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'How can we hold back the water?'

IN THIS CORNER

To Mow or Pray?

The southwestern sky had turned a worrisome shade of gray-green, and a gusting wind and distant lightning promised a late afternoon thunderstorm was on its way. Amid the threatening conditions, heat and humidity, I was trying to finish mowing my lawn, for the weather forecast indicated two or three days of rain was ahead.

As I pushed the mower past the mailbox at the edge of the street, I had the feeling I was being watched. Sure enough, standing in the street about 10 feet away was a middle-aged woman waving at me. She wore a long coat, even on a 90-degree day, and held a large envelope in her hand. I stopped the mower and walked toward her.

"Hello," I said, "is there something I can do for you?"

"My name is Charlene," she said cheerfully, and apparently oblivious to the approaching storm.

I introduced myself and repeated my question.

"David, do you know Jesus loves you?" she asked.

I must have sighed deeply, I can't recall, before assuring her that I did.

"And he loves all those people over there," I said to her, pointing to a nearby yard in which four or five children and two adults seemed busy. "And he even knows each one of them by name."

"David, do you know Jesus in the power of the Holy Spirit?" she asked, her smile transforming into a more serious expression.

"Yes I do," I said, walking back toward the mower, "and I've been baptized with water and the Holy Spirit."

"Oh, praise God," she said.

"Look, Charlene, I've really got to finish the lawn before that storm gets here," I said, now standing behind the mower and reaching for the pull cord. There was a moment of awkward silence and I wondered why I always seem to be the one who attracts these folks.

"David, would you mind if I prayed with you?" she blurted, as the first rumble of thunder sounded in the distance.

"I'm sorry," I replied. "This really isn't a good time. I have to finish this, then I'll be doing my own prayers later when I get inside." I told her I enjoyed her visit and I thanked her for taking the time to stop, but that I was going to finish my work. Then, wouldn't you know it?, the mower didn't want to start. I pulled the cord four or five times while Charlene stood and watched, then it sputtered to life.

I went on with my mowing, expecting raindrops to send me inside at any moment. The next time I came around by the mailbox, there was Charlene, still standing by the curb, her eyes closed, her lips moving slightly. I wondered what or who she was praying for and how and why. The next time I got near the mailbox, she was gone. Nowhere in sight.

By this time, the lightning was more frequent, the thunder louder and the temperature about 10 degrees lower. Then, somewhat eerily, the storm seemed to veer elsewhere. The wind diminished, the lightning and thunder stopped and rain didn't fall until the following day.

I've thought about Charlene from time to time since our meeting. I've wondered where she came from and who else she visited. I have hoped she got a more cordial reception from others. In the remote possibility Charlene might be reading these words, I want to say I'm sorry. Obviously, praying is far more important than mowing a lawn.

DAVID KALVELAGE, editor

CONTENTS

August 8, 1993

Pentecost 10

FEATURES

8 Smokey and the Vicar: Heading West

by Noreen O. Mooney

Conversations with Episcopalians "from the grassroots." First of two parts.

DEPARTMENTS

3 Letters

6 News

- Coping Along the Mighty River:
A Personal Account

9 Editorials

9 Viewpoint

12 People and Places

ON THE COVER

Residents of Clarksville, Mo., pile sandbags to fight back the rising waters of the Mississippi River.

Religious News Service photo/Reuters

LETTERS

Probably or Not

Not having been part of the election process in Minnesota, and thus only able to comment on what he was quoted as saying [TLC, July 4], I trust I have probable cause to believe Bishop-elect Jelinek espouses a theology of probabilism.

To wit: Since the ordination of practicing homosexuals reflects "probably the emerging view in the national church," — which view "is based probably on a hunch as much as anything" — and because "[b]ased on statistics, probably at least one of the 12 apostles was gay," therefore, Fr. Jelinek concludes, "Jesus was not troubled by this [practicing homosexuality, I presume]."

Interesting theology. It seems one can act on a theory of theological probability: Three probablys equal a fact; that fact, in this instance, that Jesus was not troubled by practicing homosexuality; thus, neither should we be.

Tit for tat: Fr. Jelinek is wrong (my conclusion) because 1. the ordination of practicing homosexuals is probably not an emerging view in the national church; it is a loud, heavily financed squeaky-wheel lobby; 2. which view is probably more than a hunch on my part; and 3. because Mark Twain is probably correct when he asserted that there are three kinds of lies: lies, damn lies and statistics.

What frightens me is the belief, probably aside, no matter whose agenda or what the agenda, especially coming from a bishop-elect, that theology is or can be based on emerging views, hunches and statistics.

(The Rev.) WILLIAM J. PUGLIESE
Trinity Church

Warren, Pa.

According to the Bishop-elect of Minnesota, we have a new way of making major theological changes in the church. It appears we will no longer be confined to theological reflection based on such old-fashioned things as the Bible, the prayer book and the canons of the church. Instead, we are moving into the theology of the hunch.

Fr. Jelinek tells us that, since it is his hunch the national church is moving to ordain practicing homosexuals, he will plan on doing likewise. The only other rationale he gives for doing so is referring to the now obsolete and false data claiming 10 percent of the population is homosexual. Therefore, he concludes at least

one of the 12 apostles was gay. Thus, if it was good enough for Jesus, it is good enough for him.

Besides being theologically shallow, there are two other things wrong with this kind of self-serving activity. First is that the latest scientific evidence lowers the percentage of our population that is homosexual to about 2 percent of men. Based on that data, one can easily compute that only one-fourth of one apostle was homosexual. Statistically speaking, that means zero. Therefore, using such data, Fr. Jelinek should now see that ordaining practicing homosexuals is not the hunch he should be wanting to follow. Second, again using Fr. Jelinek's reasoning about being numbered with the apostles, we clearly see that none of them was a woman. Would he then say, based on the logic of his assumptions, that he will not ordain women because there were none numbered among the apostles? Probably not.

It appears Fr. Jelinek will join that group of bishops who have no theology other than whatever they want to do they will do because they are bishops. The sad news is we continue to elect people who

stand up for everything and anything except for the faith, "which was once for all delivered to the saints" (Jude 3). Is it any wonder our church continues to die as member after member, wearied and malnourished by such spiritual drivel, moves on to places where some real food is found?

