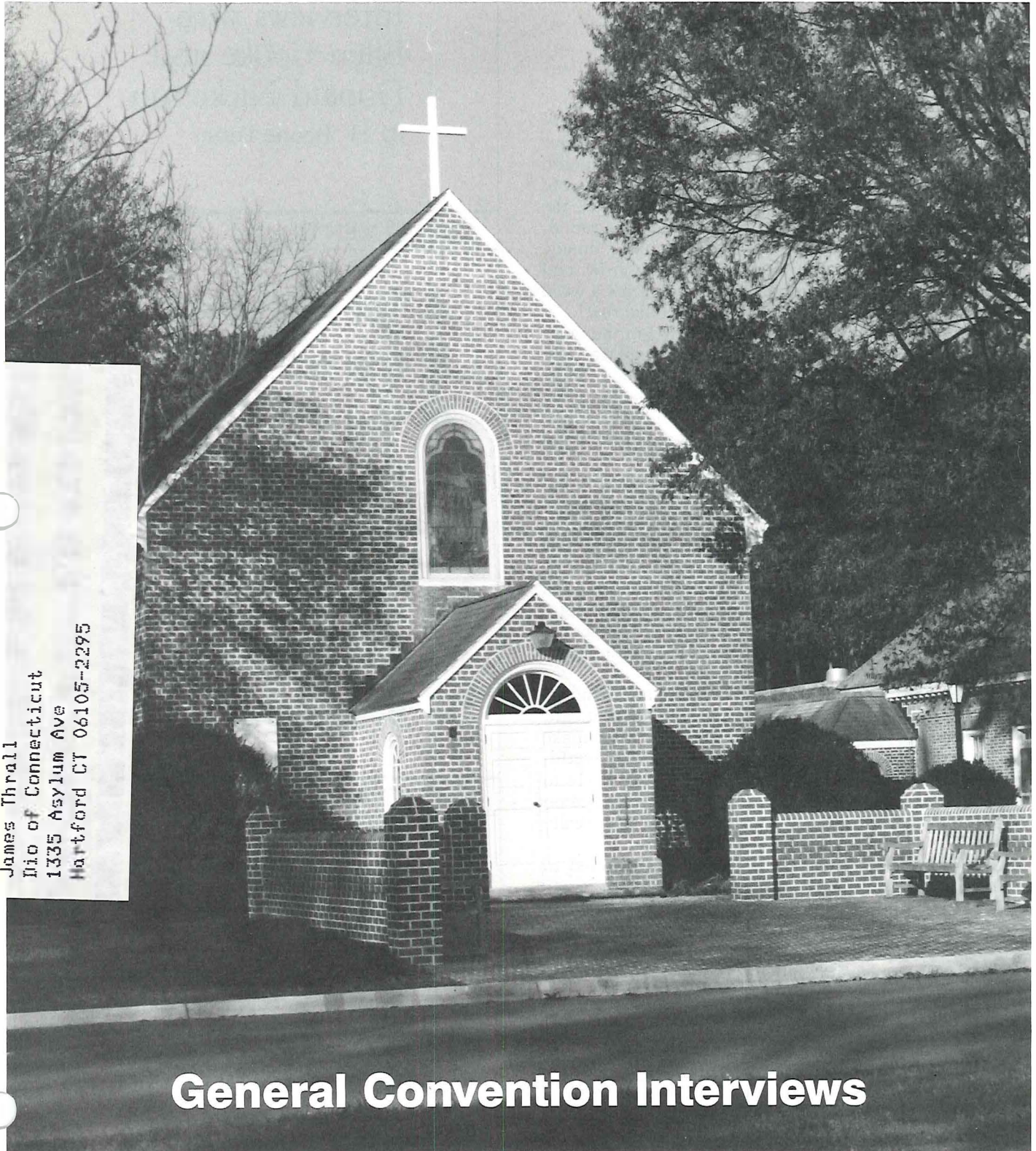


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General Convention Interviews



Late Frost

I was irritated at my own slowness. This year I had very much wanted to get the tomato plants set out in our garden by the middle of May, yet the end of the month approached and I had not done so. I was embarrassed to look at the well-groomed garden of my good friend, the lady next door. She had dozens of plants in the ground, representing several different varieties of tomato, already set in wire frames on which the vines will later grow, and with thick hay mulching between them so that not a weed will ever appear. If only my garden looked like that!

Then one fine day a north wind blew and in the night there was a killing frost. She lost every single tomato plant and had to replace them during the following days, while I got my small number of plants in for the first time. Fortunately, my beans were planted, but unlike hers, had not yet sprouted. Lettuce, scallions, and spinach were not too much bothered by the frost.

For the following weeks, we had unseasonably hot and dry days. So it is with the weather. We do not really know what it will do. We have a general idea of the weather each month, but any particular day, or any particular week, may be a far departure from the norm. Or one may go hunting or fishing, perhaps in the best places or with the finest equipment, but have no luck. One may dig a well and perhaps strike water, or perhaps not. Chance, or at least what appears to us as chance, seems to be part of the way the world is.

This seems to be where card games correlate with real life. One uses one's skill as best one can, but the next card that is dealt out to you, or to your opponents, may make you or break you. So in dealing with the natural world, we use our best skill and plan on what is most likely to happen and hope for the best. We may take a chance on what is less likely, if the risk is worth it. We never really know.

Are good fortune and bad really to be attributed to chance? If chance is part of the universe, did God create it? As humans have free will, and even animals some power of choice, is there room for random occurrences in the physical world? Or perhaps we should hearken back to the famous utterance attributed to Albert Einstein, "God does not play dice."

The immemorial wisdom of farmers had been to pray to God as if everything is in his hands, but to plant and harvest one's crops with prudence and the suspicion that the worst may happen. In business, politics, sports, education and other aspects of life, these same questions face us. As last reported, no solution seemed to be in sight.

H. BOONE PORTER, Editor

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ON THE COVER

Eastern Shore Chapel, established in 1689, begins its tricentennial celebration in September. The present building for the parish in Virginia Beach, Va., is a 1954 replica of an earlier chapel which was torn down to make room for a runway at Oceana Naval Air Station. The Rev. Andrew MacBeth, rector, said the navy assisted the parish by moving the gravestones from the cemetery of the old site to the new.

LETTERS

Exit Interviews

Every once in a while some reader writes in to deplore the apparent decline in the number of reported Episcopalians. The writer then proposes a reason for this decline, usually related to some fine point in theology or in church policies.

Neither the local congregation nor the national church can really mount a campaign to increase our numbers without knowing the characteristics of those who have left (or never arrived). Are they young, old, rich, poor, life-long or new members? Also we need to know what reasons they have for having quit the church.

