

The Living Church

The Magazine for Episcopalians

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Archbishop Carey Makes Final Stop on U.S. Tour in Los Angeles

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Quote of the Week

The Rt. Rev. Richard Chartres, Bishop of London, on the millennium: "Don't forget whose millennium it really is."

In This Corner

How Much Is That Crosier in the Window?

I never met the late Bishop Matthew Bigliardi, but I think I would have enjoyed him. In an article in The Oregon Episcopal Church News, the Rev. Canon Jim Thompson, who served as assistant to Bishop Bigliardi in the Diocese of Oregon from 1978 to 1985, recalls those days:

"Should you try, say, to picture him as a great churchman, fulfilling the office of bishop with dignity and grace — which he most certainly did — you quickly run into contradictions. I remember him musing for weeks on how he might legitimately use money in the Bishop's Fund to buy a small pickup, so he could hang his crosier on a gun rack in the back window!"

A promotional mailing attempting to raise funds for a diocesan newspaper begins, "When you become part of the Episcopalian Church ..."

From the Ruidoso News, Ruidoso, N.M.: "The Ruidoso Gun Club meets at 7 p.m. at the Church of the Holy Mounty, Mexcalero Trail, Ruidoso."

Actually, it's the Church of the Holy Mount on Mexcalero Trail. Its rector, the Rev. Canon John W. Penn, is the chaplain for the local sheriff's department and two police departments and is active in that gun club.

A clergy couple, the Rev. William Hicks, and the Rev. Ann Hicks, of New Roads, La.,

sail a small trawler in the Gulf of Mexico. Their congregation, St. Paul's-Holy Trinity, helped the couple name it "Fathers' Aweigh."

According to the Colorado Episcopalian, the Rev. Don Hickman, rector of Church of the Ascension, Salida, Colo., and his family had to evacuate the rectory late one night because of a bomb threat. Two other nearby residences also were evacuated. Fr. Hickman referred to the event in his sermon the following Sunday.

Some recent spotting of license plates: PSALM, MT24 42, GOD4EVR, EMANU L, GZUS 2, and JOB 5 8.

The Rev. Peter Arvedson of Buffalo saw GOD 77, and even sent a photo of it taken from his car. The Rev. Steven Thomas saw J ISMY S in West Palm Beach, Fla. Paul Stimson spotted 1 WAY UP in Easton, Md., and reported the Bishop of Easton, the Rt. Rev. Martin Thornton, has ICTHUS on his car. The Rev. Joel MacCollam reports H8N S8N and GODSMAN in California. Finally, the Rev. Raymond L. Hess III says his California plate is FHR RAY, and his wife, Deborah's is EPISCPL.

To Bruce and Linda in Seattle, yes, I know I've got to get a life concerning these license plates. But ESPN doesn't always provide an answer, especially at this time of year.

David Kalvelage, editor

Sunday's Readings

Risk for the Sake of the Good News

Pentecost 4: Jer. 20:7-13, Ps. 69:1-18, Rom. 5:15b-19, Matt. 10:(16-23) 24-33

Being God's messenger is often scary and difficult. Being God's person is always a grace-filled experience fraught with fear and wonder. The messenger grows as well as those who receive the message: The word of the Lord.

More than any other prophet we know of, Jeremiah shared his personal struggle over being a messenger of God. His role carried with it fear, loneliness, isolation and a potential for injury and death. Jeremiah learned again and again that God could be trusted to provide everything necessary for the fulfillment of the prophet's mission. Each of the

prophet's laments was met with an empowering expression of God's grace.

Jesus' disciples were offered the same assurance for their ministry and mission: Follow my instructions and trust in my Father and all will be well. As Jesus learned these lessons, so must his followers, and so must we. God's word carries within itself the power for its own fulfillment. After the Resurrection and Pentecost, Jesus' disciples found themselves enabled to carry the message of love and forgiveness to the world. Nothing is more important. Even life itself would be willingly sacrificed for the spreading of the good news of our salvation. We have much to learn about trusting God. Risk and experience are our best teachers.

Need for Combination Ministry

The interview with John Andrew [TLC, June 2] reflects exactly what is wrong with our church. He is quoted as saying worship is the center of the work of the church. He sees holiness among some of the leaders of the church. He calls for deeper prayer ... study ... reading of scripture ... of the Daily Offices. No one can argue with those sentiments.

On the other hand, he opposes inclusive language, is wary of the ordination of women, loathes political correctness, and criticizes social activism and power.

Our church suffers because our leaders do not combine all of the things Fr. Andrew likes and all of what he dislikes. Worship, holiness, prayer, study, worship, social action, fighting for the rights of minorities and women can and should be combined into the fullness of our ministry as followers of Christ.

Emphasizing only one part of that ministry makes it brittle and lacking in charity.

*(The Rev.) Robert W. Cromey
Trinity Church
San Francisco, Calif.*

Other Standards

I was disconcerted by three adjacent articles, the first two on the Righter trial, and the relief many felt at the dismissal of the charges [TLC, June 2].

I gather from these two articles that many believe in the ordination of non-celibate homosexuals. If this is so, then why does Bishop Chalfant of Maine, the subject of the third article, have to resign because he was "... involved in a breach of his marriage vows"? If non-celibate homosexual clergy are acceptable, then it follows that we should not have any interest in the sexual activities of heterosexual clergy.

Granted, the relationship of Bishop Chalfant with his wife may be seriously affected, but this should have nothing to do with the rest of the church. At least, not until all clergy are held to the standards of being celibate or in a monogamous heterosexual marriage.

