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A Story for Today

**Out of a difficult time
came a new shape of episcopacy**

IN THE NEWS:

**Bishops complete business
at Lambeth Conference**



Wasteland

By SUSAN GORANSON

Our lovely old rectory is on an acre or so of land sandwiched between a typical New England main street and the Providence and Worcester Railroad. Adjacent to the rectory is the church, a gothic jewel in stone. Our grounds end abruptly at a tree-lined bank leading down to the railroad tracks which stretch out in bleak contrast to the manicured yards above. My husband and I are avid if not compulsive gardeners and spend much of our free time expanding and maintaining our vast perennial boarders. The “expanding” part of our hobby can get costly, so keen are we on adding more and more species. So any opportunity to find new flowers is welcome.

Often I fall prey to the temptation to toss my yard debris: clippings, leaves, weeds and stones over the bank to the latest illegal dumping grounds (in a town with no landfill). My justification being that at least the stuff is degradable, unlike the old tires and plastic bottles tossed by those who are not environmentalists as I am! (Self-justification runs deep.)

So this unsightly track seemed a wasteland in my backyard. But a closer look disclosed a blooming treasure trove! The yard clippings from the homes above the tracks seeded and took root in the most unlikely places, and some bloomed right through eight inches of ballast rock: narcissus, rose, iris, columbine — even a Japanese quince whose roots grew right under the rail. My own discarded trimmings have yielded daylily, feverfew, and star-of-Bethlehem. Who can fail to see God’s persistent care through those blooming miracles in a rocky dump?

Surely he knows how little boys, such as our youngest son, love railroad adventures with mom and dad. Here is a place where it is okay to throw stones, break sticks, and play tight rope walker on the rails — on the train’s off-schedule, of course.

It all seems allegorical when I walk the tracks: a parent with a bucket and gardening fork, a child with a big stick, gingerly picking through the tar-sticky wasteland. We circle the broken brown glass from the beer bottles, sprint over the treadless tires, scout out the enemy woodchucks who multiply and munch right under our out-of-joint noses. (The woodchucks brought an abrupt end to our second favorite hobby: vegetable gardening.)

On towards the point of infinity we trek, until bonsai! The day’s prize and treasure: a clump of Jerusalem artichoke poking through an old wad of chicken wire. And another opportunity to seek and to see the good, the God in all things.

—
Susan Goranson resides in Oxford, Mass., where her husband, the Rev. Paul W. Goranson, is rector of Grace Church.

CONTENTS

August 28, 1988

After Pentecost/Proper 17

FEATURES

9 A Story for Today

By Patricia Page

Out of a difficult time came a new shape of episcopacy which was a major change in Anglican self-understanding.

DEPARTMENTS

2 The First Article

3 Letters

6 News

11 Editorials

12 Viewpoint

13 Books

14 People and Places

ON THE COVER

Though some relief has come to areas of drought, the long, hot summer is not over yet [page 11].

RNS photo

LETTERS

Moral Posturing?

In regard to the House of Deputies discussion and passing of the resolution to boycott oil companies doing business in South Africa [TLC, July 31], everyone in and out of the church is profoundly frustrated at the inability of those outside and inside South Africa to speed the arrival of the day of justice and equity. At the same time, it is regrettable that the church gets swayed into a public policy position on the basis of emotion and not very accurate claims (such as the report that a house speaker said failure to respond to Archbishop Tutu's request for a boycott would possibly endanger his life).

Since there was apparently no mechanism for education and/or implementation put in place to make the proposed boycott work, it would appear that we are left with more posture than policy.

The situation in South Africa is grave and needs to be remedied by whatever means will be effective. In the case of the church, we cannot advocate anything which can be seen as moral posturing and then expect to be taken seriously by anyone, much less by the South Africans.

We cannot afford to make policy in so cavalier a fashion and fail to show moral seriousness on so serious a matter.

(The Rev.) PHILLIP CATO
Potomac, Md.

Fr. Schofield's Introduction

In reporting on the Rev. David Schofield's visit to the House of Deputies [TLC, July 31] you state that he addressed the house before the vote was taken to consent to his consecration. That did not occur. He, like all the other bishops-elect, was introduced to the house after consent was given. Your article leaves the impression that his words of thanks for Bishop Spong's support may have influenced the house vote. That was certainly not the case.

(The Rev.) DANIEL S. WEIR
Holy Trinity Church
Southbridge, Mass.

Time to Listen

A comment in your editorial "The Price of Unity" [TLC, July 31] caught my attention. In discussing the election of Fr. Schofield as Bishop of San

Joaquin, you say conservatives saw the consents to his election as evidence that a theological conservative who still believes in prayer, the sacraments, the monastic life and the communion of saints can be elected. With the exception of the monastic life, one hopes the above mentioned is not only a conservative position. Prayer, the sacraments, the communion of saints are at the heart of what the church believes regardless of party. If they are not, need it be said, the Episcopal Church is in serious trouble.

(The Rev.) TERRENCE E. JOHNSON
St. Francis-in-the-Fields
Somerset, Pa.

Hugs and Kisses

With all the resolutions that we passed on during the General Convention, especially those of courtesy, we forgot one very important one!

At the first legislative session, the Very Rev. David Collins pointed out that a woman had contacted him following the 1985 convention, and suggested that a "voice vote" was unfair since men's voices were louder than women's. She proposed the use of green and red cards to express the ayes and nays [photo, TLC, July 31].

I shudder to think of how much further behind schedule we would have been had we not used that technique, so that mystery woman deserved not only our thanks but our hugs and kisses!

GEORGE A. CASPARIAN
Fulton, Ky.

Who Will Be Ordained?

I am struck by the current vehemence in the church against homosexuals. I am puzzled and saddened, and I feel called to speak. The question is asked, "Should practicing homosexuals be ordained, can their relationships be a good example?" For every "bad" example of a homosexual relationship it is possible to counter with a good example, and with a bad example of a heterosexual relationship. Why are we setting up this adversarial position? Is it really a we/they situation, and are "we" truly better than "they?" Are we not all the same in God's sight, sinners each and every one?

If we are to follow the example of
(Continued on page 5)



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— Alec Wyton, Organist-choirmaster,
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LETTERS

(Continued from page 3)

Jesus, we must be less judgmental. Jesus did not judge or vilify those who came to him, he treated them with love, and sat at table with tax collectors and sinners. The only ones he did judge were the religious "experts" who used their twisted understanding of the law to put down others.

