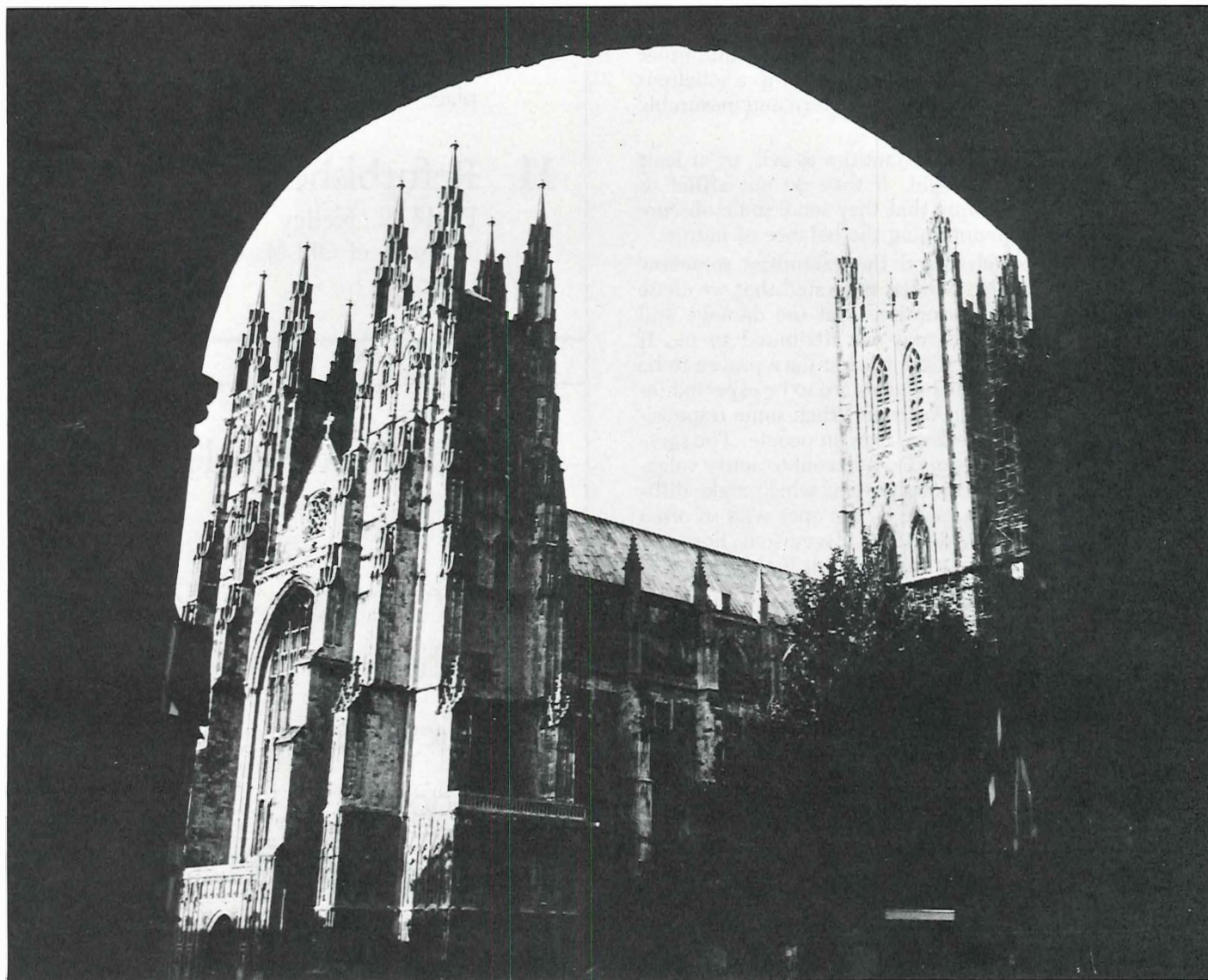


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**Will Mary Sing
Magnificat?**

Thoughts on the "Hail Mary"

IN THE NEWS:

Indian Convocation
in Utah



Sollicitous but Stern

A drought challenges our relation to the created world. So too do earthquakes, floods, hurricanes and other natural disasters. They show us nature, not as a solicitous and provident mother, but rather as a stern and inexorable mistress.

We generally regard such calamities as evil, or at least as "bad." On second thought, if they do not afflict us personally, we may surmise that they serve some obscure purpose or other in maintaining the balance of nature.

Or is nature blameless and the calamities somehow attributable to man? No one has suggested that we cause earthquakes or volcanic eruptions, yet the damage and human tragedies involved may be attributed to us. If people continue to build cities on what have proven to be geological faults where earthquakes are to be expected (as in California and Central America), then some responsibility for the periodic wreckage rests on people. The same is true with farming communities adjacent to active volcanoes. Blame also rests on social systems which make difficult the relocation of the poor — the ones who so often suffer the most from these disasters. It is curious, however, how reluctant people are to move, even if they are economically able to do so.

Droughts and floods may be attributable to sun spots and changes in the so-called jet stream. Perhaps we will learn to be more successful in predicting them. Weather also seems to be influenced by the destruction of the ozone layer in the upper atmosphere, and by deforestation. We do not see America, or any other nation, currently taking drastic action to curb these destructive processes.

One of our American problems is that we push everything to the limit. If deep wells can bring more water into an area, we expand our agriculture so as to use that added water ever year. When a drought comes, there is nothing extra to fall back on. Meanwhile, people are not going to forego spray cans, nor are they going to plant vast numbers of new trees, if they are only thinking of today's convenience. A responsible stewardship of this earth requires global thinking, in terms of time as well as in terms of space.

To face the reality of time is one of the lessons a drought can teach us. Things take time: things extend over periods of time. Agriculture must be developed in such a way that it does not stand or fall with too small a crop this year or too big a crop next year. When too many people rely on a single crop, it is dangerous. When too many people rely on a single product, or a single skill, or a single method of doing things, it is dangerous. A way of life or a civilization requires many things. Some of them, like the growing of trees, require much time and the blessed gift of patience.

H. BOONE PORTER, Editor

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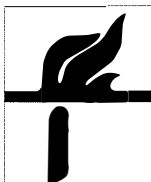
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ON THE COVER

Christ Church Cathedral in Canterbury, spiritual center for the Anglican Communion and site of the opening and closing service of the Lambeth Conference [page 9].

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

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and cooperates with Diocesan Press Service.

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

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

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two
years; \$81.95 for three years. Foreign postage \$11.00 a year
additional.

POSTMASTER: Send address changes to THE LIVING CHURCH,
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LETTERS

"Daddy"

It is unfortunate that Oxford's Regius Professor of Hebrew, the Rev. James Barr, and the editor of *THE LIVING CHURCH* regard the word "Daddy" as a less than "dignified and forceful expression of the close relationship between the Incarnate Lord and the First Person of the Holy Trinity" [TLC, July 24].

This evening when my daughter called me "Daddy," she did not "trivialize" or "sentimentalize" her relationship with me. She expressed her affection and her trust. The word carried "overtones of meaning" which I cherish.

God the Father, of course, may dislike the term "Daddy," but I doubt it. Then again, he may well be, as some Anglicans would have us believe, a right honorable English gentleman.

DANIEL F. CRAWFORD
Fort Lupton, Colo.

Student Fellowship

I was interested to read your news article on college ministry in the July 17 issue because ever since the late 1940s, a national gathering of Christian college students has been held every three years at the University of Illinois in Champaign-Urbana. This has been the triennial missions conference of the Inter-Varsity Christian Fellowship, an interdenominational ministry operating on hundreds of campuses in the United States as well as hundreds more around the world in separate national fellowships. The mission conferences have often had such noted Anglicans as John R.W. Stott, J. I. Packer, and Elisabeth Elliott as speakers.

Of course, as an interdenominational movement, these gatherings are not the same as ecumenical gatherings planned and executed by denominational student groups. I'm glad that the gathering in 1990 is being planned. However, it is not the only thing happening among Christian college students!

