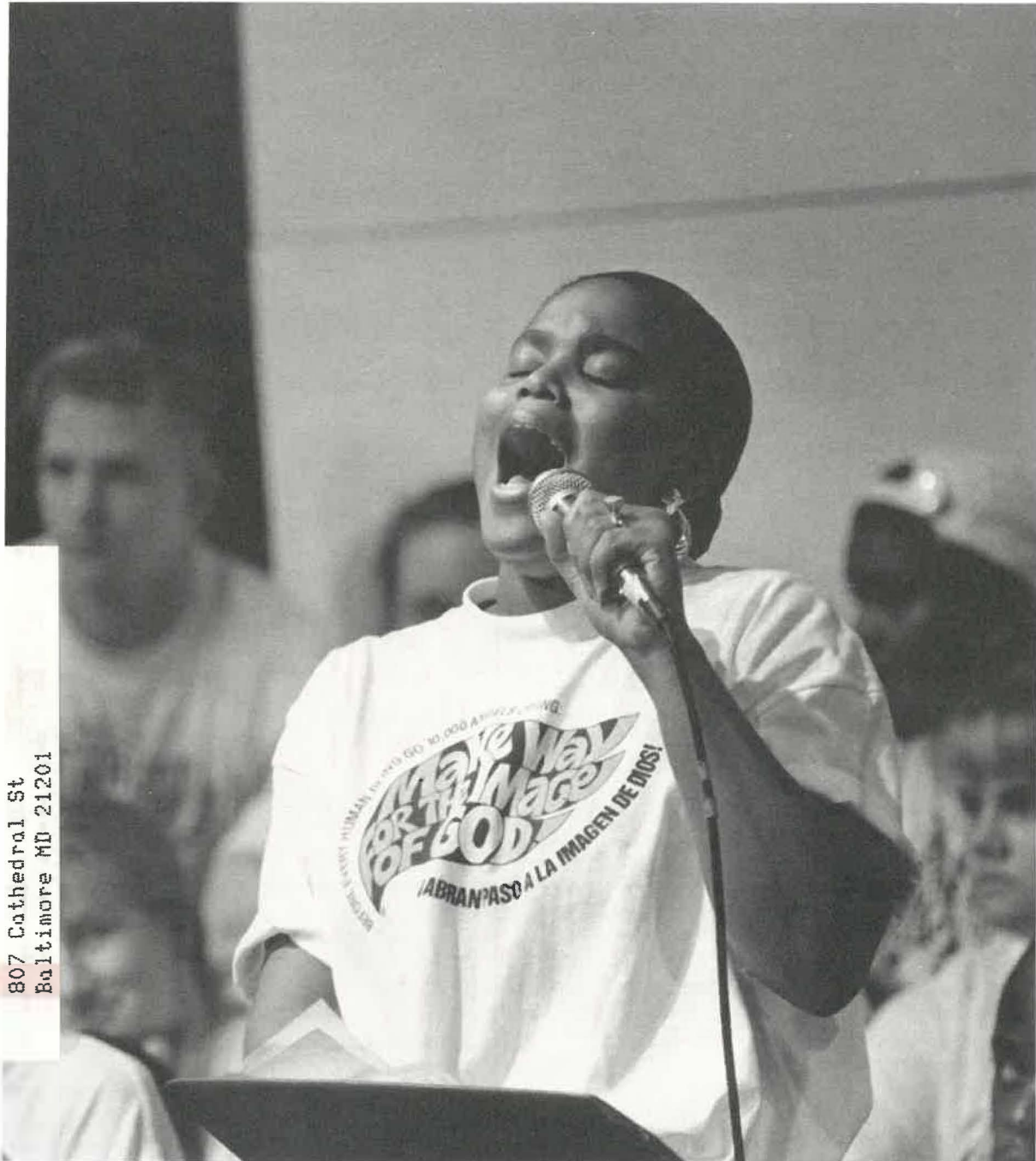


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'The Power of Youth'

The First Article



Nature's Mighty Force

This summer's great flood in the Midwest challenges our view of nature. Most of us associate nature with order. All living things have their distinctive ways of life according to their times and seasons. The moon draws high tides and low tides with a predictability which can be calculated years ahead. The seasons come and go every year, and overhead the stars march in clockwise precision.

Yet the flood violates all our expectations, inundating fields, destroying crops and ravaging towns and parts of cities. People who live in small homes along the edge of rivers have lost everything. Shops, factories and warehouses have been devastated. All this has been at the time of year when the Midwest is usually driest and hottest, with only an occasional thunder-shower to settle the dust.

The poet T.S. Eliot, a native of St. Louis, said it well. Pictured as a brown god, the river is: "sullen, untamed, and intractable./Patient to some degree, at first recognized as a frontier;/Useful, untrustworthy, as a conveyor of commerce;/ Then only a problem confronting the builder of bridges."

Nonetheless, the brown god remains "implacable./Keeping his seasons and rages, destroyer, reminder/Of what men choose to forget."

(The Dry Salvages, I)

In the face of a great flood, we are reminded of how small human power is, in spite of all our technology, in holding back the mighty forces of nature. Yet here is the paradox — the gnawing underlying question of whether we, who cannot stop a flood, may in fact have started it. As a child can start a forest fire which an army cannot put out, have we human beings caused such a disruption in the natural order of the atmosphere?

We know we have belabored the sky with smoke, with the exhaust of our cars, trucks, trains and planes, and with all sorts of gases and emissions. Precisely because nature is orderly, precisely because effects do follow causes, we can only expect that climatic changes will be brought about, although we do not know how or when or in what manner. This year's flood may be a sample of what is to come.

In America and some other nations, some sectors of government and of industry are making efforts to curb pollution. This is important and praiseworthy. Unfortunately, the patchwork of current efforts cannot keep pace with problems which are increasing on a world-wide scale each year.

It is part of the human condition, perhaps part of being in the image of God, that human beings have great power to do good and to do harm. Our Creator has given us a two-edged sword. Our responsibilities cannot be disregarded, taken lightly, or treated carelessly. This is the privilege and the burden of being human. Meanwhile, the mighty brown god, and other natural forces, stand beside us, perhaps hidden in the shadows, as stern and sometimes unforgiving mentors.

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

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ON THE COVER

Veldore Young of Meridian, Miss., performs during the Episcopal Youth Event, which drew 1,200 young people to the Amherst campus of the University of Massachusetts, July 27-Aug. 1 [p. 6].

Photo by Patricia Aboussie

LETTERS

Next Breakthrough

As a diocesan deployment officer who is constantly looking for African-American clergy for historically white as well as historically black congregations, I applaud the views expressed by the Rev. G. H. Jack Woodward in his Viewpoint article [TLC, July 11].

I believe the next significant breakthrough in clergy deployment, following the calling of women to become rectors of cardinal parishes, will be the calling of African-American clergy to similar positions in historically white congregations. This will occur only if a larger number of African-American clergy are willing to participate in mainstream deployment channels (i.e., registering with the Church Deployment Office in New York and maintaining updated clergy profiles) and if publicly visible African-American church leaders actively encourage others to enter the priesthood, with the result of increasing the "critical mass" of such clergy to be considered for positions in the church.

