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Lambeth Conference

**The meeting of bishops at
an ecumenical crossroads**

IN THE NEWS:

**General Convention
takes action in Detroit**



Jesus and the Father

In the First Article of the Christian Faith, as stated in the creeds, we believe in the one God, the Father almighty, who is maker or creator of all things. The expression "Father almighty" is so familiar to Christians that we perhaps take it for granted. In fact this perception of God scarcely appears in the Old Testament, where God is only in a few passages said to resemble or to be a father. Publicity has also recently been given to the very rare instances where God is said to be like a mother.

Why then does this understanding of God as a parent, specifically as a father, loom so large in the Christian consciousness? The answer would seem to be quite simply, because of Jesus Christ. He consistently spoke of God as Father — not only as his Father, but as ours also. For examples in St. Matthew's Gospel: 5:16, 45 and 48; 6:6, 9 and 14; 11:25-27; etc. As was revealed in his baptism, Jesus is in a unique sense, the Son of God. Through him, we are made sons and daughters of God, as the adopted sisters and brothers of Jesus. Our baptism is, among other things, the sacrament and seal of this adoption. In short, God did not simply make us in the detached sense that someone makes an apple pie to be eaten, or makes a birdhouse for the backyard. Elevated infinitely above us as God is, nonetheless he willed to make us in a way that would link us to himself, so that we could even become members of God's family. It should be noted that this is not a matter of using inclusive language, but of the prior and more basic consideration of whether familial and intimate language can be used at all for the relation between the Creator and ourselves. It is through Christ that such a relationship is opened to us.

Only in a few instances do the gospels preserve for us the very words of Jesus in the original Hebrew or Aramaic languages. One such instance is in the Gospel of St. Mark (believed to be the earliest of the four gospels) when Jesus prays in Gethsemane and says, "Abba, Father . . ." (Mark 14:36). Although the epistles of St. Paul, like the four gospels, were originally written in Greek, it is striking that the apostle twice uses this same semitic word for Father and says that when we thus address God as Father it is evidence that we, through Christ, and in the power of the Spirit, are God's children (Romans 8:15 and Galatians 4:6).

How seriously are we to take this address to God as Father? The great German theologian, Joachim Jeremias, argued earlier in this century, that Jesus always addressed God as *Abba* and that this was a domestic and informal word used by children. In both England and America some preachers and teachers have taken the further step of equating *Abba* with our word Daddy.

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ON THE COVER

The Rt. Rev. Stewart C. Zabriskie, Bishop of Nevada, and Sister Faith Mary of the Sisters of Charity take a break for lunch during General Convention [page 6].

Photo by Mark J. Mancinelli

LETTERS

Looking for Jesus

The man lame for 38 years had been healed and the Jews, who had witnessed the miracle, began to object to a healing on the Sabbath. It was a question of the law. When asked who had healed him, the man replied that he didn't know for "Jesus had slipped away" (John 5:13).

As the Lambeth Conference takes place, we can be assured of much discussion of the issues that have been our preoccupation for so long; one only has to have read the last several numbers of THE LIVING CHURCH to know to what extent. It is to be fervently hoped and prayed that the bishops, in the heat of debate amidst the complexities of these issues, will not suddenly turn around to find that Jesus has indeed slipped away while nobody was looking.

GILLIAN AMES

Concord, Mass.

Acrimonious Attitudes?

I certainly hope that your "Letters to the Editor" do not represent the attitudes of most of the clergy and laity of our Episcopal Church.

What petulance! How much complaining and whining! W.S. Gilbert was right: "O, don't the day seem lank and long, When all goes right and nothing goes wrong; And isn't your life extremely flat, With nothing whatever to grumble at!"

(The Rev.) ALEXANDER SEABROOK
Christ Church

Joliet, Ill.

All-Around Wonderful

So often it is "out of sight, out of mind." I am surprised there has been so little notice taken in the media of the recent tragic death of Bishop Wesley Frensdorff [TLC, June 5]. I hope it is not because he was "different." I hope it is not because he was Jewish. I hope it is not because he was not a "typical" Anglican, whatever a typical Anglican might happen to be.

He was born in Germany and had to flee the country to escape Hitler's programs. I do know that Bishop Frensdorff devoted all of his life to improved relations among people, not only Jews and Christians but also Native Americans in Arizona, the people of Nicaragua and the ranchers and sheep-

herders of Nevada. He loved people and was a conciliator.

What makes it so personal for me is that as a young man he served as my seminary assistant while I was vicar of St. Mary's Church, Auburndale, N.Y., in the Diocese of Long Island. He was especially sensitive to the needs of the elderly and also had a keen understanding of young people, particularly teenagers. He was an all-around wonderful man.

(The Rev.) WENDELL B. TAMBURRO
Gresham, Ore.

Race Abhorred

I want to say that I heartily agree with the "Viewpoint" by Sue Ann Busch on the subject of a woman bishop [TLC, May 22]. It is something that should not be rushed, but as women gain experience as priests and prove able to fulfill the duties and services which have traditionally been carried out by male clergy, they will have earned the privilege of serving as bishops. I believe that it is not a matter of "rights" but of ability, and as members of the church come to realize that women can have this ability, the idea of women as bishops will be accepted. I abhor the idea of a race to see which diocese will be the first to elect a woman as a bishop.

Also, I would like to compliment you on the "First Article" in the same issue. As a biologist, I particularly appreciate and endorse the idea that "God seeks to give us a truly human heart." Thank you.

MADLINE P. BURBANCK

Atlanta, Ga.

Delight to Read

Once again, I write to thank you for running a poem. This time I refer to "Salome" by Kay Wissinger [TLC, June 19]. The meter, the rhyme, and the continuity combine to make it a delight to read in these days of awful so-called poetry.

WHIT HILLYER

Evanston, Ill.



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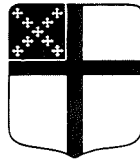
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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
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BOOKS

Enormous Research

NINETEENTH-CENTURY CHURCHES: The History of a New Catholicism in Wurttemberg, England, and France. By R.W. Franklin. Garland. Pp. ii and 556. \$87.