I was active in Inter-Varsity during my college career, and indeed for some time afterwards as a staff member. My experience with IVCF formed the foundation of my call to the priesthood. The movement began in the 1870s in Oxford and Cambridge Universities; it has always been evangeli-

cal in theology, but with its university beginnings, it has also always been thoughtful, level-headed and scholarly.

(The Rev.) CHARLES F. SUTTON, JR.
Gladstone, N.J.

Christian Education

The letter from John E. Lockard [TLC, July 3] was in my opinion quite wide of the mark. I attended the recent General Convention in Detroit and conversed with many of the educational leaders of our church. They all care very deeply about education. Most of those I talked to feel that the report of the Presiding Bishop's Task Force on Christian Education offers a visionary plan for improving education in the Episcopal Church. It is not a quick fix; rather over five to ten years it will provide leadership training and resources which could improve Christian education in our church significantly.

Mr. Lockard laments the decision not to attempt to produce a "national church curriculum." That decision was reaffirmed at General Convention in both the House of Bishops and the House of Deputies. The reasons are many: one is that there are already at least six curricula being produced by and for Episcopalians and many, many additional supplemental resources.

In my opinion our problem is not a lack of resources. Our problem is that people at the parish level are often not willing to invest the significant amount of time and energy that is needed to create and maintain a quality education program. Hopefully the program outlined in the report of the Presiding Bishop's Task Force on Christian Education will lead all of us all to a renewed commitment to work for better Christian education in the Episcopal Church.

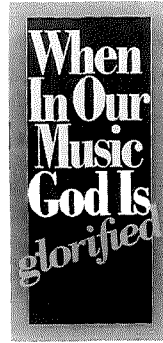
(The Rev.) JOHN F. CRIST
Province V Education Task Force
Janesville, Wis.

St. Sergius' Day

On September 25, our rector wants to celebrate St. Sergius' Day as our parish's observance of the Russian Christian Millennium.

He wants a festive service with incense, etc. and wants Russian hymns sung. As director of music, I'm a little at a loss here and could use some litur-

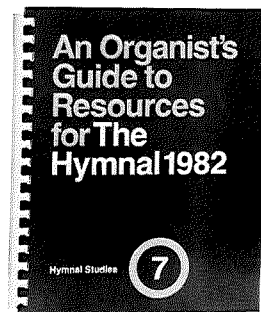
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Indian Convocation

Sorrow over the recent death of the Rt. Rev. Wesley Frensdorff [TLC, June 5] pervaded the annual convocation of the Navajo Area Mission (NAM) held June 10-12 at St. Christopher's Church in Bluff, Utah. The Rt. Rev. Frederick W. Putnam, Jr., first Bishop of the NAM, and the Rt. Rev. Clyde M. Wood, Bishop of the Northern Territory of Australia, were present, as was Bishop Frensdorff's wife, Dolores, with her mother and sister.

The introductory speech by the Rev. Steven Plummer, vicar of the Utah Region, praised Bishop Frensdorff, bringing to everyone's mind the work the bishop had accomplished in developing Navajo leadership, and the invaluable counsel he had given to all who knew him.

Following the reading and acceptance of the minutes of the last convocation, the Rev. E. Jack Fowler of NAM, reported on the progress of the School of Ministry. The covenant with Seabury-Western, to provide instructors for the school, was to be continued through this year.

Steven Hillis of Cook Christian Training School in Tempe, Ariz., informed the meeting that, although the school's primary mission is to train lay

ministers, they were exploring ways in which they could be helpful in Episcopal training.

Thomas Jackson, a Navajo representative of the National Committee on Indian Work, spoke of the Navajoland activities covered by lay personnel in dealing with problems of alcoholism and drug abuse in all states where there are Indians. Buddy Arthur made a report on the progress of youth work, which included an exchange group with the Diocese of Los Angeles this summer.

A talk by Owanah Anderson, staff officer for Native American Ministries at the national church center in New York, brought encouraging news. "I bring you greetings from Presiding Bishop Edmond Browning," she said. "He sends his love to you and his prayers and asked me to extend his good wishes to you at this convocation."

She went on to describe the bishop's visits to Indian congregations in many part of the U.S. At a meeting of the Executive Council and officers of the NCIW [TLC, June 12] the question was raised, "How do we regroup to fulfill a commitment made almost 400 years ago, when the charter establishing the Jamestown Settlement, signed by the King of England, stated, 'You go forth to establish this settlement and you will bring the Gospel to the

people along the shores according to the rites and doctrines of the Church of England.' The Episcopal Church inherited this commitment, yet studies reveal that 92 percent of American Indian don't go to church."

Bishop Browning announced his decision to enlarge the Blue Ribbon Task Force to include 75 percent of American Indians and Alaskan natives, along with bishops who had dioceses with major Indian work, and that this task force would report to him on what the church ought to be doing that it is not doing in Native American work. (Fr. Plummer is a member of this Task Force.) In conclusion, Mrs. Anderson said that the Presiding Bishop had told her to bring his message to the Navajoland Convocation and to tell them that he is listening for their messages, and that she was to bring their messages back to him.

The convocation concluded with a celebration of the Holy Eucharist and the ordination of Buddy Arthur to the diaconate by Bishop Putnam. In his sermon the bishop said, "I look upon this service of ordination as a service of fulfillment — fulfillment of the hopes of years . . . fulfillment in part of the prophetic ministry of Wes Frensdorff — a ministry of Navajo ministry to Navajos. Jesus said, 'I am come not to destroy but to fulfill.' Fr. Liebler of blessed memory was one who really studied Navajo culture and beliefs. I know his prayers are still with us today. I know that all of us can feel the spirit of Bishop Wes — I know that he will be joining me in laying hands on Buddy Arthur in a few minutes. My prayer is that this will be an inspiration to men and women here today to search out whether you may have a vocation to serve as a deacon or priest in the church of God."

JOAN LIEBLER

Election Results

The following is a list of new officers for various positions who were elected at General Convention.

Executive Council

For six years:

The Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon; the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania; the Rev. Lloyd S. Casson, New York City; the Rev. Canon Robert G. Tharp, Knoxville, Tenn.; David B. Beers, Washington, D.C.; Kesley Edmo, Jr., Albuquerque, N.M.; George S. Lockwood, Kailua-Kona, Hawaii; Mrs. Harold B. Nicrosi, Montgomery, Ala.; Ms. Ani Soto, Arlington, Va.; Mrs. Marcy S. Walsh, Summerville, S.C.

For three years, filling a vacancy:
The Ven. Ben E. Helmer, McPherson, Kan.

General Board of Examining Chaplains

For six years:

The Rt. Rev. Richard F. Grein, Bishop of Kansas; the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York; the Rev. Henry L. Bird, Penobscot, Maine; the Rev. L. William Countryman, Church Divinity School of the Pacific, Berkeley, Calif.; the Rev. Edward F. Glusman, Jr., Little Rock, Ark.; the Rev. Robert H. Johnson, Atlanta, Ga.; the Rev. Charles P. Price, Virginia Seminary, Alexandria, Va.; Charles C. Allen, Jr., St. Louis, Mo.; Verna J. Dozier, Washington, D.C.; Barbara Wolf, Falmouth, Maine

Historians Meet

Under the theme "The Episcopal Church and American Culture," 70 people convened at Christ Church Cathedral in New Orleans, La., for the third Conference on Church History held June 21-24.

Laity joined clergy at the conference, which was sponsored by the Historical Society of the Episcopal Church; the Episcopal Women's History Project and the National Episcopal Historians Association.

The theme of the conference was "The Episcopal Church and American Culture" and coordinator of the program was the Rev. Richard W. Prichard, of Virginia Theological Seminary. The Rt. Rev. James Brown, Bishop of Louisiana, and the Rt. Rev. Willis Henton, Bishop of Western Louisiana addressed the group at the opening dinner.