(The Rev.) KENNETH R. BIEBER
St. Mark's Church

Bridgeport, Mich.

The Rev. James Jelinek, Bishop-elect of Minnesota, is quoted as saying, "Based on statistics, probably at least one of the 12 apostles was gay." If this is an accurate quote, it shows that once again sociological studies are being used in a way that has no scientific validity. Bishop George Hunt of Rhode Island made a similar mistake some years ago in asserting that probably 10 percent of the members of the House of Bishops had discovered themselves to be homosexual.

The error is essentially twofold. First, before statistics are used to assert or deny any specific theory or contention,
(Continued on page 5)

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 CHURCH**

Volume 207 Established 1878 Number 6

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

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

EDITORIAL AND BUSINESS OFFICES
 816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420
FAX 414-276-7483

David A. Kalvelage,
 editor and general manager
The Rev. Canon H. Boone Porter,
 senior editor
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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

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

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

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

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

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TRAVELING?

Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. These churches are concerned enough for your spiritual welfare to advertise their locations and service schedules. Please check the listings on pages 15 and 16, and attend church wherever you may be, and tell the rector you saw the announcement in THE LIVING CHURCH. The churches listed extend a cordial welcome to visitors.

LETTERS

(Continued from page 3)

the statistics should be determined to be valid. Recently, significant doubt has been raised as to the validity of various statistics regarding the percentage of homosexuality in the general population. So Fr. Jelinek's statement raises important questions: What statistics? How were they obtained? Are they accurate?

Second, even if a particular study or group of studies has statistical validity, the results cannot necessarily be transferred to a group different from that which was studied. Since the sociological studies regarding homosexuality are supposedly based on the general population (or more commonly, the general male population) chosen at random, it is invalid to apply them to a small group of people selected from within the larger population. The key word here is selected. We don't know exactly what criteria Jesus used in selecting the apostles, but he did select them. And unless we are willing to assert that Jesus chose the 12 apostles at random, there is no way any modern study of homosexuality can tell us what percentage of the disciples might have been gay. These studies cannot even tell us what percentage of the church's current members might be homosexual, because that would assume that the makeup of the church is identical to the makeup of the population that was studied.

The church seems to have a long history of putting theological consideration above scientific truth, and this case is no different. Science should inform our theology, but let's make sure that the "science" used is accurate and that the results are used accurately as well.

(The Rev.) RICHARD JAMES
Visalia, Calif.

Memories of Dean

I want to commend Elizabeth R. Sites who wrote about "Curmudgeonification" and the lack of it in Fleming James, who is one of my heroes also [TLC, June 27].

My first meeting with this saintly gentleman was in his classroom/office at Sewanee in the summer of 1944. I had arrived dressed quite casually for a hot day in July. The first question he asked was whether or not I had something besides that "rig" (a fairly neat slack suit) to wear. This was my initial introduction to the coat and tie regimen of the seminarian, who also wore an academic gown to chapel and classes.

My respect for Dean James grew as I

worshiped with him at least two, sometimes three, times a day in the "Theolog" Chapel. The real honor came as I sat at his feet to study Hebrew. Since I was the only student in that class, the lessons were held in his home for two hours a session, two days a week for four semesters.

But I saw even further into the Christlikeness of Fleming James in 1955 when my wife and I visited him in his retirement home in New Haven, Conn. As we talked, I described my desire to retire from the military and then go to a small parish where I could serve without salary. Dr. James corrected me gently, saying: "No, no, Charles. You must make them pay you something. They must not get the idea that the gospel of Jesus Christ is cheap."

What a wonderful testimony from a great man who has been largely unsung in the Episcopal Church. It was a thrill to read that Ms. Sites had met and admired one of my heroes. Please accept my thanks for bringing these warm and wonderful memories to the foreground of my heart and mind.

(The Rt. Rev.) CHARLES L. BURGREN
Bishop Suffragan of Armed Forces,
retired

Olympia, Wash.

• • •

Delight is the only word to express my response to Elizabeth R. Sites' "Curmudgeonification." It had a twofold effect on me. As age advances, may I always have the warmth and freshness of a Fleming James.

I salute Ms. Sites with gratitude, for she turned my heart and mind to one of the heroes of the faith. With renewed joy I read James' eminently readable *Personalities of the Old Testament* one more time. I am indebted to her for reintroducing me to Fleming James.

(The Rev.) HARRY L. KNISELY
Christ Church

Burlington, Iowa

Matter of Style

Your long-standing and appropriate style policy of addressing priests as Father has created an editorial quandary for THE LIVING CHURCH.

Your coverage of the election of the Rev. Mary Adelia McLeod to be Bishop of Vermont [TLC, June 27] was revealing. Had "Mrs." McLeod been male, you would have referred to "him" as "Fr."

(Continued on page 10)



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Coping Along the Mighty River: A Personal Account

By HARRY L. KNISELY

Surrounded by the waters of the mighty Mississippi, we are not yet drowning. So, how are we coping with the flood in Burlington, Iowa? Philosophizing recently, an old river rat commented, "The Great One is taking back what belongs to her." Coping is a day-to-day activity. It was back in March that the flood of '93 began. If the weather cooperates, we can expect to begin cleanup work by Labor Day.

In 1840, the vestry of Christ Church bought the high ground, and a church building was constructed. Our comparative affluence is evident. Note that our church's address is the corner of North Fifth and High streets. We are not likely to be in danger from a flood. Alas, the same cannot be said for some of our parishioners.

In the days prior to July 4, some of our people were evacuated from their homes. Then, on Sunday the 4th, all of them found a way to attend services. Afterwards, we visited with those families and listened to their stories. Facing squarely the temptation to yield to despair, we manifested good humor, tenacity, faith, charity and unflagging hope. Moreover, we did not forget others up and down this river who are displaced by flood waters.

I write this article as it continues to rain. With each new storm comes the disquieting news that the crest will be delayed another few days. Since old records have long since been broken, each day sets a record depth. More homes and businesses surrender to the rising river, new boils will well up in our levees, and more roads and streets are closed to traffic. How can we hold back the water?

Visits by President Clinton, Iowa Gov. Branstad and Red Cross director Elizabeth Dole have gone largely unnoticed. During these events, more and more sandbags were being filled, household goods and family treasures were being moved to higher ground, people and farm animals alike were being evacuated, and the Salvation Army canteens and church halls were open and serving meals and refreshments to the people who were working on flood relief around the clock. Daily the rising waters lap away at more homes and businesses, wash over recently sown crops and then submerge everything in harm's way.

Bizarre and humorous anecdotes arise from the story of the flood. A parishioner



KNS photo/Reuters

Water threatens to obscure the welcome sign in Bettendorf, Iowa, which is north of Burlington.

was ascending her stairs only to find she was accompanied by a large snake going in the same direction. The intruder was not welcomed and was dispatched outdoors.

Disasters attract both tourists and entrepreneurs alike. Coming to see the river, they are usually oblivious to the danger they face or the hardship they cause emergency workers. There is no vantage point they will not seek for their prized photos and family videos. Some businesses that stand to benefit from the effects of the flood decide to sell goods and services at any price they can charge. Their labors are the dark underside of human disasters, and their practices are as murky as the flood waters themselves.

Other businesses are clever as they metamorphose during the stages of a disaster. One local eatery and watering hole, which has a breathtaking view of the river in the best of times, advertised over local radio stations, "Yes! We are open. And we have the best view of the river ever." While customers dined, they could gaze uneasily at the flood waters lapping at the walls at about floor level. A day later, they offered T-shirts for sale reading "I survived the flood of '93 on the Mississippi, Burlington, Iowa!" But have we survived? Place all of this against

(Continued on page 13)

Presiding Bishop's Fund Offers Assistance

In response to requests for assistance for victims of the Mississippi Valley flooding, the Presiding Bishop's Fund for World Relief has sent \$25,000 apiece to the dioceses of Iowa, Missouri, Springfield and Quincy. In addition, the midwestern dioceses have received offers of help from the dioceses of Texas and Pennsylvania, and from Southeast Florida, where people put their experiences with Hurricane Andrew to use by writing guidelines on determining victims' needs and organizing volunteer assistance.

Virginia Benson, communications officer for the Diocese of Missouri, echoed comments from across the affected area when she said the situation is still changing rapidly and current information is outdated tomorrow, or even within the hour. She said the emergency relief was in the hands of "the pros," the Red Cross and the Salvation Army. "We are not in the business of emergency relief," she said. "The church will be needed in long-term rebuilding — physical, emotional, spiritual."

Lynn Funk, secretary to the Bishop of Quincy, said, "We want the blueprints to the ark!" and agreed that the expertise of the people of who have coped with disaster will be very helpful. "We are trying to assess what everyone needs," she said.

The Ven. William Moore, archdeacon of the Diocese of Springfield, said, "We're realizing who's in charge here." He said a letter had been sent to all parishes explaining the grant and asking about specific needs. When requests are received, a check will be sent, he said; documentation can come later. He said of the Presiding Bishop's Fund, "They came to us. We were just sitting there stunned, didn't know what to do."

Contributions for flood assistance may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y., 10017.

Bishop Chambers of Springfield Dies

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, died June 18 at a hospital in Sun City Center, Fla., following a heart attack. He was 88.

Bishop Chambers led the Illinois diocese from 1962-72 and was best known for his opposition to the ordination of women as priests. Following General Convention approval of ordination of women in 1976, he became embroiled in controversy when he visited dissident congregations to perform episcopal ministries. The House of Bishops, at its 1977 meeting, adopted a resolution saying it "deplores and repudiates" Bishop Chambers' actions. In 1978, he consecrated four new bishops of the Anglican Church of North America, a "continuing" body which left the Episcopal Church.

Bishop Chambers was born in Cleveland, Ohio, and was a graduate of Hobart College and General Theological Seminary. He was ordained to the diaconate in 1931 and to the priesthood in 1932. He was curate of St. John's, Dunkirk, N.Y., and priest-in-charge of congregations in Angola, Irving and Forestville, N.Y., following ordination, and was a canon of St. Paul's Cathedral, Buffalo, N.Y., from 1933-36. He was rector of St. Thomas', Menasha, WI, 1936-42; St. Peter's, Auburn, N.Y., 1942-49, and Church of the Resurrection, New York City, 1949-62.

He is survived by two daughters, a sister, seven grandchildren and one great-grandchild.

Montana Bishop Back to Work

The Rt. Rev. C.I. Jones, Bishop of Montana, has resumed ecclesiastical authority of the diocese following a leave of absence [TLC, March 21]. Bishop Jones underwent a 30-day medical leave for an evaluation process, then took a sabbatical leave following a period of tension between him and leaders of the diocese and his disclosure of an affair with a female parishioner before he became bishop.

Bishop Jones and Montana's standing committee agreed to a plan of reconciliation, which was presented to the diocesan council. The plan defines how the bishop, people of the diocese and clergy of the diocese will function during the next year. According to the plan, the

(Continued on page 12)



St. Francis Academy, Inc., dedicated a youth lodge in Atchison, Kan., recently. The facility will house 12 youth and four staff during 30-day early-intervention programs for youth at risk.

Church Historians Meet in Oklahoma

The annual convention of the National Episcopal Historians Association (NEHA) was held June 23-26 in Oklahoma City, with some 30 parishes, diocesan and national historians, historiographers and archivists in attendance.

Two major themes comprised the program. One emphasis was on use of computers in archival work with introduction also of the optical disc for copying and preservation of materials. Presentations were made by Peggy Hansen of the Diocese of Olympia and by Mark Duffy and Don Firsching of the national Archives of the Episcopal Church, Austin, Texas.

The other emphasis was on work of the Episcopal Church among Native Americans, particularly in Oklahoma. The opening address was given by Owanah Anderson, Choctaw, of the Native Ameri-

can Ministry office at the Episcopal Church Center in New York City, who spoke of the history of missionary work among Native Americans. Eleanor Smith, Tulsa, president of the Episcopal Women's History Project, spoke of the Rev. David Pendleton Oakerhater, a Cheyenne warrior who during imprisonment became a Christian and after ordination as a deacon spent the next 50 years among his fellow Indians in Oklahoma. His name now appears in the Calendar of Lesser Feasts and Fasts.

At its closing dinner the association heard from the Rt. Rev. Chilton Powell, retired Bishop of Oklahoma, who discussed the formation of the 1979 Book of Common Prayer and its use today.