The year 1833 is pinpointed for three independent Catholic revivals: in France the Benedictine revival was initiated when Prosper Guéranger gathered a group together for prayer at Solesmes; in England Keble preached his "Assize Sermon"; and J.A. Möhler was attacked by Protestant opponents for his controversial book *Symbolik*.

These three *loci* of Catholic revival are taken as responses to the fragmentation of European society as the result of breakdown in communal life brought on by the industrial revolution, the aftermath of the revolutionary period ending at Waterloo and growing secularization of life. In all three countries the organizational structures of Anglican and Roman Communions were inadequate to meet the challenges of the 19th century. E.B. Pusey, Guéranger and Möhler were instrumental in reviving the organic concept of the church. Vatican II represents the vindication of Guéranger and Möhler.

The English picture is of more interest to Anglicans. Dr. Pusey is established as the prime moving force behind the Catholic revival in the Church of England. Newman's influence is downplayed, and rightly so. This research should prove that Pusey took the movement out of the common rooms of Oxford and through his followers transformed parish life throughout England and ultimately the Anglican Communion.

To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller and ask them to order your selection(s).

The mere scope of this work has produced its difficulties, thus the complexities of continental ecclesiastical history, particularly in France over the past two hundred years, leaves the reader with some unanswered questions — e.g. why the sporadic outbursts of anti-clericalism?

This work of Dr. Franklin is a shortened version of his doctoral dissertation at Harvard University and was considered significant enough for publication. This reviewer heartily concurs. Dr. Franklin has delved into archives in England, France and Germany; he has explored parish records and read hundreds of books, articles and reviews. The enormous research commands not just respect, but awe.

(The Rev.) JULIEN GUNN
Nashville, Tenn.

Books Received

I LAUGH . . . I CRY . . . By Don Paulk. Dimension. Pp. 212. \$12.95.

DIAKONIA 2000: Called To Be Neighbours. Official Report Lamaca 1986. WCC. Pp. 133. \$13.50 paper.

ALL IS OURS: Paul's Message to All Christians. By Edmund Flood. Paulist. Pp. 219. \$4.95 paper.

FLOWERS IN THE DESERT: A Spirituality of the Bible. By Demetrius Dumm, O.S.B. Paulist. Pp. 179. \$7.95 paper.

JOURNEY TO FREEDOM: The Path to Self-Esteem for the Priesthood and Religious Life. By James E. Sullivan. Paulist. Pp. 179. \$8.95 paper.

PAUL'S LETTER TO THE ROMANS: A Reader-Response Commentary. By John Paul Heil. Paulist. Pp. 195. \$9.95 paper.



Christianity and the Soviet Union

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General Convention

After three days of organization, the huge, slow-moving train of General Convention finally got underway with a flurry of discussions, amendments and resolutions.

House of Bishops

The House of Bishops voted almost unanimously July 5 to approve two resolutions which would allow "Visiting Bishops" for congregations unable to accept women in the episcopate, and would urge that bishops who refuse to ordain women to support and nurture women pursuing vocations and seeking ordinations by other bishops, and encourage congregations "which desire the ministry of ordained women."

Several hundred people crowded into the house to hear arguments for and against the resolutions. In acknowledging the seriousness of the discussion, which brought frustration of conservatives and liberals alike to a head, the Most Rev. Edmond Browning, Presiding Bishop, asked for a few minutes of silent prayer, reminding the bishops that this was "the most important discussion we will have during our time here."

The resolutions had been sent back to its committee several times for revision, and arguments ran for and against them. The Rt. Rev. Walter Dennis, Suffragan Bishop of New York, said "I don't think we should start down this road . . . we should not have two classes of people in church." He also said he felt the resolutions were an attempt to "legislate pastoral concern and unity."

The Rt. Rev. John S. Spong, Bishop of Newark, supported the resolutions. He said that the Anglo-Catholic minority in his diocese was well protected and he often invited conservative bishops in to minister to those who could not accept ordained women.

The bishops defeated almost all proposed amendments and passed the "visitors" measure by a vote of 135 to 18. The second resolution passed by an overwhelming voice vote. The measures were eventually accepted in both houses (see House of Deputies report).

Shortly after the house broke for the afternoon it was learned that in a presentation to the Church of England's House of Bishops, the Most Rev. Robert Runcie, Archbishop of Canterbury, had backed the ordination of women, saying he is "theologically sympathetic" and that "the ordination of women to the priesthood would actually be an enlargement of the catholic priesthood." In a statement the following day, Dr. Runcie added that the time for ordaining women in England was not right and said he would not vote for such a measure if it would divide the church, though he personally agreed with it.

In other July 5 action, bishops amended a resolution which would have commended the study guide "Sexuality, A Divine Gift," voting instead to "commend the Executive Council" for its work in the area of human sexuality. In debate, a number of bishops spoke out against the study guide as being "biased" and "theologically unsound."

The subject of sexuality again took center stage July 6, as the house debated for over two hours on a resolution which affirmed "the biblical and traditional teaching on chastity and fidelity in personal relationships," but urged the church to continue its "dialogue" on human sexuality.

Several amendments removed stronger statements from the resolution which specifically condemned "homosexual genital acts," fornication and adultery as sinful. The amended resolution urged the church to have "each diocese and congregation provide opportunities for open dialogue on the subject of human sexuality." It was passed by voice vote. The Standing Commission on Human Affairs and Health was also directed to develop composite reports of diocesan studies of human sexuality.

Philippine Church

In additional business July 6, bishops granted autonomy to the Philippine Episcopal Church. The House of Deputies had already approved the resolution. The Rt. Rev. Manuel Lum-

pias, Prime Bishop of the Philippine Church, received a round of applause from the house. His church has been planning for its independence for six years, and they plan to separate into five dioceses instead of their present four.

The bishops also concurred with the House of Deputies in approving the plans of the Dioceses of Central and Southern Mexico in forming a third diocese.

The morning of July 7, bishops heard from the Hon. Coleman Young, mayor of Detroit, who backed the resolution which would give the Diocese of Michigan \$24 million for community improvement programs. The House of Deputies had already unanimously approved the resolution. "I know you will see fit to approve this resolution, if not increase the amount," he said, citing Detroit's declining population and the over 20 percent unemployment rate.

