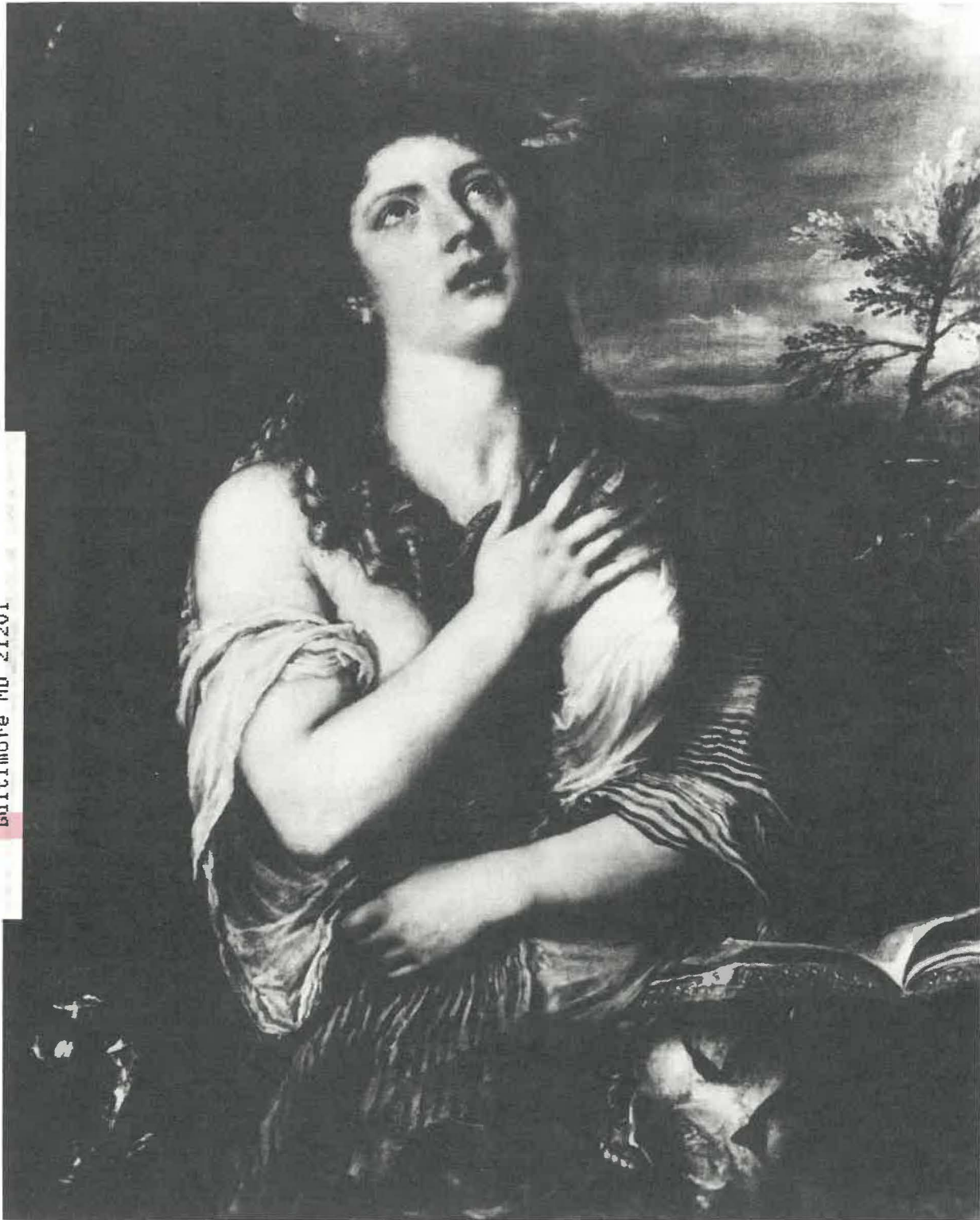


# The Living Church

July 17, 1994 / \$1.50

*The Magazine for Episcopalians*



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**A Misunderstood 'Apostle'**

# IN THIS CORNER

## Cause for Concern

Hardly a day goes by when I don't ponder how we got along without a FAX machine. The installation of this wonder some 2 1/2 years ago changed the way we do business, and amazes me regularly. Take yesterday, for example. All of a sudden, without even asking, the FAX machine magically produced a fascinating 18-page document from the bishops of Province 7 responding to the fourth draft of the bishops' pastoral teaching on sexuality. The pastoral teaching, entitled "Continuing the Dialogue: A Pastoral Teaching of the House of Bishops to the Church as It Considers Issues of Human Sexuality," was supposed to be confidential until General Convention, but a few weeks ago, a nationally syndicated religion columnist got hold of a copy and told the world about it. A copy soon appeared on the great "information superhighway," then a national wire service received one. I even managed to locate a copy.

Sixteen bishops from Province 7 (Southwest) are concerned that the Committee on the Pastoral Teaching of the House of Bishops has reached conclusions which are not reflective of the house. The Province 7 bishops compare the various drafts offered so far, and offer general critiques. For example:

"In the 'Discontinuities' chapter, and indeed throughout the document, there is a tendency to regard any widespread behavior as 'normal,' and therefore calling for a normative response from the church."

Most of the bishops' critique involves a section of the pastoral teaching called "Pastoral Guidelines." The fourth revision, these bishops claim, "has failed to clearly reassert the historic teaching of the church as articulated by past General Convention actions; it has left stand and in fact magnified the ambiguity of such terms as 'being pastorally supportive' of non-traditional sexual lifestyles; it fails to give any specific guidance for pastoral action, especially with regard to the blessing of same-sex unions and the ordination of practicing homosexuals; it paves the way for what has been called the 'local option,' thus increasing the likelihood of confusion, frustration, hostility and division among and within dioceses of the church."

The "Pastoral Guidelines" is a set of eight guidelines for sexual morality which are found at the end of the teaching. Guideline No. 6 probably will attract the most attention. It states in the fourth draft: "We believe sexual relationships reach their fullest potential as healthy relationships and minimize their capacity for ill when in the context of chaste, faithful, and a committed lifelong union between mature adults. We believe this is as true for homosexual as for heterosexual relationships and that such relationships need and should receive the pastoral care of the church."

Notice the guideline refers to "mature adults" without mentioning marriage. The Province 7 bishops are concerned about that, commenting, "there are by our count only nine substantive references to marriage and no sustained reflection on the goods of marriage or its uniqueness as a vocation . . ."

One needs to remember that the pastoral teaching being critiqued is only a draft version. There is supposed to be a fifth draft before General Convention, Aug. 24-Sept. 2 in Indianapolis. If the Province 7 bishops are indicative of the rest of the Episcopal Church, this teaching would do more harm than good. It would change the church's theology. The Committee on the Pastoral Teaching has plenty of work to do. In fact, maybe it should start over.