I am not sure why homosexuals have become the focus of such hatred, and I suggest that there are others more worthy of our attention. What if the question were, "should the church ordain practicing alcoholics, spouse or child abusers, manipulators, heretics. . . ?" Sinners. And yet, if not, who will be ordained? Which of us is without sin? Jesus came to bring redemption to us all, even you and me. Thanks be to God!

(The Rev.) NOEL BARTLE
Barrington, R.I.

Many of us would have difficulty with practicing spouse or child abusers, or non-recovered alcoholics. Heretics? That would require another letter!
Ed.

Basic Needs?

I write in response to Fr. Tumilty's letter [TLC, July 17] regarding homosexuality and alcoholism. His comparison is a very flawed one. An unreformed alcoholic causes destruction both to himself and his family. A homosexual causes no destruction. If any are hurt it is the fault of the church and society for maintaining such prejudice and discrimination.

The other major flaw in Fr. Tumilty's reasoning is that he equates the need for a drink with the need for sexual expression. In case he hasn't noticed it, they are not the same. The need for a drink of alcohol is not a basic need of mankind. The need for sexual expression is a basic need, like food, clothing, housing, etc.

JAMES MITCHELL

White Plains, N.Y.

Hopes for Unity

In the same day's mail I received not only your July 24 issue containing Prof. Franklin's hopeful discussion of the prospects of unity growing from the Lambeth Conference; but also the June edition of the journal *Again*, published by the Antiochian Evangelical

Orthodox Mission which contained an interview with Bishop Kallistos Ware on the subject of unity. Both men speak pointedly about Anglican-Orthodox dialogue. But they seem to be part of different conversations.

Professor Franklin is convinced that a repudiation of the *filioque* clause will signal not only the serious commitment of Anglicans to the ecumenical task, but will also represent the true proximity of the separated Orthodox and Anglican churches. Bishop Ware is reading other signals. From his perspective, there is greater distance between Orthodoxy and Anglicanism today than 50 years ago.

For Ware this is manifest in more than any one issue. He states: "fundamentally we Orthodox need to ask the Anglicans what limits they set to diversity and comprehensiveness, and about

all other limits of interpretation within Anglicanism concerning the person of Christ."

(The Rev.) ANDREW J. ARCHIE
St. Peter's Church
Purcellville, Va.

Easy to Agree

I applaud Whit Hillyer for his succinct letter concerning poetry in your issue of July 24. For some time I have been clipping and collecting TLC poems which "speak to me" and Kay Wissinger's "Salome" [TLC, June 19] is certainly among them, as are others of hers. I would also add that I find it easy to agree with the Rev. Alexander Seabrook's letter concerning "attitudes" appearing in the same issue.

LAURETTA YSAIS
Arlington, Va.

BIBLICAL SEXUALITY

A "POST CONVENTION" PACKAGE - by the Rev. F. Earle Fox (Get ready for '91)

THE SEX-ED SCENE: HETERO-, HOMO-, OR PAN-? Tape of workshop given at the Detroit General Convention (includes booklet). How do we know what is *Biblical* and what is *secular* sexuality?

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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.

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Jewish-Christian Studies

The Center for Jewish-Christian Studies and Relations, a program of the General Theological Seminary in New York, held its inaugural event recently, entitled "The Future of Dialogue," at the seminary. In attendance were more than 100 people — Jewish and Christian clergy, seminary students from Hebrew Union College and General Seminary, as well as representatives of Jewish and Christian organizations.

In welcoming visitors, Dr. James A. Carpenter, professor of theology at GTS and founder and director of the center, traced the center's history and thanked those who helped in its growth. Presiding over the event was the Rt. Rev. John Burt, retired Bishop of Ohio.

The first speaker, Dr. Paul van Buren, an Episcopal priest and honorary professor of theology at the University of Heidelberg, addressed the topic of "Rethinking the Center: the Jew Jesus." Dr. van Buren expressed the hope for greater Jewish consciousness in the church and that it would recognize Jesus as a Jew.

In response to Dr. van Buren, Dr. Gunter Hirschberg, president of the New York Board of Rabbis, also pointed to the different understanding of Jesus that emerged in Christian tra-

dition and its hold on the Christian mind.

Rabbi Eugene B. Borowitz, professor of education and Jewish religious thought at Hebrew Union College, spoke on "Finding the Other: Identifying Ourselves"; he urged theologians to challenge the currently accepted theology and to constantly attempt to redefine theology.

In concluding remarks, the Rt. Rev. Paul Moore, Jr., Bishop of New York, pointed out that theology should not stay only in the realm of ideas, but should focus on social needs as well.

In addition to many other programs, the center offers educational seminars for students from both General Theological Seminary and Hebrew Union; and cross-cultural internships, placing GTS students in synagogues and HUC students in Episcopal parishes.

Restoration in Minnesota

A very determined group of townspeople, led by committed parishioners and the dean of the Cathedral of Our Merciful Saviour in Faribault, Minn., have saved Johnston Hall, the only remaining building of the Episcopal Seabury Divinity School, from the wrecker's ball. In their battle to preserve a landmark of church history, the group was greatly encouraged by the

interest of the Most Rev. Edmond Browning, Presiding Bishop, who visited Faribault in 1987 for the Indian Convocation [TLC, Aug. 16, 1987].

Johnston Hall was built in 1888 with a gift from Augusta Shumway, a Chicagoan, and named for her father. Mrs. Shumway greatly admired Minnesota's bishop, the Rt. Rev. Henry Whipple, who was not only famous for his missionary work among the Indians, but had also established in Faribault the first Episcopal cathedral built for that purpose and two Episcopal schools, for boys and for girls respectively.

Seabury Divinity School had been founded in 1858 by the Rev. James Lloyd Breck, and among its early graduates was the Ojibwa, Enmegahbowh, one of the first Indians to be ordained in the church. In 1933 Seabury merged with Western Seminary in Evanston, Ill. to form Seabury-Western Divinity School.

The elegant building, whose exterior has been restored while its interior has been redone for the medical specialists who will occupy it, was designed by New York architect H.M. Congden. It is a classic example of Gothic Romanesque, made of locally quarried limestone, with a tall bell tower. Originally, Johnston Hall contained a two-story library, classrooms, a faculty apartment and a chapel. To preserve this tangible part of the church's past it is costing Redevelopment Resources, Inc. of St. Paul and the city of Faribault \$1 million.

The building is scheduled to be rededicated on its 100th anniversary this fall.

ALZINA STONE DALE

Consecrations in China

The following is a Chinese newspaper account of the consecration of two bishops on June 26. The account of this event, referred to in an interview of Bishop Ting [TLC, Aug. 21], is excerpted from Xin Hwa News of Shanghai and has been translated with the assistance of Dr. Paul P. F. Guo, a member of Bishop Shen's parish. We are indebted to the Rev. Leslie L. Fairfield of Shutesbury, Mass., a former missionary in China, for this material.

A solemn consecration was held in Shanghai's Moore Memorial Church which observed its 100th anniversary



Speakers at the Jewish-Christian center's inaugural event meet with center staff. Back, from left, are Bishop Moore, Fr. van Buren, center administrator Lois B. Grayck, Dr. Carpenter and Bishop Burt. In front are Dr. Hirschberg and Rabbi Borowitz.

at this time. The two bishops consecrated were 69-year-old Sun Yen Li and 60-year-old Shen I Fan. They were elected as bishops by the Standing Committee of the Shanghai Christian Administration.

The China Christian Church has not had the consecration of a new bishop since 1955. The Christian Church of Fukien, Shangtun and Kiangsi will have their own bishops. It is stated that by preserving the office of bishops, the China Christian Church will benefit and have better communications with Christian churches in other countries. However the authority of the bishop will not be administrative but rather spiritual leadership.

The Chinese Christian Church has six bishops now. The four who were already bishops and who attended today's ceremony were Ting Kwang Shun, Wang Shen Ying, Sih Ping Si, and Mao Keh Shun (the last Anglican Bishop of Shanghai). The consecration was conducted by Bishop Wang Shen Ying, the vice-chairman of Three-Self Patriotic Movement Committee of the China Christian Church, and the sermon was given by Bishop Ting Kwang Shun, the chairman of the Three-Self Patriotic Movement Committee of the China Christian Church and president of the China Christian Association.

The first bishop ordained today, Sun Yen Li, is the chief minister of Shanghai's Moore Memorial Church; he was born in 1919 and ordained as a clergyman in 1941. He graduated from Chin Lin Theological School. Now he is the chairman of the Administrative Committee of the Shanghai Christian Church and president of the East China Theological School.

The other ordained bishop, Shen I Fan, is the chief minister of the Shanghai International Church (formerly the Community Church), and was born in 1928. His father, Shen Tse Kao was a former bishop of Sheng Kong Hui (Chinese Anglican or Episcopal Church) and former president of Central Theological School. Shen I Fan graduated from Chin Lin University, School of Philosophy in 1948 and then studied at Central Theological School. He was ordained as a clergyman in 1954. He is now vice-chair of the China Christian Association and the chief of the Theological Education Committee.

Lambeth Report

Diverse Viewpoints

This is the last in the series of reports from our Lambeth correspondents Bishop Alexander Stewart and Dorothy Mills Parker. In our next issue we will include a wrap-up of news and resolutions from the conference.

The final days of Lambeth, like any gathering, were filled and controversial. It would be naive to expect 525 bishops from 164 countries and 27 areas of the Anglican church to agree on all issues. Headlines, however, can be misleading. *The Lambeth Daily* in lengthy coverage of one issue mentioned one bishop who had questioned another about his viewpoint. By the time it appeared in London, the news article stated "Bishop Criticizes Brother." By the time the capsule story appeared in the U.S. the headline read "Bishop Attacks."

Regular press conferences with five or six Lambeth participants tried to provide balance and clarification for the press. The Archbishop of Canterbury usually appeared as one of five or

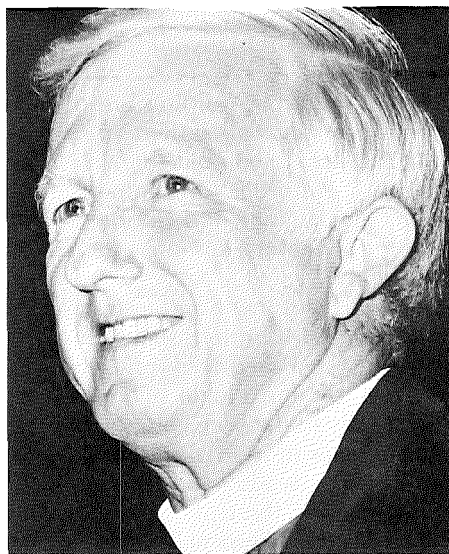
six leaders representing diverse viewpoints.

Archbishop Runcie tried to be very fair; diverse viewpoints were heard and he remained sensitive to those who may have just "lost" a resolution. He provided guidance and structure in crucial moments when leadership was required.

What authority, if any, does Lambeth have? It is not a truly legislative body and its statements are not binding on any one of the 27 provinces. Lambeth recognized that provinces have to be granted the autonomy which has always characterized Anglican national churches. Lambeth rejected any idea of granting authority either to the Archbishop of Canterbury or the Anglican Consultative Council, recognizing that the primates of provinces could represent them in consultations, as could the Anglican Consultative Council. But no surrender of authority was made.

Early in the conference, the impatience of Canadians, New Zealanders and Americans was evident. "Why can't others move along as quickly as we have?" seemed to be the question. This was countered by the resentment from more hesitant provinces, who urged caution. By the end of the conference, it was a joy to behold deep understanding of each other's potential and limitations, and the attitude seemed to be, "we will be praying for you and watching with interest and admiration." Lambeth will undoubtedly meet again — in Canterbury — recognizing our "roots" and the next archbishop will probably be from England or Ireland.

Bishops responded positively to the forceful presentation by the Rev. Nan Peete of Indianapolis who had been invited to address the conference in regard to the ordained ministry of women. Many, including English bishops who advocate ordination of women, felt that an illicit celebration



Bishop Browning: Call to "a mission of grace. . ."

of the Eucharist by three women and a protest march outside St. Paul's Cathedral damaged, rather than furthered their cause.

Two vital issues were voted on during the closing days. First, a resolution which made clear that Christians should exhaust every potential opportunity to settle grievances by consultation, by prayer and reconciliation. Unfortunately, a phrase in the resolution gave the impression that armed struggle could then be resorted to if all else failed. As a result, the newspapers immediately produced headlines reading "Bishops OK Violence." There was great consternation that this would allow groups like the IRA to perpetrate violence in Ireland claiming that Anglican bishops had approved their actions.

Hence, the following morning in response to the Archbishop of Armagh, a resolution was unanimously passed condemning violence and terrorist activities in Ireland. Upon reflection, bishops realized that although they were trying to support Archbishop Tutu, the original resolution, perhaps tempered with some liberation theology, had violated the concepts of non-violence as espoused by Martin Luther King and Ghandi.

The second crucial issue, perhaps that in which there were the most intense feelings, was on the subject of sexuality and AIDS. In retrospect, this could have been the breaking point of the conference, rather than the ordination of women. Such resolutions as were voted on did not open the way for ordination of homosexuals. While sitting with a group of African bishops, one heard the comment, "We would more likely leave the Anglican Communion on this issue of sexuality than on the ordination of women." When asked why he answered, "Deep down we do not really think the ordination of women is wrong, it is just nowhere near ready for us at this time. We can imagine it developing over decades, but we see it as a 'justice issue' coming from cultural/historical roots, whereas we view the sexuality issue as a biblical/moral issue on which there can be no change. Had the conference voted in any way to take the liberal sexual position, it would have been very hard for us to stay within the communion. It would have been a 'break' not an 'impairment.'"

Was the conference worthwhile? Depends on what you "expected." A *Church Times* editorial said "all who wish the Anglican Communion well will be thankful that this conference has been such a success in the ways that will matter most in the long run. It has faced honestly problems that were articulated freely from a very wide variety of cultural and theological backgrounds — and it has both preserved and increased the warm sympathy and trusting love that make up the spiritual essence of 'communion.' The millions of Christian who prayed that the Holy Spirit would be poured out on these bishops are entitled to feel that their prayers have been answered."

In contrast, some critics have asserted that Lambeth performed "cosmetic surgery," avoiding fundamental issues. *The Tablet*, an international Roman Catholic weekly, summarized the conference with an article entitled "Anglicans in Disarray."

Leadership was evident at Lambeth; balance was evident at Lambeth. Daily group Bible study was for many an exciting new adventure. It provided the context in which the bishops approached their decisions on secular as well as theological concerns.

The Rt. Rev. ALEXANDER STEWART

• • •

The 12th Lambeth Conference ended as it began, with a splendid service in Canterbury Cathedral. Archbishop Robert Runcie presided and bishops from around the globe participated. "I bind unto myself today," they sang.

In his sermon, Presiding Bishop Edmond Browning called them to "a mission of grace, to combat the structures of sin . . . in order to become the instruments of grace and the bearers of hope . . . wherein lies our true Anglican identity."

No real assessment of the conference is possible with limited space, but the avoidance of a predicted split was perhaps its greatest single achievement, due mainly to the deep commitment to stay together in spite of the sharp divisions. Much is also due to what one bishop called "the truly heroic leadership of Robert Runcie," under unbelievable pressures, a difficult schedule

and a sometimes highly critical press.

His prayers before all sessions set the tone and spirit of each day. Tribute came from all sides, for his unfailing courtesy and kindness, his fairness and forbearance, his godly admonitions and wise counsel, and his enlivening wit and good humor: a standing ovation ended the last session and thunderous applause greeted his progress down the aisle in the final service.

Some participants had the feeling they might not all be together quite like this again, gathered in this holy place around the chair of Augustine. A motion to open the archbishopric to all bishops regardless of nationality had been narrowly defeated, and there were those who wanted to change the locus of Anglicanism from Canterbury.

It would be unrealistic not to recognize that the Communion's unity is fragile, its future uncertain, its divisions deep, and there is general agreement that much will depend on faithfulness to the call for mutual respect for and acceptance of differing positions if an when a women is consecrated.

Proponents of women bishops felt victorious in the outcome of that resolution, though it contained no affirmation of the issue itself. Traditionalists took courage from the large vote for restraint, generally conceded to have probably carried had it not been for the large American and Canadian bloc. The Africans were steadfast in their biblical stance, and with others from developing nations called a special plenary to hear their own more crucial problems.

Many thought the daily Bible study was one of the most valuable parts of the conference. Bishop C. FitzSimons Allison of South Carolina felt it was a factor in "the swing back to our biblical foundations" in the reaffirmation of the church's stand on sexuality, despite the statements to the press from Bishop John Spong of Newark.

If the keynote of the opening service was joy and anticipation, this last service was marked by a sense of healing and thanksgiving, and the certainty that however impaired the communion, all are one in Christ. "Many waters cannot quench love" sang the choirboys. The divisions were still deep, but so was the love.

DOROTHY MILLS PARKER

A Story for Today

Out of a difficult time
came a new shape of episcopacy

By PATRICIA N. PAGE

Disagreement. Challenges to the church's leadership. Attempts at reconciliation. All these are part of our life today as the family of the Episcopal Church. This may seem new but it is not. There is a story out of our own history as an Episcopal Church that can help us now.

This story is particularly significant for our present because it tells us that out of that difficult time came a new shape of episcopacy which was a major change in Anglican self-understanding.

The story is told by Clara B. Loveland in *The Critical Years: The Reconstitution of the Anglican Church in the USA, 1780-1789*. (Seabury Press, 1956). It is the story of that church "divided against itself." The divisions were primarily between the Connecticut clergy together with others in the north and the "Southern Churches" (as Bishop Samuel Seabury called them), led by William White, a priest in Philadelphia. The former believed reconstitution must begin with the episcopate; the latter that it was necessary to develop first a governing body of clergy and laypersons out of which the episcopate could come.

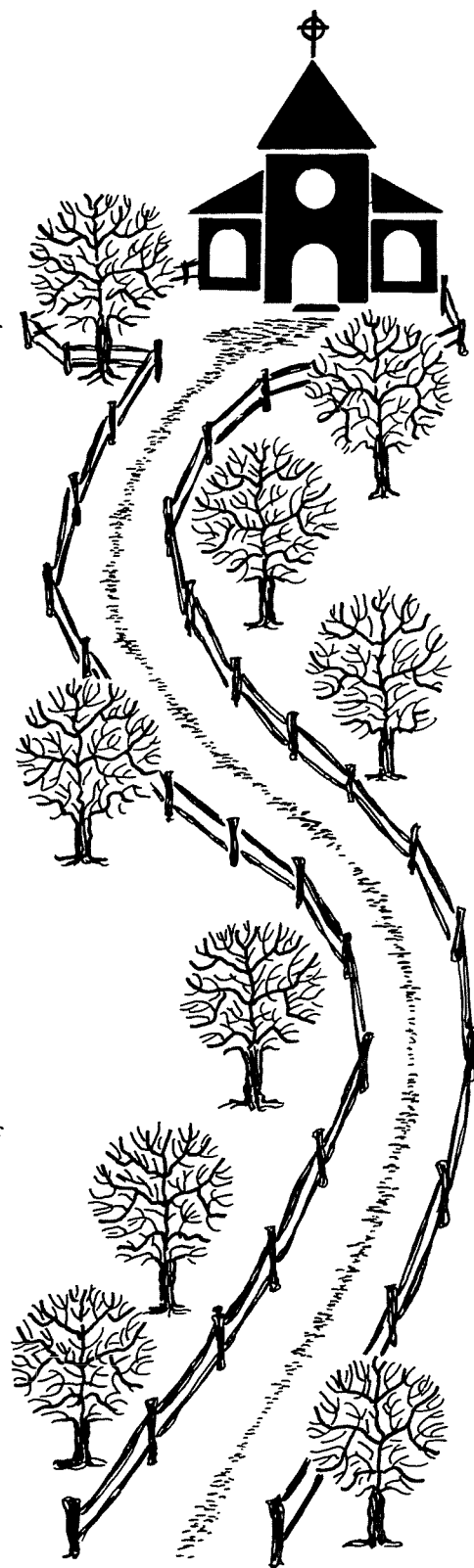
The controversy was fueled by the difficulty of finding ways to remain in communion with the Church of England. Seabury was consecrated Bishop of Connecticut by the non-juring bishops of Scotland which raised questions for White and his sup-

porters as well as the English bishops as to whether his consecration in the breakaway church had been valid. At that time the Presbyterian Church of Scotland had received the royal patronage for Scotland. There was a small Church of England in Scotland "which followed the English Prayer Book, with Cranmer's Protestant emphasis. The anti-Presbyterian non-jurors of the Scottish Episcopal Church had restored the Laudian liturgy, with its strong sacramental emphasis" (Loveland, pp. 105-106).

The misunderstanding between Seabury and the northerners and the "Southern Establishment" grew more serious after Seabury's consecration in 1784. At times this was heightened by Seabury's willingness to ordain and confirm persons who came from outside Connecticut. In 1787 White was consecrated as Bishop of Pennsylvania and Samuel Provoost as Bishop of New York by bishops of the Church of England. This strengthened the work being done towards constituting one church for the new country. White worked endlessly to find means towards unity. An important first step was the revival of the Corporation for the Relief of Widows and Orphans (of clergy) which had been founded earlier that century.

A letter written by Bishop Seabury to Dr. Parker of Massachusetts on December 16, 1788, gives us some understanding of the painfulness of the situation:

"... concerning the union with the Southern Churches . . . it appears to me, all the difficulty lies with those churches, and not with us in Connecticut. I have several times proposed and urged a union. It has been received and treated, I think, coldly. And yet I have received several letters urging such a union on me as though I were



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the only person opposed to it. This is not fair. I am ready to treat of and settle the terms of union on any proper notice. But bishops W. and P. must bear their part in it, actively, as well as myself; and we must come into the union on even terms, and not as underlings" (Loveland, p. 235).

Seabury and the churches in Connecticut were invited to the first convention in 1789. The intended requirement that every delegation have lay members was held in abeyance in order that Connecticut, very opposed to including laity in its delegation, might be represented.

At this 1789 convention, important decisions were taken. One was to start printing the Prayer Book. A second was to recommend candidates for bishops to be consecrated by Bishops Seabury, Provoost, and White at the next General Convention in 1792, providing the archbishops in England approved. In order to make sure that Bishop Provoost, the most implacable denigrator of Seabury, could not remain aloof from the 1792 convention, it was decided to hold it in his home city, New York.

Just before the 1792 convention, Bishop White persuaded Bishop Provoost to invite Bishop Seabury to his home in New York for dinner. It was the first time they had ever met and it was a very amicable evening. However, there was still considerable mistrust between the bishops when the convention opened. Bishop Madison of Virginia who had been consecrated by bishops in England in 1790 sided with Bishop Provoost. Early in the convention Bishop Seabury asked for a private conference with Bishop White. Seabury told White "that from the course taken by the two other bishops on the preceding day he was afraid they had in contemplation the debarring of him from any hand in the consecration, expected to take place during this convention...and that the apprehended measure, if proposed and persevered in, must be followed by an entire breach with him and as he supposed, with the Church under his superintendence." Bishop White's response was a pledge sealed by the shaking of hands "that in no event would he have a hand in the ensuing consecration, if it were accompanied by the rejection of Bishop Seabury's assistance in it. . ." (Loveland, p. 282).

So on September 17, 1792, in the presence of church representatives assembled for the General Convention

(including lay deputies from all dioceses, Connecticut as well as Pennsylvania) Bishops Provoost, Madison, White and Seabury united to consecrate the Rev. Thomas Claggett to be Bishop of Maryland. Loveland says (p. 283), "In this joint act of the two lines of bishops, the American Episcopate was established, and the Protestant Episcopal Church in the United States was firmly united" (Loveland, p. 283).

Of this event Bishop Seabury wrote in his journal: "All glory be ascribed to God for his goodness to his church in the American States. In his goodness I confide for the continuing of that holy Episcopate which is now begun to be communicated in this country. May it redound to his glory, and to the good of his church, through Jesus Christ. Amen" (Loveland, p. 282).

By this act this church in America had done some very radical things. It had accomplished what had been thought to be impossible for hundreds of years and still is in England today: namely, the separation of bishop and king. It had consecrated a bishop elected by the people, laity and clergy. It had remained in fellowship with the Church of England in spite of the wrenching experience of the War of Independence. Some very simple means of reconciliation had been used. What had mattered throughout all this was Bishop White's willingness to put himself on the line for Seabury for the sake of the church and at the same time he and Seabury and the others not giving up their convictions of what the church should and might be. Are these pointers for this same Episcopal Church 200 years later?

Places of Returning

(for Terry Waite, hostage)

Because you thirst,
Because you sit among shard,
Deprived of true silence, because
You have only the imaginary
In which to breathe and stroll about,
I would give you landscapes, landscapes
Of the real, where you may find again
A kind of knowing. Take them,
These still places of returning,
They are for you.

A landscape for sleep:
Night is adrift on a meadow:
The moon, circled in silence,
Searches her out . . . One last phrase
From the field sparrow,
"White Blossoms, an orchard."

A landscape for song:
May. A honeysuckle bush
And the incessant drone of bees.
A sudden shower, then sun.
Raindrops overlay the branches . . .
A tactile fragrance.

A landscape for prayer:
Morning and evening are met:
No ordinary bird sings.
What strange joy.
Even the hedgerows are familiar.

Jean L. Connor

Lambeth Conference

As this goes to press there is still more to be said about the Lambeth Conference, and some time will be needed to assess reactions and responses in different parts of the world. Several observations are in order, however.

First of all, at Lambeth, as in other assemblies with leading British churchmen, truly great and profound questions are broached and examined. Intellectual inquiry may be both deep and far ranging. Yet this does not necessarily mean that any practical action of any sort is to be taken. For the Englishman, what is possible is a good topic for conversation. For the American, what is possible must be tried out at once. The British, for instance, have been discussing the revision of their 1662 Prayer Book since the late 17th century, and the revision has still not taken place. On the other hand the liturgical life of the English church has not been petrified. Many changes of custom and practice, and the legal provision of alternative services, has in fact taken place — but it has happened rather slowly (at least by American standards).

Secondly, bishops tend to stick together. Bishops may agree with laypeople or other clergy on certain things, but the experience of the episcopate which they have is, for most of them, a deeper bond which they share. Here and there a bishop or two erects a wall between himself and many of the others, but for most of them it is of the utmost importance to be linked together — and this is as it should be. This can be seen in the Lambeth decisions.

Thirdly, authority is highly important, but discussions of it tend to be inconclusive. To analyze authority tends to be like analyzing the shape of water: it simply flows through one's fingers. Yet water can break down the strongest walls. Those who have force, leadership ability and a record of achievement will in fact exercise authority. Those who lack these qualities will not. This can be seen in the influence of certain individuals who are not necessarily archbishops.

Finally, a voice from the pews. Leaving church on Sunday morning a parishioner said to your editor, "God has it figured out."

Accepting Evangelism

Evangelism was on the agenda of the Lambeth Conference and our General Convention. We are indeed grateful that the resolutions on this topic were passed at convention; we are less happy that the Report on Evangelism and Renewal, which explained the basis and purpose of these resolutions, seemed to be put on the shelf, at least for the time being. We accept the explanation that this was politically necessary, but we regret that the political climate of the convention was such that this needed to be the case.

The report is honest about present shortcomings of the Episcopal Church. "Much of the contemporary theology of our church has espoused philosophical skepticism, which is opposed to certainty, commitment, and conversion . . . the Bible and historical tradition are seen as

brittle artifacts with no binding authority in the present . . . Evangelism is dismissed as being unnecessary" (*The Blue Book*, p. 75).

On the other hand, very positive statements are offered regarding what has been and is effective in evangelism. Evangelizing bodies "have a clear theology, rooted in the atonement and Lordship of Jesus Christ . . . they maintain a life of disciplined piety. They stress education . . . the Bible is considered to be the Word of God and is studied with devotion and passion" (ibid, p. 78).

Practical steps for the Episcopal Church to take are also specified, including training laypeople for evangelism, choosing people for ordination who have an orientation for this, and providing suitable training in seminaries (ibid., p. 80). The latter is an especially challenging proposal, since faculty members, who have devoted their lives to historical and theoretical pursuits, are unlikely to have had evangelistic experience.

Does all of this seem contrary to the subdued, inarticulate, reserved piety of most Episcopalians? Yes, it does, and it is meant to. For the Episcopal Church to return to the state of a healthily growing church, some changes will have to be made. A new spirit must touch all of us, and by the grace of God we are all called to contribute to a new outlook and a new eagerness to share in the faith of Jesus Christ.

No End Yet

The end of the long, hot summer is by no means in sight for farmers in a large part of our nation. Sufficient food for cattle during the months ahead has not grown during the drought, and many animals will have to go to the slaughterhouse prematurely. How prices will be affected, for producers and for consumers, may not be seen for several months or more.

The Episcopal Church is not a strong presence in many agricultural areas, although thousands of family farmers are Episcopalians. There are ways that the church can show that it cares, not least by our public prayers on Sunday.



The Prayer Book Society

By R. EMMET GRIBBIN

“Viewpoint” offers a variety of perspectives within the church.

The Prayer Book Society, formerly the Society for the Preservation of the Book of Common Prayer, had a very visible presence at the General Convention. All church organizations are welcome to have a booth in the exhibit hall, arrange for special occasions and services, and distribute informative material.

The Prayer Book Society had one of the most attractive booths in an excellent location and staffed by several volunteers and a quartet of singers dressed in costumes of antique design. Periodically the quartet sang Elizabethan madrigals to appreciative listeners.

Every morning the Prayer Book Society distributed a four-page printed bulletin, *The Record*, in the hotel lobbies and the convention center. It summarized and commented on some of the previous day's decisions, announced special events, gave a preview of the resolutions the convention would consider that day, and usually there was a brief description of the society, its aims and principles. A half dozen other organizations or coalitions published similar daily bulletins, each from its own perspectives.

The Prayer Book Society also had employed professional television technicians and their equipment to tape about 50 hours (so it was reported in *The Record*) of the presentations, discussions, services, press conferences, and open hearings. One night they worked until 11 p.m. They wore red shirts printed with “Prayer Book Society Radio and Television Unit.”

A columnist in the *Convention Daily* wrote of an interview he had with the editor of *The Record* who said he didn't understand the hostility toward the Prayer Book Society from many deputies and bishops as the society was simply working to build up the church and bring back lost members. The columnist, however, quoted an article in *The Record* which was so broadly accusatory that the columnist wrote in response, “If you don't want hostile vibes, then don't make unfounded accusations.”

Some deputies felt insulted by this sentence in *The Record* of July 10: “We take heart in the fact that our ‘democratic’ form of church government is pretty ineffective — even if it is the democracy of hand-picked majorities.” How could any of the deputies be “hand picked”? Parishioners elect vestries, parishioners or vestries elect delegates to diocesan conventions, these conventions elect the clerical and lay deputies to the General Convention. The bishops also have been elected by the same democratic ladder. Who could “hand pick” in this democratic process?

The Record announced that the Prayer Book Society is planning to found a new theological seminary, and some property recently secured for this purpose in Aiken, S.C., was described. It was asserted that a new seminary was needed because many theological students in the present seminaries learn nothing about Prayer Book history and liturgical development. This seems to those acquainted with present seminary curricula, the canons on theological education, and the questions asked each year on the General Ordination Examination, simply not so. It is probably true that seminarians have limited experience in using the 1928 Prayer Book.

If the initial money could be found, and if annual support were assured, and if the problems of securing a faculty of competence, a library and suitable buildings were solved, probably one unsolvable problem would remain. Where would the students come from? Postulants for holy orders often choose the seminary they wish to attend, but their choice must be approved by their bishops. It seems unlikely that many postulants would want to attend this seminary, and more unlikely that even a few bishops would give their approval.

The society's main thrust has always been preference for the 1928 Prayer Book, and the insistence that congregations and clergy who prefer it should be free to use it. In recent years the society has espoused some of the other causes and reforms which “traditionalists” espouse.

In a statement of the society's beliefs, one sentence reads, “We are the churchmen loyal to the Episcopal Church.” In the political world in England there is ‘Her Majesty's loyal Opposition,’ so in the past two decades in the Episcopal Church the Prayer Book Society has been the loyal opposition to some contemporary changes. It thus serves a useful function in the church's life. It represents a constituency whose opinions should be heard in the church's forums. The Prayer Book Society's voice would be more persuasive and promote its causes more successfully, however, if the voice were less astringent.

BOOKS

Peace, Justice in Africa

CHURCH AND STATE IN NATION BUILDING AND HUMAN DEVELOPMENT (2nd edition). By **Henry Okullu**. Forward Movement. Pp. xviii and 141. \$4.95 postpaid, paper.

This small book is excellent reading for all interested in the church in Africa, the evolution of African politics, and how the United States should relate to the African nations and churches. The bishop investigates justice from a Christian perspective, both as an ideal and as something to be worked out in actual circumstances. The book is biblically based and written within the evangelical tradition of Anglicanism, though not narrowly so.

Maximum participation in decision-making is, in the bishop's view, an essential element in a truly Christian approach to politics. He admits that this is not a fashionable point of view. Nevertheless it is his conviction that "peace without justice is a hollow dream." There are many equally down-to-earth aphorisms in this work.

After establishing a biblical man-

date for the continuing search for justice, the author examines nation-building, ethics in African politics, the nature and purpose of human development, and the issue of human rights.

The chapter on church-state relationships in Africa clarifies many issues that often puzzle Westerners. In the process, critical judgments are passed on several circumstances in Africa. In many ways, this chapter is a corrective of the narrower views which currently endure in the United States.

Brother **JOHN-CHARLES**, S.S.F. Brooklyn, N.Y.

Worldwide Panorama

WHO ARE THE ANGLICANS? Edited by **Charles H. Long**. Forward Movement. Pp. 81. \$3.75 paper.

After brief essays on the Anglican Communion, Lambeth Conference, and the Anglican Consultative Council, Dr. Long provides maps and profiles, country by country, of the constituencies of our church. Each profile includes statistics on Anglicans, clergy, and theological colleges, as well as a

one-paragraph history of the church in that part of the world. Did you know, for example, there are as many Anglicans in Uganda as there are in the U.S.? That of 25 million baptized in the Church of England, only one and a half million are on the electoral roll?

WHITHER THE WIND: A Telltale of Authority. Episcopal Diocesan Ecumenical Officers and National Association of Diocesan Ecumenical Officers (5 Hale Street, Dover, N.H. 03820). Pp. 75. \$3 paper.

Conclusions drawn from numerous questionnaires, essays by Roman Catholic and Episcopal seminary professors, questions for discussion, and an appendix of survey results comprise this pamphlet. The particular subject addressed here is the ideal exercise of authority which received attention at Lambeth Conference and will later at the Vatican. Whither the wind? Ecumenical officers agree that neither the "imperial" model of Rome nor the "democratic" model of Canterbury is ideal and that both churches could learn from each other. T.D.P.

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ORGANIZATIONS

THE CLERICAL UNION for the Maintenance and Defense of Catholic Principles, commonly called the Catholic Clerical Union, is celebrating its centennial year. For information about membership, write: **The Rev. Edward Garrigan**, Secretary, 94 E. Oakland Ave., Doylestown, Pa. 18901.

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PEOPLE and PLACES

Appointments

The Rev. Evan L. Ardley is rector of the Church of the Incarnation, Santa Rosa, Calif.

The Rev. James Lee Burns is rector of Christ Church, 166 Market St., Lexington, Ky. 40507.

The Rev. Robert John Carlson is rector of the Church of Our Saviour, Pasco and vicar of St. Matthew's, Prosser, Wash. He is also Hispanic missionary; add: 1215 West Court, Pasco, Wash. 99301.

The Rev. Gary T. Evans is regional priest of the western region of the Diocese of Northern Michigan; add: 124 W. Norrie St., Ironwood, Mich. 49938.

The Rev. Gregory J. E. Mansfield is assistant of St. Paul's, Kansas City, Mo.

Ordinations

Deacons

Arkansas—Kathleen Liles, deacon-in-training, St. Peter's, Cheshire, Conn. Add: 56 Canner St., New Haven, Conn. 06511. She will pursue graduate studies at Yale University.

Colorado—Blaine R. Hammond, 3081 S. Dahlia St., Denver, Colo. 80222.

Missouri—Douglas Frederick Nissing, assistant, St. Mark's, 147 W. Main St., New Britain, Conn. 06050.

Newark—Kim F. Capwell, assistant, Trinity Church, 36 Myrtle Ave., Irvington, N.J. 07111. Diana D. Clark, assistant, St. George's, 550 Ridgewood Rd., Maplewood, N.J. 07040.

Pennsylvania—Karen C. Murphey, assistant, Grace Church, Four Madison Ave., Madison, N.J. 07940.

Upper South Carolina—Ann B. Davis, deacon-in-training, St. Francis, Greenville, S.C. S. Scott Hunter, deacon-in-training, Grace Church, Camden, S.C. Julius W. Dayo Jackson, deacon-in-training, St. Luke's, Columbia, S.C.

West Texas—Clinton D. Vincent, assistant, St. Peter's, 956 Main, Kerrville, Texas 78028.

Resignations

The Rev. Robert J. Carabin, as rector of Grace Church, Port Lavaca, Texas. Add: 409 Viking, Victoria, Texas 77901. Fr. Carabin is now in non-parochial work.

The Rev. Christine F. Tremaine, as assistant of St. James', Upper Montclair, N.J. 07043.

Deaths

The Rev. Fred F. King, retired priest of the Diocese of Colorado and founding priest of St. Raphael's, Security and St. Timothy's, Littleton, Colo., died at his home in Loveland, Colo. on March 18 at the age of 75.

A senior priest of the Diocese of Colorado, Fr. King was born in Denver, was graduated from the Univ. of Denver, and received his master's degree in religious education from Iliff School of Theology. He spent his ordained ministry serving Colorado parishes in Englewood, Castle Rock, Manitou Springs, Cripple Creek, Hugo, Greeley, Windsor, Estes Park, Woodland Park, Fort Morgan, Pueblo, Pagosa Springs and Loveland. Two daughters preceded him in death; he is survived by his wife, Priscilla, a son, and five grandchildren.

Receptions

On June 11 the Rt. Rev. William A. Jones Jr., Bishop of Missouri, received as priest from the Roman Catholic Church the Rev. Raymond Joseph Potter, assistant, Trinity Church, St. Charles, Mo. Add: 318 S. Duchesne Dr., St. Charles 63301.

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

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

SARASOTA, FLA.

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

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 9 & 6

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

TALLAHASSEE, FLA.

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

ATLANTA, GA.

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

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

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

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)

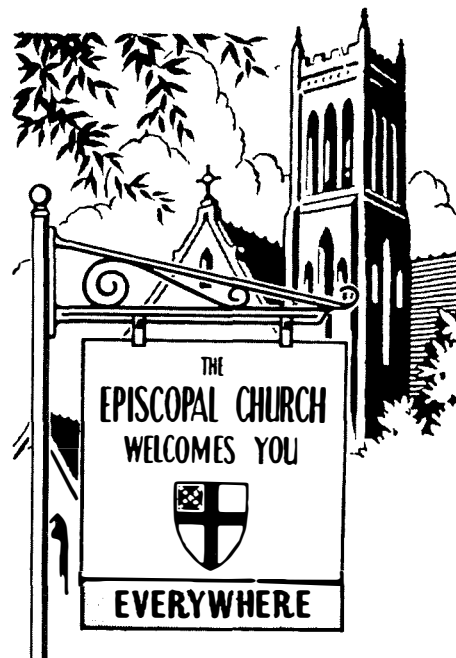
ST. LOUIS, MO.

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

LINCOLN, NEB.

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



OMAHA, NEB.

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

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

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

BAY HEAD, N.J.

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

BURLINGTON, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SOUTH AMBOY, N.J.

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

TRENTON, N.J.

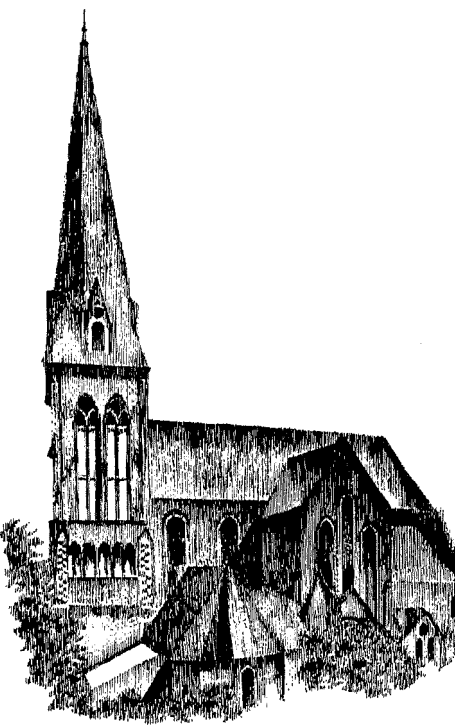
TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

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



Church of the Advent, Boston

(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. 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 Martin, 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

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. Philip Peterson, d
MP Mon-Sat 9: daily Eu, call fortimes. 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.

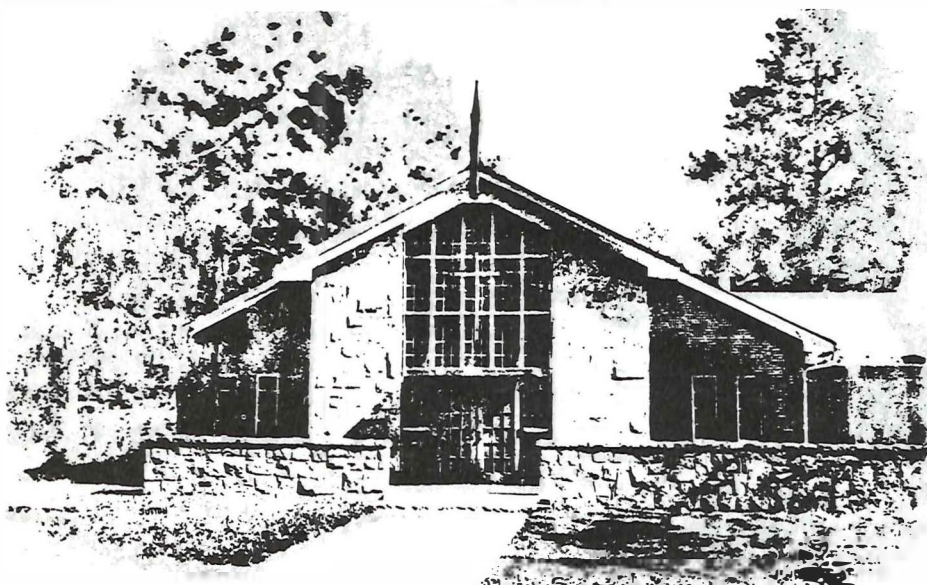
ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean; the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30.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



St. Michael and All Angels, Stone Mountain, Ga.