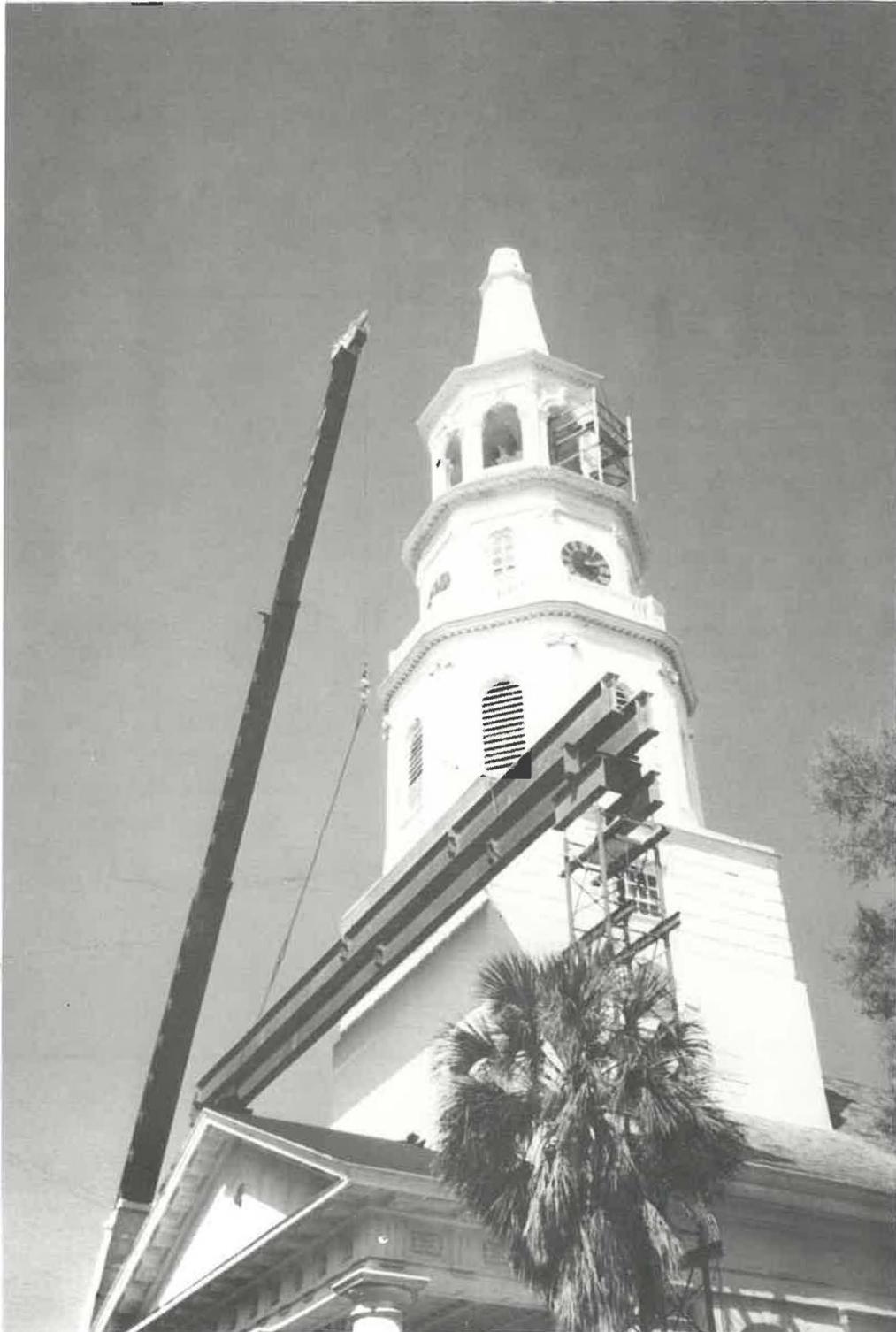


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Restoring historic church's tower [p. 2]



When It Comes to Working...

Recent fulminations over the Japanese accusation that American workers are lazy have, in the opinion of this writer, expressed too much indignation. Some Americans are highly industrious and some are, it is true, lazy. No doubt the same can be said of the Japanese. Indeed, many of us have been called lazy at some point in our lives, when someone else thought he or she could do our job better or faster.

Certainly the Japanese are a highly industrious people. I can well recall, at the end of World War II, those of us who entered in the occupying U.S. forces were surprised and impressed with the energy and determination of Japanese workmen taking up their tools in early morning.

Today we hear of Japanese white collar workers, carrying on at their desks or computers until late at night, and then engaging in heavy drinking in order to relax and go to bed.

Being a workaholic is not a good thing. The person who is nervous on Sundays and holidays while away from the workplace is not to be envied. There are times and places when or where we should be lazy. The Bible properly insists on a weekly holiday for both man and beast.

Just how much work should we do? Is it a curse or a blessing? The story of the Fall (Genesis 2:17-19) implies that work, especially farm work, is a punishment. Yet many find work, especially farm work, personally fulfilling and satisfying — although unfortunately not always economically profitable. It has been argued that if we are created in the image of God the Creator, we too should create. But that raises many questions. Some kinds of work are labeled “creative,” but much is not. In terms of remuneration, creativity gets the best and the worst. The captain of industry gets the highest income from the great industry he has created. A creative painter, writer or musician may get a mere pittance. After all, society concludes, they only paint or write or play. (Note the last word.)

We cannot expect people to be eager to spend their lives working on products which cannot be seen to be necessary, useful or enhancing to life. On the other hand, in times like these, working men and women generally have to take the jobs they can get. It is one of the paradoxes of the world of work that even if our employment is boring or onerous, if we apply ourselves with diligence, as St. Paul says, “as to the Lord and not to men” (Ephesians 6:7), it may be possible, in time, to make something worthwhile out of it. This might be in the work itself, or in the human contacts it affords, or in the support it provides to ourselves, or to dependents, and even to others. Thus there is a reward for not being lazy.

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

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ON THE COVER

Restoration has begun on the tower of St. Michael's Church, Charleston, S.C. The spire's wood frame support system had deteriorated over time, allowing Hurricane Hugo in 1989 to put considerable strain on the structure. St. Michael's, the oldest standing church in Charleston, was built between 1751 and 1762. The spire's ball and wind vane have been removed from the top for repairs.

LETTERS

Question Confronted

I went to sleep last night pondering the question "Why has the Episcopal Church become so enraged over the issue of homosexuality, when it has been so accommodating to the heterosexual majority in the issue of divorce?"

This morning I awoke to a refreshing beginning of facing this dichotomy. H. E. Baber's article [TLC, May 31] confronts the "divorce question" head on, which I trust will help us all to be consistent in our arguments regarding sexuality.

(The Rev.) JAMES M. MCEVERS
Makanda, Ill.

It's a Plot!

Would someone please tell me how someone like Bill Dresser [TLC, May 17], who claims to be such a good churchman, still sees liturgical renewal as some "Anglo-Catholic" plot foisted upon the church?

Has he not participated in any adult education opportunities over the past 20 years? Does he understand that there are only a very small number of authentically "Anglo-Catholic" parishes in this country, and that Holy Eucharist, candles, incense, vestments or holy water do not an Anglo-Catholic make? Since when did Roman Catholicism have an exclusive franchise upon the elements of catholic faith and order? Hasn't anyone informed him that Morning Prayer is a daily service of public worship Monday through Saturday, which is recited in hundreds of parishes across this church? Did Jesus command his followers to recite Morning Prayer three Sundays a month and then remember

To Our Readers:

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

him in the breaking of the bread once a month whether they felt they needed it or not?

I will never forget the prophetic words of a former parishioner in Chicago, who lived to be a sharp, active churchwoman of 101 years old. When we were battling the "new" prayer book trial services in 1977, this saint of God, then 96, stood up at the annual meeting and said in a clear voice: "I was baptized and confirmed in the 1892 Prayer Book, remembered all the shock and fuss in 1928 when the prayer book became 'too catholic' for some, listened to all this fuss and ruffled feathers over the Green Book and now this upcoming revision in a couple of years. When are we going to worship Jesus instead of methods and forms of worshipping Jesus? You 'youngsters' who are in your 60s and 70s should be ashamed of yourselves and all this yelling about the old prayer book. This will be my third prayer book to worship with, so button up!"

And silence reigned over the annual meeting.

(The Rev.) STEVEN GIOVANVELO
St. Cross Church
Hermosa Beach, Calif.

Moral Directions

Robert Fleischer [TLC, May 31] seems not to have heard Karen Howe's premise [TLC, April 5] very clearly. Her letter did not suggest that we abandon the expression of Christ's unconditional love, but yes, she did suggest that "the Episcopal Church preach less love and more perfection" . . . at least in terms of what she now perceives the case to be. What is wrong with this suggestion?

Mrs. Howe obviously sees that the church has so over-emphasized the fact that Christ loves us unconditionally that many have come to believe that his moral directions were not more than idle fireside opinions, and not binding upon those whom we would consider "disciples." We are called to be disciples, as well as friends, and this imposes a discipline upon us if we are to be Christians.

Mr. Fleischer speaks of baptism more in the sense of it being a ticket for admission to Christianity rather than the establishment of a discipleship relationship. We are not asked simply to "strive to be perfect," but to

(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

renounce our sinfulness and adopt the way of Christ as our own.

In terms of judgment, God's word stands as the rule. We would be indiscriminant if we were unable to perceive the discontinuity between our lives and the life our Lord has revealed the Father intends for us. Though we are all sinners, we are also helpmates to one another in presenting the will of God and helping one another to discover and correct our errors. If we are not a community in Christ, we are nothing at all.

(The Rev.) JAMES F. GRANER
Sts. Mary and Martha Church
Larned, Kan.

Sound the Alarm

The need for a combination Mary-Martha church was certainly made clear by Douglas Ousley in his "In Defense of Churches" [TLC, May 24].

I have worked with Alcoholics Anonymous groups and individuals since 1945, and was at one time an associate of Dr. Sam Shoemaker, one of the originators of that life-changing movement. I have frequently said those same things Fr. Ousley quotes from Frederick Buechner and Jim Kempf, that the real life and work of Jesus Christ is more often to be found in the undercroft than in the nave. It should never be a matter of "either/or." Mary and Martha need one another and both are necessary for the wholeness of the church. Fr. Ousley made this quite obvious.

One thing should be added. Dr. Shoemaker frequently insisted we cannot have the fruits without the roots. As we see so much depressing decline in the values and ideals of our society and the life patterns of the next generation, we must sound the alarm and respond as firemen to a fire. We must bring others and ourselves back to the Source and do so in haste and in earnest. It must be a decade of real evangelism — or else.

(The Rev.) GRIFFIN C. CALLAHAN
All Souls' Church
Daniels, W.Va.

Although J. Douglas Ousley cites the "spiritual value" of 12-step programs, it appears that he has determined an arrogance on the part of

these helpful organizations.

I have no doubt he reveals the truth in his quotations. However, I've observed differently in my lifetime of lay ministry. I have noticed that persons using church buildings for their 12-step meetings take pains to ensure that congregations receive their humbly-offered donations while they make outstanding efforts to leave their meeting rooms neat and orderly.

Moreover, last year, an unaffiliated Episcopalian asked a group member for information on the church hosting an O.A. meeting. As a result, the inquirer brought his family to services; last year, his toddler received baptism in the church.

In view of such examples, I disagree with what Fr. Ousley's appears to infer, while I offer my observation that the "12-steppers" within my broad Christian fellowship view their programs as "going hand in hand" with church fellowship.

EDWARD F. AMBROSE, JR.
Neptune, N.J.

Picnic Sunday?

Today I attended an Episcopal church in Memphis. It was the third Episcopal church I had heard of that was having a barbecue picnic after its main service that day.

Has May 31 been designated Picnic Sunday for the Episcopal Church? An Episcopal evangelism tool, perhaps? I know of one church that scheduled its Eucharist outdoors. God obviously was displeased, because it rained all day, so the service was held in the church.

(The Rev.) KENNETH ORGILL WHITE
Memphis, Tenn.

Considering some of the other designations for Sundays we've observed in parish bulletins and newsletters, this isn't a bad idea. Ed.

Blessings

A Baptist congregation in Raleigh, N.C., by a vote of two-thirds of its members, endorsed the blessing of the union of two gay men. The pastor explained this action as follows: "We're taking a stand toward a responsible expression of sexuality."

Asked if this policy violates the Bible, he said: "I know of no reference in

scripture either way to a committed, monogamous, caring relationship between homosexual persons. The examples speak against promiscuous, exploitive sexual activity, which is regarded as sinful whether it is homosexual or heterosexual."

If the Episcopal Church could bring itself to endorse the idea of blessing a committed monogamous relationship between two persons of the same sex, then there could be no objection to the ordination of practicing homosexuals to holy orders, provided the candidate was in such a relationship. Having settled this issue, we could get on with our primary mission of showing forth Christ's love to the world.

WILLIAM L. DAY
Springfield, Ill.

Christian Conviction

Concerning the editorial, "A Better Solution" [TLC, May 3], is it impossible for the editors of THE LIVING CHURCH to understand that the reasons why many of us have left the Episcopal Church actually may have something to do with Christian conviction? Once again the editorial attributes our withdrawal to an uncharitable and schismatic temperament. Once again we beg you to consider whether obedience

to the apostolic command to remove ourselves from communion with those bearing the name of brother who persist in notorious sin (1 Cor. 5) may have something to do with it, however much or little patience or love one may still own at the time of departure.

Your own reasons for remaining Episcopalian sound wonderfully Christian until they are actually cast between the wheels of the epistles' teachings on church discipline, which command, as far as I can tell: 1. love, 2. patience (so far, so good), and 3. excommunication of those who persist in error. Need one multiply texts? My dear, moderate Episcopalians, we just can't seem to get to that last one, can we? And come now, Bishop Sheridan, why should the Lord be pleased if we appear before him as faithful Anglicans when in order to remain so we had to disobey his apostles? *Ave, atque vale!*

S. M. HUTCHENS
Racine, Wis.

Primates All

A rule of thumb: There are *primays* which are apes, and there are *primets* who are not [TLC, March 29].

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

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Plan Drafted Supporting the Environment

A conference held in Washington, D.C., and sponsored by Joint Appeal for Religion and Science for the Environment (JARSE), recently brought together scientific experts and religious leaders to draft a common strategy for solutions to the environmental crisis.

In a declaration titled the "Mission to Washington," the 125 participants challenged members of Congress to "change national policy so that the United States will begin to ease, not continue to increase, the burdens on our biosphere and their effect upon the planet's people."

Paul Gorman, director of program for environmental issues at the Cathedral of St. John the Divine in New York City and executive director of JARSE, said: "We served notice to congressional leaders and the chairs of key environmental committees on Capitol Hill that the religious community is engaged and active in this issue."

Conference participants are committed to working "together for a United States that will lead the world in the efficient use of fossil fuels, in devising and utilizing renewable sources of energy in phasing out all significant ozone-depleting chemicals, in halting deforestation and slowing the decline



RNS
Conference commits to helping restore habitats, such as streams.

in species diversity, in planting forests and restoring other habitats, and in realizing worldwide social justice."

Mr. Gorman noted that the meeting included a broad spectrum of the religious community, including Roman Catholics, mainline and evangelical Protestants, and Jews. He also urged religious leaders and scientists to put

aside whatever philosophical differences divided them in order to address the crisis. "The unique nature of the environmental issue is that it dissolves long-standing barriers in the name of a common cause," he said.

The Rt. Rev. Jerry Winterrowd, Bishop of Colorado, member of the Episcopal Church's environmental stewardship team and a participant at the meeting, said: "I think there is a realization that we need a major shift in ethics and morality. Our mandate is to find a theology that will support new values — ones that no longer support consumption of everything in sight." He also reported that members of Congress seemed particularly receptive to the church's leadership.

In addition to a broad strategy developed at the meeting, Mr. Gorman reported that some practical responses emerged, including establishment of a "religious environmental consortium," which will consist of the U.S. Catholic Conference, the National Council of Churches, the Evangelical Environmental Network, and the Consultation on Jewish Life and the Environment. The consortium will coordinate educational activities among the denominations to encourage local congregations to address the issue. [ENS]

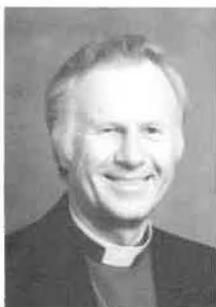
New President Named for The Living Church Board

The Rt. Rev. Donald M. Hultstrand, retired Bishop of Springfield, was elected president of the board of directors of The Living Church Foundation at the board's spring meeting in Milwaukee. Bishop Hultstrand succeeds the Rt. Rev. Stanley Atkins as president, and will assume the role at the annual meeting of the foundation Oct. 13.

Bishop Hultstrand is well known for his work with the Anglican Fellowship of Prayer. He has been executive director of the Florida-based international fellowship, twice chairman of its international executive committee, and is a frequent speaker at fellowship conferences.

A native of Minnesota, Bishop Hultstrand is a graduate of Macalester College and Bexley Hall divinity school.

He was ordained to the diaconate and priesthood in 1953, and became vicar of St. John's, Worthington, and Holy Trinity, Luverne, Minn., that year. He served as rector of Grace Church,



Bishop Hultstrand

Wabasha, Minn., 1957-61; rector of St. Mark's, Canton, Ohio, 1962-68; associate rector of St. Andrew's, Kansas City, 1968-69, and rector of St. Paul's, Duluth, Minn., 1969-75. He took the executive director position with the Anglican Fellowship of Prayer in 1975 and remained there until 1979, when he was called as rector of Trinity Church, Greeley, Colo.

He was consecrated Bishop of Springfield in 1982 and continued in that ministry until his retirement in 1991.

Bishop Hultstrand has been a member of the National Task Force on Evangelism, the board of Pewsaction, the Church Deployment Board, the executive board of the Episcopal Radio-TV Foundation, the Joint Commission on Program, Budget and Finance, the Joint Commission on Evangelism and Renewal, and the board of the Anglican Institute.

He has had a widespread ministry as a retreat leader, quiet day conductor and contributor to various church periodicals.

Bishop Hultstrand and his wife, Marjorie, reside in Alexandria, Minn. They are the parents of two grown children.

U.S. Policy for Haitian Refugees Called 'Racist'

The Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, speaking at a June 7 service honoring Haitian ministry and a new congregation, said U.S. actions against Haitian boat people are "racist." He called on President Bush to halt forcible repatriation immediately.

Also at the event in St. John's Church, Stamford, Bishop Walmsley urged the U.S. Attorney General to grant "temporary protected status" at least "until such time as conditions in Haiti have normalized."

He called the U.S. policy of repatriation a "barbarous practice" in dealing with Haitians fleeing political instability. "Closing the doors of the nation is not only contrary to its finest humanitarian traditions," he said. "There is an ugly word to describe a



Bishop Walmsley

government's policy which accepts refugees from one part of the globe and denies the same beacon of hope to others. And that ugly word is racism, pure and simple."

The evening service marked the official and canonical opening of the Haitian ministry in the diocese. St. John's rector, the Rev. Leander S. Harding, was co-celebrant with the Rev. Jean-Elie Millien, vicar of the new *L'Eglise de la Epiphanie*, a congregation of 80 which has begun services Sunday evenings at St. John's. The service was said and sung alternately in French and English.

Volunteers for Mission from the Diocese of Connecticut serve Haiti in a variety of religious and social functions. In Connecticut, Helen Wilson of Cheshire works with the Interfaith Refugee Ministry settling numerous refugees, many of whom have had relatives killed following the coup last fall which removed Jean-Bertrand Aristide, Haiti's first democratically-elected president.

ALAN O. DANN



RNS

A Haitian boy is lifted from a boat full of refugees that was intercepted by U.S. Coast Guard personnel recently.

Bishop Hall Dies; Served as Diocesan in New Hampshire for 25 Years

The Rt. Rev. Charles Francis Hall, Bishop of New Hampshire from 1948 to 1973, died May 17 at the age of 84. In his retirement, he lived on Cutts Island, Kittery Point, Maine.

Bishop Hall was born in 1908, the son of an Episcopal priest, in Dorchester, New Brunswick, Canada. He was an undergraduate at Springfield (Mass.) College and attended Yale Divinity School for two years before receiving a bachelor of divinity degree from Episcopal Theological School (now Episcopal Divinity School) in 1936. Ordained a priest in 1937, he served All Saints', Worcester, Mass., before becoming rector of Grace Church, Medford, Mass., from 1938 to 1945, when he went to St. Paul's, Concord, N.H., as rector for three years. He became bishop at age 39.

Bishop Hall and his family moved into a large, drafty bishop's house in Concord known as "63 Green," which later became diocesan headquarters.

In 1965, when Jonathan Daniels, a seminarian from New Hampshire, was shot to death during civil unrest in Selma, Ala., Bishop Hall traveled there and preached a moving sermon in a local chapel.

A 'Reconciler'

At a May 20 service of burial in St. John's Church, Portsmouth, N.H., a longtime friend, the Rt. Rev. Roger Blanchard, retired Bishop of Southern Ohio, remarked: "Tod Hall spoke the language of love not only in words but in deeds, ever seeking to reconcile all persons to God and to one another in God." He spoke of Bishop Hall's ecumenical work, his insistence on freedom of speech and ideas, and his leadership in human rights.

Bishop Hall is survived by his wife, Constance, whom he married in 1938, three sons and six grandchildren.

Around the Church

Prince of Peace Church, Baden, in St. Louis, Mo., has bounced back after an arsonist destroyed the church's worship space in July, 1990. This spring, a capacity crowd, including civic leaders and members of neighboring congregations, attended a service at which the restored worship space and new organ were dedicated.

* * *

St. Stephen's Church, Newport, Ore., last fall began a ministry called Centro de Ayuda Hispanica (center to help Hispanics), to address needs such as housing, clothing and food, enrolling children in school, finding child care, completing government forms and locating medical care. Recruitment of 250 new workers to a local fish processing plant is expected to raise the number of Hispanics to 1,000 in the community of 8,710. Weekend social events are sponsored by the ministry and young children are attending services in both Spanish and English. The diocese's Pentecost Offering, which has been as much as \$17,000, will go to the ministry this year.

CONVENTIONS

The Most Rev. Yona Okoth, Archbishop of Uganda, was guest at the **Diocese of Maryland's** convention, May 28-30 at Solomons, a southern Maryland community on the Chesapeake Bay.

Archbishop Okoth was convention chaplain and preached and celebrated the Holy Eucharist at the gathering's principal service. The archbishop delivered a number of reflections around the convention theme of evangelism, and described the awesome task facing the 6-million-member Ugandan church in caring for the 1 million orphans whose parents are among the victims of the AIDS plague now ravaging the country.

The convention considered 33 resolutions, most of them concerning the diocese's corporate life. Submitted, after two years of work, was the report of the diocesan task force on human sexuality, whose chairman, the Rev. James R. Crowder, stated that the doc-

ument was not intended to set or suggest diocesan policy, but to stimulate discussion and study at the parish level. An independent resolution, calling for liturgies for the affirmation of same-sex unions, was tabled. Other adopted resolutions established a committee to organize forums to discuss faith and doctrine, and to involve the youth of the diocese more closely in future conventions. Among other action, the delegates representing the diocese's 120 congregations condemned the Bush administration's policy regarding Haitian refugees.

In his convention address, which emphasized diocesan initiatives in the Decade of Evangelism, the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, described plans for the meeting of the House of Bishops, scheduled for Baltimore Sept. 6-11, and the visit to the meeting by the Archbishop of Canterbury. On Saturday, Sept. 12, the archbishop will celebrate and preach at a service commemorating the tercentenary of the church in Maryland [TLC, June 14] and the bicentennial

of the diocese. He also announced the Presiding Bishop will be the chaplain for the diocesan convention next May.

WILLIAM STUMP

• • •

Nearly 400 people from southern Wisconsin attended the **Diocese of Milwaukee** spring convention on May 9 in Milwaukee. Keynote speaker was the Rev. Howard Hanchey, author of *Church Growth and the Power of Evangelism*, who challenged his listeners to check their priorities, saying that a parish's focus must be on God and his work rather than on the details of running the church.

The purpose of this one-day meeting was to encourage the church's mission and to provide the diocesan family a time for fellowship. Also featured were displays from more than 30 groups and ministries in the diocese. The business of the diocese will be conducted during a convention day in October in Madison.

BRIEFLY

While in Amman, Jordan, for a week-long meeting recently, the Anglican Refugee and Migration Network challenged a United Nations **definition of a refugee** as "someone with a well-founded fear of persecution who is unwilling to return home." In a resolution, the network said that definition "no longer adequately covers the range of displaced people, asylum-seekers and migrant workers who make up millions of people on the move in the world today."

A parishioner at St. Thomas Aquinas Roman Catholic Church in Atlanta, George Clements, who is active in the church both locally and nationally, joined in a **silent but visible protest** outside Sacred Heart Church in Atlanta recently when a married Episcopal priest, the Rev. David Dye, was ordained into the Roman Catholic clergy. "We're just out to provide a visible public witness that some Catholics — quite a few, I think — feel there is a hypocrisy and inconsistency in this policy," Mr. Clements said. "Ir-

rational" and "not very practical" are among the words he used to describe the church's willingness to ordain married men if they come from the Episcopal Church while refusing leadership roles to thousands of former Catholic priests who left to get married.

Despite a "tightening up" of the political situation in China, the gains made by the church in recent years "cannot be swept away," said **Anglican Bishop K. H. Ting**, leader of the China Christian Council, at a recent news conference in New York City. The intellectual climate in China is "better today than at any time in the last 40 years," he said. "Many non-Christian scholars are no longer hostile — actually quite friendly and supportive."

Nearly 30 years after the **Episcopal Church of Brazil** was granted autonomy from the Episcopal Church in the

U.S., the two churches are attempting to chart new directions together. During a five-day meeting at the Community of the Transfiguration in Cincinnati, Ohio, in early May, representatives of the two churches discussed what is hoped will be a long-term, sister-to-sister relationship. The Episcopal Church of Brazil includes 75 parishes and 105 missions serving about 70,000 baptized Anglicans in the southern half of the largest South American nation.

Out of concern over the **drought affecting southern African countries**, Anglican church leaders in South Africa have urged governments in the region "to act to prevent the loss of human life." In addition, they said: "We urge Anglicans to adopt a more responsible attitude toward the environment and to shepherd the resources God has given them as part of their efforts to prevent famine in the future. We encourage our people to become involved in service and caring for those in drought-stricken areas."

She Accepted the Stranger

By JOYCE M. GLOVER

Sister Rachel Hosmer began writing her memoirs, (*My Life Remembered: Nun, Priest, Feminist*) [review, p. 13] shortly after undergoing surgery for ovarian cancer in early 1988. From late spring until shortly before her death in December of that year, despite the recurring debilitating effects of chemotherapy treatments and increasing pain, she continued to write.

We met frequently during those months to rework the manuscript, and it was clear to me just how much Sr. Rachel was drawing on the staunch self-discipline ingrained by her New England childhood and the more than 50 years as a life-professed religious in order to complete the manuscript. The book was important to her, but only if it could be what she called "a catalyst" for her community "for the healing of divisions."

As she wrestled with all the questions emerging from healing and dying at the same time (as she described it), the Reblev icon of the Holy Trinity, which hung on the wall of her room, became for her a compelling image and focus of meditation and prayer. She described a night when, filled with fears and anxieties, she sat before the icon and prayed over and over for God's help. A sense of quietness, of steadiness came to her. Her attention moved to "the cup of hospitality," "the cup of sacrifice" that had been offered to the three persons seated around the table. That image called her to accept the stranger, to see "Christ in the other and in the enemy and in the opposition . . ."

My Life Remembered is the story of this remarkable woman who did indeed offer the cup of hospitality, accept the stranger and see the face of Christ in others.

Two years after she entered, the order sent Sr. Rachel to Boston University to complete her studies in ancient languages. There she enjoyed lively exchanges about communism and Christianity with a young and ardent com-



Sister Rachel

munist woman, and became friends with a young Jewish woman from whom Sr. Rachel learned a simple form of cursive Hebrew and basic Jewish practices and beliefs.

After graduating from the university, she was sent to teach at Margaret Hall School in Versailles, Ky., which the Order of St. Anne had taken over. In 1934, at the age of 26, Sr. Rachel was named principal of Margaret Hall. In response to the worsening situation in Europe, she initiated contact in 1939 with a committee in New York that was working to place European refugees. As a result, throughout the war the school had at least one refugee teacher each year, most of them Jewish.

Sr. Rachel believed that if students lived on a daily basis with Jews, they would not persecute them. The school also had appealed to other church schools for help in bringing at least one German-Jewish girl out of Europe to live and study at Margaret Hall. It took two years and much effort before Luise Geng arrived.

The school, under Sr. Rachel's leadership, continued to grow in its efforts to integrate the teachings of the church with Christian attitudes to issues of social justice. A major milestone was reached in 1956 when Margaret Hall became racially integrated.

Sr. Rachel wrote of her own growth during those years from the "old-fashioned kind of Anglo-Catholicism"

to something more open to emerging new ways and ideas. Ultimately, that search brought about the founding of a new community, the Order of St. Helena, under the rule of the Community of Holy Cross.

In 1962, three years after leaving Margaret Hall School, Sr. Rachel volunteered to go to Holy Cross Mission in Bolahun, West Africa, to undertake new issues and challenges, to live in a different culture, to find ways of reaching out to its people and to empower the young through education. After two and a half years in Africa, Sr. Rachel was recalled by the order to its convent in Vails Gate, N.Y.

After a painful period of transition, Sr. Rachel undertook to catch up with new ideas of theology and Bible study through further studies, first in Toronto and then at Union Theological Seminary in New York. In 1974, after several years of varied ministries, including a year and a half back in Africa, she enrolled in the S.T.M. degree program at General Seminary in New York in preparation for ordination to the diaconate. She also began work at the Center for Christian Spirituality there. Sr. Rachel credited a friendship begun in Liberia and more fully developed during her studies at Union with her movement into the discipline of spirituality.

A new form of ministry began to open up for Sr. Rachel at that time. Along with her teaching at the center, where she helped to train others in the ministry of spiritual direction, Sr. Rachel was spiritual director for a significant number of seminarians as well as many others.

An excerpt from a letter to her longtime friend Charlotte Moore reveals much of who Sr. Rachel was as a spiritual director: "I suppose in spiritual direction the point is, how to stand with those whose suffering cannot be taken away." In that same letter she went on to say: "but what a sensitive job it is to be with those we love in their suffering, when we can't do anything else."

In my last brief time with her, weak and wasted as she was, she spoke of her belief in the very present reality here and now of the communion of saints and then gave me her blessing.

Joyce M. Glover resides in Alexandria, Va., and is the editor of *My Life Remembered* by Rachel Hosmer.

Prayers of the People: Not Just a Tiresome Act

By WILLIAM S.J. MOORHEAD

The liturgy as the corporate celebration and offering of the whole people of God has been the most important dimension of liturgical renewal in the past generation. Free-standing altars are now found in probably the majority of our churches. It is unusual for lay persons not to read the Old Testament lesson, psalm and epistle at the Eucharist. Licensed lay persons routinely assist in the ministrations of Holy Communion.

Yet, one element in the Eucharist, the Prayers of the People, needs further and continued attention. All too often in our celebrations, the intercession is simply a quick dash through Form III (the shortest), perhaps with a brief pause for the mention of a few sick people at the conclusion. On other occasions, we may spend more time, but often in an awkward and tedious recitation of the parish prayer list.

The Eucharist is, among other things, the bringing of ourselves and our world to be offered in Christ to God, for healing and sanctification. In the deepest sense, we bring our bread and all that it signifies to the altar of God that it, and we, may become the body of Christ.

The prayer book forms of the intercession provide for the insertion of particular names and intentions, but often not adequately for the concerns appropriate to the parish Sunday Eucharist. In the parish with which I am associated, for instance, we want to remember not only the Presiding Bishop and our diocesan bishop, but the bishops of our two companion dioceses. We have diocesan cycles of prayer for all three dioceses, in addition to the Anglican Cycle of Prayer. We have prayers for the Decade of Evangelism. We minister in a tertiary-care university hospital with a state-wide constituency, and we pray by name for the Episcopalians there.

We also want to pray for issues of justice, peace and human need in the

world. Of course, there are our own parishioners and their families and friends who are sick, shut in, or otherwise in need, or who are giving thanks for birth and baptismal or wedding anniversaries. And there are the departed — those who have died very recently, and those we remember on the anniversaries of their deaths. In addition, we also have had a prayer for our search for a new rector.

The insertions into the litany of intercession are frequently longer than the litany itself, and when the leader reaches the end of the list, we have often forgotten what liturgical form we are using and what the proper re-

A seated congregation
can be comfortably
attentive, even if
the list is long.

sponse is! But is the solution to cut back on all these special intentions of prayer? On some occasions, and in some congregations, possibly so. But in the typical church on Sunday morning, I think not. After all, this long, tedious list is the very stuff of our lives and of the world in which we are called to serve. It ought not to be shunted aside simply because we may find it inconveniently long. However, we can try to find more appropriate and effective ways to express our intercessory concerns in the liturgy.

Some guiding principles seem needed:

- The Prayers of the People should be the prayers of the *people*. Lay people should have a primary role in developing approaches which encourage deeper participation by each worshiper.

- Litanies and other intercessory texts should be rhetorically and liturgically graceful; they should be kept uncluttered.

- The Prayers of the People should not be a tiresome element in the liturgy. The congregation should be able

to keep its attention focused prayerfully.

- There should be room for the expression of all appropriate concerns of the worshipping community.

Different approaches to the expression of the Prayers of the People will be appropriate for different congregations and different occasions. Five or six people at a weekday Eucharist might offer their intercessions in a different liturgical style than would a larger Sunday morning cathedral congregation. Some parishes have a relaxed and informal liturgical style, others prefer to be more formal and structured.

I offer a model, most of which reflects some actual parish experience. At the beginning of the intercession time, the congregation *sits down*. (This reduces fidgeting.) Silence is kept for a while (longer than 30 seconds), during which all the people gather their thoughts and intentions for prayer. As the people become accustomed to using this time prayerfully, it may extend to several minutes, and may come to be a powerful corporate experience.

Those who wish to do so may ask aloud for the congregation's prayers for particular persons or concerns. After an appropriate amount of silence, the leader of the intercessions reads specific intentions to be remembered in various categories. This can be done in an unhurried way; the seated congregation can be comfortably attentive, even if the list is of some length.

Some of the categories may be listed in the service bulletin — for instance, the Anglican and diocesan cycles of prayer and the parish anniversaries, which can be prepared well in advance. The congregation can be encouraged to read prayerfully through those listings during the silence, and then those items need not be announced aloud. Finally, the congregation *stands* (or kneels, if that is the parish custom), and the liturgical text of the Prayers of the People is led by the deacon or other leader, straight through with minimal insertions.

Such an approach offers each member of the congregation an opportunity for deep, personal participation within a corporate context, and it includes the range of concerns which are appropriately offered at the Sunday Eucharist. Yet it is liturgically graceful, and avoids the awkwardness we often experience at the Prayers of the People. It may take somewhat more time, but it is worth it.

The Rev. William S.J. Moorhead serves the University of Iowa as Episcopal chaplain and is an associate of Trinity Church, Iowa City.

Beyond Routine Business

A few months ago, we noted in this space the fact that some dioceses are involved in long-range planning processes [TLC, Feb. 2]. In addition to that hopeful development, some dioceses are going beyond that stage and getting more people involved in preparing for the future.

Diocesan conventions are a difficult setting in which to do much creative planning. Budgets must be presented, reports have to be made and resolutions are proposed, debated and acted upon. Add a bishop's address to that business and the allotted time for convention is gone.

Some dioceses are attempting to do something about

that. They are bringing their people together for a separate convocation or convention with no routine business on the agenda. The purpose of these gatherings is to look at ministry with an eye on the future. For example, the Diocese of Milwaukee held a one-day gathering devoted to evangelism [p. 8]. The Diocese of Idaho [TLC, June 21] had a one-day convocation with ministry to persons of different cultures and races as its theme. Other dioceses have presented similar kinds of programs.

We commend those dioceses which are trying to get past their routine business and to introduce their members to various forms of ministry. We hope the idea will be adopted elsewhere.

VIEWPOINT

Assuming Too Much

By FREDERICA MATHEWES-GREEN

A frustrated, conservative Episcopalian was trying to describe his attempts to engage in dialogue with members of the liberal wing. "It's like trying to grab a handful of jello!" he said. Another person added, "We all use the same words, but we mean different things." And a third contributed, "I want to talk things out and identify our differences, but it seems like that's bad manners. If we talk about differences, we're being divisive."

When attempts at dialogue in a controversy are marked by frustration and confusion, it is likely that the culprit is unstated premises. The opposing sides have begun the dialogue in the middle, assuming that unspoken underlying beliefs are shared. When they are not, dialogue is doomed.

Generally, conservative Episcopalians have failed to understand that the foundational assumption of liberal theology is that people are basically good. The thought is that we are born good, loved and affirmed by God, but the trials of life damage us to one extent or another. It is in these depths, these dark places of pain, that we are most real and vulnerable. In our pain, God keeps caring for and healing us, calling us to be our true selves, with a love that is unconditional and beyond

understanding. Very simply, people are good, then are hurt, then are healed.

For conservatives, however, the underlying premise is that, although God loves us fully, we are essentially fallen; we take to sin like ducks to water. Our unhappiness is caused less by external damage than by our interior impulse to be each a petty emperor, our selfishness spinning us into a pit of estrangement from each other and God. The depth of our sin proves the height of God's love, for only the great sacrifice of the cross could rescue us. We accept it with humility and gratitude, resolving henceforth to obey God's will though it often runs counter to our own. This "dying to self," because it conforms human will to God's will, has the side effect of healing and self-fulfillment. In short, people are fallen, then rescued, then obedient, then healed.

Misunderstandings abound. For example, conservatives are often perplexed by liberals' penchant for referring to their own emotions as authoritative factors in the dialogue. For liberals, emotions are important guides to personal truth, a light on the path of God's healing in their lives. A theological or moral assertion is disqualified, "true for you but not for me," if it produces in them feelings of rejection or oppression.

Those who question this argument have termed it "Feelings trump truth." Conservatives expect that God's will is

seldom our natural own; it is holy and challenging, and bound to make humans uncomfortable at certain points. Emotions may be useful guides to insight, but they also may be deceptive, leading us back into selfish willfulness. It is safer to listen carefully to the objective authority of scripture as interpreted by the church's ancient witness.

In line with this orientation toward emotions, liberals tend to assume that conservatives are driven by their feelings, particularly fear. They believe conservatives are fearful of change, fearful of unfamiliar people and practices, and fearful of the onrushing Holy Spirit, who is ever doing a new thing. Liberals believe if they treat conservatives with loving patience, these fears will be eased, and conservatives will no longer clutch at a rigid external moral code, or biblical literalism, for security.

Conservatives, unsurprisingly, find this treatment condescending and frustrating, as if they were being offered petit fours at a house fire. They believe matters of eternal salvation are at stake which are not dependent on emotions, but rather rest on the objective events of a Friday and a Sunday two millenia ago. They are amazed at liberals' ability to be content with a world view that strikes them as shallow, lonely and impotent, warmed only by the circular movements of a petty self. Liberalism seems hollow and placid, lacking the stunning pas-

(Continued on next page)

Frederica Mathewes-Green is a resident of Ellicott City, Md., where she is a member of St. Peter's Church.



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PEOPLE and PLACES

Appointments

The Rev. **Carl Roos** is rector of St. Thomas', Box 117, Falls City, NE 68355.

The Rev. **Michael Spillane** is associate missionary of the Central Deanery Cluster, Idaho; add: Box 467, Gooding, ID 83330.

The Rev. **Robert Steilberg** has accepted a position with Freedom House, an ecumenical ministry to the poor and homeless, Richmond, VA.

The Rev. Canon **David P. Thomas** is part-time interim of St. Luke's, Mt. Joy, PA.

The Rev. **Thomas Turnbull** is rector of St. Luke's, 119 N. 33rd, Billings, MT 59101.

The Rev. **Nancy von Oehsen** is vicar of St. Luke's, Brighton, MD.

The Rev. **Ronald Winchell** is rector of All Saints, Sharon Chapel, Alexandria, VA.

The Rev. **Diane Woolard** is counselor/therapist of Interface Samaritan Counseling Center, 6823 Cypresswood Dr., Spring, TX 77379.

The Rev. **Frederick M. Wright** is rector of Olivet, 6107 Franconia Rd., Alexandria, VA 22310.

Deacons

Wyoming — Roy Walworth, vicar, St. Paul's, Evanston, WY; add: Box 316, Evanston 82930.
Bond Houser, vicar, St. Barnabas', Saratoga, WY; add: Box 250, Saratoga 82331.

Transitional Deacons

Montana—Richard Becker, assistant, St. Luke's, Billings, MT and chaplain of Deaconess Medical Center; add: 119 N. 33rd, Billings, MT 59101.

Rochester—Mary Carson, James Craig, Lucille Delles, Ralph Locke, Merrie Need and Robert Beesom.

Southern Virginia — Stephen P. Cowardin, Church of the Redeemer, Midlothian, VA. Rodney E. Gordon, deacon-in-charge, St. John's, Petersburg, VA. Marion E. Kanour, Virginia Theological Seminary. Julia Dorsey Loomis, deacon, Emmanuel, Virginia Beach, VA. Isabel F. Steilberg, Virginia Theological Seminary. Larry G. Wilkes, deacon-in-charge, Gibson Memorial, Crewe; St. Andrew's, Victoria; and St. Paul's, Kenbridge, VA.

Western North Carolina—Gary Brower, interim chaplain, Duke University; add: 804 Onslow St., Durham, NC 27705.

VIEWPOINT

(Continued from previous page)

sion of the cross — that drama ranging from knowledge of our desperate lostness to our plunge into grace through submission to God's will. Conservatives have fallen wildly in love with one they call Lord, and see scripture as his love letters — not handled with rigid literalism, but warmed and nuanced by the interpretation of the church, the centuries of lovers gone before.

In addition to confusion caused by clashing premises, the dialogue is further hampered by conservatives' own reluctance to state their theology clearly. Cultural resistance to the concept of "sin" is decades old, and conservatives have responded by fudging on that point — emphasizing a warm, fuzzy God who loves us just the way we are. Christian bookstores, radio broadcasts, retreats and music are long on feel-goods and short on repentance. This may have been an effective evangelistic approach as long as the choice was between secular and God-oriented life, as long as the task was to sell an attractive, inviting God to folks who thought they didn't need one. Now conservatism is faced with something new: ranks of sincere, God-loving people who do not share the premises of fallenness and sin, and do not agree that they need to change their behavior to please a transcendent, external God.

Conservatism has several tasks ahead. First, it must realize it is futile to begin the dialogue at the point of sexual behavior or liturgical language, when the unstated premises of the conversation are themselves already confused. It must overcome fear of being divisive and learn to express itself clearly on these basic points; only in this way can dialogue advance.

Conservatism must find a way to express the freedom, release and joy found in admitting one's sins and taking responsibility for them in the light of God's forgiveness. The association of sin and repentance with judgmentalism and low self-esteem has prevented many from sharing the joy known by those who love much because they are forgiven much.

Conservatism also must take a hard look at its own sins, applying the thirst for righteousness equally to gluttony, adultery, profanity, divorce, sabbath-breaking and covetousness that it brings to more colorful sexual sins. Lastly, conservatism must remember who the enemy is (not any bishop) and who the church is (not any organization). Conservatives have been fighting interim battles and putting out brushfires, while forgetting to proclaim the vast and grand central tenet of our faith: We are sinners saved by the blood of Jesus Christ. Let us go forth in humility and boldness to lift high the cross. Through it alone can we hope to draw all people unto him.

Changes of Address

The Rev. James C. Walworth may now be addressed at 186 Babcock Hill Rd., South Windham, CT 06266.

Cathedral Clergy

The Rev. **Petero Sabune** has been elected dean of Trinity and St. Philip's Cathedral in the Diocese of Newark. A native of Uganda, he was serving as program associate of Trinity Church, New York City, at the time of his election.

Resignation

The Rev. **David Eick** as deacon at St. Paul's, Kansas City, KS.

The Rev. **Samuel W. Tinsley**, as rector of St. Michael's, Colonial Heights, VA.

Retirements

The Rev. **James Barnett** as rector of Trinity, Norfolk, NE and as vicar of St. Anselm's, Wayne, NE; add: 3401 Poppleton Ave., Omaha, NE 68105.

The Rev. **John M. Flanigen**, from Emmanuel, Hailey, ID; add: 225 Taylor St., American Falls, ID 83211; he serves Idaho's Mountain Rivers Community at American Falls.

The Rev. **Harry Harper**, as rector of Redeemer, Bethesda, MD, after 17 years of service.

The Rev. **Roy M. Ziemann**, from the Central Deanery Cluster, Idaho; add: 123 E. Ellis, Paul, ID 83347.

Deaths

Jane Anderson Gosnell Brown, wife of the Rev. Kenneth E. Brown, rector of Christ Church, Lead, SD and St. John's, Deadwood, SD died January 8 after a fall at home.

Mrs. Brown was born and raised in Peoria, IL, graduated from Northwestern University in Evanston, IL, and received her master's degree from the University of South Dakota. She taught school in Chicago, Sioux City, IA, New York City, Monenee, IL, Three Rivers, MI and Detroit. She is survived by her husband and two sons.

Margaret Marston Sherman, sometime national executive secretary of the Woman's Auxiliary, and executive director of the General Division of Women's Work of National Council, died in Portsmouth, NH, at the age of 97 on April 17. She was the widow of the Rev. Arthur M. Sherman.

A native of Portsmouth, Mrs. Sherman was graduated from Wellesley College and from Teachers College, Columbia University. From 1930 to 1941 she was education secretary on the Woman's Auxiliary's national staff; prior to that she taught school in Pennsylvania and New Hampshire and had been secretary for adult education in the Diocese of Massachusetts. In 1943 she married Fr. Sherman who had been a missionary in China and on the original staff of Forward Movement. During her lifetime, Mrs. Sherman visited every diocese and missionary district in the U.S., and in 1948 attended the First Assembly of the World Council of Churches in Amsterdam. Mrs. Sherman was awarded honorary degrees from Hobart and William Smith Colleges and St. Paul's University, Tokyo. Survivors include two sons, the Rev. Arthur M. Sherman, Jr., of Lancaster, PA and the Rev. L. Bartine Sherman of Charlotte, NC, and a sister, Caroline.

BOOKS

A Nun's Story

MY LIFE REMEMBERED. By Rachel Hosmer. Edited by Joyce Glover. Cowley. Pp. 179. \$11.95.

Sr. Rachel Hosmer's vocation to the religious life was an old-fashioned one that stemmed from confirmation at 16, discovery of Anglo-Catholicism, and a confessor who urged her to respond at once, despite parental opposition, to God's call. Her father disinherited her and never saw her again.

So she went her lonely, determined way: a Boston novitiate, a girls' school in Kentucky, struggling convents in New Jersey and New York, a Liberian mission, seminary studies in Toronto, and finally to the posts of teaching and counseling at General Seminary and Sewanee. In more than five decades given to the Lord, she saw manifold changes in the church she loved.

They never threw her; indeed, she pioneered a few herself and rode the waves, becoming in the end a wise old woman — gentle, patient, generous, often twinkling, always searching. Ever resourceful, she used remissions in chemotherapy for writing it all down.

Writing it all down? Not quite. Since she began as a conservative and lived to hear her community described as radical, one wishes that editor Glover had asked for more details and less travelogue (and it should be against literary law to publish a biography without an index). Sr. Rachel never quite abandons the unspoken reticence about the give-and-take of women under vows. The upheavals of renewal and why she served only a year as novice mistress go unexplored although she does speak of times she almost left — once to seek a more monastic rule, another when tempted to join the social reformer Dorothy Day, and yet a third occasion when she considered a cloistered sisterhood in England.

She broke her back in a fall in Bethlehem and was mugged in Manhattan, but warm-heartedness was never long suppressed and she found it wrenching to leave each of the places to which she was posted. The reader, too, may feel a certain wrench in letting go of this plain, self-effacing soul and a story full of courage, spiritual insight and biblical scholarship.

(The Rev.) JAMES B. SIMPSON
Washington, D.C.

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(Continued on next page)

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MOLLER PIPE ORGAN (1960), 26 ranks, 3 manuals, good condition. Available immediately. **St. Luke's Episcopal Church**, 5923 Royal Lane, Dallas, TX 75230. (214) 368-6304.

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.

TRAVEL

CLERGY travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

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RUSSIAN SUMMER STUDY PROGRAM — The St. Petersburg Theological Academy and Seminary of the Russian Orthodox Church and the St. Xenia Hospital Foundation (USA) invite you to spend two weeks in St. Petersburg, Russia this summer learning about the Russian Orthodox tradition and the Russian people. \$1895 includes transportation, accommodations, meals, study program, church visits, sightseeing, entertainment. 30 participants per session: July 28-August 11. For information call (908) 219-9567 or write: **The Rev. James C. McReynolds**, Executive Director, St. Xenia Hospital Foundation, Inc., P.O. Box 8941, Red Bank, NJ 07701.

WANTED

VESTMENTS, altarware, black clergy cloaks, etc., for churches in Newfoundland. Altar guilds please check your cupboards. [Clergy with a sense of adventure also needed.] Contact: **St. Paul's**, 390 Main, North Andover, MA 01845.

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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/C, 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 wklys 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

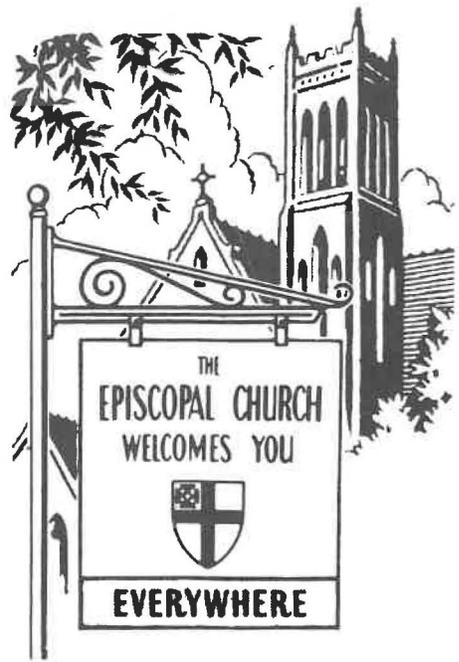
ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

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. Lias, 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

HYANNIS PORT, MASS.

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

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

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, assoc
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)

HACKENSACK, N.J.

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

NEWARK, N.J.

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

TRENTON, N.J.

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

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 wkdays 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. Chan-
dler, 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 Tpk
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &
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

GATLINBURG, TENN.

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

EAU CLAIRE, WIS.

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

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. Wkdays as anno.



St. Mark's, Westhampton Beach, N.Y.