Later in the day, various papers dealing with Episcopal history were presented.

Civil Rights Movement

David Sumner, a journalism doctoral candidate at the University of Tennessee in Knoxville, talked about the Episcopal Church and civil rights movement between 1955 and 1985. He said we are in the midst of another civil rights movement in which leadership has not yet developed, and concluded that Martin Luther King's dream has not been fulfilled.

Dr. Joan Gunderson of St. Olaf College in Northfield, Minn., led a workshop on writing parish history, calling attention to the many "communities" which must be involved. She was joined by two other women who have written parish histories and all called attention to the sources that must be tapped for research: diocesan archives, parochial reports, diocesan newspapers, oral histories, local newspapers, etc. One speaker reminded her listeners to call upon younger women for their experiences in recent history.

Meeting simultaneously in New Orleans, the Historical Society reelected its officers for another year including the Rt. Rev. Bennett J. Sims, retired Bishop of Atlanta, as president.

Reports were heard from the secretary that membership has increased by 200 since 1987 and that the magazine *Anglican and Episcopal History* is being read by more people than ever before.

(The Rev.) CHARLES F. REHKOPF

CONVENTIONS

Silver and streamlining were among the diverse topics considered by delegates to the convention of the Diocese of Central New York at Utica College, June 10-11. The Rt. Rev. O'Kelley Whitaker, diocesan, presided.

A major resolution adopted by the convention approved the streamlining of the diocesan council. The resolution called for a smaller organization, better able to work effectively in the determination of mission strategy and financing and to coordinate the work of a variety of commissions, task forces and other diocesan groups. Approval of the resolution also entails revision of the canons of the diocese.

The keynote speaker was the Rt. Rev. John Spong, Bishop of Newark, who told delegates that he was there to "open up areas in which the church is called to bear witness, the great issues to come in this and the next century." His aim, he said, was "to guarantee that tomorrow's generation will also call Jesus Christ Lord and Savior."

The silver considered by convention delegates is a communion set given to Onondaga Indian Nation Christians by Queen Anne early in the 18th century. Because the Onondagas had no place of worship of their own, the set found its way to Mohawk territory and an Albany church. The church of the Good Shepherd Among the Onondagas, which began as a mission in 1816, has been seeking to retrieve its possessions ever since.

The resolution, passed unanimously, called for a "continuation of conversation between the Bishop of Central New York and Albany with respect to the transfer," and also for seeking the help of the General Convention of the national Episcopal Church.

A budget of \$1,809,341 for 1988 was passed.

ANITA MONSEES

• • •

The convention of the Diocese of West Virginia opened May 6 with the theme "New Hands on the Crozier, 1989," as the Rt. Rev. Robert Atkinson, diocesan, had just submitted his resignation, which will go into effect

January 1, 1989, at which point he will become the Assistant Bishop of Virginia.

Trinity Church, Morganton, W. Va., was the host parish and Bishop Atkinson presided.

A resolution presented by the standing committee to elect a new bishop was ratified. Other resolutions did the following:

- encouraged all Episcopalians to commit their time, talent and treasure to the development of new and creative economic ventures designed to create new jobs for the area;
- formed a campus ministry study commission which would explore new models for ministry which can be adequately supported and funded;
- urged that all congregations in the diocese take whatever measures are necessary to educate themselves about white-supremacist groups in their communities; and that congregations oppose the teaching and presence of these groups by every legal means at their disposal;
- urged that the diocese and each congregation work toward a goal of giving at least 50 percent of their income and/or other resources to ministries outside their membership in order to help resolve the issues of inadequate housing, food, medical care and unemployment;
- affirmed that in those cases where an abortion is being considered that members of this church be urged to seek the advice and counsel of an Episcopal priest;
- accepted a budget of \$1,000,793.

GLORIA CARR

BRIEFLY...

In June, the Permanent International Ecumenical Consultation of Religious met at the Episcopal Convent of St. Helena, in Vails Gate, N.Y. The consultation membership includes superiors general of Roman Catholic and Anglican religious communities and heads of similar groups in other churches. The intention of the organization is to share in experience of the gift of unity received in Christ.

Correction: In the July 24 issue, it was reported that the Diocese of Central and South Mexico would be forming a third diocese. In fact this diocese was authorized by General Convention to create two additional dioceses.

General Convention Wrap-Up

Here is a summary of resolutions that were passed by General Convention. Action on other major resolutions was reported on in previous TLC news stories.

Ecumenism, Interfaith

To request exploration of discussions with African Orthodox Church

To convey affection, prayers and support on millennium anniversary of Russian Orthodox Church

To adopt "Guidelines for Christian-Jewish Relations for Use in the Episcopal Church" as policy

To recommend Anglican-Roman Catholic International Commission document, "Salvation and the Church," for reflection and study

To direct Standing Commission on Ecumenical Relations to report to next convention on whether church should receive and affirm the document, "Implications of the Gospel," adopted by the Lutheran-Episcopal discussions

To continue participating in North American Working Group of international Anglican-Old Catholic Theological Conference

To encourage all dioceses to appoint ecumenical officers and assistants

Ministry

To provide process for calling local priests and deacons to serve areas that need them

To urge placement of women and people of color as interim pastors

To authorize canonical creation of the pastoral leader, a layperson who must be trained and licensed to assist in offices of worship and parish administration

To expand duties of Lay Eucharistic Ministers to include administering the host as well as the chalice in Holy Communion

Peace and Justice

To request that Presiding Bishop appoint panel to assist Sioux Nation in recovery of lost treaty rights

To extend regional support for Hispanic ministry

To continue Episcopal Conference on the Deaf as an official church agency

To encourage development of housing for moderate and low income families and individuals

To commit the church to vigorous affirmative action programs in all institutions in society "as a remedy to historical, racial and gender injustices"

Theological Education

To direct Board for Theological Education to convene seminary representatives to make recommendations to next convention on stewardship of resources, costs and seminary sizes

To direct BTE to study and report upon recruitment and screening process for ordination

To enhance Hispanic Scholarship Trust Fund

To direct every parish or mission to donate one percent or more to accredited seminaries

World Mission and International

To divide Diocese of Central Philippines

To authorize Mexican Episcopal Church to begin a trial period toward autonomy

To approve an entity to be known as the Caribbean Regional Organization for the purpose of taking steps towards autonomy as separate provinces of Anglican Communion. The island group includes Dominican Republic, Cuba, Puerto Rico and Haiti.

To affirm the existence of State of Israel and its right to secure borders; call attention to injustices done to Palestinians in consequences of the creation of the State of Israel; support convening of an international conference on Palestine/Israel under the auspices



of the UN; commit the church to continued prayer for Israelis and Palestinians, for Muslim, Jew and Christian

To call on National Council of Churches to disclose use of Episcopal Church funds

To provide support for bishops, clergy and lay workers who have been forced to flee their dioceses in developing countries

To support Diocese of Jerusalem and urging generous response to Presiding Bishop's Fund Special Appeal

Miscellaneous

To compile a mailing list of all households in Episcopal Church

To authorize a Spanish translation of *Constitution and Canons*

To support Alcohol/Drug Awareness Sunday by development and promotion of educational materials

To provide retirement benefits for lay employees who annually work over 1,000 hours

To urge church center staff to regularly produce a demographic profile of church membership

To endorse Ecumenical Decade: Churches in Solidarity with Women

To allow for experimental use of supplemental inclusive language texts in 1989 after further modification of texts submitted to the convention

To encourage a church-managed and financed system of unemployment insurance to provide temporary income for clergy following involuntary dissolution through Church Pension Fund

Lambeth Report

Questions of Authority

A high point of the Lambeth Conference's second week was the trip to London for the splendid service at St. Paul's Cathedral, welcomed by Bishop Graham Leonard, who noted that a predecessor, Bishop Restitutus, had represented this diocese at the Council of Arles in 314 A.D. Archbishop John Grindrod, Primate of Australia, was celebrant at the nave altar under Wren's great dome, surrounded on three sides by the bishops. In his sermon the Primate of Central Africa, Archbishop Khotso Makhulu centered on issues crucial to the Third World such as western immigration policies. "The Holy Family fleeing today," he said, "would be declared 'undocumented asylum-seekers.'" Outside, demonstrators for women's ordination confounded the large African bloc, who feel this issue is pre-empting their far more serious concerns, as a matter most of them have not yet even considered.