When the Committee of Social and Urban Affairs presented a number of resolutions it wished to have referred back to committee, they were met with resistance from some bishops concerned about the approved sexual morality resolution passed July 6. A hand vote brought a resolution to the floor which would have the bishops agree with the 1987 statement made by the synod of the Church of England, which was more straightforward in its condemnation of "homosexual genital acts" and the reaffirmation of marriage as the only proper place for sexual expression.

The Rt. Rev. Paul Moore, Bishop of New York, decried the action, saying "to bring this red herring back and spoil the whole thing deeply disturbs me." After much discussion and disagreement, a more vague resolution was exchanged for the original, amendments were proposed and rejected and the resolution as a whole was eventually "postponed indefinitely" by majority vote. In later sessions a statement was passed around the house which would enable sympathetic bishops to add their names in agreement with the Church of England's stand.

The afternoon of July 7 brought a controversial resolution about abortion to the floor. It had been brought up July 5 by the Rt. Rev. George Hunt, Bishop of Rhode Island, who

had worked with the National Organization of Episcopalians for Life on the measure. At that time the resolution was turned back to committee for further study.

The resolution was developed because a number of people felt the church needed a stronger position on abortion. The final resolution is a compromise for both sides of the abortion debate and opens with "all human life is sacred . . . from its inception until death," and continues "we emphatically oppose abortion as a means of birth control, family planning, sex selection or any reason of mere convenience." The resolution was passed unanimously.

During the same legislative session, the bishops passed a measure urging continued trial use of "inclusive language" texts for select services of worship. If the deputies concur, the texts will have optional use for the next two years and will then be evaluated by the Standing Liturgical Commission.

KIRSTEN KRANZ

House of Deputies

In ten legislative days the General Convention must make some disposition or decision about 480 resolutions. All of these come before either the House of Deputies or the House of Bishops with a recommendation from a committee of acceptance or rejection.

The committee's recommendation is usually followed, but not always. As in any bicameral legislature, approval of both houses is required. Failure of a resolution in either house, ends its legislative life, unless mutually agreeable amendments are negotiated.

After two hours of debate, during which 30 deputies spoke, seven resolutions on Christian education passed the house. These stressed that Christian education philosophy, theology, and programs should "call people into ministry shaped by the Baptismal Covenant," providing for production of a

manual with guidelines and bibliography, leadership training, and practical instruction for seminarians.

Members of the House of Deputies are signing a statement that they are tithing, or adopting a plan to tithe within three years. This follows the overwhelming reaffirmation of the decision of the last two General Conventions which declared that tithing should be the norm of the stewardship of money in the Episcopal Church. It was reported that a survey of the bishops and deputies who attended the 1985 convention discovered that 78



Above: The exhibit of St. Jude's Ranch for Children, Boulder City, Nev., at General Convention. Below: Meditation Chapel. Photos by Mark J. Mancinelli



The Rev. and Mrs. Steven Plummer of Navajoland



percent of those who responded indicated that they were tithing.

The 1985 convention had instructed the Council for the Development of Ministry to present a thorough revision of Title III canons to this convention. These canons concern the ordained ministry and cover eligibility, selection, screening, postulancy, candidacy, education, examination, special ministries, receptions of ministers from other communions, and related matters. The suggested changes and explanation required 67 pages in *The Blue Book*, the compilation of reports and recommendations made to the convention.

The House of Bishops approved these canonical simplifications and clarifications with a few minor changes. A number of deputies, however, proposed additional amendments which required several hours of protracted debate. Almost all of the proposed amendments were defeated by enormous majorities. Since the air-conditioning was working imperfectly, and the outside temperature in Detroit that afternoon reached 100 degrees, the deputies had the opportunity to exhibit the Christian virtue of charitable patience.

The deputies joined the bishops in approving that the Episcopal Church in the Philippine Islands be released from the jurisdiction of the Episcopal Church as represented in this convention so that it might become an independent member of the Anglican Communion. Similar hopes for the dioceses surrounding the Caribbean will receive further study.

Ordinations

The Board for Theological Education and related organizations are directed to "study the process for recruitment and screening for the ordained ministry . . . and to make recommendations to the 1991 General Convention. . . ." The church as we know it has generally waited for persons to volunteer to prepare for ordination. Why not recruit particular kinds of persons with particular talents for various ministries?

On historic July 4 the House of Deputies experienced a milestone in its own history. A woman, Pamela Chinnis, vice president of the house, presided for the first time when the Very

Rev. David Collins, president, relinquished the chair for the afternoon. Old-timers in the house felt some of the sentiment expressed in the cigarette ad, "You've come a long way, baby." The "baby" in this case was the admission of women as deputies at the convention in Seattle 21 years ago. (Mrs. Randolph H. Dyer, a deputy from the Diocese of Missouri, was the first woman to be elected a deputy of General Convention. Her election was challenged at the first meeting of the House of Deputies of the 55th General Convention held in 1946 in Philadelphia. After considerable debate, she was seated with the understanding that the question would be settled for future cases by proper canonical procedure.) Now that women in the House of Deputies have reached their majority, in the legal sense, and may in time reach their majority in the numerical sense, it was fitting that one should preside. Pamela Chinnis is a deputy from the Diocese of Washington.

Dean Collins

The house unanimously elected Dean Collins as president for the next three years. In that capacity he attends meetings of the Executive Council, serves as an adviser to the Presiding Bishop, and together with the Presiding Bishop makes committee appointments for the next convention, and presides through that convention.

After extended debate and tense voting, the House of Deputies voted by a narrow margin to concur with the House of Bishops in approving the "Visiting Bishops" resolution July 7.

During discussion, some said they found the measure "patronizing towards women" while others, though disagreeing, felt it would be more "pastoral" towards those who could not accept women in the episcopate.

Before the original resolution came for a vote, the dioceses of Newark, New York and Washington introduced a substitute which stated that "this convention is confident that the bishops of the Episcopal Church will deal pastorally with persons unable to accept women as bishops." It would have also affirmed to Lambeth the Episcopal Church's positive experience with women priests. The substitution was defeated and the original resolution

was brought up for a vote. The lay order voted 60 yes, 40 no and 16 divided. The clerical order voted 62 yes, 38 no and 16 divided; 59 yes votes were required for concurrence.

Because of a minor amendment added to the resolution, it will be sent back to the House of Bishops for approval.

