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Entering In

What is the First Article? Every so often I like to point out to readers that the title of this column does not refer to its being first in this magazine, but rather to the First Article of the Christian Faith, the doctrine of creation. The creeds start out affirming the God who is the creator or maker of heaven and earth; so also do the opening lines of the Bible.

It is a good place for us to begin reflection on our faith. This column is devoted each week directly or indirectly to creation. Wherever we are or whatever we do, alone or with others, the stuff of creation is all about us. It is what we see and hear, smell and taste, touch and feel, all around us and inside of us. Much more of it, of course, is beyond the reach of our senses. Microscopes carry our vision down to what is infinitesimally small — yet there are things even smaller. Telescopes enable us to see over vast ranges of space, yet new stars are still to be seen. Astronomy, physics, geology, biology and other sciences are constantly increasing our knowledge of the amazing universe of which you and I are part.

The Christian doctrine of creation, however, is not a simple or one-dimensional affirmation that many things exist out there, together with a recognition that a creator must somehow have originated and sustained them. Instead, the Christian doctrine of creation calls our attention to the beauty and the awe-inspiring qualities of the universe. We could have an encyclopedic knowledge of the facts and statistics about natural objects, but if we have not perceived their beauty, then, as the saying goes, we have not seen the forest for the trees. We would be like a tone-deaf person at a symphony concert. The paradox of the message of creation, so evident to some but so obscure to others, is well expressed in Psalm 19:

The heavens declare the glory of God, and the firmament shows his handiwork.

One day tells its tale to another, and one night imparts knowledge to another.

Although they have no words or language, and their voices are not heard,

Their sound has gone out into all lands, and their message to the ends of the world.

The doctrine of creation invites us to consider the wonder and the mystery of the universe. It bids us to come in, to enter that place of awareness where, with the mystics, we can see the world in a grain of sand or a hazel nut, and can behold eternity in the splendor of the stars.

H. BOONE PORTER, Editor

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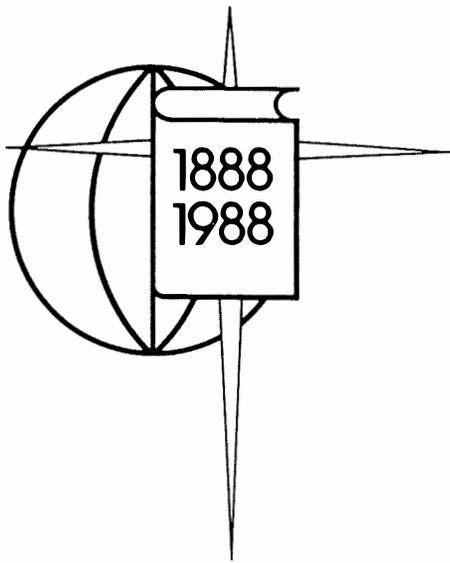
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ON THE COVER

The Cathedral Church of St. Paul, Detroit, is the host church for the 69th General Convention, July 2-11. Shown inside the cathedral is the Rev. Russell F. Manney, Jr., provost.

Photo by Mark J. Mancinelli.

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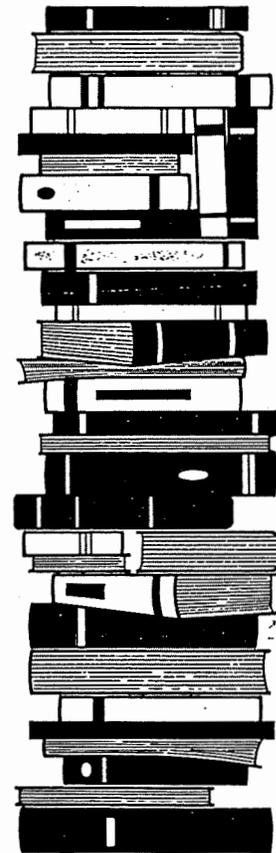
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LETTERS

Doctrines and Interpretations

Your editorial "Liturgical Mulberry Bush" about doctrinal changes in the 1979 Prayer Book points out perhaps some lack of precision in the use of the word "doctrine" [TLC, May 15]. Orthodox Christians have interpreted the doctrine of the atonement in several ways. Clearly the Prayer Book moved away from substitutionary atonement to a Christus Victor model. But the gist of the doctrine, that Christ died for our sins, remains. The understanding of priesthood has changed, from "receive the Holy Ghost for the Office and Word of a Priest" (1928, p. 546), to "make him a priest in your church" (1979, p. 533). The revisers put in a somewhat novel version of confirmation, as an attempt to deal with that "rite in search of a theology."

All the changes in interpretation of doctrine in the present book seem to me to be within the range of interpretations found in orthodox Christianity, as long as the inclusion of women in orders is a disciplinary, not doctrinal, change (which I think it is). So all the so-called heresies of the new book appear nonexistent, if heresy means a change of doctrine, and not a change of interpretation. The question then becomes, is the change of interpretation still faithful to the basic doctrine?

The proposed *Supplemental Liturgical Texts* might be a more fertile field for those looking for doctrinal changes, of interpretation, and fidelity of interpretation to doctrine. In any event, we all need to discern more clearly the difference between a fundamental doctrine of the "faith once delivered" and its more or less faithful interpretation.

(The Rev.) PIERRE WHALON
All Souls Church

North Versailles, Pa.

Disturbing Document

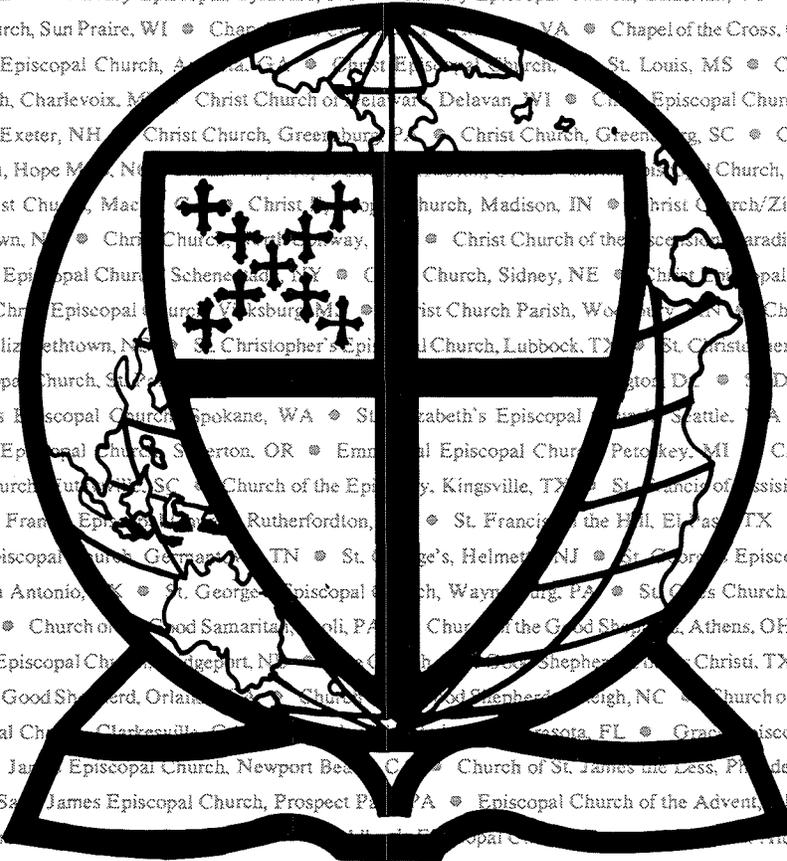
It was all very well said! I refer to the "Viewpoint" article by Kendall Harmon, "Deeply Disturbing Document," regarding the new resource manual on human sexuality [TLC, May 15].

While I appreciate the labors that went into the preparation of the manual, I am saddened at the obvious and gross omission of important scriptural references and the inclusion of other

(Continued on page 6)

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LETTERS

(Continued from page 4)

references which contribute to the strong bias toward an undue liberalization of human sexuality in the church. A framework for sin is not included in the manual. Where is the theological guidance to express our human sexuality? Without a more complete treatment of scripture, including a discussion of traditional Judeo-Christian values, and an analysis that provides the justification for what is being advocated, the margins for permissible sexual behavior become too large and near boundless. Maybe this is the intent?

As a Christian I am dismayed when I read a statement that says, "Moral issues should center on the qualities of a sexual act, rather than on the act alone" (page 87 of the manual). It rings of Newarkism! TLC is to be complimented for its courage and willingness to publish the article. The manual has brought into open the real threat that is upon our church, and it is from within.

(The Rev.) ROBERT L. TEDESCO
Fairfax, Va.

Read It and See

I was very pleased to see Kendall Harmon's timely and cogent article on the "Sexuality: A Divine Gift" curriculum in your May 15 edition.

Alas, many of my friends and colleagues here in Southern Ohio tend to err by either blindly accepting the curriculum or "file thirteening" it. (C.S. Lewis recognized that many err in a similar manner when it comes to the devil!)

The article is a thoughtful and pastoral critique of the obvious major theological flaws, and just what the doctor ordered for those who for one reason or another have not taken the time to read the curriculum..

