

# THE LIVING CHURCH

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## Home to Jiaxing

A return to a childhood home in China

## IN THE NEWS:

Women bishops sanctioned at Lambeth Conference

# The First Article



## No Couch Potato

One of the great joys in retirement is having a garden and the time to tend it, having a place in which to grow flowers and vegetables for one's own use and to share with others.

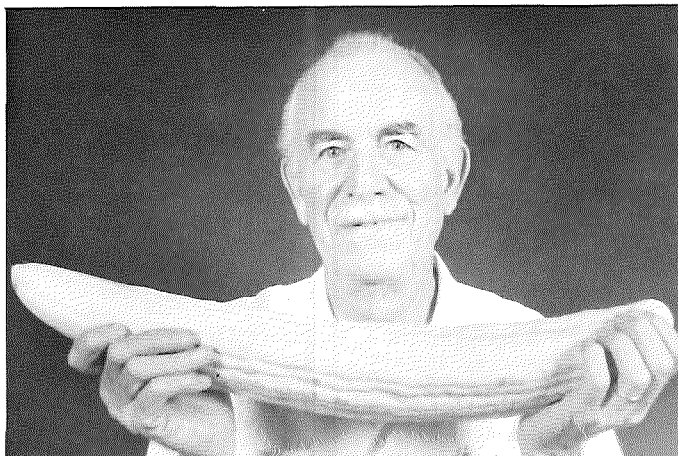
Pictured below is the Rev. Raymond E. Abbitt, retired and living in Denton, Texas, where, he says, if one can garden successfully there, one could garden at the North Pole or the Mojave Desert. The mammoth Armenian cucumber he is holding, 25" long, looks like a gardening success. Armenian cucumbers are much milder than regular cucumbers and generally grow about 12 to 16 inches in length and about two inches around.

To save space in his garden, Fr. Abbitt grows his cucumbers on a trellis. He was puzzled over a luxurious vine having no cucumbers until he found this one hiding under the leaves at the bottom of the trellis, all the strength of the plant having gone into its one fruit.

Fickle weather, extreme heat, insects, or a great drop in temperature within the hour when a "blue-norther" blows in, a rocky marl-like clay soil and long spells of drought make gardening a challenge, almost an on-going battle. Old-timers say that at the time of Noah's flood, Denton got seven-tenths of an inch.

To preserve moisture, Fr. Abbitt puts about two inches of newspapers between the raised beds and covers them heavily with grass clippings he collects from neighbors and friends. In addition to holding the moisture, this makes an excellent mulch and keeps weeds down.

The garden provides not only desirable produce, excellent exercise and wholesome therapy, but rewarding spiritual enrichment. He goes to the garden very early in the morning before the sun is hot and as he works among the plants he thanks God for the beginning of another day and his many blessings. He prays for those in many parts of the world who are hungry, those in any way "afflicted or distressed in mind, body or estate, for all sorts and conditions of men," and for peace in the world.



Demers Photo

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After Pentecost/Proper 16

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### ON THE COVER

The opening Eucharist of the Lambeth Conference in Canterbury Cathedral. The Most Rev. Robert Runcie, Archbishop of Canterbury, presides; with him at the altar are (left) the Most Rev. Manasses Kuria, Archbishop of Kenya and Bishop of Nairobi; and the Most Rev. Ichiro Kikawada, Primate of the Nippon Sei Ko Kai and Bishop of Osaka. [More Lambeth news appears on page 8.]

# LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

## No "Sounding Defeat"

In the July 31 issue, in reporting on the Royal Dutch Shell boycott resolution, BO52, you stated, "the House of Deputies soundly defeated the measure after lengthy debate."

You then went on to report that after pressure from the "Black Caucus the resolution was reconsidered the next day . . . and passed by a small margin."

May I call your attention to the fact that on the first day of voting on BO52, 108 clergy voted and 109 laity. Fifty-five "yes" votes were needed in both orders for the resolution to pass. In the clergy order there were 59 "yes" votes (30 "no" votes and 19 divided). In the lay order there were 51 "yes" votes (39 "no" votes and 19 divided). A mere four votes in one order is hardly a sounding defeat.

On the following day 109 laity voted and 109 clergy voted. Fifty-five "yes"

votes were needed in both orders for the resolution to pass. In the lay order there were 61 "yes" votes, 38 "no" votes and 10 divided. In the clerical order there were 68 "yes" votes, 27 "no" votes and 14 divided. This is passage in both orders by a comfortable margin rather than by "a small one" as you indicated.

NELL BRAXTON GIBSON  
New York, N.Y.

## Deeply Disturbing

The Bishop of New York apparently thinks "the reaffirmation of marriage as the only proper place for sexual expression" a red herring, and to bring it in and spoil the whole thing deeply disturbs him [TLC, July 24].

I don't know what the "whole thing" Bishop Moore refers to can be, but if he means what he appears to mean I am profoundly disturbed that a person can hold such views and still plan to be a representative of Jesus Christ and his apostles.

(The Rev. Canon) ROBERT WHITMAN  
Pittsfield, Mass.

## Diverse Cooperation

In regard to your editorial [TLC, July 10] criticizing the "Dissidents in San Joaquin," I would like to add a few insights for your readers since I was part of the committee which reviewed the situation at General Convention.

First, the people we dealt with on each side of the question were admirable, committed and responsible Christians. Some serious questions were raised and the issues were not frivolous. The fact that our very diverse committee voted unanimously to consent to the election should indicate that the questions were answered to our satisfaction.

Second, both in your editorial and in questions addressed to us at Detroit, there was an underlying challenge that an election is solely the province of the diocese. I would remind everyone that our canon law and tradition are extremely clear that the bishop is elected for the entire holy catholic church and not just a geographical portion. Though there has been no such chal-

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# LETTERS

lence at General Convention in more than a century, the challenge was in no way inappropriate.

Finally, the spokesman for "the dissidents" at Detroit thanked our committee for both in-depth investigation and fair play, thereby encouraging the healing of strained relationships and offering a touch of grace in what was otherwise too often a mean-spirited gathering. It is all right for us to disagree but we need to be careful that we do so in a way which reflects our Lord's commandment that we love one another.

(The Very Rev.) **GEORGE L. W. WERNER**  
Pittsburgh, Pa.

## Too Much for Conscience

When in 1976 it was decided that women could be ordained, we authorized a so-called "conscience clause" allowing those bishops who could not reconcile themselves to women presbyters the right to refuse to participate in their ordination, or even allow them to enter the ordination process even though under the existing canons "cause" did not have to be given. While somewhat equivocal, it was understandable in light of the firm convictions held by some who had been elected bishops before the ordination of women was a possibility.

Use of that "conscience clause" by bishops who have been elected since 1976 would really seem to go well beyond the scope of the clause's original intent.

In 1988 a woman may become bishop. This would seem to be the natural and logical outgrowth of the understanding that if a woman can be a deacon and priest, she must most certainly also be entitled to election as bishop.

Now, before this has even taken place, we are giving people yet another "out" — the "Episcopal Visitor" [TLC, July 24]. What do we believe as a church? How do we understand the authority of the church to function? How far are we willing to carry this business of conscience? Are we ready to allow everyone to interpret the canons as they want to or ignore them? Do ordination vows of "conforming to the doctrine, discipline and worship of this church" mean anything or are they merely historical hangovers from a time when clergy needed to be re-

*(Continued on page 11)*

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# BOOKS

## Continuing Responses

**CHURCHES RESPOND TO BEM: Official Responses to the "Baptism, Eucharist and Ministry" Text, Vol. IV.** Edited by Max Thurian. World Council of Churches. Pp. 269. \$17.50 paper.