*Elisabeth Langford
Springfield, Ill.*

A Light Touch

As a former executive director of the American Lutheran Publicity Bureau, and

former managing editor of *Lutheran Forum*, I thought you'd like to know that TLC is one of the periodicals I always read — especially for your letters to the editor and editorial comments.

I appreciate especially that you don't always take yourselves too seriously. The editor's column in which readers' comments were answered [TLC, May 12] was probably unique in church periodical history. Another nugget in that issue is the classified advertisement for a part-time vicar beginning "Chief Pooh Bah and Rainmaker." If some Lutheran publica-

tions can gain this light touch, along with the apostolic succession, the Concordat of Agreement might be a gain for our side after all.

*(The Rev.) Tom Sluberski
Concordia College
Bronxville, N. Y.*

The Triple Pun

Many of us learned as children the first part of the triple pun attributed to the future St. Gregory the Great concerning the tall blond slaves in the Roman Forum:



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Letters

“They are not Angles, but Angels!” but even your article about St. Augustine’s mission [TLC, May 12] fails to give all three parts of the pun.

A passage from *The Ecclesiastical History of the English People* by the Venerable Bede, in Latin and English may be helpful. It may be condensed as follows:

On seeing the young slaves, St. Gregory asked for the name of their race and their kingdom, and the name of their king.

On being told that they were called *Angli*, more specifically *Deiri*, under King *Ælle*, St. Gregory said, “They have the face of angels, and should be joint heirs of the angels in heaven, fleeing de ira from the wrath of Christ. *Ælle*? Alleluia! The praise of God the Creator should be sung in those parts.”

It is too bad that the entire passage is not better known.

(The Rev.) E. Clarendon Hyde
Columbia, Mo.

Most of our churches and our church people are so busy that it is hard to schedule more activities of an ecumenical nature.

We had Lutheran involvement with our vacation Bible school last summer.

I once asked a Lutheran pastor about observing Maundy Thursday together. The problem was that Lutherans very appropriately do first Holy Communion on Maundy Thursday, and that is something you don’t usually share.

Who will do confirmations? No Lutherans use bishops for this — and we do. How will we resolve this? Some Lutheran churches are truly ethnic churches in a way that few of ours are.

This would probably work against cooperation — both ways. Actually, I am in favor of the concordat. I just don’t see a whole lot of real cooperation in the near future.

(The Rev.) Michael J.M. Shank
Grace Church
Waterford, N.Y.

Sharing

Some thoughts on the Lutheran-Episcopal Concordat of Agreement:

A Sin or Not?

It seems to me that the basic difference between the conservatives and the liberals

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Letters

within the Episcopal Church boils down to what is, and what is not, a sin. Conservatives see homosexual acts as a sin and cannot condone it. Liberals do not define homosexual acts as sin, and may, in fact, think conservatives are guilty of the sin of homophobia.

It is hard to figure out how to have reconciliation [TLC, May 26] in such circumstances. The best we can hope for is tolerance and a non-aggression pact between the two groups without a schism occurring. Which leaves open the question of how a church can remain united when different groups within that church have different and contrary definitions of sin. Sin may not be a popular topic, but it is an essential one, even if it isn't part of "Core Doctrine" [TLC, June 2].

*Paul Lincolnhol
Tallahassee, Fla.*

In Common

Thank you for the Pentecost issue [TLC, May 23], which accentuates what we have in common in the Episcopal Church — the reconciling love of Jesus Christ.

I was about to cancel my subscription because I have grown so tired of the bickering over extraneous issues. I kept asking, "But where is the good news — the gospel news?" Please keep it up.

*(The Rev.) Elise L. Astleford
Battle Ground, Wash.*

Corruption

Regarding the news article, "Bishop Browning Supports President on Abortion Vote" [TLC, May 26]: I am horrified that the Presiding Bishop lobbied Congress to support partial-birth abortion. I grieve for the corruption of our Anglican heritage. There now is intolerance for human life that is more than half-way out of the womb.

*Steven Wesley Cook
San Jose, Calif.*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

Submissions that are typed with double spacing are appreciated

and are more likely to be published. Letters should be signed and include a mailing address.



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Archbishop Completes U.S. Visit in Los Angeles

In his first official visit to the Diocese of Los Angeles, the Most Rev. and Rt. Hon. George Carey, 103rd Archbishop of Canterbury, reiterated the strong themes of his ministry: a "clear moral framework ... that must underlie every church's relations with its members and with the society it serves;" the necessity of reaching out to other churches and other faiths and maintaining Anglicanism's traditional "bridge" role; and the need to continue "reflecting and studying" on potentially divisive issues. In helping the diocese celebrate its 100th year, he energized the six-month-celebration's theme: *Adelante* — Forward Together into God's Future.

During his three-day stay following a visit to Chicago [TLC, June 16], the archbishop addressed business leaders at the Los Angeles World Affairs Council and Town Hall, speaking on "the Anglican

Way in International Affairs," and taped a broadcast for Life and Times, a daily PBS discussion show.

He and Mrs. Carey visited the diocese's newest and perhaps most unusual congregation, Pueblo Nuevo, a Latino parish in the MacArthur Park area, which sus-

tains itself and creates jobs for its community by means of a mini industrial complex surrounding it. The party saw a thrift shop and janitorial service and was served an enchilada lunch in the warehouse of a furniture-crafting shop.

The archbishop conducted a forum, "Perspectives on the Faith," for about 200 people in a tent on the grounds of Hillside Home for Children, which has sheltered abused children since its founding in 1913 by an Episcopal deaconess.