(The Rev.) DAVID R. GREEN
St. Andrew's Church
Washington Court House, Ohio

Endless Riches

Two recent letters have distressed me. In the May 15 issue the Rev. James Brice Clark says there is too much Bible reading in today's liturgy, and that three passages of scripture plus a psalm "are simply too much." For whom? Measured by what? In his parish, 38 of the 39 canonical books of the Old Testament go unread. This seems

to me not only to single out the Psalms, but to deprive the parish of the endless riches of the rest of the Hebrew Bible, and to make the understanding of the New Testament more difficult. What does the Old Testament lectionary add to the service in time? Three or four minutes maybe?

Thanks to the Rev. Christopher P. Leighton in the same issue for his letter on preaching at funerals. I too was appalled by the Rev. H.N. Parsley's denunciation of preaching at funerals as being "almost barbaric" [TLC, April 10]. I cannot imagine a funeral without preaching. Talk about a congregation ready/eager to hear something helpful. In seminary, John Westerhoff taught me never to pass up an opportunity to preach at a funeral, and he was right.

(The Rev.) JAMES B. CRAVEN III
St. Joseph's Church
Durham, N.C.

• • •

The Rev. James B. Clark asserts that today's liturgy contains "too much reading"; so he has dismissed the Old Testament lesson from worship for the sake of order.

The pews are filled with people who thirst for the Word, some not knowing that they do. How difficult it will be for them "to mark and inwardly digest" the holy scriptures without first hearing/reading them. It would be helpful to reexamine the importance of the Old Testament in the fulfillment of the promise of the New Testament.

As an educator, I am painfully conscious of the diminished use of reading and listening skills in our society today. Is the church to play into society's hand, whittling down the lessons because it is easier than having to read, listen, or think?

DORA-LEE OBER
South Windsor, Conn.

God in the Mind

Fr. Thorwaldson makes a valid point in his letter regarding modern theology in that the revival of Anselm's ontological proof of God is but "fideism resorted to in an attempt to make the Christian faith respectable in the contemporary environment. Having faith in faith . . ." [TLC, May 22].

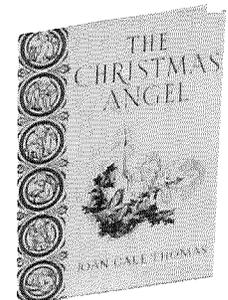
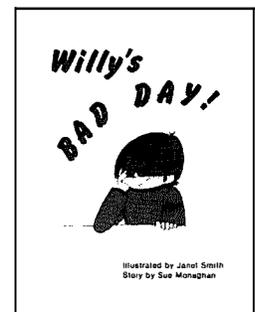
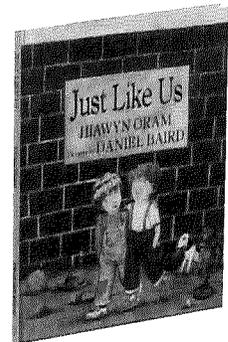
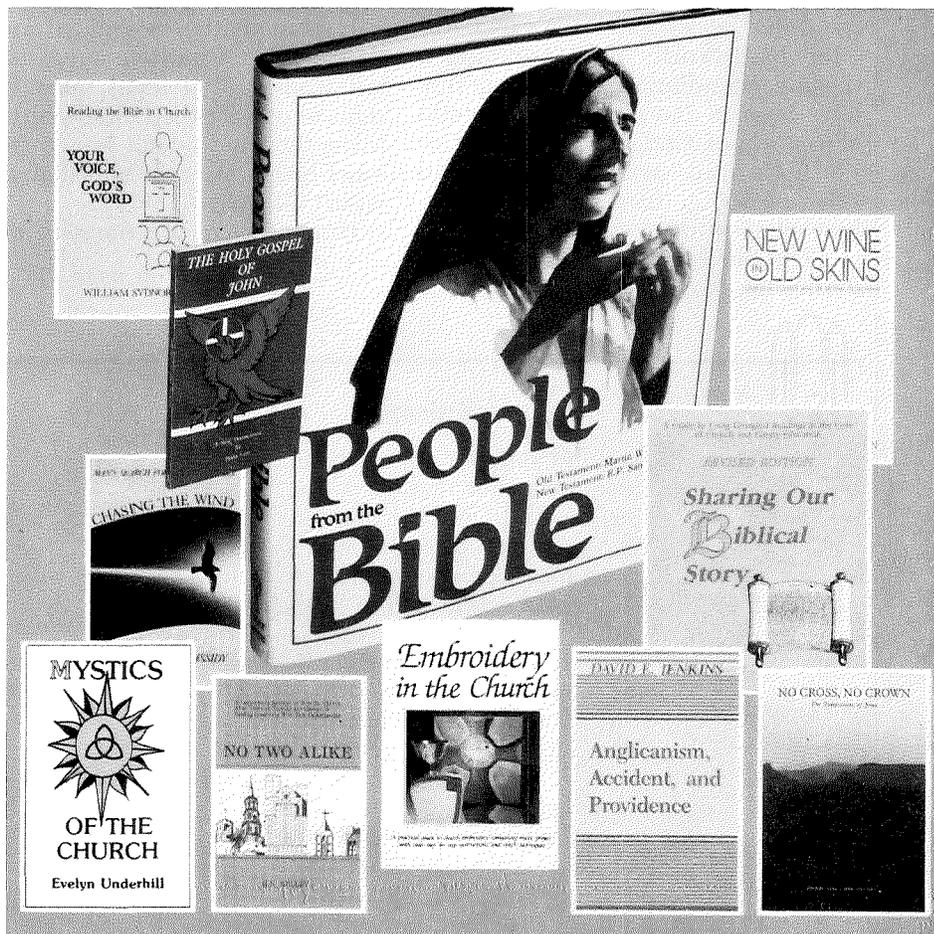
However, it does Anselm a disservice not to point out that he would be the

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LETTERS

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first to reject the ultimately simplistic idea of "having faith in faith."

Anselm sought not just "... God inside his own head." He sought the evidences of God's existence in his own mind, but would never have let go the objectively and outwardly real existence of God, creator and judge.

The difference lies in the translation of "nihil est in intellectu, nisi prius fuerit in sensu." Fr. Thorwaldson translates this as: "there is nothing in the mind that was not first in the senses." Such a translation implies, too much, a degree of Hume's empiricism, which Anselm would never have accepted.

An alternate translation would, I believe, make clearer and more accurate both Fr. Thorwaldson's and Anselm's basic thrust: "there is nothing in the understanding which shall not first have been in the instinct." The total objectivity of God, who is, also, "inside one's head," is thus preserved and safeguarded from the neopsychological theology of today.

(The Rev.) CLINTON H. BLAKE, III
Franconia, N.H.

Is God an Extremist?

Thank you for Bishop Charlton's article "What on Earth Is Happening to Us?" [TLC, April 17]. His answer that "we are being asked to tailor God's righteousness in such a way as to accommodate the lifestyles of our prodigal selves" is also illustrated in the introductory words of the 1984 House of Bishops statement on abortion which our last General Convention asked all dioceses to study. It tells us that "In 1976 the General Convention tried to frame a resolution which would affirm a middle position that would avoid a too easy endorsement of one extreme or the other." The resolution passed both houses.

To rule out either extreme just because it is an extreme is to say "yes" to God only when it is within the limits we set. This must be unacceptable to God and to ourselves.

It is exactly the "misguided compassion" Bishop Charlton writes of that lets women (and men) think it's all right to prevent their child's birth and leaves them to find out from their own inner being, after the abortion, that it wasn't all right.

Perhaps there are times in all our

(Continued on page 27)

Salome

And did you ever dance again,
Salome with the sloe-black eyes,
You, the darling of the men
Who watched you in your brief disguise
as wanton, when you danced to bring
The Baptist's head before a king?

You were so young. Your mother's word
was meaningful; you must obey;
Surely you trembled when you heard
"The Baptist must be gone — today!"

You danced —
as you had never danced before,
The court was silent in its awe,
So young upon that polished floor
knowing that Herod's word was law.
And when you did as you were told
and asked the Baptist's head as prize,
You must have felt your heart grow cold
as Herod turned away his eyes —

Both of you brought by fearful chance
forever in that seven-veil dance.

Kay Wissinger

BOOKS

Turbulent Recent History

THE EPISCOPAL CHURCH IN CRISIS. By John Booty. Cowley. Pp. 175. \$8.95 paper.

Our society has been living in a tumultuous era since the 1950s. John Booty's book is the brief and valuable chronicle of the church's stresses and responses: a reminder to those who participated and a tutor to the younger. Its information is needed grist for that reappraisal of the past which is continuously required for the sharpening of conscience in the present.

The title (supplied by the publisher, not the author) is not accurate because it implies a discussion about the crisis in the church. On that, little is said (another volume would be required to examine that!). Rather, the subject is the series of crises which descended upon the church. The telling is expository and journalistic. The brevity of the book limits analysis; it also limits the evaluative appraisal of the individuals who figured in that history — Bayne, Hines, Mosley, James Foreman and Cynthia Wedel, et al., were complex persons whose talents and flaws affected both the church and the times.

That said, a great strength of the book is that it makes clear why the issues were, and are, important . . . and how fully the church lives in the times, and must live bearing witness. A fine job, useful for the private reading of clergy and informed laity; and important for adult study groups.

(The Rev.) JOHN PAUL CARTER (ret.)
Sewanee, Tenn.