Later the bishops, after lunch at Lambeth Palace, went on to the Royal Garden Party at Buckingham Palace, climaxed for this reporter by presentation, by Archbishop Runcie, to the Queen, as "an American journalist who has covered many church events in England." The Royal Family, drawn up on the terrace as the band played "God Save the Queen," then went down the two lines on the lawn, greeting the bishops in their crimson cassocks, and their wives, many of them in colorful native dress. When rain moved many inside, the Queen continued on her rounds.

Women's ordination and related questions of authority and unity overshadowed even the session on evangelism. At the first plenary on the issue a panel presented divergent views. Bishop Leonard led off with the earnest plea that 2000 years of scripture and tradition not be abandoned for something that could tear the church apart. "I cannot accept it as a 'legitimate de-

velopment.' It is, rather, a fundamental change for which much greater consensus from a far greater part of the Christian church is needed," adding that "Revelation is not something that Christians are free to modify in each generation." As third in the English hierarchy his arguments carry much weight. But the Rev. Nan Peete, a conference consultant, drew prolonged applause for her account of her ministry as rector of All Saints, Indianapolis and gained support from the Primate of Canada, Archbishop Michael Peers, who said that in their 12 years of women priests, "many anticipated problems have not materialized." But Archbishop Grindrod made a strong case for delay, aimed at those provinces planning to consecrate a woman bishop, and advanced two opinions, neither likely to win much support: a "period of restraint" in all provinces, to consider how to limit the damage if and when a woman is consecrated; or the process of "reception" — provisional consecration for a trial period to experience their ministry, which could then be rejected "if it appeared not to be the will of God." Asked what then becomes of the women so ordained, he cited historic precedent: when the early church decided the ordination of women deacons was no longer valid, such ordination simply ceased. Bishop Samir Kafity, who heads the Church in the Middle East, said a woman bishop "would at best be inopportune" in his multi-cultural diocese. The Archbishop of York, Dr. John Habgood, had drawn the ire of both sides by his proposal that a woman bishop be paired with a male in ordaining anyone to priesthood. The Rev. Ellen McKinley of the Episcopal Women's Caucus wanted to know if this also called for a woman co-ordainer with all male bishops.

Archbishop Runcie, warning of the threat to both Anglican and ecumenical unity, had proposed a more centralized authority with power to limit

unilateral action. One commentator noted that without such authority the Anglican Communion, having lost its common liturgy, much of its common doctrine, and finally, its common order, would be reduced to merely a loose federation of national churches.

As a relief from all the tension, the conference attended a performance of T.S. Eliot's *Murder in the Cathedral*, about the troubles of another archbishop of Canterbury and near to his place of martyrdom, and gathered for Compline in the darkened cathedral, with choirboys singing the ancient chants.

DOROTHY MILLS PARKER

• • •

The question of authority has always been a problem in Anglicanism, embracing as we do the historic episcopate and ministry ordained by approval beyond the local parish, and yet holding firm to Reformation tenets that hierarchical power is easily distorted or corrupted and needs the sanction of laity on the local level. Laity as we well know can vote with their bodies and their pledges if higher authority ignores or misjudges their stance.

Archbishop Keith Rayner of Australia examined the problem of authority in a major presentation. "What are the limits of diversity," he asked. "To what extent is one area (called a province) of Anglicanism free to ignore the practices of a majority of others? For example, one bishop in a mission area of South America believes that ordination is not essential for celebration of the Holy Eucharist and lay persons should be allowed to celebrate. Could one province be allowed such a departure without consent? And if consent is required, to what degree does Lambeth constitute 'authority'?"

Is Lambeth merely an advisory body? Can bishops decide policy in the Anglican Communion without priests and laity and deacons also present and voting?

Is the ease of travel and communication cause for a centralized authority in the Anglican Communion which might not have been possible in earlier eras or does it further promote self-determination in each province?

(Continued on page 15)

Will Mary Sing Magnificat?

By HARRIET H. MERRY

The Marian Year proclaimed by Pope John Paul II at the Feast of the Annunciation in 1987 will end on the Feast of the Virgin Mary, August 15, with scant recognition by the Anglican Communion. When he made his proclamation, the pope said the veneration of Mary could help promote unity with other Christians, "Her exceptional pilgrimage of faith represents a constant point of reference for the church, for individuals and communities, for peoples and nations, and in a sense for all humanity." Mary, the mother of God, symbolizes the feminine half of Christianity, putting the lie to the claim that our faith excludes women. ECUSA, during the same Marian Year, occupied herself with inclusive language liturgies bringing division, not unity, to the Anglican Communion.

Had the hymn not been removed from the new hymnal, we might well sing, "Turn back, o man, forswear thy foolish ways!" There was a time prior to the Reformation when members of the Church of England did venerate the Virgin Mary and great cathedrals were built to honor her. We knew her as our mother as we know God as our Father. Since the Reformation, however, we have abandoned our mother and, if modernists have their way, we will soon abandon our Father. In the past 500 years, with the loss of Mary, we have diminished our knowledge of God. Rudolph Otto articulated the change when he defined God, *the*

mysterium tremendum, as "the wholly Other." From Old Testament times we have always known God as "the holy one." This means that all which is not God is other than God, or "the wholly other." Somehow this understanding has been reversed in the 20th century.

If Christianity is not to be replaced by a new religion, as the modernists would have it, our church must turn back to the Old Testament and the Incarnation for a renewal of our faith. From the Old Testament we learn of God, our creator, and of wisdom, co-creator with God, present with him from the beginning:

"Yahweh created me when his purpose unfolded, before the oldest of his works. From everlasting I was firmly set, from the beginning, before earth came into being" (Proverbs 8:22).

"I was by his side, a master craftsman, delighting him day after day, even at play in his presence" (Proverbs 8:30).

So from the moment of creation, the female principle was active in the birth of the cosmos. The action of the creator is male, to which female creation responds. I think that is what the pope meant when he spoke of Mary as a reference point for all humanity.

The bridal language of the Old Testament may be extended to include all humanity when it describes Israel as the bride of Yahweh who is the bridegroom. Specifically, Israel is the beloved of Yahweh. *The Song of Songs*, the most beautiful love poem in all literature, serves to express graphically the love affair between the creator and his creation. Wisdom and Israel foreshadow the action of Mary in the New

Testament. The Incarnation reveals Mary as the continuing affirmation of our faith. Mary's obedience reverses Eve's disobedience to begin the new creation. The new Adam, Jesus Christ, is "God, of the Substance of the Father, begotten before the words; and Man of the substance of his mother, born in the world" (Athanasian Creed).

The Incarnation manifests that the world is a wedding — the marriage of heaven and earth — the consummation of the love affair between the creator and his creation. When Christian men and women understand this, they will know that biblical language is the most inclusive possible, because it is the language of God. He speaks to us with words and symbols we can know and comprehend through our own human experience. Whether or not we are married, we know that in marriage man and woman become "one flesh" and that flesh is of Mary, the mother of God.

I did not learn this as a child in ECUSA, I learned it when I became the bride of an Anglican priest. When he taught me to say the "Hail Mary" after the Lord's Prayer each time, I always knew that Mary would speak my woman's part in the kingdom of heaven. Now when I pray to our Father, "Thy will be done," I know that Mary said it first with her words, "Be it unto me according to thy word." Because I have Mary as my model, I never doubt that my womanhood is included in every word of scripture and Anglican liturgy. When I read the Bible, I look for the bridal imagery as my constant reminder that God loves me.

