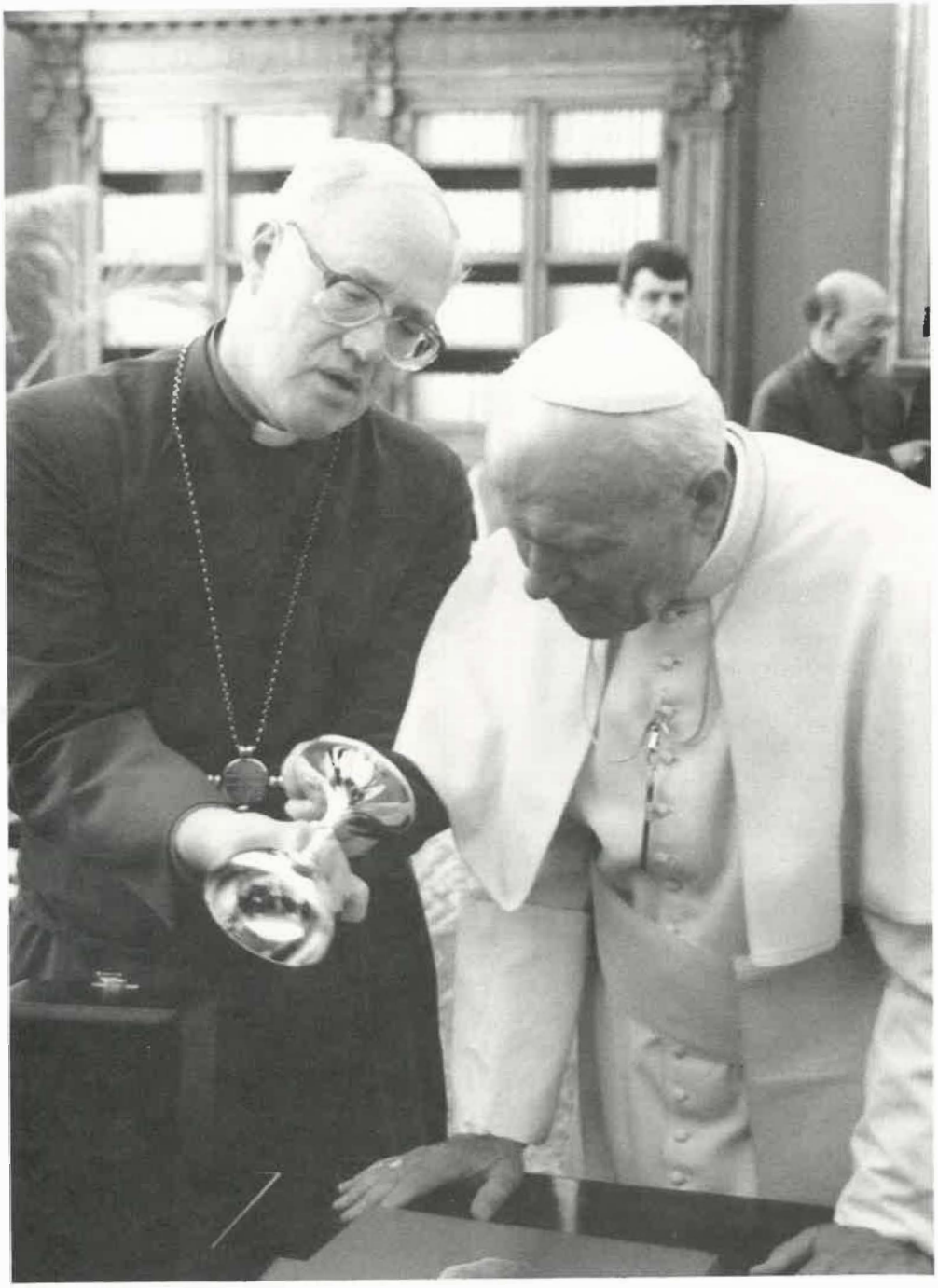
June 21, 1992

$1.50

THE LIVING CHURCH

Serving Episcopalians Since 1878



Visit to the Vatican

930406 35278
The Rt Rev Arthur E Walmsley
Office of the Bishop
1335 Asylum Ave
Hartford CT 06105

IN THIS CORNER

The Cup of Salvation

I served recently for the first time as lector, in the small Episcopal Church I attend. My duties were to read the lessons and assist with the celebration of the Eucharist by handling a second chalice.

Though I am ordinarily a contemplative person, I admit to having thought little about my responsibilities beforehand. I was too busy concentrating on my reading and mentally rehearsing the order of service to think deeply about the importance of my duties. Unconsciously, I had lumped them into the same category with other church chores I had performed, such as making coffee and delivering Christmas toys gathered by our outreach committee.

The Episcopal catechism speaks of the church's sacraments as "outward and visible signs of inward and spiritual grace." While I had switched from Christian Science to Anglicanism, largely as an expedient of marriage, it may well be that with age I have recognized a personal frailty that needs those "outward and visible signs."

The first service in which I was lector coincided with "Scout Sunday" — a coincidence I initially deemed unfortunate. Various Girl Scouts and Boy Scouts were usurping many of the roles of the service, performing as acolytes, ushers and flag-bearers. They did not interfere with my functions as lector, but I was somewhat irked because of the confusion they added to my first day in this role.

Much Practice

I was tense about my reading of the lessons. Public speaking has never been my forte. So concerned was my ego and so mechanical was my rehearsal that even now I remember but a single phrase from my reading, though I practiced it throughout the week preceding the service: from 1 Corinthians, "Knowledge puffs up, love builds up."

Though I was conscious of having performed with uninspired elocution, I was glad to have my reading over. It was time to be concerned about administering the chalice.

The choir had gathered at the rail, and I followed the priest down the line as he administered the hosts. Then I tilted the cup for the first of the communicants.

"The blood of Christ, the cup of salvation."

The gooseflesh rose along my spine as I spoke to the kneeling woman. Her eyes caught mine and held them in a peaceful embrace. I was conscious of a wonderful bond between us. I don't believe I have ever felt such love.

"The blood of our Lord Jesus Christ keep you in everlasting life."

I felt a quickening. Here was I, who but a few moments before had been an empty vessel, bestowing the gifts of salvation and eternity.

Our guest columnist is Chris Ellery, an assistant professor of English at Angelo State University and a member of the Church of the Good Shepherd, San Angelo, Texas.

CONTENTS

June 21, 1992 Pentecost 2

FEATURES

9 Justice of the Heart
by Bonnie Shullenberger
A truly radical approach to being the church

11 Forgiving All the Time
by David L. Duprey
A crucial part of healing

DEPARTMENTS

3 Letters

6 News
- Reactions to the election of the Rev. Jane Dixon as Suffragan Bishop of Washington

12 Editorials

12 Viewpoint

13 Books

ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury (left), presents a chalice to Pope John Paul II during their recent meeting at the Vatican [p. 7].

Photo by Anglican Communion News Service.
J. Rosenthal

LETTERS

Creaturely Activity

Given that three responses [TLC, May 24] to the letter by Fr. Keese [TLC, April 12] made the same semantic error, I believe I can help people move on to more fruitful discussion.

"Creaturely activity" does not mean activity of moral agents. Not all creatures are moral agents. Plants and animals other than humankind, for instance, would not be considered free moral agents by most users of English, but would be considered "creatures." Creaturely activity derives from being a creature: eating, sleeping, drinking, evacuation, sexual attraction, etc. The examples given by the respondents, contraventions of morality, especially the Ten Commandments, are actions flowing from choice, therefore from free agents.

The mistake is understandable because the creature and the free agent in this instance are the same being. Yet Fr. Keese's argument is not affected because acting out of creatureness and acting out of moral choice are two separable realms of activity, and the creaturely realm of activity would always seem to be blessed if creation is good.

If instinct leads these three correspondents to disagree with Fr. Keese, allow me to suggest they argue whether the activity is in fact creaturely or one flowing from choice. Otherwise they risk to attribute the origin of sin directly to God, as he would have made sin an absolute consequence of creation, and reading them charitably, always a good policy, this is something I doubt they wish to do.

I feel compelled to acknowledge my own sympathies more likely fall with Fr. Keese.

JOHN M. HAMILTON

Meridian, Miss.

Uncomfortable

Some letters appearing in recent issues are taking on an uncomfortable tone. First, the Rev. Peter Keese tells us that everything we do (including our sins) is "blessed" by God.

Then Alice Stark [TLC, May 24] tells those of us who depend on holy scripture, that we'd "better read more sociology and psychology and less holy writ," because the Ten Commandments are the "product of a cruel, arrogant, frenzied autocrat who had hallucinatons . . . and . . . clearly imposed the commandments (which he plagiarized) as a control mechanism to create a power base."

Does TLC get many such letters, or do these two writers represent only a small fringe of TLC's readership, or even a very minor minority of the Episcopal Church's current thinking?

(The Rev.) JOEL MACCOLLAM

Carlsbad, Calif.

TLC does not get many letters which resemble the two cited. We hoped readers might see some tongue-in-cheek remarks in Ms. Stark's letter. **Ed.**

Irish Anglicans

I write to comment on Naomi Zimmer's defense of the Church of Ireland [TLC, May 17]. On the basis of several visits to Ireland and attendance at church there, I think Janet Irwin's account [TLC, Feb.16] is more accurate. For the most part, the Church of Ireland seems to me to be frozen in time — and, worse luck, in the time when Anglicanism was most arid and least inspiring, the 18th and early 19th centuries.

It is extraordinary testimony to the gentle tolerance of the Irish government and the Irish Roman Catholic Church that this little band of fossilized Anglicans has been allowed to hold onto virtually all the pre-Reformation churches in the country, which were stolen by Henry VIII and his successors. A typical Irish town has a large, lovely (but denuded of all ornament) Gothic or early Tudor church in the center, owned by the Anglicans and with a minuscule congregation, and in the outskirts a dreary, barnlike structure, built on the cheap at great sacrifice by an impoverished and subjugated people sometime between 1750 and 1920, which is packed to overflowing because it represents and practices the faith of the great masses (well over 90 percent) of the country.

Dublin, for historical reasons unknown to me, has two Anglican cathedrals: Christ Church and St. Patrick's. Both are so strapped for congregation and funds that they actually charge admission fees to enter the building, a practice indicative of utter obliviousness to any understanding of what a

(Continued on next page)

EPISCOPAL
CHRISTIAN EDUCATION
based on the Sunday readings
for all ages
Preschool through Adult

FOR A FREE SAMPLER CALL TODAY
1-800-824-1813 EXT. 126

TRAINING WORKSHOP FOR EPISCOPAL SIGN LANGUAGE INTERPRETERS

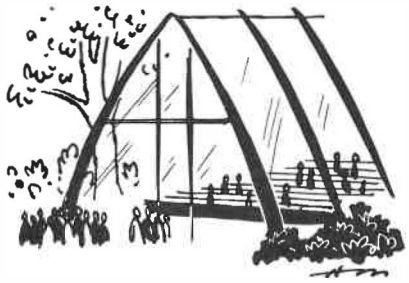
July 23-26, 1992
NW Campus at
Gallaudet University
Washington, D.C.

$200 plus transportation

Contact:
Rev. Elsa Pressentin
510-846-0845

Sponsored by the Episcopal Conference of the Deaf

MOREHOUSE PUBLISHING
Harrisburg, PA
107 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING
BOOKS FOR CLERGY AND LAITY
• AUDIO & VIDEO CASSETTES •
CHURCH SUPPLIES
Ask for our LATEST catalogs
(800) 877-0012



YES! I Would Like to Join The Living Church Family . . . .

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 76¢ a week.

Subscribe today!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

☐ Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of $39.50 (foreign postage $15 additional).

Name _____

Address _____

City _____

State _____ Zip _____

THE LIVING CHURCH

Volume 204 Established 1878 Number 25

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr., People and Places editor and book editor
The Rev. Emmet Gribbin, Jr., associate editor, Province IV
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; **Miss Augusta D. Roddis,** Marshfield, Wis., vice-president; **the Rt. Rev. Charles T. Gaskell,** Bishop of Milwaukee, (ret.), secretary; **Leonard Campbell, Jr.,** Milwaukee, treasurer; **Jackson Bruce, Jr.,** Milwaukee; **Mrs. Robert C. Brumder,** Hartland, Wis.; **the Rev. Thomas A. Fraser, III,** Riverside, Ill.; **John W. Matheus,** Glendale, Wis.; **the Rev. Canon H. Boone Porter,** Southport, Conn.; **George E. Reedy,** Milwaukee; **the Rev. Jeffrey Steenson,** Fort Worth, Texas.

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: $39.50 for one year; $54.60 for 18 months; $70.72 for two years. Foreign postage $15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

©1992 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from previous page)

church is for. If the Church of Ireland had any statesmanship or imagination, it would cede at least one of these cathedrals to the Roman Catholic Church, which could put it to much better and more active use.

Lest it be supposed that this letter is IRA propaganda, I write as an Episcopalian of predominantly English and Protestant Scotch-Irish descent, and as one who believes that Roman Catholics have no right whatever to dominate Ulster, since they are in a minority there.

BRICE M. CLAGETT
Friendship, Md.

Still a Parish

The article entitled "Two Parishes Sever Ties with Episcopal Church" [TLC, May 3], is a bit misleading. St. Michael and All Angels', Concord, Calif., did not sever ties with the Episcopal Church. The parish is alive and well. At the end of March, the rector, vestry and part of the lay leadership resigned from the Episcopal Church. On March 31, the diocesan bishop, the Rt. Rev. William E. Swing, called a special parish meeting, at which a new vestry was elected and I was appointed priest-in-charge.

Those who have left St. Michael's (we received 27 letters of resignation) did so as a matter of conscience and the former leadership turned over all of the parish records and bank accounts to the new leadership. The parish property was never in question, as both the diocesan canons and the parish by-laws contain a "reversionary clause."

(The Ven.) WILFRED H. HODGKIN
St. Michael and All Angels' Church
Concord, Calif.

Overreaction

The letter from Nicholas Papadopoulos [TLC, May 31] is a typical example of the somewhat hysterical overreaction which seems to pervade much of the current discussion of important issues facing the Episcopal Church.

In this case, where the editorial, "A Better Solution" [TLC, May 3], is criticized, Mr. Papadopoulos sees a mirage: an implication which does not exist. The editorial makes the point that a primary cause of congregations

and individuals leaving the Episcopal Church is "the failure of the 1991 General Convention to take a stronger stance against the ordination of practicing homosexuals and the blessing of same-sex relationships." Mr. Papadopoulos somehow finds that this statement implies that "homosexuals are not first-class Christians, or that somehow their baptisms are not as valid as other people's."

I know of no one who has ever suggested that homosexual persons should not be baptized, or that they should not receive the Body and Blood of the Lord. Nor have there ever been any degrees of the validity of these sacraments. Marriage and ordination are sacraments of vocation, and as such are properly administered to those who are called to these states of life. We may very well argue about whether practicing homosexuals should be admitted to either of these sacraments, but that has nothing whatever to do with any Christian's standing as a member of the fellowship of the redeemed.

(The Rev.) LEVIN LAKE

Hayward, Wis.

By Implication . . .

Regarding Fr. Nyhan's column "Quite a Dream" [TLC, May 10], it is most unfortunate that by implication of his consistent use of the pronoun "he" in describing the bishop of his dreams, it is quite inconceivable to him that a bishop whose gender fell under the pronoun "she" would be capable of fulfilling any or all of those "dream qualifications" of the episcopate.

(The Rev.) STEVEN M. GIOVANGELO

St. Cross by the Sea Church

Hermosa Beach, Calif.

Spirituality Found

I noted with interest the article entitled, "In Defense of Churches" by the Rev. Douglas Ousley [TLC, May 24], because my recently-published book, *Tree of Renewed Life*, also concludes that the challenge of institutional Christianity is the rapidly-growing 12-step movement. In his article, Fr. Ousley seems alarmed by Frederick Buechner's praising the spiritual benefits of the 12-step movement.

Yes, churches have provided space in their basements for 12-step groups to meet. Yes, churches do provide space in their sanctuaries for formal worship. However, I wonder just where one might find our Lord these days. I find spirituality in both places. In 12-step groups I find acceptance and a place to share my own pain and struggles. I do not find that in any Episcopal Church-related programs. Kneeling before the cross in the sanctuary of a church or sometimes in the celebration of the Eucharist, I sense the presence of Christ. However, I am in the minority.

There are definitely more people seeking to find spirituality in 12-step support groups than in the worship life of Episcopal churches.

MARY THERESA WEBB

Swanton, Md.

There's a Difference

In the article on Muslims at St. Alban's, Annandale, Va. [TLC, May 17], the following statement is found: "St. Alban's youngsters, many of whom are in school classes with Muslim children, were able to discuss Islam. Stress was placed on the strong faith Muslims have in the same God Christians worship, their reverence for Jesus and the prophets, etc."

Wrong! Allah is not the God of the Bible! I minister to Muslims and have led many to accept the Lord Jesus Christ as Savior and Lord. I spend time with those who have become Christians, and they are "in fear of their lives" from Muslims.

Has Helene Garrett Thomas ever read the Koran? I will let her read my copy, if she desires to do so. St. Alban's is leading its children astray, if it is teaching that Muslims worship the same God we do, for they do not. They have an entirely different morality, as taught by the Koran. Any Muslim woman will tell you it is a man's religion, and women occupy an insignificant place in it.

If Ms. Thomas became a Muslim, she would not be allowed to write the article she wrote.

LEE A. BUCK

Atlanta, Ga.

Notice: The In This Corner column by the Rev. Edward O. Waldron [TLC, May 24] should have included a line which acknowledged that it first appeared in the *National Catholic Reporter.*

900th Anniversary of Durham Cathedral.

In 1993 join the celebration with a church group tour to the Land of the Prince Bishops. Our carefully designed itineraries will focus on the early Christian heritage of Northumbria and visits to a wealth of ecclesiastical sites, including St. Cuthbert's Lindisfarne.

For information call or write

Limewalk Tours
102 Lake Street
Burlington, VT 05401

Tel: 802-864-5720 • Fax: 802-862-1361

COME AND SEE

August 1-7, 1992

VOCATIONS CONFERENCE
and opportunity to share
in the life of a Religious
Community.

Where: Convent of the Transfiguration
495 Albion Avenue
Glendale, Ohio 45246
513-771-5291

Who: Single women
Episcopalians
Age 21-45

Apply: Novice Director

TRAVELING?

Week after week *The Living Church* carries the listings of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. All churchpeople profit by sharing in the act of worship outside their home parish.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

THE LIVING CHURCH
816 E. Juneau Ave.
Milwaukee, WI 53202

'We Are Joyous About the Election'

When the Rev. Jane Holmes Dixon was elected Suffragan Bishop of Washington on May 30 [TLC, June 14], she was asked what she most wants to achieve as bishop. "To join Bishop (Ronald) Haines in living out what it means to create a just society," she said.

Work of the office of suffragan bishop includes congregational development and the oversight of missions in the diocese, which includes 97 congregations in the District of Columbia and four counties in Maryland.

Mrs. Dixon, who will become the second woman in the Episcopal Church's 275-member House of Bishops, has been rector of St. Philip's Church, Laurel, Md., since 1986. During this time the parish has grown spiritually and numerically, according to Sally Bucklee, a member of the national Executive Council who attends St. Philip's.

"We are joyous about the election," Mrs. Bucklee said. "Jane has been active in community outreach, and many parishioners have become involved as a result of her leadership. She has enabled the laity to be strong in their ministries. And she is a reconciler."

The Most Rev. Edmond Browning, Presiding Bishop, sent a message to the convention following the election: "This is a wonderful and natural outgrowth of the positive experience we have had for many years of women serving as priests. Their ministry has brought a new sense of wholeness to the church."

The president of the Episcopal Church's House of Deputies, Pamela Chinnis of Washington, said: "As the first woman president of the House of Deputies, I welcome the addition of more women to the House of Bishops. The election was greatly enriched by the caliber of all the candidates, any one of whom would have been a splendid choice."

ENS photo by Diane Wayman

Mrs. Dixon

Runner-up in the election was the Rev. John Carleton Hayden, associate dean of the School of Theology of the University of the South. Others on the slate presented by the nominating committee were the Rev. Dalton D. Downs, rector of St. Timothy's, Washington, D.C.; the Rev. Mary Adelia McLeod, co-rector of St. John's, Charleston, W. Va.; the Rev. Anne Monahan, interim rector at All Saints, Alexandria, Va.; and the Rev. Peter E. Van Horne, executive officer of the Diocese of Hawaii. The Rev. Ruth Urban, co-rector of St. Paul's Church, Troy, Pa., was added to the ballot by petition from a local group of Episcopalians United.

Mrs. Dixon is a graduate of Vanderbilt University and taught school in Tennessee before entering Virginia Seminary, from which she was graduated in 1981. Following ordination in 1982 she served as associate rector of Good Shepherd, Burke, Va., and of St. Alban's, Washington, before going to St. Philip's. She is currently president of the diocesan standing committee and chair of the diocesan task force on human sexuality. She and her husband, David, an attorney, are the parents of three grown children.

The Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts and the first woman to become a bishop in the Episcopal Church, was delighted with the election. Of Mrs. Dixon, she said "far more significant than her sex are her skills as pastor, teacher and counselor . . . Her election is another step forward for our church in recognizing, accepting and affirming the gifts that so many women bring to the people of God."

Mrs. Dixon, 54, has spoken out strongly for the ordination of homosexuals, and at the pre-election hearings, said: "Everyone should enjoy equal access to ordination. If the gospel of Jesus Christ were not inclusive, I wouldn't be standing here today."

The Rev. Richard C. Martin, rector of St. Paul's Church, a traditional, Anglo-Catholic parish in Washington, said: "This election is totally unacceptable to us," meaning himself and a large number of his parishioners. He stated that he hopes the bishop will respect the tradition of the parish.

The Rt. Rev. Edward MacBurney, Bishop of Quincy, said: "Her election underscores the importance of providing for an alternative understanding of ministry and history as the Eames Commission intended. The proponents have pushed their views, and now we should be able to have our say."

Questioned about how she would deal with those who in conscience cannot accept a woman bishop, Mrs. Dixon said she would first try to meet with them informally and hope God would use her to change their minds.

SALLY HOLT
and DOROTHY MILLS PARKER

Washington Votes

C=Clergy
L=Lay

	Dixon		Downs		Hayden		McLeod		Monahan		Urban		Van Horne	
	C	**L**	**C**	**L**	**C**	**L**	**C**	**L**	**C**	**L**	**C**	**L**	**C**	**L**
BALLOT														
1	**51**	**42**	33	31	32	33	18	21	17	21	8	10	4	3
2	**68**	**64**	36	31	38	38	9	13	11	14	4	5	0	0
3	**84**	**88**	30	24	45	49	3	3	withdrew		2	0	0	0

Needed to Elect: C=83, L=83

Ireland: Yes to Remarriage Policy

The General Synod of the Church of Ireland, meeting in Dublin May 19-21, approved in principle the remarriage of divorced persons in the Irish church. The "bill," which must be passed at a second reading in the General Synod in May, 1993, received overwhelming support from the synod. In the clerical order, the positive vote was 142 against 17 negative ballots and in the lay order the tally was 209 yes versus 19 no. Given that the 1993 synod will have the same members, is unlikely.

The final bill in 1993 will contain the rules and regulations concerning remarriage. The Select Committee on the Remarriage of Divorced Persons has proposed a penitential office to be used before the ceremony. Strong opposition from members of the synod will mean that such a proposal will have to be re-examined before the vote in 1993.

Under the civil law in both Northern Ireland and the Republic, Church of Ireland clergy have had the legal right to marry divorced persons, but the exercise of such rights has been strongly opposed by the House of Bishops until now.

(The Rev. Canon) ROBERT F. HAYMAN

Two-Way Contact

For a half dozen years, a relationship has grown between St. John's Church, Chevy Chase, Md. and Episcopalians on South Dakota's Rosebud Reservation.

Young people from St. John's have made several trips to the reservation, such as in the summer of 1989 to help refurbish a women's shelter. But this spring students and three chaperones from the Rosebud Episcopal Mission visited the Washington area, while St. John's provided places to stay and helped with travel expenses.

Fourteen students from the Crazy Horse School who are associated with the church and have at least a "B" average were invited. The Rosebud Sioux Tribe heard about plans for the week-long trip and offered assistance.

"The officials of the tribe realized this was an important opportunity for the reservation youth and asked how they could help," said Frank Gangone, administrator of the mission. Along with much-needed moral support for the teenagers, the tribe provided three vans for the 3,000-mile round trip.

The relationship between St. John's and the mission began when Linda Kramer, a South Dakota native now serving at St. John's, recounted her summer, 1986 seminary internship on the reservation. In response to her telling stories of poverty and isolation, especially for young people, St. John's donated a computer to the mission, followed by promoting Indian crafts on the east coast.

One purpose of the trip, said Mr. Gangone, was to have students meet Indians who have succeeded elsewhere. "Coping with life off the reservation can be difficult," he said. "A lot of kids who graduate from high school and go off to college end up dropping out of school and coming back to the reservation because of the cultural differences that they are not prepared for."

A meal at St. John's allowed the students to meet with Indian people in the Washington area.

Young people from the two churches socialized together and visited many Washington sites. Before returning to South Dakota, the students decorated St. John's parish hall with Indian symbols.

The Rev. Stephen Smith, a priest on the reservation and one of the chaperones, said two-way contact, between those outside the reservation and those residing there, is important. "The Indians have much to contribute," he said.

The trip made a strong impression on at least one participant, Illana Eagle Elk, who said: "I'll be back. This trip was the best experience of our lives."

SHERRY MAULE

Archbishop and Pope Agree More Study Needed

When the Most Rev. George Carey, Archbishop of Canterbury, and Pope John Paul II met May 25 at the Vatican, the issue of women priests was a major topic.

While the two church leaders disagree on the issue, they did admit, in a joint statement, that "further study of the ecclesial and ecumenical aspects of this question" is necessary. The joint statement also said: "The Archbishop expressed his conviction that this development (ordination of women) is a possible and proper development of the doctrine of the ordained ministry. The Holy Father reiterated what has already been said to Archbishop Carey's predecessors, that this development constitutes a decision which the church does not see itself entitled to authorize and which constitutes a grave obstacle to the whole process of Anglican-Roman Catholic reconciliation."

Archbishop Carey's visit, his first with the pope, took place in the pope's private library and lasted less than an hour. Following the meeting, the archbishop told reporters that the discussion about women priests was "the toughest part" of the visit. He said the pope "understood exactly what I was saying" about the issue.

Birth Control

Another major difference between the Anglican Communion and the Roman Catholic Church — the use of artificial birth control — apparently was not addressed. Archbishop Carey had criticized the Vatican ban on artificial birth control in an interview with a London newspaper not long before his meeting with the pope. The archbishop said the 1968 papal encyclical prohibiting the practice "actually stopped theological thinking," the *Daily Telegraph* reported. "The moment the pope actually says this is a dogma, it creates a very big problem for the Church of Rome."

Archbishop Carey is reported to have invited the pope to visit England, as the pontiff did in 1982.

CONVENTIONS

The **Diocese of Maine** met in convention in Bangor on May 2. For the sermon during the Holy Eucharist which preceded the business, Daniel Eccher, a high school senior, reflected on the impact of God's gift of a loving family on his life and his strong sense of God's presence in the midst of his family.

The Rt. Rev. Edward C. Chalfant, Bishop of Maine, reported on a healthy diocese, reflected on current issues, and presented a vision for the future. Inspired by the recent House of Bishops gathering at Kanuga Conference Center [TLC, April 5], Bishop Chalfant invited the people of his diocese into a life of holiness, meaning that their life together will be rooted in prayer, Bible study, sharing and the Eucharist.

Special guest of the convention was the Most Rev. Yona Okoth, Archbishop of Uganda, who spoke of the issues confronting his archdiocese.

A budget of $1 million for 1993 was passed. Several resolutions affirmed the action of the 70th General Convention regarding people with HIV/AIDS and lay employee pensions and health and life insurance. Parishes, missions and the trustees of diocesan funds were asked to explore opportunities for investing in local, non-profit organizations whose programs address issues of economic justice. Another resolution requested the bishop appoint a task force to develop appropriate programs to identify and to work toward the eradication of racial prejudice in this diocese.

The diocese will meet again in October for the annual convocation which focuses on program and ministry.

ELIZABETH M. RING

• • •

"Begin with the situation as it is, and the people as they are," said the Rev. Canon Martin Brokenleg to the annual convocation of the **Diocese of Idaho,** May 15-16, in Burley. Canon Brokenleg, featured speaker, coached the diocese in how to serve church members of different cultures and races.

Canon Brokenleg is co-priest-in-charge of Calvary Cathedral in Sioux Falls, S.D., professor of sociology and Native American culture at Augustana University, and a lifelong member of the Lakota Nation's Niobrara Convocation of Episcopal congregations. Canon Brokenleg, who had addressed last year's Idaho convention, attracted a crowd of more than 150 church people, the largest number to attend the convocation in recent years. Business of the diocese is handled at the convention in the fall.

Lectures emphasized the necessity of including different races and cultures in the church. The Diocese of Idaho has not included many non-white members except for a small congregation of Shoshone-Bannock tribespeople at its Fort Hall congregation. However, the state also includes many Spanish-speaking farmworkers and has historically been home for thousands of Asian mine workers, restaurateurs and produce farmers.

Canon Brokenleg contrasted Native American values of belonging, mastery, independence and generosity with European-American values of individualism, dominance and affluence. "You should be able to give away anything without your heart beating [hard]," he said, quoting a Lakota aphorism.

He called Idahoans to identify "what is essential — what does the essential church look like?" He told his audience that parishes would have to offer worship and organization in cultures and styles of the people they wished to serve, rather than the traditional European ones of past centuries.

(The Rev.) PETER MICHAELSON

Some of the cadets at St. John's Military School, Salina, Kan., attended classes this academic year in a new $800,000 facility, paid for by a fund drive. Another $200,000 was raised for furniture and equipment. The facility has an up-to-date computer room and science lab and is designed to serve 100 middle school students. St. John's has students in the fifth through 12th grades. The building was named in honor of Lyman Linger of Loveland, Colo., a benefactor and 1926 graduate of the school.

BRIEFLY

At its May 22 meeting, the Nashotah House board of trustees elected the **Rt. Rev. William C. Wantland,** Bishop of Eau Claire, as chairman of the board and Mrs. Frances Swinford Barr of Lexington, Ky., vice chairman. Bishop Wantland, who had served for several years as vice chairman, succeeds the Rt. Rev. William L. Stevens, Bishop of Fond du Lac. Successful fund raising efforts, encouraging enrollment projections and impressive G.O.E. results were among the items reported by the seminary's new dean, the Very Rev. Gary Kriss.

■

The executive coordinating committee of the National Council of Churches recently **decided not to hold** a series **of meetings** that had been planned with the Universal Fellowship of Metropolitan Community Churches, a largely homosexual denomination. Less than a handful of the NCC's 32 member churches were interested in the meetings. While charging homophobia, the denomination said it would, for now, stop seeking full membership in the NCC.

■

Guatemala City has been hit with a rash **of burglaries** beginning in Holy Week, leaving some the Guatemala's oldest Roman Catholic churches without centuries-old treasures, including statuary, paintings and silver artifacts.

Justice of the Heart

By BONNIE SHULLENBERGER

Justice is a headliner word these days. We hear about "ecological justice," "economic justice," "peace and justice." Unfortunately, like "spirituality," "justice" is a word that, Alice-in-Wonderland style, takes its meaning from who is using it and when. If Aristotle and Plato didn't completely agree on what justice is, we shouldn't be surprised that people still don't.

For centuries, justice in Europe (much like Confucian China) was strongly tied to deference due to and behavior expected of those who held certain roles within a structured social and political order. The execution of King Charles I outraged the *ancien regime* primarily because the Puritans, in trying and condemning the king, had declared the old hierarchies null and void. The servant could judge the master. This new egalitarianism was encoded in the great project of the Enlightenment, the founding of the United States. Polity was to be founded on the recognition of the individual qua individual, without regard for origin, outlook or accidents of birth. A new kind of public sphere was decreed, in which each person had amnesia and a paper bag over his head.

In the 1950s and '60s, however, yet another view of social polity emerged, based on the recognition that the egalitarian ideal was rarely actually applied. Fueled by psychiatric and sociological theory, it was argued that public life was crippled by a history of inegalitarian treatment that rendered its victims incapable of full functioning in society. The paper bag had to come off the head, so that a person's particularities, especially in terms of race, sex and class, could be studied and appreciated.

Approaches to justice now must strain to treat people in these two opposing ways at the same time. For example, when Thurgood Marshall resigned from the Supreme Court, it was assumed that President Bush must appoint another person of color to fill that seat: the paper bag had to be off the head. When the selection was made, the candidate was problematic because he was a person who preferred putting the paper bag back on, in spite of the fact that he admitted benefitting by affirmative action policies. Whatever else Clarence Thomas's nomination did, it demonstrated the confusion inherent in discussions about "justice."

Modern, that is, post-Enlightenment, societies view justice as rights-based and distributive. "Rights" — generalized in terms like life, liberty and the pursuit of happiness — are held by most modern people as the essential ingredient of justice, once they are evenly and universally distributed. Justice, in this system, becomes the rallying cry for any procedure or practice that is meant to promote equal and universal handing-out of rights *without regard to that practice's ultimate worth.* "Rights," meanwhile, increasingly appear as demands to be protected from other people.

> The church could try doing something truly radical...

As justice increasingly becomes a word in search of content, many churches have found a way to overcome that problem. Like poor nations tying their paras and pesos to the currency of richer nations, mainline churches have tied their justice concepts to liberal secular pronouncements. Some evangelical and conservative churches have similarly linked themselves to secular political rightists. This is why church positions bounce up and down like yo-yos. Six years ago we couldn't hear enough about the sanctuary movement and the wonderfulness of the Sandinistas. Central America was the focus of everybody's concerns about justice. Now that the Sandinistas are out, Central America is barely noticed. Currently we're doing the environment, and two or three years hence — who knows?

The church could try doing something truly radical, of course, and liberate itself from secular camp-following to discover a biblical norm of justice. Biblical justice demands living in obedience to God's commands, which is a benign obedience since living that way means always acting in one's ultimate best interest. Biblical justice can't be detached from who God is: It rests on the omniscience of God, the certainty that wrongdoing cannot be hidden from him. And Christian biblical justice never forgets that our God also took our flesh and died for us, to forge anew the relationship between Creator and creature.

Furthermore, biblical writers make the extraordinary assumption that justice functions beyond our knowledge of it. God's justice already exists; it is a force in the universe no less than gravity, and it cannot be ignored or denied. In chapters 38-40 of Job, God's justice stands with the movement of the constellations as a "given" of creation.

God's justice not only differs from modern concepts of justice in its universal and inexorable establishment; it differs also in its content. Biblical justice is concerned with the actions of every member of the community in relation to every other person, and by extension to the actions of every human being in relation to every other. No special pleading, no distinction between the "private" and the "public."

In the extraordinary liturgical ceremony described in Deuteronomy 27:9ff, the Levites are instructed to pronounce 12 curses on behavior that is too far beyond the pale of decency to accept. Distinctive in these curses are three examples of Old Testament justice:

"Cursed is the man who moves his neighbor's boundary stone. Then all the people shall say, Amen!

"Cursed is the man who leads the blind astray on the road. Then all the people shall say, Amen!

"Cursed is the man who withholds justice from the alien, the fatherless,

(Continued on next page)

Bonnie Shullenberger is a resident of Setauket, N.Y., and is a frequent contributor to TLC.

(Continued from previous page)

or the widow. Then all the people shall say, Amen!" (Deut. 27:17-19)

Moving the boundary stone is a form of theft; playing practical jokes on the disabled is like bearing false witness. Both are deceptions inappropriate to a people called to holiness. Withholding justice from the foreign resident, the orphan and the widow seems different from the others. But for those called to bring light to the Gentiles and be the glory of God's chosen, the call to care for outcasts is all the more compelling. Like the rest, this curse means to correct behavior that violates the universal community ethos of Deuteronomic teaching.

Jesus' argument with the religious leaders about unclean hands in Matthew 15 is interesting in this regard. The religious leaders require an outward form, washing hands, as proof of ritual cleanness. Jesus counters that an inward disposition of rebellion against God produces a greater uncleanness which no ritual can remove. Many of those who advocate "justice" causes today are like the religious leaders, in that they are concerned with externals, assuming it is possible for a society to function justly without its people having justice living in their hearts. Jesus' comments on handwashing, like his teaching on lust and adultery in Matt. 5:27-28, reply that those whose hearts are not turned to God can never be righteous or just.

Jesus was not talking about mere states of mind or feelings. To the writers of Deuteronomy and to the Jews of Jesus' time, the heart was the seat not of feeling, but the will. Our Lord's emphasis on righteousness points to a willed inner disposition of turning toward God that allows — no, compels — one to behave justly.

Jesus and the early church knew quite well what Torah and prophets taught about justice, and they undertook to fulfill those requirements in person. We, on the other hand, write to Congress and demand they do it. A monthly letter from the Episcopal Church Center tells how to write to the government to promote "justice issues." But where's the monthly letter about conversion, self-sacrifice and simplicity of life? I once listened to a woman speak about how Jesus "lived in solidarity with the poor." After her talk, I responded that Jesus did not live "in solidarity" with the poor; *Jesus was poor himself*. In that we find the profound difference between biblical Christian justice and the notions of justice current in the church today.

Photo by Richard Wood

We become the body of Christ . . . his hand, his voice, his heart.

Some of the people I respect most in the world are the people at the soup kitchen at the Church of the Holy Apostles in Manhattan. Dozens of volunteers and staff members there have for 10 years provided a nutritious meal to a thousand people every weekday. It's the church being the church.

We forget sometimes that Jesus left us some pretty specific guidelines about how his followers were to know and serve him: When you did it to the least of these, you did it to me. Social dysfunction in America's big cities today is grave and widespread, but it existed also in the time of Isaiah and in the time of Jesus. The most important single act of a community trying to move toward a genuinely biblical justice commitment is not bringing in officials to talk about laws, but undertaking an examination of conscience to seek the circumcision of the heart that God requires — and then acting on it.

Nothing New

A staff member of Holy Apostles believes it is wicked for local governments to use ministries like the soup kitchen to avoid their duty to serve their citizens. They do indeed, and it is wicked, but it was ever thus. But if people ceased to appear at the soup kitchen door tomorrow, I suspect she would take a week's vacation and then come back eager to search out a new project — caring for AIDS babies or organizing sweatshop workers. As long as this world exists, such tasks will present themselves, and Christians will rise to the occasion.

Yet, we cannot by our own efforts eliminate injustice and wickedness from the world. Sin is both personal and social; the actions of people a century ago affect us now, just as our moments of falling short today will leave a residue for future generations. Our decisions, no matter how well-intentioned, can never escape the infection of reason that original sin includes, and the fact that God designed us as social beings means that our infection reaches out and touches all with whom we have contact. The community justice ethos of Deuteronomy is meant to give practical suggestions to counter this reality. It also reminds us, firmly but kindly, that justice may never be considered apart from sin.

Thus, we have to say that the church cannot discuss justice in terms of rights, for to do so means we have missed the point of the cross. The cross is about deliberate self-emptying, where all claims of rights, desires, demands, and other projections of pride must die. The church cannot talk about justice as something human communities can fashion without reference to God, for to do so is to embrace atheism, rebellion against God. The church cannot talk about justice in terms of private and public, for this too is atheism, denying the One who sees us and searches out our hearts.

This is not a call for theocracy, but a call to untie our language of justice from the language of secular politics. It is a call to make our churches into places where our children learn the practical requirements of justice — like working in a soup kitchen — side-by-side with the adults they know and love. It is a call to seek God and the true circumcision of the heart: humility and truthfulness and obedience.

As the people of Holy Apostles have taught me, the Eucharist is critical to this transformation. When we stand together at the table of the Lord, we taste the bitterness of rejection, the sweetness of forgiveness and the triumph of resurrection: This is true solidarity with the poor. Moreover, we become the body of Christ there — his hands, his voice, his heart. And finally, the Eucharist demonstrates the core of God's justice: while we were still sinners, Christ died for us. Habakkuk says, the righteous shall live by faith. Faith fed by the sharing of the Lord's Supper points us to the true fasting, the true circumcision, where we begin to know how to do justice and love mercy and walk humbly with our God.

Forgiving All the Time

By DAVID L. DUPREY

Forgiveness, in both psychological and theological sectors, is crucial to healing. We need to forgive, not only because it's biblical, but because it's healthy. Jesus taught us to be consistent in our forgiveness (Matt. 18:22), and that our forgiveness of others is, in some sense, a prerequisite for our own forgiveness by God (Matt. 6:14-15). Indeed, if we fail to forgive, we can be bound up by our unforgiveness. Such captivity can lead to physical as well as emotional harm. The whole of the scriptural message is that forgiveness needs to be unconditional and unequivocal.

Certainly this seems to be a perfectly clear message. But there is a point at which it gets out of focus. What if "the other" — the person or people who caused us harm — is unrepentent? I am not asking about the one who *consistently* harms us, but the one who shows no remorse for the harm inflicted, and no intention to apologize or change. What about this person? Are we still to forgive unconditionally?

If the answer is "no," then how can we fulfill Jesus' command to forgive? If the answer is "yes," then aren't we, at that point, doing more than God does? Doesn't he require repentence in order for us to be forgiven? Can we come to God, with neither sorrow nor a desire to change, and expect him to forgive us? How can he expect us to act in a way that he does not act: to forgive in a way in which he does not forgive?

This ambiguity between scripture and practice is one which is bound to come up as we counsel people who *need* to forgive, but who struggle to forgive those who are unrepentent.

Resolving this dilemma requires that we consider two levels of forgiveness. Perhaps the best way to do so is to think of Jesus on the cross. He says to the Father, of those standing below, "Father, forgive them, for they do not know what they are doing." This statement is the epitome of Jesus' own command to "love your enemies." For before him stood those who betrayed and crucified him. And this *request* for forgiveness is also a *statement* of forgiveness, for it precludes any bitterness of lack of forgiveness on Jesus' part. He couldn't have asked for forgiveness for them if he had not already forgiven them himself.

Is it true forgiveness? It certainly is, and it is the premier example of what I would call the first level of forgiveness. It is forgiveness that fulfills all scriptural commands. It is unconditional (requiring no repentence), it extends even to the worst of enemies, and it even goes so far as to pray *for* the offenders.

Now let us consider those for whom Jesus prayed, specifically, for the least repentent. What if one of the soldiers who actually crucified Jesus — one who hated him, blasphemed him, and cast lots for his clothes — after witnessing the crucifixion, came to a deep conviction based upon what he had done? We see the possibility of such action in the centurion (Luke 23:47). What if he truly repented, heard the gospel from the lips of a disciple of Christ, and came to Jesus with all his heart?

If such were the case, we can be assured he would receive the peace and forgiveness from Jesus that comes with salvation. He would be forgiven and "cleansed from all unrighteousness." We can be confident that the risen Jesus would stand ready to pour out this blessing of forgiveness upon this man. But, it is a level of forgiveness which exceeds the first. It is a level of forgiveness which is brought about only by repentence, and therefore, it is impossible to give on the first level. It does not render the first kind of forgiveness ineffectual or any less true.

Finally, such is the case for us, as we relate to those around us. We need to understand and implement both levels of forgiveness. We must not fail to forgive when the one who has harmed us is unrepentent. We still have resentment built up inside us which needs to be confessed. For the sake of our own health, and in obedience to scripture, we must forgive, truly and honestly. And, as we are released from our bitterness toward that person, we can pray for the Lord's forgiveness in their life, and for our reconciliation with them.

However, we must realize that if that person shows up at our door to confess and to repent of their wrong toward us, then we will be able to give that much more. Being reconciled, we will be able to pour forgiveness into the life of that one — a forgiveness empowered by repentence — a forgiveness risen to new heights.

The Rev. David L. Duprey is vicar of St. John the Baptist Church in Big Piney, Wyo.

Judgment

There will be
Day,
There will!

And questions
There shall be,
Shall be!

And we shall
Search and search
For how to ask it:
How?

To ask 'When was
it, Lord? '

When we haven't
any 'was.'

When all we have
is little columns
of petty complaints
of 'why'
Instead of 'Thank
you Lord.'

How shall we stand,
Indeed,
On that latter
Day, upon the earth,
On that Day with you.
Except for your
Mercy, Lord;
Except for
Your Mercy.

Mark Lawson Cannaday

EDITORIALS

Cooperative Ministry

Last week we considered the fact that the present system of church management is dysfunctional for most small churches — and most of our Episcopal churches are small. Small churches exist in big cities as well as in small towns, but they all may benefit from the thinking of the national Commission on Small Communities. Almost 20 years ago, it published the simple strategic plan called "New Directions for Churches in Small Communities," ND for short. Successive General Conventions endorsed this strategy, although few dioceses implemented it as a systematic approach. Perhaps the present financial crunch will force some dioceses to take it seriously.

In whatever order they may be taken, the five points of ND are as follows:

1. Recognition of the capacity of lay people to carry out ministry at the local level, and the need to strengthen this capacity with lay theological education.

2. Recognition of non-stipendiary ordained ministry as an acceptable pattern for many congregations in the future.

3. The providing of regional structures (such as archdeaconries, deaneries, area ministries, cluster parishes, etc.) within which both small and large churches can work together, and both clergy and lay people can cooperate for planning, training, evangelism and other activities and programs within the region.

4. The providing of mature, experienced and well-informed supervisory persons (whether designated as archdeacons, rural deans or by some other title) to direct and coordinate such regional activities and the providing of adequate salaries, travel expenses and secretarial assistance for them. (Financial resources can be consolidated for this purpose as the leadership in some small churches is undertaken by non-stipendiary clergy and lay volunteers.)

5. All these programs are animated by the conviction that Jesus Christ, the living Lord, can and does work in and through the church. A theology of the church as the body of Christ is basic to such renewal.

As will be seen, this is not just a scheme for operating churches more cheaply. It is a scheme for greater vitality, spiritual life and mission in small churches (and perhaps in larger ones too). At the same time, as local leadership is trained and given authority and some are ordained within the community, it becomes possible to build a dynamic church life which an economic depression cannot destroy.

ND does require persons of maximum capability to serve as coordinators, deans or whatever they may be called in the clusters. They need strong educational backgrounds and sufficient remuneration, and such respect from the diocese as will keep them in this ministry for many years.

VIEWPOINT

A Healthy Church?

By WILLIAM J. PUGLIESE

It is important to reflect about the state of the church. Which church? The church universal? The Anglican Communion? The Episcopal Church? The church in which we worship and of which we are members? In many ways, the answer to all those questions is the same: "Yes."

What is the state of our church? To say that it is healthy, alive and vibrant would not be truthful. Our church is ill. Some would say not only ill, but seriously so. The church has always been ill. It will never be totally well, for that is not its nature, not the nature of the people who are the church.

Everyone needs the church because no one is entirely well. We are all ill, to one degree or another. That is not to say that the church in general, that our parish in particular, is deathly ill. Rather, we have a cold, the sniffles, a runny nose — all of us. We are not exactly sure of the cause, nor are we exactly sure of what will cure it. We try to treat it.

Actually, we know what the cure is, but it is beyond us simply because of who we are. The illness in the church is cured by the warmth of love by everyone all the time. That may be theoretically possible, but it is realistically impossible. We are sinful people and will continue to be until we die and are raised up. Until then, we will struggle with personal spiritual illnesses.

That is why we come to church, and are members of a particular church. That is why we gather on Sundays, as sick people who need the medicine the church provides — the spiritual strength of the Eucharist and the supportive strength of one another in our parish families. To stay away from the Eucharist and this supportive community will only ensure we won't get well.

Sometimes my illness is worse than yours, and vice versa. At present, in the church universal and in our parish churches in particular, some people feel better than others. We have people who feel really well, and people in various stages of illnesses. Are we totally healthy? Of course not. Are we deathly ill? Of course not. Will we ever be totally well? Not in this life. What we are is relatively healthy. That may not sound or seem so encouraging, but it is the best any church can expect.

How do we measure the health of a church? The only way to do so is to look at what the church is doing, and what our ministry is in the areas of what is asked of us as baptized people. For the past several years, the Episcopal Church has named these ministries in broad terms: service, worship, edu-

The Rev. William J. Pugliese is rector of Trinity Memorial Church, Warren, Pa.

cation, evangelism, pastoral care and stewardship.

One way of measuring this ministry is to examine how we spend the financial resources that have been pledged and given for it. I think we can honestly say that, as far as the budget is concerned, our health is OK.

We are more than a budget. Our spiritual health is measured not so much in dollars and cents, but in people serving each other, worshiping with each other, loving and supporting each other.

One final thought. The church is not what it once was, not how many of us remember it while growing up. Back then, we knew where the church stood. The rector was the boss. So was the bishop. We may not have agreed with him, but he was in charge. No longer. Society has changed. The autocratic CEO is a relic of the past. So is, for better or for worse, the autocratic bishop and rector.

Rigid Rules

Many of us long for rigid rules and regulations . . . strong medicine. "Take this; do this; don't do that," we want to be told, "and you will get well." We look at the church and don't like what we see — too much freedom, too much liberalism, too much of everything. We disagree with the bishop. We disagree with the rector. Before, when we disagreed, we simply complained. Now we walk away or withhold our support. Those who are hurt when we do that are the ones who need us the most: our fellow parishioners and the outcasts of society whom we are all called to serve.

There are no outcasts in Jesus' ministry. In fact, he surrounded himself with the outcasts of society. They had to learn to get along. They had to learn how to love and care for one another. So do we. It was teamwork then, and it is and must be teamwork with us. When we do not work together, everyone gets sicker. When we do work together, we can work miracles.

What is the state of our church? Each of us must answer that question. If you think it is well because you are feeling well, then you have an obligation to reach out, grab hold and help those who feel ill. If you think it is ill and you are not feeling so well, then reach out and grab the hand that is extended in love. Don't walk away. You and I in the church must struggle on together every day.

BOOKS

An Uneasy Combination

THE RESTORATION CHURCH OF ENGLAND, 1646-1689. By **John Spurr**. Yale. Pp. xvii and 445. $45.

Dr. Spurr has provided a detailed but readable account of a period in English church history when, he argues, "The Church of England came close to enjoying, perhaps for the first and only time, a single identity, a single 'Anglicanism'." His conclusion is persuasive in recognizing that the identity and unity of Restoration Anglicanism depended largely upon an outward but committed conformity to the Church of England and included religious opinions that after 1689 separated into High Church and Latitudinarian parties.

The book's contribution, however, lies in the author's careful explanation of how the Restoration Church emerged during the Interregnum and in his account of the character of Restoration Anglicanism. He places emphasis on the survival of parochial structures, and of the majority of the parish clergy, even after the abolition of episcopacy in 1646.

The real heroes were not the ejected clergy but the more silent and anonymous clergy and the laity. Moreover, the Restoration Church had little religious competition. The Compton census of 1676 found that in most places nonconformists were less than five percent of the population and Roman Catholics less than one percent. Even after the Toleration Act of 1689, dissent remained in the minority.

In the early 18th century, church attendance sank. "Atheism and apathy, rather than any brand of religion, appeared to be the true victors of 1689." As to the character of the Restoration Church, Spurr underlines the uneasy combination of an insistence upon episcopacy with an understanding of the church as national. If the insistence upon the centrality of the church marks the basic feature of Restoration Anglicanism, the piety revolves around holy living, an emphasis that marks a departure from the predominant views of the 16th century but should not be confused with 18th century moralizing.

Spurr's work also provides us with questions for our own time. Do we or should we take a commitment to the church seriously? Can Anglicanism any longer distinguish itself from both Protestantism and Roman Catholicism?

ROWAN A. GREER
Berkeley Divinity School
New Haven, Conn.

Historic OXFORD, experienced BBC communicators, thoughtful worship, seasoned theologians, insightful authors, gifted parish clergy — and your own sharing will enliven an international clergy conference

Evangelism and Faith:

Communicating and Celebrating our Christian Inheritance

Sept. 6 – Sept. 12, 1992

St. Stephen's House, Oxford, England

$745 covers all meals, housing, tuition, and special events

FOR MORE INFORMATION, CONTACT:
Inter-Anglican Study Programme,
1317 Queen Emma Street, Honolulu, Hawaii 96813
TEL: (808) 533-1943
FAX: 808 246-4655

Sponsors include the Archbishops of Armagh and New Zealand Bishops of Georgia, Los Angeles, Oxford and San Diego

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

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

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.**

CAMPS

HORSEBACK RIDING CAMP. Weekly camp taught by University of Texas Intercollegiate Team. Mostly Episcopal horses with a few Baptists for flavor. **Medway Ranch, 13500 Pecan Dr., Austin, TX 78734. (512) 263-5151.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual $65. Workbook $25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397** or **(817) 430-8499.**

CHURCH FURNISHINGS

SOLID OAK CHAPEL CHAIRS, chancel furniture, pews, cushions and lighting restoration. For details call or write: **R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.**

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F. A., 229 Arbor Ave., West Chicago, IL 60185.** Phone **(708) 231-0781.**

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: **Br. George Keith, BSG, 209 E. 16th St., New York, NY 10003-3788.**

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

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

POSITIONS OFFERED

SEEKING retired/bi-vocational priest for part-time ministry to assist rector of 750-member congregation. Responsibilities: Administration, preaching, pastoral care, teaching. Contact: **The Rev. Robert A. Kem, Rector, (402) 391-1950.**

VICAR FOR PART-TIME POSITION, mountain resort community, eastern Sierra Nevada, housing furnished. Contact: **The Archdeacon of San Joaquin, 4159 E. Dakota Ave., Fresno, CA 93726.**

CLERGY: Retired, energetic and gregarious earn income, work from home and travel around the world. Send resumé to: **Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

CHAPLAIN: Westminster-Canterbury, a continuing care retirement community, seeks a part-time chaplain to work with assisted living and nursing care residents. Send resumé to: **H. Cary, III, 501 V.E.S. Road, Lynchburg, VA 24503.**

APPALACHIAN PEOPLE'S SERVICE ORGANIZATION (APSO) seeks executive coordinator. Must be active Episcopalian, lay or clergy, to function in circular model of leadership. Inquiries to: **Canon Willard Squire, 401 Cumberland Ave., Knoxville, TN 37902. (615) 521-2900.** Deadline August 1.

ORGANIST-CHOIRMASTER: Full-time staff position in historic downtown parish available July 1, 1992. Multiple staff parish of 600+ members with a long history of choral excellence, including men and boys choir, women's choir, girls' choir, and handbell choir. Applicants must possess strong choral conducting and teaching skills in addition to organ abilities. Priority given to interpersonal skills, ability to work with children and experience in Anglican liturgy. Organ is 3 manual, 67 rank, Holtkamp (1983), with movable console for recitals. Competitive salary with full benefits including pension program. Contact: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

YOUTH AND CHRISTIAN EDUCATION MINISTER: Full-time position, to develop and oversee program in a growing church of about 180 on Sundays located on the Gulf Coast of Florida's panhandle. To apply, send resumé to: **Search Committee, St. Francis of Assisi Episcopal Church, P.O. Box 547, Gulf Breeze, FL 32562.**

THE CATHEDRAL OF ALL SAINTS, one of the first Episcopal churches to be built as a cathedral, is in search of a new dean. Position involves ministry in the congregation, capital district and diocese. Contact: **The Rt. Rev. David S. Ball, Bishop of Albany, 68 S. Swan St., Albany, NY 12210.**

YOUTH MINISTERS: Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801.** Phone: **(407) 423-3567.**

RECTOR for parish in small thriving community in the Diocese of Northwest Texas. Need evangelist and motivator to help us grow. Write to: **Search Committee, St. Mark's Episcopal Church, P.O. Box 1686, Plainview, TX 79072.**

PROPERS

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

FOR RENT

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.**

TRAINING COURSES

PARISH DEVELOPMENT INSTITUTE: August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.**

ADVANCED PARISH DEVELOPMENT INSTITUTE: August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: General Theological Seminary, NY. Write for brochure: **Advanced PDI, 1308 Brunswick Ave., Trenton, NJ 08638.**

CLASSIFIED ADVERTISING RATES

(payment with order)

(A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, $4.25.

(B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus $3.15 service charge for first insertion and $1.58 service charge for each succeeding insertion.

(C) Resolutions and minutes of Church organizations: 32 cts. a word.

(D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave. Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

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

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900. Pro-Cathedral of Peter T. Rowe, 1st Bishop of Alaska — the "dog-sledding" bishop
Sun 8 & 10:30 H Eu. Wed & Holy Days **5:30**

ELK GROVE, CALIF.

ST. MARY THE VIRGIN 9085 Calvine Rd.
The Rev. Edwin T. Shackelford, III, r
Sun H Eu 8 & 10. Wed H Eu 10 & **7.**

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; **the Rev. Sam D'Amico,** assoc
Sun 8, 9:15 & 11. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r **(408) 375-8476**
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu **6:15**

ESTES PARK, COLO.

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

LITTLETON, COLO. (So. Suburban Denver)

ST. TIMOTHY'S 5612 S. Hickory
Fr. Donald N. Warner, r; **Fr. Forrest L. Farris,** assoc
Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
The Rev. Bruce M. Shipman **(203) 354-4113**
Sun H Eu 8 & 10 (Sung)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r **(203) 277-8565**
Sun Eu 8 & 9:30

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; **the Rev. August W. Peters, Jr.,** ass't; **the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes**
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B **8.** Masses Daily 7; also Tues & Sat 9:30; Wed **6:15;** Thurs 12 noon HS; HD 12 noon & **6:15;** MP 6:45, EP **6**; C Sat **5-6**

CLEARWATER, FLA.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV **(813) 447-3469**
H Eu 1S. 3S, 4S. 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & **5:30**

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/A, handicapped accessible

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; **the Rev. James W. Farwell, Jr.,** assoc; **Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr.,** ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), **5**; Daily 7:15 MP and Mass

TAMPA, FLA.

ST. ANDREW'S — "Tampa Downtown"
Marion at Madison Sts.
The Rev. Stephen Ankudowich, r; **the Rev. R. Michael Swann,** assoc; **the Rev. Veronica Fitzpatrick,** d ass't
Sun H Eu 8 & 10. Wed & Fri H Eu **12:10.** MP wkdys 8:45

SAVANNAH, GA.

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

ST. PAUL'S 34th & Abercorn
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; **the Rev. Newell Anderson,** assoc r
Sun H Eu 7:30, 10, **7;** Tues **7,** Wed 9

HONOLULU, HAWAII

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

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat **4:30**

CHICAGO, ILL.

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

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; **the Rev. Canon Joseph M. Kimmett, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom,** ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted **(913) 827-4440**

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule **(207) 787-3401**
Sun 7:30 Communion, 11 MP

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r **(207) 781-3366**
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKETT, MAINE

ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r **(207) 723-5893**
Masses: Sat **5;** Sun 8, 10; Wed HS **7**

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; **the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D.,** d
Sun 8:30, 10:30 & **4** H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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

LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Marydell Rd.
The Rev. Robert W. Watson, r; **the Rev. Jeanne W. Kirby,** assoc **(410) 859-5633**
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r **(301) 384-6264**
H Eu Sun 8, 10:15, Wed 10. Daily MP 7

BOSTON, MASS.

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

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line **(617) 436-6370**
The Rev. Richard S. Bradford, SSC, r; **the Rev. Jay C. James, SSC**
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

LENOX, MASS.

TRINITY (Parish nearest to Tanglewood)
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev **7:15.** Thurs Eu 10. **(413) 637-0073**

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
The Rev. Robert M. Wainwright
Sun 8 & 10

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; **the Rev. C. Frederick Barbee,** v; **the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf,** assocs
Sun Eu 8, 9 & 10 (1S & 3S), **5:30**; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & **5:30**

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEWARK, N.J.

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

TRENTON, N.J.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH **311 E. Palace Ave.**
The Rev. Philip Wainwright, r; **the Rev. Chris Plank, the Rev. Canon James Daughtry,** ass'ts
HC Sun 8, 9:15, 11. MP wkdys 8:30. HC Wed 7, Thurs & Fri **12:10**

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 Español; 11 HC & Sermon; **7** Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; **12:15** HC; **4:30** EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD **2nd Ave. & 43d 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 **5:30;** C Sat 11:30-12, **1-1:30,** Sun 10:30-10:50, Maj HD **5:30-5:50**

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

ST. PAUL'S **Broadway at Fulton**
Sun H Eu 8. Mon-Fri H Eu **1:15**

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**

SARATOGA SPRINGS, N.Y.

BETHESDA **Washington St. at Broadway**
The Rev. Thomas T. Parke, r; **the Rev. William Romer,** a
Sun Masses 6:30, 8 & 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 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

WESTHAMPTON 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)

GETTYSBURG, PA.

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

NORRISTOWN, PA.

ST. JOHN'S **23 E. Airy St.**
(Across from Court House) **272-4092**
The Rev. Vernon A. Austin, r; **the Rev. David W. Deakle,** ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed **6:30,** Fri **12:05**

SELINSGROVE, 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 & Healing)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD **211 Franklin Rd.**
The Rev. John D. Talbird, Jr., r; **the Rev. Hank Anthony,** ass't
Sun Eu 8 & 10

St. Bartholomew the Apostle, Estes Park, Colo.

GATLINBURG, TENN.

TRINITY **509 Airport Rd.**
The Rev. J. Walter R. Thomas, r **(615) 436-4721**
Sun Eu 8 & 11. Wkdys as anno

NASHVILLE, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 **(214) 823-8135**
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; **Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell**
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. Joseph W. Arps, Jr.; the Rev. Frank B. Bass; the Rev. George R. Collins**
(214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP **5:30** (ex Sat & Sun **12:40**)

FORT WORTH, TEXAS

ST. ANDREW'S **10th and Lamar Sts. (Downtown)**
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. **(817) 332-3191**

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. FRANCIS' **4242 Bluemel (near IH 10 & Wurzbach)**
Near **Fiesta Texas** **(512) 696-0834**
Sun 8, 9 & 11. Wed noon and **7**

ST. LUKE'S **(512) 828-6425**
Fr. Joseph DiRaddo, r; **Fr. Don McLane,** ass't; **Tim Smith,** organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu **7:15**

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL **Rt. 7**
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

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

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S **15 Roy St. (206) 282-0786**
The Rev. Canon Peter Moore; r; **the Rev. Mark J. Miller**
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

TRINITY **The Downtown Episcopal Church**
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; **the Rev. Philip Peterson,** d; **Martin Olson,** organist choirmaster
Sun H Eu 8 & 10:30, EP **5:30.** Wed H Eu and Healing 11 & **5:30.** Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL **818 E. Juneau**
The Rt. Rev. Patrick Matolengwe, dean **271-7719**
Sun Masses 8, 10 (Sung), Ev **4.** Daily as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO **39 S. Pelham**
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdys as anno.

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S **27 King St., Christiansted**
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, **6:30;** Wed 7, Thurs **5:30**