Six years after the adoption of the *Baptism, Eucharist and Ministry* text at Lima in 1982 by 120 theologians of the World Council of Churches, responses are still coming in from the churches.

The process of discussion and reception takes time and still continues. Volume IV includes 26 responses from churches representing a wide range of confessional and cultural backgrounds such as the Ecumenical Patriarchate of Constantinople, the Evangelical Lutheran Church of Iceland, the Evangelical Church of Czech Brethren, the Waldensian Evangelical Church of the River Plate in Uruguay, the Baptist Union of Sweden, the Religious Society of Friends in Great Britain, and the Salvation Army.

The BEM text represents a remarkable inventory of the present-day teaching and practice of baptism, Eucharist and ministry among the Christian churches. BEM is known as "a statement of convergence" which implies less than agreement but more than dissent. The question each church asks itself is to what extent can it accept the statement of BEM?

Many felt that there is a tendency in BEM towards sacramentalism. The Eucharist is given a unique position,

and the text encourages frequent celebrations which many churches are not prepared to accept at this time. On the other hand, the Evangelical-Methodist Church: Central Conference in the German Democratic Republic states "we would welcome greater frequency of celebration of the Lord's Supper."

Also contained in Volume IV are the responses of the Salvation Army and the British Quakers. These are interesting because of their non-sacramental stance.

The Quakers acknowledge that churches which accept the BEM presentation of baptism, Eucharist and ministry as an essential element of a truly Christian faith must find it difficult to recognize Quakers as a genuinely Christian body. We are reminded by the Quakers that the 1927 Lausanne Faith and Order Conference amended its statement on sacraments to take account of the Society of Friends, quoting Bishop Gore: "in the gifts of His grace God is not limited to His own sacraments." Both the Salvation Army and the Quakers hope that Lima will not prove a backward step from Lausanne.

Members of the Salvation Army consider "the experience" rather than the "symbol" of baptism as "the gift of God." They feel that water-baptism

has been suspended by Jesus "who would baptize with the Holy Spirit." The Salvation Army quotes Dr. John Macquarrie who said, "although the Salvation Army has no sacraments, we could not for a moment deny that it receives and transmits divine grace."

However valid and vital sacraments are for others, they are not in the experience of Quakers "necessary for the operation of God's grace." In their response they say, "although our practice appears very different, we recognize many of the spiritual aspirations expressed in the symbolism of the Eucharist." They would assert that the validity of worship lies not in its form but in its power. They recognize that absence of form and of structure no more guarantees depth and spirituality of worship that does their presence.

Church after church concluded as did the Uniting Church in Australia by giving thanks to God for the theological work of the Faith and Order Commission and "the challenges in BEM to which we must seek to respond in fellowship with the whole church, so that the gospel of Christ will be clearly discernible in the reality of the Church and its ministry."

(The Rev.) WILFRED F. PENNY  
Christ Church  
Pottstown, Pa.

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Dr. Fox is an Anglican scholar, educated at Trinity College in Hartford, Ct., General Theological Seminary in New York, and received his doctorate from Oxford University.

## Film Protested

"The Last Temptation of Christ," a new film adaptation of a novel by Nikos Kazantzakis is raising protests and debate throughout the country, weeks before its scheduled release.

On July 29, in Orlando, Fla., over 600 protesters of the film held a rally outside Florida offices of Universal Pictures, the producer of the film, which is constructing a large complex of studios in Orlando. Among those attending was the Rev. Warren Richardson, a priest in the Diocese of Central Florida. Petitions in opposition to the film were attempted to be delivered to Universal offices immediately after the rally, but Universal refused to open their doors, Fr. Richardson said.

In defense of the film, which is under the direction of noted filmmaker Martin Scorsese, Universal took out full-page advertisements in the *New York Times*, the *Washington Post* and other prominent publications on July 21.

The advertisements reprinted a letter the studio said was sent to Campus Crusade for Christ President Bill Bright, who in mid-July made an offer to buy up all copies of the film so they could be destroyed. The letter rejects Mr. Bright's offer and concludes, "In the United States, no one sect or coalition has the power to set boundaries around each person's freedom to explore religious and philosophical questions whether through speech, books or film."

On the same day the ads were published, a demonstration at Universal Studios in Hollywood reportedly attracted 4,000 opponents of the film, which has been criticized for emphasizing Jesus' humanity, particularly his sexual longings and desire to have a family. Protesters are concerned about scenes such as one of a dream sequence in which Jesus is shown briefly engaged in sexual relations with Mary Magdalene.

In early June, an opposing group of 61 conservative Christians placed an advertisement in the *Hollywood Reporter* which stated, "Our Lord was crucified once on the cross. He doesn't deserve to be crucified a second time on celluloid."

Tim Penland, a California marketing consultant who was originally

hired to promote the film but is now fighting it, said that protests are mounting around the country and added he still had hopes the studio would withdraw the film.

A preview of the film was shown July 12 at which a number of religious leaders were in attendance, including the Rt. Rev. Paul Moore, Bishop of New York, who, with others, commended the film for its potential to encourage discussion about important religious questions.

The Rev. William Fore, assistant general secretary of the communication commission of the National Council of Churches, said the movie is, on the whole, "a pretty good film," and is strong as a moral statement. "I think that the film is a very exciting challenge to all of us because it asks us to examine the extent to which we are willing to deny our own selfish instincts and follow Jesus," he said.

In an attempt to stem some of the debate, Universal enlisted the support of the Rev. Joseph W. Brownrigg, a United Methodist minister who is a scholar-in-residence at the Institute for Religion and Wholeness in Claremont, Calif.; he has taught the Kazantzakis book on college campuses and in local churches.

Mr. Brownrigg said that recognition of Jesus as not only fully divine but fully human was doctrinally grounded at the Council of Nicea, so that "fundamentalist" complaints of the movie's depiction of a human Jesus makes them "heretics in this case because they overtly and covertly deny Jesus' humanity."

## NCC Resignations

The resignation of two top executives of the National Council of Churches has left the organization in turmoil, according to other members of the NCC.

Simultaneously, NCC president Patricia McClurg and Audrey Chapman, who chairs the council's human rights committee, said they have hope for a resolution of the internal tensions highlighted by the resignation in June of the Rev. William L. Wipfler as head of the NCC human rights office, and in the resignation in May of J. Richard Butler as head of Church World Service, a powerful NCC relief agency. Dr. Wipfler is an Episcopal

priest who has served in the human rights office of NCC for a decade.

Mr. Butler has said that the leadership style of the chief executive of the NCC is a threat to the organization. For months, Mr. Butler has been deadlocked in a tussle with Dr. Arie Brouwer, general secretary of the NCC.

Without giving specific criticism, Mr. Butler said of Dr. Brouwer, "I think it is kind of a top-down, hierarchical style of leadership which, in the kind of organization the National Council is, really hampers creativity and diversity . . . We feel initiative is being squelched."

He further stated, "I don't want to get into an Arie-bashing kind of thing . . . I was not out to get anybody in resigning."

He also said discussion of Dr. Brouwer's performance should take place as part of the formal review process. Mr. Butler's comments came after a report was issued by the NCC's executive committee that strongly backed Dr. Brouwer but called for a review of the chief executive's position in the months ahead. The unit committee of Church World Service had requested an immediate study to determine if Dr. Brouwer should remain chief executive, but NCC's executive committee rejected it.

Dr. Brouwer, who had tried previously to fire Mr. Butler over unhappiness with the pace at which the relief agency was being integrated into the council's overall structure, declined comment on the resignation. But at a late May press conference, the chief executive expressed "deep regret that the resignation was received and all the circumstances around it" and "a profound appreciation" for the work Mr. Butler has done.