We need what the media call "exit interviews." Could we not get together enough funding to hire Gallup or some similar organization to select a random sample of churches around the country, select names of those who have left and talk with them? The results could keep *THE LIVING CHURCH* in editorial material for some time.

As for those who have never arrived, are the reasons why people used to change to the Episcopal Church from other communions no longer as valid? Are there more single people in our membership? Are people having fewer children? I know of one clergyman who was kicked out of the Zero Population Society for having five children. Could this be a clue?

RALPH B. THOMPSON
Gainesville, Fla.

We believe this is an important point.
See editorial. Ed.

Temptation in the Garden

The Ven. Denise Haines' statement [TLC, June 5] is astonishing and reason for much concern. To use the Genesis 3 account of the temptation in the garden as a basis for support for consecrating a woman bishop because it was "Eve who traded security for risk, comfort for adventure" is ludicrous and shows considerable lack of theological understanding.

The archdeacon from Newark has apparently missed the whole point of this profound scripture. What about the power of temptation, our fallen nature, or the tragic results of our placing our own will before God's will?

Fortunately, most of our lay teach-

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LETTERS

ers have a better understanding of the temptation in the garden than does Archdeacon Haines, or our church would be in much more trouble than it already is!

MICHAEL D. COLLUM

Wylie, Texas

Church Schools

Isn't anyone appalled by the lack of any national church curriculum for church schools (except the overworked church school superintendents)?

The report of the Presiding Bishop's Task Force on Christian Education in Local Congregations begs the issue miserably when it reports the work should/can be done better in the dioceses and the local congregations. By whom, with what and when?

We (the national church) have money to study and produce a new Prayer Book, a new hymnal and now alternate liturgies with inclusive language. No money, no time, no inclination to write educational material for our children. Not even a recommended list of materials from other denominations, plus specific instructional material on the Episcopal Church.

There should be no mystery why many of our church schools are not bulging on Sunday mornings. The message the national church hierarchy sends loud and clear: the Christian education of our children is not important and we do not care!

JOHN E. LOCKARD

Finksburg, Md.

Experimental Use

The May 29 issue of TLC reports that the Standing Liturgical Commission is issuing its "inclusive language" texts "for experimental use, under the direction of the diocesan bishop . . . for a period of three years." The story goes on to say that "trial use throughout the church is not requested."

The constitution of the Episcopal Church says nothing at all about "experimental use." The only "trial use" that is authorized (Article X (b)) is for a "proposed revision of the whole book or any portion thereof, duly undertaken by the General Convention."

What is the purpose of having a *Constitution and Canons* if they are simply to be ignored? What is the purpose of having a Book of Common

Prayer if we are simply going to set these rogue liturgies coursing through the church?

Maybe the next printing of the *Constitution and Canons* should be on tissue paper. At least they would get some practical use.

(The Rev.) SHELDON M. SMITH
Washington Memorial Chapel
Valley Forge, Pa.

Does Prayer Work?

The correspondence in recent issues regarding the interview of Francis MacNutt on healing and homosexuality [TLC, May 1] brings out a basic separation within the church, and one that is rarely debated. In what sense does prayer — with or without the laying on of hands — work? Is scientific evidence from the medical community the last word? Or, can we look to the gospels, to Jesus, to the letters, indeed to places in the Old Testament — all of which proclaim that “the Lord is our Healer”? My understanding is that the more science knows, the more mystery it discovers. Prayer is not just another placebo. God is sovereign. At least, I hope so!

(The Rev.) RICHARD G. BELLIS
All Saints' Church
Riverside, Calif.

• • •

I was quite angered by TLC devoting so much space to things like “Healing and Homosexuality.” Francis

MacNutt and his wife are marvelous Christians with a blessed healing ministry. But to claim that one’s “ontological sexual orientation,” as one reader correctly described it, [may be changed] is another indication to me of how a classic *caricature* of Christian spirituality — namely, fundamentalism — is invading authentic biblical spirituality.

Twenty-five years ago I studied to be a priest in the Roman Catholic Dominican Order. Francis MacNutt (who was also a Dominican and then known as Fr. Sylvester) lived in the same community of 250 priests and student brothers that I was in. He was an outstanding preacher (in good Dominican tradition) and retreat leader — an inspiration to those of us who were in our early 20s and aspiring to be good sons of St. Dominic. Just as the Lord called me to effect the Anglican discipline of the church catholic, so too Fr. MacNutt was called beyond the religious life. My question is: what street is he on in his spiritual journey? I am baffled.

(The Rev.) STEVEN M. GIOVANGLIO
St. Luke's of the Mountains
La Crescenta, Calif.

• • •

Thank you for publishing the article “Healing and the Homosexual.” Some of us who attended the Episcopal Church's convention in Anaheim three years ago had opportunities to speak with the “Exodus 12” groups and we

believe wholeheartedly in their ministries. We were saddened by the rebuffs they received in the House of Bishops as they tried to witness to the healings through prayer.

Those of us who have been fighting pornography for over 25 years cannot understand why this evil in our society is not mentioned as one very important cause of homosexual behavior. Whenever I am invited to speak on radio talk shows, men call in to tell me that they “got caught up in sexual perversions” of this nature when they were only seven, eight, and nine years of age, as they studied the pictures of men with men and women with women in magazines which they bought at convenience stores.

BETTY HILDEBRAND
Concerned Citizens Committee
Fort Worth, Texas

Prize-winning Paper

Thank you for your recent coverage [TLC, June 5] of the Episcopal Communicators conference in Sacramento, April 18-21.

Naturally, the *Virginia Episcopalian* was honored and delighted to win four Polly Bond awards, and to have this noted in THE LIVING CHURCH. However, your report referred to our diocesan newspaper as the *Virginia Churchman*. Please note that the name of our paper was changed two years ago.

SARAH BARTENSTEIN
Richmond, Va.



Father John E. H. Cotterell +
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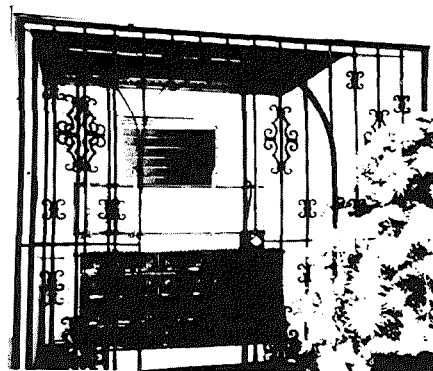
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Election Contested

A committee calling itself “concerned and faithful Episcopalians of the Diocese of San Joaquin” has petitioned the bishops and deputies to General Convention to overturn the recent election of the Rev. David M. Schofield as Bishop Coadjutor of San Joaquin [TLC, May 8].