The highlight of his visit occurred Sunday morning when Archbishop Carey celebrated the centennial festival Eucharist at the Los Angeles Convention Center. Some 10,000 people attended the service



James Solheim photo

Archbishop Carey presents chalice and paten to members of Pueblo Nuevo, Los Angeles.

which commemorated three birthdays. On May 26, 1896, the diocese held its first official convention. Also, he said, "We meet to celebrate the birthday of the Christian Church. Pentecost was a new beginning as through the breathing of the Spirit the apostles were sent forth to encompass the world with God's love."

The archbishop chrismated four people, representing the oldest parish, St. Athanasius, and the newest, Pueblo

Nuevo, who were baptized at the service. Finally, he greeted Isabella Smith, born in Scotland and now a member of St. George's Church, Riverside, on her 100th birthday, as the entire assembly sang "Happy Birthday."

Archbishop Carey closed his sermon by quoting "my great Baptist namesake William Carey, [who] said, 'Attempt great things for God; expect great things from God'."

Left: Isabella Smith and her daughter, Agnes, at the liturgy on her 100th birthday that she shares with the Diocese of Los Angeles. Bottom: Kotobuke Kai dancers from St. Mary's Church, Los Angeles, open the centennial festival Eucharist at the Los Angeles Convention Center May 26.

Mary Kuryla photos



Utah 'Raises the Roof' for Consecration of Bishop Irish

Listeners cheered when the Rev. Charles Price reminded them at the beginning of his sermon that "the Jazz won last night." They almost raised the roof when the retired Virginia Seminary professor followed with, "Tonight, Carolyn Tanner Irish becomes a bishop in the Church of God" — and they kept cheering for minutes.

Win or lose, Utah's professional basketball team is always big, but it was clearly overshadowed in the minds of the crowd at Abravanel Hall May 31 by the consecration of the native Utahn as Bishop Coadjutor of Utah.

From the beginning of the procession, led by singers and dancers in full tribal regalia from the diocese's two Native American congregations, to the deacon's dismissal at the close, the service reflected the sacred joy so characteristic of the traditions and pageantry of many Episcopal Church rites.

Each of the diocese's 21 congregations and several diocesan ministries provided colorful banners for the procession, and two choirs, one featuring some 75 chil-

dren and the other composed of adult choirs from around the diocese, provided the music.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator. Co-consecrators were the Rt. Rev. George E. Bates, Bishop of Utah; the Rt. Rev. E. Otis Charles, Bishop of Utah, retired; the Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington; the Rt. Rev. David Jones, Suffragan Bishop of Virginia; the Rt. Rev. Stewart Wood, Jr., Bishop of Michigan, and the Rt. Rev. William B. Spofford, Bishop of Eastern Oregon, retired.

During the weeks prior to the consecration, there were rumors that a formal protest regarding Bishop Irish's baptism in the Mormon Church, based on the belief of some that Mormons are not Christians, might take place. It did not, and at a morning news conference, Bishop Browning said, "There is clear historic precedent in our church recognizing Mormon baptism."

Malin Foster



Clifford Duncan of St. Elizabeth's Church, Whiterocks, followed by Yellow Elk Woman singers and dancers from the Church of the Holy Spirit, Randlett, lead the procession to Bishop Irish's consecration ceremony.

EDFEST '96: Tools for Christian Education

"Practically Yours: Tools for Christian Education," was the theme of EDFEST '96, May 30-June 2 at Episcopal Divinity School (EDS), Cambridge, Mass. Sponsored by EDS, the Diocese of Massachusetts and Province 1, participants from more than 60 congregations were urged to think about Christian growth and nurture in the parish, at leisure and at work.

The Very Rev. Robert Giannini, dean of Christ Church Cathedral, Indianapolis, was the keynote speaker, focusing on adult learners in his plenary sessions.

Sixteen workshops were offered, including "Whistle While You Work: Music for the Church School Teacher," "Me? Tell a Story?," and "Greeting the Liturgical Seasons."

A Eucharist and banquet were held Saturday evening honoring 10 educators from Province 1 who were nominated by their parish or diocese. A steel drum band from St. Mary's Church, Dorchester, Mass., gave a celebratory tone to the Eucharist.

Theological Education in 'Precarious State'

The Board for Theological Education of the Episcopal Church has published a Statement on Theological Education in the Episcopal Church in an attempt to engage the church in a discussion of what it calls "the precarious state of theological education in the church."

The 16-member board hopes to bring a resolution to the 1997 General Convention in Philadelphia which will begin a process to address the issues raised and others which may be identified.

The statement acknowledges that the relationship between the church and the institutions and programs which provide theological education "is being altered rapidly and radically."

"The Episcopal Church needs to act swiftly and decisively to meet its need for theological education in the next century," the statement reads. "By the year 2015, the church must find successors for 5,000 (60 percent) of today's active clergy. What the church is turning toward in meeting this challenge is uncertain, but it has seemed to be turning away from its established seminaries."

The board claims seminaries are at risk because of their history, geography and the absence of a consistent relationship with the church at large and its dioceses.

"In our view, the overall church community is largely uninformed about the established system of theological education and the changes taking place in it," the statement said.

"At present the church's seminaries and other resources for theological education are dispersed haphazardly in ways that no longer make geographic or economic sense. The scattered nature of these resources makes them less effective, less economically viable, and sometimes, inaccessible to prospective students, especially minorities."

The statement also cites the cost of theological education, decreasing student enrollments and higher operating costs as problems for seminaries.

"Furthermore, over the last 25 years, the average age of students entering seminary has risen from 27 to 40. The consequences of this last development have yet to be understood fully by the church or its seminaries."

The statement concludes with recommendations. It "urges the church to recognize the present perilous state of the theological education and to act to address it." It also "strongly recommends that the church communicate these issues clearly and realistically . . ."

