

# THE LIVING CHURCH

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*Time for Summer Camps*

# IN THIS CORNER

## Price of Unity

**D**uring the Vietnam War, IRS agents got to know my mother well. Each year she would refuse to pay that portion of her taxes which went to support what she believed was an unjust war. And each year an IRS agent would come to demand that she pay. She refused politely, explaining the reasons for her protest, and hoping the agent might change his opinion about the war. One year the IRS approached the payroll office of the college where she worked, asking for its cooperation in seizing part of her salary. The payroll officer declined. Mother's bank, however, was more cooperative and the unpaid taxes, together with interest and penalties, were routinely taken from her account.

I have thought about this period in Mother's life recently as some parishes have reduced their diocesan pledges and some dioceses have reduced their giving to the national church. These situations parallel in some ways that of my mother 25 years ago, since the reductions are called protests of what are thought to be the immoral actions and positions of some Episcopal Church leaders.

The parallels, however, are not exact. Mother knew when she began her protest that the IRS had long arms and a sure grasp. Eventually it would get the money she had refused to pay. In fact, she made things fairly easy for the IRS by making sure there was enough in her bank account for it to seize. She also knew she was running the risk, however remote, of being jailed for breaking the law. She did not welcome the idea of spending time in a federal prison, but she was willing to run that risk for conscience's sake.

Protests such as my mother's and those taking place in the Episcopal Church today raise questions about how we deal with dissent. How much dissent, and of what kinds, can society or the Episcopal Church handle without falling apart? How, in the absence of any penalties for protest, do we work to help keep protest from becoming frivolous? (I believe the current protests are far from frivolous, but I am concerned that when protest of this sort becomes too easy, vestries and diocesan councils will be tempted to cut pledges over insignificant matters.) Finally, how do we hold to the truth as we understand it while respecting those who hold to different interpretations?

My memory of the climate in this country during the Vietnam War is not a happy one. On both sides of the debate, we failed to recognize the integrity of those who differed with us. We were too quick to dismiss as either communists or imperialists people in the opposing camp. The wounds we inflicted on one another and on our society are not all healed. How sad it would be for us if, in the debates that must take place within the church, we repeated those mistakes and allowed the body of Christ to be wounded because of our lack of charity. How wonderful it would be if we could show the world, by the way in which we disagree, that the source of our unity is not common opinion, but a common Lord.

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*Our guest columnist is the Rev. Daniel S. Weir, interim rector of Calvary Church, Williamsville, N. Y.*

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Summer is the time when people of all ages head to church camps [p. 11].

Religious News Service photo

# LETTERS

## More Justice

I am concerned about Bonnie Shullenberger's article, "Justice of the Heart" [TLC, June 21]. My concern is not really in disagreement with anything she says, but in the fact that it can be read in more than one way.

She writes: "The most important single act of a community trying to move toward a genuinely biblical justice commitment is not bringing officials to talk about laws, but undertaking an examination of conscience to seek the circumcision of the heart that God requires — and then acting on it."

But perhaps the discernment process may lead to the discovery that the community needs to talk to officials.

It is possible to read the article as saying that the social and political power of which we are stewards cannot be used, lest we dirty our souls. That sounds like burying our talent in the ground, because we know that the master is a hard man . . .

Legislators will pass laws, with or without our input. Some laws really are more just, or at least potentially more just, than others. Soup kitchens are needed and good, but programs that produce jobs and the training to do them are even better.

We dare not, before God and our brothers and sisters, neglect our political duties nor shelve them until we are perfected in Christ. Like all our works, our politics will be imperfect, marred by our sin and ignorance. We cannot look to political action as the final solution to any problem. But neither can we write off the political sphere as one where God cannot nor we dare not act.

(The Rev.) MARY KAY BOND  
Church of the Incarnation

Salina, Kan.

• • •

"Justice of the Heart" is another fine offering by Bonnie Shullenberger. What a fine mosaic of observations!

Perhaps because many of us Chris-

tians spend more time perusing newspapers and periodicals than we do our Bibles, we are inclined to be easily uprooted. Being is a powerful statement of faith.

(The Rev.) JAMES G. ESTES  
St. Francis Church  
Pauma Valley, Calif.

## Personal Concern

The Rev. James B. Simpson's article, "Trustworthy" [TLC, June 14], is a well-deserved tribute to one person who has earned the designation "Christian gentleman."

In his quarter-century as head of the Church Pension Fund, Bob Robinson demonstrated a personal concern for the clergy, both active and retired, that was genuinely warm and compassionate.

I met him through his wife, Ann, when she was a deputy to General Convention. Her deputation was seated adjacent to that of my diocese, the Central Gulf Coast, and I observed with pleasure that she was con-

sistently (though often futilely) voting the same way I was. I discovered later that Bob Robinson shared the same views.

Thank you for giving us this thumbnail sketch of the great contributions the Robinsons have made to the life of the church.

(The Rev.) BEN A. MEGINNISS  
Mobile, Ala.

• • •

Thank you for the informative and inspiring article on Robert Robinson. It would be hard to find another person who so eminently has always lived up to the title of that article, "Trustworthy."

If ever one lived up to his Christian profession of faith in his daily living, it is "Robbie." How fortunate the church and the CPF have been in having his outstanding service for so many fruitful years. He has been (and is) an inspiration and role model for thousands.

I know that I speak for hundreds in  
(Continued on next page)

## A FAITH TO DECLARE

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

**David A. Kalvelage,**  
editor and general manager  
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# LETTERS

*(Continued from previous page)*

this expression of appreciation to "Robbie" and his wife, Ann. May God continue to bless them richly for such incalculable service.

(The Rev. Canon) DOUGLAS KENNEDY  
St. Paul's Church  
Fairfield, Conn.

. . . . .

Thank you for the article about Robert Robinson. If ever a person deserved to be called "a Christian gentleman," it is he. My mother, who was a recipient of the Church Pension Fund for almost 20 years, thought of Mr. Robinson as a personal friend, and I am certain that his very real interest and kind concern came across to many other recipients as well.