The committee said to be composed primarily of cathedral members have questioned the “validity” and the “appropriateness” of the election. This group charges that the diocesan convention contained “irregularities.” A joint meeting of the standing committee, diocesan council, rural deans, deputies to General Convention and other diocesan officers held in Fresno June 7, vigorously denied any improprieties in the election.

It was acknowledged that some confusion took place due to the previous withdrawal, surprise reentry and second withdrawal of a candidate popular with the diocesan laity, but delegates voted to continue the election process, which resulted in the election of Fr. Schofield on the 12th ballot. Two other charges made by the committee questioned Fr. Schofield’s ability to keep the diocese in the “mainstream” of Anglican life.

Fr. Schofield, a theological conservative, has been known nationally as a retreat leader, ecumenist and leader in the renewal movements of the church. Asked for comments, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, declared, “the question now is whether this small group through lies, disinformation and distortion can influence the General Convention to overthrow the unanimous mandate of a fair, canonical, open and proper election of the Diocese of San Joaquin.”

(The Rev.) DONALD A. SEEKS

Clergy Survey

A majority of Episcopal clergy and their spouses who participated in a new research project view their professional and personal lives with a sense of accomplishment, but three-fifths of them have at least one serious problem, according to the study “Episcopal Clergy Families in the Eighties.” The study was prepared by the Episcopal Family Network, an agency of the Division for Social Welfare of the national church.

The three-year study, begun in 1985, addresses the concerns of the parochial clergy and their spouses; the goal is to identify the “wellness” factors which characterize the “healthy” clergy families, and to encourage diocesan committees to use this information in assessing current clergy support programs or in establishing such programs.

The research analysis addressed five areas: the health and well-being of clergy and clergy spouses, the perception that clergy families are “different” from other professional families, personal and family systems, interpersonal support for clergy and clergy spouses, and financial management.

Healthy Couple

The study defines a healthy clergy couple as one functioning well physically, emotionally, and spiritually. The healthy priest usually feels joy and satisfaction from work in the church, is healthy and energetic, spiritually whole, and growing in spiritual depth.

Two clusters of dioceses provided the basis for research. One, the northeast cluster, including Connecticut, Maryland and Massachusetts, provided the perspective of the large, urban diocese. The other, the southeast cluster, including the dioceses of Alabama, Central Florida and Tennessee, provided more rural settings in less heavily populated areas.

In the six dioceses, 613 parochial clergy and 424 spouses responded to the survey, representing a 71 percent response, an unusually high return.

Researchers began with an assumption that clergy and their families are dissimilar in different parts of the country, but no significant differences were found, though spouses in the southeast reported they did have enough time to do the things expected of them while those in the northeast said they did not. Seventy-two percent of the spouses in the northeast are employed while 59 percent are employed in the southeast.

Individuals were given overall health scores based on their answers to questions in the five areas mentioned above. Twenty-three percent of the clergy were found to be very healthy, while less than ten percent were very unhealthy. Comparable ratings for spouses were 27 percent and 15 percent.

One significant finding was that clergy who sacrifice time alone for themselves do so at a heavy cost to their overall health and ability to function well either in their families or in their congregations. And it is this time that is typically sacrificed.

Another problem is divorce among clergy. Dealing with the continuation of the clergy assignment poses complicated problems. In addition, it appears that former spouses have continuing emotional and financial problems. When coupled with the information that divorced women priests have the lowest income in the church, and often have children to support, a concern arises for the church’s responsibility for the well-being of women and children.

Ninety percent of those reporting had some feeling that clergy families are different from other professional families. This resulted from the perception that clergy are “on call” 24 hours a day. There were also reported feelings of pressure from being thought of as a model family.

This tended to engender resentment among both clergy and spouses, usually because they wanted more free time for family and personal pursuits and because there was a perceived need to conceal their true thoughts and opinions in the interest of congregational harmony.

Clergy families tend to turn to spiritual and psychological resources regularly. Private prayer and meditation, the favored forms of spiritual exercise, led to more occasions of family prayer, although usually clergy do not worship together with their families, according to the study.

Consulting with the bishop posed certain problems for clergy families, as it was felt that such knowledge might affect the personal and professional standings of the priest and spouse. Clergy in the southeast cluster expressed more trust in the bishop in such matters than did those in the northeast.

A table giving the range of family income reveals that most clergy and spouses expect to live comfortably both before and after retirement. However, the perception of living comfortably is directly related to the feeling of success in daily performance. Those feeling successful also felt financially secure.

Issues Seminar

The Episcopal Church is at a crossroads but has lost its sense of direction, said the Rev. John R. Throop, executive director of Episcopalians United for Revelation, Renewal and Reformation.

He spoke at a recent seminar at St. Luke's Church, Eden, N.C., where about 75 people from the Diocese of North Carolina and neighboring dioceses met to discuss current church issues. Episcopalians United is a conservative coalition based in Shaker Heights, Ohio.

Saying there was both good and bad news, Fr. Throop listed the most pressing issues expected to come before General Convention, including human sexuality, inclusive language, priorities in Christian education and evangelism.

Of these, the most divisive and potentially explosive are those pertaining to sexuality; he said, "we are decent and reasonable people, and we should be able to deal rationally with these issues."

The problem is, he said, that Episcopalians no longer have a common set of beliefs they all subscribe to, and the core issue behind the problem is the authority of scripture. "A kind of illness afflicts the . . . church today," Fr. Throop said. "It is grappling with what it means to hold the authority of scripture."

Making Voices Heard

He also discussed what individual Episcopalians can do to make their voices heard, urging first that members be positive and affirm the things they can, such as evangelism, and not be simply reactionary.

Secondly, he discussed the importance of making elected representatives at every level accountable for their actions and responsible to the will of the lay majority. Episcopalians must take seriously whom they send to diocesan and national conventions, must pray for them by name, stay in touch with them and expect them to be accountable for their decisions, he said. He suggested a post-convention meeting at which the representatives are asked to explain and justify their votes.

It is important, he said, to read all media accounts critically, realizing the

varying degrees of care and accuracy with which they are prepared and transmitted as well as the varying points of view. He urged that Episcopalians stay informed and educate themselves on the issues, taking advantage of the resource material available.

New Vicar for Trinity

The Rev. Canon Lloyd S. Casson, sub-dean of New York's Cathedral Church of St. John the Divine, has accepted the call to become vicar of Trinity Church and St. Paul's Chapel in New York. He will be the second ranking cleric of the parish and an executive officer of the Corporation of Trinity Church.

As vicar, Fr. Casson, 53, will oversee the pastoral and congregational life of the parish.