CHANGING WORLD, UNCHANGING GOD



... we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

2 Cor. 4:18

By DAVID HOLCOMBE

My friend, Iris, was raised in Greece during the heady early days of space exploration. Like so many, her mother was caught up in the excitement and drama of Kennedy's Last Frontier. Iris remembers her mother waking her up at 3 a.m. to listen to the live reports of John Glenn's voyage, then Shepard's, then Armstrong's, on TV.

Hence, when her mother first visited the States, it seemed natural to Iris for both of them to travel to Florida, first to visit other relatives, and later, by means of a considerable detour, to make a pilgrimage to Kennedy Space Center, the "place where it all happened." Iris's excitement about this trip was heightened by the fact she hadn't seen her mother in 15 years.

Much to Iris's disappointment, her mother treated the latter part of the visit half-heartedly. Iris couldn't understand

her mother's apathy toward this nostalgic diversion. For years, the feeling of closeness that Iris shared with her mother had been one of the few things that had helped Iris cope with the guilt of moving overseas and "abandoning" her childhood home. But Iris's bond with her mother now appeared to be less strong than Iris had thought. She began to doubt whether she really knew her mother.

In the years following the visit, Iris gradually came to realize she had been clinging to childhood memories as a substitute for reality. She had been responding to the peculiarities of her relationship with her mother by enshrining particular childhood images.

We humans crave permanence. Deep down, we dislike the concept of change. It is easy to see that, in many ways, we have crafted our culture in an attempt to stop

time, to stop change. We glorify youth. We have become a nation of record keepers, valuing the "permanence" of a photographic image over the flux of experience. How many birthdays, holidays and other red-letter occasions have been ruined by that relative who assumes the role of photographer and rides roughshod over the pace of the event in the name of the camera or camcorder?

Even these feeble attempts to stop the clock seem to point to our need for stability. But our earthly life isn't at all stable. Life itself is movement and exchange between changing people and a changing

world. Iris was taught this painfully by her wrenching experience with her mother.

Life is also a movement of changing people of faith toward an unchanging God. The Rt. Rev. Joseph Hall, onetime Bishop of Norwich in the Church of England, describes our condi-

tion in *Treatise of Christ Mystical*, written in the 17th century, when Cromwell and his band of adventurers were about their malfeasance. We are "poor travelers here below," Bishop Hall wrote, "panting towards our rest together with (the saints), and wish for the happy consummation of this our weary pilgrimage."

Do we find this movement imagery unsettling? At a visceral level, our human nature resists the idea that we are traveling along in our faith, not merely resting in it. Our human dissatisfaction with instability leads us to search for a way to turn this motion into rest and stability. Hopefully, it will lead us to God.

Saying that we seek permanence may be another way of phrasing that old saw that we all have a "God-sized hole" in our soul. Maybe our desire for stability is one of our few positive traits that survived the Fall; perhaps it helps to keep us seeking, ever so feebly and inadequately, the changeless and perfect love of God.

A person cannot resist change, any more than a pilot can resist the storms at sea, but both can chart the course toward the changeless Morning Star. There lies the haven we crave. Our nature keeps us seeking, and, with the help of faith, we will be able to run our ship ahead of the changing wind, weathering the tides and hoping in a sure salvation. □

David Holcombe is a resident of Travelers Rest, S.C., and a member of St. Andrew's Church, Greenville, S.C.

Editorials

Traveling This Summer

Those who visit other churches while traveling know what a positive experience it can be to worship with other Christians. The opportunity to take part in the liturgy in a different setting, perhaps celebrated in a style unlike that at home, possibly hearing music we may never have before experienced, can be rewarding.

Likewise, the opportunity for a parish to have visitors in its midst is one which shouldn't be overlooked. The ministry of hospitality, sometimes a low-priority item when a congregation lists matters of importance, cannot be over emphasized. Ushers and greeters, along with the clergy, can be key persons in determining whether someone returns or even becomes a member of the parish. Some congregations are far more successful than others in welcoming guests. Parishes in resort communities or near tourist attractions, cathedrals, and

those with a strong emphasis on evangelism naturally get more visitors than others, and many of them are friendly and skillful in greeting strangers. Conversely, many of us have had the experience of visiting another congregation in which we were ignored.

When traveling this summer, be sure to spend Sunday morning in a local church. Notice the advertisements in the Church Directory pages of this magazine, or ask your rector for names and addresses of churches near your destinations. Let us not miss the opportunity to worship God in his church.



The Wrong Order

Four days after the Court for the Trial of a Bishop announced it was not giving an opinion on the morality of same-gender relationships, the blessing of such a relationship took place at St. Mark's Cathedral, Seattle [TLC, June 16]. While the service was not approved by the Bishop of Olympia, it would appear that the bishop did nothing to stop the event from taking place, as he did in 1994.

As Stephen H. Bancroft pointed out in a Viewpoint article [TLC, March 24], this tactic is a familiar one. It's the stop-me-if-you-can approach. If the act is not prevented from taking place, it becomes a *fait accompli*, and it is only a matter of time before it is accepted. Such blessings have been taking place in many parts of the church for years, although usually done quietly and frequently without the permission of the bishop. It would seem that the Seattle service is probably a harbinger of what's ahead. Act first, then enter into discussion and dialogue. It ought to be the other way around.



Knowing My Neighbors

By NANCY G. WESTERFIELD

In any town where
there is no
Orthodox church,
the devout are
instructed to
become Episcopal
communicants,
which can be an
opportunity to meet
one's neighbors.

Shortly after I became an Episcopalian, I met a new senior warden, Dr. Michael Shada — a name unusual to my Kentucky ears. He was short, thick, an ex-Marine, head of student teaching at the university in our town, and a commanding presence. Unusual, too, was his wife's name: Margaret Yanney Shada. Short like Mike, with even blacker hair, she had Scheherazade's black eyes.

I soon learned that both were local Syrians, born into the Lebanese community that grew up around the town's Orthodox church, founded in 1903. Faithfully, the Shadas attended my St. Luke's because their St. George's was without a priest.

In any town where there is no Orthodox church, or one is vacant, the devout are instructed to become Episcopal communicants, as the worship is closest to their own. When St. George's did gain a new priest, after a long search, Mike and Margaret left us for leadership positions among their own. But 20 years later, their birthdays and their anniversary still recur

in our parish's calendar, and their frequent revisits are joyfully greeted.

Meanwhile, my curiosity about these Arabic-speaking neighbors led me across town to acquaint myself with Orthodox liturgy and life. Of course I could not receive communion, being "unchrismated," but I could share the holy bread, kiss the priest's proffered cross, learn names, learn ritual, relish homemade baklava, and carry the Episcopal Church in friendship to a Sunday gathering remote indeed from Anglican Eucharist.

Yet not so remote. Churches are people, and liturgy is the handiwork of peoples. With a Greek/English Divine Liturgy in hand, supplemented by St. George's pew-book pointed in Arabic, I can find my way as nimbly as once the shape of Anglican worship led me through a Welsh service in the Cathedral of Bangor. The essentials among Christians are everywhere the same.

Still, entrancing are the differences. St. George's acolytes in purple, green and gold bro-

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Putting the

Silver Service

to Good Use

By TAD DE BORDENAVE

Pentecost has passed. Trinity Sunday has been observed. How did we do with the main theme?

References to the Holy Spirit and Pentecost can actually omit the obvious — the call of the church to our missionary vocation. Even the great commission, read on Trinity Sunday, can be miscast as merely a call to evangelism. Somehow the plainest statement of Pentecost can be strangely unspoken and “all the nations of the world” can be equated with the boundaries of the diocese or the person at the next desk.

The church year keeps us in the season of Pentecost for 26 weeks. Something is there that warrants not just our attention, but our action, what we are to be doing with our lives. We have a calling to fulfill before we anticipate the time of our Lord’s second Advent.

Maybe some reflections of the missionary call of the church are in order.

It is not that complicated. We just heard, “You shall receive power when the Holy Spirit comes upon you and you shall be my witnesses: in Jerusalem, Judea, Samaria and the ends of the world.” Perhaps the familiar great commission is best paraphrased, “As you are going, your job is not done until all the nations of the world have been disciplined. That means the ones nearby where you live, the ones in foreign cultures where you can partner, and the ones who still have not heard the gospel for the first time.” Those are the measurable goals built into the instructions of the church’s great commission.

We have several missionary societies to assist churches to work in these harvest fields. These societies offer contacts, suggest strategies, enable involvement, and provide experience and expertise. Upon reflection on these services offered but not often taken, Pentecost is an unclaimed

or unrecognized calling in most of our churches.

The church is like a silver tea service — tray, tea servers, creamer, the whole bit. Our attention has been drawn to its beauty and its story — where it came from, the immaculate design, others who have known it, where it has been, the quality of the tea, who has filled the creamer and coffee ... And we have somehow let each of these become issues swirling with controversy. It is now to the point that the various custodians of the church are drawn into sides, jockeying for position to make points in the surrounding controversies, often at the expense of others. In many ways we are not looking very nice in all this.

A question we may be trying to avoid is whether or not our Episcopal Church is all that elegant, anyway. Who says this silver service merits the elevated view we have of ourselves, as reflected in the endless articles and arguments around our trials and controversies? The stakes may have risen to artificially high levels. Maybe these are inflated and grandiose values dictated more by an internal audit than by seeing how we are viewed by possible investors. Perhaps we have forgotten about the church as an earthen vessel. Maybe we have missed the point about stones which can cry out “Hosanna!” when the in-crowd does not.

What are we saying about the Holy Spirit and Pentecost, about the great commission and the Trinity, when there is often not a word, not a muffled word, not a misguided word, nothing about the missionary call of the church?

Overlooked in all this is the uncomplicated reality that the silver service sits there as a reservoir of grace intended to

(Continued on page 12)



The Church is like a silver tea service ... but it sits there as a reservoir of grace intended to be poured out.

Benediction

A Whole Village

"It takes a whole village to raise a child" was the title of a Christian education conference in Wyoming. I missed the conference, but I love that title. It expresses how much others are involved and need to be involved in the raising of our children.

It was our last Friday night in Yellowstone. It was 10:30, and we were singing songs around the campfire when a ranger pulled up. "Uh-oh," I thought, "we've been too loud." But that wasn't it. He told us a little 18-month-old boy named Alex was missing from his campsite. Had we seen him? No, we hadn't. Sean and I looked at each other across the campfire. If it were one of my girls, I would want as many campers as possible to help. So we put up the guitars, I told Barb what was going on, and she wanted to come, too. We joined 14 other campers and rangers in a line combing the woods west of the campground. We walked back and forth, with flashlights and lanterns, looking under trees, calling "Alex", praying and hoping. We walked from 10:30 to 3 a.m., when we regrouped. Other groups were searching in other directions and the chief ranger had called in some dogs to help track this little boy. At 3:30 a.m., we were putting on head-lamps, drinking coffee and preparing to go back out when the call came through that he'd been found and was OK. Everyone cheered. Everyone began to smile, pat each other on the back and relax. Thank God.