In his letter of resignation, Dr. Wipfler mentioned "a terrible malaise" in the council and said that in his 21 years with the organization he had never "encountered such a degree of demoralization as at the present moment." He also attributed the problems to Dr. Brouwer.

Ms. McClurg agreed with Dr. Wipfler that "there is significant stress on the staff" and said staff people were "overworked." However, she added that "Arie Brouwer himself is very committed to working very hard on the whole question of how we work together. . . ."

## Sesquicentennial

In 1838 the western portion of the Diocese of New York was separated from that diocese and became the Diocese of Western New York. Now 150 years later, on June 19, more than 3,500 members of the diocese celebrated its sesquicentennial by gathering with their bishop, the Rt. Rev. David C. Bowman, looking both at the progress and ministry of the past years while looking forward to the future.

Features of the day-long celebration included Bishop Bowman sharing a vision for ministry. This vision is the culmination of over a year's work and deliberation by various portions of the diocese. His sermon at the Sunday morning service, held at the amphitheater of the Chautauqua Institution, noted the changes in the church and society in the past 150 years and challenged the diocese to respond to the needs of people today.

He referred to the "windows of opportunity" for mission and ministry for the diocese, which include ministry to colleges, prisons and the poor. In addition there were "windows" in formation of new programs of the diocese at all levels, serious evangelism and growth.

As an indication of the imperative that ministry and mission have in the diocese — the offering taken at the service will be used in its entirety for funding hunger relief programs in Western New York through the Hunger Task Force, an Episcopal Charities agency.

The day was not totally one of festival worship and serious discussion. A diocesan picnic and other activities followed the worship. Historical displays shared time and space with a bagpipe band from Pennsylvania, the Parable Players (clowns) who presented portions of the gospel story in mime, the Myth and Mask puppet theater, and a baseball game featuring the "Clerical Errors."

(The Rev.) DON HILL

## Healing Ministry

The first meeting of the Bishops' Advisory Council of the Episcopal Healing Ministry Foundation was held July 1 just before the opening of General Convention. The foundation, established in 1987, grew out of the Rev.

Emily Gardiner Neal's ministry of healing.

Thirteen bishops of the Anglican Communion make up the advisory council which met with the trustees and executive committee to set the foundation's course for the near future and to consider long-term goals.

A code of regulations was adopted, and the council directed the trustees to focus on the funding of two priorities:

disseminating the teachings of Mrs. Neal, and sponsoring clergy conferences designed to broaden the role of the healing ministry in the church universal.

Audio and video cassettes of homilies by Mrs. Neal are being produced and a conference for clergy is scheduled for October 17 at the Convent of the Transfiguration in Cincinnati, Ohio.

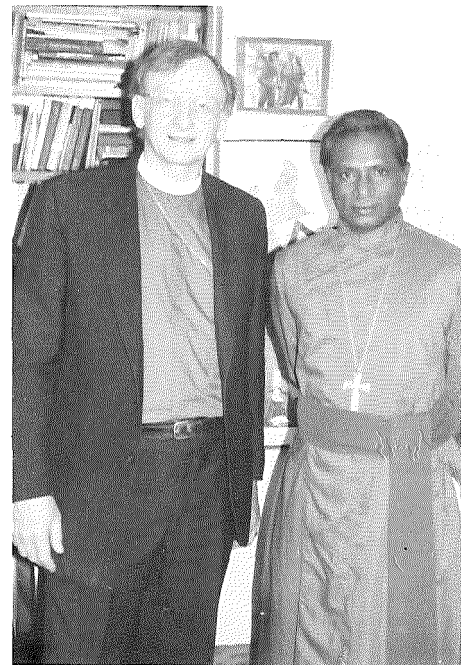
## BRIEFLY...

The Rt. Rev. Charles J. Child, Jr., Bishop of Atlanta, has announced that he plans to retire on December 31. He was elected Suffragan Bishop of Atlanta in 1978 and five years later became the diocesan. The Rt. Rev. Frank Kellogg Allan, who became Bishop Coadjutor of Atlanta in 1987, will become bishop January 1, 1989. Bishop Child plans to remain in Atlanta.

The Rev. Bundo Kim Chae Hon, a Korean priest, was consecrated May 5 as second Bishop of the Diocese of Pusan, one of the three Korean dioceses in the Council of the Church in East Asia. He succeeds the Rt. Rev. William C. Choi who resigned December 31, 1987. Bishop Kim was born in Korea in 1933 and attended the Anglican Seminary in Seoul. He was ordained to the priesthood in 1963 and spent several years in the Benedictine monastic community of St. Gregory's Abbey at Three Rivers, Mich.

In an effort to provide an alternative to abortion, Chicago's Roman Catholic hospitals and the city's archdiocese have announced plans to provide hospital services for pregnant women who do not have medical insurance benefits and who do not qualify for medical welfare assistance. The hospitals have agreed to a flat fee of \$1,500 that will cover delivery services and one-and-a-half days of hospital and nursery care. Normal costs average between \$4,500 and \$6,000, say archdiocesan officials.

After ten years the bees in Trinity Cathedral in Omaha, Neb. had to move, according to the *Omaha World-Herald*. The hive took up residence in the cathedral's rain gutters and roof a decade ago and caused only occasional problems with honey seeping down pillars. But when the gutters and window frames needed painting the bees had to go. A beekeeper estimated the honeycomb extended inside the cathedral gutter about 13 feet and was six to eight inches wide, with as much as 1,000 pounds of honey and 50,000 bees. The hive eventually had to be broken up and the bees were killed.



Companions in World Mission, an organization in Chevy Chase, Md., was host to the Rt. Rev. B.R. Devapriam (right), Bishop of Nandyal of the Church of South India, during his recent visit to the U.S. The Companions presented the bishop with a grant of \$1,500 for work in the diocese, which he said would go towards a local theological education program and training of lay evangelists. With him is the Rt. Rev. Ronald H. Haines, Suffragan Bishop of Washington.

# Lambeth Report

## Women and the Episcopate

The long awaited statement by Lambeth '88 on the consecration of women to the episcopate was something of a surprise when it was finally issued this week. Many were expecting a strong affirmation but, headlines notwithstanding, the resolution did not directly address the issue. Recognizing the right of member churches to act independently, it merely provides guidelines for maintaining unity in diversity, if and when a woman is consecrated. But in a church in danger of being torn apart, it was generally conceded to have been the only way to avoid it. ECUSA bishops had stated their intention to proceed whatever Lambeth might do.

As such, the resolution passed overwhelmingly (423 to 28), supported by both sides, including traditionalists like London's Bishop Graham Leonard, one of its drafters, and Bishop William Wantland (Eau Claire). The letter said "It must not be seen as a cop-out on our part. There was no choice but to admit that communion will be impaired, a structure will be needed to deal with it, and this provides it."

It begins by calling for mutual respect and courtesy between differing provinces and bishops, without requiring acceptance of the principles involved, and for continued communi-

cation with each other and with women bishops, despite the impaired communion. Bishop Derek Rawcliffe (Glasgow) said "It thus makes it possible for us to respect the action without violating our consciences." No bishop spoke directly against it, though some voiced their opposition to women bishops.

The resolution recognizes "the serious hurt both to women whose episcopal acts may be questioned and to those who in conscience cannot accept them." It enjoins continuing dialogue in provinces where reconciliation is needed, and pastoral provision by the diocesan bishop for clergy and congregations with a different position, with "sensitivity, patience, and pastoral care" from the church at large. It further calls on the Archbishop of Canterbury to appoint a commission, by year's end, to offer guidelines and monitor relations between provinces and to "insure that the process of reception includes consultation with other Churches."

This calls for a clear understanding of "reception," — a process of testing, in provinces consecrating a woman, to determine its general acceptance, which entails "a full and open testing, including the possibility of rejection, by the whole Anglican Communion and ultimately the Universal Church."