(The Rev.) CHRISTOPHER C. MOORE
Diocese of New Jersey

Trenton, N.J.

• • •

The Viewpoint article by the Rev. G. H. Jack Woodard demands a response, though one can only hope and pray that a mind so narrow and so unfamiliar with reality can begin to comprehend the gross error of its convictions. Fr. Woodard's many points are inept at best and contemptible at worst, but I seek here to address only a few of them:

1. It is both naive and dangerous to be so detached from what is happening in both the world and the church as to suggest that black clergy should be either interested in or excited about the opportunity to serve as assistants to white clergy. The paternalism which Fr. Woodard demonstrates is particularly insulting, as is his assumption that white clergy know best or well how to minister to people of color.

2. The Rev. Canon Harold T. Lewis, staff officer for black ministries, is paid by Executive Council to do exactly what his job title describes, and I am happy to add that he does it exceedingly well. While the recruitment of black candidates for ordination is but one of his many duties, Canon Lewis has done much to assist those committed to the ministry of the church, and to assess his

(Continued on next page)

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LETTERS

(Continued from previous page)

invaluable contributions on the basis of how many are produced is to deny pathologically the racism that discourages many from pursuing a perceived call.

3. Unfortunate as well as Fr. Woodard's invocation of the honored name of the late Rt. Rev. John Walker of Washington, who no doubt was also "grieved" by the hopefully well-meaning but nonetheless misguided verbosity of white clergy. Even while both bishop and dean of Washington, in meeting with a group of black Episcopal seminarians, which I attended, Bishop Walker lamented that he found it "difficult to encourage" blacks to pursue ordained ministry because of his awareness of the limited opportunities that racism sustains!

4. The priesthood is both a vocation and a career in an institution, and while it is both a blessing and a privilege, one must still eat and feed one's family. The notion that imbalances in compensation is somehow an inappropriate concern is, in Fr. Woodard's words, "ridiculous."

Perhaps we can be grateful that these issues are being raised, even if in some quarters the truth is being lowered.

(The Very Rev.) ALONZO C. PRUITT
Chicago, Ill.

• • •

While agreeing, in the most part, with G.H. Jack Woodard's article "Gender, Race and Favored Status: It's Time for a Change," I was surprised and not a little disappointed by the implication drawn from his remarks about "three strong female candidates" who did not focus on their priesthood rather than a career in institutionalized religion. He seems to be accepting that an election to the episcopacy should emulate a presidential election, and thus those who hire enough experts, purchase enough sound-bites, develop appropriately catchy and politically-correct campaign slogans and have enough volunteers to phone, canvass and lobby effectively somehow deserve to win. Since when does one deserve to be a bishop?

He writes that the female candidates were unsuccessful because their supporters did not organize, send out material nor telephone delegates seeking support. Although it is sometimes hard to discern the guidance of the Holy Spirit amid the increasing politicization of the councils of the church, and especially in the electoral processes, one shouldn't suggest that either black or female

priests should climb on the bandwagon.

As Fr. Woodard wrote, "It is time for a change," but surely the change should be for the better and not merely an acceptance of an electoral process so blatantly political that the church should be embarrassed by it. Surely it is time for the church to stop referring to "female" priests or "black" priests. A priest is a priest and shouldn't have to rely on race, gender or professionally prepared resumes to be considered for work or preferment. But, as long as we countenance overt professional lobbying and political campaigning in the councils of the church, we can hardly expect those who see themselves as "political" minorities not to baptize and use any and all secular political tactics.

(The Rev.) MALCOLM A. HUGHES
St. Saviour's Church
Bar Harbor, Maine

• • •

Three cheers for Fr. Woodard, "Gender, Race and Favored Status: It's Time for Change." In the '60s, with many others, I worked for racial equality when it was unpopular. In the '70s, with many others, I worked for female equality when it was unpopular. In the '80s, with many others, I worked for traditionalist equality. Now it seems many are not interested in equality but in superiority.

(The Rev.) JOSEPH H. SCHLEY, JR.
Our Lady of the Lake Church
Laguna Park, Texas

Not Obsolete

I would like to submit a word of clarification to "A Matter of Terms" [TLC, July 4], a fine essay by the Rev. John M. Russell.

Fr. Russell states: "Originally . . . we referred to Anglicanism in the U.S. as 'The Protestant Episcopal Church in the United States of America.' Today, neither the Book of Common Prayer nor the church annual employs the adjective *protestant* when referring to Anglicanism in the U.S."

While this statement is true as regards the two publications mentioned, it should not be assumed that *protestant* — or the lack thereof — is either an obsolete or an arbitrary portion of our church's name. The first sentence of the Preamble to the Constitution of the Episcopal Church states: "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recog-

nized as also designating the Church), is a constituent member of the Anglican Communion . . ." The preamble came into being with the published Constitution and Canons of 1967 and has remained unchanged to this day.

(Br.) JAMES E. TEETS, BSG
Episcopal Church Center
New York, N.Y.

Different Understanding

The Rev. Edward S. Little's Viewpoint [TLC, June 27] seems wide of the mark at almost every turn, although a valuable participation in the dialogue General Convention has encouraged. Referring to resolution A104sa, he opposes the "experience" referred to there with what he calls "the clear teachings of scripture," or in another place with "revelation," whereas the resolution itself contrasts experience with the teachings of this church. In any case, our evolving understanding of scripture, God's ongoing self-revelation, and the continuing redefinition of church teaching seem very different from Fr. Little's wooden understanding of these warm and pliable pastoral categories.

Church teaching and the understanding of scripture that supports that teaching have helped the church, when there has been "a discontinuity between . . . [the church's] teaching and the experience of any members" (in the words of the resolution), reinterpret its perception of God's self-revelation at numerous key points in our community's history. Being able to serve as a soldier, take interest or usufruct, limit family size, ordain women to be deacons, priests and bishops, marry after divorce, and not being able to own humans as slaves are all examples. The experience of many of our members challenges us to reread scripture and to be alert to God's continuing self-revelation in other areas as well.

The experience of many issued a similar challenge in the time captured in Matthew's reminiscence of the Sadducees and Jesus. The idea of resurrection, the doctrine the Sadducees were trying to get Jesus to take a stand and a tumble on, was just such a new teaching. In the experience of many, the Pharisees and Jesus too, resurrection was part of God's ongoing self-revelation. The Sadducees couldn't see it, and doubtless one of their number wrote the same Viewpoint, *mutatis mutandis*, in THE LIVING CHURCH of the day.

Anecdotal evidence and method do
(Continued on page 11)

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International Perspective

Youth Event Provides Taste of Church's Diversity

The Episcopal Youth Event, held at the Amherst campus of the University of Massachusetts July 27-Aug. 1, by all accounts fulfilled the three goals described by the Rev. Sheryl Kujawa, youth ministries coordinator at the Episcopal Church Center: Participants came to learn about Christ; have a good time; and get a look at the whole church, an international perspective.