EMMET GRIBBIN, JR.

Palestinian Tragedy

Several forceful addresses called Episcopalians in Detroit to give their attention, their prayers, and their practical aid to Christians in the Holy Land and other Palestinians who are undergoing injustice, repression and abuse at the present time.

A meeting at Christ Church in Detroit on the 4th of July evening presented a video program on Christian Palestinians created by the Rev. Lois Pinneo of Moraga, Calif., who has repeatedly visited the Middle East in recent years. Mrs. Pinneo said, "These pictures cannot show everything. They do not show our American government giving money to Israel to put down the uprising." Subsequently, the Rt. Rev. Samir Kafity, Anglican Bishop in Jerusalem, spoke of the grave situation in the Holy City which, he asserted, should be shared by Jews, Christians and Muslims, with all having access to their holy places. He was followed by Miss Anan Jabara of the Palestinian Aid Society who spoke of the plight of Palestinians whose homes are destroyed and whose land is seized.

Bishop Kafity was in Detroit as the guest of the Presiding Bishop, the Most Rev. Edmond Browning, and as a spokesman for the special appeal being made at this time for the Diocese of Jerusalem through the Presiding Bishop's Fund for World Relief. His diocese includes Anglicans in Israel and the occupied territories, and in Syria, Lebanon and Jordan. He is President-Bishop of the Anglican Province of the Middle East, which includes four dioceses, and he is currently president of the Middle East Council of Churches. The Diocese of Jerusalem has 32 parishes of Arabic-speaking Christians and 32 institutions offering educational, medical, and other services to thousands of Palestinians irrespective of their faith. Bishop Kafity himself comes from an Arabic-speaking Chris-

tian family which has lived in the Holy Land for centuries.

On Wednesday, July 6, Miss Doris Salah, director of the YWCA in Jerusalem, addressed the Women's Triennial, having been introduced by Mrs. Patti Browning, wife of the Presiding Bishop, who knew her from recent visits to the Holy Land. Miss Salah, a Palestinian Christian, has chosen to remain in Jerusalem and work for her people after her family, like many others, emigrated to the U.S. She spoke of the tragedies women are enduring as their husbands and sons are killed or wounded. They pray for a time when their children will not need to grow up in fear. "Children are the hope of our people," she said.

The following evening Bishop Kafity addressed a large dinner gathering organized by the Episcopal Peace Fellowship. He had brought olive boughs from Jerusalem so that every place setting could have a sprig. While Jerusalem is the city of peace, its history has been a series of conflicts, he explained. Both the crusades from the West in the Middle Ages and the Western colonialism of the 19th century had introduced grave hostilities into the situation. People in the Middle East have learned about America and admire the principles of justice in the American Constitution, he said. They cannot understand why America does not act in accord with these principles in its Middle Eastern policies. "You cannot ignore Jerusalem," he asserted. "You have roots there."

More than \$2,000 was received in a collection for the Presiding Bishop's Fund after the dinner.

H.B.P.

Settlements Reached

A former priest in the Diocese of Northern California who was convicted on charges of child molestation last fall was formally deposed June 24.

The former priest, Francis Alan Papworth, who had been rector of the Church of the Incarnation in Santa Rosa since 1978, is serving a seven-year sentence in a California state prison. Mr. Papworth was arrested and charged with the crimes in June of 1986; shortly after that, his privileges to act as a priest in the Diocese of Northern California were suspended by the bishop, the Rt. Rev. John L. Thompson.

In related matters, settlements have been reached in civil suits on behalf of six boys who claimed they were molested by Mr. Papworth. Defendants in the suits included Mr. Papworth; the Church of the Incarnation; the Diocese of Northern California; All Saints Church, Vista; and the Diocese of San Diego. Mr. Papworth had served in the Diocese of San Diego prior to going to Northern California. The Church Insurance Co., an affiliate of the Church Pension Fund, is the carrier for all defendants except Mr. Papworth.

The amounts of the settlements, which involve many thousands of dollars, were not disclosed, as they "and the court files are under seal of confidentiality," according to L. Miles Snyder, chancellor of the Diocese of Northern California, in a statement to THE LIVING CHURCH.

Mr. Snyder continued, "The settlement agreement releasing the defendants includes an expressed denial . . . of any liability by the Church of the Incarnation, the Diocese of Northern California, Bishop Thompson and the Episcopal church in Vista and the Diocese of San Diego.

"It is appropriate to say that during discovery it became clear that Alan Papworth had been a 'Jekyll and Hyde' personality who skillfully and successfully hid his weakness for young men from practically everyone, especially those connected with the church and the diocese."

Mr. Snyder said that two years prior to Mr. Papworth's arrest on the child molestation charges, Bishop Thompson had held one meeting with one of the plaintiffs. "Bishop Thompson and the plaintiff have different memories of precisely what was said at this meeting," Mr. Snyder said. "Both agree that a major topic of this meeting was that Alan Papworth had a drinking problem at that time," and shortly after Mr. Papworth was sent "for an intense one-month program of counseling for drinking."

He concluded, "We should view this entire chapter as a tragedy for the community, for the church, for the diocese and for Alan Papworth and his family."

More news from **General Convention** will appear next week.

Calling All Parishioners!

St. Matthew's Church in Warson Woods, Mo., is located in a small, affluent suburb in St. Louis County, surrounded by other suburban communities. Influenced by its new rector, the Rev. Thomas Barnett, who came to the parish two years ago, the parish has engaged in two evangelism campaigns, telemarketing and direct mail. It has also used the print media to call attention to its location and services.

Fr. Barnett said, "Jesus wants the lost to be found, and there is only way to do this today, by direct media exposure."

The first campaign, telemarketing, was set up by an expert. This involved defining the area to be called, identifying names and telephone numbers, and recruiting many parish members who did the calling to homes in zip code areas adjacent to Warson Woods. Callers reported making 11,303 calls during 355 working hours. Over 750 people responded positively to an invitation to visit St. Matthew's Church. Some responded with the hope their own church would do the same kind of calling.