When Alex was found more than 50 walkers were involved in the search. Rangers were there from all over the park. Sometimes, it takes a whole village to find a child, let alone to raise him. We need each other - sometimes in ordinary ways, sometimes in dramatic ways, sometimes for our children, sometimes for us, sometimes for those we don't know.

It takes a whole village to raise a child.

*(The Rev.) Mike Houlik
Longmont, Colo.*

Neighbors Silver Service

(Continued from page 10)

cadec; the chanting on formal modes; the lessons in familiar RSV and clicking Arabic; the navelong file of crystal chandeliers, no two alike; a widowed matron from the Greek enclave shrouded in veils of black. A baptism in the immense golden caldron presents a naked babe, dripping from his immersion, to be clothed in brand-new garments by his godparents.



Generations of Nebraska baptisms have woven new names into Syrian fibers; the Shadads, Shaddys, Abboods and Maloleys are infused with Steinbrinks and Freburgs. Under ordinary public-school names come the exquisite little maidens to communion with crossed arms, lowering their eyes.

The pastor of this 100-odd flock is a former English professor, a colleague from the university, who answered a late calling to the Antiochian Catholic priesthood. More than once in the past 10 years, he has shared ministry in St. Luke's sanctuary with St. Luke's clergy. Relations between our two churches are exceptionally warm. And my own frequent Sunday visits serve to reinforce our relationship.

Always a stumbling block for me will be the firmly secondary place of women: never beyond that gated icon-screen except to polish and scrub once a year. But they are lively, intelligent women. I enjoy their vivacious responses in an intergenerational class in Arabic I take with them. Many still speak and understand, but have lost their reading and writing. Our young teacher, a Lebanese exile, began the class primarily so that his daughters would not lose their native tongue.

Together, Orthodox and Episcopalian, we are learning who our neighbors are. I for one will never again be able to say of Orthodoxy, "It's all Greek to me." □

Nancy Westerfield is an occasional contributor to TLC who resides in Kearney, Neb.

(Continued from page 11)

be poured out.

The missionary societies of our church have one purpose. We have found people who need to have the grace of Jesus Christ and the comfort of the Holy Spirit and the love of the Father poured upon them. We are bringing them to the front of the line so they can be served. We are telling them to come up to the tea service and be prepared to drink. We are showing them where to get a cup and saucer or mug — something to hold out to receive.

We are calling peoples of Jerusalem, Judea, Samaria, and the unevangelized nations of the earth. Some are the secularized and prosperous who have bought the promise of things advertised and now find life empty. Some are the marginalized and impoverished who also become the overlooked of the churches. Some are the outsiders missed by the new and young churches in Latin America and other places. And some are those in the very back who have been completely neglected and never before brought forward to receive what is inside the service. We have found many who are thirsty, many eagerly coming to our table to receive.

We recognize the significance of the issues within the life of the church, and we have strong opinions about them. We underscore the importance of handling these with truth and charity. But we know that the call of the church does not lie in their answers, nor is the essence of the church contained in the sum of these issues.

We have questions for our churches and leaders about the ongoing season of Pentecost and the call of the church. Will you only stand around gazing at and arguing over the silver tea service? Or will you hear the call for us to pour out? Will you spend our resources on the consternation within our ranks? Or will you give up what is inside for those standing outside with open hands expecting to receive?

The Holy Spirit has married the church to missions. We are called to bring people to Christ, those who are far off and those who are near. Only when we become a missionary church will we know the true fullness of the Holy Spirit in our season of Pentecost. We will not lose our service that way, but gain our life. We will recover our first calling and also find other things will more easily fall into place. □

The Rev. Tad de Bordenave is director of Anglican Frontier Missions.

People and Places

Appointments

The Rev. **Susan Auchincloss** is rector of St. John's, 224 Waverly Pl., New City, NY 10014.

The Rev. **Sally K. Brown** is deacon of St. Andrew's, 2015 Glenarm Pl., Denver, CO 80205.

The Rev. **Barbara Crafton** is rector of St. Clement's, 423 W. 46th, New York, NY 10036.

The Rev. **Linda A. Hutton** is director of Disciples of Christ in Community program, University of the South, Seawee, TN.

The Rev. **Steven Ireri** is priest-in-charge of Good Shepherd, 493 S. Jackson St., Montgomery, AL 36104.

The Rev. **Kelly Irish** is rector of St. Anne-in-the-Field, Middle Ridge Rd., Madison, OH 44054.

The Rev. **Joel Clark Mason** is rector of St. Mary's, Box 22, Chappaqua, NY 10514.

The Rev. **Henry Mikaya** is rector of Holy Trinity, 5333 Clyde Pk., Wyoming, MI 49509.

The Rev. **David C. Moore** is associate dean for programs coordination of the School of Theology of the University of the South, Seawee, TN.

The Rev. Canon **Susan Sloan** is canon of the Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203.

The Rev. **Joy Walton** is vicar of Mission of the Holy Spirit, Box 1861, Norfolk, VA 23501.

Changes of Address

The Rev. **Robert E. Clark**, Benmost Bur, 71 Birch Rd., Lake George, NY 12845.

Trinity Church, P.O. Box 1536, Monroe, MI 48161.

Ordinations

Deacons

Massachusetts — **Sarah Conner; Edward Kienzle; Margaret Lloyd; Deirdre Sandoe.**

Northwestern Pennsylvania — **Norman Field.**

Virginia — **Martin J. Bastian; Bruce Bevans; Henry H. Edens, III; Margaret A. Faeth; Paul Fuener; Douglas Gray; Jennifer Craycraft Pridmore; Leigh Spruill; Margaret Valdivia; David Wolf.**

West Texas — **John David Badders, Jr.; Jonathan Hunter Folts.**

Priests

Lexington — **Dixon Barr.**

North Dakota — **Doyle Burkhardt.**

West Texas — **James Friedel.**

Receptions

The Rev. **Nicolas Menjivar**, as assistant of All Saints', Box 204, Oxnard, CA 93032.