A native of Delaware, Fr. Casson is a graduate of the University of Delaware and holds a divinity degree from Virginia Theological Seminary. He was ordained to the priesthood in 1965 and served several churches in Delaware. He then served as deputy for parochial ministries at Trinity from 1972 to 1976, where his work involved oversight of the parish chapels and programs. He was named canon missioner of the Cathedral of Saints Peter and Paul in Washington, D.C. in 1976 and served there until his move to New York's cathedral church in 1985.

Currently, Fr. Casson is convenor of the of the Committee on Supplemental Texts of the Standing Liturgical Commission and a member of the standing committee and diocesan council of New York, as well as other community and church organizations.

Computer Users Group

The Episcopal Computer Users Group met for three days recently in Dallas, Texas, at the site of the Church Computer Software Expo, which was sponsored jointly by the group and the Church Pension Fund.

George Pascucci of the Pension Fund who is president of ECUG said that exhibitors were chosen carefully to eliminate suppliers whose software may be too general for Episcopal Church applications, or who haven't previously worked with the church.

Participants were invited to select from 19 one-hour seminars given

throughout the day. Led by representatives of major companies in the computer industry, the seminars addressed some of the more unique information processing problems of churches and dioceses.

The last day's program consisted of workshops dealing with the "how to's" of diocesan and parish automation. Mr. Pascucci gave a program on "Diocesan Office Automation" which looked at the role diocesan offices can take in providing computer education opportunities for its parishes as well as recommending software and hardware products for various church office needs.

A committee was chosen to create a questionnaire regarding computer utilization among parishes and dioceses which will be mailed to diocesan and church offices throughout the country. Committee member Letty Jane Magdanz, treasurer of the Diocese of North Carolina, said "We will integrate the information after analysis and share the results with all Episcopal institutions and churches in this country. This will be an effort to guide and help those making computer decisions."

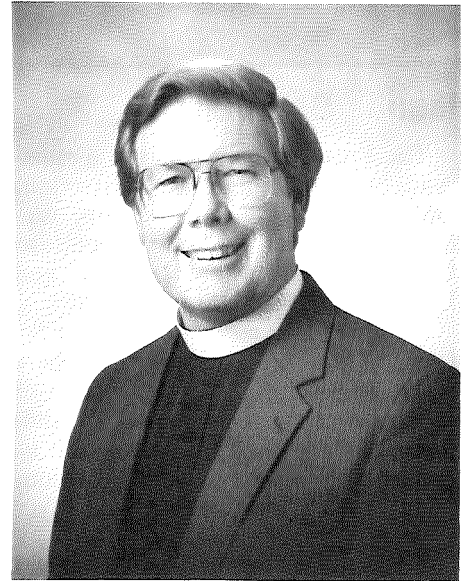
Environmental Observance

The United Nations Environmental Sabbath was observed on Sunday, June 5, in many churches of all denominations in the U.S. and Canada, and by many Jewish synagogues on the preceding Saturday or Friday evening. Organized by the North American Office of the U.N. Environment Programme, the occasion was intended to inform religious bodies of the environmental crisis and to arouse the concern of their members.

In New York City, there was a special program at the Cathedral of St. John the Divine where speakers included the Rev. Daniel Martin, a Roman Catholic priest and religious advisor of the planning committee, and Charlotte Black Elk of South Dakota, a member of the Oglala Lakota Tribe (Sioux). It is hoped that the Environmental Sabbath may become an annual and worldwide event. It is widely felt that adequate action to protect the environment will not be taken until a sense of moral and spiritual urgency has been widely aroused and publicly expressed.

The Man Who Makes General Convention Happen

By H. BOONE PORTER



Donald A. Nickerson

The Rev. Donald A. Nickerson, Jr., executive officer of the General Convention, was interviewed recently by the editor of TLC at the Episcopal Church Center in New York City.

TLC: Welcome to the pages of *THE LIVING CHURCH*. At this time you are a key person in the life of the Episcopal Church. I hope you will tell us about your job.

DAN: I have several. I am the executive officer of the General Convention, the secretary of the House of Deputies and also of the Executive Council, and the registrar of the House of Bishops.

TLC: How did you enter this complicated position, if I may ask it that

way? There isn't any apprenticeship for it.

DAN: I wish there was! I did have some preparation for it, though. After graduating from Berkeley Divinity School in New Haven in 1964, I served different parishes in New England, most recently St. Paul's in Brunswick, Maine, where I was for 12 years. I have repeatedly been a deputy to General Convention, first from New Hampshire and then from Maine — this is my seventh convention. As a deputy I had served on two different committees. I also was a member of the Executive Council since 1982. I got to know Bishop Browning when we worked together on the World Mission Committee. After the meeting of the

council in Atlanta in June of 1986, Bishop Browning interviewed me for the position of executive officer, as did Dean David Collins (president of the House of Deputies). It is a dual appointment and they both agreed on me.

TLC: But the House of Deputies elects you as its secretary, doesn't it?

DAN: As to being secretary of the House of Deputies, I am now really c

Treasurer of the Church

By H. BOONE PORTER

Ellen Cooke, treasurer of the Episcopal Church, was interviewed recently by the editor at the Church Center in New York, in her rather sparsely furnished office situated not far from that of the Presiding Bishop.

TLC: We are so glad to have you appear in the pages of *THE LIVING CHURCH*. I am sure the General Convention represents one of the most challenging points of your work.

EC: Yes, it is one of the most challenging and exciting, but it relates only to

certain parts of my work.

TLC: Would you explain that.

EC: I am treasurer of the Domestic and Foreign Missionary Society which, as many people do not understand, serves as the corporate entity for the Episcopal Church at the national level. It is in this capacity that I relate to the Executive Council which is legally the board of directors of the Domestic and Foreign Missionary Society. I am also the treasurer of the General Convention.

TLC: Was not the treasurer of the convention formerly a different person?

EC: Yes it was, but now this has all been brought together in one position, but it is not the whole of my work.

TLC: This sounds like a great deal. What is the rest of it?

EC: Administration. I am responsible for general administration at the national church level. Combining this with the position of treasurer makes this an entirely new job for the Episcopal Church. It has become common in many other non-profit organizations, however, to have decision-making concentrated in one person for financial, managerial, legal, and tax matters. I have responsibility, for instance, for personnel policies here in the church headquarters. I work very closely with our various legal counsel on matters which range from shareholder resolutions to bequests and trusts.

TLC: What path led you to this position?

EC: I first worked in the business an administrative office of the National Cathedral in Washington while I was

an interim basis. It will be up to the house to elect me when it meets in Detroit.

TLC: What is the most interesting thing about your work?

DAN: Experiencing the diversity of the church, liturgically, politically, and theologically, in the many places I visit.

TLC: Do you travel extensively?