Asked to explain, Archbishop Runcie said "Final reception will wait upon its general acceptance, but this does not put in question the validity of those ordained."

A second resolution, by Archbishop Donald Robinson of Sydney (Australia), acknowledged provincial autonomy, but urged that all member churches, to avoid further impairment, refrain from consecrating a woman, at least until the Archbishop's commission has reported. This caused heated debate. Bishop Nwankiti of Nigeria said "Many provinces have had neither time nor cause to examine the question of women bishops, and none should be consecrated until wider consensus is reached." Bishop Pwaisiho of Melanesia commented, alarmingly, that "If women's ordination results from women's lib, it is satanic!" Bishop Hatendi of Central Africa said "Too much time has been spent on this issue, with far more crucial concerns."

Presiding Bishop Edmond Browning condemned the resolution as "mischievous and insensitive, inviting anarchy and disunity," adding that "to exercise restraint now would be a sin against the Holy Spirit." Bishop David Evans of Peru gently reminded, in Spanish, that "those who are strong should not forget the weaker. The resolution shows respect for the minority position."

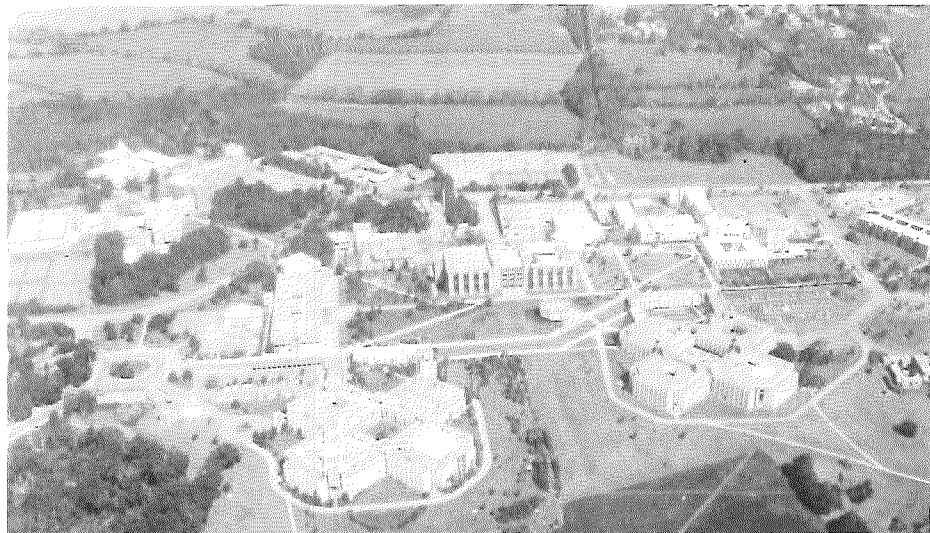
Though defeated 277 to 187, the large vote in favor represents 40 percent of the bishops present. Asked if he was happy with the day's outcome, Archbishop Runcie said "Yes, with the expression of unity, though the restraint resolution revealed the extent of the division. But the positive vote of the main resolution clearly shows that we are not a church about to break up, and, no matter how impaired, this is not the end of the Anglican Communion."

DOROTHY MILLS PARKER

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ECUMENICITY is still a primary concern of Lambeth in 1988. The Lambeth Quadrilateral, which provided the first framework for Church Unity, was presented just exactly 100 years ago as a proposal from American bishops. Its four principles were: the Creeds, the Scriptures, the Sacraments of Baptism and Eucharist and the His-

*(Continued on page 12)*



Kent University, where Lambeth sessions are held.



# Church Growth in China

*While at General Convention in July, the Rev. R. Emmet Gribbin, Jr., TLC's associate editor for Province IV, interviewed the Rt. Rev. K.H. Ting, a leading Christian in China.*



Bishop Ting

Few visitors to the General Convention caused as much interest as did the Rt. Rev. K. H. Ting, the first Anglican bishop from mainland China to be at a convention in 40 years. Invited by the Presiding Bishop to give three meditations to the House of Bishops, Bishop Ting also spoke to the deputies. The press conference at which he answered questions attracted the largest attendance of media representatives.

Bishop Ting is president of the China Christian Council, the organization that administers the ecumenically-based Protestant church in the People's Republic of China. He also chairs the China Three-Self Patriotic Movement, and is president of Nanjing Theological Seminary. As a professor of religion at the University of Nanjing, he is a highly acclaimed scholar and author of dictionaries.

Born in Shanghai, he studied at St. John's University in his native city and at Union Theological Seminary and Columbia University in New York. He was ordained a priest of Chung Hua Sheng Kung Hui (Holy Catholic Church in China), the Anglican church in China in 1942 and was consecrated bishop in 1955.

All non-Roman Catholic denominations have merged in the Christian Council so Bishop Ting says the church in China is "post-denominational." Since denominational history in China was brief with not many firmly established traditions, it has been easy for former separated churches to join together simply as

Christians. "We emphasize mutual respect on matters of worship," the bishop said, "and some congregations are highly liturgical and some have the simplest kind of services."

In 1949 when the Communists came to power in China there were 3,000,000 Roman Catholics and 700,000 Protestants (by which the bishop meant all non-Roman Christians). Now in 1988 there are 4,000,000 Roman Catholics and 4,000,000 Protestants. Why this spectacular growth?

"The church is more Chinese," the bishop said. "There used to be a saying, 'One more Christian, one less Chinese.' The foreign missionaries did invaluable work, but the church in China must be Chinese. The Three-Self Movement affirms that the church must be self-governing, self-supporting and self-propagating."

In the grim years of the Cultural Revolution, many Bibles were confiscated by the government, and churches and church schools closed. In recent years, however, the China Christian Council has been able to have 3,000,000 new Bibles printed. There are 12 theological training centers with 600 students preparing for ordination. About a third of these are women.

At present there are approximately 4,000 church buildings, including Roman Catholic ones in use, and tens of thousands of "home church" groups.

Ordinations are done by local Christian councils. Since most Christians

now in China have little or no denominational experience, the term "post-denominational" is descriptive of their corporate life. Bishop Ting noted, "a few weeks ago we produced two new bishops, but they should not be called 'Anglican bishops.' They are bishops of a new kind. They will not have diocesan or administrative responsibilities, but will exercise spiritual and moral leadership. At the consecration of these bishops, seven people joined in the laying on of hands: four Anglican bishops, a Methodist, a Presbyterian, and a Baptist."

When questioned about what is the status of the Anglican Communion's Chinese Church, the Holy Catholic Church in China, Bishop Ting replied, "in 1949 there were 15 dioceses with a total membership of about 50,000. Now the diocesan structure has given way to something like Presbyterian or congregational type organization. The six remaining Anglican bishops and the 'bishops of a new kind' minister spiritually and pastorally to all through the local Christian councils.

"I am not here," Bishop Ting said, "as a diocesan bishop. I am here representing the China Christian Council, the president of which now happens to be an Episcopal bishop. At Lambeth I'll also be representing the council. I am, however, very happy to be here with you at the General Convention."

The Chinese churches are growing so fast it is often difficult to cope with the rapid increase. There are too few clergy and many of these are elderly. This problem will worsen for the next five to ten years, Bishop Ting believes, but then the situation should improve. The church in China is welcoming young leadership.

Is there religious freedom in China? "We have a reasonable amount," the bishop said. "The Chinese Communist Party gives very little priority to promoting atheism. The Buddhists and the Chinese Christian Council are now at work on the first draft of a law which will be submitted to authorities. At present there is no law about religious freedom. It is hoped a law will guarantee and interpret religious freedom for all."

When this reporter identified himself to the bishop as a writer for *THE LIVING CHURCH*, the bishop said, "I enjoy reading *THE LIVING CHURCH* and have been a subscriber for some time." When asked how long it takes for a copy to reach China, he added, "about two months by surface mail."

# Home to Jiaxing

## A Return to China

By MARVIN BOWERS

In the spring of 1987 Ann Baskin went home, home to Jiaxing. For her and her husband of 50 plus years, the Rev. Ray Baskin, home is now Healdsburg, Calif. But what most of us speak of as home, the home of our childhood, was for Mrs. Baskin, Jiaxing, China, where her father was a Presbyterian missionary in charge of country churches and was also a hospital evangelist. Her mother taught English in the Jiaxing High School, in addition to her missionary work among Chinese women.

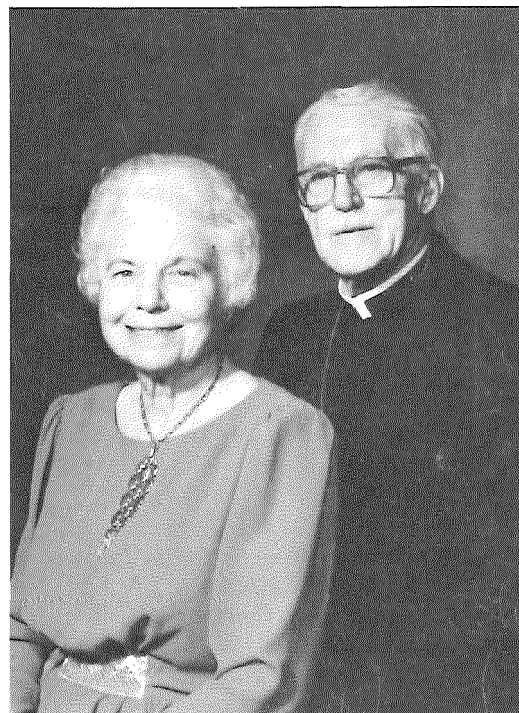
In 1931, when Mrs. Baskin was 18, she was sent to the U.S.: during that time, China was turned upside down by a revolution that, among so many other massive changes, would eventually lead to the suppression of the Christian church, beginning with the removal of all foreign missionaries. Mrs. Baskin's parents returned to the U.S. and she was not to see her childhood home again for many years.

Ann McGinnis and William Ray Baskin were married on November 8, 1936, at Grace Memorial Church, Wabasha, Minn. They have two children, James and Peter. In 1956, Fr. Baskin was ordained to the priesthood and served at several churches in Northern California, including St. Paul's, Healdsburg, to which he returned after his retirement and was given the title rector emeritus.

They often speak of "coming home" to Healdsburg, but an even more dramatic homecoming occurred when the Baskins returned to Jiaxing. The trip was made possible by dramatic changes in the policy of the Chinese government. For a period of four decades after the communist revolution, freedom of worship was denied and church buildings were confiscated. Re-

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*The Rev. Canon Marvin Bowers is rector of St. Paul's Church, Healdsburg, Calif.*



Ann and Ray Baskin

ligious persecution was particularly severe during the so called Cultural Revolution that marked the last years of Mao Tse Tung.

But a new administration in China has adopted a very different attitude. Freedom of worship is once again permitted, although there are some restraints on evangelism, and Christian churches have been united into a pan-Protestant Church and a Catholic Church, both of which are prohibited from formal affiliation with Catholic or Protestant Church bodies outside of China. It is remarkable that church buildings confiscated as many as 40 years ago are being returned to congregations, and even more remarkable that the congregations are in existence to recover and worship once again in the returned buildings.

Without church buildings, seminaries, or ordinations, and under the active persecution of the government, Christian congregations such as the one whose pastor was Ann Baskin's father continued to keep the faith alive in secret worship and prayer and preaching. When she and Fr. Baskin worshiped in her childhood church, she was deeply moved to see a group of elderly women raise their hands when she asked who remembered her parents. She herself was greeted by the pastor, now in his 80s, whom she remembers as a young man. The Baskins shared in the dedication of a piano which they purchased in Shanghai and gave to the congregation as a memorial of her parents. At a reception, given by the Shanghai chapter of

the Jiaxing High School alumni association, the Baskins were made honorary members, in appreciation of Mrs. Baskin's continuing support for Jiaxing High School, and in honor of her mother's contribution as a teacher at the school.

Those of us who live in countries where freedom of worship and evangelism are taken for granted will often fall into despair at the frustration of our efforts. If we will, we can take inspiration from the strength and tenacity of our Chinese brothers and sisters in Christ. Inspired by this story of homecoming and by the Chinese church's witness of faith and perseverance, the vestry of St. Paul's, Healdsburg, is considering ways to support Christian work in China that will respect the independence of the Chinese church. One exciting possibility is a scholarship for a seminarian.

However, we in the West have much to receive from the Chinese church. The next time we think the church can't survive unless we have grand buildings, social acceptance and prestige, a protected and privileged legal status, big budgets and all the rest: that is to say, the next time we begin to lose our faith, we can "go home" with Ann Baskin and receive the priceless gift of the knowledge that the church's one foundation is Jesus Christ her Lord, and that when we are built on that foundation no earthly power can destroy us. Perhaps, at this moment in history, our Chinese brothers and sisters have more to give to us than we do to them.

# EDITORIALS

## Evaluating General Convention

What, we have been asked, should be one's final view of the recent General Convention in Detroit? Opinions may differ, but it seems to us that in most of the controversial topics considered, the convention reached a moderate decision. This, some would believe, is the proper function of a parliamentary body. A pattern emerges in topics on which we have reported in the several past issues.

The "episcopal visitors" arrangement was passed in a modified form. Approval for experimental use of inclusive language liturgical texts was given, but only after they have been further revised and modified. The election of the Rev. David Schofield in the Diocese of San Joaquin received consent but only after the opposing side was given a very fair hearing. The evangelism resolutions were passed but the report of the commission, perhaps because it was too outspoken, was put aside. Continued ecumenical participation in the Consultation on Church Union (COCU) was affirmed, but not its present consensus statement as a theological basis for churches coming together. A resolution which might have affected the status of homosexuals in regard to ordination was lost in the parliamentary process. A more balanced statement on abortion was adopted. The budget was quickly and easily

adopted. Although some of these matters were topics of prolonged debate, and also of intense arguments outside the two houses, an acceptable degree of agreement was finally reached. We would hesitate to say that this convention achieved any great changes. It did succeed in keeping the peace during an intense tug-of-war between liberals and conservatives.

Many small revisions of the canons pertaining to ordination constitute a technical field. Only after further study will their impact become clear. THE LIVING CHURCH anticipates carrying a later discussion of this. A change passed, perhaps too easily, at the end of the convention, deprived retired bishops of their vote in the House of Bishops. Thus, in effect, the voting membership of that house was made smaller. The deputies, as usual, did nothing to reduce the size of their huge house. If the church as a whole wishes a smaller House of Deputies, we must vote for deputies who are willing to prune their overgrown assembly in 1991.

Meanwhile, the Women's Triennial both did important work (especially in assigning grants from the United Thank Offering) and had an inspiring meeting. So too did the Church Periodical Club, the Episcopal Peace Fellowship, and various other groups and agencies. For many religious bodies in the U.S., inspiration, worship, and the renewal of personal contacts and ties are acknowledged as major purposes of national meetings.

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## LETTERS

*(Continued from page 4)*

minded of the fact that we are a church with canon laws?

(The Rev.) DAVID S. HOAG  
Parish of Christ the Redeemer  
Pelham, N.Y.