More than 1,200 young people went to the conference from every state and all but three dioceses, and from several foreign countries, including England, France, Spain, Venezuela, Nicaragua and China. The Most Rev. Edmond Browning, Presiding Bishop, spent the week there, as did the bishops of Milwaukee, Western Kansas and the Central Gulf Coast.

Matthew Bourque, a 17-year-old participant from Point Pleasant Beach, N.J., said the conference offered everyone "six days to break down barriers," to bring young people together from around the country and the world. Rosalina Mira of Los Angeles, a student member of the design team who served as "an impromptu translator for people from Spain and Venezuela," said wonderingly, "I look at a map of the United States and I know someone in every state! It's sort of comforting."

The event was "very intentionally diverse," said Marilyn Werst, an adult coordinator, which strengthened the theme of the event, "Make Way for the Image of God." Each day started with a meditation by the Presiding Bishop, introducing the daily theme: breaking down walls, uniting in bonds of love, or all nations may serve you.

After small-group discussions, workshop choices were available on such topics as AIDS ministry, ethics, church history and parish work. One afternoon, a participant said, Mrs. Browning and the Rev. David Perry, of the national church's Education, Evangelism and Ministry Development office, led a discussion on Voices of Palestine, while in another room a session called "The Young and the Clueless" talked about the misperceptions of youth. The Eucharist was offered each afternoon.

A fun as well as educational highlight was the Cultural Carnival, which occurred one evening, "inside and out." Mrs. Werst explained that each diocese



Photo by Patricia Aboussie

Some musicians at the Episcopal Youth Event walk along the campus grounds.

brought an activity representing the racial or cultural makeup of their group and diocese. For example, Idaho organized a baseball game using potatoes as bats. Kentucky staged a derby, with people for horses. Alaska and Navajoland made frybread, and Dallas built a cardboard oil well.

There were games and dances and crafts displaying local arts and customs. The Diocese of East Carolina, Mrs. Werst said, "turned a negative into a positive. After one hour, an incredible rainstorm hit. They turned the shag into a thunderstorm-hurricane event, playing in the mud!" Miss Mira added, "The Diocese of New York took the hill for 'our booth,' and made it a mud slide!" ("The hill" was one of the few complaints heard from anyone. It led to the dorms, and so it had to be climbed frequently.)

Planned by Volunteers

The event was planned, over three years, by the design team of 20 youth and adults. "It would have been easier if we just put on a canned event," said Ms. Kujawa, but it was important that young people participate in the planning. "Issues of the adult church are not kids' issues," she said. The conference depended upon "lots of volunteers. [Volunteering is] a great social equalizer — there's no social hierarchy."

The presence of Bishop Browning and the other bishops was important to young people and adults alike. Miss Mira said of

the Presiding Bishop, "It showed he really cared. He said he had 'great hope for youth ministry.'" He posed for pictures with participants — "like a movie star!" Miss Mira said. Ms. Kujawa described Bishop Browning as "the good sport of the universe. They had him for a week — and kids can tell if adults don't like them. He was willing to take risks." Those risks, several people reported, included displaying musical talents on the tambourine, the kazoo, and the cowbell accompanying the old camp favorite "Kum Ba Yah."

Ms. Kujawa said, "Everyone came with extraordinary goodwill. If there were any problems, they were worked out right there." Planning will begin soon for the 1996 event. Miss Mira is looking forward to attending "as a participant. It's different once you've experienced the headaches and sleepless nights on the design team." Ms. Kujawa is looking for a college site that has an auditorium for 1,500 people — "not 300 or 35,000" — and is close to an airport but isolated from distractions. "We don't want a mall across the street."

Chris Rutledge, a design team member from Kearney, Neb., said adults sometimes "underestimate the power of youth. We are the future of the church. Notice us for what we are." Because of the conference, he said, "people noticed — you have to notice 1,500 kids."

Asked for a summation of the event, he said it was "an explosion of culture and diversity. It opened a lot of eyes."

BRIEFLY

The Rt. Rev. **David Jenkins**, the controversial Bishop of Durham in the Church of England, has announced plans to retire next year. Bishop Jenkins became well known for questioning the virgin birth and the bodily resurrection of Jesus. He said he hoped that before his retirement on July 6, 1994, the 10th anniversary of his consecration as a bishop, he will ordain a woman to the priesthood.

Massive financial losses through investments might force the Church of England to **lay off some priests**, and parishioners may be asked to contribute more, according to the results of a recent audit. A review of finances and an overhaul of the church structure was recommended after auditors realized that church commissioners, who manage 2.2 billion pounds, had lost 800 million pounds in poor investments since 1989. "The church is going to be increasingly dependent on its members," said Sir Michael Colman, the First Church Estates commissioner. "We are talking about job cuts and redundancies in the commercial world."

The number of Roman Catholics in the world **increased by 15 million** during 1991, according to the recently-published *Statistical Yearbook of the Church*. The Vatican said the increase brings the total number of Roman Catholics to more than 944 million. The yearbook also reported that the number of priests increased by nearly 1,000 worldwide and that there were nearly 100,000 candidates studying for the priesthood.

The Evangelical Lutheran Church in America reported a loss of 0.2 percent of its membership in 1992. The denomination of 5.2 million members noted a decrease in the number of child and adult baptisms and affirmations of faith, but an increase in the number of new minority members. Financially, the ELCA, the largest Lutheran church in the country, reported increased giving to local congregations and to its international relief organizations.



Some of St. Timothy's lay preachers: (back row) Mr. Meisheid, John Brewer, Fred Timmel with Fr. Cummings; (front row) Mr. Atherholt, Jim Hewitt and John Seth.

Pew to Pulpit

Maryland Parish Develops Lay Preachers

In its parish profile, St. Timothy's Church, Catonsville, Md., lists lay ministry as "the heartbeat of the church." St. Timothy's, an energetic parish just west of Baltimore, takes lay ministry so seriously that lay persons do some of the preaching.

The tradition of lay preaching started in the 1980s, when the church of nearly 900 members was between rectors. The previous priest, the Rev. Philip Zampino, had strongly encouraged lay ministry, and, during the void, lay members carried on with Bible readings and study.

The present rector, the Rev. Sudduth Cummings, is enthusiastic about the lay preachers, saying they are well-read in theology and scripture, and are "really good preachers." The congregation "loves to hear them preach."

The eight lay preachers are members of the adult education committee, which meets once monthly with Fr. Cummings for fellowship and discussion. The lay ministry is quite independent. Fr. Cummings said, "I just encourage it and channel it." The Rev. Anne Reed, deacon, associate for congregational development for the Diocese of Maryland, explained that all lay ministers are licensed according to the canonical requirements of Title III, which directs that they be "trained and examined and found competent."

The lay preachers, all men, are very different in background and occupation. Jeff Atherholt, head of the adult education committee, is the production manager at WABS, a Christian radio station. He

was active in house fellowship, where an itinerant evangelist "taught me how to teach," he said.

He studies a great deal. For a sermon, he writes an outline rather than detailed notes and "I pray a whole lot. I depend on the spirit of the day." He preaches with God's help, and works in personal experiences. "I like finding something I don't understand and researching it," he said. Then he works the knowledge into the sermon, hoping to help others to understand the word of God.