DAVID KALVELAGE, editor

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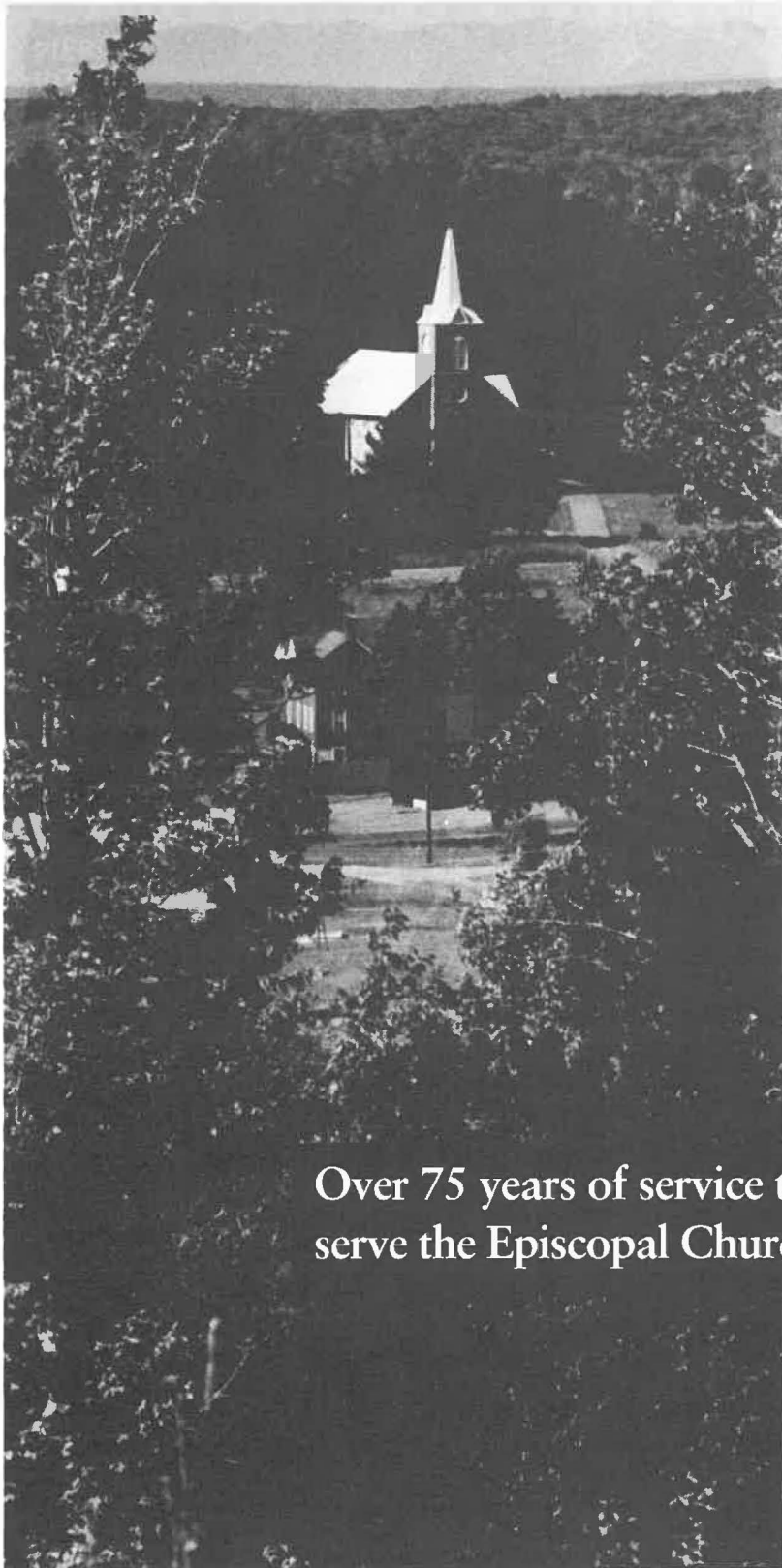
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This painting, entitled "St. Mary Magdalene in Penitence," is by noted Italian artist Tiziano Vecellio, known as Titian. Mary Magdalene is one of the least known of the gospel personalities, reports Bonnie Shullenberger in her article [p.8]. Mary Magdalene's feast day is July 22.

Religious News Service Photo



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# LETTERS

## Devoid of Life

The canons say I must read a pastoral letter to my parishioners [TLC, May 15]. Thank God I am not bound to consider such a letter worthy of being read.

It is a scandal that after three years the collective wisdom of our House of Bishops produced such a lamentable product! It was too long, too insipid, too academic, too boring, too repetitious, and devoid of life.

Ours is a multi-national, multi-racial and bi-lingual parish; the people have experienced racism and discrimination. They are predisposed to approve a document which addresses their situation. Yet their response to the letter was uniformly and harshly negative.

When I wrote a sixth-grade paper I thought it a subtle and inconspicuous practice to "pad" the paper by resorting to quoting the dictionary; it was neither. I still recognize the sixth-grade style, even when practiced by bishops.

A powerless and fearful old white woman has a neighboring white family with friends of every race. People of all ages and races visit frequently. Her response is to attack via rumors. If I believed the pastoral letter, I would conclude she is not racist, because she lacks power. Even the simple definitions in the letter are off the mark.

Some letters speak boldly. This letter speaks badly.

(The Rev.) JOHN RAWLINSON  
St. James/Santiago Church  
Oakland, Calif.

## Not a Moment

Canon Geisler's struggle [TLC, June 12] is one I, too, have had for years. Also, like him I am concerned with marriage in a heterosexual context. It has been my understanding that for a long time catholic Christians have believed that the ministers of the sacrament of matrimony are the man and woman who pledge their troth each to the other. The church in the person of the priest subsequently prays God's blessing on their union. We know the church does not "marry" people, but for that matter neither does the state. Rather, in the latter case a license is issued legalizing cohabitation, and there is little concern for what that relationship means or what it might become.

It seems foolish to me to state that marriage begins when the priest pronounces a couple to be husband and wife, at least in sacramental terms. Most who have experienced marriage would, I think, agree

that a matrimonial bond is a process not a moment. This "sacramental" process begins even before a first date, when eyes meet at that first magic glance and lingers long past the passion of genital sexuality. For Christians, this bond is best achieved in the context of a loving, supportive community of faith.

Perhaps we would all be better served if those wishing just a "legal" union were granted that status upon reception of a marriage license by some officer of the state. Not unlike the trip to the registry in Europe. Then those whose faith calls them to seek God's blessing through the church would subsequently have their "legal" relationship blessed in a non-legal but sacramental context. Perhaps this might help to eliminate those cultural Christians who come to the church to have various rites of passage done in a "politically correct fashion." These people cause religious communities and clergy to compromise teachings and solid religious traditions to satisfy cultural misunderstandings of the faith.

I, too, continue to struggle with this issue, both for some young people who have no interest in the church's understanding of the sacrament of matrimony and for the increasing number of faithful older persons who would be penalized should they marry. This may be another area where we need to ponder the importance of the separation of church and state.

(The Rev.) ROBERT E. ALLEN  
St. Mary's Church

El Dorado, Ark.

### 'Class Distinction'

Thank you for the publication of the article by the Rev. Carlton F. Kelley [TLC, April 10] regarding fair compensation for musicians. As one called to a full-time ministry of music, I understand keenly the need for the church to affirm the ministry of all persons, both ordained and non-ordained. Compensation is certainly the most tangible way to accomplish this need.

I am blessed to be in a supportive parish. However, I know many highly trained, professional musicians called to full-time ministry whose salaries and benefits are substantially lower than those of their clerical colleagues. It also must be said these salaries are usually lower than those for musicians in other churches whose musical expectations are often lower than ours. I appreciate the attention Fr. Kelley has drawn to the issue of fair compensation, and I would like to

raise one more concern.

While we all rejoice in the success of the Church Pension Fund [TLC, April 24], it administers a blatant example of this clergy/lay inequity in the Church Pension for Lay Employees. A parish's mandated clergy contribution (18 percent) to the CPF is twice that for the laity (9 percent), and clergy benefits are much greater at retirement. Why? How can church leaders talk about the importance of lay ministry, yet provide such inequitable benefits for lay professionals? Is making this "class distinction" the kind of example our church wants to set for the corporate world?

A letter from the Rev. Amos C. Carey [TLC, May 29] points out some retired clergy are omitted from the new tax-free \$25,000 death benefit; I wonder why there are not equitable benefits for the laity? Why do disabled clergy receive benefits immediately, while lay employees must wait nine months to receive those benefits?

I have enjoyed leading a successful music ministry in the church for 20 years. I love my work, but pondering these inequities makes me approach my ministry with a much-diminished sense of joy.

JAMES E. NORD

Augusta, Ga.

I do not understand anyone's concern about "paying the choir" [TLC, May 29]. In our parish of less than 200 members, we have a 24-member choir that does a truly creditable job. We do not put forth this effort in order to see our names in the bulletin, or receive monetary compensation. We offer our time and God-given talent to give greater glory to God in the best way we know how. Our parishioners are generous in their compliments to us, and our vestry designated one Sunday recently as "Choir Appreciation Sunday." This was appreciated by the choir, and was more than adequate thank you to us.

If we cannot give back to God that which he has given us, perhaps we should spend more time on our knees praying.

LESLEY D. OWEN

Hot Springs Village, Ark.

### Not a Choice

This grows tiresome. How many letters written by invincibly ignorant heterosexuals are you going to print?

No, Mr. Cheney of Atlanta, homosexuality is not a valid choice. In fact, it is not a choice at all, so how can it be either valid or invalid? And no, Mr. Cheney,

Christians have not always believed as you do about homosexuality. I suggest you read John Boswell's new book, *Same-Sex Unions*. If you allow it to, it will read-just your bias. But judging from the tone of your letter, I won't hold my breath.