First Rate Novel

Glittering Images. By Susan Howatch. Alfred A. Knopf. Pp. 399. \$18.95.

It is unimaginable, or nostalgic, depending on your age, to recall days not so long ago when a priest in clericals would not smoke in public lest the faithful be offended, when brushing one's teeth before mass was thought to break one's fast, when bishops had episcopal pets — younger clergy whose careers they advanced — and where among the laity interest in theology was indifferent because "God is God, the church is the church, the Bible is the Bible and I don't see what all the argument is about."

The distinguished and gifted novel-

ist, Susan Howatch, evokes that brave and unlamented era in a remarkable novel of a spiritual pilgrimage. The plot was suggested by a debate in 1937 in the British House of Lords over the marriage canons of the Church of England when Cosmo Lang was Archbishop of Canterbury. It involves the spiritual agonies and sexual misadventures of a brilliant, middle-aged priest, the story of a curious menage à trois in the palace of a bishop.

It has been a long time since we have read a first-rate novel that treats the church and the spiritual life with compassion and competence. One wonders how any person, lay or clerical, could describe with such penetrating accuracy the process and content of spiritual direction as Howatch does here with a troubled priest by a Church of England abbot.

Howatch is writing a sequel. One hesitates to suggest that a contemporary novelist could be a modern day Trollope but here is a writer of the same genre on a contemporary, profound and significant level.

(The Very Rev.) CHARLES HARRIS
Dean emeritus, Seabury-Western
Theological Seminary
Evanston, Ill.

Lively Commentary

ORDINARY TIME: Stories of the Days Between Ascensiontide and Advent. By Phyllis A. Tickle. The Upper Room. Pp. 135. \$5.75 paper.

Ordinary Time is no ordinary book. One has only to look at the face of the author shown in a photograph on the book's jacket to know that she will bring to any subject she tackles a merriment and spiritual interpretation that could never be defined as "humdrum" (a definition we are all too wont to apply to the term "ordinary").

Mrs. Tickle presents the days between Ascensiontide and Advent, giving a short and concise comment, as for Saints Peter and Paul; or a longer one, as for St. Barnabas. She follows each with a story from her own life, a life lived on a farm in western Tennessee, with husband, a lively family of six children and entourage of cows, cats, gardens, a frog named Jeremiah and a ghost named Lawrence.

Some of the stories are lighthearted

(Continued on page 28)

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Convention Greetings



From the Presiding Bishop

On Sunday, July 3, the bishops and deputies representing the 118 dioceses of the Episcopal Church will gather in Cobo Hall in Detroit. From the United States, Latin America, Europe and Asia, the deputations of our widespread church family will be joined by parishioners from the host diocese of Michigan. The assembled faithful will gather for worship. This will be the opening of the 69th General Convention of the Episcopal Church.

Putting aside the overstuffed notebooks which contain reports, budgets and resolutions, the faithful will take up the service book for the opening Eucharist. The faithful will gather not by Robert's Rules of Order but by the Book of Common Prayer. The worshipers will gather not around the speaker's podium but around the table of the Lord. The voices will be raised not in discussion and debate but in words and songs of praise and in petition for the work of the convention and for the mission of the church of God. And, so should any gathering of Episcopalians — with common prayer and with the sharing of the Body and Blood of Christ our Savior!

On Sunday, July 3, in parishes across the church, Episcopalians will gather for prayer and worship. I know that they will be remembering the General Convention in their prayers, probably using that wonderful prayer appointed in the Prayer Book (pages 204 and 255). But, along with their prayers for the General Convention, they will be bringing to the Lord on that day the concerns of their personal and family lives. They may be lifting up someone in their family who is sick, a friend who is unemployed, a colleague or family member who is struggling with alcohol or drug abuse or living with AIDS, a son or daughter whose marriage is in danger. Then, too, they may be seeking God's self-revealing, enlightening and healing presence in both their own spiritual lives and in the life of their parish community of faith. On Sunday, July 3, Episcopalians, wherever they may be at worship, will be doing what is fundamental to our life together — they will be praising God and praying for each other.

After their time of common prayer, Episcopalians will go out into the world to live into their faith. In towns and cities, large and small, they will visit the sick, they will feed the hungry, they will assist the unemployed, they will counsel those in need, they will be present with those in physical, emotional or spiritual distress. And, in Detroit, the bishops and deputies will open their agenda books and go to meetings which will deal with exactly the same

subjects. In the committee and plenary meetings, they will be dealing with the same substantive questions of life, the same issues of ministry that are found in every congregation. They will be addressing the same concerns that touch everyone, raising them up within the corporate life of our church for appropriate response; or, in the parlance of the convention, "re-solution."

I look forward to the General Convention because it is an awe-inspiring gathering of our church family. But, more importantly, I look forward to it because in one place, at one time, both the unity and the diversity of the church will be assembled in a macrocosm of the life and ministry of every congregation. Through prayer and through a mutually shared ministry, we will all be connected. What a wonderful expression of being the Body of the Living Christ!

(The Most Rev.) EDMOND BROWNING

From the Bishop of Michigan

We are looking forward to having you with us in Detroit for the 69th General Convention and the Triennial Meeting of the Episcopal Church Women. We hope that your stay in our unique city, with its international border setting will be happy and productive.

The first few days of the convention coincide with the 30th annual International Freedom Festival in which the people of Detroit and Windsor, Ontario jointly celebrate Canada Day and Independence Day. You will be able to obtain additional information after you arrive at the General Convention information desk and the Diocese of Michigan hospitality area located in the exhibit hall.

Many of you are aware that the Detroit area in recent years has been undergoing a painful transition away from heavy industry toward a high-tech and service-oriented economy. Concerned Episcopalians in our diocese and others have prepared an economic justice action proposal with the goals of raising awareness and some suggested solutions to these problems. We hope that you will plan to participate in a workshop tour, designed to increase awareness of these issues while you are in Detroit.

Over 700 volunteers from Michigan and Canada are working with the General Convention and Triennial officers to assure that our time together is well spent. We are looking forward to having you with us.

(The Rt. Rev.) H. COLEMAN MCGEEHEE, JR.

Bishop Haynes Dies

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, died May 30 in a St. Petersburg's hospital of a heart attack after surgery for treatment of a bleeding ulcer. Bishop Haynes was 70 years old.

Bishop Haynes was particularly known for his support of interfaith relationships. He was the joint recipient with Bishop W. Thomas Larkin of the Roman Catholic Diocese of St. Petersburg of the 1988 Silver Medallion Brotherhood Award from the Tampa Bay area chapter of the National Conference of Christians and Jews (NCCJ).

Bishop Haynes was actively involved in the ongoing Pontifical Catholic/Episcopal dialogue, sponsored by both Roman Catholic and Episcopal laywomen. He was an influential founder of Religious United for Action in the Community (RUAC).

He was a director of the Florida Council of Churches, and a trustee of the University of the South, Sewanee, Tenn.

Born in Marshfield, Ind., the late bishop received degrees from Indiana Central University in Indianapolis and the University of the South. He was ordained in 1949 and spent the first 11 years of his priesthood in the Diocese of Southern Ohio after which he moved to the Cathedral Church of St. Luke in Orlando, where he served as canon chancellor for five years. He then moved to Fort Myers and served for ten years as rector of St. Luke's there. During that time, the parish was relocated and completely rebuilt with new complex which served as the mother parish for the area.

Before his election in 1975, Bishop Haynes served on the standing committee and the diocesan council for Southwest Florida and as deputy to the provincial synod and the General Conventions of 1970 and 1973.

Bishop Haynes announced last October that he planned to retire in 1990 and asked for the election of a bishop coadjutor.

He is survived by his wife, Helen, a daughter and three grandsons.

A memorial service was held June 3 at St. Peter's Cathedral in St. Petersburg with the former Presiding Bishop John M. Allin celebrant and preacher.



Bishop Haynes

Ecumenical Celebration

Roman Catholics and Episcopalians came together in Chicago recently to celebrate their common devotion to the Virgin Mary and to invoke her aid in fostering unity.

Inspired by a 1986 covenant for reunion between Chicago's Roman Catholic archdiocese and Episcopal diocese, nearly 500 worshipers from both denominations renewed their commitment to seek closer relations during a service at St. Thomas the Apostle Roman Catholic Church in Hyde Park, May 21.

Episcopalians carried banners dedicated to Our Lady of Guadalupe from St. Teresa's Mission, a Korean Madonna from St. Mary's Korean Church as well as several representations of the statue at the English shrine of Our Lady of Walsingham. They joined incense bearers and others carrying banners from Roman Catholic parishes in Chicago and its suburbs.

Cardinal Joseph L. Bernardin and the Rt. Rev. Frank Griswold, Bishop of Chicago, hailed the occasion as a sign of their intention to work to overcome centuries of religious and political division.

Bishop Griswold, whose wife, Phoebe, has been a prime organizer of the 26-member Chicago Marian Dialogue, recounted that the Prayer Book gives Mary a privileged position in its prayers and its feast days.

Moreover, he said, many Episcopal churches and cathedrals have chapels or shrines "dedicated to Our Lady."

"We are brought together in this Marian Year by the very one who has so often been held up as a cause of our division, and yet, in truth, received the Word of God and kept it," Bishop Griswold said.

Cardinal Bernardin referred to parish activities that brought Episcopalians and Roman Catholics together during the past year. "The sharing of this year with Mary is bringing us back into a relationship with one another," he declared, adding that "all this did not happen simply because two bishops signed a piece of paper."

Cardinal Bernardin said he is pleased at the way the region's Roman Catholic-Episcopal covenant has developed and said he wants it to continue, though the leaders are uncertain what form it will take.

The church is already united, Cardinal Bernardin said, through "our common Trinitarian faith and baptism" as well as "our approach to faith through a sacramental and liturgical tradition," the common prayers of the two churches and the mutual reverence for the Word of God.

But he added that "we have not yet overcome the memories of pain and suffering from the time of the Reformation. We have not yet reconciled all the estrangement and competition of the last 400 years. The separation caused by years of autonomous action has moved our communities apart.

"The healing cannot be done by bishops alone," he said. "It cannot be decreed from on high. It must emerge from a consensus among all the people of God, and our people are still estranged. They must be helped and empowered to form relationships that will lead to reconciliation."

"Difficulties and Detours"

Bishop Griswold said in his address that the ecumenical journey is "filled with difficulties and detours and seemingly insurmountable obstacles, and yet there stands beside us . . . a woman who knew the depths of poverty and the fullness of grace and who continues to say quietly, confidently and with deep interior knowing, 'Do whatever he tells you.'"

ECM Council Meets

A statement requesting the withdrawal of a controversial curriculum and a proclamation of leadership were the highlights of the May 16-17 meeting of the council of the Evangelical and Catholic Mission (ECM) in Chicago.

Extensive discussion followed the introduction of a statement by a special committee appointed by the Rt. Rev. William L. Stevens, Bishop of Fond du Lac and president of ECM. The committee had drafted a report to indicate its action in the face of the possible

election of a woman to the episcopate in the near future. The statement, signed by nine bishops, rejects "changing the name of God in the so-called inclusive language liturgies; opening the episcopate and priesthood to women; and introducing standards of sexual behavior which are contrary to the teachings of scripture and the historic church."

As a result, says the statement's signers, they will regard ordination of women as "invalid" and they "will take all necessary steps to ensure the preservation of an orthodox succes-

(Continued on page 26)

BRIEFLY...

The Rt. Rev. John Spong, Bishop of Newark, has been awarded the 1988 Roger N. Baldwin Civil Liberties Award by the American Civil Liberties Union. In a letter informing Bishop Spong of the honor, Emil Oxfeld of the ACLU said, "Our community has benefited by your depiction of what a decent and civilized society should stand for."

■

The Senate recently approved a so-called "Hate Crimes" bill, which would impose federal criminal penalties for damage to religious property or injury to persons in the free exercise of their religious beliefs. The bill provides for fines up to \$250,000 and or imprisonment for anyone who causes \$10,000 or more damage to a church, synagogue, religious cemetery or other religious property, or causes serious bodily injury to a person trying to exercise his or her religious beliefs. The bill will be sent to the House and the president for expected approval.

■

The Diocese of Quincy recently conducted a medical/dental mission to Haiti, despite political unrest and violence. Nine missionaries treated well over 1,000 people during the two weeks they were there. In addition, the Rt. Rev. Donald Parsons, retired diocesan, directed a study course for seven students of the theological school of the Church in Haiti. As instruction is normally in French and Creole,

■

People manning the booths at the recent Flower Festival and Street Fair at Christ Church Cathedral in St. Louis, Mo., were surprised when they were visited by Yevgeney Grigoryev, deputy editor-in-chief of Russia's newspaper *Pravda*. He was in town to address the St. Louis Press Club luncheon at a nearby hotel. With the help of an interpreter he spoke for some time with people at the booth of the Episcopal Peace Fellowship and learned something about the organization.

The Big Issues

What are the big issues for General Convention? A multitude of matters will be dealt with in Detroit, each of which is important to the people specially concerned, but which are the major questions?

Certainly the issue of consecrating a woman bishop will be on the minds of many. Such an action is strongly opposed by people in many parts of the Anglican Communion; they wish, at the very least, that it be discussed first at the Lambeth Conference (July 16-Aug. 7). A unilateral decision by the American church to proceed with such a consecration will be interpreted by many as a deliberate slap in the face of other Anglican churches and as a disruption of Lambeth. As of this writing, no woman having been elected, it is to be seen what action, if any, General Convention will take.

Questions of sexual morality loom large and will be brought up by the report of the Standing Commission on Human Affairs and Health, and by consideration of recent controversial educational publications [TLC, May 15].

The presentation of liturgical material with inclusive language, which was mandated by the 1985 convention, will provoke debate [TLC, May 29 and June 12]. Controversy over inclusive language will probably overshadow the possibly more important proposals of the Standing Liturgical Commission for the revival of the catechumenate [TLC, Jan. 10 and March 20].



Most profound questions are raised by the report on evangelism from the Joint Commission on Evangelism and Renewal [TLC, May 1]. This puts new considerations before the Episcopal Church which could have far-reaching consequences.

A matter to watch will be resolutions relating to the treatment of Palestinians by the Israeli government. The presence of the Rt. Rev. Samir Kafity, Episcopal Bishop in Jerusalem, will call attention to this issue. For many years, Episcopal conventions and meetings have devoted much time to decrying the terrible evils of apartheid in South Africa. Will similar attention be given to similar evils in the Holy Land?

Although not presented in a controversial setting, the reports of the Board for Theological Education are important, calling attention to the urgency of the church's need for a better educated membership, and the importance of the role of the clergy in achieving this. A somewhat unusual proposal comes from the Diocese of Michigan, calling for an extensive program of church involvement in the inner city. These and many other matters will receive significant attention during the busy days in Detroit.

H.B.P.

The Diocese of Michigan

A Profile

By DEBORAH CHOLY

In 1802, Fr. Richard Pollard rowed a boat across the Detroit River from Sandwich, Ontario, met a few faithful souls at the Indian Council House, and began an Anglican presence in what is now the Diocese of Michigan. St. Paul's Church, which eventually grew into the Cathedral Church, was organized at the same Indian Council House in 1824 (the house was located a stone's throw from the present Renaissance Center, Detroit's flagship hotel and business center on the riverfront, where many participants of General Convention will be staying.)

Through the 19th century, Michigan emerged from the Northwest Territories, and went from a land of frontier-seeking pioneers to a state on

Deborah Choly is a communications assistant for the Diocese of Michigan and assistant editor of The Record, a publication of the diocese.

the verge of becoming a major industrial center. The Episcopal Church was part of that scene.

Michigan was incorporated in 1832 as the 21st diocese in the church. At that time there were six parishes and so few clergy (four), that the House of Bishops had to elect its first bishop, Samuel A. McCoskry. The church grew by the efforts of Bishop McCoskry, who traveled throughout the diocese — all of Michigan (both peninsulas) and Green Bay, Wis. — in 19th century style. There was talk of the need to divide the area, to make it more manageable.

The financial panic of 1837 brought on belt-tightening and worry. In short, many of the issues facing the diocese today have been with it from the beginning.

Toward the end of the century the diocese was divided, first down the middle, forming the Diocese of Western Michigan, then from the top, forming the Diocese of Upper Michigan.

When General Convention came to

Detroit in 1919, the city was giving birth to the age of the automobile. The rise of industrialization shaped Detroit and much of Michigan. Revolutionary "production lines" drew thousands of unskilled, immigrant people to Detroit from many parts of the world. That diversity remains: a recent Smithsonian Institution study shows that Michigan has the highest number of different ethnic groups of any state in the union.

The diversity of cultures and conditions — Michigan is an agricultural state as well as an industrial one — has been a source of struggle and strength in the church. From the turn of the century, the Diocese of Michigan has developed and supported ministries to and with the underprivileged and neglected. For example, this year, Mariner's Inn, a historic church located in the blocks between the Renaissance Center and Cobo Hall (site of General Convention), won a national award for its work with homeless drug abusers. The diocese also supports a project in which relocated Hmong people from Vietnam market their original needlework.

Racism and sexism have been intense issues in the diocese. The riots of 1967 highlighted the tensions between blacks and whites in Detroit, and prompted the church to respond with ministries of racial and economic justice.

Regarding sexism, this diocese has



Detroit's Cobo Hall, site of the 69th General Convention of the Episcopal Church.

Photo by Mark J. Mancinelli



St. Paul's Cathedral, Detroit

Photo by Mark J. Mancinelli

encouraged lay ministry of women and has 50 women clergy.

The Diocese of Michigan today is faced with the shifts being felt in the region, including the decline of the industrial north and the threat to the family farm. As the church seeks ways to respond in faith, many are finding strength and vision in the renewal movement, and many are being included in the diocesan faith and worship committee's evangelism and outreach work. In addition, many congregations have joined with Bishop McGehee in seeking ways to address issues of peace, from protesting the nuclear arms race to strengthening ties to a sister parish in Israel's occupied territories.

The bishop coadjutor-elect, the Rev. R. Stewart Wood, Jr., calls Michigan "a premiere diocese." There are about 60,000 baptized members in 168 parishes and missions, served by 388 clergy, some retired. Michigan is also a leader in encouraging and including the work of permanent deacons, as well as non-stipendiary priests. The Whitaker School of Theology is a diocesan institution that prepares men and women for holy orders, but which also has as a priority the education and empowerment of the laity.

As the Diocese of Michigan approaches the 21st century, it is again considering the wisdom of geographical division. It is still struggling with issues of racism, economic justice and cultural differences. It is a diocese that, in its diversity, remains vital to its people.

Detroit's Cathedral

By TOM MADSEN

The host church for the 1988 General Convention in Detroit is the Cathedral Church of St. Paul. Located on the city's main street at a major intersection, the cathedral is home to the oldest Episcopal parish in Michigan and the upper midwest, going back to the time when Detroit was little more than a village. The present cathedral, dedicated in 1911, was designed by the noted American architect Ralph Adams Cram in 13th-century English Gothic style.

Among the many attractions within the cathedral are two large tapestries depicting scenes from the life of St. Paul that were designed by Raphael and executed by the Flemish weaver Peter van Aelst. There are also six 15th-century stained glass windows from a Spanish cathedral and a series of clerestory windows in contemporary style, designed by Donna Swanson Taylor, depicting the six days of creation and six symbolic representations of other events in the Old Testament.

The cathedral is set in Detroit's Cul-

Tom Madsen is a member of the vestry at St. Paul's Cathedral, Detroit.

tural Center only a few steps from a number of educational and cultural institutions. A block away is the Detroit Institute of Arts, one of the foremost museums in the country, and nearby are such places as the Detroit Science Center, the Detroit Historical Museum, the Children's Museum, the Main Detroit Public Library, and the 150-acre main campus of Wayne State University. The Cultural Center is roughly a mile and a half north of the central business district and there is readily available public transportation for going downtown.

The congregation of the cathedral is drawn from all parts of metropolitan Detroit and represents most of the variety found in the larger community. Over one-third of the parishioners are black. There are families from Africa, India and the West Indies. Because of its nearness to a large university, the cathedral regularly attracts students, including students from foreign countries. One current and regular visitor is from the People's Republic of China. In recent years there has been an increasing number of young families added to the congregation, which can truly be said to represent "all sorts and conditions of men."

The cathedral also reaches into the life around it. Close by are two high-rise apartment buildings sponsored by the parish, the Cathedral Terrace for senior citizens and the G. Mennen and Nancy Q. Williams Pavilion for low-income senior and handicapped citizens. The Pavilion is named in honor of the late governor of Michigan, a lifelong member of the cathedral, and his wife. "Soapy" Williams also served as chief justice of the Michigan Supreme Court, ambassador to the Philippines, and special ambassador to Africa.

Another important part of the cathedral's outreach is the Crossroads ministry, begun in 1971 under the leadership of the Rev. James McLaren. Now incorporated as a non-profit organization under the auspices of the cathedral with a broad and ecumenical base of support, the ministry is dedicated to serving the poor and hungry, the troubled and unemployed in the Detroit area. It operates two counseling centers, both in areas especially devastated by urban decay, one near the cathedral, the other on Detroit's East Side. It also runs a Sunday soup kitchen and a jobs office and since its inception has touched the lives

(Continued on page 29)

Welcome to Readers

We extend a welcome to all of you who read this pre-convention issue, whether you be at home, or in your local church, or among the crowd gathering in Detroit; and we hope this issue will add to your appreciation of the General Convention.

It is not simply a legislative assembly. Rather, the General Convention and the Triennial of the Women of the Church together provide a focus around which thousands of Episcopalians meet. They gather for worship. A variety of church-related organizations and agencies have meetings, talks, and activities at the same time. Friends meet, news is exchanged, and all sorts of things are discussed. Exhibit booths are visited, church-related goods are purchased, and a veritable fashion show of vestments is viewed. Whatever one may think of the legislative actions of the convention, the entire meeting is an exciting time for members of the Episcopal Church. Whether you are attending the convention or not, we hope *THE LIVING CHURCH* will help you feel part of this unique occasion.

Meanwhile we hope all members of the church will pray for God's guidance in the General Convention and all that is associated with it.

An Issue to Support

As the bishops and deputies prepare to begin considering the material that is before them at General Convention, we wish to express support of the report and resolutions of the Joint Committee on Evangelism and Renewal. Evangelism has a basic quality which can no longer be disregarded in the Episcopal Church. Other programs may be important and desirable, but unless the church has members, it cannot carry out any activities.

The effort to spread the gospel and bring new members into the church does not mean watering down our faith or weakening our teaching in order to attract outsiders. On the contrary, as the report itself makes clear, it is stronger faith and deepened commitment that draw others into the fellowship of the church. Evangelism, as proposed by the commission, calls the church back to the basics of faith, conduct and Christian practice. It fits well with a new emphasis on Christian education, the recommendations for a wider theological education, and the revival of the catechumenate — the enhanced training of new Christians. Such a massive priority would enable us to put other important issues into perspective, and allow a puzzled and sometimes disjoined church to move forward.

How a Resolution Jumps the Hurdles

By H. BOONE PORTER

Because of the vast size and complexity of General Convention, one may well wonder how it gets its work done. If you are particularly interested in some item of legislation, how would you track it through?

First of all there must be a formal resolution. This may have been proposed by a commission or formal agency of the church, or a diocese, or a bishop or deputy. Approximately 500 are submitted. Let us say your diocesan convention has adopted and sent to the General Convention a resolution on overseas missionaries, and you are eager to see it enacted.

When received, the resolutions are divided between the two houses. Some are assigned first to the deputies; those which pass then go to the bishops. Others go first to the bishops and then to the deputies. Each resolution is considered initially by an appropriate legislative committee. Let us say your resolution happened to be assigned first to the deputies.

Since the resolution is about overseas missionaries, it would go to the deputies' committee on world mission. All of the legislative committees have one or more public hearings (usually early in the morning). A posted notice will indicate time and place. There you could request opportunity to speak briefly in favor of your resolution. It is in these committee meetings that grass-roots democracy can be exercised. The committee would then decide to support, or amend, or oppose the resolution. You could inquire as to when it was expected to come up in the House of Deputies. In due course it will reach the floor

with the positive or negative recommendation of the committee. Unless it is a highly controversial matter, the house usually follows the committee's recommendation.

If it is passed by the deputies, your resolution then goes to the bishops. Half of the battle is now won. This time it will be considered by the bishops' committee on world missions, and it will then be brought to the floor of the House of Bishops with the recommendation of their committee to adopt it or reject it. Again, the house is likely to accept the committee's recommendation. If the bishops then pass it, it is indeed officially adopted.

Sometimes the path of legislation is not so simple. If the resolution from your diocese concerned a canon or church law governing overseas missionaries, then in addition to going to the world mission committee of each house, it would also go to the respective committees on canons. The support of these would also probably be essential. Also, if one house amended a resolution which the other house had already passed, then it would need to go back to the first house for approval in its amended form. If the two houses cannot agree, the resolution will be lost.

A few resolutions may also be lost if disagreements arise in the last day or two of convention, for the time may simply run out. One then has to wait three years for the matter to be brought up again! In almost all cases, however, through the good will of bishops and deputies, and the hard work of those in the offices of the secretaries of the two houses, resolutions do receive the necessary attention. When a resolution which one is particularly interested in has indeed made it over all these hurdles, one heaves a sigh of relief and goes home with a sense of considerable satisfaction.



General Convention Deputies

This list was compiled by the office of the General Convention.

ALABAMA

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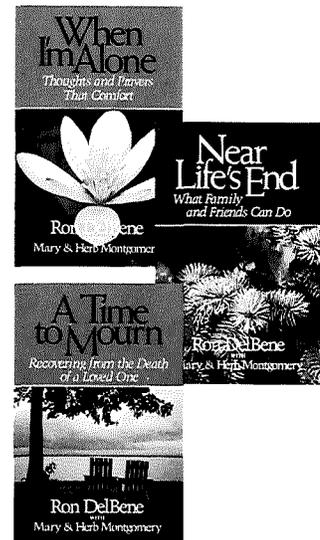
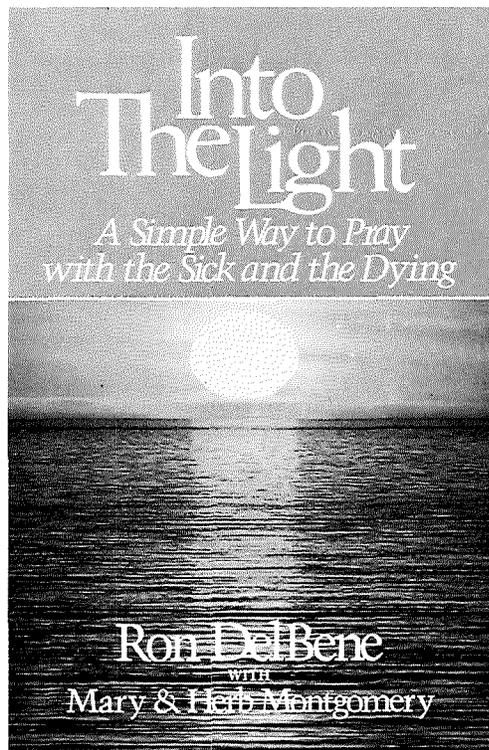
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NEWS

(Continued from page 12)

sion within the Episcopal Church, and to provide for episcopal ministrations to all clergy, congregations and individuals who might otherwise be deprived of them" [see excerpt].

The other topic receiving attention was the curriculum "Sexuality: A Divine Gift" [TLC, May 15]. The ECM called on the Presiding Bishop to withdraw the curriculum. "Whereas this curriculum fails in serious ways to conform to officially established positions of this church as well as to Holy Scripture and Tradition," reads the second statement, "we do hold the Most Rev. Edmond Browning, Presiding Bishop and Primate, to be in dereliction of his duty, and do call upon him in pursuance of his sworn duty to banish and drive away all false doctrine, to repudiate and recall the curriculum. . . ."

Correction: In the editorial entitled "Indian Ministry" [TLC, June 12] the Indian poet Harold High Elk was incorrectly listed as "Harold High Hawk." TLC regrets the error.

ECM Statement Excerpt

"For two decades loyal members of the Episcopal Church have shared an ever growing concern about their church, her programs, and her priorities. We have watched and waited and prayed. It is now five minutes before midnight. In the knowledge that the church is God's, not ours, we have listened patiently in the hope that the leadership of our church would hear the promptings of God and his people. The time has come for us to remind our beloved church of her roots, of unchangeable truths, and of those things which will ensure her very continuance, and to propose action.

"The great doctrines of our church have been under systematic attack for many years. Holy Scripture and the lectionaries have been edited so that anything thought to be in conflict with this age and its standards is changed or omitted. Those who wish to use traditional liturgies are subject to ridicule and harassment and effort is being made to introduce liturgies that deny the plain teaching of Holy Scripture concerning the Fatherhood of God, and the Lordship of Jesus Christ.

"The official leadership of our church has put forward a standard of sexual behavior that is contrary to the teaching of Holy Scripture. An ordained ministry that is not authorized by Holy Scripture often is forced upon seminarians and our congregations by unwholesome and unworthy methods. Those who feel outcasts grow in number daily. Those who have fallen away and those who have separated from us cause us great concern. We mean to hold out a hand to all to help heal the wounds of American Anglicanism. We now make our appeal to the whole church, and to every member of her, to return to God, and to place ourselves under the rule and the sovereignty of Almighty God. We desire to return to our noble tradition of ensuring that everything we do, and everything we teach, is under the authority of Holy Scripture, and that nothing be taught that is contrary to the Word of God. . . ."

CONVENTIONS

The council of the Diocese of Nebraska met May 6-7 at Trinity Cathedral in Omaha. Plans for a new bishop to succeed the Rt. Rev. James Warner were discussed and a search committee was appointed.

The Rt. Rev. Misaeri Kauma, Bishop of Namirembe in Uganda, preached at the opening Eucharist, and the Very Rev. Durstan R McDonald, dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, was the banquet speaker and preacher at the ordination of nine permanent deacons, the climax of the convention.

A budget of almost \$600,000 was adopted.

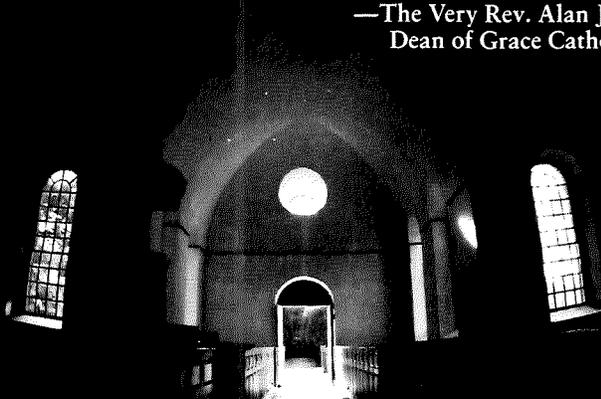
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LETTERS

(Continued from page 8)

lives when our prayer and fasting about something will have to begin with saying that we want to know God's will about the matter, whatever the issue is. I'm sure your readers know how freeing that can be. What a magnificent, and probably surprising, General Convention we might have!

We all need to be encouraged and to encourage one another to turn our eyes upon Jesus.

SISTER GRACE MARIE
Society of the Transfiguration
Cincinnati, Ohio

First Priority

At the 68th General Convention, a commission on Evangelism and Renewal was created [TLC, May 1]. This commission has asserted that "evangelism must become in fact, and not just in resolution, the first priority of the Episcopal Church."

It is my opinion that all of the other issues of our "modern" church are peripheral to this central mission and purpose of the Christian church. Human sexuality, female ordination, inclusive language, 1928/1979 Prayer Book, are of course concerns and hurts. I suggest that every pastor, every vestry, consider the recommendations of the committee on evangelism and renewal and incorporate them as the primary mission statement of each parish.

(The Rev.) NEAL A. HESS (ret.)
Fennville, Mich.

Teenagers in Holy Land

I write briefly to express appreciation and gratitude for an editorial you carried some months ago concerning Israel [TLC, Jan. 31]. In a few short lines, it redresses much misinformation and will, I sincerely hope, assist Episcopalians to view the current situation in this land from a tour perspective.

The "situation" here does not improve with the very young bearing the brunt of the suffering on both sides. For it is teenagers who are being beaten up and shot among the Palestinians, and it is the 18 and 19-year-old Israeli soldiers who are suffering the mental and moral wounds entailed in obeying the draconian orders they are receiving. Meanwhile, the tiny indigenous Christian community valiantly continues to witness to Jesus and the resurrection.

Br. GILBERT SINDEN, SSM
Jerusalem, Israel

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and delightful, such as the account of going to the dump on St. Barnabas' Day and suddenly discovering that among the garbage being thrown over the "shelf" is the family cat, Alouette and her six new-born kittens — all very much alive! Others such as the story of Lawrence the ghost, by whose permission the Ticklees were permitted to purchase a house the owner of which (Lawrence's widow) had steadfastly refused to sell, are quite suspenseful. All these accounts are imbued with humor compassion and a deep and challenging interpretation of our faith as revealed in the ordinary daily lives of extra-ordinary people — such as we all are!

(Canon Deacon) JANET B. MORGAN
Grace Church on the Common
Amherst, Mass.

Episcopal Landmark

THE FIRST CATHEDRAL: An Episcopal Community for Mission. By Benjamin Ives Scott and Robert Neslund. The Cathedral of Our Merciful Saviour (P.O. Box 816, Faribault, Minn. 55021) Pp. vi, 217. \$17.

This magnificent book about one of the great historical landmarks of the Episcopal Church will be an object of interest and enjoyment not only for people in Minnesota, but for all who love the heritage of the church. It is lavishly illustrated, with old prints, photos and splendid views of the cathedral in color.

The story begins with Indians, white settlers and the great pioneer missionary James Lloyd Breck, who began to make Faribault (south of Minneapolis) a center of church life. Shattuck School for boys, St. Mary's Hall for girls and Seabury Divinity School, and later St. James School for younger boys developed. The great missionary bishop, Henry Benjamin Whipple, made this his headquarters and encouraged the building of the cathedral — something which, at first, no other American diocese had.

Meanwhile, Minneapolis became the center of state and diocesan life, and in 1941 St. Mark's Church, Minneapolis became the new cathedral, so the diocese has subsequently had two. Our Merciful Saviour in Faribault continues with a dean and chapter, and a vigorous local congregation.

H.B.P.

Everyday Living

MANY THINGS IN PARABLES: Extravagant Stories of New Community. By Frederick H. Borsch. Fortress. Pp x and 167. \$12.95 paper.

In this eminently readable study, the author explains the "why" and "how" of the parabolic form. He then discusses the major parables, demonstrating that through these seemingly simple stories one encounters basic realities of the human experience: reconciliation, forgiveness, acceptance, judgment, suffering, guilt, death, new hope and — informing all — God's love-in-action for all. Furthermore, as Jesus led the listeners of his day to a saving confrontation with the wonder that God is, through familiar real-life experiences (vineyards and dinner parties, fathers and sons, reapings and sowings), so it is for us — that, not just in the unusual or the special, but in the area of everyday living, we — if we have eyes to see — encounter the divine.

Frederick Borsch, former seminary dean, then dean of the chapel at Princeton, is the bishop-elect of the Diocese of Los Angeles.

This book is an excellent example of relevant scholarship. The author repeatedly, and often movingly, relates the parables to our own circumstances. Indiscriminate wages, e.g., signify that love — God's love and our experience of love — "is a gift that does not work by normal human standards of deserving" (laborers in the vineyard).

(The Rev.) O. SYDNEY BARR
Professor of New Testament (ret.)
General Theological Seminary

Books Received

CHALLENGE: A Meditation Program Based on the Spiritual Exercises of St. Ignatius. By Mark Link, S.J. Tabor. Pp. 154. \$6.95 paper.

MESSIANIC EXEGESIS: Christological Interpretation of the Old Testament in Early Christianity. By Donald Juel. Fortress. Pp. xii and 192. No price given

THE BODY OF CHRIST: A Guide for Eucharistic Ministers. By Clare T. Pelkey. Ave Maria. Pp. 142. \$4.95 paper.

THOMAS BARRY AND THE NEW COSMOLOGY. Ed. by Anne Lonergan and Caroline Richards. Twenty-Third. Pp. 112. \$7.95 paper.

VOICES: Messages in Gospel Symbols. By Sr. Mary Kathleen Glavich. Twenty-Third. Pp. 96. \$5.95 paper.

THESE FORTY DAYS: Lenten Exercises. By John P. Henry. Ave Maria. Pp. 110. \$4.95 paper.

CATHEDRAL

(Continued from page 14)

of more than 36,000 people. It is staffed largely by volunteers.

In the diocesan center attached to the cathedral is housed the Cathedral School, begun in 1982 with a pre-school program. By the end of 1988 the school will go through the fifth grade. Developed under the leadership of the Very Rev. Bertram Herlong, dean of the cathedral, the school is open to the children of all parents who wish to provide a quality Christian education for their children.

The cathedral's history begins in 1802 when the Rev. Richard Pollard, chaplain of the British garrison at Fort Malden, Ontario, paddled a canoe across the Detroit River to hold Episcopal services. This was six years after the British had belatedly surrendered Detroit to the U.S. following the American Revolution. At this time the village was still inhabited chiefly by the descendants of the French settlers who had founded it. The Rev. Richard Pollard continued on an irregular basis to hold services in the Indian Council House, the town's most prominent public building.

In 1825 the territorial governor granted a charter to St. Paul's Church, the first Episcopal congregation to be organized in Michigan. In 1827 the cornerstone was laid for the first church building and in 1836, a year before Michigan was admitted as a state, the Diocese of Michigan was formed and St. Paul's became its mother church.

By 1852 the original church was outgrown and a larger church erected. By the 1890s that building, too, proved inadequate for the rapidly growing city's major Episcopal church. Land was purchased as a site for a cathedral and a chapel was built as a home for the parish while the cathedral was being erected. Since 1911, St. Paul's has been the bishop's church.

As has often been the case with other cathedrals, St. Paul's of Detroit did not spring to life fully formed. Among other things, it lacks the tower originally planned to soar up from the crossing. The blueprints are there and perhaps some future generation will build from them. Meanwhile the Detroit Cathedral, which holds roughly a thousand people, is admirably suited to be not only a parish church but a place to gather larger groups for special occasions.

CLASSIFIED

 advertising in **The Living Church** gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH MUSIC

ST. MICHAEL'S MASS REPRINTED — for Rite II, widely used since 1970. Send \$1.50 for Packet w/ Accompaniment and Pew editions. Benjamin Harrison, Christ Church, 5500 W. 91st St., Shawnee Mission, Kan. 66207.

COMPUTER SOFTWARE

INCREDIBLE SOFTWARE. For IBM/Compatible Computers. The Old and New Testaments KJV \$79.95. Bible-Quiz-type Bible game \$4.99. Bible Quiz Plus \$4.99. Church membership program \$4.99. The Viansoft (R) church contribution system \$4.99. Church prospect information system \$4.99. Church Data Base \$4.99. ACCU-Systems, 1 Main Place, Russellville, Ark. 72801. 800-634-1390.

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, Fla. 32303. (904) 562-1595.

ORDINATION GIFTS. Exquisite and unique chasubles and stoles. (207) 767-4610.

ORGANIZATIONS

IS JESUS CHRIST YOUR LORD? Some Episcopalians refuse to give Him that title. If you are concerned, complain to your bishop and General Convention deputies; and write to **The Evangelical and Catholic Mission**, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00

POSITIONS OFFERED

PRIEST needed to direct day care center half-time and serve half-time as vicar of small town mission in Georgia. Send resumé to: Fr. Robert Carter, Diocese of Georgia, 611 E. Bay St., Savannah, Ga. 31401.

COTTAGE PARENT COUPLE: Residential home for abused, neglected and abandoned girls and boys; eight children to a cottage. Competitive salary and benefits; five-day work week, live on campus. Wayne Hapner, Child Care Supervisor, St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005. (702) 293-3131.

ST. THOMAS CHURCH, MEDINA, WASH., seeks rector. A congregation of 1,200 communicants in a residential community six miles east of Seattle, Wash., is seeking a rector to continue the spiritual growth of this 30-year-old parish. Kindly address resumé to: Chair, the Search Committee, 8623 N.E. 7th, Bellevue, Wash. 98004. Please respond by August 8.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

POSITIONS OFFERED

RETIRED PRIEST. Moving to Florida? Positions available to make hospital and shut-in calls. Car allowance provided. Write to: Cathedral Church of St. Luke, P.O. Box 2328, Orlando, Fla. 32802.

RESIDENCE life positions for flexible, creative individuals with opportunities for academic or community service involvement at Episcopal College Preparatory School. Internships possible. Send resumé to: Patterson School, Lenoir, N.C. 28645.

RETIRED PRIEST needed to serve church in small south Georgia town. Contact: Fr. Robert Carter, 611 E. Bay St., Savannah, Ga. 31401.

A MEDIUM-SIZED PARISH (168 communicants, 340 persons) in central Virginia, 90 miles south of Washington. We are empowered and strengthened by a variety of worship experiences. We seek someone who can help us acknowledge and use our individual and corporate gifts. We pray for someone who will celebrate with us in time of celebration and help us minister to each other (and minister to us) in times of crisis. Inquire before July 15, 1988 — Search, St. James the Less, 125 Beverly Road, Ashland, Va. 23005.

SERVICES OFFERED

E.S.P.N.—Episcopal Stewardship Program Now. E.M.C. Plan based on Sport's theme. Batter's box — halftime activities, tailgate parties. Send SASE for free information. **The Church of the Good Shepherd**, 700 S. Broadway, Corpus Christi, Texas 78401.

TRAVEL

RUSSIAN DISCOVERY 1988 — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. September 11-24 (from Seattle September 11-25) and October 8-20. Leningrad — Moscow — Zagorsk — Odessa. Two special study tours led by the Rev. James C. McReynolds. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for major feasts as special guests. Program prices from \$2,164 to \$2,699 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call **The Christian Education Office** (212) 602-0807 or write: Russian Discovery 1988, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

NOTICE TO SUBSCRIBERS

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

PEOPLE and PLACES

Appointments

The Rev. Richard F. Bragg is rector of St. David's, Elkhart, Ind. Add: 26824 County Rd. 4, West, Elkhart 46514.

The Rev. Charles Brumbaugh is rector of Christ Church, 101 N. Fountain, Cape Girardeau, Mo. 63701.

The Rev. Allan A. Conkling, Jr. is rector of Christ Church, 2320 Lane, Laredo, Texas 78043.

The Rev. James Neil Gabb is curate of Trinity Cathedral, Omaha, Neb. Add: 113 N. 18th St., Omaha 68102.

The Rev. Bennett Jones is vicar of the Church of the Transfiguration, 1860 Lake St. Louis Blvd., St. Louis, Mo. 63367.

The Rev. Lloyd Prator is now rector of St. John's-in-the-Village, 224 Waverly Pl., New York, N.Y. 10014.

Receptions

On March 20 the Rt. Rev. John L. Thompson, Bishop of Northern California, received the Rev. Stephen D. Whitney-Wise as a priest. Fr. Whitney-Wise is assisting priest of Trinity Ca-

thedral, Sacramento, Calif. and chair of the peace-church in the world committee; he also has a social ministry with Habitat for Humanity and works with housing and redevelopment for the poor and homeless. Add: 2532 Marshall Way, Sacramento 95818.

Other Changes

The Rev. Robert P. Henley has transferred to the Diocese of Western North Carolina from the Diocese of North Carolina; he is currently non-parochial.

Deaths

The Rev. Robert E. Anderson, rector of St. John's, Bedford, Ind., died at the age of 61 on January 29 in Bedford.

A native of Kenosha, Wis., Fr. Anderson attended the National Academy of Broadcasting, Detroit Bible College, the University of Detroit, Henry Ford College and Episcopal Theological School. He was ordained deacon in 1968 and priest in 1969. From 1968 to 1972 he was rector of Emmanuel Church, Winchester, Ky. He became rector of St. John's in 1972. For 15 years, Fr. Anderson hosted a bi-weekly radio program

and he served on a number of deanery and diocesan commissions of the Diocese of Indianapolis. He is survived by his wife, three daughters, and one son.

Virginia Ram, program director of the Church of the Epiphany and leader of Hispanic ministry in the Episcopal Church for over 30 years, died peacefully in her sleep at her home in Los Angeles on May 18. She was 65 years of age.

Well known for her work in the Hispanic community of Los Angeles, Mrs. Ram was an invited member of the Hispanic coalition formed to petition the 1964 General Convention to create a Hispanic commission; when that commission was formed, she was appointed a charter member and was elected a member of the Executive Council from 1976 to 1982. Working out of her parish church, Mrs. Ram directed programs for young and old, the hungry and homeless, and refugees. The story of her life was published in 1987 in the booklet *Neustra Historia*. She was given tributes earlier this year by the Suffragan Bishop of Los Angeles and the city council, and the Presiding Bishop sent a tribute to be read at her funeral. Mrs. Ram, whose husband preceded her in death, is survived by two sons, several grandchildren and a niece who continues her aunt's Hispanic work.

SUMMER CHURCH SERVICES

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The Rev. Robert A. Clapp, r
The historical church of Alaska's first bishop
Sun Eu 8 & 11, HS 7. Mon-Fri MP 9, EP 5. Bible study Tues 7:30, HD H Eu 12:10

FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.
The Rev. Richard B. Leslie, r
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdy MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. 3rd Ave. (at 9th St.)
The Rev. John B. Pahls, Jr., interim r
Sun Masses 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30, Wed 8:30, Thurs 6:30. C by appt. Other services as anno

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLO.

(So. suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:30, Fri 6:30

STONINGTON, CONN.

CALVARY 33 Church St.
The Revs. Ellen & John Connelly, co-rectors
Sun H Eu 8, 10

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
Sun H Eu 8 & 10. MP daily 8, EP 7:30

REHOBOTH BEACH, DEL.

ALL SAINTS' 18 Olive Ave.
The Rev. James E. Manion, r
Sun H Eu 8 & 10. Thurs HC 11:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP.4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

ST. PAUL'S

2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner, assoc r
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons
H Eu 8, 10, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 8 & 10. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

ST. VINCENT'S

5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10, Youth Club & EYC 4-8

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson
Sun 8 HC, 10 HC (MP 2S & 4S). Wed 7 HC, 11 HC

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

SUMMER CHURCH SERVICES

(Continued from previous page)

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

ST. MARK'S 539 Kapaehulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High): weekdays as anno; C Sat 4:30

ST. PETER'S

The Rev. James E. Furman, r; 1317 Queen Emma
Sun Eu: 7, 9:30. Wed: Eu & HS 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

MUNCIE, IND.

GRACE 300 S. Madison St.
The Rev. Charles T. Mason, Jr., r; the Rev. Gregory J. E. Mansfield, c & chap
Sun Low Mass at 8, Sung Mass 10:30; Wed 5:30. HD as anno. When Ball State in session Tues 5:30

SOUTH BEND, IND.

CATHEDRAL CHURCH OF ST. JAMES 117 N. Lafayette Blvd.
Downtown — Easy access from Indiana toll road
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart Niemeyer, ass't; Gregory Stevens, c; Paul Smith, ass't; Sarah Tracy, d
Sun Eu 8, 10, 7; MP 8:45 Mon-Fri; H Eu noon Mon-Fri; H Eu 7:30 Wed, 9 Sat; EP 5:15 Mon-Fri

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Janice E. Gordon
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

KENT ISLAND, MD.

CHRIST CHURCH PARISH Rt. 18, Stevensville
Maryland's Pioneer Christian Congregation
The Rev. Robert A. Gourlay, r; the Rev. Richard V. Landis
Sun HC 8, HC 10 (1S, 3S), MP (2S, 4S, 5S). Wed HC & Healing 10

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G.P. Kukowski, r; Nancy McCarthy, d; M. Unger, past. care; E. Banda, youth; E. King, music
Sun H Eu 8, 10:15; Ch S 10:15. Daily MP 9, H Eu Wed 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS. (in the Berkshire Hills)

ST. STEPHEN'S Park Square
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10.
MP daily (ex Sun) 9. EP daily (ex Sun) 5 (4:30 Thurs & Sat)

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; the Rev. Floyd Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Special services during General Convention week

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE

Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun 8, 10, 5:30, Ch S 9 & 10. MP, HC, EP daily

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Interstate 80

OMAHA, NEB.

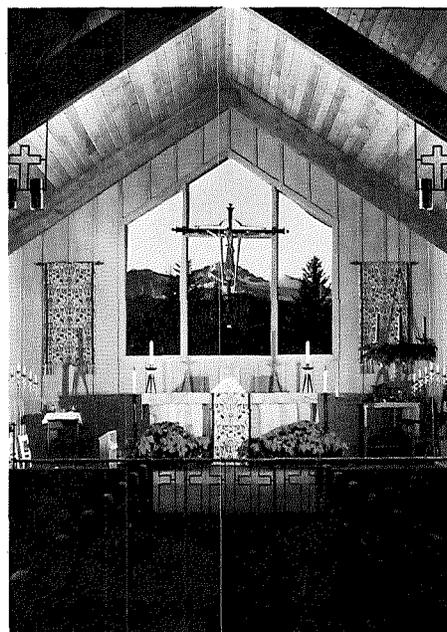
ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

LACONIA, N.H.

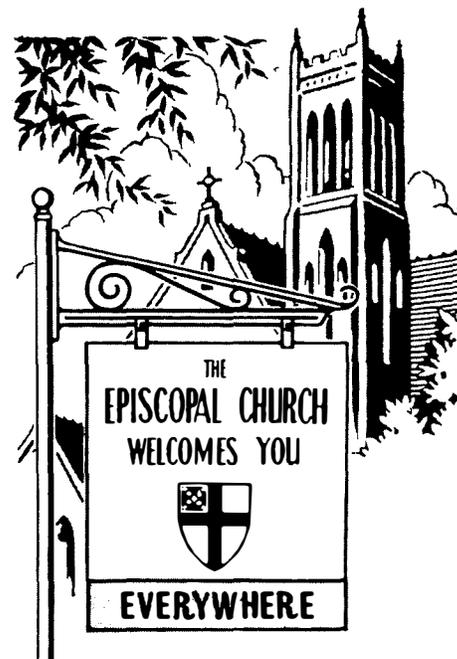
ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William W. Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10:30

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Sun Eu (June) 8 & 10. Eu (July & Aug) Sat 5; Sun 8 & 10.
Historic designation — circa 1890



St. Bartholomew's, Estes Park, Colo.



BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
Sun 8 & 10:15 (1S & 3S HC; 2S & 4S, MP-8 H Eu). Wed H Eu 8:30, EP 5:30. Thurs 11 H Eu/Healing

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

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

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway
The Rev. J. M. Doublysky, CSSS, r
Sun H Eu 9:30. Wed H Eu & Healing 10. Sat H Eu 5:30

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. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda
Sun HC 8:30, 10:30, EP 5:30. Wed HC 7:15, Thurs HC 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 Palace Ave.
The Rev. Philip Wainwright, r
Sun Masses 8 Said, 9:15 & 11 Sung. Wkdays as anno

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

DALLAS, TEXAS (Cont'd.)

TRANSFIGURATION 14115 Hillcrest Rd.
Terence C. Roper, r
Sun HC 7:30, Ch Eu 9 & 11:15; Wed HC 7:15; Thurs HC 12
noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45),
EP daily 6. H Eu Wed & HD 10; C Sat 12-1

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.D., r; the Rev. M.
Scott Davis, ass't; the Rev. John F. Daniels, parish visitor
Sun 8:00 H Eu, 9:30 SS, 10:30 H Eu

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30; daily MP 8:45

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. D. F. Lassalle
Sun 8 H Eu, 10 H Eu & Ch S

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9: daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung

TRINITY The Downtown Episcopal Church

609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-
choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H
Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

LEWISBURG, W. VA.

ST. JAMES 218 Church St. 24901
The Rev. J. Christopher Roberts, r
Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E.
Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in
residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30,
Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

JACKSON HOLE, WYO.

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Sun 8:30 Eu, 10:30 MP; Wed Eu 4. Clergy: Frank Johnson,
Lester Thrasher

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J.
Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martinier, D.Min., r; the Rev. Sunny McMil-
lian, ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; K.R.S. Warner, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.
April, 5. C 1st Sat 4-5

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r; 516-288-2111
The Rev. David B. Plank, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S).
Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S).

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6,
Sat 9. MP before first mass of day, EP 5

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 11. Weekdays as anno

SHARON, PA.

(1st exit on I-80 in Western Pa.)
ST. JOHN'S 226 W. State St.
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
The Rev. John H. Evans, priest-in-charge
Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

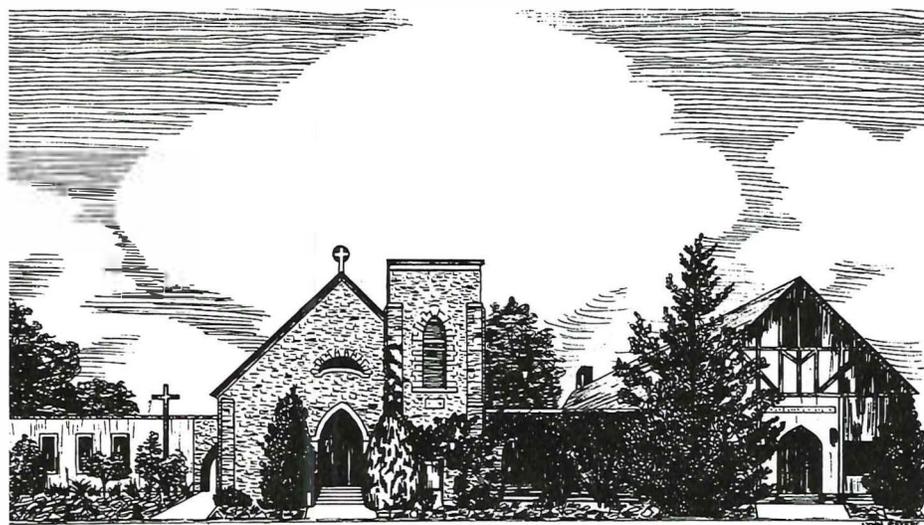
CHRIST CHURCH 7 Elm St.
The Rev. Robert W. Anthony, r; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8 Choral Eu 10

GATLINBURG, TENN.

TRINITY Airport Rd.
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)



Church of the Holy Faith, Santa Fe, N.M.

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