Resignations

The Rev. **Walter Clark**, as rector of St. Peter's, Rockport, TX.

The Rev. **Jesse L. London**, as vicar of St. James', Portsmouth, VA.

The Rev. **Lauren Lyon**, as assistant rector of Grace, Carthage, MO.

Retirements

The Rev. **Michael Webber**, as rector of Zion, Wappingers Falls, NY.

Seminaries

Sewanee — The Rt. Rev. **Dorsey Felix Henderson, Jr.**, Doctor of Divinity; the Rev. **Samuel T. Lloyd, III**, Doctor of Divinity; **Sandra Day O'Connor**, Doctor of Civil Law; the Rev. Canon **John L. Peterson**, Doctor of Canon Law.

Deaths

Helen L. Hines, wife of former Presiding Bishop John E. Hines, died of cancer May 17 in Austin, TX. She was 85.

Mrs. Hines was a native of St. Louis, MO. She was married to Bishop Hines in 1935. Bishop Hines was Bishop of Texas from 1955 to 1964, and Presiding Bishop from 1965 to 1974. In addition to her husband, she is survived by four sons, the Rev. John Moore Hines of Louisville, KY, the Rev. John Stephen Hines of Asheville, NC, the Rev. John Christopher Hines of Austin, Michael John Hines of Yorktown, VA, a daughter, Nancy Hines Smith of Austin, 12 grandchildren and three great-grandchildren.

The Rev. **H. Russell Barker**, 76, rector emeritus of St. Matthias Church, East Aurora, NY, died May 28.

Fr. Barker was born in Newport, RI. He was a graduate of Brown University in 1942, and attended Episcopal Theological School. He was ordained priest in 1944. He served the Church of the Incarnation, New York City, St. James', Ft. Edward, and Zion, Hudson Falls, NY, St. Simon's, South Buffalo, and was rector of St. Matthias Church, East Aurora, NY, from 1958 until his retirement in 1982. He was a deputy to General Convention in 1958 and 1973. Fr. Barker is survived by his wife, Gay Daniels Barker, and a son, H. Russell Barker, Jr., of Virginia Beach, VA.

The Rev. **James Bishop**, retired priest of the Diocese of Los Angeles, died March 20 at his home in York, ME, at the age of 75.

Fr. Bishop was born in Lake Geneva, WI. He was a graduate of the Church Divinity School of the Pacific in 1962. Before his ordination to the priesthood in 1963, he worked in chemical engineering, chemistry, electrochemistry and hydronic heating and air conditioning. He served St. Martin's-in-the-Fields, 29 Palms, CA, and was vicar of St. Joseph of Arimathea Church, Yucca Valley, CA from 1962 to 1989. Fr. Bishop is survived by his wife, Ruby, five children, 12 grandchildren, and seven great-grandchildren.

The Rev. **Edward F. Glusman, Jr.**, rector of the Church of the Ascension, Knoxville, TN, died of a stroke on May 2, while on vacationing in Destin, FL. He was 49 years of age.

Fr. Glusman was born in Baton Rouge, LA. He was educated at Davidson College, Louisiana State University, Seabury-Western Theological

Seminary and received the Ph.D. degree from Duke University. He was ordained to the priesthood in 1971 and served churches in North Carolina, Louisiana and Arkansas before becoming rector of the Church of the Ascension in July, 1995. He was assistant recording secretary for the House of Bishops and was to have completed his term with the 1997 General Convention. He is survived by his wife, Carolyn, their two daughters and one brother.

The Rev. **Michael P. Samartha**, former rector of St. John's Church, San Bernardino, CA, died March 11, at the age of 55. He had suffered from cancer for several years.

Fr. Samartha was born in Mangalore Karnataka, India. He was educated in India and the United States, and was received in the Episcopal Church in 1977. He served St. Martin-in-the-Fields, Canoga, CA, from 1977-1983, and was rector of St. John's Church, San Bernardino, from 1983 to 1993. He also taught at several California colleges. Fr. Samartha is survived by his wife, Eunice, and four children, Mark, Rebekah, Ruth and Anne.

The Rev. **Alton H. Stivers**, retired priest of the Diocese of Central New York, died April 30, at the age of 68.

Fr. Stivers was born in Geneva, NY. He received the B.A. degree from Hobart in 1949, and the D.Min. degree from General Theological Seminary in 1952. He was ordained to the priesthood in 1952, and served churches in Rochester, NY, from 1952 to 1957, and was a missionary in Brazil from 1958 to 1960. He was rector of St. James' Church, Watkins Glen, NY, from 1960 to 1963 and again from 1968 to 1976. He then became rector of St. John's/St. Peter's, Auburn, NY, and retired in 1988. Fr. Stivers is survived by his wife, Sue, a son, three daughters, two granddaughters, a sister, Jean Webb, and two brothers, the Rev. Donald Stivers and Kenneth Stivers.

Send your P&P changes to:

People & Places Editor

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Next Week . . .

A Living
Church



Classifieds



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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

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Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8, 10. Wed 10

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, asst; the Rev. Archibald Hanna, d
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Seaford, DE

ST. LUKE'S Front St.
The Rev. Jeanne Wise Kirby, r (302) 629-7979
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch Wed 7 H Eu/LOH

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

CHRIST CHURCH CHRISTIANA HUNDRED
E. Buck Rd. (off Rt. 100) — Greenville
Near Brandywine Valley Attractions
The Rev. John Martiner, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

KEY — Light face type denotes AM, bold 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/A, handicapped accessible.