Called to Teach

While Mr. Atherholt enjoys teaching and leading Bible study, he said "preaching is the most fun." Accustomed to a microphone and unseen radio listeners, he likes the "live audience. I like to focus on a face." Does he ever feel stage fright? "Always! That's God's way of keeping me humble," Mr. Atherholt said. "He keeps me on my toes. I'm not the big shot — he is!"

Mr. Atherholt spoke of Martin Eppard, another of the lay preachers: "He witnessed to me — brought me to the Lord." Mr. Eppard attended an ecumenical healing service at St. Timothy's when he was 14 years old. He was raised in the Unitarian-Universalist Church and later attended a Roman Catholic seminary. He feels called to teach, and sees preaching as an extension of that role. The lay preachers, he said, are a resource for the rector, to preach when asked and

(Continued on page 12)

The Sanctified Fly

By GRADY RICHARDSON

The Episcopalians in Roanoke, Ala. (all 21 of them at the time) took great pride in their church building — pride in the fact that their building had never cost them very much. It had been given to them some years ago when the local Presbyterian congregation became defunct. But God only knows how long the Presbyterians had inhabited that cold, double-aisled edifice which, at the point I am describing, sat in a run-down section of that small east Alabama city.

Roanoke is so far on the east end of Alabama, in fact, that much of the town uses Georgia's Eastern Standard Time, rather than Alabama's CST, and why it was ever attached to my main congregation in Alexander City, I will never know. Roanoke was 44 miles of dips and curves from Alexander City, and to arrive there on time for an 8:30 service on Sunday morning, I had to leave home not later than 7 a.m. And before I arrived at the church in Roanoke (which had no bathroom), I would have to make a pit-stop at the local radio station, which was the only thing open at that hour on Sunday morning.

To say that the facilities at St. Barnabas Episcopal Church were antiquated, is an understatement. During winter, one of the priest's pre-service activities was to turn on the gas heaters (which would blow one across the nave if he were not careful). The smelly warmth from the gas heaters would, in turn, bring out the extant wasp population, which seemed to hibernate along the window edges, and would be fully awake and buzzing angrily around the church by service time.

In the summer, during which the incident I am about to relate took place, it was just plain hot. The only relief was the small drafts that were provided by opening the windows (remember, this was a slightly modified Presbyterian church; Episcopal churches usually don't have windows that can be opened).

This particular Sunday was sometime during those hot summer months. It was a Communion Sunday (always the first Sunday, of course), and one of the Roanoke ladies had lovingly decorated the al-



Byrd Eastham drawing

tar with fragrant abelia, the blossoms of which were then in full bloom. The sanctuary smelled like a perfumery, and this Sunday attracted not just the wasps, but every other species of flying creature as well. On that day, I was swatting at insects as I faced the altar reading that long prayer of consecration in the 1928 prayer book.

At the Communion time, I distributed the hosts, and then proceeded to administer, or try to administer, the chalice. My first communicant, a burly farmer, rudely pushed away the chalice. Funny, I thought, had I said something in my sermon to offend him? The next communicant, his wife, stared at the cup, looked up at me, and simply touched the rim of the chalice with her lips. The next woman stared at me angrily and pushed away the cup. Finally, I had the good sense to look into the chalice — and there, swimming around in the wine, which had been consecrated as the Blood of Christ, was a healthy horse-fly!

I retreated to the credence table in hopes of finding there the small spoon used to remove foreign elements from the wine — but apparently such an implement was unknown here. By this time

I was so angry that I reached into the chalice, jerked out the intruder, and not knowing what else to do with it, pitched it from the open window near the altar.

Being good, straight-faced Episcopalians, the communicants managed to limit themselves to a smirk or two, and reserved their full laughter until after the service. I didn't think it was a bit funny at the time, and I was most unhappy with the woman who had decorated the altar with the heavy-smelling abelia, not to mention those tight-fisted members who lived in fine homes but couldn't afford to air-condition (or properly heat) their church.

People still ask what I did with the wine that the horse-fly didn't drink that day. Being a dutiful priest, I consumed the wine that had not been consumed by the communicants (and that day, my only full communicant had been the horse-fly!). And while I am sure that the insect of my incident has long since gone to its reward, it is one of few insects in history to have been so prepared through the rites of the church. I don't know if there are horse-flies in Heaven, but the last time I saw that one, it was a happy fly, and I was an angry priest.

The Rev. Grady Richardson is rector of the Church of the Epiphany, Tunica, Miss.

EDITORIALS

A Lively Forum

This has been another active summer for those who write letters to the editor of *THE LIVING CHURCH*. During the past two months, we have received such a large volume of letters that it would be impossible for us to publish all of them.

The spate of letters has been most welcome, for it ensures the continuation of the longstanding policy of this magazine to provide a forum in which different points of view may be presented. It also suggests that this might be a good time to share again some thoughts about letters to the editor.

First, we should say that because of the large volume of letters we receive, it is not possible to print every one, nor is it possible for us to acknowledge each of them. But please know every letter is read, and they help us keep in touch with the opinions of our readers.

Correspondents stand a much better chance of being published if they keep the letters short. A letter of 150 words is more likely to appear in the magazine than one of 300 if the content is similar.

We also are appreciative if letters are typewritten and double spaced. Letters written by hand are often difficult to read, and the chance of a mistake may be increased by poor handwriting.

Naturally, we will not publish letters which make personal attacks on others. Likewise, we are not anxious to print letters

which include unreasonable complaints or complaints against the very nature of the church.

We also try not to publish too many letters from the same authors. Some write us every month or even more frequently, but have perhaps only two or three letters per year in print.

Finally, it is our policy not to include letters which have been sent to other publications, or "open" letters, or letters addressed to someone else.

We are grateful to all those who take the time to write. We believe the church needs a forum in which various opinions can be aired, and we are happy to be able to provide such a forum.

Welcome Participant

One of the highlights of the recent Episcopal Youth Event at the University of Massachusetts [p. 6], according to participants, was the presence of the Presiding Bishop, the Most Rev. Edmond L. Browning. Bishop Browning put in more than a token appearance at the triennial event. He led meditations daily and participated in social activities along with the young people.

It is encouraging to see Bishop Browning spend considerable time with young persons, who represented nearly every diocese. His participation emphasizes the fact that young people are more than the future of the church. Indeed, they are the church.

VIEWPOINT

Conscience Clause Is a Good Thing

By NATHANIEL W. PIERCE

The so-called "conscience clause" has been severely criticized in recent months, with one writer claiming it "simply cannot be the will of a loving God." Perhaps it is time to take another look and to reflect on its history.

Almost 16 years have passed since the conscience clause was adopted by the House of Bishops in 1977. It was enacted in response to the concerns of those bishops who were, as a matter of conscience, opposed to the ordination of women. It read: "... we affirm that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate."

For me, this statement simply reaffirms

the Anglican commitment to respect conscience, even in those situations (and perhaps especially in those situations) where the exercise of such conscientious belief is viewed as being misguided or wrong. In some ways, I wish the conscience clause had never

right (however right or misguided you and I thought them to be) to elect a man holding Jack Iker's views, and the wider church would still be free to consent or negate such a consecration.