PETER C. SKYE

New York, N.Y.

### Move Gently

We would probably feel stronger about making basic changes such as ordaining women to the priesthood if we had more examples and role models in scripture. When Peter heard the Spirit say, "Kill and eat" (Acts 10:13), the church changed its entire mission concept and working plan. From that day forward we moved on mission toward the whole world, not just folks having dietary correctness.

I fear we may not get the Spirit's message until our recalcitrance is knocked out of us slowly, decade by decade. Clearly ordination correctness no longer serves the church. Like "unclean" meat, it needs to be moved gently out of mission's way.

(The Rev.) DAVID A. CRUMP

Redwood City, Calif.

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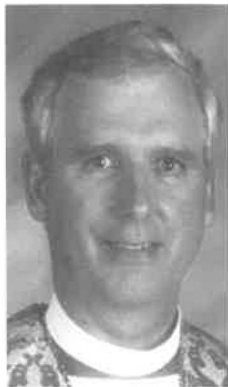
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# Bishop Hart of Hawaii Resigns

## Diocese's Guaranty of \$4 Million Bank Loan Precedes Decision

The Rt. Rev. Donald P. Hart, Bishop of Hawaii since 1986, has resigned in the wake of a financial scandal which has plagued the diocese. Bishop Hart, also Bishop-in-charge of Micronesia since 1987, announced his resignation to the diocesan staff June 24, to the diocesan council the following day, and to the congregations of Hawaii through a written statement on Sunday, June 26.



Bishop Hart

Bishop Hart's resignation came after a series of calls for him to resign by churches, and by a call for a diocesan-wide vote of confidence by Hawaii's clergy.

A bishop's resignation has to be accepted by the House of Bishops, which meets Aug. 24 -Sept. 2 in Indianapolis as part of General Convention.

In his announcement to the diocesan staff, Bishop Hart said his resignation will assist the diocese in facing its financial crisis, in planning for the future, and in fostering the healing process.

At question was Bishop Hart's recommending the diocese's guaranty of a \$4 million bank loan to Episcopal Homes of Hawaii, Inc. (EHH), builder of Hale O Malia, a lifecare retirement complex planned in East Honolulu.

"After long and prayerful consideration, I have decided that it is in the best interests of our diocese and that of my family for me to resign as the Bishop of Hawaii," the bishop's statement said.

"As much as I would like to be a part of the healing process and to participate in the development of the solution to the problems which confront our diocese, I have come to the conclusion that under the circumstances, this will not be possible."

"Under the applicable canon, I will be submitting my resignation to the Presiding Bishop and it will be considered by the House of Bishops at its meeting in

Indianapolis in August. Between now and then I will be working with the standing committee to effect an orderly transition."

Bishop Hart, a native of New York City, is a graduate of Williams College and Episcopal Theological School. He was curate at Church of the Redeemer, Newton, Mass., 1962-64, priest-in-charge of Good Shepherd, Husila, Alaska, 1964-69, a member of the staff of the Diocese of Alaska, 1969-73, rector of St. Matthew's, Fairbanks, 1973-83, and rector of St. James', Keene, N.H., 1983-86. He was consecrated Bishop of Hawaii Nov. 30, 1986, succeeding Bishop Edmond L. Browning.

During his eight years in Hawaii, Bishop Hart was an outspoken critic of racism, and was one of eight bishops who drafted the recently published pastoral letter of the House of Bishops, "The Sin of Racism."

While he was bishop, the diocese gained a new mission, St. Anne's, Miliani, and reopened a dormant one, St. Thomas', Hanalei.

(The Rev.) JOHN PAUL ENGELCKE

# Southern Ohio Elects Archdeacon as Suffragan

## West Virginian Chosen on the Third Ballot

The Ven. Kenneth Price, Jr., archdeacon of the Diocese of West Virginia and rector of St. Matthew's Church, Wheeling, W.Va., was elected Suffragan Bishop of Southern Ohio June 25.

Archdeacon Price, 51, was elected on the third ballot by a majority of delegates to a special diocesan convention meeting in Christ Church Cathedral, Cincinnati. He was one of five nominees for the ministry of suffragan, to serve with the diocesan bishop, the Rt. Rev. Herbert Thompson, Jr.

In a statement following the election, Bishop Thompson said, "This is a tremendous step in our history as a diocese and in our commitment to the future of our mission and ministry in this place."

The other nominees were: the Rev. Bettina Anderson, rector of St. Peter's, Delaware, Ohio; the Rev. Henry I. Louttit, Jr., rector, Christ Church, Valdosta, Ga.;

the Rev. Frank H. Moss III, rector, Trinity, Fort Wayne, Ind.; and the Rev. Anne Wilson Robbins, rector, St. Patrick's, Dublin, Ohio.



Fr. Price

Archdeacon Price is a native of West Virginia. He is a graduate of West Virginia University and General Theological Seminary, and received a master's from Marshall University. He served Trinity, Parkersburg, W.Va., first as curate, later as rector, and also was rector of St. Andrew's, Barboursville, W.Va. Ordained in 1968, he has specialized in small congregational ministries. As archdeacon, he has had oversight of a number of small parishes and has worked specifically with cluster ministries. He

also serves as chairman of the commission on ministry, the board of examining chaplains and the diocesan council.

He and his wife, Mariann, have two children, Jeffrey and Karebeth, both in college.

MICHAEL BARWELL

Southern Ohio Votes						
C = Clergy L = Laity						
BALLOT	1		2		3	
	C	L	C	L	C	L
Anderson	14	28	6	13	4	3
Louttit	4	12	1	2	0	0
Moss	18	32	8	14	3	5
Price	40	102	57	146	71	177
Robbins	41	62	45	62	37	52

Needed to elect: Clergy 58, Lay 177

# 'Continuing' Congregation Becomes Episcopalian

A congregation associated with one of the "continuing Anglican" churches has been received into the Episcopal Church by the Bishop of Mississippi.

The Rt. Rev. A.C. Marble, Jr., Bishop of Mississippi, received, confirmed or reaffirmed 40 members of the "Anglican Parish of St. George" into the Episcopal Church June 29 in the Cathedral of St. Andrew in Jackson. Bishop Marble also ordained St. George's rector, the Rev. Walter Vanzandt Windsor, into the sacred order of priests of the Episcopal Church.

At a later date, the group will be organized as the Episcopal Mission of St. George.

Fr. Windsor said the move to the Episcopal Church was not sudden. In a letter to the Rt. Rev. Duncan M. Gray Jr., then Bishop of Mississippi, dated Oct. 13, 1993, he said: "The continuing church was established as a movement, a place where those who felt disenfranchised from what then was 'mainstream' of American Episcopalianism could continue in that faith and practice which best expressed their relationship to Jesus

Christ. Like most movements, it came out of a true need and had purpose...My hope, along with others, was always that our movement would establish a platform from which a dialogue might be started between the Episcopal Church and those outside the 'official' structure...Like most movements, there is a time to realize that it is finished, to perpetuate is unworthy of the beginnings, and this is just such a time for the continuing church."

Fr. Windsor said recently that 10 years ago there was no room in the Episcopal Church for a divergence of opinions. Today, he feels this is no longer true.

"Both conservative and liberal wings are needed in the church," he said. "When one wing functions without the other, the entire body suffers. Balance is obtained by the representation of all viewpoints. Episcopalians have always been able to come together to disagree and discuss, but then take communion together.

"Bishops Gray and Marble are following the biblical injunction and example of Christ in truly desiring to have healing and unity," Fr. Windsor said.

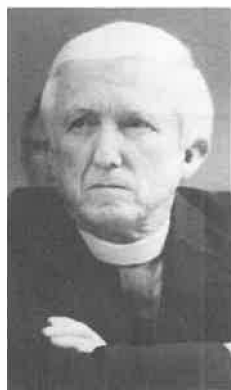
## Draft Release Angers P.B.

The Presiding Bishop, the Most Rev. Edmond L. Browning, has reacted strongly to the release of an embargoed draft of a pastoral teaching on sexuality. In a letter to bishops, Bishop Browning called the strategy of Episcopalians United, a traditionalist organization, "utterly reprehensible and unworthy behavior for those who declare themselves to be part of our household of faith."

The document is a response to a resolution adopted by General Convention in 1991 that the House of Bishops develop a pastoral teaching on sexuality. A 15-member committee has been working since that convention to develop the pastoral teaching. The version released by Episcopalians United is the fourth draft and was published in April. Bishop Browning said a fifth draft is being prepared by the committee.

The Rev. Todd Wetzel, executive director of Episcopalians United, said his organization released the document because the secular media began reporting on it in

June, and "it's about time somebody in the church offered a comprehensive picture of the pastoral teaching." Fr. Wetzel said



Bishop Browning

"this secretive process has been unhealthy in the life of the church, leading to distrust and gossip, and excluding nearly all lay people and clergy from a crucial discussion." Episcopalians United sent copies of the fourth draft to its members who are General Convention deputies, and offered to provide a copy to anyone who requested it.

"I regret that the debate around the church provoked by the Episcopalians United action will be about a document that is no longer relevant," Bishop Browning said.

## BRIEFLY

The Rev. Alfredo Morante, priest-in-charge of five mission churches in the province of Manabi, Ecuador, has been elected Bishop of the **Diocese of Litoral**. Fr. Morante was elected on the 12th ballot of a special diocesan convention. He is a member of the provincial council of Province 9 and is a member of Litoral's standing committee.

The parish of St. Mary the Virgin, Arlington, Texas, became a Roman Catholic congregation June 12 when its **priest and all 150 members** were confirmed. St. Mary's, which voted to leave the Episcopal Church a year ago, is, according to Catholic News Service, the first entire parish to move, with its priest, from the Episcopal Church to Roman Catholicism. It will be one of seven Anglican Rite parishes in the Roman Catholic Church in this country.

Two **senior Anglican bishops** from Rwanda have denied a report in a British newspaper that they were "errand boys" for pro-government forces in Rwanda. According to the report in the *Observer*, the Most Rev. Augustin Nshamihigo, Archbishop of Rwanda, and the Rt. Rev. Jonathon Ruhumuiza, provincial secretary, refused to condemn the massacre of thousands of civilians by pro-government militia.

The Anglican Church of Canada has **laid off 15 employees** as part of a restructuring of its national staff. The church said declining income brought about the moves, which involve cutting spending from more than \$13 million this year to less than \$11 million in 1995. International commitments and churches in the northern part of the country will be most heavily affected.

Bishops from eight Anglican provinces have announced the four themes for the **1998 Lambeth Conference** of Anglican bishops. When the conference meets at the University of Kent at Canterbury, its four major areas of concentration will be: being truly human; holding and sharing the faith; living as Anglican in a pluralistic world; and seeking full visible unity.

# Mary Magdalene: A Misunderstood ‘Apostle’

By BONNIE SHULLENBERGER

The preacher at All Saints’ Cathedral, Nairobi, Kenya, on Easter Day was wonderful. He spoke of how God calls all of us to the Resurrection of Jesus, no matter who we are. He took note of John, probably a mere boy. If he had been an African, he would have been uncircumcised, not even an adult yet. Who can accept a child’s witness? He described the many lapses of Peter, the bumbling apostle. After three denials during Jesus’ trial, no one could take his word for anything. And what about Mary Magdalene? Ancient law was reluctant to admit the testimony of a woman; bad enough she was female, she was a prostitute as well. This was the best the believers could offer: a child, a coward, and a fallen woman. No wonder the better people wrinkled their brows and were puzzled.

The preacher was right, of course. The first followers of Jesus were no family album of the sinless. And the joy that I have in knowing that goes straight down to my bones, because God has chosen people as fallen as I am to bring the news of the resurrection to the world. Our Lord never turned aside from sinners; he always comes and finds us where we are, and then gives us the direction we need so we can follow him.

That preacher was right about everything that matters. He just missed one little detail. No blame to him, it’s a common error. But the fact of the matter is, Mary Magdalene was not a prostitute. The biblical text attributes to her that she supported Jesus’ ministry out of her own money, and that she had seven demons cast out of her (Luke 8). John’s gospel places her first and alone at the empty tomb, the first witness of the Resurrection. But we really know nothing about her.

Outside the canon of scripture, however, Gnostic texts have a great deal to say about Mary Magdalene. Although the Gnostics were not one particular group, but rather a variety of quasi-Christians who claimed secret knowledge, not faith,

as the means to salvation, they seem to have shared an idea of the importance of Mary Magdalene. *The Gospel of Mary* (2nd c. A.D.) describes Mary Magdalene as the eventual leader of the apostles, though not without some wrangling from Peter. In the *Pistis Sophia*, she achieves even greater status: She becomes the spokesperson for the Wisdom of God. More orthodox early church writings say little about her beyond

The medieval  
church tried  
to make her into  
the prototypical  
repentant sinner.

her role of bringing the news of the Resurrection to the other disciples; Modestos of Jerusalem (d. 634) claimed that both the Blessed Virgin and Mary Magdalene had gone to Ephesus with John, and that Mary Magdalene had been martyred there. In the 13th century, an old legend that Mary Magdalene, Martha of Bethany and Lazarus had migrated to the Provence region of France and died there gave rise to a “war of relics” between the Burgundian abbey of Velezay and the Provencal establishment of St. Maximin.

The Gnostics tried to make her into the prototypical apostle; the medieval church tried to make her into the prototypical repentant sinner. Neither is supported by the biblical witness. For reasons that are not at all clear, Gregory the Great and subsequent exegetes found it convenient to condense Mary Magdalene, Mary of Bethany, and the unnamed sinful woman who washed Jesus’ feet in her tears, all into a single character. Later, Mary Magdalene became confused with Mary of Egypt, the fifth-century penitent hermit. A wild life of wealth and sexual license was transformed by the presence of Jesus, and after the Ascension Mary went off to the desert (or a cave on a hill in Provence) to live in penitence for her former ways. This morbid (and theologically incoherent) legend did, however, give rise to some splendid art, like

Donatello’s sculpture of the penitent Magdalene and de la Tour’s painting of Mary Magdalene in contemplation.

Art is the primary subject of Susan Haskins’ recent book, *Mary Magdalene*, and it is certainly interesting to notice just how much European art of the last thousand years has focused on a woman whose role in the gospels is, though important, quite small. Unfortunately, Ms. Haskins doesn’t stay with what she knows — art — but ventures off into theology and social history, using the “image” of Mary Magdalene to argue that for 2,000 years Christianity has had as one of its main objectives the suppression of women and, particularly, their sexuality. The book’s biblical scholarship is weak, and anti-Catholic bias is evident in a number of passages.

This is too bad for many reasons, not the least of which is the continuing presence of anti-Catholicism among people who call themselves “liberal” or progressive. Another reason is the importance of reclaiming the biblical witness regarding the life of Jesus and the people around him.

A few years ago a young man, very much the graduate student-scientist-skeptic, announced to me that Mary Magdalene wasn’t a prostitute, as if this were a crushing blow to Christian faith. When I pointed out to him that I knew that, had known it for some time, and so had quite a few other people (the composite Mary was decisively deconstructed by the Benedictine scholar Dom Augustin Calmet in 1773), he was surprised. Apparently he had been using this ploy rather successfully to befuddle Christians.

Which brings us back to Mary Magdalene. Her role in the gospels is small; but it’s one role we can’t do without. As the first witness to the risen Lord, she was the apostle to the apostles, the one who was sent by Jesus to tell the others of his victory. She teaches us, by example, what it means to have encountered Christ: When we have met him we go and tell others. Oh, they may reply that we’re too young, or we were mistaken before, or we’re the wrong sex (or race or nationality or ...). That’s all right. We tell them anyway, and eventually one or another of them is going to go see for himself.

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Bonnie Shullenberger is a frequent contributor to TLC who is living in Uganda.



# We Are Still a Missionary Society

(Third of a Series)

By LEO FRADE

As we approach the 71st General Convention, we do it with very mixed feelings: Joy and fear accompanied with hope and discouragement seem to await us in Indianapolis.

We rejoice with the birth of a new Anglican province when a portion of Province 9 breaks away to form the new Anglican Province of Mexico. This General Convention will witness the birth of a new autonomous church that has been nourished by the missionary zeal that used to characterize us. The homogeneous national and ethnic composition of the Mexican church allows it to be the first to become autonomous. We should be proud of this achievement and continue with our commitment to the gospel imperative for missions.

But at the same time, we get ready to go to Indianapolis with sadness, because we

*The Rt. Rev. Leo Frade is Bishop of Honduras.*



## LOOKING TO INDIANAPOLIS

fear we will encounter a church so involved with itself that it has lost sight of the rest of the world. We are seeing the creation of a new society that has opted to forget its foreign involvement and its missionary zeal. Woe to us, if what emerges is a "Domestic Society" apparently programmed toward self-destruction.

Furthermore, we are discouraged as we see the proposal to do away with Volunteers for Mission and the appointed missionary program. We will soon become a missionary society with no missionaries unless General Convention is able to change the proposed resolution.

In Honduras, and in other parts of Province 9, as well as in Africa and Asia,

our Episcopal/Anglican Church grows. We are there because you planted us, and we have worked together very hard to grow. As we have grown, our churches became stronger, but we still have a long way to go before we can be financially solvent. We still need your help both financially and in the form of volunteers and missionaries as well as lots of prayers.

The gospel command asked us to move further from Jerusalem, Judea and Samaria. We are also called to go unto the "uttermost parts of the world." As one of the bishops from "uttermost," I must remind you that the job is not done yet. We are here in Christ's name but we are here also in your name. Let's not forget that we all form part of a Missionary Society that is both Domestic and Foreign. We have a few more years to go before the other churches of Province 9 can also be an autonomous province of the Anglican Communion. In the meantime we pray that General Convention will not turn its back on that portion of the church that even through its financial poverty is rich in growth and vitality. Please do not abandon us now.

## Lines on a Theophany

Tree

Oft I seek thee,  
My Lord's nativity  
For me.

He

Appeared to be  
Enleafed, enbranched in thee  
Lightly.

I

Said, "Lord, my eye  
Doth behold Thee not; I,  
Not eye, doth see.

"For

Thou dost ignore  
Externality. Pour  
My core full free."

More

My heart doth soar  
Than before the tree bore  
Thee. Be this tree for me  
A door to Thee  
Theophany  
Tree.

Patricia A. Williams

## Alb

He kisses the crucifix  
suspended from his neck  
and lays it back against the alb.  
He bows to the altar  
and turns to face the people.  
To them he is the squeaky clean  
young man, young son of the parish.  
White knight, dwarf star,  
greased lightning — they see it all  
in their alb-cloaked son of light.

He knows how appropriate the alb,  
sees the shapeless fear, insane tornado  
shredding his soul to pale death.  
The guards of conscience breathe  
on his neck.  
He cannot let on  
what writhing vortex trembles  
inside.

The people see an alb-clean priest.  
Perhaps it is better that way.

Pam Johnson

## Important Ecumenical Decision

One matter which will be brought up at General Convention is the Nicene Creed and the proposed omission of the clause "and [from] the Son" (in Latin *filioque*) from the third paragraph. This will restore the historic and authentic text which does not have these words in it. This step has already been approved in the convention of 1985. It was then agreed that the Episcopal Church should proceed with this matter if it was endorsed by the Lambeth Conference of Anglican bishops and by the international Anglican Consultative Council. Such approval was soon given. The Lambeth Conference in 1988 encouraged the omission of these words, as did the Anglican Consultative Council (ACC 8) in 1990, and again, meeting with the primates in 1993 (ACC 9). Hence no further debate is called for.

What will be the result of this resolution? It is not being asked that the prayer book be revised at this time, but simply that the Episcopal Church affirm the authentic text (without the *filioque*) of the creed, and that recitation of these words may be omitted where desired. This is indeed a matter of principle. Our church declares the Nicene Creed to be "the creed of the universal Church" (BCP, p. 852). It is our most authoritative summary of the biblical and catholic faith, coming down to us from the Council of Nicea (AD 325) and subsequent ecumenical councils of the fourth and fifth centuries. Hence we should wish to use it in its accurate form in which it was originally most universally received. We know today that the *filioque* was not part of the authentic conciliar text.

No doubt many who are concerned about this stopped reciting the offending words anyhow. No doubt many others will go on uttering on Sunday morning the words to which they are accustomed. Yet the official position of the church matters significantly. Various ecumenical meetings have called for the

restoration of the historic text, and our good neighbor, the Anglican Church of Canada, has omitted the *filioque* in its most recently revised version. The Old Catholics, with some of whom we are in communion, dropped the *filioque* generations ago.

For reasons far too complicated to summarize here, this addition to the creed long ago precipitated one of the most divisive theological disputes of all time, and has been a major factor in the separation of Western Christendom (e.g. Anglicans, Lutherans, Reformed, Roman Catholics, etc.) from Eastern Orthodoxy (which rejects any addition to the creed), a separation which has been considered the greatest calamity in Christian history. By officially declaring itself in favor of the authentic text, the Episcopal Church will take the most significant ecumenical step it has ever taken, and our example will certainly be followed elsewhere.

## Valued Publications

In this General Convention year, we offer congratulations to Forward Movement Publications, which is observing its 60th year of service to the Episcopal Church. Forward, an agency of General Convention, is best known for its *Forward Day by Day* booklet, a popular daily devotional guide based on the prayer book lectionary.

This year also marks the retirement of Forward's editor and director, the Rev. Charles Henry Long, who has led the Cincinnati-based publisher since 1978. Dr. Long has had a distinguished, effective ministry in a variety of positions, including missionary service in Asia, seminary lecturer, parish rector and with the World Council of Churches. We extend best wishes to Forward and to Dr. Long and give thanks for their faithful ministries.

## VIEWPOINT

# Present Funding System Is Worth Saving

By PHILIP WAINWRIGHT

In light of the fact that resolutions have been presented for changing the way we fund the General Convention program, it is worth looking closely at the present system. I believe we would make a great mistake if we change it too radically.

What we often call the "national church" is in fact two different things, paid for in two different ways. On the one hand, there is the office of Presiding Bishop and his staff, and the existence of

General Convention and the staff necessary for that existence. On the other hand, there are the programs set up by General Convention, such as the Office of Children's Ministries, the Washington office, and so on.

The first of these two elements has its costs provided for by Canon I:1:8, which requires General Convention to adopt "a budget to provide for the contingent expenses of the General Convention, the stipend of the Presiding Bishop together with the necessary expenses of that office, the necessary expenses of the President of the House of Deputies, including the staff and Advisory Council required to assist in the performance of the duties and matters

related to the president's office, and the applicable Church Pension Fund assessments." To collect this money, "an assessment shall be levied upon the Dioceses of the Church . . . It shall be the duty of each Diocesan Convention to forward to the treasurer of the General Convention annually, on the first Monday of January, the amount of the assessment levied upon that Diocese."

This is our obligation to support a national church structure, and the language of the canon leaves no doubt that the payment is not optional. The amount assessed is part of the cost of being a diocese.

The second element, the General (Continued on page 12)

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*The Rev. Philip Wainwright is rector of the Church of the Holy Faith, Santa Fe, N.M.*

## Discovering Who We Are

**GOD'S PARTNERS: Lay Christians at Work.** By Stanley J. Menking and Barbara Wendland. Judson. Pp. xviii and 165. \$13 paper.

"God doesn't call anybody to just sit and do nothing. That's probably the worst thing you can do. God apparently says, 'Make your best effort to find out what I want you to do, and then do it, even though you risk being wrong'" (chapter 6, p. 144).

Written in a dialogue between a lay woman and a member of the ordained clergy, this book spells out, in very simple language, the responsibilities lay people have in being God's partners in the world. The overriding theme is that God will continue to do exciting new things and expects all of us to respond. Moving from discovering who we are (chapter 1: "We may be more than we think we are") to what resources are available (chapter 4: "You Have a Hot Line to God") to what can happen (chapter 6: "God's Way Will Become the World's Way"), the book concludes that all of us, clergy and laity, working in or out of the church, must do our part, for the church to carry out God's missions in the world.

Each chapter concluded with questions for reflection suitable for individual use or for group discussion, and would fit nicely into such programs as Education for Ministry as students work out their personal theologies.

MARY HASSELL  
Cathedral of Our Merciful Saviour  
Faribault, Minn.