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

Dalton, GA

ST. MARK'S 901 W. Emery (706) 278-8857
The Rev. Dean Taylor
Sun 8 (Rite 1), 10 (Rite 2). Wed HS 12:15

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walhour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

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The Very Rev. William Willoughby, III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

ST. THOMAS Isle of Hope
The Rev. R. Dale Harmon, r

Honolulu, HI

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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

Angola, IN

HOLY FAMILY CHURCH 909 S. Darling
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d
Sat Eu 5, Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri 8:30 on the water (219) 665-5067

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Plymouth, MN

EPIPHANY 4900 Nathan Lane N (W of 169 N on 49th Ave. N) (612) 559-3144
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser 5). Wed HC 7:30 Maple Grove. Call for info

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9, 10 (1S & 3S); 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

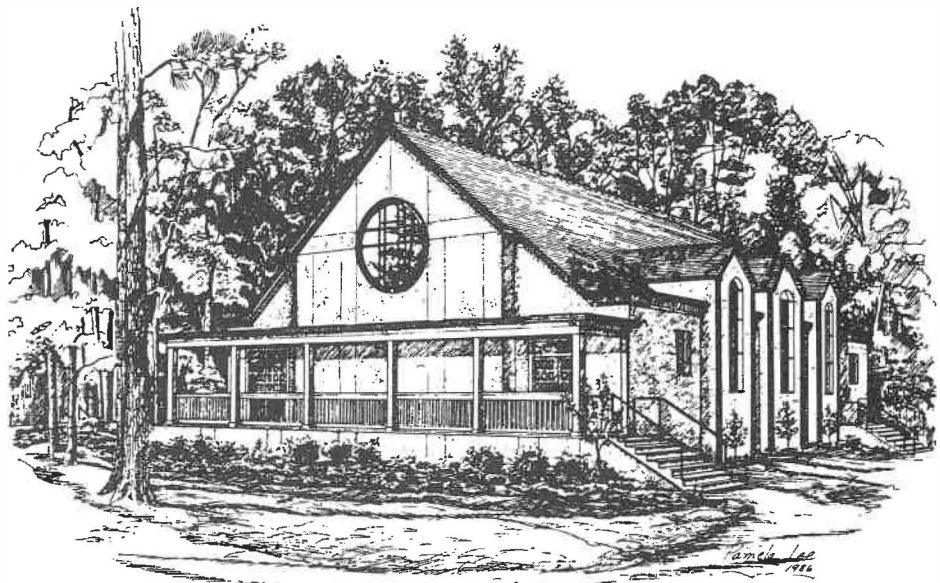
Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45 at Kearney Holiday Inn (I-80 Exit 272)

Barnegat Light, NJ

ST. PETER'S AT THE LIGHT W. 7th & Central
The Rev. Canon William H. Paul, v (609) 494-2398
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

(Continued on next page)



St. Francis of the Islands, Savannah, Ga.

Summer Church Directory

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Ruidoso, NM

CHURCH OF THE HOLY MOUNT 121 Mescalero Trail
(505) 257-2356
Sun H Eu 8, 10:30. Wed H Eu 5:30

Santa Fe, NM

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Dale Coleman, r
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily

New York, NY

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 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

ST. MICHAEL'S Amsterdam Ave. at 99th St. (212) 222-2700
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas T.P. Pellaton; the Rev. Georgene D. Conner; Deacon Lawrence Schacht
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45, Sat 9. Tues EP & HC 6:30

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-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10

Asheville, NC

HISTORIC TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James N. MacKenzie, r; the Rev. Ken Crysler, assoc (541) 276-3809
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
The Rev. Calvin C. Adams, r (610) 385-3144
Sun Service: Eu 8 & 10. Sunday School 10; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10. Thurs 10

Norristown, PA

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpke
The Rev. Vernon A. Austin, SSC, r; the Rev. Frederick C. Watson, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wkdays: Tues & Thurs 9, Wed 6; Sat 10. Traditional worship, Gospel preaching, liturgical music

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Wellsboro, PA

ST. PAUL'S Pearl & Charles Sts.
The Rev. G. P. Hinton, r (717) 724-4771
Sun HC 8, 10, Wed 12:10

Whitehall, PA (North of Allentown)

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

Rapid City, SD

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

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun H Eu 8 & 10:30. HDs as anno

Nashville, TN

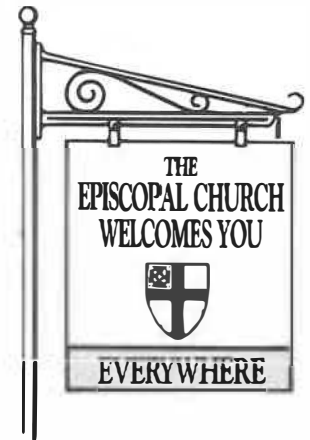
ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland (615) 883-4595
Sun H Eu 8 & 10

Arlington, TX

ST. ALBAN'S 911 S. David Dr.
Sun Eu 7:45, 9, 11:15 & 5. (817) 274-7826
Daily Eu

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno



Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

HOLY APOSTLES 3900 Longvue Ave.
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30; Tues H Eu 9:30

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

Houston, TX

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Tues 7 H Eu, Thurs noon H Eu

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

Halifax, VA

ST. JOHN Sun 9 Mountain Rd. (804) 476-6696
EMMANUEL Sun 10:30 Rte 360
CHRIST CHURCH 10:30 Main St.
The Rev. Dr. Michael G. Cole, r. Traditional Worship Service

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10

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. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D., d
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu