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... all generations will call me blessed' (Luke 1:48)



An Economic Matter

During these summer weeks, many of us have been fortunate to enjoy the beaches and shores, the mountains and forests, and the great Western expanses and national parks of our country. Or we may have enjoyed nature more quietly, on the golf course, or in our own back yard, or in a neighborhood park. For most of us, these times out-of-doors have been occasions of relaxation and refreshment. As Christians, we have been grateful for an awareness of our Creator and of his presence, wisdom and power in the created world.

Most of us especially appreciate a time of deliverance from the complications of modern life, deliverance from the multitude of decisions to be faced, and deliverance from the eco-

**Let us not suppose that
nature has no relation
to economic, social, political
and international forces.**

nomic, social, political and international conflicts which characterize our age. Indeed, we need times of relief, repose and re-creation. Let us not suppose, however, that today nature has no relation to economic, social, political and international forces.

We have polluted our waters to the extent that, in many areas, natural forces can no longer purify them. We have polluted our air until it is bringing sickness to man and beast. We have cut down our forests until the necessary quantity of oxygen in the atmosphere is threatened, until floods, droughts and other "natural" catastrophes abound, and until many species of plants and animals are barely surviving. (The famous spotted owl of the Northwest Pacific forests is only one symbol of endangered living things. We need to be aware that there are *thousands* of other threatened species in the world.) We have abused our land until much of the best topsoil (which always made food production so easy and so profitable in many areas) is now running down into the Gulf of Mexico where it can never be retrieved. It is no longer a question of preserving the beauties of nature, but of the very ability of this planet to sustain life.

All of these matters involve economics, since constructive change costs money. They involve government, because some lawmakers are not willing to face the magnitude of our problems. They involve international issues, since many governments, including our own, have been reluctant to enter into important agreements to preserve the livability of this planet. Some of us believe that these questions must be a vital concern to Christians today, as we see the riches of God's creation plundered, debased and squandered.

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

CONTENTS

August 15, 1993

Pentecost 11

FEATURES

- 8 In Losing Power,
I Gained Freedom
by David Tanner
- 11 Smokey and the Vicar:
On to Ohio
by Noreen Mooney
The second of two articles on talking to
"grassroots" Episcopalians.

DEPARTMENTS

- 3 Letters
- 6 News
- 9 Editorials
- 9 Viewpoint

ON THE COVER

A modern sculpture of Mary, the mother of Jesus, by Austrian artist Hans Knesl. The Feast of Mary is celebrated on Aug. 15 [p. 9].

LETTERS

Another Side

The letter from the Rev. Fred W. Phelps [TLC, July 4] makes Mr. Phelps and the members of Westboro Baptist Church in Topeka sound like righteous crusaders on the trail of evil. It also makes Topeka sound like the evil city Mr. Phelps proclaims it to be. None of this is true, and your readers deserve to know another side of this good city and the harm Mr. Phelps does here.

There is one true statement in the letter, when Mr. Phelps refers to the hours and money the people from Westboro Baptist Church put into their campaign. Sadly, that time and money are used to proclaim hatred and not the gospel.

You would not have received a balanced answer had you interviewed Mr. Phelps or members of Westboro Baptist. The quality of answers you would have received is seen in the FAX communications Mr. Phelps and his members send out all over this community. When the rector of St. David's Church wanted to post some of these in the church so people could see this side of their campaign, the vestry convinced the rector not to do this, because the FAX communications were so "obscene." They contain attacks on civic officials, judges, clergy and others that are so ludicrous they would be laughable, were it not for the assault they make on the dignity of God's people.

The city has responded to complaints by Mr. Phelps and others about Gage Park. Our mayor, city council and police force have done good work in keeping this one of the finest city parks anywhere. I would not be so naive as to say that nothing illegal or immoral occurs in this park. That happens everywhere in the country. To say, however, that complaints received no response is just not true.

Perhaps the biggest untruth in the letter is to say all of the Westboro campaign of hatred is due to Gage Park. If this is so, why does this group bring picketers and signs to concerts, a farmers' market, funerals (which has now been legislated as illegal), and to virtually every community event?

It is also untrue to say that their only agenda is homosexuality. At St. David's Church alone the picketers have made cruel remarks and gestures to people of other racial and ethnic groups as they walked in to worship services. Numerous disparaging remarks about the church's sacraments also have been heard and recorded.

What is really going on is a cruel cam-

paign of hatred that is diametrically opposed to the gospel of Jesus Christ as I understand it.

(The Rt. Rev.) WILLIAM E. SMALLEY
Bishop of Kansas

Topeka, Kan.

• • •

A response to Fred Phelps' defense of Westboro Baptist bigotry writes itself! He knows all the lines: "Homosexuals are child molesters;" "Fags destroy nations;" "Homosexuality is a sin against God, man and nature" — and so on, ad nauseam.

That homosexuals are child molesters has been long disproven. We know who the child molesters are, but out of Episcopal politeness let's not bring that up. Anyone who watches TV news knows to whom I am referring. Homosexuals, like others, may carry on in parks, but in broad daylight? and accost "the children of our church members . . . while playing in the park?" Isn't that asking us to believe a bit much? Children are far more in danger from fundamentalists than they are from homosexuals.

Religious fanaticism, not "fags," ruins nations. Look at former Yugoslavia for starters, where Roman Catholics, Orthodox and Moslems live — and kill each other — in mutual hatred. Unfortunately, Martin Luther King's statement is still true: "Evil people make much better use of their time than the kind and good people."

The Bible and many mainline Christian churches have long preached that the earth is the center of the solar system. Maybe Westboro Baptists still believe it, but I don't! Saying something does not make it true, even if it's in the Bible. But Mr. Phelps can rejoice in the proliferation of sodomites, because using his own text, that heralds the coming of our Lord Jesus Christ.

HENRY W. SOLCZ

Waterbury, Conn.

• • •

I have been a lawyer in Topeka for 27 years and have been a member of St. David's Church for 15 years and have known the Rev. Fred Phelps in his various roles throughout that time. Perhaps some perspective will illustrate the evil of this man's message and put his statements in context.

Westboro Baptist Church was established by Mr. Phelps in 1956. The church

(Continued on next page)

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LETTERS

(Continued from previous page)

facility served as sanctuary; a home for Mr. Phelps, his wife and 13 children; and prior to his disbarment in both state and federal courts (for separate infractions), his law office. By blood or marriage the family once claimed 12 lawyers. The federal disbarment involved a charge levied by every federal judge in Kansas that Mr. Phelps lied about and intimidated the federal judiciary.

With respect to the other "articulate members," their rhetoric has included verbal abuse of individuals immediately outside of St. David's. The signs with which they picket proclaim, "God Hates Every Day," "Hate is a Bible Value," "God Hates Fags," "Gays Are Worthy of Death," and "Fag Church." This articulation does not fit within the confines of traditional Christian action or rhetoric.

The 500 hours of picketing mentioned by Mr. Phelps may be accurate. There was one recent weekend where pickets logged more than 100 hours outside St. David's. It is difficult to see how Mr. Phelps' central theme is promoted by this activity toward our church. St. David's witnesses stand on their own corner maintaining silence, carrying signs which say, "Jesus Loves You" and "Love One Another." Parishioners continue to witness to the truth of the slogan on a bumper sticker which proclaims, "God's Love Speaks Loudest."

JERRY R. PALMER

Topeka, Kan.

Not the Same

Regrettably, many persons confuse Anglo-Catholic and high church [TLC, June 27]. Although once nearly synonymous, they are no longer so.

High church, according to its legitimate acceptance, signifies high estimation of the church, applying to those who believe in the divine efficacy of her sacraments, the apostolic succession of her bishops and the sacred commission of her priesthood. It became a party label — the opposite of evangelical, a party label for low church, which no longer meant enunciatory of good tidings.

An Anglo-Catholic is a catholic of the Anglican persuasion. It is that word catholic which needs defining within Anglicanism. The yardstick for catholicity is now and ever should be best described according to the Vincentian Canon — that which has been believed everywhere, always and by all.

Catholic means whole, complete. Catholic is not the opposite of protestant,

for a catholic churchman is protestant against additions made to the faith as well as subtractions from it.

I am an Anglo-Catholic but I am not a high churchman in the party sense. I can be equally happy in either tradition. Ceremonial does not a catholic make — sound doctrine does.

As for me, I will always be an Anglo-Catholic — high on sound doctrine, low on change for change sake. And I will remain an Episcopalian in a largely non-Anglo-Catholic church until I die, and my epitaph shall read, "She held the catholic faith entire."

FRANCES KELLER BARR

Lexington, Ky.

• • •

The letter from the Rev. Anne Baker was right on target for me, as someone who considers himself Anglo-Catholic and high church. By his response, the editor seems to be defining "high church" as meaning those who do not accept the ordination of women.

In the editorial, "Becoming Inclusive" in the same issue, we find the phrase "And Anglo-Catholics . . . left out." Both of these terms go back before the present day ordination controversy. It is unfortunate to see them defined by some in this way.

As one who welcomes the priesthood of all, I prefer the more catholic understanding.

FRED H. MILLER

Dobbs Ferry, N.Y.

• • •

The editor's note to a letter to the editor says a good topic for a future article or editorial would be "what, or who, is Anglo-Catholic." But in the same issue, an editorial on inclusivity reads "Anglo-Catholics and other traditionalists have an increasing mentality of being left out." Have you already defined an Anglo-Catholic as a traditionalist?

If so, I wonder where I fit into this scheme of things. I am not a member of

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.

the Prayer Book Society, but I thoroughly dislike Rite II. I support the ordination of women but deplore the absurd desexing of the hymnal ("We with angels sing" instead of "Men and angels sing." Ugh!). I am uncomfortable with bells and smells but cherish the beauty and solemnity of a choral service in an English cathedral. Does this describe a traditionalist?

Perhaps a better definition of an Anglo-Catholic would be an Episcopalian.

ARTHUR W. MACHEN, JR.

Baltimore, Md.

There's More

The three-part series on "Living with Brain Injury," by Katherine Merrell Glenn [TLC, June 27-July 11], contained some moving testimonies of patients. However, I wish she had given some context about brain injury and the possibilities of rehabilitation and recovery.

The people she described must have suffered their injuries only months before she knew them and/or were extreme cases. But some people are rehabilitated and return to a more or less normal life.

I have been living with brain injury

7½ years. During that time, I was a diocesan editor and TLC correspondent (for Indianapolis), taught college English, and currently am vicar of a small congregation in Upper South Carolina. I still have minor problems with short-term memory, but I have learned strategies to deal with them.

(The Rev.) EDWARD M. BERCKMAN
Greenwood, S.C.

What He Wrote

The account of the suspension of Fr. Barrios at St. Anne's Church in the Bronx [TLC, June 27] quotes me as saying the reason for his suspension are his charges that the Diocese of New York fails to meet the needs of its growing Hispanic population.

What I wrote is as follows: "For Fr. Barrios, the real cause of his suspension are his charges that the Diocese of New York fails to meet the needs of its growing Hispanic population."

There is a wide difference between what I wrote and what was printed.

(The Rev.) JAMES ELLIOTT LINDSLEY
Germantown, N.Y.

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Floods

Supplies and Funds Bring Some Relief

The midwestern floods continued through July. The crises in the dioceses of Iowa, Missouri, Quincy and Springfield in particular grew with each new river crest.

The Rt. Rev. Edward MacBurney, Bishop of Quincy, returned July 20 from a trip to Wales, and set off by car the next day on a 450-mile trip through the worst-hit areas, accompanied by the Rev. Canon James Emerson, diocesan coordinator for flood relief. Bishop MacBurney said some of the most urgent needs were medical. A local hospital, for example, needed helicopter transport across the river. Fr. Emerson writes of Alden Shipp of All Saints', Quincy, who as a licensed

'Our needs are mostly in the future.'

Bishop MacBurney

pilot has flown people, including the Rev. Allen Payton, vicar of All Saints', between homes and jobs on opposite sides of the river. Bishop MacBurney described the voucher system instituted by All Saints' to help people buy medicines from local pharmacies.

Katerina Whitley of the Presiding Bishop's Fund for World Relief told of a thousand dollars that grew: "Canon Emerson sent \$1,000 of the PB Fund emergency grant to Christ Church in Moline, Ill. . . . the parish matched the \$1,000; then the outreach commission added another \$1,352 . . . when the rector took the money to the bank, the bank matched it dollar for dollar and the \$1,000 became \$6,704!"

"Our needs are mostly in the future," Bishop MacBurney said. Province 5, thinking ahead to the horrendous clean-up, has created Project Ark to mobilize



Sandbags line a street in West Des Moines.

Photo by Katerina Whitley

volunteers and allocate funds. The Rev. Arthur Hadley of the Diocese of Michigan, project coordinator, has drafted a volunteer registration form to be sent out to all parishes. He said in a telephone interview that volunteers will be needed for weekend or week-long stints, and for long-term problems, many of which cannot be foreseen. For example, the project received a request for help with psychological counseling, to continue for two or three months. Canon Emerson wrote that small rural towns will need knowledgeable advocates to help people through bureaucratic red tape.

It is important for volunteers to notify Fr. Hadley of intent, rather than arriving without preparation, he said. "People need to bring their own tools, boots and gloves. And they need to be innoculated against typhoid, tetanus and hepatitis B," he said.

Mud Everywhere

No one was certain what would appear when the waters recede. The mosquito population is thriving; in the lower Mississippi region, Fr. Hadley predicted water moccasins will be a problem. And thick mud will be everywhere. Fr. Hadley quoted a woman in Hannibal, Mo., a flood veteran, who advised, "Think of it as taking four inches of chocolate pudding off of everything in sight. Then it's not so bad."

He said the guidelines from Southeast Florida, distilling Hurricane Andrew ex-

perience, will be helpful. "We don't have to reinvent the wheel," he said.

From the Diocese of Springfield, the Ven. William Moore said nine trailer loads of non-perishable supplies were being flown to Springfield. His problem was to find 6,000 square feet of dry, secure storage space. A parishioner in Decatur made it available. "How do you find 6,000 square feet of space in two hours?" he asked. "God is certainly in this somewhere!"

Funds Needed

The Illinois Conference of Churches, he said, offered 300 pumps, all from one source. "We found needs for them." Archdeacon Moore continued, "A woman called from Absecon, N.J., from St. Mark's and All Saints'. It's amazing how this all comes together — how people are trying to help." He said the Presiding Bishop had called, and "That gets us all fired up!"

The need is still for funds rather than supplies. And the money is arriving, "every day a check or two from all over the country," Bishop MacBurney said.

Checks for flood assistance can be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y., 10017.

Information on volunteering may be had from the Rev. Arthur Hadley, Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich., 48201-1399; telephone (313) 833-4424.

Committee Appointments Promised Integrity Members

Pamela Chinnis, president of the House of Deputies of General Convention, said she would appoint members of Integrity to legislative committees of the 1994 General Convention, in an address at Integrity's convention July 15-18 in San Diego. Mrs. Chinnis was the principal speaker at the annual convention of the organization of lesbian and gay Episcopalians.

"After my election as president of the House of Deputies, both the Presiding Bishop and I intentionally appointed more Integrity members to interim bodies," Mrs. Chinnis said. "More members of Integrity have been elected as deputies to the next General Convention, and I shall certainly appoint them to legislative committees of the 1994 convention, but I need your help in this. I need you to tell me about the persons I don't know."

Mrs. Chinnis also said she has a homosexual son who has been ostracized by both homosexuals and heterosexuals, and that he has stopped attending church.

A news release from Integrity states that it appears 12 openly gay or lesbian Integrity members have been elected by their dioceses to serve at the 1994 General Convention in Indianapolis.

The news that Mrs. Chinnis plans

to appoint Integrity members to legislative committees brought criticism from the Rev. Todd Wetzel, executive director of Episcopalians United, a coalition of evangelical, charismatic and Anglo-Catholic Episcopalians.

"I am profoundly concerned that Mrs. Chinnis shows so little regard for the comparable pain she will cause to orthodox Episcopalians by stacking committees with members who are so clearly biased," Fr. Wetzel said. "I see no concern for balance, much less diversity, in president Chinnis' remarks."

Ironically, the convention had the theme of "Where there is hatred, let us sow love," from the prayer of St. Francis.

The Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire and chairman of the church's Commission on AIDS, was preacher for the convention Eucharist.

The Louie Crew Award for outstanding service to Integrity was presented to Sr. Brooke Bushong, C.A. The award is named for the founder of Integrity, now a professor at Rutgers University.



Mrs. Chinnis

Women Closer to Priesthood in England

Two recent votes have moved the ordination of women as priests in the Church of England closer to reality. The Ecclesiastical Committee of Parliament voted by a wide margin to endorse the idea of women priests, which was approved by the church's General Synod last November. In addition, the synod voted to move forward with a "peace plan" aimed at keeping opponents of ordination of women in the church.

The decision by the committee of Parliament, composed of 15 members from each house, is expected to lead to a vote by the full Parliament later this year.

Synod went through considerable debate, centering on legal guarantees for priests that their salaries will continue for life if they leave the church on grounds of conscience over the ordination issue. That guarantee was denied along with the proposal that priests' opposition to women priests will not be held against them in promotional opportunities.

The "peace plan" will be up for a final vote at synod's meeting in November. It includes a provision that parishes opposed to women priests can be ministered to by a non-territorial bishop also opposed to women priests, providing the diocesan bishop gives permission.

The Most Rev. George Carey, Archbishop of Canterbury, praised the plan. "I hope the lay people will see it as a system of arrangement which is going to give them protection as well as clergy," he said. "I want everyone to see this as an opportunity for us to move together in unity and harmony."

"We as a church are quite determined to work through these problems and to welcome women into the ordained ministry as priests."

In a related development, the Roman Catholic Bishop of East Anglia, the Most Rev. Alan Clark, urged that English and Welsh bishops take principal responsibility of decisions on accepting Anglican priests into the Roman Catholic Church.

"I think we need to get the mandate from Rome that we can actually at least do 90 percent of the discernment, so that we can say 'this is how we see it,'" he said, "and we would expect that in Rome they would say 'we accept your discernment.'"

Archbishop Tutu: 'Stand Up for Truth'

The Most Rev. Desmond Tutu, Primate of the Church in the Province of South Africa, was a visitor to St. Louis the weekend of July 18, to speak at a joint event during the annual conferences of the United Church of Christ and the Christian Church (Disciples of Christ). Archbishop Tutu found himself in demand on other occasions.

Arriving during the most disastrous flood in local history, the archbishop joined several hundred members of both churches in filling sandbags in an attempt to hold back the local floods from residential areas.

On Sunday morning, he preached in Christ Church Cathedral, St. Louis, assisting with the Holy Eucharist and pronouncing the benediction in his native tongue, Xhosa.

On Sunday evening, he addressed the joint service of the two conferences and called upon people to "stand up against oppression." Some 15,000 worshippers

heard him declare that "God's special friends" are people who have no clout, "those whom society makes expendable."

"When there is the injustice of discrimination against anyone on the basis of race, on the basis of color, on the basis of faith, on the basis of sexual orientation, or whatever," the archbishop said, "those who are God's people are called to stand up. You need to go out of here with a passion, to go out in the streets if necessary, to stand up for truth."

"God says you are my people and you reflect my character; you must be like me." Let's make society more user-friendly. Let's make a society where compassion is not a dirty word, where a person matters because persons are created in the image of God."

(The Rev.) CHARLES F. REHKOPF

• More News, p. 12 •

In Losing Power, I Gained Freedom

By DAVID TANNER

In the beginning, God had every reason to be happy. He was in heaven. No doubt the panoramic view was spectacular. The magnificence and wonder of his creation were, by his own words, good. The cultural events of heaven were unmatched. He had choirs of angels to sing his praises and adore him. What could be better?

But when the crown of his creation had rebelled against him, God's heart ached. God poured out his love, but our hearts were hard and our spirits unrepentant. Our love was shallow and self-serving. The self-perpetuating cycle of sin, death and atonement was never ending. The blood of goats and lambs was not enough. How was he to break through? The mechanism was in place. God did what he knew he was going to have to do, at that very moment when Adam put his own desires ahead of the desires of God. He would do for us what we could not do for ourselves. He would give up his place in heaven. He would give up his power. He would become one of us.

What was our response? We despised and rejected him. Our sin was so great, it made it impossible for us to receive him, let alone to love him. God would give up power again. He would allow himself to be stripped and beaten, driven through the streets of Jerusalem to that ultimate altar called Golgotha. The chasm between God and man would be bridged by the cross, and true communion and true love would be possible again. Never should a person look upon the cross or meditate on the passion of our Lord without a sense of overwhelming love and gratitude, for by his death we learn love and gain eternal life.

This would seem to be our response to God's action. But Paul tells us this is only the beginning, and carries us one excruciating step further. Our attitude is to be the same as that of Jesus in our interpersonal affairs (Philippians 2). Paul expects us to love one another as Christ

loves us. This means we give up our own power. No longer do we put our needs first. We give up personal justice to seek justice for others.

As any minority group will tell you, justice and power are intertwined. The more power you have, the more justice you receive. The converse is also true. The less power you have, the less justice you get. I am reminded of something H.L. Mencken said: "Everyone is crying for justice, when what they really want is mercy." If you are prepared to follow Jesus to the cross, you'd better get used to crying for mercy, because the days of personal justice will be over. The monk of Mount Athos, Archimandrite Sophrony, was once asked about justice and his reply was enlightening. He said he didn't speak of justice much, because it was obvious to him that God's concept of justice did not match his own. Then he would say: "What kind of justice is this? We sin and Jesus dies." So if we give up our power and our own sense of personal justice, what will happen? I dare not speculate on what will happen to you, but I can say what happened to me.

Born with Cerebral Palsy

I must take you back some 35 years when I was 9. I was born with cerebral palsy. As cerebral palsy victims go, I was lucky. I could walk, I could talk, and for the most part, I was normal. Except for having a hard time standing up, and having people stare at me in the market, it was fine. My friends knew me and didn't notice. In my neighborhood all the 9-year-old boys had one undying passion — baseball. I was no exception. I ate, slept, daydreamed and read about baseball, and I even tried to play it. I wanted to play baseball more than anything in life. Neighborhood play was work to me. Throw the ball, catch the ball, practice, practice, practice. Maybe I could overcome this handicap.

One spring I convinced my parents, against their better judgment, I'm sure, to let me try out for Little League. I wanted to try out for second base. I was going to be in the center of the action, second base, a glamour position. But a second baseman who keeps falling over

the bag is not going to do a team much good in a double play situation. Needless to say, I did not get much practice time at second base. One day at practice, one of the coaches and I were playing catch, and he noticed I could throw the ball hard for a 9-year-old. He talked about making me a pitcher, and showed me some of the fundamentals of the position. I gave my heart to it. I would pitch to anyone who would pick up a glove. I threw at trees and fences when there was no one around to work with. I was going to make it.

What I wanted and what I could have were always two different things when I was 9. Other boys climbed trees and walked fences. I, on the other hand, must have fallen down 20 times a day on the playground. But still I continued to hope against hope. I dreamed of playing major league baseball. But on a baseball field in early June, reality struck. I was cut from the team, and my heart was broken. I had worked harder than any of them. It wasn't fair.

I played that tape over and over again in my head. It was a singular case of injustice, but it didn't stop there.

I was going to be normal. I was going to do all the things normal boys did, and I set myself up for failure after failure. I got angrier and angrier, and anger turned to hate. I hated people, I hated my situation, and I hated myself. Even my walk as a Christian was hateful. I was critical of my brothers and sisters. The church was a depository of hypocrites, and I didn't like them.

But God never gave up. Try as I might, I could not divorce myself from the truth of the gospel. Then, about four years ago, something powerful happened to me. I read Phil. 2:1-11 and saw it in a way I had never seen it before. I knew the injustice that had been done to me had to be put away, and after many months of agonizing I came to the place where I could thank God in all sincerity. Thank you for making me handicapped, for without it I would not be who I am, and by your grace, I like how I am turning out.

Then came an amazing discovery. Years of anger and hate started to melt. People I hated, I started to like. People I liked, I started to love. I had started to give up power to have relationship. What a freeing experience it has been! I am learning how to love my brothers and sisters, and I am learning how to love God, and I wait. I wait and hope for that day when our diseased and deformed and corruptible bodies become well and whole and incorruptible. And I will leap with joy and cry with all the company of heaven, Hosanna in the highest.

David Tanner is a member of All Saints' Church, Bakersfield, Calif.

Much to Gain from Orthodoxy

In past weeks, attention has been given to some Episcopalians who have left this church and become Eastern Orthodox. Attention also should be given to those moving in the opposite direction. Many Episcopalians, in fact, come from an Eastern Church background. This includes dedicated lay people, and clergy exercising effective ministries. We do not call them converts, for Anglicanism recognizes and accepts the substance of historic Eastern teaching. When affiliating with the Episcopal Church, such individuals are not asked to renounce any previously held doctrines.

On the other hand, different churches do have different customs and practices. Members of Orthodox churches are accustomed to baptism by immersion, serious self-denial in Lent, and the celebration of Easter Eve as the greatest event in the church year. Different from many Episcopalians? Yes, but these particular things are what our own prayer book actually teaches! People of other backgrounds can challenge us to live up to our own heritage. People from Eastern churches also bring with them an earnest tradition of prayer, of penitence, and of honoring in every home pictures of Jesus and his saints. All of this is to the enrichment of the Episcopal Church. Especially admirable is the Eastern assumption that lay persons, no less than the clergy (or even more!) should be

defenders and spokespersons for the church's faith. We can be grateful for the infusions of such elements into the life of our church, and we can respect the traditions from which these gifts come.

Honoring Mary

One of the most positive revisions of the Book of Common Prayer of 1979 was the restoration of the Feast of Mary on Aug. 15. While the mother of our Lord has long been the object of devotion in some parts of the Episcopal Church, it was the current prayer book which placed "official" status on this feast.

Because Aug. 15 falls on Sunday this year, the feast is transferred to the following day. That means, sadly, that with the exception of parishes named St. Mary and a few other places, the commemoration will pass unnoticed by most church members.

We are thankful that the prayer book not only proclaims this feast day, but also includes the Blessed Virgin in eucharistic prayers, the Prayers of the People and the Litany for Ordinations. Let us join the vast majority of Christians worldwide and honor the mother of our Lord.

VIEWPOINT

A Change of Heart About Tithing

By DOUGLAS G. SCOTT

I fell in love with the idea of tithing early in my ministry, for a number of reasons. It could be argued that it was the biblical norm for giving, and I took great pride in our biblically grounded faith. In addition, it held out a potential for parish income which would enable congregations to do ministry beyond maintenance (and guarantee the stability of my salary). It seemed to hold up a fair standard for giving which could be leveled across economic lines, much like a set percentage income tax. Perhaps most appealing to me, it was hard to do — a call to sacrifice and self-giving which would be a demonstrable act of devotion and commitment.

So I preached and practiced tithing for nearly 20 years, proudly holding aloft the party line, sporting the neon orange bumper sticker ("If you love Jesus, TITHE, anyone can honk") on my automobiles, inundating my congregants with

pamphlets from the stewardship office with the zeal of a new age tractarian. I shuttled vestryfolk and wardens to each new stewardship conference to be schooled in the complexities of each



year's succeeding plan — the Alabama Plan. I let my congregations know what I pledged, and with patient but earnest encouragement urged them to look at their balance sheets and charge half a percent, half a percent, half a percent onward.

But I've changed my mind. I have not preached or taught tithing for the last five years. In fact, during those years I have become convinced that the presen-

tation of tithing as the norm of Christian giving may in fact be detrimental to the stewardship of a congregation. There are four reasons why I believe this is so, and at the risk of challenging conventional wisdom and angering stewardship workers on the parish and diocesan levels, I would like to share them for the consideration of the church:

1. Tithing establishes an air of exclusivity. I am well aware that the ideal behind all stewardship philosophies (including the tithing theory) is the grateful acceptance of all gifts given to the Lord of life. However, in practice, the pursuit of the commitment to tithing in a congregation leaves stewardship committee members, vestries, clergy and many a parishioner tallying those who do and those who won't. I have seen a wide variety of tragic behaviors which result from the attempt to promote tithing. Clergy often hold their own pledge before the congregation, either with sterling intentions or smug self-satisfaction, clearly communi-

(Continued on next page)

The Rev. Douglas G. Scott is rector of St. Martin's Church, Radnor, Pa.

VIEWPOINT

(Continued from previous page)

cating the message, "I can do it, why can't you?"

Layfolk feel resentment as substantial numbers of pledgers reject the earnest plea in favor of a modest gift. I have been privy to dozens of conversations (as members of the clergy or vestries who read this have, if they are to be honest) where judging eyes look over the list of pledgers and pledges with comments like, "S/he can give much more than this! They've always been bad givers." In Christianity's worst example of spectacle, tithers are frequently held before the congregation as "good stewards" whose commitment and giving should be emulated by all, leaving everyone else feeling scolded, failures in the common enterprise of stewardship.

Folks who sit in the pews and listen to the appeal to tithing as the norm are more often than not excluded from the joyful ingathering of gifts for the Lord, since their moderate or meager pledge already has been identified as being "below the norm." Feelings of powerlessness and a loss of equity in the ministry of the community invariably follow. In each parish I have served, a few persons have embraced tithing, but more felt like lesser members because family or individual priorities prevented them from embracing the tithe.

I believe one of the best things we have chosen to leave behind as the Christian family moves forward in its journey in Christ is the enjoyment and practice of exclusivity. If we are to reach journey's end, we must develop new ways of promoting inclusivity where each member is treasured, and each gift (yes, even the \$2 per week pledge) is received with joy.

2. The tithe, certainly a sacrificial gift to be celebrated, is no longer a fair expectation of an acceptable norm. It is interesting that most proponents of tithing go to great lengths to make the concept sound reasonable, talking about net versus gross income, disposable income, income after family obligations, and finally resorting to a "modern tithe" of 5 percent (pre- or post- taxes, etc.) in an attempt to make it appear "do-able." When the Torah established tithes of mint and cumin, these gifts were within reach of even the most impoverished child of the covenant. However, we live in an age where most people find their income is demanded by government and creditors before it is even earned. It is increasingly important for the church to ask if the expectation of tithing represents good stewardship in an

age when a routine hospitalization can eliminate a family's financial reserves, where the historical support by extended families in crisis has all but disappeared.

Is that to say people can't give more to their churches and charities than they currently give? Certainly not. I have never worked in a community, rich or poor, where single people didn't suffer from an unreasonable high tax burden, where people in all stations of society didn't find that personal income was not synonymous with personal resource.

3. The tithe isn't appealing to the giver. As unfortunate as it might be, the church must compete today with a varie-

***Our love
for Jesus'
church fills us
with the desire
to give it
our best.***

ty of attractive and worthwhile ministries and charities to which its members are attracted and to which they feel responsibility and affection. The more the church complicates its appeal to stewardship, the more likely we are to lose generous giving. Every Christian I know gives not only to their church, but also to other Christian ministries and a variety of secular agencies and institutions. The personal and corporate attention which many of these agencies pay to an individual donor is considerable, and frankly, the parish church with its limited resources for stewardship, cannot compete with the incentive and urgency mounted by United Way, college and university appeals and medical charities.

Thus, it is a matter of extreme importance that when we ask, we ask clearly, directly and simply. Unfortunately, presentations on tithing are rarely simple or direct. We tell folks to figure their gross or net income (their first difficult

choice), then calculate a 10 percent traditional tithe or 5 percent modern tithe (their second difficult choice), then deduct other charitable giving which they feel is a gift to God (their third difficult choice), and pledge the remainder to the church. If they can't reach their full tithe this year, increase their pledge by a percent or two each year until they reach the full tithe.

This is not the language of giving, it is the language of the Internal Revenue Service. Rather than generating the feeling of a generous heart giving in love, it creates an atmosphere of taxation and oppressive obligation.

4. Tithing promotes law, not love. When I abandoned the promotion of tithing in my congregation, I replaced it with something else. Rather than advising people of their obligation (biblically grounded, endorsed by General Convention as the norm of giving), I took a simpler and, I was pleased to find, a more successful approach. I told my congregation during that first stewardship campaign without stewardship office materials that I adored my wife more than any human being alive, and that in the 15 years of marriage, I had never given her a cheap gift. My love for her prompted me to give her the finest and best I could offer. In like manner, our love for Jesus Christ, if it is real and deep, deserves the best gift we can give. Our love for Jesus' church fills us with the desire to give it our best.

Further, I told my congregation I had made some decisions about my other giving. My college has thousands of alumni it can turn to for help. My favorite medical charities have millions of people to help. The Christian charities I love had hundreds of thousands to aid their life, but this church has only us. We can't turn to the township we live in or the other churches of the diocese for financial support. All we have is each other and so, this place must claim our highest loyalty.

Naturally, we created support materials and letters and bulletin covers to share with the congregation, but the message was simple. We love the Lord, we love one another. Each gift is precious, large or small. Each giver is cherished by God.

I am aware that advocates of tithing will say this is the message of the tithe, that it is a personal, spiritual discipline grounded in one's love of the Lord and one's willingness to trust in God's providence. But I would submit that because of the reasons listed above, that message rarely gets across. While we don't want to change the message, it may be time to change the medium.

Smokey and the Vicar: On to Ohio

(Second of two parts)

By NOREEN O. MOONEY



Last month, the author took her camper and traveled west from New York, seeking "grassroots" Episcopalians.

Day 6, July 7. Tygart River Campground, Grafton, W.Va. Right on the river, shaded by trees. No Episcopalians camping here either, but I talk with a woman who says, after finding out what I do, "I could have used you a week ago," and then tells me why.

Day 7, July 8. I do an unsuccessful watercolor. Colors are both acid and muddy at the same time. Go fishing at night, but don't catch anything. On the trail of live Episcopalians and closing in.

Day 8, July 9. Bingo! I track them through local merchants and find three. And I get an earful! These responses are from the head of the women's guild and her daughter, a lay reader. Their church is part of a five-unit cluster or "crescent" as it's called here, served by three priests. There used to be seven churches, but two have been closed.

"Oh the Episcopal Church and its meetings," is the first response. "You're not going to want to hear this. You're really not going to want to hear this. In the first place, I do not like the changes in the church. They have not helped the church one bit. My pet peeve is passing the peace. I do not like that . . . it interrupts your train of thought, it interrupts your prayers, it interrupts your service."

"The new hymnal? We've got 'em and they're falling apart. That told me something."

"I was told that one of the reasons for the new prayer book was that they were trying to reach the young people. They're not reaching the young people. I don't

The Rev. Noreen Mooney is a nonparochial priest of the Diocese of Long Island who resides in Oakdale, N.Y.

see any growth in the church."

Our conversation is interrupted by a telephone call. Did my interviewee want blueberries and, if so, how much? (Yes. Two gallons). We continue.

"At the time the railroad was here and the town was progressing . . . we had a

'Small churches don't matter.'

church full. Now we have 15 people in church. This guy's (the priest) terrific; he won't stay. He's got too much on the ball."

These people aren't entirely down on the Episcopal Church.

"We've had some things happen in our family. We had a son die of AIDS. It's a horrible death, if you've ever seen it. This is where your church comes in; this is where you realize how important it is to be an Episcopalian. The priest accepted it; my son got terrific care. The Episcopal Church was right there. You could really appreciate being an Episcopalian with a broad outlook on life."

"Small churches don't matter. That's why we have such a turnover in clergy. When you get a good one, you know he'll

soon be moving on to better things . . . I have a feeling they'd like to close them all, like the stores. Let's close all the markets and we'll all go to the mall . . . They want to make a mall out of our church.

"Ninety percent of the people in town do not even know where the Episcopal church is." I ask whether anyone had thought of taking out an ad. "Wouldn't work. My husband took out ads for his business and it didn't bring in a single new customer. It's all word of mouth."

"I don't think that people around here think very much about General Convention. They're thinking more about our little church here . . . and what we're going to do to make it grow."

Day 10, July 11. I don't assume that grassroots Episcopalians are found only in small churches, so I deliberately aim at a congregation of about 200 members in northern Ohio. But I get hopelessly lost and my last chance for a Sunday service turns out to be another small church. This one is on the fringes of a city. It is an entirely black congregation with members of every age. When I meet people at coffee hour, I find we have many friends in common.

When I ask people what changes they'd like to see in the structures of the Episcopal Church, I don't get any quick answers. Instead, some thoughtful musings:

"More leadership with our young people . . . teaching more on the children's level, young people's level . . . sermons geared toward them. More things for people's spiritual needs."

"I think it's a very well-organized church. There's good leadership at the top and they're willing to share their expertise with the parishes. It's just that some parishes are . . . seem to prefer being parochial, and I think we are one of those because we have not been involved with other parishes."

On the Sunday I visit, several members have just returned from the Union of Black Episcopalians convention [TLC, Aug. 1]. They were especially excited about the launching of *Lift Every Voice and Sing/2* and can't wait to try it out in their church.

"Other than the music, I don't think that members of this parish — mission — want a whole lot of change."

Outside, in front of the church, one final question: "Are you, uh, worried about the future of small churches, such as yours?"

There was an instant response: "I always thought that small churches made up the big church."

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.

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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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Legally our designation is **The Living Church Foundation, Inc.** 816 E. Juneau Ave., Milwaukee, Wis. 53202. This non-profit corporation is incorporated under the laws of the State of Wisconsin.

New Home for Church Pension Group

The Church Pension Group (CPG), which includes several agencies serving the Episcopal Church, has purchased the office component of a 33-story mixed-use condominium at the corner of Fifth Avenue and 39th Street in New York City. The building will become headquarters for CPG, which will move its offices from 800 Second Ave.

CPG has been searching for a new headquarters for more than two years. A committee analyzed the economics of remaining in New York City against the possibility of relocating outside the metropolitan area. More than 75 properties were considered before the building, known as Fifth Avenue Tower, was selected.

"We are delighted to have found a per-

manent headquarters that is convenient to our clients, national church headquarters, and the firms we deal with on a daily basis, and which won't disrupt the lives of our dedicated employees," said Alan F. Blanchard, CPG president.

The Church Pension Group includes Church Pension Fund, which administers a \$2.2 billion pension fund for the church; Church Insurance Co.; Church Life Insurance Corp.; Church Hymnal Corp.; and Episcopal Church Clergy and Employees' Benefit Trust. CPG has a staff of 210 employees at its offices across the street from the Episcopal Church Center.

In a simultaneous transaction, CPG and a retail investment firm purchased together the street floors of retail space in the same building.

BRIEFLY

Presentations from a number of speakers and selected readings of Evelyn Underhill were placed between periods of quiet June 19 at Washington National Cathedral. Twenty-five people took part in the **Quiet Day**, sponsored by the Evelyn Underhill Association, which was incorporated in 1990 on June 15, her date in the Episcopal Church calendar. On the same day, the National Retreat Association in the United Kingdom held its first National Quiet Day, an ecumenical event.

Richard Walker, 41, correspondent for **THE LIVING CHURCH** in the Diocese of Atlanta, **was found dead** July 9 at his home in Atlanta, apparently of natural causes. Mr. Walker was a senior correspondent for Reuters news agency and had been based in Detroit, Chicago and Atlanta during the past decade. He wrote for a number of publications and covered the Gulf War for Reuters.

The Bishop of East Tennessee, the Rt. Rev. Robert G. Tharp, has issued a pastoral letter to his diocese concerning the blessing of **same-sex unions**. In response to a request from a priest whether permission could be given to bless the union of two persons of the same sex, Bishop Tharp wrote the pastoral in which he explained his denial of the priest's request. "In doing so I took into consideration that the Episcopal Church

is not at the point of being able to offer such a blessing," the letter stated. "It is also not in the best interest of this diocese that I could affirm such a practice."

The China Oral History Project, which documents the history of Episcopal missions in China through the words of the missionaries themselves, has been completed. The project was sponsored by the Archives of the Episcopal Church, which provided administrative and logistical support, and funding came from several sources. More information is available from the national church archives in New York City and Austin, Texas.

J. Philip Workman of Stuart, Fla., was re-elected board chairman of **Faith Alive**, a ministry providing renewal weekends to Episcopal parishes through witnessing and small-group dynamics. Capt. C.M. Howe of Corona del Mar, Calif., was re-elected president during the organization's recent convention.

Statistics published recently by the United Methodist Church showed the denomination continued its **decrease in membership** during 1992, but at a smaller pace than 1991. The report showed a loss of 58,866 members during 1992 compared to a loss of about 64,000 the previous year. The church, based in Nashville, Tenn., lists its unofficial lay membership at 8.69 million.

Spiritual Direction

Workshop in Western Kansas Effects Changes in Ministry

"There's no God west of Salina," said priests sent to frontier Kansas. Traditionally, it has been difficult for the church to cultivate an appreciation of the mystical in the state, because of the people's emphasis on self-reliance. It's a "God helps them that help themselves" kind of atmosphere. Unlikely folks, indeed, to interest in spiritual growth.

However, the Diocese of Western Kansas recently concluded a two-year Spiritual Direction and Formation Workshop that was successful beyond the leaders' most optimistic imagining.

The Rt. Rev. John F. Ashby, Bishop of Western Kansas, organized and promoted the program. Bishop Ashby urged the clergy to take advantage of the workshop in a newsletter which stressed the necessity of obtaining guidance in the ministry of spiritual direction.

The workshop was ecumenical. Candidates from other denominations and selected lay persons were recommended by the clergy and their admittance to the program was approved by Bishop Ashby. A Quaker pastor and an Assembly of God minister were among those attending.

The Rev. John W. Price, rector of the Church of the Holy Comforter, Spring, Texas, and Fleetwood Range of Huntsville, Texas, directed the workshop.

"Spiritual direction is an ancient and well-respected discipline largely forgotten in the Episcopal Church in its rush for modernity and accommodation to secularism," Fr. Price said. "There have been tremendous breakthroughs in some people's spiritual, emotional and mental health through training in Christian meditation."

All the sessions centered on Jesus Christ, Son of God, Savior; the ultimate Guide, led by the Spirit of God.

Sessions included an introduction to spiritual dream work, an analysis of personality and temperament types, insights into C.G. Jung's concepts of the soul and the shadow, healing of memory techniques, a study of journaling styles, reviews of recommended books, and an exploration of basic meditation styles.

Each participant had individual spiritual direction sessions with either Fr. Price or Fleetwood Range. The leaders offered practical training and guidelines on the specifics of spiritual direction. They reviewed ethical considerations and

possible problems involved with this ministry.

Individual participants came up with a variety of ways to integrate their new insights and techniques. One pastor wrote a comprehensive Bible study tailored for his congregation; two persons plan to collaborate on a book; one priest began a walking pilgrimage across the United States to Canada; a priest, a deacon and a lay person who were involved in house churches began an intensive prayer and healing ministry after viewing video tapes produced by the Linn Brothers.

Many priests found new energy for working in a section of the state that has serious economic problems.

"Persons seem to know that I'm listening to them in a new way," commented one priest. "They sense that something about me has changed."

Bishop Ashby asked the group to continue work on spiritual formation. At the close of the two years, the Rev. Timothy

E. Kline, a regional missionary of three congregations, and the Rev. Ann Hicks, assistant of Epiphany, Concordia, Kan., were elected coordinators for the Bishop's Committee for Spiritual Direction. The committee members are those who attended the workshops.

Eager to share the results of the studies, the coordinators are organizing two-day sessions at Salina and Colby, for clergy and laity who were unable to attend the two-year school. It is hoped these seminars will broaden prayer spectrums, enrich inner journeys and promote healing opportunities in parishes. There will be a special emphasis on equipping prayer teams.

The project was funded by an assessment of \$150 from each participant, a grant from the Jessie Ball Dupont Fund, and the allocation of money from Operation Cornerstone through the Episcopal Church Foundation.

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ORGANIZATIONS

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.**

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FRENCH-SPEAKING PRIEST for small self-supporting parish in the heart of New York City. Contact: **Search Committee, French Church du Saint-Esprit, 111 E. 60th St., New York, NY 10022.**

DIRECTOR OF CHRISTIAN EDUCATION and Youth Ministries Wanted: Historic church in beautiful resort town seeking a trained, experienced and energetic person to develop, lead and share in Christian formation of children, youth and young adults. **Christ Church, Frederica, P.O. Box 1185, St. Simons Island, GA 31522: (912) 638-8683.**

POSITIONS OFFERED

CAMP DIRECTOR WANTED: Camp DeWolfe, the diocesan summer camp of Long Island, seeks full-time camp director with some diocesan youth responsibilities. Camp located 70 miles from NYC. Salary package competitive. Those interested contact: **Mrs. Carolyn Fisher, 65 Deerfoot Path, Cutchogue, NY 11935** by September 30.

RECTOR: Ascension Parish, Munich, Germany. Interest in preaching/worship, pastoral care, lay ministry development. Ability to minister in ecumenical, cross-cultural situation. Contact: **Search Committee, P.O. Box 4783, Carmel, CA 93921-4783.**

DIRECTOR OF CHRISTIAN EDUCATION, full time, 2,000-member parish in suburban Jacksonville, Florida. Responsibilities: children, youth, adult programs. Degree in education preferred. Understanding of Anglican theology required. Send resumé to: **The Rev. Joan Bryan, Christ Church, P.O. Box 1558, Ponte Vedra Beach, FL 32004.**

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.**

ASSISTANT RECTOR with primary responsibility for youth and education to share in all areas of pastoral ministry in a very diverse program-size church. Asheville, NC area. Seek youthful, vibrant priest. Contact: **The Search Committee, P.O. Box 187, Fletcher, NC 28732.**

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

EPISCOPAL PRIEST (man or woman) wanted for chaplain to parish day school (450 students) ages 3 through 6th grade. Daily chapel services. Sunday and weekday parish duties. Contact: **Rector, P.O. Box 12385, Dallas, TX 75225.**

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 Gornik, the Church of the Ascension, P.O. 11388, Knoxville, TN 37919.**

PROPSERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — **The Propers, 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.**

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

RUSSIA — **St. Petersburg Theological Academy** — **NEW** 11-day Quick Study programs (Moscow included) from \$1,395 all-inclusive/2-week Russian Study programs (optional Moscow extension) from \$1,849. 1993-94 departures from New York, Seattle and Los Angeles. Call **(908) 219-9567** or write: **The Rev. James C. McReynolds, Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.** A Teleios Foundation Pilgrimage.

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** 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.**

PILGRIMAGE TO FRANCE 1994 — Provence, Burgundy and Paris with Episcopal Professor Bailey K. Young and Mrs. Kitch Young, archaeologists/art historians. A fascinating exploration of ancient Christian sites and the richness of France's contribution to Western Christian spirituality — May 30 to June 11 — \$3,495. Call **(508) 756-7588** or write: **Professor Bailey K. Young, Assumption College, P.O. Box 15005, Worcester, MA 01615-0005.** A Teleios Foundation Pilgrimage.

WANTED

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

CLASSIFIED ADVERTISING RATES (payment with order)

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THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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SUMMER CHURCH SERVICES

ARCATA, CALIF.

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

1675 Chester Ave.
(707) 822-4102

LAGUNA HILLS, CALIF.

ST. GEORGE'S
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)

23802 Carlota (El Toro & I-5 Exit)

ESTES PARK, COLO.

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

880 MacGregor Ave.

FAIRFIELD, CONN.

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
The Rev. Canon Samir J. Habiby, D.D.
(203) 388-3225; (203) 637-3844
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

(Black Rock Turnpike)

TRUMBULL, CONN.

GRACE CHURCH
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)

5958 Main St.

WASHINGTON, D.C.

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

3240 "O" St., NW

ST. PAUL'S
The Rev. Dr. Richard Cornish Martin, r
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 8:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

2430 K St., N.W.

(202) 337-2020

SAVANNAH, GA.

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

Wilmington Island

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

34th & Abercorn

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT
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

Makiki & Wilder Aves.

KAPAA, KAUAI, HAWAII

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

1065 Kuhio Hwy. (808) 822-4267

RIVERSIDE, ILL.

ST. PAUL'S PARISH
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

(Chicago West Suburban)

60 Akenside Rd.

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph
M. 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

138 S. 8th St. - 9th St. exit off I-70

BALTIMORE, MD.

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

2013 St. Paul St.

BLADENSBURG, M.D. (D.C. Area)

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

53rd & Annapolis Rd.

BOSTON, MASS.

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

30 Brimmer St.

ALL SAINTS
At Ashmont Station on the Red Line
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

209 Ashmont St., Dorchester

(617) 436-6370

LENOX, MASS.

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

(Near Tanglewood)

(413) 637-0073

DETROIT, MICH.

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

4800 Woodward Ave.

ST. LOUIS, MO.

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

5010 Terry Ave.

CHURCH OF ST. MICHAEL & ST. GEORGE

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)

Clayton

LACONIA, N.H.

ST. JAMES
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

876 N. Main St. (opp. Opechee Park)

BARNEGAT LIGHT, N.J.

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

7th St. & Central Blvd.

NEWARK, N.J.

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

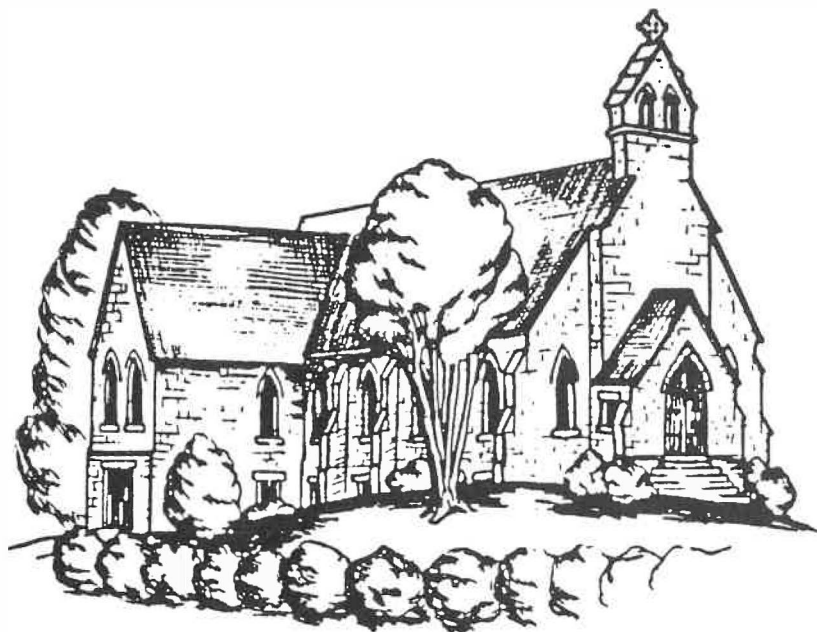
950 Broad St., at Federal Sq.

TRENTON, N.J.

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

801 W. State St.

(Continued on next page)



Grace Church, Pittsburgh, Pa.

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

SUMMER CHURCH SERVICES

(Continued from previous page)

ALBUQUERQUE, N. M.

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

SANTA FE, N.M.

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

BOLTON LANDING (Lake George), N.Y.

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

NEW YORK, N.Y.

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

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.
ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun 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 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 H Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

WEST HAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E.
Chandler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S,
5S)

LINCOLN CITY, ORE.

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

GETTYSBURG, PA.

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

PHOENIXVILLE, PA.

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

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. Arnold Klukas, Ph.D., v; the Rev. R. Spanos, perm
d
Sun H Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues
12:30. HS Thurs 7. Sol H 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.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Heal-
ing)

NASHVILLE, TENN.

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

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)

The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

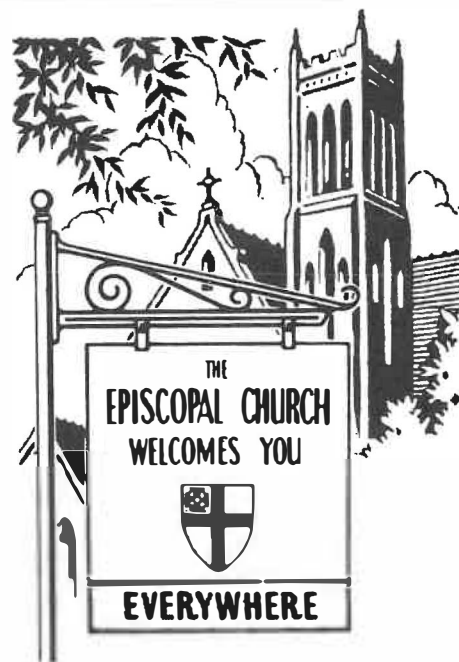
CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish),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

INCARNATION 3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philputt; the Rev.
John A. Lancaster (214) 521-5101
Sun H 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
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 H Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

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

BARABO, WIS.

TRINITY (608) 356-3620
111 Sixth St.
Sun: 7:30, 10 H Eu. Tues & Thurs 5:15 H Eu. Mon & Wed 9 MP

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
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

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