## Contrary Emotions

**REGRET: The Persistence of the Possible.** By Janet Landman. Oxford. Pp. xxviii and 366. \$25.

Landman teaches in the psychology department at the University of Michigan while publishing articles related to regret. This is her first book. It is compact, scholarly, comprehensive and, on the whole, easy to read. She gives an excellent overview in the Prologue, and the reader is warned of technical passages. The author gathers her data from interviews, writings of philosophers and psychologists, and the works of well-known novelists and poets.

Careful to define regret accurately, she compares it to remorse, guilt and sorrow. It includes these and is associated with rational appraisal. She also brings out the causes of regret, using four classic world

views: Romantic, Tragic, Comic and Ironic. Giving wide ranging examples in literature, she explores many of the attitudes about regret.

The author relates much to the process of making decisions. She demonstrates the problems of pragmatic, rational decision making based upon material values.

She discusses classic ways of working through regret; but she is more concerned with transformation. As I understand her, too many psychological remedies and decision making formulas have a black and white cast. She believes that a human being must learn to live with ambivalent views, contrary emotions and compromises in action.

This is a deliberately secular book; in her references she lists Aristotle but not Aquinas. She goes primarily to novelists and poets for precedents for these opinions, i.e. Dostoevsky, Dickens, Tyler and Frost. The book is enriched by her chosen examples. However, one cannot help but think riches and depths would be added by consideration of the effects of prayer, epiphanies, grace, repentance, confession and absolution and of the Eucharist, together with other varieties of religious experience. Her footnotes, references and index are also helpful.

WILLIAM M. SLOAN  
Providence, R.I

## Modern Framework

**PROCESS THEOLOGY: A Basic Introduction.** By C. Robert Mesle, with a concluding chapter by John B. Cobb, Jr. Chalice. Pp. 160. \$12.99 paper.

Prof. Mesle has taken a contemporary approach to theology and put it in simple and concrete terms that make its basic claims and interests understandable to peo-

ple without formal theological training.

Process theology, Mesle writes, "is the name for an effort to make sense, in the modern world, of the basic Christian faith that God is love" (p.1). By redefining the nature and scope of God's power, by emphasizing God's relatedness and responsiveness to the world, and by recasting classic polarities of freedom and limitation, changeableness and changelessness, process theology attempts to place Christian faith in the God of love in a credible modern framework.

Mesle's book is divided into five parts of increasing complexity. The introductory section briefly and simply lays out the problems of credibility facing Christian theology and provides an overview of the essential claims made by process theologians.

Part 1, "A God Worthy of Worship," presents the experiential dilemmas of classic Christian understandings of the relation between God's power and God's goodness.

Part 2, "The World and God," attempts to explain what it means to say "God acts." In Part 3, "A Liberating Theology," Mesle shows how process theology responds to contemporary concerns for liberation, pluralism and ecology.

Finally, in Part 4, Mesle presents the naturalism-theism debate among process thinkers.

Mesle's attempt to simplify a very complex philosophy is generally successful, although he does at times become simplistic, as in his repeated explanation that God's power is different from ours because God has no hands.

This is a fine book for an adult study group, some members of which might also benefit from the brief bibliography of other works (many from Chalice Press) with which the book concludes.

(The Rev.) ELLEN K. WONDRA  
Assistant Professor, Theological Studies  
Colgate-Rochester Divinity  
School/Bexley Hall/Crozer Theological  
Seminary  
Rochester, N.Y.

## Books Received

**BACK TO THE UPPER ROOM.** By Charles M. Irish. Thomas Nelson. Pp. 177. No price given, paper.

**BATTLEGROUND: One Mother's Crusade, the Religions Right, and the Struggle for Control of Our Classrooms.** By Stephen Bates. Poseidon. Pp. 365. \$24.

**BEYOND OUR GHETTOS: Gay Theology in Ecological Perspective.** By J. Michael Clark. Pilgrim. Pp. 128. \$9.95 paper.



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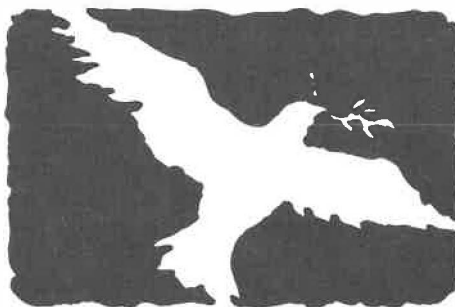
## BENEDICTION

Twice in recent months, Americans have remembered occupants of the White House. The death of former President Richard Nixon and former First Lady Jacqueline Kennedy Onassis evoked memories of bygone days which for many of us seem only yesterday. Americans of all sorts and conditions have talked with each other and called radio and television shows to express feelings and thoughts. Listening to this national conversation has been for me a deeply moving experience.

That our collective memories have been kind, appreciative, and forgiving is remarkable and wonderful, for the tenor of most of our speech about national figures is now and has long been the opposite. We have become so accustomed to

hearing the worst, suspecting the worst, and seeking the worst that for many, it is embarrassing or impossible to speak with respect or love of men and women in public life.

I am blessed to have been a child when honor was more readily spoken and felt.



My parents spoke openly of their regard for Franklin Roosevelt, Dwight Eisenhower and Winston Churchill. From them and other teachers, I learned to believe in heroes. My heroes were real. None was from Hollywood, except

for Roy Rogers. They were not all political. Helen Keller, Jonas Salk and John Glenn were among the greats of my formative years.

Somehow I was not devastated to learn that these people were human, that they made mistakes, that their halos tilted at

*(continued on next page)*

## VIEWPOINT

*(Continued from page 10)*

Convention program, has its costs provided for by Canon I:IV:6, sections c and d. The procedure here is quite different. Executive Council is required to "advise each diocese with respect to its proportionate part of the estimated expenditure involved in the execution of the program" and the diocese is then to "notify each parish or mission of the amount of the objective allotted to such Diocese, and the amount of such objective to be raised by each parish or mission."

This is customarily referred to as the "asking" of the national church, and it is optional. The difference in wording between the two canons is not accidental: The first canon talks of an "assessment" being "levied" which "shall" be forwarded to the national church. The second canon talks about 'advising' parishes of "objectives."

Since the canon was introduced in 1922, there has been much argument over whether it ought to be optional. The House of Bishops wanted to make this giving compulsory, while the House of Deputies wanted it to remain voluntary. Considerable negotiation between the two houses was necessary before the canon was passed in more or less its present form.

In 1955, another attempt was made to make this giving for the General Convention program compulsory. It was proposed to add the following sentence to the canon: "Each parish and mission shall include these objectives within their yearly operating budgets." The proposed amendment was defeated, and apart from changing the work "triennium" to "budgetary period," General Convention left the canon alone.

There is thus no canonical obligation on any parish or diocese to make any contribution toward the General Convention program. When there is a general sense in the church that General Convention programs are a valuable part of the work of the church, the money is raised with no difficulty. When a substantial part of the church is convinced these programs are inadvisable, the money supply begins to be cut off.

It is a slow but workable system, ensuring the ultimate accountability of the national church to the church's membership. We are seeing it at work now, as the Executive Council is making radical changes in response to the withdrawal of support by parish after parish. When the work of the church at the national level is again something that can be supported at the parish level, the money will be restored.

Long may our present system endure!

# PEOPLE and PLACES

## BENEDICTION

(continued from previous page)

### Deaths

The Rev. **Carl Wayne Babcock**, a priest of the Diocese of Dallas, died March 13 at the age of 43.

Fr. Babcock was born in Perryville, MO. He attended Chico State College, BA; Ulpan Etzion, Israel, Diploma of Modern Hebrew; Seabury-Western Theological Seminary, MDiv; and Mississippi College. He served parishes in Arizona, Mississippi and Texas. Fr. Babcock is survived by his daughter, Shanna Babcock, and son, Chad Babcock, both of Denton, TX.

The Rev. **Edward P. Miller**, a priest of the Diocese of Arizona, died March 9 of cancer. He was 69.

Fr. Miller was a native of Ontario, Canada. He earned his BA from the University of Toronto, his BD from Bexley Hall, and his MLS and PhD from the University of Oklahoma. He served parishes in New York, California, Oklahoma and Texas. Fr. Miller taught library science at the University of Oklahoma and was also director of Payson Public Library in Payson, AZ. Since 1964 he was non-parochial. Fr. Miller is survived by his wife, Maria Luisa, and four children.

The Rev. **W. Robert Webb**, a retired priest of the Diocese of Olympia, died April 17. He was 73.