### Window on Eternity

I was so certain that the letter from A.S. Holford [TLC, July 17] was a hoax that I looked to see if there even was a Horseshoe Bend, Ark. There is, but I still don't believe his premise about the Eucharist and preaching the word from the Decalogues.

God help us if the Holy Communion is seen as a sad, repulsive rite rather than a window on eternity.

MARY HEMINGWAY  
Kittery Point, Maine

• • •

Mr. Holford contends that the Episcopal Church is failing to appeal to newcomers by "pushing" Holy Communion. Yet we are eucharistic animals. Man is the only one of God's creatures capable of consciously rendering thanks to his creator for all of

his mercies. God's creation is perceived as a definitive sign of his presence and as a means of communion with him. It is no coincidence that our primary act of worship is most commonly referred to as the Eucharist — from the Greek for "thanksgiving."

In this sacrament, we are able to offer God, in the words of the Orthodox liturgy of Saint John Chrysostom, "Thine own of thine own . . . on behalf of all and for all." Looking at another facet of the divine liturgy, in the words of the catechism, this sacrament "is the way by which the sacrifice of Christ is made present and in which he unites us to his one offering of himself." How one could find the sacrament instituted by Christ which peaks most clearly of his infinite love and ultimate sacrifice "repulsive" is beyond my understanding.

AMY JILL STRICKLAND  
Bethesda, Md.

• • •

To each his own, of course. However, if we were to follow the suggestion of A.S. Holford and have Morning Prayer as our Sunday service in order to fill our pews, Lord have mercy on

the Episcopal Church! I have a better idea: why not instruct Episcopalians as to the meaning of the Holy Eucharist? If this were understood, our churches just might be packed.

In regard to the complaint of the Rev. Alexander Seabrook [TLC, July 24] about what he terms the "petulant" letters written to the editor of TLC: it may be true that some (including mine) may fit into that category — but most of the letters he complains about are written by those of us who care deeply about the state and future of our church. It is one of the few forums we have.

(The Rev.) EMILY GARDINER NEAL  
Cincinnati, Ohio

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## Summer

Summer is a child  
With grins of sunbeams  
Giggles of gentle breezes  
Scabbed knees of apple trees  
Uncombed hair of meadow grasses  
Summer is a child.

Janet Klecker

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## LAMBETH

(Continued from page 8)

toric Episcopate. Resolutions, 13 in number, embracing every major Christian body, received nearly unanimous approval by the bishops.

The document called BEM, Baptism, Eucharist and Ministry which first saw the light of day in 1982, representing many years of effort, was approved. It recognizes that we must continue to explore three vital areas: the relation of Scripture, Reason and Tradition, the nature and efficacy of Sacraments and their relation to The Word, and teaching about the Church. Of special concern to Rome may be the concept that the Holy Father could be accorded Primacy as leader of a United Christendom.

Most significant in the immediate future for Episcopalians was the enthusiastic endorsement of The Niagara Report on Lutheran-Anglican intercommunion which represents a substantial convergence. It requests that we study now the theological and canonical requirements that might lead to full Communion. Anglicans, we re-

call, have been in Communion with Lutheran Churches in Sweden and Finland which have the historic episcopate. In this very year, Lutheran bodies in Estonia and Latvia celebrate 50 years of intercommunion with the Church of England. The American unique contribution has been the Interim Eucharistic Sharing, approved by General Convention in 1982, the result of nearly 20 years of planning and prayer.

### Difficulties and Challenges

Although Lambeth "warmly welcomed developments and renewals of relationships" with Orthodox Churches, Lambeth also recognized the severe difficulties and challenges brought about by the presence of women who have been ordained as priests and potentially bishops. Especially pleasing to the Orthodox is the removal of the "filioque" clause in the Nicene Creed which would bring Eastern and Western Christians in conformity with the early Church Councils. Resolutions urging continued dialogue with Methodists, Baptists

and those in Pentecostal traditions were passed with enthusiasm. Thanksgiving for the ministry of John Wesley and his 'conversion' of 250 years ago was given. What a difference from the way he was received by his own Anglican Church during his lifetime! The United Churches of South and North India, Pakistan and Bengladesh were welcomed and invited as full members of the next Lambeth Conference. They represent the merger of Anglicans and Presbyterians. Commitment to ecumenism was clearly evident and the recognition that "we should do together all of those things that deep differences of conviction do not compel us to do separately."

The special "treat" at Lambeth was an evening of meditation lead by Archbishop Tutu. He is as much at ease conducting a mini-retreat as proclaiming social justice. Why does he not drop of exhaustion? Clearly the source of his personal strength is Jesus Christ and he integrates, as Wesley did, prophetic power and spiritual depth. He is truly 'charismatic' in the original sense — possessing that gift of grace. Unlike biting prophets who exude hate, he radiates love. Unlike critics who readily 'turn off' the hearer, he charms and converts. His marvelous sense of humor somehow enables him to survive the many crucifixions he endures.

After the positive rejoicing at the achievement of a reasonable response to the dilemma of ordination of women in diverse provinces, which won support of third world bishops, many of them became deeply disturbed by the frequent statements in press or on TV of Bishop Spong. With their solid Biblical theology, they found it difficult to accept his sweeping generalizations regarding sexuality (as on TV that we have had Archbishops of Canterbury that were 'gay') or his technique of stating as a 'given' that which has yet to be proved. One African bishop asked if I believed Bishop Moore's statement which he circulated, "Since 1978 the scientific community has come to the almost unanimous conclusion that sexual orientation is a given, acquired at birth or in the early stages of infancy. Like race and gender, sexual orientation is a condition over which the individual has no choice." In honesty I had to respond, "It is far, far from 'almost unanimous.' It is merely one fanciful theory among many as to 'the' cause.

The Rt. Rev. ALEXANDER STEWART

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# PEOPLE and PLACES

## Appointments

The Rev. **R. Roy Baines** is rector of St. David's, 623 Ector, Denton, Texas 76201.

The Rev. **Janet Broadhead** is deacon on the staff of the Church of the Ascension, Wakefield and continuing as chaplain at the Ladd Center, Exeter, R.I. Add: 7 Kenyon Ave., Wakefield 02879.

The Rev. **William R. Coats** is rector of St. Clement's, 271 Lafayette Ave., Box 161 Hawthorne, N.J. 07507.

The Rev. **Nicholas T. Cooke, III** is rector of St. Luke's, 73 S. Fullerton Ave., Montclair, N.J. 07042.

The Rev. **Michael S. Cooper** is rector of St. Paul's, Center and Humboldt Sts., Wood Ridge, N.J. 07075.

The Rev. **Wilber H. Edel** is rector of Church of the Holy Spirit, 129 S. Tamiami Terrace, Box 187, Osprey, Fla. 33559.

The Rev. **Robert T. Griner** is rector of St. George's-by-the-River, Rumson, N.J. 07760.

The Rev. **Raymond L. Harbort** is rector of St. Anthony of Padua, 72 Lodi St., Hackensack, N.J. 07601.

The Rev. **Carol E. Henley** is serving St. Anne's, 2690 Fairlawn Dr., Box 11437, Winston-Salem, N.C. 27106.

The Rev. **James A. Johnson** is rector of All Saints, N. Washington and W. Central Aves., Bergenfield, N.J. 07621.

The Rev. **Celine A. McGrath** is rector of Holy Trinity, Box 25, Churchville, Md. 21028.

The Rev. **Henry C. Mikaya** is rector of Christ Church, 422 Main St., Orange, N.J. 07018.

The Very Rev. **Arnold E. Mintz** becomes interim rector of the Church of the Redeemer, Box 1030, Bryn Mawr, Pa. 19010 as of August 15.

The Rev. **Jonathan B. Percival** is rector of St. Andrew's and Holy Communion, 160 W. South Orange Ave., South Orange, N.J. 07079.