DAN: Yes. As registrar of the House of Bishops I attend every consecration. I also attempt to attend one meeting of each of the two dozen commissions and committees of the national church during the triennium. They meet in many parts of the country.

TLC: This is a large order.

DAN: Yes, this is my intention, but I will not always be able to fulfill it. I want to say that I am greatly impressed by the seriousness with which members of these committees and commissions undertake their responsibilities.

TLC: What is the hardest thing about your job?

DAN: The hardest thing will be to maintain the integrity of the legislative process at General Convention.

TLC: What do you mean by "integrity" in this context?

DAN: I mean recording every resolution correctly, together with amendments and related documents, and the transmissions of all actions from the House of Deputies to the House of Bishops and vice versa.

TLC: How many resolutions will there be?

DAN: Approximately 500, as there were at the last convention in Anaheim. We try to give every resolution fair treatment.

TLC: I can see that this is a staggering task. Do you believe it is complicated by the vast size of the House of Deputies?

DAN: No, the number of people is not what bothers me, but the number of resolutions. The secretary's office undertakes to keep the record current during the convention every day, or I should say every night, for it involves many late hours of work.

TLC: Besides your office staff you will have assistant secretaries who are appointed.

DAN: Yes, there will be the Rev. Gwen L. Buehrens who will be legislative secretary and the Rev. Rachelle Birnbaum who will be recording secretary. I wish to pay tribute to my entire staff. The men and women who work here, work very hard, for long hours and

often on weekends, and they do a fine job.

TLC: Do you see yourself as swaying the course of events at the convention?

DAN: Of course I, like everyone else, have convictions about issues, but in this position my commitment is to process and to see that it is done right.

TLC: Besides the well known issues facing the convention, such as sexuality and inclusive language, I am curious about other issues which may surface. Do you know much about Palestine?

DAN: I am extremely concerned about that. I did a period of study in St. George's College, our Anglican study center in Jerusalem, and my experience there was important to me. Bishop Samir Kafity, our Episcopal Bishop in Jerusalem, will be a speaker in Detroit.

TLC: Are there some other things you wish to mention?

DAN: I think an underlying question for our church at this time is the nature of the authority of the Bible. I feel this issue may underlie many other issues. I believe we must see the authority of scripture in conjunction with the other two legs of Anglicanism: tradition and reason. This maintains our balance.

majoring in economics in college at Georgetown. I liked it, I like administration and finance, and I love the church. After college I worked in several other positions including those of schools, churches, and positions in other denominations. In 1977 I began work for the Diocese of Massachusetts as a consultant and this became permanent.

TLC: Were you the treasurer of the diocese?

EC: No, the treasurer in that diocese is an elected person. I served as the employed financial officer. Then I worked in the Diocese of Virginia when Hoke Palmer, the beloved and well known figure at General Convention, was retiring. My family and I were happily settled in Virginia and my husband was senior associate rector at Christ Church, Alexandria.

TLC: Why did you leave there?

EC: To my complete surprise I was asked by the Presiding Bishop to meet

with him to discuss the possibility of my being nominated to the Executive Council for Treasurer of Domestic and Foreign. My husband urged me to pursue the possibility. So I went. I was nominated and elected, and began work here at the end of 1986. Matt Costigan, the previous treasurer, had retired some months before, and Bishop Alexander Stewart had just gone to the Church Pension Fund.

TLC: How do you approach your work here?

EC: I like to work with people. I grew up on a collegial style of management. I answer my own phone when possible. People can call me if they wish to I've had a good relationship with others, particularly with the Church Pension Fund. We have done a lot of work together in preparing for the development of a distinct pension plan for an autonomous church in the Philippines.

TLC: Do you travel a great deal?

EC: Yes, I've visited dioceses and spoken in provincial synods. I hope to be

able to spend some time at home after General Convention. I'm grateful for the support of my family, but I've been away a lot.

TLC: You have a large staff to supervise.

EC: Yes, it is a wonderful staff. They used to be in different departments and units, but have learned to work together. The administrative and financial staff of the society, including the support for the Presiding Bishop, number about 92 people. Adding the staff of the executive offices of General Convention, and the archives, about 20 persons, means the nuts and bolts work of this very complex organization is carried out by these 112 people who work collaboratively.

TLC: What are some other things you do?

EC: I spend a lot of time working with the archives and have had a lot of help from Nelle Bellamy [archivist of the Episcopal Church] in Austin, Texas, in

(Continued on page 14)

EDITORIALS

When Our Nation Began

Because we are citizens of a young country, we have the proud and happy privilege of celebrating its birthday. For older nations, like England or France, these birthdays have receded into the shadows of history, and who could presume to calculate the birthday of China? It is good to celebrate our national birthday because it reinforces our understanding of who we are, where we are going, and what we owe to those who came before us.

Yet, everything did not begin on July 4, 1776. We could become a nation because people were here who had the discipline and the good sense necessary to govern themselves. They had the moral and intellectual platform that Christianity provided, long before those revolutionary leaders were even born. We are wise to give thanks to God for his sustaining power during the past 212 years, for we know that it is he who governs the church and leads it to accomplish his work in our nation, communities and homes.

For Episcopalians, Independence Day and the church have a special connection this year, as General Convention meets during the holiday. As the photo on the cover of this issue demonstrates, some parishes were present nearly a century before the Declaration of Independence. Perhaps some at convention, in the midst of making important decisions, will take time to seriously think about what the church has meant to the U.S., and what it can do, should do, in the future.

Convention Background

With General Convention the uppermost topic in Episcopal Church affairs at this time, we devote much of this issue to two major personalities in the convention, the Rev. Donald A. Nickerson and Mrs. Ellen Cooke. What they have to say provides important background for the convention as a whole. This is an unusual convention in that all the officers are new: the presidents and the vice presidents of both houses, the secretaries, and the treasurer.

Adopting the Budget

One of the most important actions of the General Convention is to adopt a budget for the next year (1989) which in turn becomes the basis for the budget for the two following years. The treasurer of the church is of course deeply involved in this and is interviewed in this issue [p. 8].

To understand what is going on, one should be aware that there are two budgets specified by canon law. The first, much the smaller, is the budget of the General Convention itself as an institution. This involves the costs of meetings, the stipend of the Presiding Bishop, the expenses of the officers of the convention, and the costs of the meetings of the various commissions and committees which meet during the triennium.

This budget is met by a small assessment levied from

each diocese in January each year. The amount of the assessment is determined by the Program, Budget and Finance Committee in Detroit. For a large number of average sized dioceses, the assessment is in the \$10,000-\$20,000 range. In 1987, the General Convention had an income of \$1,690,000.