(The Rev.) CHARLES REIKOPF

Professor Files Housing Complaint

Deirdre Good, a tenured professor of New Testament at General Theological Seminary, has been asked by the seminary to vacate faculty housing. Prof. Good shares quarters with her lesbian lover, and has filed a complaint with the Commission on Human Rights of New York City, claiming violation of the 1986 human rights law.

The Community Life Handbook of General Seminary states: "Persons living together as couples in seminary housing must be married as this is understood by the church." Leslie Surko of the office of the dean of the seminary explained that living in campus housing is "a condition

of employment" for seminary faculty. "It is part of the package."

The document titled "New York's Human Rights Law in Plain Everyday Language" reads in part: "Landlords . . . may not refuse to rent you an apartment . . . because you belong to — or intend to share the space with someone in — a protected class." Sexual orientation is one such protected class.

A press release from the seminary acknowledges receipt of notice of the complaint, and continues, ". . . the president and dean will be conferring with faculty and trustees in the near future to develop an appropriate response."

Smokey and the Vicar: Heading West

(First of two parts)

By NOREEN O. MOONEY

I was going camping anyway. What turned this into “Smokey and the Vicar” was the notice about the symposium in St. Louis, “Shaping Our Future: A Grassroots Forum on Episcopal Structures.” It sounded wonderful, but I thought to myself, how many “grassroots” Episcopalians can afford a trip like this? I certainly can’t. So I thought it might be fun to go out and look for a few Episcopalians from the grassroots and ask them how they’d like to see the structures of the church changed.

This is going to be a totally unscientific survey. Whoever falls into my clutches gets asked.

Day 1, July 2. Brookhaven, N.Y. to Forest Hill, Pa.: Road crews seem to be chewing up the entire Northeast, and Interstate 80 in Pennsylvania is the worst. Altogether, 314 miles in 12 hours and 10 minutes, and I was worried about annoying all the other motorists with my snail’s pace.

I had imagined myself arriving at Hidden Valley campground in time to set up camp by a glowing sunset. Instead, I drag myself into a silent campground at 1 a.m., undo the chain, hope the police won’t arrive just in time to flush out this intruder, and dock Smokey by the rec hall. I say a semi-comatose Compline, climb into the bunk and fall asleep.

Day 2, July 3. Smokey is a 1968 camper, 13 feet long. People smile when they see it, but it’s the only thing I can pull with my vehicle. Salesmen keep saying, “Lady, what you need is a pop-up.”

Day 3, July 4. I go to the 10:30 a.m. service at a little mission church in the Diocese of Central Pennsylvania. The vicar is on vacation, so a lay reader leads Morning Prayer. This congregation shares a priest with another small church. He has a fulltime secular job and drives two hours each way on Sundays.

Afterwards, six of us go to a diner for

The Rev. Noreen Mooney is a non-parochial priest of the Diocese of Long Island who resides in Oakdale, N.Y.



“Smokey,” the author’s 1968 camper, parked in West Virginia.



breakfast. I had explained my “mission” after the service. When we get to the diner, I pass around the “Shaping Our Future” prospectus, and as soon as everyone had ordered coffee, I ask them what changes they’d like to see in the structures of the Episcopal Church.

“I’d like to keep it exactly the way it is,” says the first respondent. “We were pretty upset when we had to change the prayer book.”

“Growth of the church is the main thing. We don’t have enough young people. Gotta get them involved . . .”

I’d gotten a similar response when I tested the question on my folks at home. Dead silence. And then: “We want to see our church grow. We need new members.”

When I ask these Central Pennsylvanians if they had any ideas for improving General Convention, operations at “815” or the functions of the Presiding Bishop, the response is the same for each — absolutely nothing. We sit at the table for 90 minutes, then hang out afterwards at the entrance to the diner for another hour. These people worry about things like:

“We have so few kids in Sunday school;

we don’t have enough young families.”

“The bishop is coming soon, and we’re not presenting any candidates for confirmation.”

“You worry about how you’re going to meet your budget. You take a lot out of your own pocketbooks so you don’t turn in expenses to the church. The priest’s stipend came out of my husband’s paycheck for a good while until we could get enough money to pay him.”

Day 4, July 5. It’s 90 degrees in the shade back in the campground and Smokey is in the sun. I haven’t met a single Episcopalian at Hidden Valley campground, and I don’t think I will. I suspect most of them are Methodists. All but a handful are from some other place in Pennsylvania. There are nearly a thousand camp sites, and at least half of them seem to be permanent setups. The people are enormously friendly and helpful. They come over to lend a hand before you’ve made a total fool of yourself. A few are hilariously nosy.

I don’t know how common this sort of campground is, but they offer Sunday school for children, teens and adults. Yesterday there were two gospel concerts.

Day 5, July 6. On the road again, headed toward West Virginia. Hills and mountains, mountains and hills. As the night deepens, I start to pray: “Dear God, let Grafton, West Virginia, be at the bottom of the next hill.” I realize this is a frivolous prayer; God is probably not going to rearrange the topography to suit me. I amend it to: “Dear God, please let me get to Grafton safely.” I do. Just at midnight.

Next week: On to Ohio

Welcome Court Decision

When local schools resume in the autumn, some church-related student groups will be pleased that they have the opportunity to make reasonable use of school premises after hours, on the same basis which some secular student groups have long enjoyed, in accordance with a recent Supreme Court ruling. We welcome the court's decision, but it should not be interpreted as a concession or special favor to religion. It is simply the redressing of a previous injustice.

It is sometimes forgotten that the Constitution of the United States forbids the establishment of religion, but also guarantees the free exercise of religion. In recent years, the former may have received more emphasis than the latter. If such a small thing as reading a few Bible verses in a school class is, in the somewhat farfetched logic of the courts, an establishment of religion, then surely such an act as the denying to Christian students (or students of other faiths) the reasonable use of public buildings (which their parents' taxes pay for) is deterrent to the free exercise of religion. Apparently, the justices of our highest civil court agree.

We should not suppose, however, that this decision, or any

other decision, legislation, or repeal of any law will settle the recurring question of the relation between government and public education. Negotiations and re-negotiations will always be needed. Americans speak of a wall between church and state, but everyone knows their words and deeds overlap at various points. It is a wall of rubber. This is particularly the case in regard to schools. Through the history of Western civilization, churches have been the principal founders of schools. Many of our finest educational institutions have important religious links. Indeed, schools as we know them are largely a Christian invention.

More than history is involved. To be worthy of its name, education must be concerned with meanings and with values and the value of values. The highest motive of educators is to search for truth and to impart it. Ultimately, some reach out for ultimate truth and so enter the domain of religion.

There will thus always be sticky points, controversial individuals and disputed arrangements. As Americans, we can live with some ongoing debates if the free exercise of religion itself is truly permitted. Efforts of the state to exterminate religion, as we saw in the former Soviet Union, or as in China, will not be successful.

VIEWPOINT

The Local Congregation Is the Church

By ALVIN F. KIMEL, JR.

Episcopalians do not agree on much, but I daresay that most of us (particularly us clergy types) believe the diocese is the foundational unit of the church. We believe the regional confederation of parishes under the authority of the bishop really is the church of Jesus Christ. Liberal, conservative, broad church, or whatever, we know that "Episcopal" has to do with bishops and dioceses.

"We aren't congregationalists" is the constantly repeated refrain, heard particularly around the time of budget approval. To be an Episcopalian is to believe in bishops, dioceses, canons, standing committees, yearly conventions, and all of the bureaucratic machinery that comes with the package. This is our sacred cow.

My thesis is simple and direct: The church of Jesus Christ is the local con-

gregation and the local congregation is the catholic church.

At the beginning of the second century, St. Ignatius of Antioch declared, "Where Jesus Christ is, there is the catholic church." Ignatius was not talking about the totality of churches around the Mediterranean, nor was he talking about the regional confederations we now know as dioceses. Rather, he was speaking of the local congregation — whether in Antioch or Corinth or Rome — that gathers Sunday after Sunday with its bishop (read: pastor) to celebrate the eucharistic mysteries. Yet of this congregation he could say, this is the catholic church.

Fullness of Christ

Where the risen Lord communicates himself to his people in word and sacrament, there is and must be his church. Jesus Christ, in his gracious presence, constitutes the church. He does not give only a part of himself in the proclamation of the gospel, nor does he divide himself

among the multiple altars around the world. Christ always bestows himself in his fullness. By the Spirit, Jesus gathers the local congregation of believers into himself. By the Spirit, he makes them the one, holy, catholic and apostolic church. That he does so is our salvation.

"The bread that we break," the apostle Paul asks, "is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:16-17). And all of this happens locally and congregationally. One Christ, not many Christs; one body, not many bodies; one church, not many churches.

The Holy Spirit creates the church, and it is always the very same church that he creates, despite all differences in time, location, personalities and culture. The local congregation is neither a part nor franchise nor one among many cells of the catholic church; it is the catholic church. When the congregation gathers as eucharistic fellowship, it is the body of

(Continued on next page)

The Rev. Alvin F. Kimel, Jr., is rector of St. Mark's Church, Highland, Md.

LETTERS

(Continued from page 5)

in keeping with your style. The female alternative for "Father" is "Mother," as I was so instructed by a woman priest in my parish. Now, could an editorial denial of women as priests be entering your columns? Indeed I hope not, but it looks frightfully suspicious.

ROBERT D. HULME

Princeton, N.J.

While "Fr." has become widely accepted as a form of address for male priests, there is not yet a consistent form of address for ordained women. When there is, our style is likely to change. Ed.

Already Covered

This is in response to the note that during the somewhat turbulent consent process after he had been elected Bishop Coadjutor of Fort Worth, no one ever asked Bishop Iker if he believed in Jesus Christ as Lord and Savior, if he believed the creeds, or anything else about matters of faith [TLC, July 4].

I should have thought all of those matters adequately covered by the questions and answers in the ordination rites, when he was ordained deacon, and again when

he was ordained priest. It never occurred to me otherwise, though I was interested to know the degree of his enlightenment on women. How grown men can stand there wearing a dress and at the same time rail against the ordination of women has always mystified me.

(The Rev.) JAMES B. CRAVEN III
Durham, N.C.

Dialogue Preferred

The Rev. F. Earle Fox [TLC, June 6] declares his preference for debate over dialogue. He would be more on target, I think, if the subject were a matter of a power struggle between conflicting certainties.

In my experience (to use the dreaded word), most Episcopalians do not fit easily into either the "liberal" or "traditionalist" camp when it comes to issues of sexuality. They are not biblical literalists when it comes to "turning the other cheek" or re-marriage after divorce or the role of women in the church, and their Anglican fair-mindedness makes them uneasy with invoking scripture in a literalist fashion when it comes to homosexuality, a subject where most of us find ourselves more influenced by prejudice and ignorance than we would like to admit.

In such an atmosphere, Fr. Fox might

silence us with his polemical skills but not make our doubts go away. Dialogue is more conducive to the development of an attitude that is open to the Spirit's guidance. The only people for whom a dialogue format might be undesirable are those for whom the subject is already closed.

Most revealing, it seems to me, is Fr. Fox's objection to the presence of homosexuals at "dialogue" sessions who use the occasion as an opportunity to talk about their experiences and struggles related to their sexuality. This has the effect, Fr. Fox believes, of discouraging input from those who have doubts about the morality of homosexual behavior. The implication is that we could decide dandy ethical and moral systems if only these inconvenient minorities would leave us alone to debate in peace!

Indeed, the present focus on sexuality was provoked by the outspoken persistence of gay and lesbian churchfolk who were no longer content to let the rest of the church go about its business as usual. The "old morality" was predicated on ignorance as to how this minority actually lived, felt, struggled and prayed. If the "human sexuality dialogues" can help dispel this ignorance, the church and the gospel will have been well served.

(The Rev.) JONATHAN C. SAMS

St. Stephen's Church

Troy, Mich.

VIEWPOINT

(Continued from previous page)

Jesus Christ, whole and complete and filled with the Holy Spirit.

This view of the local church's catholicity raises the question of the relationship between local congregations. Ecumenical theology invokes the concept of "communion" at this point. The local congregation is the church, yet not apart from the churches. By the Spirit, each church indwells the other; by the Spirit, each church lives in communion with the other. How could it be otherwise? It is the one gospel that is preached and the one Eucharist that is celebrated. The principle of the historic succession of ordination symbolizes and embodies the catholic unity of congregations: The congregation may call its pastor, but only those who are pastors of neighboring churches may ordain to office.

If the local church is the church catholic, then our view of the diocese is radically transformed. We may not wish to abolish diocesan polity — regional jurisdiction brings a number of advantages to the mission and life of the church — but we will not treat it as having divine and absolute authority. The diocese is a con-

tingent construct. It exists to serve the ministry of the local congregation and manifest the unity of the church in the communion of churches. Its existence is derivative and secondary to the primary reality of the local congregation. If diocesan structures inhibit or injure the life of the parish, if and when the work and programs of the diocese are seen as more important than the ministry of the parish, then ecclesiological reform is necessary and mandatory.

The local congregation is the one, holy, catholic and apostolic church. Its mission and life, therefore, is of unique and ultimate significance. It is in the local congregation that the gospel of Christ is proclaimed and sinners are brought into a living relationship with the Holy Trinity. It is in the local congregation that the broken and wounded receive the pastoral care of their brothers and sisters in the Lord. It is in the local congregation that our children are baptized and raised in the faith of Christ and from the local congregation our loved ones and friends are buried and commended to the mercy of Almighty God.

It is time for Episcopalians to recover a robust and truly catholic congregationalism.

A New Site

I was pleased to see my article on "Making Computers Work for Parishes" [TLC, June 13].

The only problem was that since I wrote the article, one firm I mentioned, Software Sharing Ministries, which produces the Book of Common Prayer and other useful materials on computer disk, has moved to Sterling, Colo., a fact picked up in its advertisement on page 17 of the same issue. Their ad is fairly complete and I recommend it to your readers.

(The Rev.) JOHN W. PRICE

Holy Comforter Church

Spring, Texas

'Also Known As . . .'

Speaking of "Many Churches to Visit" [TLC, June 20], while vacationing away from home this summer, I recall the tale of an Episcopal priest driving through a rural section of America early one Sunday morning in quest of an Episcopal church where he could attend the service. Frustrated, he pulled in to a one-pump gas station to ask for help. "Could you direct me to the nearest Episcopal

church?" he asked the suspicious attendant. Quickly picking up on the man's confused expression, the priest attempted to illuminate with, "You know, the Anglican church."

As the attendant shook his head, scratching his two-day-old growth of beard, the priest said in an elevated, high-pitched voice of total exasperation, "The Church of England, my good man!"

"Well for goodness sakes," replied the attendant in amazement, "What's that doin' all the way down here?"

LISA BECKERS

Chardon, Ohio

Next Step

I write in protest to a news report concerning Bishop Plummer, who has been charged with sexual misconduct [TLC, June 13]. The report is not clear concerning the date of the charges. Apparently, the first instance of misconduct took place almost four years ago and was kept under cover by the Presiding Bishop for the past two years.

Bishop Plummer has been given a year's leave of absence with pay and psychiatric treatment. The Presiding Bishop states that "prior to the end of the one-year period the situation will be reviewed to determine the most appropriate next step." The next appropriate step would be to request his resignation in order to prevent his trial and deposition.

(The Rev.) FRANCIS BAYARD RHEIN
Winchester, Va.

Evangelical Christians

Henry R. Fordham's letter [TLC, July 4] makes me wonder just how many evangelical Christians he has known. Those I know certainly observe the valid sacrament of baptism, and observe the Lord's Supper, although we would not regard it as the Eucharist.

Associating the success of churches with Hitler is a cheap rhetorical act which ignores the fact that these churches and movements have had centuries of history. And I have not encountered any denomination as preoccupied by sex as our own, at least for the last several years. I never thought I'd be tired of sex, but after conference after convention after meeting on the subject, I must confess that we seem preoccupied in the extreme.

Prohibition (alcohol in the '20s and drugs in the '90s) was and is supported by many mainline denominations with the results noted by Mr. Fordham. I would infer that he agrees with me that legalization would be beneficial.

I hope Mr. Fordham can open his eyes

to see the life and ministry of Christ in those Christians who do things differently from us. I rejoice in our diversity as a Christian community. Even we Episcopalians can learn from others.

(The Rev. Canon) W. F. Geisler

Diocese of California

San Francisco, Calif.

Reduced Numbers

Recently, I stumbled onto an interesting statistic. According to the 1993 *Episcopal Church Annual*, our church has only 25 "appointed overseas missionaries." Two of these are to England! Out of curiosity, I checked the 1991 and 1989 annuals. In 1991, we had 33 overseas missionaries and in 1989 we had 59.

Considering that a small Baptist church here in Boise sponsors several overseas missionaries single-handedly, these figures seem woefully small and getting smaller. I wonder if there is any clear, single reason for a 57 percent decrease in overseas missionaries in less than five years.

(The Rev.) HUGH DUNCAN

All Saints' Church

Boise, Idaho

Recommended Reading

Allow me to recommend to the Rev. Eldred Johnston [TLC, July 4] a book by two scholars, called *I Suffer Not A Woman* published by Baker Bookhouse for Richard C. Kroeger and Catherine C. Kroeger.

He will find that it sheds a flood of light on this painful passage, in 1 Tim. 2:12.

(The Rt. Rev.) STANLEY ATKINS

Bishop of Eau Claire, retired

Oconomowoc, Wis.

The Name Is . . .

If I may respectfully correct Canon Lewis [TLC, June 27], the name of the bishop to whom reference is made is not as given, but is Henry Beard Delany.

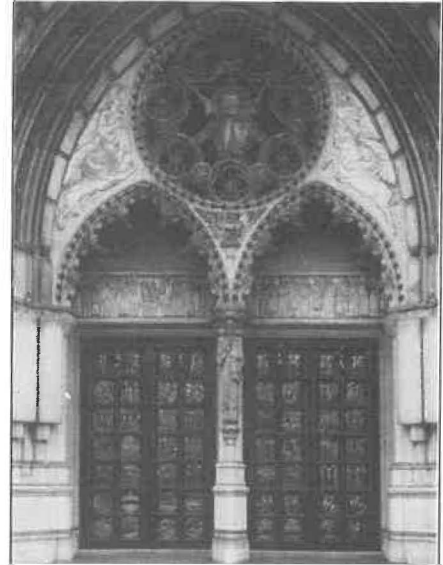
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Appointments

The Rev. **Kevin Donlon** is assistant of Holy Comforter, Charlotte, NC; add: 2701 Park Rd., Charlotte 28209.

The Rev. **Anne Sutherland Howard** is canon to the ordinary for the Diocese of Los Angeles.

The Rev. **Richard W. Hicks** is regional missionary for the Central Kansas Regional Ministry which includes Great Bend, Medicine Lodge, Pratt, Lyons, Ellsworth and Russell, KS. Add: St. John's, P.O. Box 1025, Great Bend 67530.

The Rev. **Mark Jurgensen** is associate rector of Christ Church, 611 E. Jackson St., Springfield, IL 62701.

The Rev. **Neil A. Mogensen** is vicar of St. Catherine's, Harrisburg, NC; add: P.O. Box 177, Harrisburg 28075.

Cathedral Clergy

The Very Rev. **James Chester Grey, III**, is dean of Trinity Cathedral, 801 W. State St., Trenton, NJ 08618-5390.

Ordinations

Priests

Nebraska—**Philip Dale Henderson**, vicar, Gordon, Hyannis and Holly Field, NE; add: 924 Elm, Gordon 69343.

North Carolina—**Eugenia Cross**, 2575 Parkway Dr., Winston-Salem, NC 27103.

Transitional Deacons

Florida—**James T. Murphy**, assistant, St. David's, 401 S. Broadway, Englewood, FL 34223.

North Carolina—**Mary Marquerite Kohn**, 417 Overland Dr., Chapel Hill, NC 27514. **Elizabeth S. McKee**, 6017 Bush Rd., Browns Summit, NC 27214. **Gregory Proctor**, St. Stephen's, Oxford, NC; add: 140 College St., Oxford 27565.

Permanent Deacons

Oklahoma—**William Arthur Hesse**, St. Mary's, Edmond, OK. **George Allen Day**, St. Mary's, Edmond, OK.

MONTANA

(Continued from page 7)

bishop will follow a 10-point strategy which includes participation in a 12-step group on a weekly basis to deal with addictive behavior, attendance at a residential treatment for managing anger and interpersonal issues, continuation of meetings with a therapist, and participation in face-to-face conflict management and spiritual growth with "key leaders of the diocese."

People of the diocese are to "engage, in each congregation, in a study or studies designed to build communication and relationship skills," as part of a three-point program, and clergy will partici-

Retirements

The Rev. **Armando G. Cuellar**, from the active ministry in the Diocese of Long Island; add: 277-35 Old Country Rd., Riverhead, NY 11901-2122.

The Rev. **Kenneth G. Davis**, as rector of Church of the Advent, Orchard Lake, MI; add: P.O. Box 137A, Glenn Shores Rt. 2, South Haven, MI 49090-9802.

The Rev. **Joseph L. Sheldon**, as vicar of St. Thomas', Rockdale, and All Saints', Cameron, TX; add: Rt. 1, 150 Blackberry Rd., Salado, TX 76571.

Change of Address

The Rev. **Frederick Houghton** is now at Holy Family Church, 4611 Swede Ave., Midland, MI 48642.

The Rev. **Robert M. Wills** can be reached at his home: 32405 Bellvine Trail, Birmingham, MI 48010.

Religious Orders

The Rev. **Robert A. Rea**, at his own request, has been released of his vows and membership in the Society of St. John the Evangelist.

Other Changes

The Rev. **Charles John Reischman** has transferred from the Diocese of Colorado to the Diocese of Ohio.

Deaths

Alice Lurvey, wife of the Rev. John B. Lurvey of Fort Pierre, SD, died May 28, at the age of 78, after a long struggle with Parkinson's disease.

Mrs. Lurvey was born and raised in Nashua, NH. She received her BA degree from the University of New Hampshire and a master of science degree from Augustana College. She was a social worker, elementary teacher and college professor. She also taught piano and served as an organist for many years. In addition to her husband, Mrs. Lurvey is survived by two sons and a daughter.

pate in a clergy conference to study communication and accountability among a seven-point recommendation.

In a letter to the diocese which appeared in the July issue of *The Episcopal Evangel*, Montana's diocesan newspaper, Bishop Jones said he looked forward "to a changed and renewed relationship with you as we have many years of work fulfilling God's will for us together in this place.

"I ask your continued and fervent prayers for the healing process," he wrote. "I ask you, as people of this church, to commit yourselves to your part in this plan and to look into your heart seeking God's will for what you can do to bring us together in Christ's love."

FLOOD

(Continued from page 6)

the background of city and state trucks moving sand, people in untold numbers filling those sandbags and placing them around the perimeters of buildings, the steady hum of pumps pulling water from flooded basements. The scene was surreal.

How are we coping with the flood in Burlington? We must rely on faith nurtured in better times. Then mix it with hope and charity. Add prayer and a lot of mutual encouragement. The Coast Guard has halted all commercial and recreational traffic on this usually busy river. All boats are resting at anchor. We sleep restlessly at night, wondering if the levees will hold back the flood waters. And finally, we wait patiently and anxiously for the river to crest. Beyond that event is the much-desired receding flood waters. It will be gradual and take several weeks for the rivers to return to their banks.

At a time not yet sure and certain, we will begin to dry off. Then the arduous cleanup will start. Ahead of us is a tide of mud, flotsam of unknown origins scattered about, raw sewage adding a foul odor to landscapes, algae adhering like paint to everything, and as the *piece de resistance*, the decaying carcasses of wildlife unable to escape the rising river.

For now, we do well to remember to pray and not to lose heart. We will need God's help and mercy. We may even need the help of people from other states. We will be tested as never before.

We are thankful to those who wrote, called or visited to express concern. Their continuing prayers will lift us out of the mud. Encouragement is always appreciated.

As winter approaches, we will still be coping with the flood of '93. Ask us how we are coping. We will struggle to re-establish our place along this mighty Mississippi. Our losses have brought us face to face with our thanksgiving for so very much that remains. This is a time and a place to give thanks. Thanks be to God.

* * *

Our Mississippi River bridge has been closed since the evening of July 10. It may never open again! My parish, which is scattered along both sides of the Mississippi, is now divided by that same river. A ride to church could be as much as a 300-mile round trip for some.

Mercifully, the crest was passed on Sunday, July 11. Not only is the "river of God full" (Psalm 65), but our "Big Mud-dy" will continue to overflow its banks for

the immediate future. Meanwhile, Des Moines, which is home to the headquarters of the Diocese of Iowa, has itself experienced record flooding and was without water, gas and electricity. There will be no pure drinking water for at least 45 days. The entire state of Iowa has been declared a disaster area.

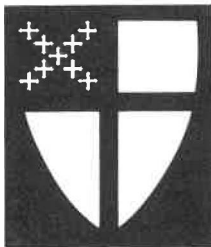
We are continuing to ask questions: When will the floods of 1993 end? When can we begin to put our lives together

again? Will the Mississippi crest yet again? If so, will it be another record? Will the dimensions of our tragedy be stretched to include yet more flooded homes and businesses? O Lord, hear our prayer!

The Rev. Harry L. Knisely, rector of Christ Church, Burlington, Iowa, wrote this article during early July when the flood was still at its peak.

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DIRECTOR of Youth Ministries for growing suburban parish. Experience in youth ministry required. Must have vision for team ministry and discipleship with youth. Send resumé to: **The Rev. F. Martin Gornik, the Church of the Ascension, P.O. 11388, Knoxville, TN 37919.**

FRENCH-SPEAKING PRIEST for small self-supporting parish in the heart of New York City. Contact: **Search Committee, French Church du Saint-Esprit, 111 E. 60th St., New York, NY 10022.**

DIRECTOR OF CHRISTIAN EDUCATION and **Youth Ministries Wanted:** Historic church in beautiful resort town seeking a trained, experienced and energetic person to develop, lead and share in Christian formation of children, youth and young adults. **Christ Church, Frederica, P.O. Box 1185, St. Simons Island, GA 31522: (912) 638-8683.**

PROPERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087.**

REAL ESTATE

SEWANEE, TN: Shenanigans Restaurant. A doll style restaurant meticulously organized by the current owners to be operated on a daily basis by the present management team. This is a landmark property on the historic University of the South campus which enjoys year-round business with dramatically increasing profits. Very strong investment potential and offered by **Real Estate Marketing, P.O. Box 273, Monteagle, TN 37356; (615) 967-2937. FAX 924-2077. Paul Baranco.**

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

EPISCOPAL CHURCH TIES — Neckties superbly woven in England with the Episcopal shield in full proper colors on Navy or Burgundy ground. \$21.95 including gift box and mailing. For brochure, write: **Church Ties, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613.**

TRAVEL

JOIN a tour of Israel and see the Holyland. Travel with Father John of St. Paul's on January 10, 1994... first class hotels, breakfast and dinner daily, sightseeing, Biblical lectures, round trip airfare from JFK all at ONLY \$1,398 or join Father Haddad from St. John the Divine on April 24, 1994 for 11 days Petra, Bethlehem, Jerusalem and more at \$2,398.00, meet with local Anglicans, participate in special services and dialogue about local events. Both tours also visit Egypt, the Pyramids, the museum and much more. Clergy receive special honorariums. Please call **800-486-8359** or write **Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

WANTED

CHURCH BELL for bell tower. Contact: **Trinity Episcopal Church, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.**

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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
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

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 Nakatsui, 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

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, Eucha-
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P,
Penance; r, rector; r-em, rector emeritus; Ser, Ser-
mon; Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship. A/C,
air-conditioned; H/C, handicapped accessible

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 Jo-
seph M. Kimmett, the Rev. Canon James Cox, the Rev. Can-
on 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 CHAPEL at Camp O-AT-KA Rt. 114
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

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

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

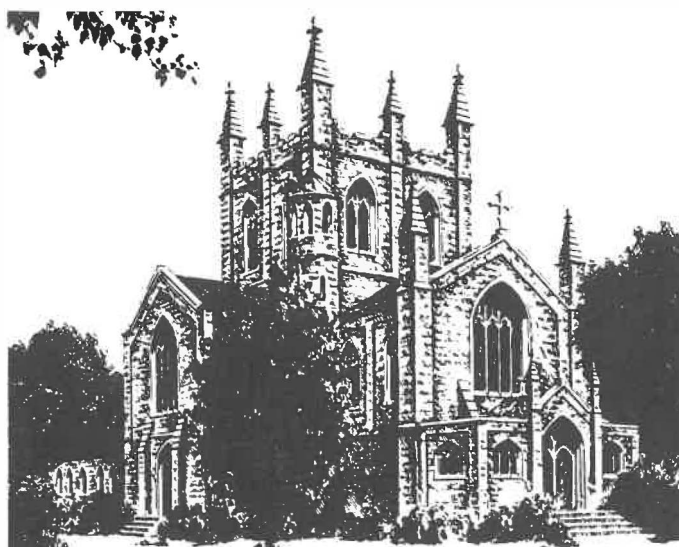
TRENTON, N.J.

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

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

(Continued on next page)



Christ Cathedral, Salina, Kan.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

BOLTON LANDING (Lake George), N.Y.

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

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 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
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 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 Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

RAPID CITY, S.D.

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SCC, c;
Fr. Thomas Kim, v; Fr. Dan R. Thornhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, & Daily Masses, C as anno.
(817) 277-6871; Metro 265-2537

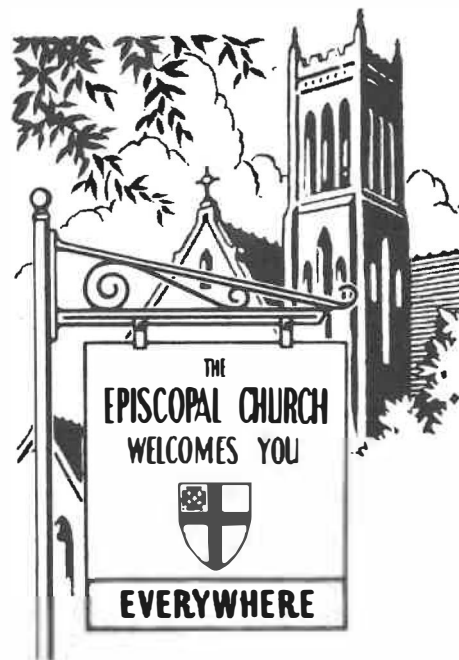
DALLAS, TEXAS

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. Collina; the Rev. Frederick C. Philpott; the Rev.
John A. Lancaster (214) 521-5101
Sun 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 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

ST. CROIX, VIRGIN ISLANDS

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

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, 10:45 Sun School, 11 H Eu