I am grateful to Mr. Robinson for his example of grace and for all the work he has done for the Church Pension Fund over these 25 years. The Episcopal Church has been blessed to have him.

MIB GARRARD  
Sherman, Texas

## Positive Encounter

In response to the letter from Kathleen Reeves [TLC, June 14] concerning my article on Anglican Encounter [TLC, May 10], never by any stretch of the imagination could I be considered a radical feminist! Nor were most of the persons attending the Encounter. I associate radical feminists with pickets and bra-burning, maybe a few grenades.

Sure, the Rev. Carter Heyward might not speak for the majority of women, but does she speak! Her words are sympathetic to the cries of the oppressed, the abused, the lowly in estate — none of which she was born into. Nevertheless, by her calling, and her natural gift of love and insight to the human state, she has shed light on the situations of those less fortunate. By her offerings, we are led to feel a solidarity, a communion, with women all over the world.

What the Encounter accomplished was an awareness that we are indeed of the same flesh and heart as women all over the world. As Bishop Brown-ing said, there is no pain which is ours alone. If, because of the Encounter, I have learned a little more of how it feels to be a Brazilian street child, or

the mother of one, or to realize that being stripped of my identity in a patriarchal society is akin to being the victim of rape, racism or robbery, or having my sacred land stolen — does that make me a radical feminist? To return love to those who offer me love because we are one in Christ; to know that I can pray for someone in Africa, Egypt or Australia, and that she will offer prayers daily in my behalf; to picture myself indelibly ensconced in an eclectic and polychromatic circle of women sharing my deepest thoughts — in several languages — does that make me of a group not acceptable to respectable Episcopal women and therefore my entire effort written off as radical, and feminist?

“Radical” or not, if the kind of feminism expressed at the Encounter “does not speak for the majority of women . . . anywhere,” then let it be said that the majority of women need to have a little more faith in themselves, as well as solidarity.

BINDY SNYDER

Memphis, Tenn.

### Direct Ordination

The council of Associated Parishes has overstated the case for *per saltum* ordinations in the period before the Middle Ages [TLC, June 7]. This organization should publish a booklet listing all the cases and all the writings about the “ancient practice.” What it would show is that it was: 1. occasionally practiced (not universally practiced), 2. that each of the occurrences was an exception for a reason rather than the rule, 3. that no one in the ancient world had anything good to say about it, 4. that there are a number of people from Cyprian to Gregory the Great who think it is not a good idea.

Some of the problems were that the practice of direct ordination was the servant of ambition rather than the spirit of God, and (in the Middle Ages) it was a way for the pope’s 10-year-old nephew to get a job. There might be some exceptional cases where this practice could be a good idea in the modern world, but a careful explanation would be necessary. Normally, people in a modern American diocese will want to know that the bishop they elect has as much experience as possible in ministry and has been “tested” on the way up.

If we do something about opening

up the ordination process, let it be because we want to affirm something about equality in orders and ministry, not because we think it was something that worked well in the ancient church and was corrupted in the Middle Ages. In the end, I suspect that this wheel, which we will reinvent, still has a flat side.

(The Rev.) JOHN H. STANLEY  
Trinity Church

Fort Worth, Texas

### In Public

When Bishops Spong and Howe discussed sexuality at Virginia Seminary in February, great effort was made to keep the discussion from being a public one. The purpose of the discussion was to educate seminary students. Admission was by ticket only and tickets were deliberately not available to “the press” or the general public. If that was the forum from which Mr. Davies received his transcript [TLC, June 14], then his protest about Bishop Spong telling lies in public is a hollow one, at

best. Furthermore, I wonder whether the recording and transcript were made, and released, with the permission of the various persons involved. That said, I find that I pray for Bishop Spong much more than I agree with him.

On a lighter note, I was amused to see the footwear of the acolytes in the cover photo of the same issue. Several years ago, when I was responsible for acolytes, I fielded several complaints about acolytes who wore sneakers with their vestments.

JAMIE ADAMS

Fairfax, Va.

### Loving One Another

Mary Kelley’s letter [TLC, June 14] hits the nail on the head. The time has come to work on the soul and being within each of us, instead of trying to mold everyone else into our image and likeness.

SHEILA WALKER

Tampa, Fla.

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## San Diego's Bishop Consecrated

The Rev. Gethin Benwil Hughes was consecrated the third Bishop of San Diego June 20 in an open-air ceremony.

Bishop Hughes succeeds the Rt. Rev. Brinkley Morton, who retired for health reasons. Both Bishop Morton and the Rt. Rev. Robert M. Wolterstorff, first bishop of the diocese, participated in the consecration service, which was held at The Bishop's School, La Jolla.

Bishop Hughes explained he wanted as many people as possible to attend the ceremony, so the outdoor site was selected.

The new bishop had been rector of All Saints by the Sea, Santa Barbara, Calif., since 1980, and previously served at parishes in the Diocese of Los Angeles and as canon missioner for stewardship and development in that diocese.

He holds bachelor of arts in honors theology from the University of Exeter, England, and master of divinity from Seabury-Western Theological Seminary.

His wife, Lenore, is an artist and teacher. Their daughter, Margaret, resides in Santa Barbara.

In his sermon at the service, the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, advised Bishop Hughes to teach and to create "communities of character, ministering to each other." In that way, Bishop Borsch said, events such as the riots in Los Angeles can be prevented.

He also suggested that Bishop Hughes model the "vision of Jesus with arms outstretched — which means you will be both open and vulnerable." He added that he would need help from those in the diocese to uphold him in that model.

The Most Rev. Edmond Browning, Presiding Bishop, was chief consecrator at the service. Participating were 13 bishops and a congregation estimated at 2,000.

The diocese has 50 congregations with total membership of 21,000 in San Diego, Imperial and southern Riverside counties.

DICK SNYDER



Photo by Dick Snyder

Bishop Hughes with the Rev. Peter Browning, who served as chaplain for his father, the Presiding Bishop, during San Diego's consecration service.

## BRIEFLY

Nearly \$10,000 in grants awarded this spring by the **Church Periodical Club**, with its headquarters at the Episcopal Church Center in New York, included \$1,050 for textbooks to St. Mary's High School in Namibia; \$1,000 to Institute San Esteba in Chicago for theological books and Hispanic ministry; and \$950 for books to St. John's School of Mission, Nyilima, Kenya.

The **Rt. Rev. Owen Dowling** of the Anglican Church of Australia, who was to appear in court in late June facing charges of soliciting for male prostitution, has announced he will retire later this year on grounds of health. He explained that his doctors urged him to take a "less stressful workload." The 57-year-old Bishop of Canberra and Goulbourn denied the charge against him when it was made public in April.

James Thrall, editor of *GoodNews* in the Diocese of Connecticut, was elected president of the **Episcopal**

**Communicators** at the organization's early June convention in Berkeley, Calif. He succeeds Mary Lee Simpson, editor of *Southwestern Episcopalian* serving the Diocese of Southwestern Virginia. William Ferguson and his late wife, Helen, editors of the New Hampshire *Episcopal News*, were named as recipients of the Janette Pierce Award, given in honor of the late managing editor of *The Episcopalian*. The award recognizes persons who have made exceptional contributions to the ministry of communication in the church.

The first formal dialogue between the Episcopal Church and the three **historic black Methodist churches** in the United States opened in Washington, D.C., May 26. A series of lectures, memoirs and papers were presented with an aim toward clearing away stereotypes and misconceptions. Bishops, deans, theologians, historians, clergy and a number of ecumenical consultants participated. Issues of doctrine, liturgy and church structure, especially the nature of the episcopate, will be discussed at a future meeting.

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# 'Parish Clusters' Redesigned in Idaho

The Diocese of Idaho's three "parish clusters" have been redesigned in concepts, membership and patterns of ministry by the Rt. Rev. John Thornton, Bishop of Idaho.

"The clusters are a way of sharing strength," Bishop Thornton said. "The congregations gain by sharing each other's leaders, skills and income from church to church. They are a way of liberating each parish from self-concern."

Initiated by Idaho's former bishop, the Rt. Rev. David Birney (now Assistant Bishop of Massachusetts), the clusters are arrangements for small congregations to share professional priests while ensuring care from resident pastors and celebration of sacraments as often as desired. The Seven Rivers Cluster laity concluded "committed Episcopalian Christians experience a kind of joy that they haven't in other systems."

"The clusters make it possible for local leaders (including local priests, deacons, senior wardens and others) to develop a collaborative style of ministry," according to Bishop Thornton. "They seem to ensure the zest and creativity of diocesan priests who move among the churches."

Each of Idaho's clusters follows a different model of team ministry. The Mountain Rivers Episcopal Community (MREC) spans congregations separated by as much as 300 miles, and includes urban congregations (Idaho Falls), isolated mountain towns (St. Anthony) and small agricultural cities (Arco and American Falls). Clergy serving MREC are headed by the Rev. Bill Roberts, "missioner" to the cluster

who was called to his position in 1991. Others serving include non-stipendiary and semi-retired clergy, diocesan staff, and the archdeacon in Idaho's Eastern Deanery, the Ven. James Herndon. Archdeacon Herndon, who convened the community while the cluster "covenant" was written, is a permanent non-stipendiary deacon in the church and a district court judge in secular life.

While none of Idaho's cluster priests is now resident to any one congregation, many serve one congregation more often than the rest. Idaho also has 13 permanent deacons, of whom all but four serve cluster teams. Each congregation has its own personality and style of ministry, but each has a "key person" who takes primary responsibility for organizing worship and providing liaison with rotating priests. Resident deacons take this responsibility in congregations where they live; lay readers or senior wardens where there is no deacon. Bishop Thornton appointed three of the permanent deacons to his archdeaconate in 1991. They have special responsibility for diaconal ministry development. Otherwise the priest who serves as missioner of each cluster takes charge of cluster administration, program development and ministry development.

Nearly all of Idaho's cluster congregations maintain small Sunday schools, organized, if informal, pastoral care programs, and regular fellowship gatherings by congregation and larger groupings. Each congregation maintains its own vestry, which also meets with others in a central cluster council. The cluster council, chaired

*ex officio* by the bishop, sets overall financial and program priorities and makes decisions to call priests from outside the cluster and recommend ordination for deacons within.

The largest grouping is the Central Deanery Cluster, encompassing seven congregations and 120 miles from end to end. The original cluster was drawn together in 1982 by the Rev. Roy Zieman, who had been picked out of one congregation to attend small parish ministry development at the Leadership Academy for New Directions. Since "Fr. Roy's" retirement in January, the bishop has assumed his office of missioner.

Idaho's third consortium, the Seven Rivers Cluster (SRC), is shared with the Diocese of Eastern Oregon. It includes three Idaho congregations and two of Eastern Oregon, plus one congregation in each diocese which participate as "associate members." The associate members (Emmett, Idaho and Ontario, Oregon) retain their resident priests but release them for other cluster service once a month or more. Missioner of the SRC since 1988 is the Rev. Craig Heverly, a priest trained at the Saul Alinsky Institute and the University of Chicago.

"The plan is," according to Bishop Thornton, to ordain two local non-stipendiary clergy for each cluster church, one man and one woman, neither serving as vicar. Full-time seminary-trained professional missioners will continue in that role. "And we want many deacons with special ministries."

(The Rev.) PETER MICHAELSON

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## CONVENTIONS

Evangelism was the theme of the 118th council of the **Diocese of Fond du Lac**, which met May 15-16 at St. Paul's Cathedral in Fond du Lac, Wis.

The Rt. Rev. William Wantland, Bishop of Eau Claire, was the banquet speaker and preached at the council Eucharist, with both presentations on evangelism.

The Rt. Rev. William L. Stevens,

Bishop of Fond du Lac, spoke of decreasing financial support for national church programs and staff and budget cuts at national church headquarters in his annual address.

"I don't see this general development in negative terms at all," he said. "Rather, I see it as a sign of renewal and reform in the church. I see ministry returning where it belongs, in the local and diocesan parish communities. I see the national church beginning to change so that its primary aim

is to enable and support the work of the dioceses and congregations, and not the other way around."

Bishop Stevens called evangelism something "that every single one of us is called to do. It is our own converted and grateful hearts that impel us to share the strengthening, joy-giving, life-saving gospel of Jesus Christ with others."

The council passed several resolutions and made some changes in the diocesan constitution.

# Discovering the Truth in Scripture

Some things to  
think about  
before using  
a biblical text  
in arguing  
a point.

By EDWARD S. LITTLE

**I**t has become an inevitable moment in our theological debates. One speaker makes a point by quoting a passage of scripture. The next person at the microphone responds indignantly: "This is fundamentalism — literalism! You're proof-texting!" Communication at this point comes to an end. Neither side can agree with the other on how the Bible is to be used.

Two extremes have emerged. Some see biblical texts as dangerous, even destructive, tools in theological debate. Texts ripped out of context become hammers with which to club opponents. A recent article in *Episcopal*

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*The Rev. Edward S. Little is rector of All Saints' Church, Bakersfield, Calif., and is a member of the Standing Commission on Evangelism.*

*Life* criticizes the 1991 Blue Book report of the Standing Commission on Evangelism for succumbing to this tendency.

"[T]he authors resort to biblical proof-texting to support a medieval exclusivism regarding Christians' attitudes toward people of other faiths: 'The first and foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone. The biblical witness is clear. I am the way, the truth, and the life; no one comes to the Father, but by me (John 14:6).'

Others have an opposite concern. A reticence to quote the Bible covers, so it appears, an underlying fear of biblical authority. If the Bible cannot be cited, what can? Is anything finally and irrefutably authoritative for Anglican Christians? While some worry about "fundamentalism," others are concerned about "reductionism." After all, a church without a final court of appeal in theological matters is a church without doctrinal standards.

The August, 1991, issue of the newsletter of the Evangelical Education Society comments on the Standing Commission on Evangelism's report by affirming its use of the Bible. "Perhaps the most refreshing aspect of the report is its reliance upon biblical terminology and images. This reader counted 73 scriptural citations in the body of the report. Even more importantly, the citations were not used as 'proof-texts' for arguments but as revelations and illustrations of our calling."

Which will it be? Because I am a member of the commission which drafted the report, John 14:6 seems to jump out as a "test case." Is this text an appropriate one when we consider the uniqueness of Jesus Christ? One side sees it as a clear statement of Jesus' claim to be the unique self-revelation

of the Father. More than that, the text seems to say that it is only in and through Jesus Christ that rebellious humanity is restored to a relationship with God. Others deny this claim. God has revealed himself through Jesus Christ, yes; but he has also, some would say, revealed himself in nature, in the great religions of humankind, in the yearning of the human heart for truth and beauty, peace and justice. To cite John 14:6 as justification for a claim to Jesus' uniqueness seems to ignore the wider setting of God's revelation of himself.

I will not pretend to be neutral in this discussion. I am deeply committed to the authority of scripture and to its relevance as we seek to apply the Christian faith to today's questions. Yet I recognize a problem. To what extent can particular texts be used in debate? How wide a context is required before we can legitimately cite a passage? Here are two considerations:

First, we often misunderstand the Anglican triad of scripture, tradition and reason. Frequently, Episcopalians see them as distinct sources or founts of revelation. God speaks to us through the Bible, through the living tradition of the church, and through our divinely-given ability to think. Thus when we try to discern the mind of the Lord in a matter of doctrine, we look at what each has to say. If scripture, tradition and reason line up, fine. If not, it may be that we can get two of them to agree: say, tradition and reason as over against scripture. We are tempted to think that each member of the triad is an independent fount of God's self-disclosure.

## Fount of Revelation

But this is not what the triad is supposed to mean. It is not so much a three-legged stool as it is a description of how revelation flows from God to us. "Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son" (Heb. 1:1-2). God speaks supremely in Jesus. The record of this revelation is found in scripture, which we call the word of God "because God inspired their human authors and because God still speaks to us through the Bible" (BCP, p. 853). The Bible is the one source or fount of revelation. Tradition is the church's application of that revelation through the centuries. It is not independent of the Bible; rather, it passes

on biblical truth as the Christian community has experienced it. Neither is reason independent. We are to bring the best of ourselves — our minds, our emotions, our own encounters with God — as we try to understand and internalize scripture. Tradition and reason, in other words, are entirely dependent upon the original source, the Bible. They cannot be marshalled against it.

Second, particular texts of scripture can be used in theological discussion if two important criteria are met. The text must, to begin with, be presented in a way that does not do violence to its context or the intention of the biblical author. If I were writing, for example, about Christian preaching and quoted 1 Cor. 2:2 (“I decided to know nothing among you except Jesus Christ and him crucified”) to illustrate the

The text should reflect the more general flow of biblical teaching.

centrality of the cross, that would be an appropriate reference. The section from which it comes — an extended argument that runs from 1:18 to 2:4 — deals with the content of Paul’s preaching. He is saying that no matter how foolish the cross may appear to Greeks or how powerless to Jews, it is a message of wisdom and power. When Paul later summarized the basics of the Christian faith (15:3-8), Jesus’ death is among the items of “first importance . . . Christ died for our sins in accordance with the scriptures” (v.3). His statement in 2:2 can legitimately be cited as we consider the place of the cross in Christian preaching.

Another criterion must be met. The text should fit not only in its immediate context, but it also should reflect the more general flow of biblical teaching. John 3:16, for instance, is often quoted as a kind of “capsule” of the Christian message: the gospel in miniature, as Luther called it. Is this appropriate? It certainly fits into its immediate context as a plain statement of God’s love in sending Jesus, our faith in response to that love, and

God’s gift of eternal life. But does it express the wider teaching of scripture? Indeed it does. One can say that the themes of love, faith and gift weave their way through the entire Bible. As I write these words, biblical references present themselves to my mind almost spontaneously: Isa. 43:4, Rom. 5:8, John 20:31, Gen. 15:6, 1 John 4:10. Each reference underlines another facet of the message highlighted in John 3:16.

Back to our “test case.” Is John 14:6 a fitting text to cite in a discussion about the uniqueness of Jesus’ person and work? On several counts, yes. We have the general principle that Anglican Christians start with scripture to establish doctrine. The Lambeth Conference of 1888 affirmed the “Holy Scriptures of the Old and New Testaments as ‘containing all things necessary to salvation,’ and as being the rule and ultimate standard of faith” (BCP, p. 877). The Bible is the final court of appeal as we seek to discern God’s word for us.

The text also satisfies the criterion of fitting into its context. The Gospel of John is filled with exclusive claims for Jesus. “Whoever has seen me has seen the Father” (14:9). “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (6:53). “Anyone who does not honor the Son does not honor the Father who sent him” (5:23). “I am the gate. Whoever enters by me will be saved” (10:9). John presents us with a Messiah who claims to be the Father’s only provision for humanity’s estrangement from himself. One may not like this claim or agree with it; but it is impossible to deny either the clear meaning of John 14:6 or the fact that it reflects its setting in John’s gospel.

At the same time, a significant strand of biblical teaching also points to Jesus as the one who reconciles us to the Father. Paul says that Jesus gives us “access” to God (Rom. 5:2; Eph. 2:18). The author of Hebrews gives us a dramatic picture of Christ the High Priest presenting his own blood to open for us a “new and living way” to the Father (Heb. 10: 20-21). We are told there is “one mediator between God and humankind, Christ Jesus” (1 Tim. 2:5). The point is that it is not a single, isolated text which portrays Jesus as the way to the Father. This is the thrust of the entire New Testament, from start to finish. John 14:6 is a “truth text.” It summarizes in cogent language both the claims of Jesus and his challenge to us.

# The Blame Cycle

Breaking this pattern is one way to fight racism.

By STEVEN BARRETT

What is America’s favorite social game? Passing the buck? Dodging questions? Playing the blame game? If you picked the last entry, you are correct.

We love to blame other people for our shortcomings and bad breaks. If things don’t turn out right, we blame our parents, teachers, relatives, government and perhaps even school crossing guards. We blame television for inciting people to commit violent acts, even though the perpetrators have a free will and mind of their own. We blame teachers for our kids’ poor academic performance, but seldom do we turn off the cartoons or push our kids to try harder, except at after-school sports. We blame schools for the poor scores, but we don’t give them the necessary resources to do the job. We’d rather keep our town halls looking spiffy. And, when some politicians bounce their checks, it’s the bank’s fault, never theirs. It’s easy to transfer guilt and responsibility to someone else. We will

*(Continued on page 12)*

Steven Barrett is a freelance writer who is a member of Grace Church, Amherst, Mass.

# Christ Among Us at the Eucharist

By GARY G. NICOLOSI

When I was a boy in Brooklyn, Sunday was special. Family and relatives would often come together after church, gather round the dinner table and eat a sumptuous meal — the kind of meal you would eat only on Sunday. Children and adults would sit at the same table, eat the same food, enjoy the same company. There were no second-class members of the family. Yes, dinner could get messy, sometimes the children got loud, but no one would have it any other way. If you were family, you belonged at the table.

Somehow in the modern rush of our hectic schedules, Sunday dinner has gotten squeezed out of our lives, and that's too bad. We race to get our children to sports events. Our teens are out with friends or have part-time jobs. We find ourselves busy doing chores we couldn't get done during the week. By process of elimination, we are left with few chances to celebrate family.

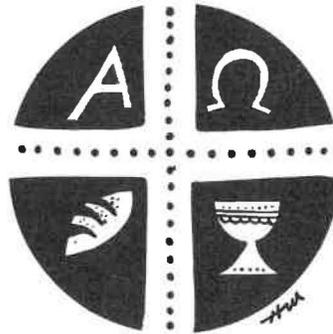
One family still gathers together to eat a Sunday meal, however. We call that meal the Lord's Supper or the Holy Communion or the Eucharist. Whatever we call it, the simple act of eating bread and drinking wine in the name of Jesus binds the church together as a family.

What is it about this meal which so captures our imagination? What draws us week after week to the table? The Bible tells us it was on the road to Emmaus that the risen Lord revealed himself in the context of a meal. "In the breaking of the bread" the disciples saw the Lord. Ever since then, Christians have assembled to break bread together in an atmosphere which celebrates the Lord's presence among us.

Through the bread broken and the wine poured, Jesus tells us in the most dramatic way possible, "My presence is among you." Yes, "in the breaking of the bread" we meet the Lord.

But there's more — for "in the breaking of the bread" we meet one another. This isn't a natural togetherness. Let's face it. We're all different. Different in culture. Different in edu-

cation. Different in economic status. Different in politics. Different in theological convictions. Different in our preferences on any variety of matters. We are different, but that's the miracle — for the church has been described as a community of people who have nothing in common except Jesus Christ



in whom they have all things in common.

This is why the Eucharist is at the heart of the Episcopal way of being Christian. In Anglicanism, unity does not depend on uniformity; neither does community demand conformity. We are family, even when we disagree on the most controversial issues. We are family, because our diversity of opinion is founded on a unity of fellowship. We are family, when Christ calls us from our hiding places to gather around the table and eat the gifts of God as the people of God.

For at the meal we call Eucharist, Christ summons us out of our isolation into community. He breaks down our prejudices, our egoism, our petty self-interest. He overcomes the artificial and often destructive divisions of social and economic class, race, sex and age, and he forges us into a family of faith.

We may have seen the movie *Places in the Heart*. It's the story of central Texas in the 1930s, with all the customs and prejudices that went with that time and place. The closing scene has got to be one of the most moving scenes in the film when the Lord's Supper celebrated in a Baptist church heals the brokenness of the leading characters. One by one, people who fought, hated and even killed each other — somehow, in a mystical way — share in communion as they offer the bread and cup to one another

in one great act of fellowship. It's a vision of redeemed human life. For at communion we catch a glimpse of what life is meant to be when barriers come tumbling down, defenses collapse, and we stand open and honest before God and each other.

The Eucharist is the visual expression of all that it means to be saved in Christ. Begin with the two central truths of this meal — that Christ is present among us and that his presence forges us into community — and you come to understand the miracle that is Eucharist.

Eucharist is a miracle of celebration, because if God is present among us, isn't that something to celebrate? As a priest, I want my people to leave worship exuberant, proclaiming not "What great music we have!" or "What great preaching we have!" but "What a great God we have!"

Eucharist is a miracle of community, because communion always leads to community. It builds relationships, breaks down barriers and summons us out of our isolation into relationship. This means we will want our children present at worship, because a family meal isn't a family meal without the kids.

Eucharist is a miracle of caring, because we will want to show the same love to other people as our great God has for us. A dear priest in New York City was once asked why people attend church. "Because they are lonely," he answered. Loneliness is a killer, especially in this highly mobile, impersonal society. That's why we need family, even if it's a family of friends gathered around a table.

The church takes a risk when it says that in the simple act of gathering around a table to eat bread and drink wine in the name of Jesus we can discover a new level of life. A life where celebration, community and caring are the norm, not the exception. Life where we find acceptance, affirmation and support for our daily struggles. Life where we are united to God and to each other in a family of redeemed human relationships. The question now facing the Episcopal Church is whether it can witness as a credible sign of the gospel by practicing what it proclaims at every Eucharist: life in its fullness.

*The Rev. Gary G. Nicolosi is rector of St. Thomas' Church, Lancaster, Pa.*

## Good Places for the Summer

At this time of year, many young Episcopalians are enjoying their time at a church camp. While the number of summer camps operated by dioceses, and even a few parishes, may not be as large as it once was, there are some wonderful opportunities for young people to spend time at a well-run, high-quality facility.

A week or two away from home with other Christians may be an experience children will remember for the rest of their lives. Some children enjoy their time at a church

camp so much that it has become the highlight of the entire year.

The camping experience can have lasting effects for staff members as well. We know of counselors whose faith has been strengthened after being exposed to corporate worship and community building at a church camp.

In recent years, many diocesan camps have established "family" camping periods in which adults may participate along with their children. Many participants in family weeks return in succeeding years.

We extend good wishes to the campers, counselors, directors and other staff members of church camps. We hope this summer's experience will be enriching for all.

## VIEWPOINT

# When a Line Is Drawn

By DAVID G. KULCHAR

Have you been at odds with someone and found yourself thinking, "There is no use talking . . . They will never understand . . . Their mind is already made up"? Yet, when we initiate communication with those with whom we disagree, the outcome often surprises us. The horrible, little scenarios of conflict, debate and rejection we play out in our minds hardly ever materialize. As a matter of fact, we often come away better understanding the other's position. Sometimes we may even change our views or arrive at a middle ground.

However, when counseling those in conflict, one is aware that dialogue does not necessarily occur just because the conflicting parties are talking in the same room. To have open and honest communication, boundaries for discussion must be delineated. For example, both sides need to be willing and open listeners, difficult as this is in the midst of conflict. Both must be committed to allowing the other to express a position. If not, the discussion degenerates into a monologue.

A second parameter is a commitment to define terms. How often do we see people in conflict spending hours spinning their wheels in useless debate because they are using the same words, but meaning totally different things? If terms are not adequately de-

fined, people end up talking past one another.

A third parameter is a commitment of both sides to be willing to explore, not just the presenting issues, but the root of the problem. So often in counseling one finds that the issue presented as problematic is not the real or root issue. Unfortunately, we can spend more time trying to address the symptoms rather than the cause of the problem.

As General Convention has asked the church to recommit itself to a new period of dialogue surrounding the issues of sexuality generally and homosexuality specifically, questions come to mind: Are we, as a church, willing to be open and honest listeners?

To some, it appears that the call to be in communication with one another is simply a means of pacifying dissenting opinions, while persons proceed with blessing same-sex relationships and the ordinations of actively homosexual persons. It appears some see convention's appeal for dialogue and lack of direct comment on this issue as passive approval rather than what was intended, which was active discussion.

On the other hand, there are those who are considering leaving the church, claiming their traditional views are not being heard. Their leaving will only assure that to be true.

This begs other questions: Is the church really willing to pray for ears

to hear, or has most of the church already made up its mind? Will there not have to be a time when the church must bite the bullet and decide on critical moral issues? If so, may it not be said we did it without first having taken time to define our terms so we do not spend most of our effort talking past each other. May it not be said that we have not given equal time to people who are convinced that homosexuality is genetically determined, as well as those who see it as environmentally or behaviorally induced.

May it not be said that we completed our dialogue without having heard from both those who share their positive experience of life-long monogamous gay relationships, as well as those who have experienced, in their words, "healing and restoration" in their sexual orientation. Finally, may we have spent the majority of our time getting to the root of the controversy, which probably centers around questions of biblical authority and whether God can speak to us today through the revelation of himself and his plan for humanity in the New and Old Testaments.

Let us face facts. In light of the diverse and conflicting thoughts within our church, General Convention acted as decisively as it could without rending the church asunder. The most convention could do is call us to continue in honest dialogue in the hope that the Holy Spirit will speak to us in the process.

*The Rev. David G. Kulcher is assistant rector of St. Christopher's Church, Portsmouth, Va.*

## BLAME

(Continued from page 9)

make up any excuse to avoid responsibilities.

If God seems less interesting and more remote, we blame our priest. His or her sermons are dumb, boring and just plain stink, or they are too "egghedy" and hard to follow. How often do we examine our habits and practices of faith? When was the last time we sat down and prayed, or even pulled out the Bible or Book of Common Prayer to read and meditate — even upon a simple sentence? When was the last time we read St. Matthew's Gospel, particularly the 25th chapter? Do we give any thought to how we can best apply Jesus' commands to our daily lives?

### Message to Children

Perhaps we're too busy blaming others, examining the past faults in other people, to take stock of our own shortcomings. And what are we telling our children — that the assumption of personal responsibilities for their acts can be mitigated somewhat by blaming

others for their misfortunes or simple lack of care?

If there is one area where too much blame has been placed on every side, it is race relations, or the glaring lack of it. What have we given our children except more blame, examples of finger-pointing and stereotyping? Hopefully, most of us try to give a positive example and steer our kids away from playing the same blame game adults have played for many years. But it doesn't always turn out the way we want.

We ought to know by now that bigotry of any kind robs us of our true Christian potential. It is pride in action. Instead of the races looking at each other as equals before the sight of God, we allow our pride to overtake what Abraham Lincoln called "the better angels of our nature." When we allow pride to take over, our religion, our particular parish, our race, our ethnic subgroup, neighborhood, college, etc., egos become superior, and envy, anger and blame are right behind.

Blaming others is too easy. It's easy for whites to say blacks are more inter-

ested in collecting welfare, selling drugs, their bodies and not settling down. It's easy for blacks to say all poor whites belong to the Klan, hate blacks and are too "dumb" and "backwards" to deal with. And yes, it's too easy for us to evade our personal responsibilities by giving ourselves the "no, not I, never, not on your life" pat-on-the-back rationalizations when we look at our faces each morning.

### Forgive Ourselves

It isn't necessary, however, for us to engage in morose handwringing sessions where guilt, collective or individual, is the only product. Let's be honest with ourselves, admit we might have made a racial comment about "those people," and let it go at that for starters. If we can't learn to forgive ourselves, how can we learn to forgive and live with others? How can we break the cycle of blaming and nailing others to crosses we are responsible for making when we can't deal with our own souls and consciences? Folks who cannot live with themselves will always have a hard time coming to terms with people they won't even attempt to understand.

Jesus told us look forward on the plow. But we can't possibly look forward, much less move forward in a straight line, if we keep looking back at each other's faults, never forgiving and never taking the all-important step to completely bury our hatchets in the ground.

During his sermon on the Sunday following the Los Angeles riot and shameful verdict on the Rodney King beating, the Rev. James H. Clark of Grace Church in Amherst, Mass., forcefully exhorted the parish to "Stop the blame . . . Save the children . . . Stop the blame." Save the children from their parents' and grandparents' proclivity to assess blame much faster than putting their energies to finding solutions. Save our children from playing our blame game; save them from playing one of the oldest games of shame. Save them from the fate of past failures. Any takers?

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The Rev. **Charles Chandler** is priest-in-charge of St. Paul's, Corunna, MI; add: 4601 Rocky Hill Dr., Williamston, MI 48895.

The Rev. **George L. Cleaves** is rector of St. Christopher's, Burton, MI; add: 4417 S. Saginaw Rd., Burton 48529.

The Rev. **Mary G. Condit** is priest-in-charge of Church of the Transfiguration, Saluda, NC.

The Rev. Canon **Ernest P. Davis** is canon missionary of the Diocese of West Missouri and responsible for St. Michael's, 4000 Lee's Summit Rd., Independence, MO 64055.

The Rev. **John C.N. Hall** is associate of St. Michael and All Angels, 6630 Nall Ave., Mission, KS 66202.

The Rev. **Charles E.N. Hoffacker** is rector of St. Paul's, Port Huron, MI; add: 2737 Military St., Port Huron 48060.

The Rev. **Joseph H. Summers** is vicar of Church of the Incarnation, Pittsfield Township, MI.

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Western North Carolina—**David L. Huneycutt**, St. Mary's, Asheville, NC. **Timothy P. McRee**, Grace, Asheville, NC. **Ronald B. Taylor**, assistant, St. John's, Columbia, SC.

## Retirements

The Rev. **Richard Barrett**, as rector of Calvary, Burnt Hills, NY.

The Rev. **Ben English**, as rector of Christ Church, St. Joseph, LA; add: 5004 Jackson St., Alexandria, LA 71303.

The Rev. **William B. Lawson**, as rector of St. Stephen's, Lynn, MA; add: Box 873, Framingham, MA 01701.

The Rev. **Gordon H. Mann**, as rector of All Saints', Hilton Head, SC, on disability. Fr. Mann is part-time interim rector until a new rector is found; add: 17 Ashley Ave., Charleston, SC 29401.

The Rev. **Peter C. Moore**, as rector of St. Paul's, Seattle, WA; in September Fr. Moore becomes chaplain of St. Barnabas Anglican Church, Limassol, Cyprus, for three years.

## Honorary Degrees

At its 147th commencement on May 21, **Nashotah House**, which this year is celebrating its sesquicentennial, awarded the honorary degree, Doctor of Divinity to the Rev. **Charles Edward Jenkins, III**, rector of St. Luke's, Baton Rouge, LA; the Rt. Rev. **Patrick Monwabisi Matolengwe**, dean and bishop in residence of All Saints' Cathedral, Milwaukee, WI; the Rev. **Paul Waddell Pritchardt**, rector of the Church of the Incarnation, Dallas, TX; and the Rev. **Ralph Thomas Walker**, rector of the Church of St. Michael and All Angels, Denver, CO; and the honorary degree, Doctor of Humane Letters to the Rt. Rev. **Peter Hess Beckwith**, 10th Bishop of Springfield.

The **Episcopal Theological Seminary of the Southwest** in Austin, TX, awarded the degree of Doctor of Humane Letters to Dr. **Virginia Nelle Bellamy**, who is slated to retire this summer after 33 years as Archivist of the Episcopal Church.

## Resignations

The Rev. Canon **Lloyd S. Casson**, as vicar of Trinity Church and St. Paul's Chapel, New York City.

The Rev. **S. Ross Jones**, as rector of St. James', Alexandria, LA.

The Rev. **Petroula K. Ruehlen**, as rector of Grace Church, Lake Providence, LA.

The Rev. **Federico Serra-Lima**, as rector of St. Luke's, Chatham, NY.

# SUMMER CHURCH SERVICES

## 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

## CLOVERDALE, CALIF.

**CHURCH OF THE GOOD SHEPHERD** Main at Broad Sts.  
The Rev. **John S. Yaryan**, p-i-c  
Sun H Eu 9:30

## 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., N.W.  
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. 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

## 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

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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 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

## MILLINOCKET, 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.

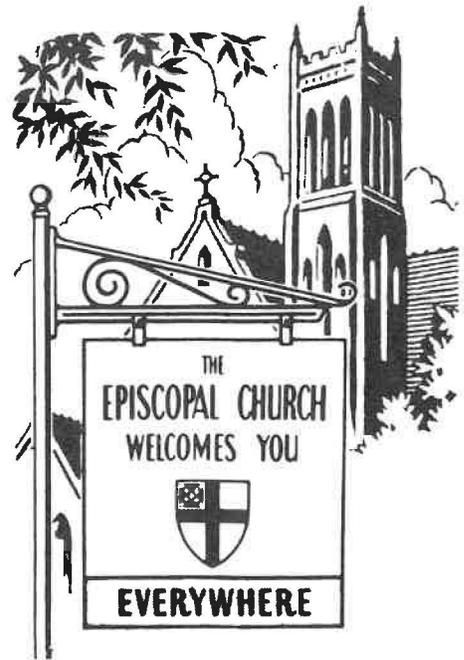
CHURCH OF THE ADVENT 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the  
Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &  
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-  
Fri 5:30

## 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

## BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.  
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d  
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkdy Eu Mon 7:30, Wed 9:20,  
Sat 5

## LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## 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.

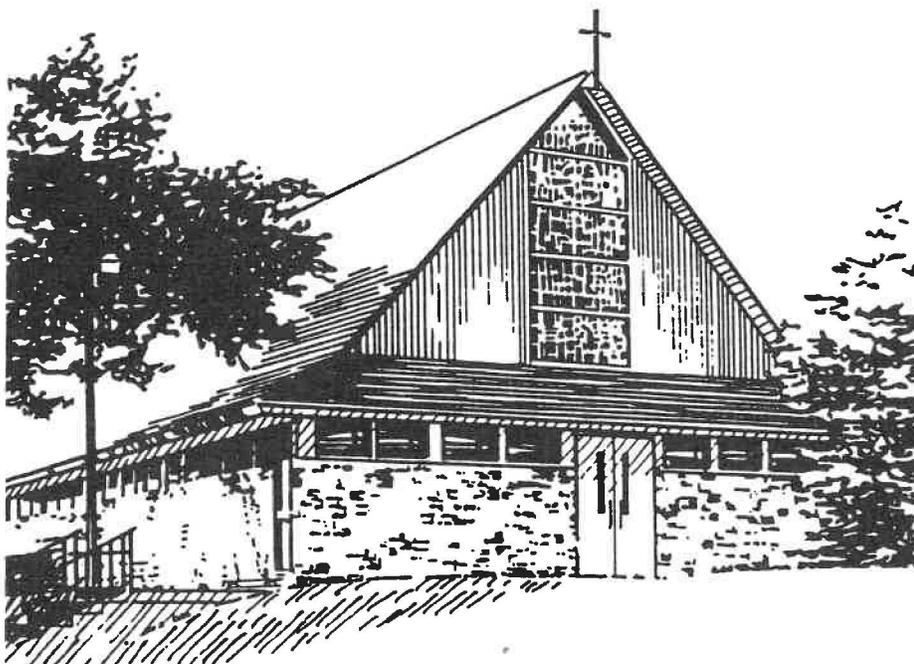
GRACE CHURCH 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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



St. Francis' Church, San Antonio, Texas

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

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

## 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. (605) 342-0909  
(On the way to Mount Rushmore)  
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. Wkdays as anno

## NASHVILLE, TENN.

**ST. PHILIP'S** 85 Fairway Dr. (Donelson) (615) 883-4595  
The Rev. Peter J. Whalen  
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. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott (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, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

## PHARR, TEXAS

**TRINITY** 210 W. Caffery/at Bluebonnet  
The Rev. Robert Francis DeWolfe (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

## EAU CLAIRE, WIS.

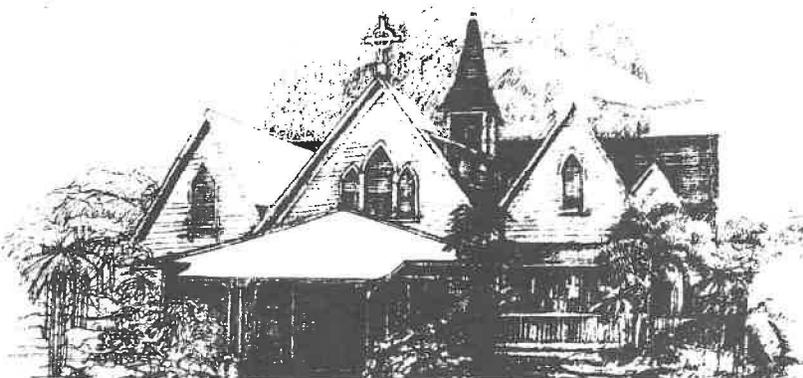
**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

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

## 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. Clement's Church, Honolulu, Hawaii

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.