The larger budget is that known as the "Program Development Budget." This is for all the missionary, pastoral, education and welfare activities and programs which are supported in whole or in part by the national church, and the administrative and other positions at the Episcopal Church Center which relate to these activities. The Presiding Bishop's Fund for World Relief is included in this budget, but it, of course, is used for specially designated purposes. It is proposed that in 1989 the Program Development Budget will total over \$38,235,000.

What are the sources for these funds? First there are the apportionments from all dioceses which will add up to nearly \$28 million. The Presiding Bishop's Fund is expected to reach the five million mark, and the remainder will come mostly from income from invested funds and bequests. Based, in recent years, on four percent of the net disposable budget income of a diocese, for many dioceses the current apportionment is about a quarter of a million dollars per year — although some pay considerably more or considerably less.

The drafting of the Program Development Budget is worked out in great detail by the treasurer and her staff and the Joint Standing Committee on Program, Budget and Finance. This year for the first time a budget handbook has been provided for the bishops and deputies and it provides very helpful information.

It is planned that this proposed budget be presented to the two houses of General Convention in a joint session on Friday afternoon, July 8. Subsequently, after discussion and debate, it will be voted upon by the House of Deputies and then go to the bishops for concurrence.

After all the laborious and technical work devoted to preparing the proposed budget, can the convention change it? Sometimes it has simply been approved (even unanimously approved) as submitted. At other conventions, significant changes have been adopted.

Why Some Go

To restore growth as a normal part of the life of the church requires active evangelism (as is being proposed at General Convention), the nurture of those growing up within the church, and the retention of active adult members who already belong. The church cannot grow, nor can it establish a lifelong basis of ministry to its people, if significant members are constantly dropping out. A letter to the editor in this issue [p. 3] calls attention to the value of surveying people who leave.

Many surveys have been undertaken as to the beliefs, attitudes and desires of people in the church. Church growth will require similar attention to the reasons people have fallen by the wayside. This is true of the Episcopal Church as of other American religious bodies.

BOOKS

Wealth of Parallels

PROCLAMATION 3: Lesser Festivals. Edited by Elizabeth Achtenmeier. 4 vols. Pp. 64 per volume. Paper.

THE DAILY LECTIONARY: A Weekly Guide for Daily Bible Readings Advent through Eastertide, Year Two. By Joseph P. Russell. Forward Movement. Pp. 141 paper.

The first *Proclamation* volume (St. Andrew through the Conversion of Paul) is by O. C. Edwards, and provides useful summaries of the scholarship on each passage, and occasionally is quite imaginative in the way the reader is invited to enter the text personally. This volume is, however, the least sensitive to the origin and development of the feasts it treats.

John Tietjen, Lutheran seminary president, balances his reading of exegetical scholars with a wealth of parallels and examples from modern literature (Presentation through St. John the Baptist).

Richard Pervo, Edwards' colleague at Seabury-Western, reveals his professional strength as an exegete in his material (SS. Peter and Paul through Michaelmas). He is also delightfully accomplished at the epigram, but his comments for preachers will occasionally need considerable translation which the size of his book does not allow (e.g., "the teachings of Jesus are not prescriptions for passive-aggressive behavior but means for actualizing [sic] the cross").

Sister Carolyn Osiek rounds out the collection with pieces that are almost entirely expository, with little overt linkage to the preaching task itself, a trend which the several *Proclamation* volumes have followed increasingly with each new Sunday series.

Readers who follow the Daily Office will welcome Russell's book and others in its series. Grouping the lessons by week, Russell gives both exegetical overview and advance warning of issues one might pursue internally while following the week's reading. Russell also supplies a brief introduction to the Psalter and its distribution in our seven-week cycle. Perhaps best

read before retiring each Saturday night, the book should prove valuable to those who join in the church's work of disciplined praise, prayer and study.

(The Rev.) PAUL V. MARSHALL
Professor of Liturgics and Homiletics
George Mercer School of Theology
Garden City, N.Y.

For Liturgical Study

NEW EUCHARISTIC PRAYERS: An Ecumenical Study of Their Development and Structure. Edited by Frank C. Senn. Paulist. Pp. vii and 262. \$11.95 paper.

One of the least noticed, but highly significant features of contemporary liturgical revision is the abandonment of the 1,000-year tradition of a single eucharistic prayer. The Roman Canon, the successive revisions of the Book of Common Prayer, and the church orders of the Reformed tradition have all provided a single eucharistic text. Some variations might be provided through proper prefaces, but essentially there was to be one form of prayer. The decision made by Pope Paul VI in 1966 that there should be additional eucharistic prayers opened the way for a consensus to develop across ecumenical lines that eucharistic prayers might well express different emphases in different times and places and, therefore, need different forms.

This volume is a collection of essays reporting the Roman Catholic, Episcopal, Lutheran, Methodist, and Presbyterian response to this new consensus. The first part is an in-depth study of each church's new eucharistic prayers, including a brief history of the development of the eucharistic prayer in each, the process of contemporary revision, and the significant features of each. The second part is an analysis of the common elements of the prayers — preface, institution narrative, anamnesis, epiclesis, etc. — as these are used in each eucharistic rite. A concluding essay points out the need for continuing revision as we gain insight into both the form and meaning of the eucharistic prayer.

This is a stimulating volume, although it does require at least some knowledge of liturgical history. While the individual essayists often quote from the eucharistic prayers under review, the reader would be greatly aided if complete texts were available for study.

(The Rev.) A. DEAN CALCOTE
All Saints School
Beaumont, Texas

SHORT and SHARP

By TRAVIS DU PRIEST

WOMEN AT PRAYER. By Mary Collins. Paulist. Pp. 51. \$2.95 paper.

A fascinating booklet. The 1988 Madeleva lecturer at St. Mary's, Notre Dame, Ind., traces biblical, historical and contemporary imagery used by women at prayer. Focuses on Annie Dillard, Anne Sexton, and painter Meinrad Craighead from our times, whom she studies as creative contemplative feminists.

WHISTLING IN THE DARK: An ABC Theologized. By Frederick Buechner. Harper and Row. Pp. x and 116. \$12.95.

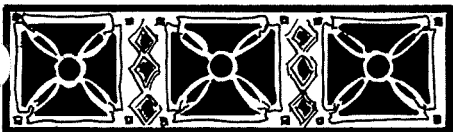
I became a Buechner fan when friends gave me *Wishful Thinking* for an ordination present, and I have continued to appreciate this talented Presbyterian minister's writing, especially his novel, *Godric*, nominated for the 1981 Pulitzer Prize. This theologized ABC continues to please with characteristic charm. "Virtue, Next to the Seven Deadly Sins, the Seven Cardinal Virtues are apt to look pale and unenterprising, but appearances are notoriously untrustworthy."