Fr. Webb was a native of Baltimore and was educated at Vanderbilt University and Virginia Theological Seminary. He was ordained priest in 1944 and he served parishes in Nashville, TN, and Juneau, AK, before becoming rector of St. Paul's Bellingham, WA, in 1948, and in 1965, to St. Dunstan's-Highlands, Seattle, where he served until his retirement in 1984. Fr. Webb is survived by his wife, Carol, daughters, Ann C. Sherwin, Page E. Lane; son, William Robert, Jr.; stepson, Geoffrey S. Arnold; six grandchildren; and sister, Sara.

times. They were never substitutes for God. They were men and women who did extraordinarily well for the common good, and for their accomplishments they were honored, respected and loved. When necessary, they were forgiven.

We do well never to idolize any person. We also do well as citizens to inquire candidly of those who lead us. But we deprive ourselves enormously when inquiry becomes a cancerous force that destroys our need and right to honor, respect, and to forgive — and our need and right to be honored, respected and forgiven.

In his death, Richard Nixon moved us to speak our best again. And having recalled our ability and our will to speak our better sentiments openly, we have more freely spoken of the grace, the dignity, the courage, and the sense of duty of the former First Lady whom we knew more as symbol than as a person.

Many callers to network shows have been young adults who have seen what others forgot for awhile, and their sentiments revealed a yearning to believe, to admire and to honor.

May God grant that we not quickly forget again to mingle kindness with candor, and that honor may again become a national attitude, for our sake, and our children's.

(The Rev.) S. ALBERT KENNINGTON  
Mobile, Ala.

### Appointments

The Rev. **Alvin P. Burnworth** is rector of Good Shepherd, P.O. Box 118, Canajoharie, NY 13317.

The Rev. **Alice M. Jellema** is associate rector of Good Shepherd, 1401 Carrollton Ave., Ruxton, MD 21204.

The Rev. **Norman R. Meservey** is rector of St. Agnes', Box 917, Franklin, NC 28734.

The Rev. **Robin Moore** is companion for the total ministry program for the Diocese of Olympia and vicar of St. Hugh's, Allyn; add: P.O. Box 590, Grapeview, WA 98546.

The Rev. **Doris Graf Smith** is canon for adult Christian education and communication of the Cathedral of St. Philip, 2744 Peachtree Rd., NW, Atlanta, GA 30363.

The Rev. **Richard L. Vinson** is rector of Emmanuel, P.O. Box 367, Hampton, VA 23669.

The Rev. **Charles A. Wilson** is rector of St. Thomas the Apostle, Hereford, TX; add: 1022 Sugar Loaf Dr., Amarillo, TX 79110.

The Rev. **Sara-Scott Wingo** is rector of St. Philip's, Fort Payne, AL; add: 126 Nottingham Rd., Rainbow City, AL 35906.

### Cathedral Clergy

The Rev. **Wilborne Austin** is assistant of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. Canon **Cyril C. Burke** is honorary canon of Christ Church Cathedral, Hartford, CT; add: 26 Hoskins Rd., Bloomfield, CT 06022.

The Very Rev. **Jessica A. Hatch** is dean of Trinity Cathedral, 100 W. Roosevelt, Phoenix, AZ 85003.

### Ordinations

#### Deacons

**Atlanta** — **Elinor Lucius Anderson**, assistant of the Cathedral of St. Philip, 2744 Peachtree Rd., NW, Atlanta, GA 30363.

**Central Pennsylvania** — **Hannah Pedersen**, assistant of St. Andrew in the Valley, Harrisburg, PA; **Kimberly Spire**, assistant of All Saints', Hershey, PA.

**Western North Carolina** — **Paula Glegg Morton**, deacon-in-training of Calvary, Fletcher, NC; **John Andrew Morton**, for the Diocese of South Dakota; **Jane Gravlee Smith**, assistant to the Bishop for Youth Ministries.

### Honorary Degrees

**Samuel R. Williamson** 14th vice-chancellor and president of the University of the South, received the Doctor of Humane Letters at the 171st commencement of the Protestant Episcopal Theological Seminary in Virginia.

### Retirements

The Rev. Canon **Richard W. Wilson**, as rector of St. Matthew's, Covington, TN; add: 2820 Burdette St. #310, New Orleans, LA 70125.

### Changes of Address

The Rev. **David B. McConkey**, c/o the Diocese of Harare, Paget House, Union Ave., P.O. Box UA7, Harare, Zimbabwe.

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## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

## 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.**

**CONCERNED** by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

## POSITIONS OFFERED

**LAY/ORDAINED** part-time youth ministry and other ministries. Send resume to: **The Rev. Michael Fedewa, St. Andrew's Episcopal Church, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505.**

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

## POSITIONS OFFERED

**PART-TIME ORGANIST/CHOIR DIRECTOR,** 12 hours weekly, provide music, direct adult choir, develop youth choir, Sunday service, feast days, two manual Holtkamp organ. **St. Michael's Episcopal Church, 210 Church St., Naugatuck, CT 06770.**

**ST. ALBAN'S EPISCOPAL CHURCH,** Position Announcement. Director of Youth and Children's Ministry: Full-time, St. Alban's Episcopal Church. Responsible for nursery, Christian education, pre-school through Confirmation and junior and senior high ministry program. Letter of interest with resume and references to: **Chairperson, Search Committee, 6716 Gleason Rd., Edina, MN 55439. EOE/M/F.**

**PRINCIPAL/DIRECTOR** for parochial elementary school of 300+. A skilled fast starter, team player, people person needed for growing west coast school. Send resume/CDO and personal references. Reply **Box G-743\*.**

**RECTOR,** sought 100-family, 125-year, debt-free parish on ferry-accessed island. Rural 2,400 winter population, 10,000 summer. All community services. Prior 17-year rector retired, interim present. Liturgically moderate preacher/pastor to strengthen parish/community/youth ministries. 60-day availability. Stipend \$28,000 plus rectory, all benefits. Contact (with full particulars): **Russ Schultz, Chairman, Search Committee, St. Mary's Church, Box 1660, Shelter Island, NY 11964. (516) 749-0770.**

**YOUTH MINISTER WANTED** for medium-sized parish in a beautiful Southwestern city. Lay or ordained encouraged to apply. Experienced preferred but not essential. Reply **Box H-746\*.**

**RECTOR** for diverse congregation of spirit filled and traditional believers in beautiful Puget Sound suburb of Seattle. For profile write: **Search Committee, St. Alban's Episcopal Church, 21405 82nd Pl. W., Edmonds, WA 98026.**

**MUSIC/WORSHIP LEADER** position open. Christ Episcopal Church is a young, dynamic, rapidly growing church in Plano, Texas, with a current membership of 1,635 members. It is in need of a full-time, experienced Music/Worship Leader. This person must be a strong and accomplished pianist and choral director with the ability to play and direct a variety of musical styles. The current Music Ministry program features: a 50 voice sanctuary choir; 60 voice three-choir children's program; Korg M-1 workstation synthesizer; 4 octaves of Malimark handbells; music octavos, choral collections, choral works and various other amenities. If you are a prayful, God loving musician, who can share your faith with others through your music, please send resume including three references and a cover letter to: **Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. Attention: Music/Worship Search Committee. Deadline July 30, 1994.**

## POSITIONS WANTED

**PRIEST,** now in good church position, seeks a new rectorship or associate rectorship in traditional parish. Ten years' experience as rector with strong focus on pastoral care, preaching, liturgical leadership, education, administration and stewardship. Loyal, jovial team player. Good delegator. Earned doctorate. Reply **Box D-744\*.**

## PROPERS

**BULLETIN INSERTS:** New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

## 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

**ISRAEL,** Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

\*In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

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# SUMMER CHURCH SERVICES

## PHOENIX, ARIZ.

**ALL SAINTS' CHURCH and SCHOOL** 6300 N. Central Ave.  
Canon Carlozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;  
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.  
Youngs, Dir. of Music; K.B. Johnstone, Verger  
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu; Tues,  
Thurs, Fri 8:05

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Carlota (El Toro & 1-5 Exit)  
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,  
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc  
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

## LOS ANGELES, CALIF.

**ST. JAMES'** 3903 Wilshire Blvd.  
The Rev. Kirk Stevan Smith, r (213) 388-3417  
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

## REDDING, CALIF.

**ALL SAINTS** 2150 Benton Dr. (916) 243-1000  
Hiway 273 north to Quartz Hill Rd., turn west 1 mile  
Sun 9 H Eu. Other events as anno

## ESTES PARK, COLO.

**ST. BATHOLOMEW'S** 880 MacGregor Ave.  
The Rev. Edward J. Morgan  
Sun Eu 8, 10:30

## FAIRFIELD, CONN. (Black Rock Turnpike)

**TRINITY-ST. MICHAEL'S**  
554 Tunxis Hill at Old Stradfield Rd.  
Easy access of I-95 and Merritt Pkwy - Highway 15  
The Rev. Canon Samir J. Habiby, D.D.  
(203) 368-3225; (203) 637-3644  
Saturday Eu 5 p.m.; Sun Eu 10; Wed Eu 12:15 noon

## ROXBURY, CONN.

**CHRIST CHURCH** Church & North St., Roxbury  
The Rev. Bruce M. Shipman, r (203) 354-4113  
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

## WASHINGTON, D.C.

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

## ST. PAUL'S 2430 K St., N.W.

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

## SAVANNAH, GA.

**CATHEDRAL OF ST. PAUL THE APOSTLE** 34th & Abercorn  
The Very Rev. William Willoughby, III, Dean  
Sun Masses 8, 10:30 (Sung). Daily as posted

## ST. FRANCIS OF THE ISLANDS Wilmington Island

590 Walthour Road  
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

## 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

## RIVERSIDE, ILL. (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
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

## INDIANAPOLIS, IND.

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

## BLADENSBURG, MD. (D.C. Area)

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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, ass't  
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** Parish Nearest Tanglewood  
The Rev. Duncan R. McQueen, r (413) 637-0073  
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
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. Canon George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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

## LAS CRUCES, N.M.

**ST. ANDREW'S** 518 N. Alameda (505) 526-6333  
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.  
Marion Canterbury, the Very Rev. Chas. de Vries  
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r  
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

## AUBURN, N.Y.

**SS. PETER & JOHN** 173 Genesee St.  
Sun 8 & 10; Wed 12.

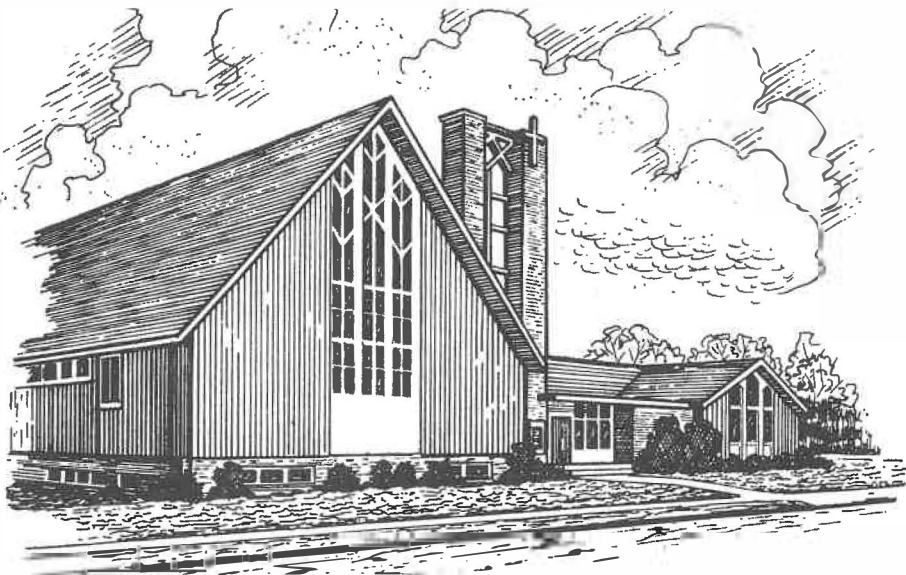
## NEW ROCHELLE, N.Y.

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

## NEW YORK, N.Y.

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

(Continued on next page)



St. James Church, Laconia, N.H.

**KEY** - Light face type denotes AM, bold 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, Eucha-  
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,  
holiday; HC, Holy Communion; HD, Holy Days; HS,  
Healing Service; HU, Holy Unction; Instr, Instruc-  
tions; Int, Intercessions; LOH, Laying On of Hands;  
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-  
ance; 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/A, handicapped accessible

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEW YORK, N.Y. (Cont'd)

**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

**GRACE CHURCH** Broadway & 10th St.  
The Rev. Samuel B. Abbott, r (212) 254-2000  
Sun HC 8 & 10. Wed HC & Sermon 6

**ST. IGNATIUS OF ANTIOCH**  
West End Ave. at 87th St. (1 blk west of Broadway)  
Sun 8:30 Mass, 10 Sung Mass. Wklys 7:30. Sat 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-Thurs 8:30 to 6, Fri  
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd  
floor, Mon-Fri 8-3:30

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

## ROME, N.Y.

**ZION CHURCH** 140 W. Liberty St.  
The Rev. Richard S.M. Emrich III, r (315) 336-5170  
Sun 8 & 10. Wed 10

## STONY BROOK, N.Y.

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

## WESTHAMPTON BEACH, N.Y.

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

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St.  
(Across from Court House) (610) 272-4092  
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.  
McClellan, assisting  
Between exits 24 (King of Prussia) and 25 (Norristown) of  
PA turnpike  
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship-  
Gospel Preaching

## 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. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &  
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs & Fri 7  
HC. Bible & Prayer groups. 1928 BCP

## GREENVILLE, S.C.

**CHRIST CHURCH** 10 N. Church St.  
The Rev. Dennis Maynard, r; the Rev. Stephen Williams,  
exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley;  
the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick  
Cockrill; the Rev. Ray Ramge  
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed  
7, 10:30, 5:45. Listed in National Register of Historic Places.  
Tours available.

## 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 &  
Healing)

## NASHVILLE, TENN.

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7798  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie  
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,  
the Rev. Benjamin Twinaamaani, the Rev. Canon Roma A.  
King, Jr.  
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. Rev. D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collina; the Rev. Frederick C. Philpott; the Rev.  
John H. Munson  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,  
EP 5 (214) 521-5101

## FORT WORTH, TEXAS

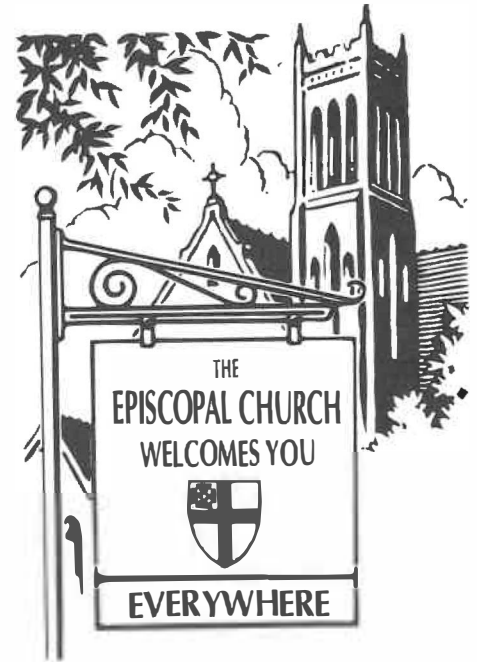
**HOLY APOSTLES'** 3290 Lackland Rd.  
The Rev. Canon James P. DeWolfe, Jr., Interim r  
Sun H Eu 11:15. (817) 926-9090

## 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

## PHARR, TEXAS

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



## SAN ANGELO, TEXAS

**EMMANUEL** 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Robert B. Hedges,  
pastoral ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs  
noon

## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke Lane (near 281 & Basse Rd.)  
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,  
ass'ts; 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. (210) 657-3328  
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't  
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

## LURAY, VA.

**CHRIST CHURCH** 16-18 Amiss Ave.  
The Rev. Frederick R. Trumbore, r  
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

## ORCAS ISLAND, WASH.

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

## MILWAUKEE, WIS.

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

## MINOCQUA, WIS.

**ST. MATTHIAS'** "On the Island"  
Chicago Ave. and Chippewa St.  
The Rev. R. Edgar Wallace, r  
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitow-  
ish Waters

## 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; the Rev. Rosalie H. Hall, M. Div.,  
assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu