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Worship in Harlem [p. 2]

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The Life-Giving Spirit

On this feast of Pentecost, many of our congregations will sing or say Psalm 104, or at least the last part of it. This great Hebrew poem calls the roll, as it were, of the multitude of different animals and plants with which God has populated his earthly creation. All of this is tied to Pentecost by verse 31: "You send forth your Spirit and they are created; and so you renew the face of the earth."

God the Holy Spirit gives spiritual life to men and women, and the same Spirit imparts life to all living things. This surely calls us to respect life in its many

The preservation of a livable planet is in a special category

forms, and to take seriously our own role in tending, rather than ending, what is left of the garden in which God placed us.

Those of us who care about the survival of God's earthly creation need to be praying, in these early days of June, for the international environmental conference being held in Rio de Janeiro, Brazil. If this meeting succeeds in establishing improved standards of human health and safety, and conservation of other forms of life for the entire world, it will be one of the greatest achievements of this century. Whether it succeeds will depend in no small measure on the United States.

There are many great and important issues in the world today. It is appropriate for international leaders to be concerned about our economy. Yet the conservation of resources and protection of the environment are not simply one set of issues to be balanced off against others. The preservation of a livable planet is in a special category. If present tendencies continue unchecked, we human beings may wipe ourselves off the face of this earth, together with other forms of animal and plant life on which we depend. If that happens, all other earthly questions will be settled, but not in the way most of us wish.

Human beings are at present intelligent enough and sufficiently informed to see the dangers ahead of us. We have not, however, had the wits to change the course of current civilization. Here, if anywhere, we need the help of God. May the Spirit who is the life-giver come and guide human hearts!

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

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ON THE COVER

Following his meeting with Anglican primates in North Carolina in early May, the Most Rev. George Carey, Archbishop of Canterbury, went to New York City and worshiped at Church of the Intercession, Harlem, where he addressed the congregation and presented a gift to the rector, the Rev. Frederick B. Williams. He met with officials at the United Nations before returning to London.

ENS photo

Gathered In

I was out of town during Holy Week and picked out two Episcopal parishes from the Yellow Pages. The churches were at opposite ends of the city and different from one another. However, in each, I was gathered in, as if members of the congregation at large were Christ's shepherds. My thanks and prayers to St. Cyprian's, Pensacola, Fla., and to St. Francis of Assisi, Gulf Breeze, Fla.

JENNY LANE

Kittery, Maine

Self-Destructive

It would seem that the Bishop of Newark, by the diatribe he wrote against Roman Catholicism in the *Virginia Quarterly Review* [TLC, April 26], is seeking to engender in us the

same attitudes toward Roman Catholicism which he claims it has toward women and homosexuals. Perhaps he has forgotten Christ's injunction about removing the beam from one's own eye before trying to remove the mote in others.

Statements such as the Roman Catholic Church is "in danger of losing its soul" and his desire to sabotage ecumenical dialogue both bespeak of an arrogant self-righteousness which is ultimately self-destructive. The good bishop certainly has a right to express his opinions, but he ought to remember that when he points an accusing finger at others, he has three more fingers pointing back at himself.

BRUCE P. FLOOD, JR.

Whitewater, Wis.

Lovely Poem

"Easter Sunrise," by Don Bramkamp [TLC, April 19], is one of the loveliest Easter poems I have ever encountered in your pages. Thank you for it.

(The Rev.) RICHMOND N. HUTCHINS
Ovid, N.Y.

A Moving Tribute

Hats off to Shannon Humphrey for her moving tribute to her grandmother, "A Strong-Willed Lady" [TLC, May 3].

Having written similar pieces after the deaths of both my wife and my mother, I can testify to the therapeutic value of such intensive reflection. Moreover, it conveys our own love to those who read what we have written.

Of greatest importance, however, may be the memorial value, for whether it is flowers, endowments or essays like Shannon's, my feeling is that these are acts of prayer and intercession for the well-being of the spirit of the loved one we remember. How important and how loving to remember vividly those who have gone before us.

ALAN DANN

Woodbridge, Conn.

Holy Thursday

In his Maundy Thursday meditation, "The Subtle Presence of Evil" [TLC, April 12], the Rev. Maurice Coombs uses the term "Holy Thurs-

(Continued on next page)

afterwork

My own cereal, half-eaten
is dried in the bowl
on my ironing board.

the Sears bill, in shards,
on the floor.

bags of groceries, English
muffins and baloney
swim in apple juice pools
on the counter

my own sweet baby,
almost 3, argues in
2-syllable words at
my feet.

second son, born at 10 lbs.,
displays an abrasion.

the girls twitter like
magpies at meeting.

and within, God works.
long after my
white flags
have waved.

Robin Povey Dunagan

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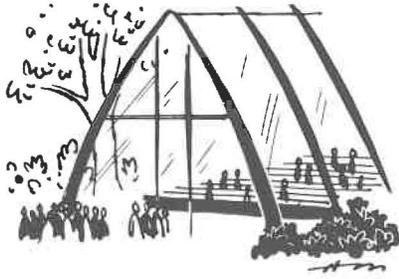
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LETTERS

(Continued from previous page)

day" as being synonymous with Maundy Thursday. I recall being told by a well-known liturgical scholar many years ago that this largely Roman Catholic usage was inappropriate for Anglicans. "When we speak of Holy Thursday, we can only mean Ascension Day," he said. Is that viewpoint out of fashion?

NIGEL RENTON

Oakland, Calif.

Not a Sect

Fr. Magee derides those who, according to him, would make of the Episcopal Church a fundamentalist sect, but he seems instead to regard it as a sect for "the thinking man or woman" [TLC, April 12].

Let us pray that God will give us grace to see the church again as no sect, but that expression of the body of Christ which, quite miraculously, has room for all souls for whom Christ died, whether high, low, in between, rich, poor, fundamentalist or intellectual.

(The Rev. Canon)

ROBERT S.S. WHITMAN

Lenox, Mass.

Rush to Follow

I found it interesting that Merle C. Hansen [TLC, April 12] bemoans Episcopalians rushing to follow sociologists, and then he cites Peter Berger to prove his case. Peter Berger is, of course, an eminent sociologist.

(The Rev.) JOHN STEED

Christ Church

Rocky Mount, N.C.

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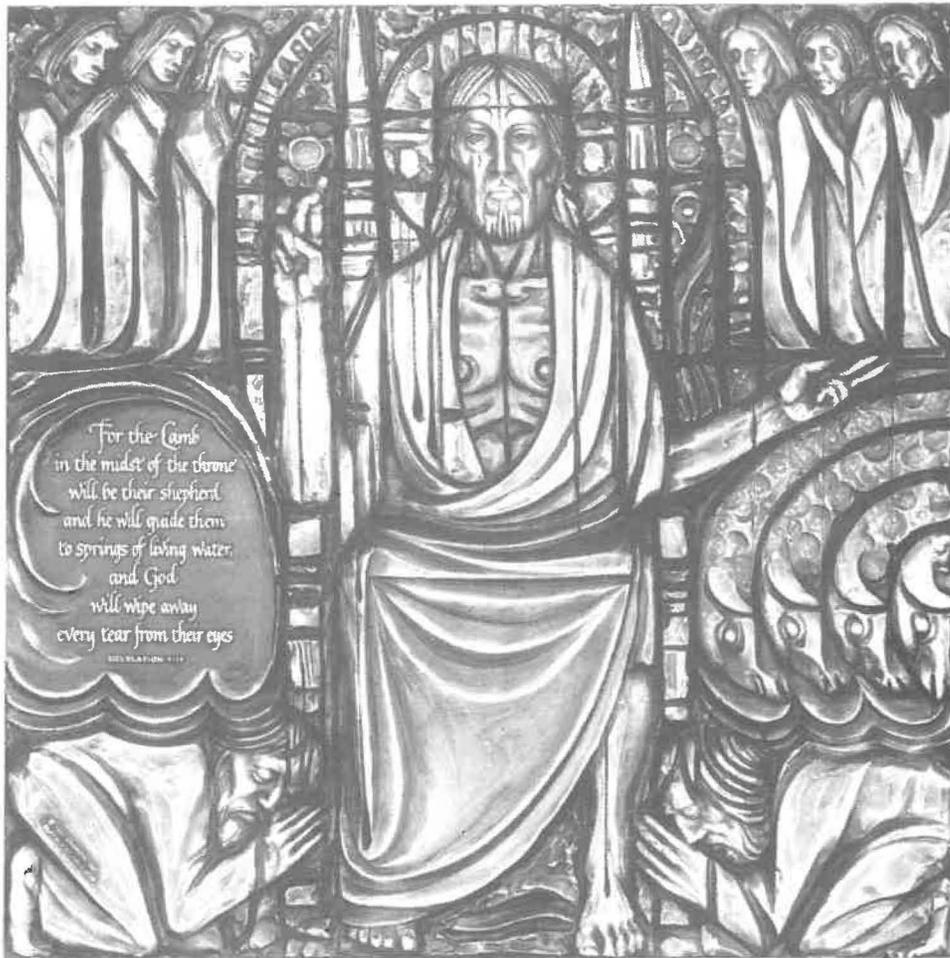
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Episcopal-Lutheran Committee Begins Study Plans

A joint committee of Episcopalians and Lutherans met in Chicago, April 28-29, to plan for churchwide discussion of documents that propose full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA).

Last January, the documents "The Concordat of Agreement" and "Toward Full Communion" were issued culminating 21 years of dialogue between Lutherans and Episcopalians. General Convention in Phoenix voted to develop study materials on the proposal for use throughout the church. Meanwhile, the ELCA, at its Churchwide Assembly last summer, voted to postpone formal study of the documents until 1993, when it has completed a study on ministry.

"We are a 'communion of communions,' each retaining its own particular kind of spiritual ethos and organizational life and yet so close to each other that we are inevitably going to shape each other's life in important ways," said the Rt. Rev. Edward Jones, Bishop of Indianapolis and the co-chair of the coordinating committee.

The Lutheran co-chair, the Rev. Richard Jeske, pastor of Holy Trinity Church in New York City, added: "Here are two churches that have

this partnership would enhance the mission of the church, and to consider the widest possible spectrum of opinions.

It is the committee's responsibility, he said, to develop a strategy that will assure the recommendations leading toward full communion "receive a fair and responsible hearing in each of our two churches."

The committee considered several existing print resources it could recommend as study materials for the two churches and also considered a summary version and commentary on the final documents. Joint study materials will be available for parish use in September. The committee discussed the importance of getting input from outside the two churches.

Other Episcopal representatives on the committee are the Rev. O.C. Edwards of Seabury-Western Theological Seminary, Evanston, Ill.; the Rev. Alfred Moss of Arlington, Va.; and Midge Roof of Danville, Ind. The Rev. William Norgren, the church's ecumenical officer, serves as staff, and the Rev. J. Robert Wright of General Theological Seminary in New York is a consultant.



never issued any official condemnations of each other. They both have roots in the 16th century Reformation; they have developed as geographically separate entities until they landed in this country and removed that particular barrier."

He said the ELCA Church Council asked its representatives on the committee to address the question of how

BRIEFLY

A 14-member **Environmental Stewardship Team**, created by General Convention in 1991, has begun its work. "Our role is to educate, motivate and facilitate action at the local and diocesan levels," said the Rt. Rev. William Winterrowd, Bishop of Colorado, a member of the team. The team is to develop strategy to implement resolutions adopted by General Convention and to support the environmental work already taking place in the church.

In light of the difficulty churches in the Anglican Communion are having in meeting financial obligations, the world financial crisis might be a reason to have the **next Lambeth Conference** of bishops postponed until the year 2000, coinciding with the conclusion of the Decade of Evangelism. The once-a-decade conference is scheduled

for 1998. A final decision would be made by the Archbishop of Canterbury, the Most Rev. George Carey. The idea arose while primates of the Anglican Communion and the standing committees of the Anglican Consultative Council (ACC) met April 24-May 2 at Kanuga Conference Center, Hendersonville, N.C.

Representatives of seven New England dioceses met at the Cathedral Church of St. Paul in Boston on April 25 for a consultation on **violence against women**, sponsored by the national Committee on the Status of Women, which will make recommendations on the issue to be presented at General Convention in 1994. The Rev. Anne Fowler, rector of All Saints, Stoneham, Mass., cited "historical biblicalism" as the root of "our distorted view of women" and called

for a new Christian ethic and theology that "reflect the historical nature of our culture and our faith. We need a new creation-centered theology, one based on the first Genesis story, where man and woman are both created in the image of God."

The Board of Governors of the **Appalachian People's Service Organization** (APSO) voted itself out of existence at its spring meeting April 27-28 in Roanoke, Va. The board elected a Committee of Twelve which will become the new board at the fall meeting in November, and implemented a new statement of purpose and goals. The committee elected the Rev. Rudolph van der Hiel of the Diocese of Central Pennsylvania as its president. The 14-diocese coalition noted that the Diocese of Ohio is leaving the organization.

Direct Ordination Supported

The council of the Associated Parishes urged the church to ordain persons directly to the order to which they have been called, in a statement from a meeting in Toronto, April 29-May 3.

The organization works for liturgical renewal in the Episcopal Church and the Anglican Church of Canada and often at its annual meeting, issues a statement on some aspect of the liturgy and mission of the church.

As proposed in the "Toronto Statement," all baptized persons would be eligible for ordination to any of the three orders. Lay persons could be ordained as priests without first becoming deacons. Lay persons and deacons could be ordained as bishops without first becoming priests.

Direct ordination, or *per saltum* (by a leap), as it is sometimes called, was universally practiced in the early church, but in the middle ages, the

church gradually introduced a discipline of ordaining persons through a sequence of orders, which continues today. In recent years, there have been numerous proposals to restore ancient practice.

At General Convention in Phoenix last July, the bishops were asked to study direct ordination during the next two years. The House of Bishops' theology committee is to prepare a paper, then bishops will make recommendations, which may lead to a proposal to change canon law to permit the practice.

Associated Parishes' 26-member council also elected to membership the Rev. Clayton L. Morris, program coordinator of liturgy and music at the Episcopal Church Center in New York City. The council plans to meet next spring in Costa Rica to study social and environmental issues affecting liturgy in that country.

Around the Church

The Sisters of St. Margaret have moved their motherhouse in Boston from Beacon Hill to the Fort Hill neighborhood of Roxbury at the site of the old St. Monica's Home. The five-acre site includes three buildings which are now known as St. Margaret's Convent. Two other buildings will be renovated. The facility includes a chapel which seats 75 worshipers, a refectory, library, meeting and conference rooms and a guest house. The new St. Margaret's will be the center of the sisters' ministry in local hospitals, parishes and schools.

* * *

The Church of Our Savior and Community Center opened recently in New York's Chinatown. The new parish facility is part of a \$7.25 million redevelopment of three former tenement houses. A small congregation, known as Chapel of Our Savior, met in a parlor room in one of the tenements and from the beginning was a mission of outreach and advocacy to a Chinese community that grew rapidly upon liberalization of immigration laws in 1965. The Diocese of New York owned the tenements but a local developer acquired the deed to the property on

condition that, in addition to 32 market-rate residences, the church would receive 14,000 square feet for a 174-seat sanctuary, large reception area, offices, workshop and classrooms for the community center. "We intend to complement the range of programs already available in the community, but also be very clear in expressing the message of the gospel," said Peter Ng, director of the community center and senior warden.

* * *

A group of bishops in Pittsburgh took part in an ecumenical blessing of the city as they gathered on Mount Washington the day before Easter. The Rt. Rev. Alden Hathaway, Bishop of the Episcopal Diocese of Pittsburgh, was joined by Byzantine Catholic Archbishop Thomas Dolinay and Greek Orthodox Bishop Maximos as they, representing the city's three rivers, poured water in a bowl for a symbolic sprinkling of the city. Bishop Hathaway said the blessing was an outgrowth of monthly meetings of heads of nine denominations as they seek ways to bring about a revival in the city.

CONVENTIONS

More than 450 people attended the Diocese of West Virginia convention May 1-3 in Wheeling. Meeting concurrently were nearly 100 young people at the diocesan youth convention.

Dr. Anne Rowthorn of the Diocese of Connecticut gave a keynote address on lay ministry during a service of Solemn Evensong, at which more than \$12,000 was presented to the United Thank Offering. Other offerings during the convention were given to the Martin Luther King Legacy Scholarship Fund.

Forum presentations were presented twice during the weekend on five topics: lay ministry, evangelism, health (with particular emphasis on AIDS), the diocese's mission strategy and the Middle East. The forums were adopted three years ago to provide a format which encourages greater discussion on complex issues, in hopes of more thoughtful decisions in voting on resolutions.

The convention responded to recent events in Los Angeles by passing a resolution that denounces all violence and calls for review of police use of force and laws protecting civil rights. It also asked delegates to commit themselves to examining their hearts for "seeds of racism and other forms of injustice."

Following the vote, the Rt. Rev. John H. Smith, diocesan bishop, spoke from the floor: "That all of us sense something is wrong is evident," he said. "What is wrong is that we need a conversion and transformation of our hearts and we need the courage to begin to stand up for what we believe in a compassionate and humane way that includes everybody. It is an immensely complex issue. I don't have the answers, but I do know that our God is pushing us to do something to make some changes."

Delegates approved a second reading of a constitutional change to give deacons seat and voice in convention. A 1993 preliminary budget of \$1.1 million was approved.

At the close of the convention, a festival Eucharist was celebrated at St. Matthew's Church, where young people from the diocese in a newly-formed choir, "The Hallelujah Kids," sang an anthem.

(The Rev.) ELIZABETH WALKER

Model Servant

Deacon David Hardin has taken remarkable strides in ministry

By O.C. EDWARDS

The ministry of a deacon, according to the catechism, is "to represent Christ and his church, particularly as a servant to those in need." In teaching seminarians how to preach, I ask those whose sermons have become too abstract: "What would one look like if I met it in the road?" This article attempts to show what Christ and his church as servant to those in need would look like if you met it on the road. A good example is the ministry of the Rev. David Hardin.

When I first met him at St. Augustine's, Wilmette, Ill., Deacon Hardin was exercising the sort of liturgical and pastoral ministry most other permanent deacons do. In the time since, however, he has extended that ministry in remarkable ways. Before those are discussed, however, something needs to be said about the path that led him to ordination.

When he was demobilized after World War II, he earned a degree in mechanical engineering at M.I.T. and an M.B.A. at the University of Chicago and began a career in market research. When he joined the firm, Market Facts was a five-year-old company with a staff of only seven. He saw it grow into one of the top four organizations in the business as he advanced in responsibility, eventually becoming chairman of its board.

Even though he had a flair for the work, enjoyed it, and succeeded in it, his life was not joy unalloyed. For one thing, his wife had multiple sclerosis and was confined to a wheelchair. Their three daughters, two in their teens and another 10 years younger, depended more heavily on him than they might have otherwise. After an experience of healing in his own life,

The Rev. O. C. Edwards, Jr. is professor of preaching at Seabury-Western Theological Seminary.



Deacon Hardin

when he felt the pain and threat posed by the sting of a Portuguese man-of-war were removed in answer to prayer, he began to investigate the church's healing ministry.

He found he had some healing gifts of his own, but, before using them, he wanted to learn more than he knew as a Presbyterian layman. When he heard of the training program for deacons at Seabury-Western Theological Seminary in Evanston, Ill., it seemed just what he was looking for. In the program, he discovered both the Episcopal Church and his own call to the diaconate.

That brings the story up to when I met him. I can remember years when his wife sat in her wheelchair in the side chapel during the Sunday Eucharist, followed by years when she could no longer do so. Confined to her bed, she became incapable of anything that ordinarily passes for communication. During that time, Deacon Hardin became one of my favorite preachers. He knew backwards and forwards the life

lived by parishioners caught up in business careers and North Shore social life, so he knew where the pressure points were. But he also knew the power of God to heal lives and could offer the word of grace we were waiting to hear.

Eventually, the divine mercy gave healing to Mrs. Hardin, as her death released her from suffering. At that time, other changes were taking place in Deacon Hardin's life. Market Facts went public and suddenly he had enough money not to need to make any more. He could give himself full-time to work that he thought could make a difference to other people. He knew, for instance, that a religious program on Chicago television, The Sunday Evening Club, was going to need a new president, and he thought that could be a way in which he could work for a more ecumenical Christianity.

The Sunday Evening Club, packaged nationally under the title of "30 Good Minutes," is the longest continuous series in American television. It has, however, a much longer history than that. From 1908 to 1969, "members" of The Sunday Evening Club regularly filled Chicago's Symphony Hall to hear some of the most prominent ordained and lay religious spokespersons in the country. Having been on a national radio network since 1922, it was natural for the club to begin telecasting its programs on Chicago's public broadcast station in 1956.

The weekly list of speakers continues to sound like a "Who's Who" of the religious world. The schedule for the fall of 1991, for instance, included Archbishop Rembert Weakland, O.S.B., Madeleine L'Engle, Frederick Buechner, Martin Marty and John R. Claypool. One of Deacon Hardin's biggest moments with The Sunday Evening Club came when he interviewed former President Jimmy Carter.

Of all the broadcasts the club has done, however, none has ever met with



Deacon Hardin looks in on a project in Honduras.

quite the response as did one with Jean Vanier. The son of a governor general of Canada, Vanier was the founder of the International L'Arche movement, a ministry to mentally handicapped adults in more than 80 countries.

Also in his "retirement," Deacon Hardin has become chairman of the Board of Governors for Opportunity International. As its mission statement says, "Opportunity creates indigenous partner agencies which generate employment by providing small business loans, training and support to those in need." The organization was founded by a former client of Market Facts, Al

Whittaker, who left the presidency of the Mennen Company to create a Third World grassroots enterprise development agency. World hunger had become a gripping personal issue for Deacon Hardin, so he began by contributing to Opportunity, then started raising funds for it, went on board, and finally succeeded Mr. Whittaker as president.

Statistically, the achievements of Opportunity International are impressive. In 1989 alone, it made loans totaling \$4.1 million, creating 9,701 new jobs. More than 40 percent of its loans have been to women. The firm

creates one new job for every \$420 it lends. It has helped 64,624 persons, and more than 90 percent of the loans have been repaid.

Statistics, however, do not bring this ministry as vividly to life as some vignettes of what is being accomplished. For instance, Deacon Hardin recalled a loan made in Honduras:

"One project particularly touched me," he said. "It was a loan of \$1,400 to Maria Gonzalez to manufacture stuffed animals. With the loan she rented a two-room house and wired it with electricity to run two sewing machines. A stock of muslin and stuffing was imported from Mexico. When I last visited the project, she had paid off her loan and had six regular and eight seasonal employees. Maria, her husband and three children had been living in the back of an abandoned station wagon prior to receiving the loan. Our loan provided them with a good home and was now supporting a number of other families. In the meantime, the money was back at work in another project."

Taking others along on these trips is one of his best ways to enlist supporters. So far he has escorted more than 100 North Americans to Central America. There they see families who can support themselves if they can earn an income of only \$10 a week. Compare their fate to that of a 7-year-old girl Deacon Hardin saw one night as he was crossing the cathedral square in Tegucigalpa, the capital city of Honduras. She was sleeping on the cathedral steps, protected from the weather by only a thin, filthy dress, using her sandals for a pillow. Her parents had abandoned her because they could not feed her.

Ever since seeing that girl, Deacon Hardin has been haunted by the thought of what she will have to go through in growing to adulthood. For families like hers, Opportunity International can make the difference that aid from our federal government never seems to.

Recently Deacon Hardin learned that he has a chordoma, a tumor at the base of his spine. The good news is that these seldom metastasize. The bad news is that they are untreatable. But his condition seems to have stabilized, and he is too busy with The Sunday Evening Club and Opportunities International to have much time to worry about it. He has too much to do, trying to be a deacon, trying to represent Christ and his church, "particularly as a servant to those in need."

In a Quiet Time and Place

Praying with the Daily Lectionary

By BARBARA JEAN PACKER

At the back of our prayer book, we have a little-noticed treasure: the Daily Office Lectionary. With listings for each day of the year, this scheme for reading scripture is intended for use at daily Morning and Evening Prayer. Each day is provided with three lessons and selections from the Psalms, in a two-year cycle.

These readings can also be used as a plan for Bible study and sharing, either alone or in a group. They are chosen to reflect the important themes for the seasons of the church year, and so help us to enter into the spirit of each season.

St. Benedict teaches us a particular form of reading called *lectio divina*. This approach to Bible study or private prayer can help each of us to personally interact with God through scripture on a daily basis. The process has four steps. The first is called *lectio*, or reading with mind open to what God may reveal to us. The second step is *meditatio*, reflecting on an idea or insight brought out in our reading. Often a single phrase or passage will speak to us personally. It is enough to focus on this. The next step is *oratio*. This is our response, our dialogue with God. What does this passage say to me about my own beliefs, my actions, my responsibilities? How will I respond? Finally, we reach the fourth step: *contemplatio*. It has been said that "prayer rises out of reading as song rises out of music." This often happens quietly, as we experience a deep grounding which enables and empowers us in our daily routines.

For this kind of reflective study, it will be necessary to find a quiet place and time of day. About 15 minutes

would be a minimum needed. What is important is not so much what we read, as how we reflect on it. It is possible that after several sentences, something will strike us as significant, and we will stop and let it sink in, perhaps repeating a phrase over to ourselves. If no more is read that day, the purpose of the reading time will



have been achieved. It will be important to choose a translation of the Bible which includes the Apocrypha, and which is easy to read. Reference notes may be helpful. There is also an edition of the daily readings published by the Church Hymnal Corporation.

Let us enter into the readings appointed for the week of June 8 in the prayer book. We begin with Pentecost (p. 965), and move on Monday to Proper 5, Year 2 (p. 971). Thursday is St. Barnabas, with special lections on page 998. The following thoughts will be most easily understood if read in conjunction with the texts.

Sunday: Deut. 16:9-12; Acts 4:18-21, 23-33; John 4:19-26.

"Celebrate . . . with the gift of voluntary offering . . ." (Deut. 16:10).

"They were all filled with the Holy Spirit" (Acts 4:31).

"True worshipers will worship in spirit and truth" (John 4:23).

What happens when I pray with my faith community? Am I willing to be moved — rocked? O God, help me to accept my emptiness, that I may allow you to fill me, and then use me. Amen.

Monday: Eccles. 7:1-14; Gal. 4:12-20; Matt. 15:21-28.

"Wisdom is a precious legacy" (Eccles. 7:11).

"I must go through the pain of giving birth . . . until Christ is formed in you" (Gal. 4:19).

"Woman, you have great faith" (Matt. 15:28).

What is wisdom, but to have faith in God, the source of all wisdom? Fools rely on their own knowledge. This was the problem of the Galatians. They sought justification by works; Paul sought rebirth. "Christ in you, the hope of glory." Jesus sought such faith in his followers, and in him they were reborn. Lord, increase my faith.

Tuesday: Eccles. 8:14-9:10; Gal. 4:21-31; Matt. 15:29-39.

"The virtuous and the wise . . . are in the hand of God" (Eccles. 9:1.)

"Rejoice, you childless one, you who bear no children . . . For the children of the desolate woman are more numerous. . . ." (Gal. 4:27).

"He gave thanks and broke them and gave them to the disciples . . . They all ate as much as they wanted" (Matt. 15:36).

My God, out of my barrenness you have brought children; out of my poverty you have fed those for whom I had nothing. I have only you, my God. Ministry based on my own talents and abilities turns to vanity. Keep me in your hand, O God. Amen.

Wednesday: Eccles. 9:11-18; Gal. 5:1-15; Matt. 16:1-12.

"Serve one another . . . in works of love. . . . If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community" (Gal. 5:15).

"You cannot read the signs of the times" (Matt. 16:4).

Perhaps the "sign" we need to watch for in our homes and parishes is the sign of love. My God, when did I last snap at someone? How can we encourage one another instead of trying to make each other over? Thy kingdom come! Amen.

Thursday: Eccles. 31:3-11; Acts 4:32-37; Job 29:1-16; Acts 9:26-31.

"The whole group of believers were

(Continued on page 12)

Sister Barbara Jean Packer, C.S.J.B., is the Assistant Superior of the Community of St. John Baptist, an Episcopal religious order for women. She serves as deacon assistant at St. John's Church, Elizabeth, N.J.

Celebrating Pentecost

Many of our readers will remember when the Feast of Pentecost was more commonly known as Whitsunday. "The birthday of the church" was the message we heard from our pulpits and in our Sunday schools.

To some extent, the birthday image has been overlooked by other aspects and emphases of Pentecost. That is a pity, because celebrating a birthday seemed to be an appropriate way to observe this wonderful feast. It is the birthday of the church because it is the time when followers of Jesus began to proclaim the gospel message. It was when they started to incorporate new members and to organize themselves as a community of faith. That, of course, is worthy of a celebration.

Pentecost also marks the end of the Easter season, the

Great Fifty Days, and sums up the meaning of the entire season. Rather than let a joyous Easter season come to a quiet conclusion, Pentecost gives us further reason to celebrate the Easter message.

The principal emphasis of this feast is the gift of the Holy Spirit, a fulfillment of Jesus' promise to his disciples.

It is also a feast of Holy Baptism, one of the four days on which the church recommends baptism take place.

In some places this year, Pentecost has been marked as "Ecology Sunday," as a reminder of our responsibility for taking care of the earth. This designation is a follow-up to the World Council of Churches' Canberra Assembly in 1991, which had as its theme, "Come Holy Spirit, Renew the Whole Creation."

May we all rejoice in the celebration of Pentecost, and may our lives be renewed by the Holy Spirit.

VIEWPOINT

Structural Reform Needed

By J. STEPHEN FREEMAN

Responding to the belief of many people that General Convention has become unweildy, the Standing Commission on Structure of the Church has begun to examine possibilities for change [TLC, May 31]. The question for the church, however, will be whether suggested changes will, in the end, go to the heart of the matter. That heart lies in the strange anomalies of the executive structures of the "national church" and a General Convention which has come unmoored from the vision of conciliar Christianity. Both are departures from historic Anglicanism.

The Episcopal Church, alone in the Anglican Communion, has a Presiding Bishop who is not also a diocesan bishop. Along with the Executive Council and staff, his office forms an executive structure which maintains a continuity between General Convention and "carries out the program" of convention. In effect, General Convention becomes permanent, an unprecedented development for a council or synod. Expensive and inefficient, it is a left-over from turn-of-the-century efforts to "modernize" the church.

In 1919, General Convention, meet-

ing in Detroit, made sweeping changes in the structure of the "national church." Driven by a desire to modernize and increase efficiency, General Convention followed the mood and thought of its era and created an executive structure for the Episcopal Church, modeled largely on that of large corporations and organizations. The structure was to be headed by a Presiding Bishop, freed from diocesan responsibility. The hope, as expressed in a 1919 church periodical, was to bring about "the same unity . . . as one finds in a well-organized diocese under an able bishop."

The result was the creation of a national church bureaucracy, which, until the recent financial crisis, had grown unabated since 1919. The Episcopal Church became, and remains, the only part of the Anglican Communion with such an executive structure. Together with an unwieldy General Convention, the resulting organization of the church has become mired in waste, inactivity and ineffectiveness. There is a need for deep, structural reform.

The original vision of 1919 was that the creation of a central executive structure would make the church more effective. This has not been the case. The fact we have not faced, perhaps through force of habit, is that, for the

most part, the executive functions created in 1919 are not necessary. They are better fulfilled in the ministry of diocese or parish, raised up from below rather than imposed or "enabled" from above.

Even common efforts such as foreign missionary work and curriculum development (both part of the original argument supporting centralization) are today almost exclusively accomplished through organizations which have no dependence on the executive structure of the church for their existence. The South American Missionary Society, and the curriculum developments by the Diocese of Colorado, or Alabama, or Virginia Seminary are only some of the most recent examples.

More disturbing than lack of effectiveness is the damage done to the doctrinal understanding of the church by the executive model created in 1919. The church is not a corporation existing to do religious work; it is a eucharistic community, the bishop its chief eucharistic officer. The diocese is not merely a part of the church, a local franchise, but is the whole catholic church, according to early catholic ecclesiology. To remove a bishop from the normative life of the eucharistic community of a diocese (as in the case

(Continued on next page)

The Rev. J. Stephen Freeman is rector of St. Stephen's Church, Oak Ridge, Tenn.

VIEWPOINT

(Continued from previous page)

of the Presiding Bishop) is to radically redefine the nature of the office. The corporation is not the model of the church. Indeed, such false images may stifle and impede the true work of the Spirit which is carried out in the empowered communities and order of the local church.

There are specific changes which would go far toward undoing the failed experiment of 1919 and restoring the Anglican vision of reformed catholicism. These changes would undo an experiment which has been expensive, ineffective and misleading in its image of a church centered in its executive:

1. Require that the office of Presiding Bishop be held by an active diocesan bishop.
2. Restrict the ministry of Presiding Bishop to presiding over the House of Bishops.
3. Return the functions of Executive Council to the several dioceses or provinces.
4. Reduce the frequency of General Convention.
5. Restrict General Convention to consideration of changes in constitution, canon law and budget.
6. Give to the presiding bishops of the several provinces of the Episcopal Church the role and authority of taking order for and consecrating new bishops.
7. Elevate the role of provincial synods to replace General Convention wherever possible.

These changes are largely an effort to undo what the convention of 1919 did. The experiment of 1919 was an interesting idea, but we should now recognize its failure. The result has been expensive, ineffective and has created an image of the church centered in its executive which is a contradiction of the Anglican understanding of reformed catholicism. The changes suggested here are an effort to move toward a more decentralized structure which should, in the long run, be enlivening for dioceses and provinces.

These changes would return the Presiding Bishop's office to something like its form prior to 1919, a position similar to other Anglican primates. The limitations on the frequency of General Convention and restrictions on its legislative scope are born of the early Christian insight that the making of law (or resolutions) on the part of the church is an odious affair, and a

source of possible mischief and trouble. The history of the early church is the history of a community which sought to avoid legislation. Emperors forced the ecumenical councils to convene. Our generation sees legislation as a solution to be sought eagerly. The changes suggested here seek to curb this usage (born of democracy) for the good of the church. The church resulting from these proposed changes still would be divided by the same issues and would need to find a means of resolving them. However, it would be a church reformed along the lines of ancient catholic practice and Anglican insight.

There is a principle which runs throughout the first five or six centu-

The parish was not so much a program as it was a eucharistic community.

ries of the early church's understanding of itself which is also at work in these proposals. That principle is that the Christian life is lived out in specific, particular ways, rather than in generalized, abstracted means. Dioceses were small, often no bigger than a small American town. The parish was not so much a center of program as it was a eucharistic community.

Christ called together a small group of persons and left little instruction for organization. It's not that he didn't care, but that organization was not his means for accomplishing the kingdom. A transformed community of persons is required for that task. The local church of the diocese, in union with its bishop, is the God-given means and place for the formation of that community. Episcopalians need to trust that model and allow God to work through it among us.

Author's note: A resolution based on this article is being studied by bishop and council in East Tennessee by request of its convention.

LECTIONARY

(Continued from page 10)

united in heart and soul . . . None of their members was ever in want" (Acts 4:32,34).

O God, today all the readings deal with the person who uses riches for the good of your kingdom, as did Barnabas, "son of encouragement." What brings unity of heart and soul, but sharing? Help me to risk vulnerability with those I love, and with those who ask me to share. Amen.

Friday: Eccles. 11:9-12:14; Gal. 5:25-6:10; Matt. 16:21-28.

"Since the spirit is our life, let us be directed by the Spirit . . . You should carry each other's troubles, and fulfill the law of Christ" (Gal. 5:25 and 6:2).

"If any want to become my followers, let them deny themselves and take up their cross and follow me" (Matt. 16:24).

My God, in all three readings today, the message is the same: to follow you, whatever the cost, to live in the Spirit, and to bear one another's burdens. I feel the call to be beyond me. Help me, so that I may answer the call. Amen.

Saturday: Num. 3:1-13; Gal. 6:11-18; Matt. 17:1-13.

"The only thing that I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (Gal. 6:14).

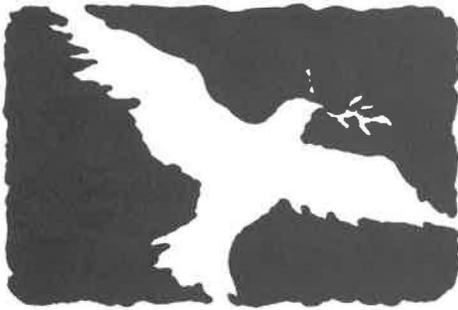
"And when they raised their eyes they saw no one, but only Jesus" (Matt. 17:8).

The hymnal helps me respond:

"When I survey the wondrous cross where the young prince of glory died; my richest gain I count but loss, and pour contempt on all my pride.

"Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my soul, my life, my all" (Hymn 474).

These thoughts are a personal response to the scripture readings and serve only as an example. The joy and the growth from such an approach comes from engaging directly with the texts. This is somewhat different from praying with a prepared guide, such as *Forward Day by Day*, and would actually enrich its use. The Daily Office Lectionary offers us one way in which our lives can become more deeply rooted in scripture and grounded in the presence of God.



BENEDICTION

The other day I read a description of faith. It said faith is something like struggling, in hip boots, through knee-deep mud, in fog so thick you can't see where you're going, but knowing you are being led and are safe, one step at a time.

That didn't seem right to me; it was so heavy and slogging and bound to the earth. I thought for a while about what faith felt like to me.

A few nights later, I had a dream. I was riding a bicycle down a narrow, winding trail between a sheer cliff face going up on my right and a sheer drop-off on my left. It was pitch dark, but I knew somehow that there was at least one bicyclist in front of me and one in back. We

were going at a rapid pace, and I had just enough time to wish I had a headlight, and to wonder if the person in back of me turned on a headlight, would it make it easier to see the trail or harder, when it got too scary, and I woke up.

It seems to me that my dream had to do with my thoughts about what faith feels like to me. It is like hurtling down a winding trail in the dark, knowing one can crash or fall into the chasm at any moment. And knowing also, at the same time, that whatever happens, God is in control and all is well.

I don't know what the writer of the book of Hebrews would think of this. "Faith is confident assurance concerning what we hope for, and conviction about things we do not see," he wrote (Heb. 11:1).

And Paul, in his second letter to the Corinthians, wrote: "We walk by faith, not by sight" (2 Cor. 5:7).

We bike by faith, even when it's too dark to see . . . Those definitions seem to fit in with riding a bicycle along a cliff in the dark.

I pray that day by day my faith will become strong, because in real life, when it gets too scary, there's no way to wake up and get out of it.

JOANNE MAYNARD
Helena, Mont.

PEOPLE and PLACES

Appointments

The Rev. David Burgdorf is pastoral care counselor at the Betty Ford Center, Rancho Mirage and associate of St. Margaret's, Palm Desert, CA; add: 40 300 Washington St., Apt. M 204, Bermuda Dunes, CA 92201.

The Rev. Jay Gabb is assistant chaplain of Bishop Clarkson Memorial Hospital, Dewey Ave. at 44th St., Omaha, NE 68105.

Reception

The Rev. Canon A. Gordon Okunsanya, canon residentiary of the Cathedral Church of St. Paul, Detroit, has been received in the Diocese of Michigan from the Anglican Church of Nigeria.

Changes of Address

The Rev. Kenneth Orgill White may now be addressed at White and Associates, a chemical dependency consulting firm, 2095 Poplar Ave., Suite 60, Memphis, TN 38104.

Retirements

The Rev. C. Wayne Boyce, as rector of Trinity, Marble Falls, TX; add: HCO 4, Box 282 #28, Marble Falls 78654.

The Rev. Ward Clabuesch, as rector of Christ Church, Dearborn, MI; add: 22410 Cobb, Dearborn, MI 48128.

The Rev. Robert F. Hayman, from full-time ministry, although he remains a member of the General Synod; add: Kingsfort House, Ballintogher, County Sligo, Ireland.

The Rev. Paul Waddell Pritchett, as rector of Incarnation, Dallas, TX.

The Rev. Stuart A. Schlegel, as rector of St. Luke's, Los Gatos, CA; add: 2-2011 E. Cliff Dr., Santa Cruz, CA 95062.

The Rev. Canon William Norman Shumaker, as rector of the Church of the Redeemer, Providence, RI; add: 68 Summit Ave., Providence 02906.

The Rev. Dennett C. Slem, Virginia Institute of Pastoral Care.

Deaths

Ivy Watkins Smith, wife of the Rev. Charles W.F. Smith, died at the age of 84 on April 25 at her home in Plymouth, NH., after a long illness.

Born in Ealing, England, Mrs. Smith attended the Royal Academy of Music in London and was employed at Church House, London, as manuscript and editorial assistant. She supported her husband's ministry in Virginia, Massachusetts and Washington, D.C. She was a member of women's church guilds, National Cathedral Association and Choral Society, and was summer organist in Dublin, NH. Mrs. Smith was for more than four decades a member of the Society of the Companions of the Holy Cross. She is survived by her husband of 57 years, four daughters, 12 grandchildren, one great-grandchild, and one brother.

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(Continued on next page)

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Sun H 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

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

KEY BISCAIYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
Sun H Eu 8, 10. Wed 12 noon

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 wkdays 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 Nakatsujii, d
Sun 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.

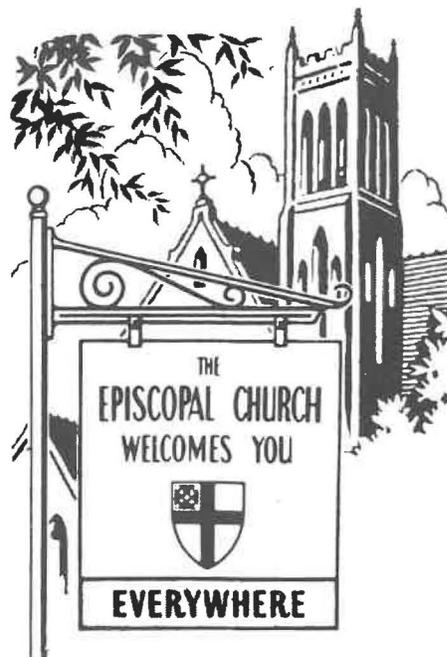
CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmitt, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted (913) 827-4440

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

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

DETROIT, MICH.

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

ST. LOUIS, MO.

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's
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

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 wklys 8:30. HC Wed 7, Thurs & Fri 12:10

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 (Norrstown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHILADELPHIA, PA.

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

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. (615) 436-4721
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wklys as anno



Church of the Transfiguration
Silver Spring, Md.

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 (206) 376-2352
The Rev. Patterson Keller, r
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 (271) 7719
The Rt. Rev. Patrick Matolengwe, dean
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

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

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