MUTUAL TRESPASSES. By Philip Fried. Ion Books (3387 Poplar Ave., Suite 205, Memphis, Tenn. 38111). Pp. 59. \$9.95 paper in dustjacket.

Clever and interesting poems, many using a speaking voice of God. From "Syndrome": "God said, 'Doctor, my case is unique,/humanity has broken out/on me like a scarlet rash . . .'"

THE PURSUIT OF HAPPINESS. By Maurice A. Coombs. Forward Movement. Pp. 58. \$2.85 postpaid, paper.

Originally a lenten series but suitable for reading any time of year, these meditations form an interesting interplay between the meaning of happiness in the Declaration of Independence and the meaning of blessedness in the beatitudes. Written by the rector of Good Shepherd, Philadelphia, who served as chaplain to the Most Rev. George Appleton, Archbishop of Perth and later of Jerusalem, who wrote a foreword for this booklet.



PEOPLE and PLACES

Ordinations

Priests

Central Gulf Coast — William L. Geiger (for the Bishop of Pittsburgh), curate, Holy Cross, Pensacola, Fla. Add: 7979 N. 9th Ave., Pensacola 32514.

Indianapolis — Carol Mader, assistant, St. Paul's, 11 W. 61st St., Indianapolis, Ind. 46208. Gregory Murphy (for the Bishop of Michigan), assistant, St. James', 355 W. Maple Rd., Birmingham, Mich. 48011.

Northern Indiana — Frank King, assistant, Gethsemane, 111 E. Ninth St., Marion, Ind. 46953. Gregory Stevens, assistant, Cathedral of St. James, 117 N. Lafayette Blvd., South Bend, Ind. 46601.

Texas — Juan Jimenez (for the Bishop of Nebraska), vicar, San Francisco de Asis, Austin, Texas. Add: 3201 Harris Park Ave., Austin 78705.

Virginia — Wilifred Allen-Faiella, assistant, Immanuel-on-the-Hill, Alexandria, Va. Add: Seminary Post Office, Alexandria, Va. 22304. David S. Bateman, assistant, Abingdon Church, Box 82, White Marsh, Va. 23183. William E. Dornemann, associate, All Saints', 8787 River Rd., Richmond, Va. 23229. Gail Allinson Epes, assistant, Church of the Good Shepherd, 9350

Braddock Rd., Burke, Va. 22015. Zachary W. M. Fleetwood, assistant, St. Mary's, 2609 N. Glebe Rd., Arlington, Va. 22207. Robert D. Koth, assistant, Christ Church, 134 W. Bosca-
wen St., Winchester, Va. 22601. Douglas W. McCaleb, assistant, St. John's, Box 457, McLean, Va. 22101. Daniel D. Robayo-Hidalgo, assistant, Grace Church, 3601 Russell Rd., Alexandria, Va. 22305.

Western Massachusetts — Kay Johnson, assistant, Grace Church, 14 Boltwood Ave., Amherst, Mass. 01002.

Western North Carolina — Donald A. Lowery (for the Bishop of Maryland), assistant, St. Mark's, Gastonia, N.C.

Deaths

The Rev. Charles Ruscoe Davies, retired priest of the Diocese of the Rio Grande, died on April 30 at the age of 85 at Roswell Nursing Center, Roswell, N.M.

Fr. Davies was born in England but came with his family to the U.S. when he was one year old. He attended St. John the Evangelist Theological School in Greeley, Colo. and was ordained deacon in 1929 and priest in 1930, after which he worked with congregations throughout Kansas and served as chaplain for Kansas State College. In 1952 he moved to Roswell, and was rector of St. Andrew's until his retirement in

1969. Fr. Davies was a longtime member of the Salvation Army board of directors and was a founder of the Roswell Hospice. He is survived by a son, Dr. Evan Davies; three sisters; and two nephews.

The Rev. E. P. Dentzer, rector emeritus of the Church of the Heavenly Rest, Abilene, Texas, died at his Abilene home on April 14 at the age of 77.

A native of Glendale, Mo., and educated at Washington Univ. and Eden Seminary, he was ordained priest in 1951. From 1950 to 1954 he was curate of Grace Church, Kirkwood, Mo. and from 1954 to 1956 as vicar of Grace Church, Vernon and Trinity Church, Quanah, Texas. In 1958 he became rector of the Church of the Heavenly Rest in Abilene, where he retired in 1978. After retirement he continued working with alcoholics, made regular hospital visitations, and assisted the rector at St. Mark's, Abilene. His wife, Erma, preceded him in death; he is survived by two sons, Mark and Kevin; a brother; a sister, and a grandson.

The Rev. Robert Capers Fletcher, retired priest of the Diocese of Alabama and worker among the deaf, died March 3 at the age of 87 in Alexandria, Va.

Fr. Fletcher became totally deaf as a small boy and at the age of 12 was blinded in one eye through an accident. Neither disability impaired a life of scholarship and productivity. He was an alumnus of the Alabama School for the Deaf, Gallaudet College, and the Philadelphia Divinity School. After ordination in 1929, he traveled around the south as an Episcopal missionary to the deaf in the fourth province. Fr. Fletcher became a notary public in order to help deaf people with legal papers; he learned to operate noisy postal machines and then taught this skill to many unemployed deaf people. His funeral service, celebrated in the Cathedral Church of the Advent in Birmingham, was spoken and interpreted in sign language. He is survived by his wife, Estelle; a son, the Rev. Dr. John Fletcher; three daughters; and several grandchildren.

Leicester Bradner, lifelong Episcopalian, renowned scholar of Renaissance literature, and retired professor of English from Brown University, died after several years' illness at South County Nursing Centre in North Kingstown, R.I.

A faculty member at Brown for over 40 years, Dr. Bradner received his B.A. and Ph.D. in English literature from Yale. Referred to by his students as "our Renaissance Man," Dr. Bradner was the author of numerous articles and books on Renaissance literature, including *Musae Anglicanae*, a history of Anglo-Latin poetry and a book on Edmund Spenser and the *Faerie Queene*. He belonged to St. Martin's, Providence and the Chapel of St. John the Divine, Saunterstown, R.I. and was instrumental in organizing the Episcopal ministry on Brown's campus. Dr. Bradner's wife, Harriet, preceded him in death as did one son, William; he is survived by his sons, Charles R. Bradner, the Rev. Lawrence H. Bradner, and Stephen Bradner; his brother, the Rev. John Bradner; and seven grandchildren.

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CHURCH MUSIC

THE HYMNARY II: A Table for Service Planning (Hymnal 1982), \$13.95, \$16.50 with binder. *THE PSALMISTRY: Gradual Psalms for Cantor and Congregation*, James E. Barrett, \$24.00 with binder. Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4943.

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"WHAT ON EARTH Is Happening in the Episcopal Church?" Bishop Gordon Charlton's applauded TLC article available as a printed two-color pamphlet. Single copies 50¢, 10 or more 25¢ each prepaid from Traditional Tracts, Box 540, Hamilton, Va. 22068. (703) 338-5408.

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We have started a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

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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.

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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.

COTTAGE PARENTS — Full-time for Christian group home. Children ages five through 12. Excellent salary and benefit package. Holy Innocents Ministry, Inc., P.O. Box 264, Chelsea, Ala. 35043.

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

POSITIONS WANTED

MUSIC DIRECTOR, CHOIR DIRECTOR, administrator or diocesan staff/consultant. Committed to greater service to Christ. Experienced and knowledgeable. Strong on liturgy/church music/ general music/ administration. Good with people. Dynamic and adaptable. Excellent leader/director/teacher/writer/speaker. Organized. Good office management/budget/reports/newsletter/bulletin/public and community relations skills. Familiar with parish and diocesan church levels. Diverse musical interests. Three music degrees and other training. Available now. Seeking single or combined fulltime position, with benefits. Reply Box Y-660*.

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.

VOLUNTEER OPPORTUNITY

L'ARCHE Mobile needs live in assistants to mentally handicapped adults. We seek to create communities of peace where mentally handicapped people and those who help them live, work, and share their lives together. L'Arche is an International Federation of Christian Communities founded by Jean Vanier: Inquire: Marty O'Malley, 151 S. Ann St., Mobile, Ala. 36604.

WANTED

HOUSESITTING, exchange and/or supply. East of Mississippi. August or substantial portion. References. The Rev. Marilla Jane Whitney, Box 1064, Harpers Ferry, W.Va. 25425-1064. (304) 535-2758.

CLASSIFIED ADVERTISING RATES

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- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (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.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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TREASURER

(Continued from page 9)

developing a records management program. We face many new questions in dealing with records — in avoiding invasions of privacy, in developing policies regarding the retention of records, regarding sealed records, records with limited access, and so forth. I think this is important for the church as an institution. Our past is important. We also watch closely changes in law or regulations being proposed by the U.S. Treasury in the Congress. Last summer we testified collaboratively with the Church Pension Fund about certain revenue raising options being considered by the Congress.

TLC: Your position certainly does have a wide variety of important responsibilities and I can see that your own personal interests are challenged and utilized as you serve the church in this way. Many thanks for so graciously sharing your thoughts with us.



BENEDICTION

The author is the Rev. Mark Cannaday, rector of St. Thomas Church, San Antonio, Texas.

A slab step, that's all. One step up and the slender posts holding the cover of the porch on either side. The "jump in" she called it. Appropriate name when four grandchildren hopped in and out like rabbits on a regular basis. We lived there a while, when grandmother moved to the "House on the Hill," another sort of "jump in," only one higher up. It

was her high throne. The real "jump in" was better, perhaps lower, but was on THE way — main street — and led to places.

I can see us sitting on the porch step. Three skinny little kids — Goldilocks and the two bears, we liked to joke — with brown, suntanned summer freshness and coy smiles, white with teeth. We were there to visit grandmother, or perhaps it was the time we lived in the house, I can't remember. What I do recall, was this: I wanted to be a child forever. That was the year and the still frame picture I remember when life as a child was pure and unadulterated pleasure.

Dollie was a big part of that. To visit grandmother, and spend the night was like going part way to heaven. Couldn't be all the way because you still had to mind your manners. Grandmother had lots of rewards, there wasn't any denying it, but you had to be good. Not real good, but there could be no doubt.

Small penalty for a good time!

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. Shackleford, 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. 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 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.

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. 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

WASHINGTON D.C. (Cont'd.)

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 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

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

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)

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

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

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
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

BOSTON, MASS. (Cont'd.)

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)

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

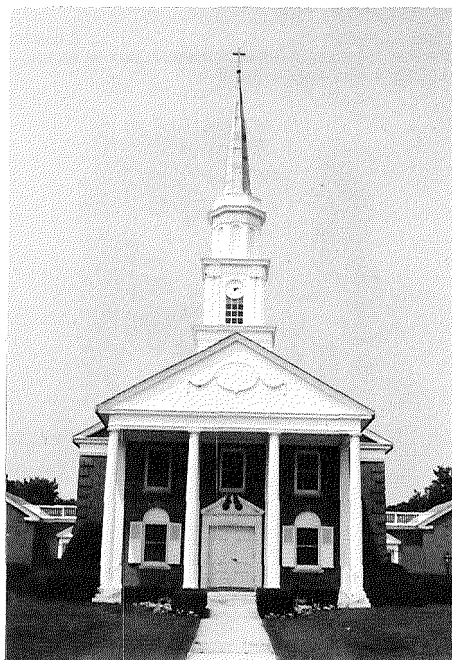
Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick
Barbee, the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Sun 8, 10, 5:30, Ch S 9 & 10. MP, HC, EP daily

LINCOLN, NEB.

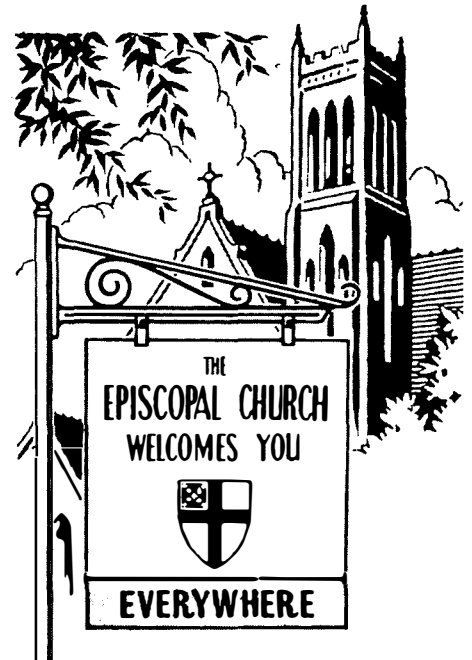
ST. MARK'S ON THE CAMPUS 13th & R
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Inter-
state 80

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



St. Mark's, Westhampton Beach, N.Y.



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

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. Wkdy 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)

NEW YORK, N.Y. (Cont'd.)

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 (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

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

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

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30; Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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

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

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. 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)

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)

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. Philip J. Miller
MP Mon-Sat 9: daily Eu, callfortimes. 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, r; 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 Pa
(1 mile from Moose Visitor Center)
Sun 8:30 Eu, 10:30 MP; Wed Eu 4. Clergy: Frank Johnson, Lester Thrasher



Calvary Church, Stonington, Conn.