True renewal for the Anglican Communion will come when we give the "Hail Mary" its proper place in our prayers. This will not change but restore the "faith once delivered" to the place it held before the Reformation. Instead of laboring to produce an inclusive language liturgy, which changes the inspired words of scripture, why not simply include in our present liturgy, "Hail Mary, full of grace, the Lord is with thee; Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

When we do this, we can move forward with the true mission of the church as sung by Mary in the Magnificat.

Harriet Harrison Merry resides in Duxbury, Mass.

Refurbished Glory

The Story of Old Mariners' Church in Detroit

By H. N. KELLEY



Old Mariners' Church

Photo by Harry J. Wolf

A mighty fortress. A symbol. A 20th century re-flowering of the will of a religious woman born more than 200 years ago, who lived on the waterfront of Detroit and whose heart was touched by the plight of overaged, underemployed and indigent sailors. Her will was the legal document by which her legacy has survived for a century and a half, in spite of many obstacles.

The Old Mariners' Church today lives in refurbished glory close up against the overwhelming mass of Detroit's Renaissance Center. Most of those who attended the General Convention saw it daily. Although the building's construction was completed in 1849, this is not where it originally stood, and it has modern additions such as air-conditioning and a fine

H.N. Kelley, a retired businessman of Deerfield, Ill., is author of No Two Alike, a forthcoming book on Episcopal parishes.

new organ. But its intended function and its soul have been kept intact without endowment or official financial assistance because, under Julia Anderson's will this church, while thoroughly and unquestionably Anglican, is independent. It is not actually part of any diocese, and is governed by a board of trustees, not a vestry. The independence has kept it free of modern controversies, a bastion of traditionalism, and true to its orientation to the waters of the Great Lakes.

The Mariners' Church has survived physically for a century and a half due primarily to one almost incidental word in the will. The word was "stone." Mrs. Anderson, the wife of the commander of the artillery in defense of Detroit in the War of 1812, willed the waterfront site of her home, and money for the construction of a "stone" church, which had to be forever free to mariners, and was to be called the Mariners' Church.

The full significance of this came clear in 1955. It was, by then, a dilapi-

dated wreck and its location was needed for the developing new city center. Had it been a useless frame eyesore, it would have been destroyed, but the graceful and unique lines of this "English Country Gothic" stone structure had received registration as both state and national landmark, and could not be destroyed, whatever its condition.

After much discussion and two years of study by the engineering department of the University of Michigan, it was decided to move it to the Old Indian Council House site, where the first Episcopal service in the state of Michigan had been held. This was a matter of 880 feet, and brought it cheek-by-jowl with the Westin Hotel at the Renaissance Center.

The building was not dismantled for the move. Being massively and strongly built of solid stone, it was carefully raised on 200 jacks and rollers and inched that 880 feet over a period of six months. It arrived at its

(Continued on page 14)

EDITORIALS

Executive Council Elections

Among items relating to the General Convention which we are still reporting is the list of persons newly elected to the Executive Council [p. 6]. As it is the responsibility of the council to carry out the policies and programs of the General Convention during the subsequent three years, their position is extremely important. Under the somewhat complicated provisions of canon law, a quarter of the total membership of the council is elected at each General Convention. Other are elected by the synods of the nine provinces.

Two years ago, *THE LIVING CHURCH* pointed out [Aug. 3, 1986] that the middle part of the country, namely the Mississippi Valley and the upper midwest, was almost entirely unrepresented in the membership of the council. The coasts, the sun belt, and Hawaii were heavily represented. The council itself responded to such criticism, during the elections for unexpired terms of vacated seats, by choosing some new members from places nearer to the middle of the country.

Now we regret to see the old pattern again asserting itself. Among new members of the Executive Council and the General Board of Examining Chaplains, as also with the trustees of the General Theological Seminary and the trustees of the Church Pension Fund, the upper midwest continues to be conspicuous by the absence of representation.

Examining Chaplains

In addition to listing new members of the Executive Council, we also include the list of members of the General Board of Examining Chaplains newly elected by the House of Bishops [p. 6]. Eleven are chosen at each convention for six-year terms, thus making a total membership of 22 on the board.

"Examining chaplains," it should be understood, have nothing to do with military chaplains. Rather this puzzling title has for centuries been given to those who are

appointed to examine candidates for ordination. The General Board compiles the general ordination examination which is given each year to candidates in most U.S. dioceses (although some continue to use their own canonical exams for some or all candidates). Members of the board also arrange and supervise the evaluation of the exams by readers they have chosen.

The position of the examining chaplains is important since they have a strong influence in setting the standards for our theological seminaries and training programs. They need to be in effective communication with the seminaries, and some of them are faculty members. At the same time they need sufficient independence to criticize where criticism is due, even if it means explicit criticism of seminaries.

Reports of Lambeth

The meeting of the Anglican bishops in Canterbury for the Lambeth Conference at this time causes church news to continue at a fast pace. Your magazine is being represented at the conference by two able reporters: the Rt. Rev. Alexander D. Stewart and Dorothy Mills Parker.

Bishop Stewart is current executive vice president of the Church Pension Fund, and has previously served as Bishop of Western Massachusetts. For many years he has been an active member of *The Living Church Foundation*, the agency which publishes this magazine, and has contributed articles from time to time about parish administration.

Mrs. Parker has been Washington correspondent for the *THE LIVING CHURCH* for many years and frequently reports events in the National Cathedral and elsewhere. Her periodic interviews of leading English churchmen are familiar to many readers. We are extremely grateful to Bishop Stewart and Mrs. Parker for their careful coverage of the Lambeth Conference. Their personal knowledge of the issues and of the personalities makes their reports of special interest.

VIEWPOINT

"Viewpoint" offers a variety of perspectives within the church.

General Convention in Detroit saw an interesting dichotomy invented from the floor of the House of Bishops — a dichotomy which took two compatible ideas and attempted to set them in irreconcilable opposition to each other.

The Rev. James B. Simons is rector of St. Michael's of the Valley Church, Lionier, Pa.

Taking our Bearings

By JAMES B. SIMONS

The issue ostensibly being discussed was sexuality, and the motion on the floor was to encourage dioceses and parishes to continue to have dialogue about the relevant issues in order that we might broaden our understanding of our society's problems in this area. A substitution was introduced in its

place to affirm the recent declaration of the Church of England which clearly upheld a most traditional understanding of sexuality and which specifically referred to homosexual practice as falling short of sexual norms.

Thus, the two ideas of openness to

LETTERS

(Continued from page 5)

dialogue and making a definitive statement of belief were set in opposition to one another in a spirited debate which lasted several hours. This opposition is fallacious, however, and if we embrace it as a church we are certain to find ourselves not only drifting aimlessly in a sea of subjectivity, but irrevocably fractured as well.

The argument against making a definitive statement holds that to do so immediately cuts off all chance of dialogue by virtue of the fact that we have already declared what we believe. "No outcasts" has become the rallying cry for many in our church who fear that making a pronouncement about homosexuality, for example, immediately and hopelessly alienates a segment of our people.

This is not a fair appraisal of the situation. The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, spoke well from the floor of the House of Bishops when he said that a statement of what we believe provides us "a point from which to take our bearings."

"But," say those opposed to such strong statements, "we have made these statements before and the people know what the church thinks." Again, this is not necessarily true. Several bishops spoke openly and quite eloquently about the rightness of homosexual relationships. Bishop Spong of Newark has just published a book in which he challenges the traditional understanding of the church's teaching on the subject of sexuality [p. 16], and even a cursory reading of the secular press reveals its delight in declaring such unique views.

The public is understandably confused about where the church stands on such issues. The church needs constantly to reaffirm its position as a body so that diversity of opinion can flourish without being destructive. People are better able to hear opinions differing from their own when they know what the church's position is, for divergent opinion is less threatening when balanced by statement of belief. In the same way that we affirm our faith week after week in the creeds, we need periodically to reaffirm our position on relevant social issues.