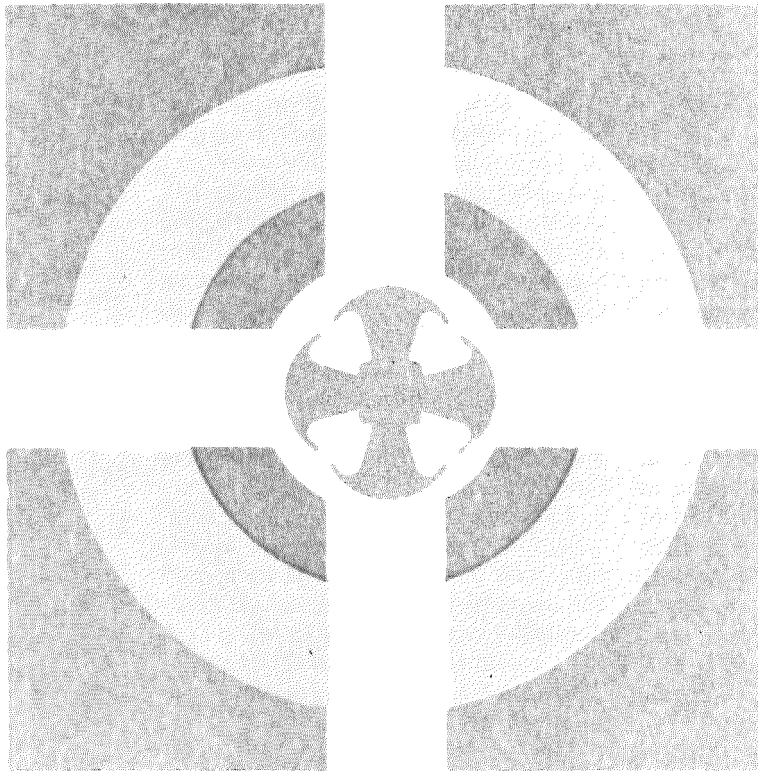
The second effort was a direct mailing to 3,800 households. A carefully worded brochure was sent to a list of people age 25-40 who have children from birth to 12 years. This is the age group the parish most lacks. Recipients were invited to attend St. Matthew's church on two target Sundays and the projected estimate of 50 visitors was met almost exactly.

With these contacts and names a follow-up program was developed, involving many members of the parish. Members assumed responsibility for continuing the contacts. The result was a series of baptisms in June and an inquirer's class. Fr. Barnett calls it going from "crowd to community" which involves intense congregational participation.

An important aspect has been the effect on the congregation. "We saw the opportunity to try some of industry's techniques" says Fr. Barnett. "The people are excited. They have no inhibitions here about church growth."

Other parishes in the Diocese of Missouri are taking a look at St. Matthew's program and its success.

(The Rev.) CHARLES REHKOPF



RNS
Lambeth symbol, designed by John Pell, representing the coming together of bishops from "the four corners of the earth."

Lambeth at an Ecumenical Crossroads

An opportunity to revive confidence in
the church unity movement

By R. WILLIAM FRANKLIN

Lambeth Conferences have made substantial contributions to the ecumenical movement through gestures, sometimes small,

Dr. R. William Franklin is associate professor of history in the graduate school of theology at St. John's University, Collegeville, Minn. One of his many appointments within the Episcopal Church is secretary of the Standing Commission on Ecumenical Relations. The present article was written this spring in Rome where Dr. Franklin discussed these questions with officials of the Secretariat for Christian Unity at the Vatican.

which led to closer relations among Christians. For example, the conference in 1888 adopted from the Episcopal Church what came to be known as the Lambeth Quadrilateral, a brief statement of four points summarizing the Anglican position on union that is our most prominent ecumenical guideline [Book of Common Prayer, pp. 876-8].

Notable also was the conference of 1920 which issued a passionate "Appeal to All Christian People." This "Lambeth Appeal" called for a United Catholic Church in which the reconciled communions could retain much that was distinctive in their worship and polity; it led to promising over-

tures from both Protestants and Roman Catholics, such as the Malines Conversations of the 1920s.

Amid the headlines now surrounding the episcopate, authority, and the coherence of our communion, the importance of the ecumenical dimension of the Lambeth Conference of 1988 must not be overlooked. The Archbishop of Canterbury, the Most Rev. Robert Runcie, has asked the bishops gathered now in England to inspire a renewed zeal by "pointing a coherent way forward to the fullness of unity." One-fourth of the agenda at this Lambeth Conference is being given over to ecumenism; and one-fourth of the bishops, including 33 from the

United States, have been asked to give serious attention to publications coming from five international bilateral and multilateral dialogues involving most of the major world families of churches.

Americans will be interested that among these documents is the *Niagara Report* which addresses a restructuring of ministry among Anglicans and Lutherans, including Lutheran acceptance of the episcopate as a lifetime office, participation of Anglican bishops in the ordinations of Lutheran bishops in the future, and periodic formal evaluations of Anglican bishops by committees of clergy and laity.

However, ecumenical leaders of the Episcopal Church agree that the opportunity for Lambeth to revive flagging confidence and contribute substantially to the progress of the church unity movement focuses principally on its responses to two issues: the place of the *filioque* clause in the Nicene Creed and the *Final Report* of the Anglican/Roman Catholic International Commission (ARCIC).

Concerning the first issue, the 1984 Dublin Agreed Statement of the International Anglican-Orthodox dialogue recommended that the phrase *filioque* ("and the Son"), understood as referring to the eternal origin of the Holy Spirit from the Second Person of the Trinity, should not be included in the Nicene Creed by Anglicans. Our General Convention in 1985 expressed its willingness to accept the historic Nicene Creed without this clause.

From the sixth century the *filioque* clause was introduced into the West piecemeal without the authority of an ecumenical council and without regard for catholic consent. Its addition to the Creed provided one of the major causes of disagreement and conflict between the Eastern and Western Churches.

Lambeth's willingness to remove *filioque* from the Nicene Creed would signal a step forward in the movement toward unity. It would communicate a strong desire to heal the divisions between Eastern and Western Christians. Abolition of *filioque* is important not only for our communion, but also for our partners in dialogue to

whom such an action would stand as a sign of the seriousness of our ecumenical commitment.

As to the *Final Report*, the bishops at Lambeth are now working on an official response to the paper, a collection of agreed statements with the Roman Catholic Church whose significance in church history is hard to exaggerate. The Archbishop of Canterbury has remarked that "there is a sense in which this conference has a special responsibility for what was begun with the Roman Catholic Church by our conference in 1968."

