the school day, and I had to lie down and take a nap after lunch like a little kid. Sometimes I would even wet myself I was so tired . . .

"You see, I did it again. I completely forgot what I was trying to say. It's like that all the time. It's like my mind goes around in circles like a dog chasing his tail; it goes and goes and I never get anywhere . . . Oh, yeah. Thanks. Anyway, I turned into a retard. I still can't remember much, and they say I never will be able to. So I'm a retard . . . No, Kathy, don't try to tell me I'm not, because I am. When I realized that I had turned into a retard, that's when I started getting mad. I had always been pretty easy-going, but I turned into a real hot-head. I started picking fights with these poor little dudes in the special ed classes and I guess I hurt one of them so bad that his parents made my dad take me out of school. I was such a creep that I even punched out Dave, and I haven't seen him for more than two years. He said I wasn't just a retard, I was a *mean (bleep) retard*, and he had just been pretending to be my friend since the accident because his father made him. I wrote him four times from here, but he won't write me back. I stayed at home with my big sister for a while, but I pushed her down the stairs — I don't remember why — and then they sent me here.

Kathy, there's something I've thought about a lot since that accident. There was this guy who sort of hung around the popular crowd, kind of a cool dude in a lot of ways, but he really liked drugs. He used to try to get us to use cocaine and marijuana, and I used to tell him that if he thought I was going to use drugs and end up a retard, he had holes in his head. Holes in his head, Kathy! You know, the handlebar from the three-wheeler went right in to my head. I never did drugs, but I ended up a retard, and I have holes in my head. Feel."

I reached up and let this lanky 17-year-old guide my fingers through his thick curly hair, my heart beating strangely. And, as I put my fingers into the holes in his head, I heard a somehow familiar voice crying, "*Eloi, Eloi, lama sabachthani?*"

**Next week: Heaven and Hell**

# EDITORIALS

## Give Honest Information

The *Episcopal Clerical Directory* is a valuable resource for church administrators and members of the church press. As its name implies, this book lists clergy of the Episcopal Church and provides biographical information on each.

Unfortunately, some members of the clergy have not been honest in providing information for the directory and other listings. For whatever reason, false information has been provided, often in the area of academic achievement, but also including personal life.

For example, a recent bishop-elect listed a Master of Divinity degree from a theological seminary when in reality the actual achievement was a licentiate in theology. There are many instances of clergy reporting they have received doctorates which were not earned. And, more seriously, marriages seem to have been forgotten or overlooked. The directory has many listings of divorced priests who have remarried and have failed to list their first marriage. In one case with which we are familiar, a priest was called to a new parish with the knowledge he was in his second marriage. Not long after he arrived in the new community, it was learned the wife who accompanied him was actually his fourth spouse.

None of this is intended to find fault with the directory. Published by the Church Hymnal Corp., the book must rely

upon the information provided by the clergy themselves.

Obviously, there are many more serious problems than this facing the Episcopal Church. But is it too much to expect of our clergy to be honest in disclosing biographical information? Whether it be the clergy directory, a personal profile for the Church Deployment Office, or forms for the Church Pension Fund, we hope our clergy will be honest enough to provide full disclosure.

## Grateful for Liberty

Amid the fireworks, picnics, softball games and vacation trips so common to the Fourth of July, it is easy to forget what it is we're supposed to be celebrating.

The Independence Day holiday gives us an opportunity to celebrate our freedom. In the wake of news accounts of events in Bosnia/Herzegovina, Somalia, parts of Latin America and elsewhere, we can give thanks for our freedom and we can be grateful to those who gave their lives for it.

Let us take seriously the collect for Independence Day, celebrated this year on Monday, July 5, in which we pray "that we and all the people of this land may have the grace to maintain our liberties in righteousness and peace."

## VIEWPOINT

# Preachers Who Annoy Me

By ELDRED JOHNSTON

There are certain kinds of preachers I cannot stand. From the birth of the church, preaching has been regarded as an essential part of the church's commission. This is clearly seen in the command of Jesus to his disciples: "Go into all the world and proclaim the good news. Those who believe and are baptized will find salvation; those who do not believe will be condemned" (Mark 16:15-16). Now that is a black-and-white statement — No room is left for gray.

Such a lofty and magnificent goal is worthy of the best the brain and heart can produce. Preaching is an awesome responsibility — to stand in the pulpit and boldly claim authority to speak on behalf of God. That is why I am bold to condemn preachers who are incapable,

lazy or uncommitted (or unconverted). It may sound brash and ungracious, but here are the preachers who annoy me:

**1. Bibliolatrists (Bible Worshipers):** In the old days, we called them "Bible thumpers." To them, the Bible is the fountain of all truth. Their slogan is "Where the Bible speaks, we speak; where it is silent, we are silent." While the Church of Christ (Campbellites) has waved this banner, several other denominations also claim it. They often publicize it in their newspaper advertisements: "We preach the Bible, the whole Bible, and nothing but the Bible." Often these preachers carry an open Bible in their hand during the entire sermon, symbolizing the sole source of their authority. Every major point of the sermon is proven to be the truth by quoting scripture.

My objection is two-fold. First, while the term "word of God" is generally understood as synonymous with the Bible, the extra-biblical concept of the term reflects the entire breadth of God's mind — not simply that portion that has accidentally been trapped in the vagaries

of ancient canonization.

In addition, quoting the Bible does not guarantee truth. Someone has said, "The Bible is a violin and even the devil can play his own tune on it." The Bible is not simply one plateau of truth. It is a series of hills and valleys. Some lofty hills are seen in such passages as the 23rd Psalm and the Lord's Prayer and 1 Cor. 13. In contrast, look at typical low spots: The inferior status assigned to women in the early church (1 Tim. 2:12). One of the great role models in the Bible, King Solomon, had 700 wives and 300 concubines. (Had we space we could list dozens of other low spots.)

**2. Sophisticates:** These preachers enjoy dealing with theology in the pulpit on a profoundly intellectual level. I have no strong objection to that. However, I fault them for avoiding the tedious task of translating their rationalizing into the language of the common people. It was said of Jesus: "The common people heard him gladly" (Mark 12:37). The main weakness of the sophisticates is they are insensitive to the needs of the common people.

There is an incident in Acts about a person listening to one of Paul's sermons. He dozed off and fell out the window. I imagine the last thing he said to his companion before he fell asleep was, "What

(Continued on next page)

*The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio who resides in Columbus, Ohio.*

## LETTERS

(Continued from page 5)

Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). The destruction of ancient Sodom adumbrated the end of the world, according to all the prophets and apostles and the Lord Jesus Christ himself. Sodomy is a sin against God, man and nature, and the proliferation of sodomites will damn a nation or a thousand worlds.

(The Rev.) FRED W. PHELPS  
Westboro Baptist Church  
Topeka, Kan.

### Some Informant

If Preston Stevens was raised to believe that Thomas Ken wrote the General Thanksgiving [TLC, May 30], his informant may have known something that has escaped recent liturgical scholars.

Born in 1637, Thomas Ken became a tutor at New College, Oxford, in 1657. He is believed to have been ordained in 1661. Until his appointment to teach at his old school (Winchester) in 1672, he achieved little prominence in a succes-

sion of pastoral cures.

Meantime, in 1661, the Savoy Conference (to amend the Prayer Book) arose out of the Restoration Settlement. The newly-appointed Bishop of Norwich, Edward Reynolds, proposed this prayer, which became part of the 1662 Book of Common Prayer. In his *Commentary on the American Prayer Book*, Marion J. Hatchett notes (p. 130) various possible sources, including a private prayer of Queen Elizabeth issued in 1596 which contains such familiar phrases as "... most humble and hearty thanks . . ."

The late Professor Geoffrey J. Cuming tells us, however, in his *A History of Anglican Liturgy* (p. 126), that Robert Sanderson of Lincoln College, Oxford, "thoroughly worked over" this prayer in convocation at the Savoy Conference.

Did a then little-known priest of 24, recently ordained, prepare the original draft for Bishop Reynolds behind the scenes? It seems unlikely that this future royal chaplain would have chosen to work with Reynolds.

NIGEL A. RENTON  
Oakland, Calif.

### Not a Transfer

I read with interest of the "Executives Meet in Washington" event reported [TLC, May 23] by Mary Lou Lavallee, but was surprised to see one of my faithfully active parishioners "transferred" to the Diocese of Dallas.

Indeed it is a small point, perhaps, but Ms. Kay Dee Stella is not only treasurer and business manager of the Diocese of Texas, but is also a communicant, choir member and lector at St. Dunstan's, Houston.

(The Rev.) JOHN R. BENTLEY, JR.  
St. Dunstan's Church  
Houston, Texas

### Internal Logic

How refreshing to read "Dialogue Without Compromise Is Possible" [TLC, May 30]. Robert D. Hughes and A. Wayne Schwab successfully argue that a clear commitment to the uniqueness of Jesus Christ and engaging in genuine, inter-faith dialogue are not mutually exclusive.

I have one criticism, however. The authors failed to recognize that each of the world's great religions has an internal logic of its own that may be incommensurate with that of another faith. Fundamental conceptions about life, the universe and divinity in one faith are often radically different from those of other faiths, including ours. For instance, a Buddhist may be totally unimpressed with our claim that Jesus Christ is the unique incarnation of God in human history, because "God" is not a concept that holds meaning for him/her.

This is not to deny the thrust of the article, but to simply point up the probability that those engaged in inter-religious dialogue may find more than mere differences of opinion with their dialogue partners. They may find that they are comparing apples and oranges. Or as Wilfred Cantwell Smith once wrote: "A claim to uniqueness is not unique."

(The Rev.) JOHN S. NIEMAN  
St. Dunstan's Church  
Ellsworth, Maine

## VIEWPOINT

(Continued from previous page)

in the world is he driving at?"

**3. Endless orators:** Of course, much depends on the quality of the sermon, but usually any sermon that runs on after 15 minutes is boring. Jesus' parables are excellent models. He did not use seven points or five points or even three points, but one point — clear, vivid, concise.

Usually a long sermon indicates poor preparation. An old saying goes: "If you want me to preach for 15 minutes, notify me a month in advance. If you want me to preach for 30 minutes, notify me a week in advance. If you want an hour's sermon notify me the day before."

By the way, have you ever heard anyone protest that a sermon was too short?

**4. Monotonous readers:** These preachers have their entire text before them on the pulpit and read it verbatim. I hasten to assure you that not all read sermons are weak. Some preachers have the ability to read with verve, inflection and emphases and still keep eye contact with the congregation. The type I denounce lapses into a monotone after the first few minutes. He/she might as well be reading a shopping list or a telephone directory.

**5. Show-bizzers:** These preachers have an insatiable appetite for attracting public attention. One person in Colum-

bus, Ohio, promised to preach from the roof of his church if the parish reached a record attendance on a certain Sunday. When the preacher paid off the bet, the event was complete with TV publicity.

This is not to condemn some attempts to break traditional modes. Some pastors use guitars, balloons, sung sermons, etc., to evoke more interest from the pews. Where should we draw the line? At a point where the attention is centered on the "gimmick" and on the preacher rather than on God. Can you imagine Jesus or Paul putting on a pulpit exhibition that could be remotely termed show biz?

**6. Sycophants:** They can't stand criticism or unpopularity. They may not expect applause during the sermon, but they do imply that smiles or head-nodding would be welcome. Jesus warned his disciples, "Beware of the scribes which love to go in long robes and love salutations in the market place" (Luke 20:46). Paul also recognizes this temptation for early Christians: "... as we were allowed of God to be put in trust with the gospel even so we speak, *not as pleasing men, but God*" (1 Thess. 2:4).

There you have it: A list of preachers who annoy me. I recognize at least some of you might enjoy a preacher who fits into at least one of these categories. Even more likely, you probably could add two or three kinds of preachers to my list.

### 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.

# PEOPLE and PLACES

## Appointments

The Rev. **Keith Adams** is Navy chaplain of PCU Cape St. George, CG 71, Pascagoula, MS 39568.

The Rev. **David J. Bena** now serves at the Office of the Bishop for the Armed Forces, 815 2nd Ave., New York, NY 10017.

The Rev. **William E. Brooks** is chaplain of Episcopal High School, Houston, TX; add: Box 1269 Bellaire, TX 77401.

The Rev. **S. Todd Ousley** is rector of Holy Comforter, P.O. Box 786, Angleton, TX 77516.

The Rev. **Robert M. Tarbet, Jr.** is rector of Trinity, P.O. Box 633, Marble Falls, TX 78654.

The Rev. **Bruce Boss** is rector of the Church of the Advent, Louisville, KY.

The Rev. **Michael Pearson** is rector of St. Luke's Church, Anchorage, KY.

## Ordinations

### Priests

**Kansas**—**Shirley K. Ellingboe**, associate, St. Thomas the Apostle, 12251 Antioch Rd., Overland Park, KS 66213.

**Kentucky**—**Vassilla Moore**, assistant, Grace Church, Bowling Green, KY. **Joe Smith**, rector, Church of Our Merciful Saviour, Louisville, KY.

**Nebraska**—**Robert F. Scheibhofer**, All Saints', Omaha, NE.

**New Hampshire**—**Margurite Howell** (for the Bishop of Rhode Island), assistant, St. Martin's, 50 Orchard Ave., Providence, RI 02906.

**North Carolina**—**Gary R. Brower**, 804 Onslow St., Durham, NC 27705. **David A. Pfaff**, Christ Church, Raleigh, NC. **Elizabeth Ann Darling**, (for the Bishop of Chicago), St. Mark's, 258 W. Franklin Blvd, Gastonia, NC 28052.

**Western North Carolina**—**Ronald B. Taylor**, St. John's, Columbia, SC. Fr. Taylor has transferred to the Diocese of Upper South Carolina.

## Retirements

The Rev. **Joseph H. Gauvin**, as rector for 25 years, St. Paul's, Rahway, NJ.

The Rev. **Gordon Cudger, Jr.**, as rector of All Saints', Alta Loma/Hitchcock, TX; add: USAA Towers, One Towers Park Ln., Box 702, San Antonio, TX 78209.

The Rev. **Albert A. Nelius**, as vicar, St. Andrew's, Durham, NC; add: 3112 Sprunt Ave., Durham 27715.

The Rev. **Theodore L. Weatherly**, as vicar, St. Matthew's, Kernersville, NC; add: 3606 Kingston Rd., Winston-Salem, NC 27106.

## Cathedral Clergy

The Rev. **Betty C. Adam** is canon pastor of Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002.

## Religious Orders

**Sr. Cornelia**, OJN, formerly Joanna Barry, has professed solemn life vows in the **Order of Julian of Norwich**, at Julian House, Waukesha, WI.

At the chapter meeting of the **Society of St.**

**Francis, Br. Justus Richard** was elected minister provincial (as of September he will be at Little Portion Friary, Mt. Sinai, NY); **Br. Jason Robert** was re-elected guardian of Little Portion Friary; **Br. Derek** was elected guardian of St. Elizabeth's Friary, Brooklyn; **Br. Antonio** was elected guardian of San Damiano Friary, San Francisco; **Br. Clark Berge** was elected to profession; and the Rev. Anthony Arons was clothed as a novice taking the name **Br. Anthony Balgrove**.

## Lay Appointments

**Ruth Nicastro**, retiring editor of *The Episcopal News*, the Diocese of Los Angeles, has been named by the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, as an honorary canon of the Cathedral Center of St. Paul, Los Angeles.

## Resignations

The Rev. **Cynthia M. Spencer**, as rector, St. John's, Kane, PA.

## Honorary Degrees

At the 148th commencement held at **Nashotah House** on May 27, honorary degrees were conferred on the Rev. **Mother Boniface** of the Sisterhood of the Holy Nativity and the Rev. **Reginald H. Fuller**, internationally known New Testament scholar.

The **Episcopal Theological Seminary of the Southwest** conferred two honorary degrees at its 40th commencement: doctor of humane letters to **Mary Sudman Donovan**, historian; and doctor of divinity to the Very Rev. **John C. Sanders**, dean of the Cathedral of St. Philip, Atlanta.

## Organizations

The **St. Francis Academy** has named the Rev. **Edward W. Fellhauer** chaplain for its Ellsworth and Salina, KS, campuses.

## Other Changes

The Rev. **Robert H. New** is non-parochial; add: 1413 Westmoreland Dr., Raleigh, NC 27612.

## Deaths

The Rev. **James Durston Schulthess**, former rector of St. John's, Naples, FL, died at his home on May 6 at the age of 61.

Fr. Schulthess was educated at Upsala College and General Theological Seminary. He worked within the Diocese of Connecticut for 20 years as vicar of St. Andrew the Apostle, Rocky Hill, and then rector of St. Andrew's, Madison. In 1981 he and his family moved to Naples where he served St. John's parish. He is survived by his wife Mary, a daughter, a son, a granddaughter and a brother.

**Muriel Emily Bates Stretch**, mother of two priests, died of heart disease after undergoing surgery for a broken hip in Spokane, WA, on May 30 at the age of 88.

Mrs. Stretch was the wife of the late Rev. Harry Jerome Stretch, archdeacon of Queens, Nassau and Suffolk and was active in the Cathedral of the Incarnation, Garden City, and the Diocese of Long Island. She was a long time associate member of the Order of St. Anne, Boston, MA. Mrs. Stretch is survived by two sons, the Rev. Peter Stretch and the Rev. Jerome Bates Stretch, five grandchildren and three great-grandchildren.

# CLASSIFIED

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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.**

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## ORGANIZATIONS

**IN ITS 102ND YEAR**, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.

**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

**PART-TIME PRIEST:** Traditional parish, small private college town, salary package \$20,000-\$25,000. Ministry includes leadership in Christian growth, evangelism, stewardship, full liturgical participation. Send resumé/profile to: St. Peter's Episcopal Church, P.O. Box 224, Hillsdale, MI 49242.

**ASSOCIATE FOR PARISH MINISTRY:** Youth ministry, pastoral care for all ages, liturgical and spiritual leadership. Active parish on university campus. Women encouraged to apply. Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.

**VICAR** wanted. Small, dedicated congregation in attractive, wonderful Wyoming. Outdoor recreation, excellent schools. Vicarage, utilities, remuneration. Contact: Vern Strickland, Archdeacon, 104 S. 4th St., Laramie, WY 82070; (307) 742-6606.

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

**COORDINATOR OF CHRISTIAN EDUCATION.** All Saints' (Atlanta) is looking for a lay person who is an educator and is passionate about the possibilities of Christian education. Large program in urban parish. Duties primarily relate to children's education, with some adult education. Must be Christian well-grounded in the faith, knowledgeable about child development, and skilled in training, organizing and inspiring volunteers. Full-time preferred; will consider part-time. Good salary. Excellent full-time benefits. Send resumé to: The Rev. Jim Pritchett, 634 W. Peachtree St., Atlanta, GA 30308.

**WANTED:** Assistant English/Spanish speaking priest. Queens—NYC, 10 hours weekly. Free rent in studio luxury apartment, \$1,000 honorarium. Church of the Redeemer, 30-14 Crescent St., Astoria, NY 11102-3249. (718) 278-8093.

## POSITIONS OFFERED

**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.

**YOUTH MINISTER** sought for 2,000 member Christ Episcopal Church in San Antonio, Texas. Candidate must have experience in ministry to affluent, educated youth (7th through 12th grades) from business and professional families. Qualifications include proficiency in contact work, self-starting extrovert personality with energy and enthusiasm. Send resumé to: Ted Schroder, Christ Church, 510 Belknap Pl., San Antonio, TX 78212. FAX 210 733 1423.

## PROPER

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

## FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.

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

## 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 Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

## TRAVEL

**GREECE—GREEK ISLANDS—TURKEY:** Follow "In the Footsteps of St. Paul" to churches he founded and to whom he wrote his letters: Thessaloniki, Philippi, Corinth; Mars Hill (Paul's sermon at Athens; Acts 17); Delphi; spectacular monasteries of Meteora; much more on memorable pilgrimage. Depart Oct. 22; 8-day tour (\$1,850 inclusive) with optional 4-day cruise of Greek Islands, and, in Turkey, to Mykonos, Rhodes, Patmos, Ephesus (\$680). Led by Dorsey F. Henderson, Dean, St. Paul's Cathedral, Fond du Lac, WI. For brochure write P.O. Box 347, Fond du Lac, WI 54936-0347 or call 1-800-237-3448.

**RUSSIA** — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: The Rev. James C. McReynolds, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.

## VOCATION CONFERENCE

**1993 VOCATION CONFERENCE**, September 3-8, 1993. Sponsored by the Sisters of the Holy Nativity at St. Mary's Retreat House, 505 E. Los Olivos, Santa Barbara, CA 93105. (805) 682-4117. Come let us help you discern whether or not you are being called to the Religious Life.

## 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.

**WOOL CLERGY CLOAKS**, vestments, etc., for Anglican Church in Newfoundland. Contact: St. Paul's, 390 Main, North Andover, MA 01845.

## CLASSIFIED ADVERTISING RATES

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- (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

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# 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, assoc's  
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

## 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; 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 Nakatsui, 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

## CHICAGO, ILL.

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

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

## ST. LOUIS, MO.

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

## ST. LOUIS, MO. (Cont'd.)

**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)

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r (603) 524-5800  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## 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

## 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

## BOLTON LANDING (Lake George), N.Y.

**ST. SACRAMENT** 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

(Continued on next page)

**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



St. James Church, Laconia, N.H.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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 Martiner, 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 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

## PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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

## PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020  
The Rev. Arnold Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues 12:30. HS Thurs 7. Sol Eu HD 7. C by appt

## 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. (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: Cal (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. Collina; 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

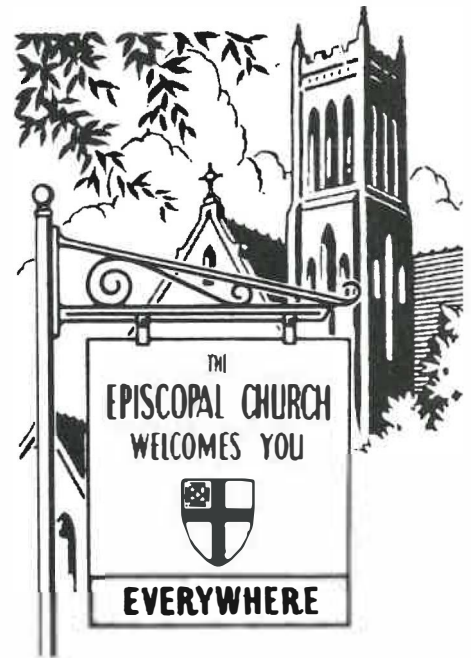
ST. ANDREW'S 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

## LAGUNA PARK, TEXAS

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

## PHAROS, TEXAS

TRINITY 210 W. Cafery/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 (206) 376-2352  
The Rev. Patterson Keller, r  
Sun H Eu 8, 10. Thurs H Eu 10

## 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 (271) 7719  
The Rt. Rev. Patrick Matolengwe, dean  
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. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

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