On the other side of the argument are those who say that to engage in dialogue is to admit that there is an open question, that we do not know what we believe. When dialogue is preceded by an affirmation of our belief this should not be a problem; in

fact, as stated above it should allow dialogue to be more open and less threatening. It is incumbent upon us to engage in dialogue about every issue, and we as a church have nothing to fear from such discussions if we believe that the truth, as personified in Jesus Christ, will prevail.

There are times in our history when God calls us to new understandings of truth. The much touted examples of the church rethinking slavery and women's rights are examples of how dialogue allows us to encounter truth better. When placed against the backdrop of declarative statement, such dialogue will allow the church to consider new dimensions of its faith and be challenged to new thinking. When engaged with such openness, dialogue can only benefit the people of God who are constantly looking to affirm God's truth.

Instead of treating these two ideas of dialogue and definitive statement as incompatible, we should embrace both of them together. Only when used together is either of value, for dialogue with no definitive statement will sentence us to subjective aimlessness, while definitive statement without dialogue sentences us to arrogant calcification. When used together, however, they provide us with the firmness of a foundation and an openness to truth which allow the church to move confidently in the paths of God.

Heaven

To enter,
invited,
and be greeted
with kindness
by your host.

To serve willingly,
glad
to have no reward,
is reward enough.

To waken
a song
yet to be.

Paul Ramsey

gical suggestions.

I'm aware of two Russian liturgical items in the hymnal, S102 and S288. We'll probably use the latter. Do you have any performance suggestions? I assume that an a capella rendering of this "Te Deum" would be preferable, if possible.

For hymns, we'll probably sing "Let all mortal flesh" even though the tune is not Russian. He loves the tune "Russia" but neither text (358 or 569) seems appropriate and there are no other texts with that meter. We'll sing the Orthodox Beatitudes — 560. "St. Petersburg" does not really seem to fit.

The choice of hymns is perplexing — the emphasis will really be on a celebration of Russian faith rather than the life of Sergius. How do you do that through hymnody? Orthodox texts? Russian tunes?

WARD NELSON

St. Bartholomew's Church
Beaverton, Ore.

After consultation with Canon Charles M. Guilbert, custodian of the Book of Common Prayer, we support the interpretation of General Convention's action that on this one occasion we have a unique and special permission to celebrate the feast of St. Sergius on Sunday, Sept. 25, using the proper material in Lesser Feasts and Fasts (third edition) p. 327. We would welcome suggestions from other readers as to appropriate observances on this day. If such suggestions can be sent to us immediately, we will hope to publish them in time to be useful for those planning services. Ed.

Lowest Salary

A few weeks ago in an article about clergy families it mentioned that divorced women priests were the lowest paid persons in the church [TLC, July 3]. After years of education, training and experience, I am working part-time for a parish at less than \$2 an hour.

I hope no clergy, man or woman, can equal that.

The positive side is that I have other limited means of financial support, lots of spiritual support and I love the job. Yours for a living wage, even in the church.

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MARINERS'

(Continued from page 11)

new destination without a single crack. But in its grand new location, it was an anachronism. Technically it had fine lines but, to put it in bluntest terms, it had become a flophouse for sailors, and was no fit companion for the other grand buildings. It had to be rehabilitated, but there was no money, no endowment and not even a body of parishioners.

"But," says the current rector, the Rev. Richard F. Ingalls, "something amazing happened. Word got out — and \$300,000 came in from individuals and other sources over a wide area, and reconstruction began in 1957."

Fr. Ingalls, a determined man, was elected in 1965 with a burning ambition to bring the church to the full glory that Julia Anderson had dreamed of, and to add other features in keeping with the Mariners' traditions and mandated functions. To understand this, we must go back to the beginning of the church's history.

The money provided by Julia Anderson's will was all used for the stone construction, with nothing left over for maintenance and no source of income. As a consequence, the first floor was rented to "eminently respectable" clients, such as the United States Post Office and the Detroit Bank. Church services were held on the second floor. As the neighborhood degenerated, the "respectable renters" moved else-

where, and the Mariners' Inn was born. From 1917 to 1957 regular church services were dispensed with, and the rectors became superintendents of a hospice for down-and-out sailors. There was a capacity for about 150 men, who slept in the pews, were provided food, clothing and job placement.

But the will had called for a church. After the move, another organization agreed to take over the Mariners' Inn, which was then rebuilt about two miles away. The remaking of a beautiful church was then undertaken, only coming from both those interested in the historical or seamen's aspects, and also those interested in the staunch, no-frills traditional Anglicanism.

The church has retained its original simplicity and clings to the theme of the historic waters of the Great Lakes and the sea with flags, an anchor, ship designs in the stained glass windows, paintings, photographs and ship models.

The most dramatic modern moment came early, before dawn, on November 11, 1975. The radio had crackled the news that the ore carrier, the Edmund Fitzgerald, had met with disaster during a fierce Lake Superior storm, and the waters of the lake had swallowed its 29 officers and crew.

The report was heard by Fr. Ingalls. He felt all the ships on the lakes were his personal charge, and this loss was near-personal to him. He did the thing he was sure Julia Anderson wanted him to do. He went to the church and began tolling the bell, one for each of the perished mariners. As he finished, he knelt in long and earnest prayer. When, finally, he turned around, he found that many had heard the bell, had understood its meaning, and had gathered to join the prayers. There has been a memorial service each year since the tragedy. Further, there is a day each year when Fr. Ingalls blesses the fleet.

There have been repeated attempts to bring Mariners' Church into conformance with today's Episcopal Church and with the Diocese of Michigan, but the trustees have stood firm on their independent status, and the courts have upheld them. Terms between trustees and diocese are, of course, cordial, and the suffragan bishop visits Mariners' Church and administers the traditional confirmation service. The church and its board of trustees are thoroughly interracial and all are proud of their shared heritage.

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THE LIVING CHURCH

LAMBETH

(Continued from page 9)

Ultimate authority rests in Christ Jesus, all would agree. But how do fallible humans mediate his truth and authority? Provinces have not been consistent in the subject of remarriage after divorce, the Episcopal Church first allowing for this as early as 1946 whereas other Anglican provinces still adhere strictly to "no blessing of a second marriage." The Roman Catholic Church on the other hand, though denying a second marriage by the church, waffles by granting annulments even to those with family married many years, or claims the first marriage didn't exist since it was performed in a non-Roman ceremony.

How long must one province wait until consensus has been achieved by Anglican bishops at Lambeth? Or by votes of a majority of provinces or two-thirds of provinces? Many Anglican bishops feel deeply that Anglicans should wait on a crucial issue, such as women consecrated for the episcopate, until an ecumenical council has evaluated the issue. But when is a worldwide ecumenical council likely to occur?

Archbishop Rayner suggests that we accord "a provisional character" to situations where a province is prepared to test or break new ground in a given practice, heeding the advice of Gamaliel that, 'if a movement is of men, it will fail and if it is of God that it will succeed.' Rayner reminded the bishops of our Lord's promise that his church will not fail ultimately, though we, as fallible human beings, may inadvertently put roadblocks in the path.

Evangelism

"Evangelization and Culture" was the theme of a stirring evening when bishops listened to Bishops Jiwan of Pakistan, Gitari of Kenya and Jenkins of Durham. The Pakistani bishop, with deep feeling, espoused evangelism with Jesus Christ, his teaching, his healing and personal conversion as key to mission growth. The first missionary in a town, he related, was a doctor who met with no response from Muslims at his clinic. Then they saw a dog whose broken leg was splinted and bandaged, and were amazed at his works of mercy. Soon his clinic was full — patients learned of Jesus, made the expensive commitment to Christ which meant the loss of family and friends. "Who was the evangelist,"

he asked, "the doctor or the dog?" He stressed the need of firm belief in the Incarnation and Resurrection and strict lives of Christian morality, an obvious refutation of Bishop Spong who had been quoted extensively in the English press.

Bishop David Gitari of Mt. Kenya East, brilliantly presented his dioceses' evangelistic approach resulting in the conversion of entire villages and towns, as in the early church. In clear opposition to our Western idea of adapting to culture in our hope of making disciples, Bishop Gitari emphasized that the gospel challenges culture and then transforms and transcends it. One could understand after his address why there are more baptisms and confirmations in either Kenya or Tanzania each year than in either the British Isles or U.S.A. Bishop Gitari praised lay catechists and teachers who proclaim a simple, but not simplistic, gospel. "If the church is to grow, the labourers who go to the Lord's vineyard must themselves be men and women who have

encountered Jesus Christ as Lord and Saviour and who evangelize with a conviction that they are the ambassadors of Jesus Christ. To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures and that as reigning Lord he now offers forgiveness of sins and the liberating gift of the Spirit to all who repent and believe."

Bishop David Jenkins of Durham, who has been assailed for his questioning of the resurrection, spoke of evangelism in cultural rather than biblical concepts. Though his presentation was weak in contrast to Bishops Jiwan and Gitari, the audience rejoiced to hear him express deep faith and clearly affirm the resurrection as essential. He had difficulty in talking about 'personal' faith whereas he is at home as a scholar when it comes to socio-economic concepts. It was obvious to many he has little experience with parish life or with evangelism on a person to person level.

The Rt. Rev. ALEXANDER D. STEWART



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The Convent of the Transfiguration
Cincinnati, Ohio

Sponsored By

The Episcopal Healing Ministry Foundation
The Rev. Emily Gardiner Neal, President

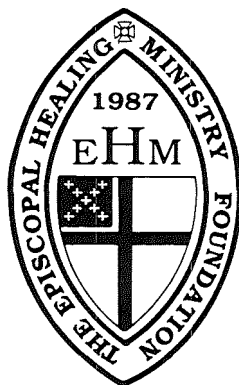
Principal speakers:

The Rev. Emily Gardiner Neal, Deacon
The Very Rev. John H. Rodgers, Th.D.
Dean, Trinity Episcopal School for Ministry
The Rev. William N. Beachy, M.D.
North American Warden, Order of St. Luke

For registration information:

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St. Thomas Episcopal Church
Terrace Park, Ohio
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Cincinnati, Ohio
45242



BOOKS

Largely Ideological

LIVING IN SIN?: A Bishop Rethinks Human Sexuality. By John Shelby Spong. Harper & Row. Pp. 256. \$15.95.

In the preface the Rt. Rev. John S. Spong, Bishop of Newark, describes the events surrounding his current notoriety: the publication in his diocese of the "Report of the Task Force on Changing Patterns of Sexuality and Family Life" (now called "The New-

ark Report"); his own work as a member of the national church's Standing Commission on Health and Human Affairs, including an article in the February 1987 issue of *The Episcopalian* calling for debate and discussion of revisions in the church's moral stance to issues of human sexuality; and the consequent public controversy over his stance and sexual ethics in the church. Such is the context for this volume. This volume is then a political event.

The book is divided into three sections: "The Revolution," "The Bible" and "Some New Proposals." "The Newark Report" is included as an appendix. The text itself is personal, often rhetorical and sermonic. There are long expositions of biblical narratives, a range of examples and anecdotes, and summary facts and conclusions. Chapters range from four pages to 21 pages. Much of the argument is repetitive.

Bishop Spong's central opponents are biblical literalism which selectively places certain moral judgments at the heart of Christian faith, and patriarchy which privileges the male experience. The bishop himself sees at the heart of the gospel universal inclusiveness grounded in the absolute love of God (see pp. 26, 37, 158, 160). In terms of human sexuality, the corresponding task of the church is "to bring together sexual activity and fullness of life." And this "comes through the acceptance of the self that one is, and the willingness of two persons in mutual acceptance to share themselves with each other" (pp. 226, 227). In light of this he proposes a liturgy of betrothal to mark sexual relations between persons prior to the commitment of marriage, a liturgy for divorced persons, the blessing of gay and lesbian commitments, and sexual relations between "post-married singles."

The value of this book will be measured by the debate, discussion, and consequent understanding it produces. The problem with the book is that in too many quarters it will only produce ideological yea and nay saying. This is because Bishop Spong ultimately fails to include foundations to ground his argument. For example, he has asserted a classical liberal understanding of God and redemption without development and argument, especially in terms of an Anglican understanding of identity and authority. Nowhere does he develop an understanding of the task of the church in terms of the relationship between witness and formation. Unless such issues are addressed, the church's response to issues of human sexuality will be — like Bishop Spong's book itself — largely ideological.

TIMOTHY F. SEDGWICK
Associate Professor of Christian Ethics
Seabury-Western
Theological Seminary
Evanston, Ill.

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LC88

PEOPLE and PLACES

Appointments

The Rev. Robert H. Brown is assistant of St. John's, 266 W. Lexington, Elkhart, Ind. 46516. Add: 624 Cedar St. Elkhart 46514.

The Rev. William P. Cunningham is rector of St. Paul's, 285 W. Main St., Bellevue, Ohio. Add: Box 372, Bellevue 44811.

The Rev. David F. Gurniak is interim rector of Trinity Church, 611 W. Berry, Fort Wayne, Ind. 46802.

The Rev. Roy J. Hendricks is interim rector of St. Ann's, 503 W. Jackson St., Woodstock, Ill. 60098.

The Rev. Wayne L. Johnson, who retired as rector of the Church of the Holy Comforter, Kenilworth, Ill. in 1986, is now interim dean of Trinity Cathedral, Davenport, Iowa. Add: 121 W. Twelfth St., Davenport 52803.

The Rev. Alice B. Mann and her husband, the Rev. Robert A. Gallagher, have been appointed as a pastoral team serving St. Michael's and St. Andrew's, Trenton, N.J. Add: 1308 Brunswick Ave., Trenton 08638.

The Rev. Wyatt Stephens has been appointed bishop's deputy for parishes in the Diocese of Milwaukee, 804 E. Juneau, Ave., Milwaukee, Wis. 53202.

Ordinations

Priests

El Camino Real—David Bowser, assistant, St. George's, 98 Kip Dr., Salinas, Calif. 93906. Fr. Bowser soon leaves to serve in Venezuela. Arthur Grant Stevens, Jr., assistant, St. Timothy's, 2094 Grant Rd., Mountain View, Calif. 94040 and spiritual director for the diocese. Judith Parris Stevens, assistant, All Saints', Box 322, Palo Alto, Calif. 94302.

Newark—Charles L. Rice, assistant, Church of the Messiah, Chester, N.J. 07930. Add: 49 Prospect St., Madison, N.J. 07940.

South Carolina—Kendall Stuart Harmon, Church of the Holy Comforter, Box 338, Sumter, S.C. 29150.

Upper South Carolina—Michael P. Szymanowski, vicar, St. George's, Anderson, S.C.

Retirements

The Rev. Alfred J. Morris, as rector of the Church of the Good Shepherd, Shelton, Conn., as of Dec., 1988.

The Rev. John W. Parker, as priest-in-charge of Trinity Church and St. Mark's, Waterbury, Conn.

The Rev. William N. Tedesco, as rector of

Appearing in the issue of July 31 was a review of the book *Christianity and the Rights of Animals* by Andrew Linzey. The publisher, Crossroad, was not listed. Price of the book is \$12.95.

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.

NOTES ON THE CELEBRATION OF THE EUCHARIST: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979, Bruce E. Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$8.50. Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4943.

MOVING? INTERVIEWING? On a Search Committee? Discover the unexpected expenses in clergy moves. Is the financial package adequate? "Hidden Costs to Clergy Moves." Handbook for clergy and search committees. Mail \$4.00 to: P.O. Box 6271, San Antonio, Texas 78209.

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Trinity Church, Seymour, Conn., as of Dec., 1988.

The Rev. Priscilla M. Williams, as assistant of St. John's, Stamford, Conn. Add: R.R. 2, Box 633, Old Coach Rd., New London, Conn. 06257.

Resignations

The Rev. Peter W. Sipple, as headmaster of Salisbury School, Salisbury, Conn.

The Rev. Byron D. Stuhlman, as rector of St. Mark's, Bridgewater, Conn.

The Rev. Michael J.R. Tessman, as rector of Trinity Church, Trumbull, Conn.

Degrees Conferred

At its 166th commencement on May 18 General Theological Seminary in New York City conferred honorary degrees on the Rev. Herbert Walfred Chilstrom, first bishop of the newly-formed Evangelical Lutheran Church in America; the Rt. Rev. B. Ryder Devaprian, Bishop of Nandyal of the Church of South India; the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon; Helen Brogden Turnbull, former director of Windham House in New York City, 1944-1955; and the Rev. Gayraud S. Wilmore, dean of the master of divinity program and professor of Afro-American religious studies at New York Theological Seminary.



BENEDICTION

The author is the Rev. John Mangels of Susanville, Calif.

When I read about controversial issues facing our church today, I am appalled. Not because we are facing these issues, and not because we disagree on these issues, but because of what seems to be the nature of our disagreement.

All who disagree with me are not villains. Nor are they necessarily

acting in bad faith. My own understanding of scripture just might be wrong upon occasion. I have arrived at it through prayerful study. I will, as best I can, faithfully share my understanding with the church at large — even when I seem to be out of step with the majority. But I recognize that the voice which disagrees with me might possibly be the voice of the Holy Spirit, come to aid me in my own discernment process.

Can we accept the fact that those who disagree with us are our brothers and sisters in Christ, struggling to represent him in their own lives as best they can? Can we hear and share the pain that others feel, even when we find that we must disagree with their conclusions? Or do we all truly feel that we have the only direct pipeline to God?

I read somewhere about what happens to a house truly divided against itself. I hope that we will not choose to do this to ourselves.

SUMMER CHURCH SERVICES

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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

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Thornton Ave. at Cabrillo Dr.

DENVER, COLO.

ST. JOHN'S CATHEDRAL

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Sun HC 7:30, 8 & 10. Wkdays MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

1313 Clarkson St.

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

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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.

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5958 Main St.

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REHOBOTH BEACH, DEL.

ALL SAINTS'

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The Rev. James E. Manion, r

Sun H Eu 8 & 10. Thurs HC 11:30

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CLEARWATER, FLA.

ASCENSION

701 Orange Ave.

The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner, assoc r

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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

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Sun Eu 8 & 10. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

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ST. THOMAS'

1200 Snell Isle Blvd., N.E. 33704

The Rev. Peter Wallace Fleming, r

Sun H Eu 9 & 6

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Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE

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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

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Sun Masses 7 & 9 (High): weekdays as anno; C Sat 4:30

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Monument Circle, Downtown
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Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,
317 No. New Jersey

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

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GRACE 300 S. Madison St.
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Mansfield, c & chap
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When Ball State in session Tues 5:30

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Niemyer, 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
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KENT ISLAND, MD.

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Healing 10

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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
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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)

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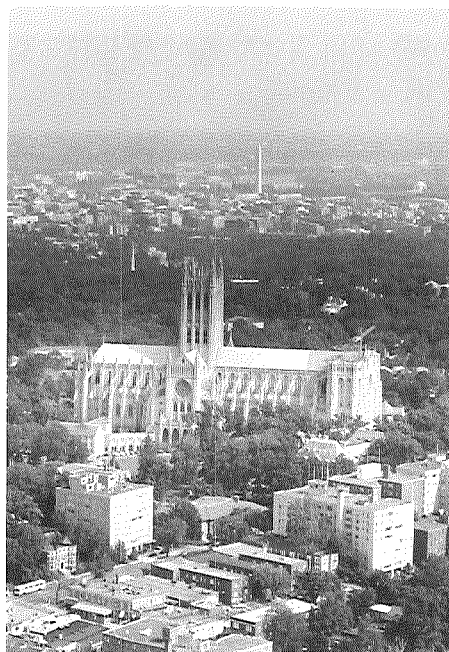
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W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Sun 8, 10, 5:30, Ch S 9 & 10. MP, HC, EP daily

LINCOLN, NEB.

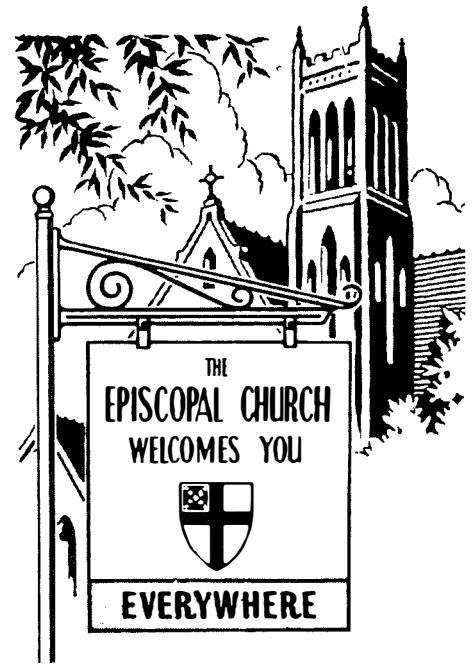
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Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30



Washington Cathedral, Washington, D.C.



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.

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Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.
Historic designation — circa 1890

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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. Doubilsky, 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)

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. 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)

VIRGINIA BEACH, VA.

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

SEATTLE, WASH.

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

TRINITY

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

LEWISBURG, W. VA.

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

FOND DU LAC, WIS.

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

MILWAUKEE, WIS.

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

JACKSON HOLE, WYO.

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

NEW YORK, N.Y.

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

EPIPHANY

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY

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

ST. PAUL'S

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John 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

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.

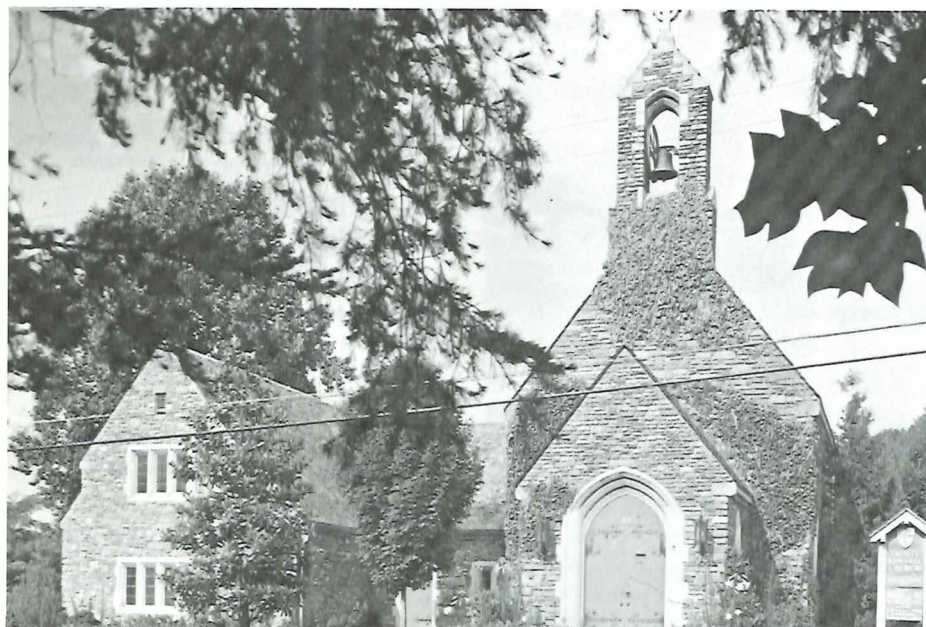
CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
The Rev. John H. Evans, priest-in-charge
Sun 9:30, HC 1S & 3S, MP 2S & 4S

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



Trinity Church, Gatlinburg, Tenn.