The *Final Report* is a treatise of 100 pages in which 18 scholars chosen by the Vatican and by the Archbishop of Canterbury express their unanimous agreement on such formerly divisive issues as the Eucharist, the nature of the ordained ministry, and authority in the church. Episcopalians will be most interested in the declaration included in the *Report* that "we have reached substantial agreement on the doctrine of the Eucharist," and that it includes acceptance by Anglicans of the universal ministry of the Bishop of Rome as this ministry is concerned with the basic unity of the faith in the worldwide communion of the churches. This means that the Bishop of Rome would hold a universal presidency of the churches when essential matters of faith are at stake.

The Anglican Consultative Council has already asked the Churches of the Anglican Communion to indicate their level of agreement with the statements included in the *Final Report*. These "Provincial Responses" have now been published, and they reveal almost complete acceptance of the work of ARCIC on the Eucharist and on the ordained ministry, with some reservations. There is also a remarkable acceptance of the principle of a universal primate, but a distinct hesitancy about its present embodiment in the Roman Church. Now Lambeth must voice the consensus of the Communion as a whole on whether the *Final Report* offers a sufficient basis for further moves toward a reconciliation with Rome grounded in agreement in faith.

It is precisely such a gesture toward reconciliation that the Roman Church is now waiting for. According to Cardinal J.M.G. Willebrands, President of the Vatican Secretariat for Christian Unity, it is only the Lambeth Conference which can discern and pronounce

an Anglican consensus which will determine the shape of things to come, despite the opinions of national synods, conventions, and primates. To the cardinal the level of strength of Lambeth's response to the *Final Report* "could do much to assist the climate of the whole discussion" between Anglicans and Roman Catholics. An overwhelming endorsement of the *Report*, to Cardinal Willebrands, "would be the strongest possible stimulus to find ways to overcome the difficulties which still hinder a mutual recognition of ministries between our two churches."

This judgment is confirmed by the Rev. Canon Howard Root, the Archbishop of Canterbury's representative to the Vatican and the director of the Anglican Centre in Rome. Canon Root agrees that the Anglican Communion has reached an ecumenical turning point at this Lambeth Conference: "A strongly positive Lambeth view of the ARCIC *Final Report* could do much. Rome has the deepest interest in what Lambeth will have to say about the ARCIC statements. If they are endorsed wholeheartedly as a statement of the mind of the church on these issues, such an identity of faith could be the foundation for serious moves."

Canon Root warns, however, that "if Lambeth is less than enthusiastic, Rome's interest may well flag. A tepid Anglican response could change the priorities."

A decision to take *filioque* out of the Creed and an enthusiastic vote on the *Final Report* might seem to be small steps at Lambeth to some, but in ecumenism there are no giant steps. Both would be signs that we are now living closer together with separated churches in a more visible way than ever before. In a world capable of destroying itself, these steps toward Christian unity would be not only a gift to the followers of Christ, but potentially a gift to all nations. It must be reaffirmed that we seek for unity in order that the church might become a more credible witness of God's purpose to restore all things and to reconcile all people.

The following point was made by Aldo Moro, the best known of Italy's post-war politicians, in his last letter before he died at the hands of the Red Brigades terrorist group: "What other voice, if not that of the reconciled Christian Churches, can break the crystallization of violence and terror that has taken shape around us."

News reports of the Lambeth Conference will appear in **THE LIVING CHURCH** beginning with the August 7 issue.

EDITORIALS

By the River in Detroit

The opening of General Convention is always exciting, although for many participants and visitors the excitement has been building for several days. In Detroit a number of committees and organizations had sessions during the last days of June.

Arriving in Detroit, one encountered plenty of other things going on. The Roman Catholic community was excited that Archbishop Edmund Szoka (who spoke to the pope in Polish) had been elevated to the college of cardinals in Rome on June 28. The next day, the media publicized the ordination of a group of priests by the conservative Archbishop Marcel Lefebvre. When your editor arrived in his hotel room on June 30, the TV screen immediately flashed up with the scene of Archbishop Lefebvre in the act of ordaining four new bishops for his movement.

Because of the close linkage between Detroit and Windsor, Ontario, on the other side of Detroit River, the two cities have for many years had a joint celebration of Canada Day and American Independence Day. This year it included the entire first weekend of July, beginning with a spectacular display of fireworks on the river Thursday evening. On the Detroit side, hundreds of thousands of enthusiastic onlookers, young and old, crowded the riverside park and streets and the areas adjacent to Old Mariners' Church, the historic Episcopal Church on the waterfront, and to Cobo Hall where the convention was about to begin.

The festive atmosphere, the beautiful weather and the meeting of friends imparted a cheerful and optimistic

spirit to the gathering of churchpeople, held perhaps symbolically at Cobo Hall by the river. At the same time, an undercurrent of the awareness of potentially divisive political conflicts in the convention have created feelings of concern. As Secretary General Gorbachev pleads for more openness in Russia, will openness be accepted within the Episcopal Church? Or will one party, having 51 percent of the votes, seek to eliminate the existence of all other voices?

Abba, Father

How did Jesus pray? It appears that he regularly addressed God as Father, and that this was a revolution in prayer. His prayer expressed an intimate, personal and loving relationship, in place of the characteristically more official and establishmentarian tone typical of Jewish prayers, so often addressed to "Lord our God, King of the Universe." It appears that the example of Jesus was followed among early Christians, for the New Testament (in contrast to the Old) is filled with references to God as Father.

In recent years, this line of thought has been carried further. It has been argued that the semitic word for father, *Abba*, which the New Testament attributes both to Jesus and to his followers was an informal, domestic, and childlike term. Some have compared it to our word Daddy.

This interpretation has been refuted this spring by the English scholar, Professor James Barr of Oxford. His view is discussed in this issue in "The First Article" [p. 2]. *Abba* is a good word and a strong word, but we should neither trivialize it nor sentimentalize it by attributing to it overtones of meaning for which no convincing evidence exists.

First Article

(Continued from page 2)

This spring, this interpretation of *Abba* has been vigorously refuted by the British scholar, the Rev. James Barr, Regius Professor of Hebrew in Oxford University. He has written an erudite article in the *Journal of Theological Studies*, considered by many to be the most distinguished theological journal in the English-speaking world, and also a less technical article in the May issue of the British magazine *Theology*. Dr. Barr asserts that Jeremias had inadequate evidence for his elaborate argument, and that in fact *abba* was simply the ordinary word for father at that time both in Hebrew and in the closely related Aramaic language which our Lord and his followers would have used in daily speech.

Thus *abba* is neither a childlike or trivial term on the one hand, nor an impersonal and remote term on the other, but a dignified and forceful expression of the close relationship between the incarnate Lord and the First Person of the Holy Trinity. It is one of the wonders of the Christian faith that you and I are also called to enter into this relationship.

H. BOONE PORTER, Editor

Alcoholic in a Doorway

The sun stares its long stare
Against the long city street
And thinking apples
Of other summers
He, who once (ah, where?)
Since, what defeat?)
Made certain promises,
Stares at the street.

Paul Ramsey

PEOPLE and PLACES

Appointments

The Rev. Richard J. Aguilar is vicar of St. Paul's, 1626 E. Taft, Brownsville, Texas 78521.

The Rev. David L. Barr is now doing field work for Ward, Dreshman & Reinhardt; add: 6108 Cloudy Ridge, San Antonio, Texas 78247.

The Rev. Scott Foresman is rector of St. Mary's, Nebraska City, Neb. Add: 116 S. 9th St., Nebraska City 69341.

The Rev. Robert B. Hibbs is associate of Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401.

The Rev. George Evans Hillman is now rector of St. James, 833 W. Wisconsin Ave., Milwaukee, Wis. 53233.

The Rev. J. Parker Jameson now serves St. Timothy's, 2627 Horseshoe Dr., Alexandria, La. 71301.

The Rev. Maurice C. Kaser is rector of St. Paul's, Broadway and Water, Greenville, Ohio 45331.

Degrees Conferred

On May 17 at its 35th commencement exercises, the Seminary of the Southwest in Austin, Texas, presented honorary degrees to the following: the Rev. Hans W. Frei of Yale Divinity School and Malcolm L. Cooper, former board member of the seminary, Doctor of Humane Letters; the Rt. Rev. Mark Dyer, Bishop of Bethlehem, Doctor of Divinity.

Religious Orders

On April 24 at St. Mark's, Keansburg, N.J., Charles William Mitzenius, O.H.R. received a blessing as the first abbot of the Order of the Holy Redeemer.

On March 1 at the Cathedral Church of St. Paul, San Diego, Calif. Sr. Lois Robinson took solemn vows and was received as a solitary. Along with her life of prayer, Sr. Lois provides ministries for the cathedral and the community — parish calling, bookstore work, and volunteering at the city library; she also functions liturgically as lay reader and chalice bearer.

Changes of Address

St. Christopher's, formerly of Plaistow, N.H., may now be addressed at 187 East Rd., Hampstead, N.H. 03841.

Deaths

Henry Burchill Richardson, Jr., a devoted layman of the Diocese of Upper South Carolina, died May 9 in Union, S.C. at the age of 72.

Born in Wadesboro, N.C., Mr. Richardson was a graduate of the Univ. of the South, Sewanee, Tenn. and former owner of Union Bonded Warehouse. A member of the Church of the Nativity in Union, he served the Diocese of Upper South Carolina as a member of the board of trustees, the standing committee, and as chairman of the board of trustees of the Episcopal Church Home for Children, York, S.C. He is survived by his wife, Eleanor, a daughter, and a sister.

July 24, 1988

CLASSIFIED

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH COMPUTER SOFTWARE

INCREDIBLE SOFTWARE. For IBM/Compatible Computers. The Old and New Testaments KJV \$79.95. Bibleq-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.

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TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

EDUCATION

CORRESPONDENCE COURSE in classical Hebrew. Details: Mrs. N. Barchaim, 5 Norfolk Road, Thornton Heath, Surrey CR4 8ND, England.

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.

EXQUISITE and unique hand-sewn chasubles. Call: (207) 799-4916.

ORGANIZATIONS

NO LONGER will it be said, "The Lord be with you," but "May God be with you," if a new liturgy is adopted, for Lord is a sexist term. If you oppose this innovation, 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

ASSISTANT CHAPLAIN of the University of the South. Ministry among undergraduate students, seminarians and their families, faculty, staff, and townspeople in the context of predominately Episcopal town and university. Position requires substantial skills as pastor, preacher, and liturgist, an enthusiasm for working in an academic community, and a special sensitivity to the lives and faith struggles of students. Applicants must be ordained Episcopal priest preferably with a liberal arts background. Applications from women are especially encouraged. Send resumé to: The Rev. Samuel T. Lloyd, III, All Saints' Chapel, The University of the South, Sewanee, Tenn. 37375.

CHAPLAIN needed for small private school in mountains of Western North Carolina. Position also includes counseling and teaching responsibilities. Send inquiries with resumé and three references to: Search Committee, Patterson School, Lenoir, N.C. 28645.

POSITIONS OFFERED

YOUTH MINISTER: Full-time position for a lively, committed young person with college degree to work with junior and senior high youth in a large parish. Send resumé to: St. John's Episcopal Church, 906 S. Orleans Ave., Tampa, Fla. 33606.

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 resumés 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.

SMALL TOWN northeast Oregon parish (Rite II) seeks rector with strong pastoral orientation, adult education, youth ministry and development, and evangelism skills. Year round outdoor recreation, four year state college. Send CDO profile and resumé to: Search Committee, St. Peter's Episcopal Church, P.O. Box 1001, La Grande, Ore. 97850.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
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BENEDICTION

The author, Frank J. Mulligan, resides in Detroit, Mich.

One of the spiritual writers of the 17th century told someone he was counseling, "Joy sets aside happiness." Everybody certainly wants to be happy. I'm happy to see you smile. I'm as happy to rejoice in your successes as you are to rejoice in mine. I'm happy when all is well. Not perfectly well — that's not always in the cards — but reasonably

well, and under my control.

I'd be happy if the world could arrive at some sort of peace. I'd be happy if people would quit buying guns and shooting each other. I'm always happy to receive some positive feedback from my family, friends and supervisors.

Ah, but joy! How different a world joy inhabits! If happiness is a by-product of good living, joy is a gift of grace. Happiness fills me; joy comes in emptiness. Happiness is earthly; joy is beyond everything that is of earth. Happiness comes and goes, like day and night, sun and rain. But joy grows in me slowly, as God gently works on my ego to make room for his Spirit in me. And at last, I begin to understand, to let God be God in me, to allow the joy of Christ's life and death and resurrection penetrate me.

A young lady in our inner city neighborhood worked as a nurse, with mental patients, in a job that

paid half as much as the better nursing jobs she could have had. What she made was all she needed to make, and that was it for her. She was broke all the time anyway, because she gave away most of her substance to people in need: poor high school kids, the people of Nigeria, where she was a medical missionary, the people at a local soup kitchen. Secretary of our convocation, she lived in community with some fellow-parishioners in a house by the church.

What she did, you see, was to "buy" joy by emptying herself and letting God be God in her.

The only reason I learned of her life — I'd never met her — was being spellbound by the eulogies at her funeral last week. At age 35, her unlocked door was entered by the burglar who stabbed her to death.

I think what God mostly shares with us, and what he loves to increase in us, as Jesus said, is his joy.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, please tell the rector you saw the announcement in THE LIVING CHURCH.

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

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. Wkdys 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, Fri 5:30. C by appt.

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

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

STONINGTON, CONN.

CALVARY 33 Church St.
The Revs. Ellen & John Donnelly, 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.

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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. GEORGE'S PARISH 2nd & U Sts., N.W.
The Rev. Dr. Richard Cornish Martin, r
Sun Masses 7:30, 10 (Sol). Daily Mon, Wed, Fri 12 noon, Tues & Thurs 7

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

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)

PARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. 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 9 & 6

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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; 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 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High): weekdays as anno; C Sat 4:30

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
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 8 & weekdays — Christ Church undercroft.
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,
317 No. New Jersey

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass: Mon-Tues-Fri 7; Wed 6;
Thurs 9:30; Sat 5:30

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

ST. FRANCISVILLE, LA.

GRACE CHURCH 482 Ferdinand St.
The Rev. Kenneth Dimmick, r (Historical District)
Sun Eu 7:30 & 9:30; Christian Ed 11. Wkdy Eu Tues 12 noon,
Wed 6:30, Fri 7. Daily MP 8

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Janice E. Gordon, priest-in-charge; the Rev. Mark
Gatza, ass't
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.

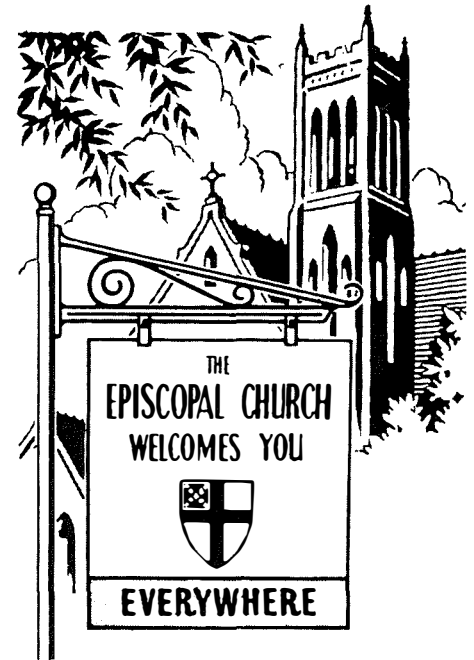
CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10



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)

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 & Inter-
state 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

BAY HEAD, N.J.

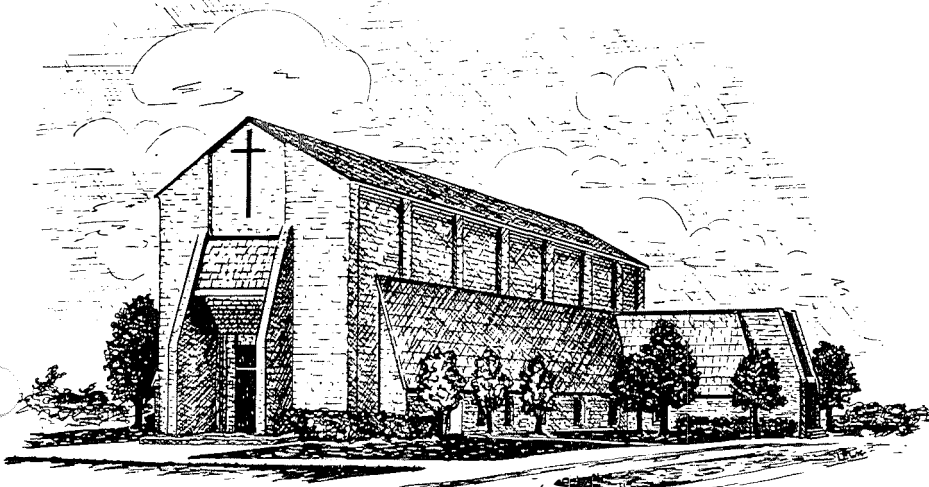
ALL SAINTS' Cor. Lake & Howe
Sun 8 & 10:15 (1S & 3S HC; 2S & 4S, MP-8 H Eu). Wed H Eu
8:30, EP 5:30. Thurs 11 H Eu/Healing

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.



Church of the Transfiguration, Dallas, Texas

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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. Wkdys 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

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. Johannson, 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 (exSat) 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 Martiner, D.Min., r; the Rev. Sunny McMillian, 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

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). Wkdys 7:30 also Wed 10, Thurs 6, Sat 9. MP before first mass of day, EP 5

SELINGROVE, PA.

ALL SAINTS
129 N. Market (717) 374-8289
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



St. Timothy's, Littleton, Colo.

RAPID CITY, S.D.

EMMANUEL 717 Quincy
The Very Rev. David A. Cameron, r
Sun 8 H Eu I, 10:15 H Eu II. Wed H Eu & Healing 10

GATLINBURG, TENN.

TRINITY Airport Rd
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdys 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. David P. Comegys
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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), Wed & HD 10, 5:45. EP daily 6. 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 271-7717
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