## Ordinations

### Priests

**Alaska**—Myrle Diener, vicar, St. Peter's, Box 1785, Seward, Alaska 99664.

**Dallas**—John L. McCaulie, Jr., non-parochial, 2444 Marfa Dr., Dallas, Texas 75216. **Christianne McKee**, chaplain, Univ. of North Texas, St. Barnabas, Denton, Texas; add: 1200 N. Elm St., Denton 76201. **Gerald Sevick**, Ascension, Dallas, Texas; add: 8787 Greenville Ave., Dallas 75234. **Douglas B. Travis**, Redeemer, Irving, Texas; add: 1451 E. Northgate, Irving 75062.

**Northern Michigan**—Manuel Jack Padilla, regional priest, western region, Diocese of Northern Michigan; add: 711 Michigan Ave., Crystal Falls, Mich. 49920.

**Rhode Island**—James Leonard Verber, curate, St. John's, Barrington, R.I. Add: 146 Chatworth Rd., North Kingstown, R.I. 02852.

**South Carolina**—Kendall S. Harmon, assistant, Church of the Holy Comforter, Box 338, Sumter, S.C. 29151.

### Deacons

**Central Gulf Coast**—Kenneth Earl Bradshaw, Christian education coordinator, Diocese

of Central Gulf Coast, Box 2357, Pensacola, Fla. 32513. **William Clarence Farrington**, deacon-in-training, St. Paul's, Box 8427, Mobile, Ala. 36689. **Glen Lee Cleaves**, deacon-in-training, St. Luke's, Box 9906, Mobile, Ala. 36691. **Deuel Coily Smith, Jr.**, deacon-in-training, St. Andrew's, 1607 Baker Ct., Panama City, Fla. 32401. **William Michael Winters**, deacon-in-training, St. John's, 1707 Government St., Mobile, Ala. 36604.

**Colorado**—Jean Dalby Clift, pastoral counselor, St. Thomas Seminary and assistant at Cathedral of St. John-in-the-Wilderness, Denver. Add: 2130 E. Columbia Pl., Denver, Colo. 80210.

**Idaho**—James Charles Herndon, deacon, St. Paul's, Blackfoot and with Mountain and Rivers community; add: Rte. 3, Box 21, Blackfoot 83221.

**Pittsburgh**—Melana Nelson Amaker, 5618 Jackson St., Pittsburgh, Pa. 15206. **Teresa Hunt**, 322 Woodside Rd., Pittsburgh 15221. **Eric Turner**, 1133 Church St. Ambridge, Pa. 15003. **Coleman Tyler**, 340 Walnut St. Sewickley, Pa. 15143. **Ronald J. Sacco**, 125 Jacqueline Dr., Johnstown, Pa. 15904

**Rochester**—Robert Lloyd Shannon, Jr., certificate of advanced studies student, Episcopal Divinity School, Cambridge, Mass. Add: Box 2006, Orleans, Mass. 02653.

**West Texas**—Donald W. A. Bretz, Jr., curate, Good Shepherd, 700 St. Broadway, Corpus Christi, Texas 78401. **John E. Padgett**, curate, St. Thomas, 1416 N. Loop 1604 East, San Antonio, Texas 78232.

**Western North Carolina**—James Derek Harbin, assistant, Grace Church, Asheville, N.C. **Richard Elwyn Price, Jr.**, non-parochial.

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**DIRECTOR OF MUSIC** (organist/choir director). Staff position (25 hours/week). Medium-size, growing parish with traditional and contemporary music and liturgy. Adult choir, youth choir and Schulmerich handbells. 20 rank E.M. Skinner Organ. Salary: \$13,000 annual, major medical insurance through Diocese of Southern Virginia. Two weeks paid vacation. Seven days paid holidays. Two weeks continuing education + \$500 expenses. Annual salary review. Resumé to: Rector and Music Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, Va. 23804.

**YOUTH DIRECTOR SOUGHT:** Grace-St. Luke's Episcopal Church, a large mid-city parish in Memphis, Tenn., seeks a full time director of youth ministries to plan and implement an active program involving youth from grades 7 - college. The ideal candidate will be a committed Christian in the Episcopal tradition, have at least a bachelor's degree, and a record of involvement and experience in the field of church youth work. Send resumé including the names, addresses and telephone numbers of references to: **Howard Brown**, Grace-St. Luke's Episcopal Church, 1720 Peabody Ave., Memphis, Tenn. 38104.

**UNIQUE OPPORTUNITY** for a young, energetic and compassionate assistant priest in a rapidly growing, traditional mid-sized parish located in one of southwest Florida's nicest coastal areas. Send resumé to: **The Rev. George Curt**, P.O. Box 65, Englewood, Fla. 34295-0065.

## POSITIONS OFFERED

**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.

## VACATION/RENTAL

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

## WANTED

**BLACK CLERGY CLOAKS**, altar hangings, and vestments for Anglican churches in Newfoundland. St. Paul's, 390 Main, North Andover, Mass. 01845.

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

## Resignations

The Rev. John Harris Harper, as rector of Christ Church, St. Mary's, Ga. Fr. Harper will spend a sabbatical year on Sea Island, Ga.

## Receptions

On June 3 the Rt. Rev. J.D. Warner, Bishop of Nebraska, received as a priest from the Roman Catholic Church the Rev. Eugene Ward, curate, St. Luke's, Box 2285, Kearney, Neb. 68847.

## Seminaries

The board of trustees of Seabury-Western Theological Seminary in Evanston, Ill. has made a joint appointment to the position of professor of Christian ministries to Flower Ross, assistant to the bishop for education in the Diocese of Atlanta, and her husband, the Rev. Charles L. Winters, sometime professor of systematic theology at the University of the South and currently interim rector of Grace Church, Gainesville, Ga. They will share responsibility for this position beginning this fall.

## Retirements

The Rev. John C. Owens, as rector of St. Gregory's, Parsippany, N.J. Add: Rte. 7, Box 64 B, Arcadia, Fla. 33821.

## Deaths

John E. Nidecker, B.S.G., a member for 11 years of the Brotherhood of St. Gregory and ex-presidential aide, died at the age of 75 on June 20.

A lay reader for over 50 years, Br. John's business career included several management positions with Sun and Cities Service oil companies. In 1969 he was appointed special assistant to President Nixon and later President Ford. After his profession in the Brotherhood of St. Gregory, Br. John was appointed assistant superior; he also served as provincial of Province III. He is survived by his wife, Jeanne, and two sons, Arnold and Stephen.

The Rev. Donald S. Amussen, priest-in-charge of St. James', Eureka Springs, Ark., died on June 19 in New Orleans, La. at the age of 59.

A native of Boston and a graduate of Haverford College, Fr. Amussen served several congregations in the Diocese of Central New York before becoming assistant chaplain of Massachusetts General Hospital in 1966. In 1977 he became associate of St. Paul's, Fayetteville, Ark., where he also served as chaplain of Washington Regional Medical Center and as executive director of Northwest Arkansas Hospice Assoc. until 1981. After early retirement for reasons of health, he served as interim rector of St. Andrew's, Rogers and All Saints', Russellville, Ark.

The author of several articles, Fr. Amussen is survived by his wife, Helen, and their daughter, Laura.

The Rev. W. Robert Webb, retired priest of the Diocese of Indianapolis, died on May 29 in Evansville, Ind. at the age of 77.

A graduate of Kenyon College and Bexley Hall, Fr. Webb was ordained deacon and priest in 1935. He served several churches in Pennsylvania before becoming associate of the Cathedral of the Nativity in Bethlehem, Pa. in 1944; he served as dean and rector of the cathedral from 1945 to 1954. From 1954 to 1971 he was rector of St. Paul's, Evansville and from 1971 to 1975, the year of his retirement, rector of St. Stephen's, New Harmony, Ind. He is survived by his wife, Elinor.

Evelyn J. Feick, wife of the Rev. Donald H. Feick, retired priest of the Diocese of Central Pennsylvania and former pastor of Trinity Church, Chambersburg, Pa., died on June 21 at the age of 62 in the Univ. of Maryland Hospital in Baltimore, following a week-long illness.

A native of England, Mrs. Feick was a member of St. Andrew's, Shippensburg, Pa. where she sang in the choir and was active in church work. She served parishes with her husband in Central Pennsylvania and Delaware. Besides her husband, Mrs. Feick is survived by a son, three daughters, two brothers both of London, England, and three grandchildren.

# 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 H Eu 8 & 11, HS 7. Mon-Fri MP 9, EP 5. Bible study Tues  
7:30, HD H Eu 12:10

## FREMONT, CALIF.

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

## DENVER, COLO.

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

ST. ANDREW'S MISSION  
Sun HC 11:15, Wed 12:15

## DURANGO, COLO.

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

## ESTES PARK, COLO.

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

## LITTLETON, COLO. (So. suburban Denver)

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

## HARTFORD, CONN.

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

## STONINGTON, CONN.

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

## TRUMBULL, CONN.

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

## REHOBOTH BEACH, DEL.

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

## WASHINGTON, D.C.

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

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

## CLEARWATER, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; 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)

## 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

## 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

## INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun 8 & weekdays — Christ Church undercroft.  
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,  
317 No. New Jersey

## LAFAYETTE, IND.

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

## MUNCIE, IND.

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

## SOUTH BEND, IND.

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

## ST. FRANCISVILLE, LA.

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

## ANNAPOLIS, MD.

ST. ANNE'S Church Circle  
The Rev. Janice E. Gordon, priest-in-charge; the Rev. Mark  
Gatza, ass't  
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

## BLADENSBURG, MD. (D.C. Area)

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

## KENT ISLAND, MD.

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

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

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

## BOSTON, MASS.

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

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

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

## NORTH ADAMS, MASS.

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

## PITTSFIELD, MASS. (in the Berkshire Hills)

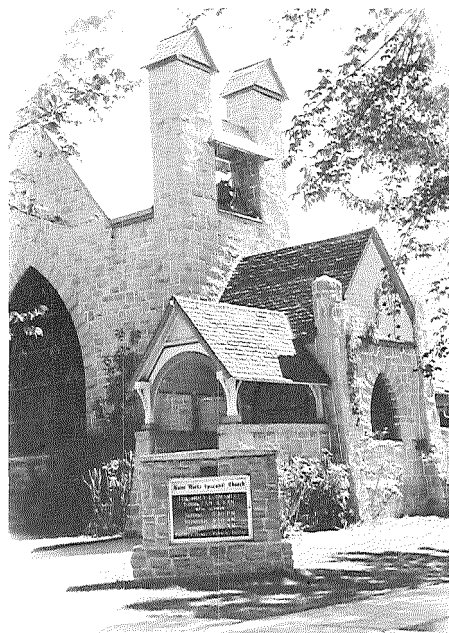
ST. STEPHEN'S Park Square  
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10.  
MP daily (ex Sun) 9. EP daily (ex Sun) 5 (4:30 Thurs & Sat)

## ST. LOUIS, MO.

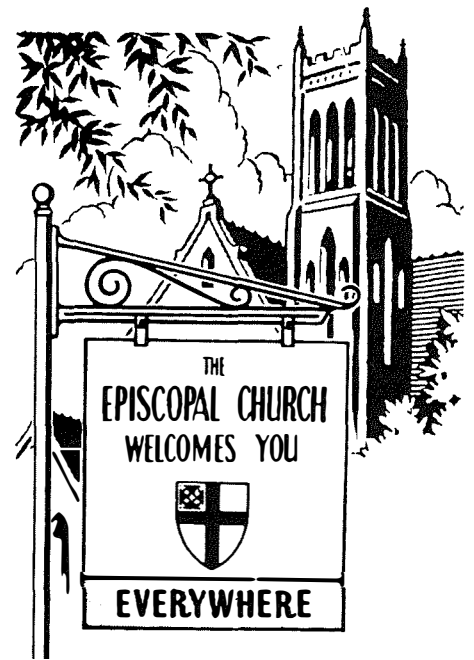
CHRIST CHURCH CATHEDRAL  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

## CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

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



St. Mark's Church, Durango, Colo.



## LINCOLN, NEB.

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

## OMAHA, NEB.

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

## LACONIA, N.H.

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

## BARNEGAT LIGHT, N.J.

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

## BAY HEAD, N.J.

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

## BURLINGTON, N.J.

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

## HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## 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. Doublisky, CSSS, r  
Sun H Eu 9:30. Wed H Eu & Healing 10. Sat H Eu 5:30

## TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## LAS CRUCES, N.M.

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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## SANTA FE, N.M.

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

## MATTITUCK, N.Y.

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

## NEW YORK, N.Y.

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

## EPIPHANY

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

## EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD

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

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 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 Martinier, D.Min., r; the Rev. Sunny McMillian, ass't; the Rev. Carole McGowan, assoc  
Sun: Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

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

## SUNNYSIDE, N.Y.

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

## WESTHAMPTON BEACH, N.Y.

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

## BREVARD, (Western) N.C.

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

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Aves.  
Sun Masses 8, 10 (Sung). 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 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. Westopher; the Rev. Nelson W. Koscheski, Jr.; the Rev. David P. Comegys  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## TRANSFIGURATION

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

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

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

## MANCHESTER CENTER, VT.

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

## LEXINGTON, VA.

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

## VIRGINIA BEACH, VA.

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

## SEATTLE, WASH.

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

## TRINITY

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

## LEWISBURG, W. VA.

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

## FOND DU LAC, WIS.

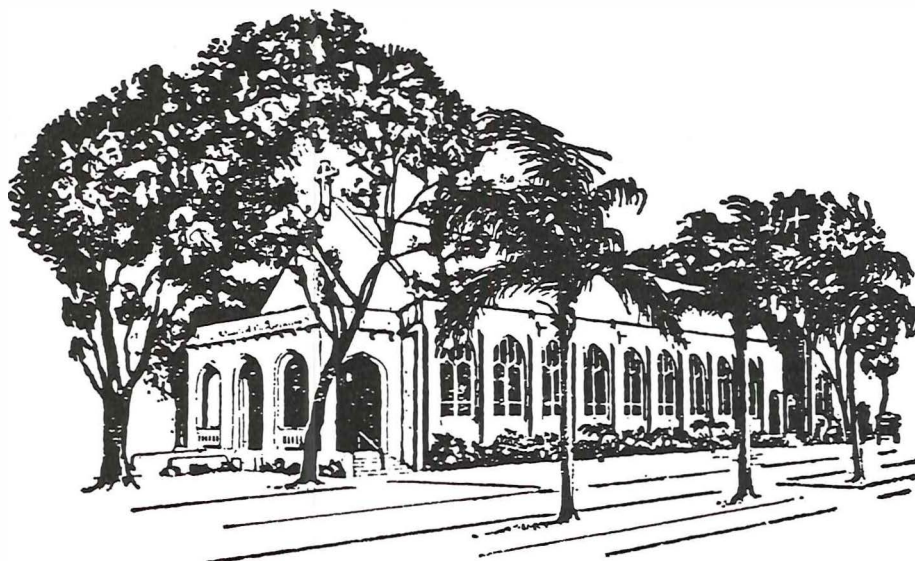
**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean; the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
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



Church of the Ascension, Clearwater, Fla.