The dilemma created by a respect for conscience is troublesome, for it yields both good and dismaying results. As a church, we find ourselves not only honoring the best of the biblical prophetic tradition when conscience is invoked, but also struggling to live with those whom we believe have betrayed that very tradition. I find this to be true for people on both ends of the political spectrum.

I believe the modern-day commitment in the Episcopal Church to respect the role of conscience has its roots in the brief episcopate of Paul Jones. He was elected Bishop of the Missionary District of Utah in 1914. In 1917, during a visit to his wife's relative in Los Angeles, Bishop Jones was asked to attend a meeting of Christian pacifists. After offering a prayer and some short remarks, he left.

Shortly afterward, police broke into

We are challenged

to live through

our differences.

been adopted, not because it introduced a new variable into our ecclesiastical self-understanding, but rather because it was, and is, redundant.

Some cite the now ratified election of the Rev. Jack Iker as Bishop Coadjutor of the Diocese of Fort Worth as an example of the conscience clause at work. But if this statement were to be repealed, dioceses would still have the time-honored

The Rev. Nathaniel W. Pierce is the rector of Great Choptank Parish, Cambridge, Md.

(Continued on next page)

SHORT and SHARP

By TRAVIS DU PRIEST

MEASURING THE DAYS: Daily Reflections with Walter Wangerin, Jr. Edited by Gail McGrew Eifrig. Zondervan. Pp. xi and 378. \$12 paper.

Religious writers these days have "arrived" when they are featured in a "Daily Reading with" series, of which there are many. Walt Wangerin has arrived, and readers can now reflect on his pithy, crisply written one-page slices of life, each of which ends with a biblical citation which dovetails with the prose vignette.

HERITAGE: A Tale of Two Books. By Herbert O'Driscoll. Anglican Book Centre (600 Jarvis St., Toronto, Ontario M4Y 2J6 Canada). Pp. 128. No price given, paper.

Meditations by the great Anglican preacher and writer Herbert O'Driscoll on various collects, litanies and prayers

from the Book of Common Prayer. A wonderful idea, a thoughtful book, quintessentially Anglican. And, expansive of our prayer vocabulary: He speaks of creating a space around those we pray for.

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES 1993. Edited by Kenneth B. Bedell. Abingdon. Pp. 320. \$29.95 paper.

Vital statistics on churches throughout the United States and Canada, giving leaders, names and addresses. Section on trends and developments, one of which is that more and more people do not seem confined to express their faith or worship in only one denomination.

DAILY READINGS WITH A MODERN MYSTIC: Selections from the Writing of Evelyn Underhill. Edited by Delroy Oberg. Twenty-Third. Pp. 176. \$9.95 paper.

Many will appreciate these gems culled from the writings of the well-known retreat conductor and author, Evelyn Underhill. She reminds us that Dante's soul ceases to say Mine and says

Ours: "Every advance made by one is made for all." A lovely book to savor.

APPROACHES TO PRAYER: A Resource Book for Groups and Individuals. Edited by Henry Morgan. Morehouse. Pp. 154. \$11.95 paper.

A primer for those who have not yet discovered the many ways of prayer. Covers topics such as centering, imagination, journaling, visualization. Perhaps most helpful are his cautions about intercessory prayer where our words expose our own interpretation of a given situation.

ORGANIC PRAYER: Cultivating Your Relationship with God. By Nancy Roth. Cowley. Pp. 160. \$10.95 paper.

Retreat leader and writer, Episcopal priest Nancy Roth helps us make sacramental our relation with God, by showing us how to shift our perception of ordinary things and ordinary activities, such as eating, with attention, pleasure and devotion. A work truly "grounded" in the soil and creation. Foreword by Madeleine L'Engle.

VIEWPOINT

(Continued from previous page)

the meeting and arrested the leaders. The Salt Lake City newspapers made much of this incident. Bishop Jones' criticism of the war fever, which was then sweeping the United States, and his stand for pacifism as the way of Christ provoked the diocesan council of advice (the equivalent of the standing committee) to petition the House of Bishops to remove Bishop Jones as the Missionary Bishop of Utah.

On Oct. 17, 1917, during a House of Bishops meeting, the Presiding Bishop referred the request to a special committee comprised of Bishops Tuttle of Missouri, Kinsolving of Texas, and Longley of Iowa. They issued a detailed report (dated Dec. 12, 1917) which read in part:

"The underlying contention of the Bishop of Utah seems to be that war is unchristian. With this general statement the commission cannot agree . . . This [Episcopal] church in the United States is practically a unit in holding that it is not an unchristian thing. In the face of this unanimity, it is neither right or wise for a trusted bishop to declare and maintain that it is an unchristian thing . . . The Bishop of Utah ought to resign his office . . ."

An accommodation was arranged, and Bishop Jones, having already taken a

leave of absence from his diocesan duties, submitted his resignation as Bishop of the Missionary District of Utah on April 11, 1918. Following this turn of events, the executive committee of the Alumni Association for the Episcopal Theological School in Cambridge, Mass., asked Bishop Jones to withdraw as the preacher for the 1918 commencement exercises, and he graciously complied.

In this way, the House of Bishops and others in the early part of this century imposed a uniformity on the wider church. Conformity was the prevailing norm and a pacifist bishop could not be tolerated. The leadership of the Episcopal Church supported "the war to end all wars," and conscientious dissent was not permissible.

The problem was that Bishop Jones did not go away. While he was still a bishop of the Episcopal Church, he never again attended a meeting of the House of Bishops. Thus, he remained on the margins of the institutional church until his death in 1941. Yet for 23 years he continued to be an untiring advocate for the importance of conscience in the journey of faith and an irritating reminder of the shameful, spineless conduct of the House of Bishops.

As so often happens in church history, the person condemned by one generation is honored by another. Thus, in 1991, the Standing Liturgical Commis-

sion proposed Bishop Jones for inclusion on the Calendar of Saints, but, along with all of the other 1991 nominees, he was deferred pending clarification of the "sainting" process.

In our own day, we could emulate this earlier practice of the House of Bishops. Some central authority (I refrain from trying to identify whom or what) could be given the power to coerce conformity on various issues such as the ordination of women. But I believe the Spirit accomplishes more when we are challenged to live through our differences.

But is this not the biblical story? "Do you think that I cannot appeal to my Father, and he will at once send me more than 12 legions of angels [to protect me]," says Jesus in the Garden of Gethsemane (Matt. 26:53). If there was ever a cause worthy of forceful intervention, surely it was the cause of protecting God's only Son. But God's way was and is the way of suffering love.

A final word might come from Samuel Johnson, author and lexicographer of the 18th century: "Sir, the only method by which religious truth can be established is by martyrdom. The magistrate (or bishop) has a right to enforce what he thinks; and he who is conscious of the truth has a right to suffer. I am afraid there is no other way of ascertaining the truth, but by persecution on the one hand and enduring it on the other."

LETTERS

(Continued from page 5)

one thing supremely well. They sensitize us to the diversity of human experience and thereby challenge our present values and place our deepest desires under the authority of God's word which we continue to struggle to hear aright.

(The Rev.) DENNIS WIENK
St. Thomas' Church

Bath, N.Y.

Not Magic

I am writing in response to the letters already printed concerning the article "Tempest in a Common Cup" [TLC, June 6].

I have recently converted to Roman Catholicism from Anglicanism, largely because of the base ignorance that is permitted to pervade the Episcopal Church about crucial things, such as the dominical sacraments. This can point only to an inexcusable failure on the part of those who are called by their ordination to "guard the faith, unity and discipline of the church" to do so effectively, in such a way that the great mysteries of the faith are experienced as just that — holy mysteries — and not magic talismans.

Some readers have written that it is impossible to become sick from a common chalice because it is the Blood of Christ and, as such, can only bring health, not illness. Yet, we have seen holy men of God murdered in the very act of celebrating Mass! The Body and Blood of Christ are not magnets which somehow draw goodness to them and repel evil (in this case, disease). If they were, how many of us would dare approach them?

AMY JILL STRICKLAND

Washington, D.C.

• • •

I was bemused by Dr. Jones' letter concerning the common cup.

After 30 years of the priesthood, with all of the consuming the remainder of patten and chalice that has entailed, I must report that my only serious illness was contracted in a hospital where I had gone with a back problem.

I hope this issue is soon put to rest so we might get on with the business of the kingdom. I sympathize with anyone who has a problem with "the cup of salvation." What I suggest is that he or she receive in one kind, worship the Lord in that kind, and leave us risk-takers to our doom.

(The Rev.) DONALD J. GARDNER
St. George's Church

Clifton Park, N.Y.

Sinful Denial

After reading Mrs. Streett's letter [TLC, June 13], I felt an overwhelming responsibility to respond.

I am not a homosexual, and have no right to write about "what homosexuals want." But having several homosexual, and may I say happy and well-adjusted, friends, I feel I could speak to the extent that what they do not want, nor need, is someone telling them what they want.

I have been in the mental health field for several years as a student, and have read and reviewed many articles in both psychological and social work journals supporting both the view that homosexuality is a choice, and that it is a genetically predisposed condition, as I have read similar views on alcoholism.

I have my own opinions regarding both issues, and feel that both conditions are a



result of environment as well as choice. However, denying one's sexuality, in my opinion, is as sinful as denying ourselves the love and acceptance Christ has to offer us. A homosexual's sexuality is just as much a part of him or her, as a heterosexual's sexuality. It is this sexuality that has been given to us as part of who we are, and what God has created.

Mrs. Streett asked readers to "take an honest look at homosexuality in order to develop a ministry to sufferers which will be helpful in our churches." I suggest that it is the narrow-minded mentality of individuals such as Mrs. Streett believing that homosexuals suffer, that hinders any ability of the church to serve these persons.

SARAH L. DAVIS

Tampa, Fla.

• • •

I was a co-leader for the Lenten discussion on sexuality for the Church of the Redeemer and St. Andrew's Church in Greenville, S.C., and I wish to comment on Betty Streett's letter.

As a licensed professional counselor with many years of experience in working with issues related to sexuality, I find Ms. Streett's accusation to be offensive. Apparently, she does not have the training and/or educational background to substantiate her comparison of alcoholism to homosexuality. Yes, alcoholism can be genetically predisposed in some person's life physically, emotionally and spiritually,

as well as putting the lives of others in danger. Homosexuality has yet to be determined if it is genetically linked or not. I feel it likely has genetic predispositions, but unlike alcoholism, it is not a disease. The diseases I see associated with homosexuality are homophobia and heterosexism.

Ms. Streett makes the statement, "Blessing homosexual relationships won't make them fulfilling since a homosexual relationship isn't what homosexuals want." How does Ms. Streett document such a statement? As a counselor who has helped hundreds of homosexual and bisexual people, I believe they do want such a relationship. They must contend with the homophobia and heterosexism that abounds around them and which makes their lives very difficult. Homosexuality is not "an unfortunate disorder," as she states, but homophobia and heterosexism are "unfortunate disorders." So too is alcoholism.

Ms. Streett further complicates her concerns by referring to genital sex and changing the focus from homosexuality to "having gratifying intimate relationships without genital sex." Does Ms. Streett think all homosexual people only relate to each other genitally? People do not "suffer" from homosexuality, but suffer immensely from the hate, bigotry and fear that the heterosexist world (in and out of the church) places on us.

JIM R. HOLDER

Greenville, S.C.

One or Two?

While we enjoyed Fr. Ticknor's article on the recognition of Bishop Claggett at Canterbury, our staff cannot remember but one bishop, Samuel Seabury, who "went to Scotland." Were not the other two consecrators of Bishop Claggett, William White and Samuel Provoost, both of whom were consecrated in England?

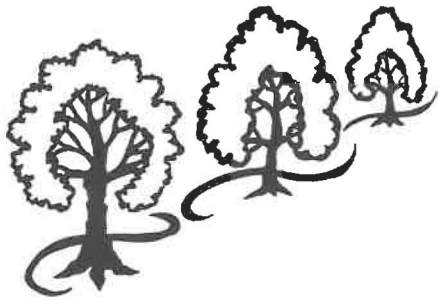
(The Rev.) HARRISON T. SIMONS
Episcopal Churches of Oxford

Oxford, N.C.

You are correct. Ed.

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Province 8 Synod Meets in Las Vegas

The Province of the Pacific has hired a program coordinator in a project that leaders hope might be a model for other provinces in the Episcopal Church. Deputies to the Province 8 Synod in Las Vegas Aug. 3-6 were introduced to the Rev. Thad Bennett, who began his duties in July.

Fr. Bennett will concentrate on developing and strengthening all programs in the dioceses of the province and will attempt to foster communication and common effort among the programs, primarily at the diocesan level, but also at the congregational level.

Diane Porter, senior executive for program and advocacy, witness and justice ministries at the Episcopal Church Center in New York City, told the synod she hopes coordination of programs through a staff person will be tried in other provinces as well.

Fr. Bennett is from the Diocese of Connecticut, where he was founder and executive director of the AIDS Ministry Program of Connecticut, an ecumenical venture. He said he supports the principle of having groups work on their own when necessary, but encourages them to work together whenever possible.

The many varied and active programs within the province were much in evidence during the synod meeting. The linking of multi-culturalism and evangelism — having worship and other aspects

of church life presented in language and custom familiar to the people in congregations — was the topic of a paper and workshop presented by the Rev. Mark MacDonald of Navajoland. Congregationally based efforts among ethnic communities should be viewed as evangelism and not as charity, as the church has often viewed such "mission work," he said.

The Rev. Jerry Drino, provincial executive director of cross-cultural ministries, noted that much work has been done in the ethnically diverse province.

The theme of the synod was "Climate of Abuse — Haven of Safety." Workshops were presented on personal experiences and clinical observations about sexual abuse.

The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, was elected president of the province, succeeding Marion Cedarblade. Bishop Shimpfky will begin his term in 1994. The Rev. Bavi Rivera-Moore of the Diocese of California was elected to represent the province on the national Executive Council.

The synod adopted resolutions which encourage greater participation in the church's policy-making bodies by Hispanics and "other under-represented ethnic communities," and encourage dioceses to develop efforts involving youth in the governance of parishes and dioceses.

DICK SNYDER

LAY PREACHERS

(Continued from page 7)

to help in other areas of running a large parish. They have also filled in at other parishes in the area.

Fr. Cummings "is unique," he said. "He uses whatever works . . . to serve the worship." St. Timothy's parishioners come from many backgrounds. Mr. Eppard listed "Orthodox, Baptist, Catholic, charismatic, evangelistic — all of the above." He began preaching at special services, such as weekly healing services. He presently works in insurance claims but is exploring a priestly vocation.

Stage fright? "Absolutely!" he said, especially when he is preaching on a controversial topic.

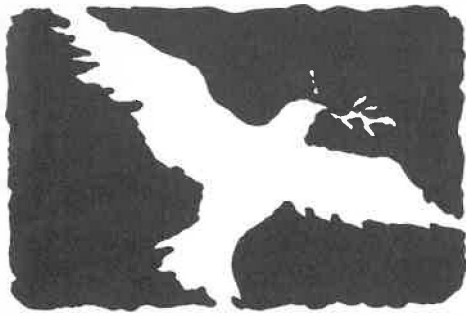
Bill Meisheid, another of the lay

preachers, is something of a paradox. With college majors in ancient history and Greek, he now designs on-line systems for computer access. He began preaching about three years ago. The previous rector used "shared ministry to develop talent in the congregation," he said. Laymen preached at "peripheral services" during the week. They also honed their skills taking communion to nursing homes, where they would present a synopsis of the sermon. Mr. Meisheid's sermons tend to be "expository preaching," often within a historical context. Each has his own style. "The joke in the group," Mr. Meisheid said, "is that Jeff [Atherholt] is Mr. Christmas, upbeat, and I'm Mr. Lent, serious, penitential."

Fr. Cummings described St. Timothy's services as "Prayer book, lots of singing and enthusiasm." Talent for lay preaching "emerged, as in the early church." He said of the tradition: It's an "exciting challenge to ordained ministers."

PATRICIA WAINWRIGHT

Clarification: The Rev. Noreen O. Mooney, who wrote the article "Smokey and the Vicar" [TLC, Aug. 8 and 15], is the vicar of St. James' Church, Brookhaven, N.Y.



PEOPLE and PLACES

Ordinations

Priests

Montana—Richard Arthur Becker, chaplain, Deaconess Medical Center, P.O. Box 37000, Billings, MT 59107.

Pittsburgh—William Henry Marchl, III, priest-in-charge, Advent, Jeannette, PA; add: 101 Clay Ave., Jeannette 15644.

Western Louisiana—Richard Hudson Norman, Jr.

Permanent Deacons

San Joaquin—Eliezer Risco y Lozada, assistant, Santa Margarita de Escosia, Fresno, CA; add: 5364 E. Huntington #115, Fresno 93727.

Transitional Deacons

Montana—LeeAnne Ingeborg Watkins, assistant, Ascension, Stillwater, MN; add: 214 N. 3rd St., Stillwater 55082.

San Joaquin—John Thomas Barrow, vicar, St. Thomas of Canterbury, P.O. Box 3231, Mammoth Lakes, CA 93546. Loren Charles Fox, 1014 Melrose Ave., Ambridge, PA 15003. Vivian Gail Powell, administrative secretary to the president, Franciscan School of Theology, Berkeley, CA; add: 287 Euclid Ave. Apt. 206, Oakland, CA 94610.

Receptions

The Rev. Anthony Arnold Monreal has been received from the Roman Catholic Church as tran-

sitional deacon and will serve as assistant of St. James' Cathedral, Fresno, CA; add: 248 N. Sierra Vista, Fresno 93702.

Resignations

The Rev. Canon K. Dexter Cheney, as diocesan administrator in the Diocese of Michigan. He has been elected an honorary canon of the Cathedral Church of St. Paul, Detroit, MI.

The Rev. Douglas G. Dailey, as assistant of Church of the Ascension, Hickory, NC.

Retirements

The Rev. Canon Michael P. Hamilton, as senior canon of Washington National Cathedral. He has been named canon emeritus; add: c/o United States Embassy, P.S.C. 71, Box 1000, APO, AEO 9715.

Changes of Address

The Rev. Herman Badecker, c/o Burke Rehab Center, 785 Mamaroneck Ave., White Plains, NY 10605.

The Rev. Judith D. Boli, assistant at St. Paul's, Saginaw, MI, and the Rev. William W. Boli, retired rector of St. Paul's and Calvary Memorial, Saginaw, report a new address of 4444 State, Apt. G319, Saginaw 48603.

The Rev. Bertram F. Claebae reports the new address of 25888 Lexington Dr., South Lyon, MI 48178.

The Rev. Ann H. Franklin has the new address of 32 Templeton Pky, Watertown, MA 02172.

The Rev. Robert R. Reeves reports a change of address to Abington Manor, 37501 Joy Rd., Westland, MI 48185.

BENEDICTION

A grieving family once taught me a lesson about friendship. Before the burial of one of their dearest loved ones, they said to me, "She was more than just a wife or a mother to us. She was our friend." There is no human bond deeper than friendship in its truest sense.

In friendship we offer ourselves and our love. We listen and care and reach out with a love that is both within us and beyond us. In friendship we see that we are not alone in this world. In friendship we recognize that how we live and what we do is more than just a private concern.

In friendship we may encounter another person who sees and understands us better than we see and understand ourselves. In friendship we can go beyond appearances and superficiality. In friendship we share good and bad. We share our hopes and fears.

In friendship we give each other courage to dream. We know we are accepted and loved, whatever the outcome. In friendship we can share and be who we are, as we receive and accept another. In friendship we share all of us — all that we were, all that we are, all that we hope to be. Friends help each other find the way, and they share the path — even when it gets scary! In friendship we are equals. There is no need to look up or down to a friend.

Jesus loves us, and he tells us to love each other. Jesus gives all his life for us. He makes us his equal, because he wants us to be as one. He wants to be our friend.

(The Rev.) ROBERT B. SLOCUM
Lake Geneva, Wis.

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FULL-TIME RECTOR, St. Mark's, Fincastle, nestled in the valley of Virginia, is a small traditional church anxious to grow. Fincastle is conveniently located to medical and educational centers in the Roanoke metropolitan area. Letters of interest should be sent to: **Search Committee, P.O. Box 286, Fincastle, VA 24090.**

DIRECTOR OF CHRISTIAN EDUCATION, full time, 2,000-member parish in suburban Jacksonville, Florida. Responsibilities: children, youth, adult programs. Degree in education preferred. Understanding of Anglican theology required. Send resumé to: **The Rev. Joan Bryan, Christ Church, P.O. Box 1558, Ponte Vedra Beach, FL 32004.**

DIRECTOR OF MUSIC/ORGANIST. Candidate must be able to blend traditional/classical music with contemporary praise music and be familiar with Episcopal liturgies. Good choral/organ/keyboard skills a necessity. Candidate must be a team player with good people and communication skills. St. Stephen's Church has a diverse multi-element music program which will require strong leadership. The church has two Dobson mechanical-action organs built in 1987. A small Moeller pipe organ is in the chapel. Master's degree or equivalent preferred with a minimum of three to five years experience. Salary commensurate with qualifications. Send resumé by Sept. 30 to: **The Rev. Ernie Ashcroft, St. Stephen's Episcopal Church, 4439 W. 50th St., Edina, MN 55424.**

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

EPISCOPAL PRIEST (man or woman) wanted for chaplain to parish day school (450 students) ages 3 through 6th grade. Daily chapel services. Sunday and weekday parish duties. Contact: **Rector, P.O. Box 12385, Dallas, TX 75225.**

THE GENERAL THEOLOGICAL SEMINARY invites applications for a position in systematic theology, with employment to commence on July 1, 1994. Appointment will be made at the assistant, associate or full professor level, depending on the candidate's experience. Applicants must hold the Ph.D. or its equivalent and have particular qualifications in Anglican theology. Members of the Anglican Communion will receive preference. Send letter of application, C.V., and names/addresses of five references to **Sub-Dean John Koenig, 175 Ninth Ave., New York, NY 10011** by September 30th.

CANON PASTOR, full time, pastoral duties and some administration. Also share liturgical duties. Reply to: **The Dean, St. Paul's Cathedral, 3602 N. North St., Peoria, IL 61604.**

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BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — **The Provers, P.O. Box 1143, Union City, NJ 07087.**

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RUSSIA — **St. Petersburg Theological Academy** — **NEW 11-day Quick Study programs** (Moscow included) from \$1,395 all-inclusive/2-week Russian Study programs (optional Moscow extension) from \$1,849. 1993-94 departures from New York, Seattle and Los Angeles. Call **(908) 219-9567** or write: **The Rev. James C. McReynolds, Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.** A Teleios Foundation Pilgrimage.

ENGLAND—Salisbury Plus: The Southern Cathedrals Festival 1994 with the Rev. Nancy L. Roth, Episcopal priest and author, and Mr. Robert N. Roth, musician and composer. A journey into English cathedral life and music through the annual choir festival and excursions in the Salisbury area — July 14-25; \$3,595. Call **(216) 774-1813** or write: **The Rev. Nancy L. Roth, 330 Morgan St., Oberlin, OH 44074.** A Teleios Foundation Pilgrimage.

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SUMMER CHURCH SERVICES

ARCATA, CALIF.

ST. ALBAN'S 1675 Chester Ave.
The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

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

FAIRFIELD, CONN.

(Black Rock Turnpike)
TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stratfield Rd.
The Rev. Canon Samir J. Habibi, D.D.
(203) 368-3225; (203) 637-3644
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

SAVANNAH, GA.

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

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. Wed 10 H Eu & Healing

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

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

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 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat
10:30 H Eu

BLADENSBURG, M.D. (D.C. Area)

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen 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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL 4800 Woodward Ave.
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

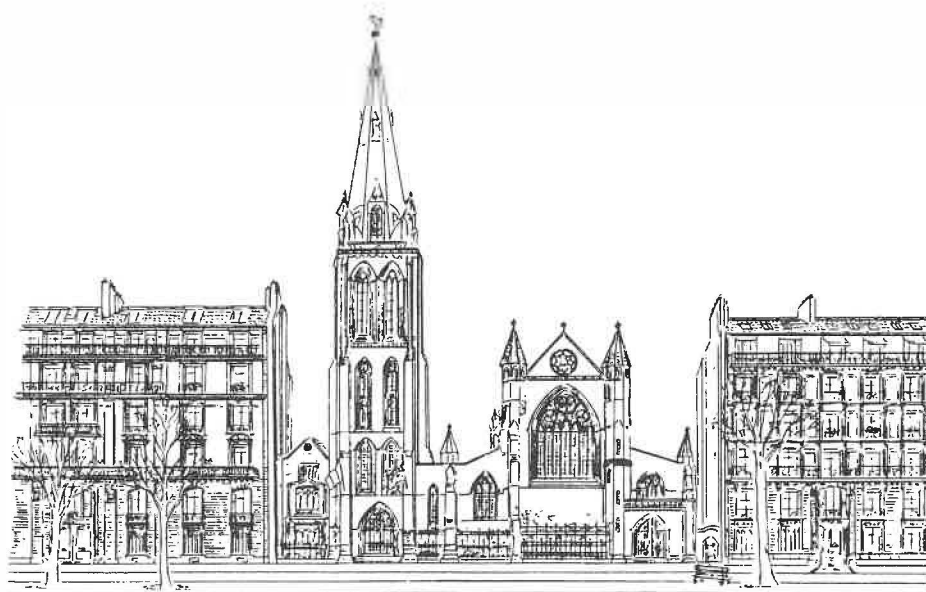
NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. 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

(Continued on next page)



The American Cathedral in Paris, France

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)

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7), EP
Mon-Fri 5

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,
ass't
HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7. Thurs & Fri
12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACREMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat).
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15, Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-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 Martin, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun H 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
Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

STONY BROOK, N.Y.

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

WEST HAMPTON 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)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &
Healing 10. HD as anno

GETTYSBURG, PA.

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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. Arnold Klukas, Ph.D., v; the Rev. R. Spanos, perm
d
Sun H Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues
12:30. HS Thurs 7. Sol Eu HD 7. C by appt

SELINGSGROVE, 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 & Heal-
ing)

NASHVILLE, TENN.

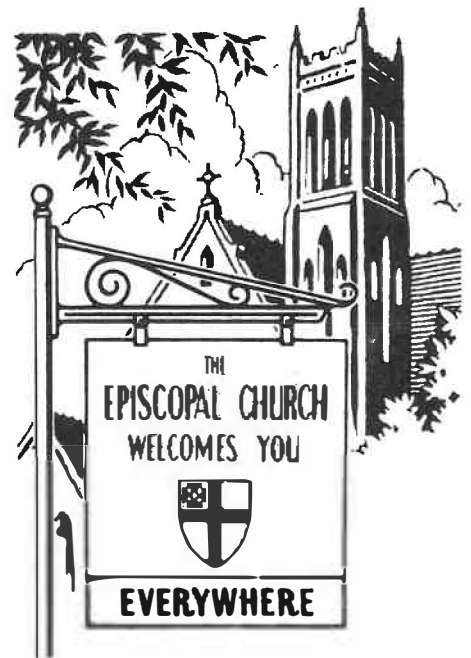
ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
Smither; the Rev. William Dockery
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. Collins; the Rev. Frederick C. Philpott; the Rev.
John A. Lancaster (214) 521-5101
Sun H Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5



FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S) 11:15 HC (ex 1S). 1928 BCP Daily as
anno (817) 332-3191

LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun H Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

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

BARABOO, WIS.

TRINITY (608) 356-3620
111 Sixth St.
Sun: 7:30, 10 H Eu. Tues & Thurs 5:15 H Eu. Mon & Wed 9 MP

LAKE GENEVA, WIS.

CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Slocum, p-i-c
Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

MILWAUKEE, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu