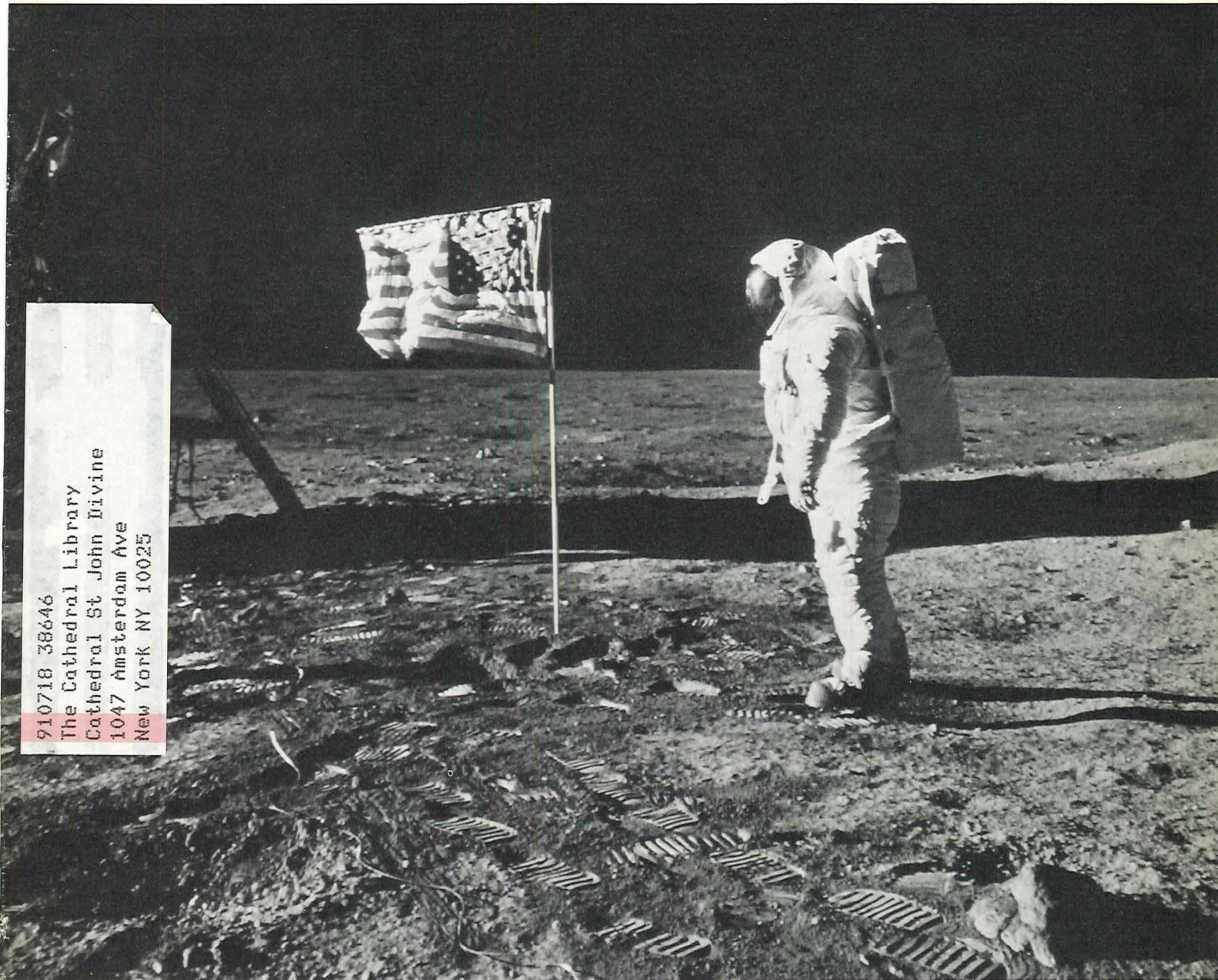


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Looking Back 20 Years



Too Friendly Skies

Have a good trip,” they say as you head for the airport. “How was your trip?” they cheerfully ask when you return. And what can you say? Business and professional trips are all the same nowadays — except for the unlikely case of a plane crash.

You go to the airport, check your suitcase, stand in line for a boarding pass, wait and get onto a plane, often through a so-called jet way, a windowless passage from which you do not even see the outside appearance of the plane. After a further wait, it takes off. A meal and a drink later it lands, you wait and get off.

Not long ago there was adventure and excitement in getting onto an airplane. The propeller spun as one went up the ladder. For smaller planes, someone turned the blades by hand to get the motor going. When the plane took off and rose into the sky, fields and trees and houses shrunk to miniature size below — but they didn’t shrink too much, for one didn’t go so high. Out the window one enjoyed the scenery. One saw cows grazing in fields, boats in ponds and lakes, and cars on the road below. It could be exciting too. There were sudden ups and downs, and sometimes a lady screamed. Storms were very scary. Then one finally came down, often with a hard bump or two. One came out and returned to solid earth, grateful to have arrived safely. That was indeed a distinctive trip — a good one or a bad one. Today it has become for many travelers a routine and characterless experience.

Carry our collective memory a step further back. Even the more exciting trip of the 1930s or 40s was nothing to flights a generation before, when for the first time people could fly. Since the early beginnings of human existence, we had dreamed of flying. Our life-long effort to reach up, standing erect, building towers and climbing mountains, found its highest focus in the desire to fly. In flying, we supposed, we would attain a level of glory. Only wizards, witches, shamans and a few Christian saints were reputed to have actually done it, for it seemed to be primarily a spiritual attainment. How enviable flying was! We didn’t need Peter Pan to teach us to dream of flying. Almost all of us have had such dreams very naturally, and very satisfying dreams they are, too.

The 20th century has commercialized and secularized the sky. I do not know what to do about it. Certainly I do not wish to go by ox-cart on the many trips I must take. I give thanks, however, for those rare occasions when one seems to fly into a sunset, or when one sees the moon rise over a sea of clouds or, much more rarely, sees moonlight reflected on an ocean or lake. Then one remembers that the sky still belongs to God.

H. BOONE PORTER, Editor

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1969: the first steps on the moon [p. 8].

NASA photo

LETTERS

New Light

Many thanks to Billie Fortune for sharing "the new" component of confirmation at the Church of the Holy Spirit in Lake Forest, Ill. [TLC, June 11].

In the Episcopal Church we learn that at confirmation we are received into "responsible" membership in the life of the church. How often do the persons being prepared for confirmation ever develop a new relationship with Jesus Christ as a result of their confirmation preparation?

It seems to me that the mentor program Ms. Fortune writes of could beam a new light in confirmation education.

LOUISE DAVIES

Apalachin, N.Y.

Shades of Grey

I am concerned by Russell J. Levenson, Jr.'s article on youth ministry [TLC, June 11] when he quotes John Claypool's advice that it is "necessary to avoid shades of grey when giving

answers to young people." Levenson also warns that young people will seek their answers elsewhere if our answers are "vague." The problem is that the situations we face in life — whether as adolescents or adults — are not all sharply black or white. A strength of our tradition in the Episcopal Church has been a willingness to face the dilemmas, quandaries and grey areas of life without trying to give easy answers for hard problems.

(The Rev.) ROBERT B. SLOCUM
St. Patrick's Church

Zachary, La.

Israeli Terrorism

I am interested in Bishop Burt's objection [TLC, May 28] to your editorial in regards to the church's mounting economic pressure on the government of Israel in order to bring about change for the better. Bishop Burt apparently is not up to speed on the current situation in Israel and Palestine.

I have just returned from a ten-day fact finding trip to the Holy Land. I

was appalled at the terrorist activity of the Israelis against the Palestinians. While we were in Jerusalem, St. George's Anglican School was invaded by Israeli army personnel, who were there to harass the student body when a rock throwing incident was reported, though no truth could be determined to the allegations. The Israelis tear-gassed two classrooms and demanded that both be locked up. I was in the rooms — there was no point in locking them up, the gas was so strong (even with the windows open) you could not occupy the room.

In Gaza City, the Episcopal diocese owns and operates the only private hospital. While we were visiting the hospital, two 12-year-old girls were brought in, both had been shot in the head with so-called rubber bullets as they stood with other girls at their school.

I returned to the states with a rubber bullet in possession. This is a steel ball with a thin layer of rubber coating. The coating ruptures as it penetrates the body. We interviewed a

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LETTERS

grandmother with an eight-year-old grandchild who had been shot in the back, fragments exiting through her stomach. Eleven pieces of shrapnel were counted on her X-ray.

We interviewed a 22-year-old man who was suffering from second and third degree burns. He had been ordered to move a burning tire from the road in Gaza. He objected that he had nothing to move it with, he was beaten unconscious and thrown into the burning tire by Israeli border police.

We were involved in an incident with the border police ourselves as they made a sweep through the street near the hospital. They invaded the hospital and took a 15-year-old gatekeeper. Our group rushed up and took pictures of the action — the youth was released, we were told, because of our presence.

We talked to teachers of our school in Ramallah which has been closed for most of the Intifada. Last year the children were taught only 24 days — teaching is a criminal offense.

Bishop Burt would have us believe the PLO is the terrorist organization in the Middle East while ignoring activities of the Israelis. This is like saying that the Israeli terrorists are good terrorists but the Palestinian terrorists are very bad terrorists. We need to avoid this hypocrisy.

I resent my tax dollars going to support terrorist activities by Israelis, just as I resent my tax dollars going to support the contras. There are terribly complex problems in the Middle East, but continuing to support Israel financially at the current level of 3.7 billion dollars a year is not helping to bring peace, or justice, or freedom to Palestinians or Israeli citizens.

(The Rt. Rev.) BOB G. JONES
Bishop of Wyoming

Laramie, Wyo.

Bishop Burt surprises me; I know my former bishop as a very liberal-cause oriented person who has been generous with his energies toward those whom he sees as downtrodden. Can there be any doubt that when a whole generation of youth are kept in refugee camps, lands seized, schools closed, military police in constant evidence of "power" that these people are oppressed? Does he not remember that such words as "faction-ridden terrorist body" identified the Zionist party and

their actions when Palestine was under British mandate? Is the bishop aware that the international agreements setting up Israel were violated almost immediately by the influx of hundreds of thousands of "boat people"?

We have deserted our fellow Christians and abandoned our native land as children of the new covenant for military and security reasons; bent down to a strong Jewish lobby for too long.

Our holy city needs to be an international city to protect our rights and to express our love for those fully one in the fulfillment of the law and the prophets. We need to be very aware that the greater part of the residents of Israel are "secular," i.e. have no commitment to any form of faith. We all need to grieve over lost lives, lost dignity, lost futures on all sides.

(The Rev.) PAUL L. THOMPSON (ret.)
Daytona Beach, Fla.

Threat to Peace

The letter by the Rev. Philip Bottomley [TLC, June 11] shocked me! I studied at Duke Divinity School under professors who had lived in Palestine from the late 1920s until after the partition in 1948. They said that Muslims and Christians got along well together. They also said that the Palestinian Jews who had been living there for generations got along fine with them. It was only after Zionist Jews from Europe came in that trouble began. The Palestinian people, Muslim, Christian and Jew, at first welcomed the newcomers as they brought prosperity. Then the newcomers began to cheat the Arabs out of their land, and in 1948 drove them from their land. In the past years, Anglicans have been killed or banished.

The biggest threat to peace is the bigoted Christian who wants all Jews to go to the Holy Land and convert to Christianity so Jesus will come. That is an insult to Jews as well as injury to Palestinians. There are other Episcopalians who haven't been exiled but are suffering in Israel.

(The Rev.) JOHN A. ZUNES
Chapel Hill, N.C.

Crane Connection

It was with great interest and pleasure that I read your delightful account of the cranes that graced your yard this spring [TLC, June 11]. I

have had a lifelong interest in cranes principally because they have "been in my blood since my birth."

My forbear John Crandall arrived on these shores in 1632 joining with Roger Williams in a group of Anabaptists in Salem, Mass. When they ran into difficulties with (I presume) civil authorities, they deported Roger Williams to Providence and John Crandall to Newport, R.I.

From the public library in Newport, in reply to my request for information, I learned that my ancestor was a native of an area in Wales that was known as "crane dell," it being inhabited by the species of bird you write of. Apparently the name had been Anglicized prior to John's arrival here.

(The Rev. Canon) ROBERT L. CRANDALL (ret.)
Macon, Ga.

Using Lay Ministry

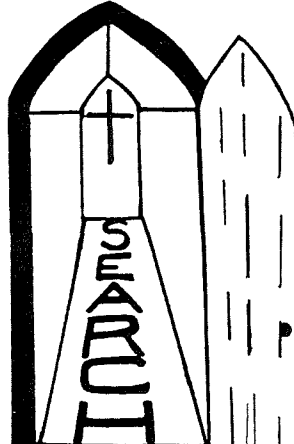
Amen! It couldn't have been said better; Gene Geromel's viewpoint article "Is This Lay Ministry?" was spot on [TLC, June 4].

I will add, however, that I believe the small size of our denomination (which keeps shrinking) is directly related to our overly clerical practice of ministry. Our typical congregations rarely number more than 100 active members because that is about the limit at which one person can effectively administrate. Even at minimum cost, a clergy compensation package exceeds \$30,000, which makes full-time clergy for the small church basically a suburban phenomena.

The only practical solution to this dilemma is lay ministry. Yet, laypeople who truly want to serve Christ in a serious fashion are forced either to seek ordination or join a denomination in which their ministry may be fully and regularly practiced.

DAVID D. WILSON
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Executive Council Meeting

The demise of the monthly *Episcopalian* and the election of representatives to the Anglican Consultative Council were major items at the recent meeting of the Executive Council of the Episcopal Church, held in Pittsburgh, June 13-16. An unusual feature was a riverboat ride during which the Diocese of Pittsburgh explained its program of church growth and outreach.

On the first day, after Morning Prayer had been read, the Most Rev. Edmond L. Browning, Presiding Bishop and president of the Executive Council, delivered his opening address. He spoke of his recent travel to Nicaragua and Panama [TLC, April 30], to the Anglican Primates meeting in Cyprus [TLC, June 18], to the board of the National Council of Churches in Lexington, Ky. [TLC, June 18], and to a strike-bound town in Appalachia, and to Mozambique in Southern Africa. He also touched on the recent synod in Fort Worth [TLC, June 25].

The council was welcomed by the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh; at midday he celebrated the Holy Eucharist for the council at Trinity Cathedral and the Very Rev.

George L.W. Werner, the dean, preached.

Lunch was prepared by the Trinity Cathedral Lunchroom. Started in 1914 so that young working women would not have to eat in saloons, this is the oldest lunch room in Pittsburgh.

Tuesday afternoon was devoted to meetings of committees of the council. At dinner in the evening, Miss Clare Fisher was honored for her work as assistant secretary of the council for the past 11 years.

Hunger Program

On Wednesday morning, the Rt. Rev. Herbert A. Donovan, Bishop of Arkansas, introduced Tom Hemphill of the Heifer Project International. The project, which is headquartered in Little Rock, is an ecumenical organization which sends livestock, fish, bees and poultry raised in the United States to help alleviate hunger in many parts of the world. It has been supported by many churches and Mr. Hemphill asked for the continued support of the Episcopal Church. Action was not taken at this time, however.

The Rt. Rev. Irving Mayson, Suffragan Bishop of Michigan, introduced

Timothy Wittlinger of Detroit, Mich. who spoke on the Economic Justice Program. The program seeks to provide economic justice in accord with the "Michigan Plan" adopted at the last General Convention and asks the help of the council. Proposals in a concrete form will, it is hoped, be presented at the November meeting.

The Rt. Rev. John H. MacNaughton of West Texas, chairman of the subcommittee on communications, presented a resolution whereby the Domestic and Foreign Mission Society (the corporate name of the national church) would accept ownership of *Episcopalian*, Inc., the corporation which publishes the monthly paper, *The Episcopalian*. The national church would thereby acquire all assets and liabilities of the publishing organization, and manage all future operations. The successor publication, to appear at the beginning of 1990, is to be called *Episcopal Life*. The necessary resolutions were passed the next day. Current liabilities include overdue accounts payable of \$130,000, a loan from the national church of \$60,454, and an estimated operating deficit in 1989 of \$75,000.

New liabilities include \$75,000 to bring salaries and benefits of *Episcopalian* employees into accord with the national church system. Meanwhile, \$155,000 has been spent on consultants and other fees for feasibility studies and design of *Episcopal Life*, and an additional cost of \$150,000 is estimated for bringing out the first issue. Some funds will be obtained by phasing out some free publications now distributed by different offices of the Episcopal Church Center. Decisions about this were left to the Presiding Bishop and his staff.

New Format

A prototype mock-up of the new publication was distributed. Its newspaper format and general appearance is not greatly different from *The Episcopalian*. *Episcopal Life* will have an editor appointed by the Presiding Bishop with the approval of a board of governors. The paper will be an official publication of the Episcopal Church and a principal tool for communication.

After lunch council members boarded the "Liberty Belle" for a trip



Photo by Frank Orr

Dean Werner (left), Bishop Browning, Bishop Hathaway and Dean Collins: a look at ministry amidst rusting steel mills.

up the Monongahela River to McKeesport, one of the towns in the depressed area of Pittsburgh.

As mile after mile of rusting, boarded up steel mills were passed on the shore, passengers in the boat were given an extensive presentation of the work being done by the Diocese of Pittsburgh to help the people and the communities affected by the closing of the mills.

Archdeacon David Jones presented representatives of some of the eight new churches founded in the past five years. Later, in a program arranged by Dean Werner, the Rev. Pierre Whalon and others spoke of ministry in the so-called Rust Belt. The Rev. Leslie Reimer, David Hall, and others spoke of health care ministry. The Very Rev. John Rogers described the seminary, Trinity Episcopal School for Ministry [TLC, April 30]. Prior to supper on the boat, the Rev. and Mrs. Graham Pulkingham and others of the Community of Celebration led evensong, with voices and instruments.

World Trends

Thursday morning Theodore J. Gordon, a consultant, surveyed major world trends, considering population growth, food needs, longevity, religious demographics and other matters. The Rt. Rev. Frederick Borsch, Bishop of Los Angeles, joined Mr. Gordon in making comments and answering questions.

The Rev. David Barrett, a missionary of the Church of England, then spoke on strategic questions of evangelism. After a period for reflection by committees, Bishop Borsch spoke again.

After successive ballots throughout the meeting, the election of the Rev. Austin Cooper of Cleveland was announced, as the Episcopal clerical representative to the Anglican Consultative Council. Pamela R. Chinnis, vice president of the House of Deputies, was elected as lay representative. Alternates were the Rev. Kermit L. Lloyd of York, Pa., and Nell Gibson of New York City. The Presiding Bishop is the bishop representative. The ACC, in which all the churches of the Anglican Communion participate, is scheduled to meet next in Cardiff, Wales, in July 1990.

As the meeting drew toward its

close, a number of resolutions were passed including support of the Philippine Episcopal Church in its call to the American government to respect the integrity of the Philippine nation, to desist from covert operations, and from forms of aid which principally strengthen the military and the elite. The council commended a letter from the Presiding Bishop to the China Christian Council (the national church organization within China) expressing sympathy and spiritual solidarity during this tragic time. Bishop Browning had earlier communicated with Bishop K.H. Ting, head of the council, who had courageously expressed his support of the student movement which included Christian seminarians.

Acting for a few minutes in their capacity as the board of the Domestic and Foreign Missionary Society, the members received the report of Ellen Cooke, treasurer. Assets of the society at Dec. 31 totaled over \$150 million, a modest increase over the previous year. The cost of the General Convention of 1988 was well within the funding allocated. The Venture in Mission account was closed, it having received over \$33 million since 1976. In 1988, receipts for the national church's program development budget were somewhat less than the \$36 million originally budgeted, but spending was limited to available funds and a slight surplus was held over for 1989. George R. Rea of Meridian, Miss., reported for the audit committee.

Encuentro

Returning to Executive Council interests, Marcy S. Walsh of Summerville, S.C., Ann Fontaine of Lander, Wyo., and the Very Rev. David B. Collins, vice chairman of the council, reported on Encuentro, an ecumenical meeting on missionary concerns held in San Antonio, Texas in May. It was scheduled in conjunction with the World Mission and Evangelism Conference of the World Council of Churches [TLC, June 9].

The Rev. Canon Robert G. Tharp of Knoxville, Tenn. moved that the council commend the efforts of President George Bush on behalf of clean air, and the motion was heartily approved.

After speaking briefly of the next General Convention, to be held July

12-20, 1991 in Phoenix, Ariz., Bishop Browning expressed his response to the recent synod at Fort Worth, giving his attention mainly to disagreement over the ordination of women. Urging the continued unity of the church, he said, "I cannot overemphasize my belief that those who disagree with the majority must not be marginalized in our church and will not be. This is not a political strategy. This is a theological necessity." The meeting adjourned after some further discussion

(The Rev.) H. BOONE PORTER
MARY ELLEN LEIGH

Farewell Service

A festive service of thanksgiving celebrating the 17-year episcopate of the Rt. Rev. Paul Moore, Jr., Bishop of New York, was held June 11 at New York's Cathedral of St. John the Divine. Bishop Moore is retiring this year.

The service commenced with a 40-minute procession of diocesan clergy, cathedral trustees, General Seminary faculty and other dignitaries who have been a part of diocesan life. Preceding the bishop was a festive Chinese dragon of Manhattan's Chinese Church of the Savior, accompanied by the thunder of Chinese drums. The spectacle added to the many colorful parish banners and the dozen thuribles which poured out incense.

A variety of music contributed to the service. Charles Hubert Parry's "I was glad" was sung as the introductory anthem, followed by choral evensong with Anglican chant and plainsong. The choirs of the cathedral and Trinity Church sang a new anthem in honor of the bishop and towards the end of the service popular artist James Taylor offered a newly composed song in commemoration of Bishop Moore's activism in New York's religious and political life.

In his sermon, Bishop Moore urged the diocese to maintain and deepen its ministry to the needy. "Do not be timid," he said, "The power of the church is built on courage and risk . . . with the grace of God you can take these problems and make them opportunities for love and courage."

The service concluded with "For all the saints," sung enthusiastically by congregations and choirs. Drummers

(CONTINUED ON PAGE 11)

Twenty Years Later

A look back
at the Apollo 11
mission and the
life of Jesus.

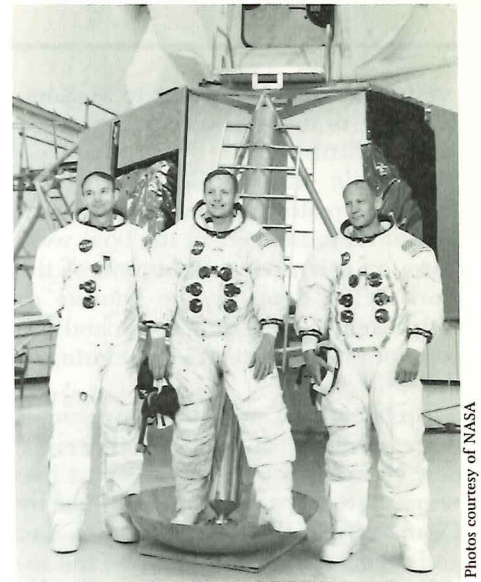
By ELAINE MURRAY STONE

Twenty years have passed since man first walked on the moon. To people of my generation, it seems like yesterday; but for today's children, it's as much ancient history as the Civil War. Probably there is no one anywhere on earth who has not heard about it.

I began to wonder — How far had the Christian message spread 20 years after Christ's resurrection? How did people react 20 years after?

I was not present at the resurrection, but I was one of the 7,000 members of the press who watched Apollo 11 leap from its launch pad and set out on a 243,000-mile journey through

Elaine Murray Stone is the author of eight books. She is a communicant of Holy Trinity Church, Melbourne, Fla.



Photos courtesy of NASA

The Apollo 11 crew: what place do they hold today?

space. None of us will ever forget the emotional impact of that shining moment. But how many today could give you the details? Most would have difficulty recalling the astronauts' names!

During the week before Apollo 11's lift-off, there were many press conferences and briefings of the media people jamming every facility in Cocoa Beach, Fla. Reporters from almost every nation were cabling or phoning their stories in a multitude of languages. Fortunately, I live 18 miles south of Cape Canaveral and could sleep at home.

I saw many famous people, kings and queens, presidents and movie stars. I was able to interview celebrities connected with the space program, Wernher von Braun, Walter Cronkite and the Mercury astronauts on hand to help. At least a million visitors crowded the viewing sites and roadways near the space center to witness something never before undertaken by man.

On July 16, the morning of the launch, silver busses snaked their way along A1A to the VIP site in the shadow of the Vehicle Assembly Building. Rows upon rows of bleachers were filled with craning celebrities fortunate to be seated only three miles from the gantry. They talked and gawked at each other as the Saturn V waited through the countdown to be thrust into the cloudless summer sky. If those final seconds were a time of awe, they were also laced with concern for the lives of the brave astronauts. As the rocket rose on a tail of flames from its pad, onlookers wept, applauded and

shouted. It was a spectacular moment.

I find many correlations between this major historic event, a milestone in mankind's scientific advance, and the events of Holy Week, a milestone in mankind's spiritual advance. And doesn't it remind you just a bit of the ascension of our Lord? The multitude gazing skyward as he was taken from sight. Would any man, woman or child who saw that ever forget?

A few days later most of the world intently watched televisions or listened to radios as Neil Armstrong set the "Eagle" down and took those memorable first steps on the virgin soil of the moon. His words are engraved in history, "That's one small step for a man, one giant leap for mankind."

Again I note a correlation. The steps Jesus took to Calvary were actually the greatest steps in history, for they brought about the redemption of mankind. Hundreds, maybe thousands, in Jerusalem watched our Lord carry that heavy cross for us. Only a few stayed to show their love and faith during his three torturous hours on the cross.

A few weeks after the launch of Apollo 11, the astronauts were honored at the White House, and rode in the traditional ticker tape parade through New York. Americans went all out for their heroes. But where are those astronauts today? Would you recognize their faces? Would you recall what they had done?

Yet the words and actions during the few weeks in a small out of the way district of the Roman Empire are spoken of and studied by millions 2,000 years later.

Memorable Words

How were the many stories and parables and miracles of Jesus retained by his friends long enough to be transcribed? There is a valid explanation. Jesus told them, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you!" (John 14:25-26).

The apostles and those followers of Jesus were so impressed by his manner and teachings that they never forgot the words he spoke. Twenty years later his words were being preached to Jews and Gentiles. They still had the power to draw people into the tiny new group.

By 55 A.D. there were small congregations of Nazarenes, just beginning to be called Christians, meeting in synagogues and homes in Rome, Corinth, Syria, Alexandria, and various parts of Asia (modern Turkey). To carry the gospel, disciples travelled over thousands of miles of excellent Roman roads. Others crossed the sea aboard large galleys propelled by sail and slaves (some of these carried up to 600 passengers). Excellent transportation was required for the vast military needs of the far-flung Roman Empire. Can't you imagine these travelers inspiring all whom they met?

Paul the Pharisee and persecutor of the heretical sect, knew all about Jesus. For 20 years stories of the man from Galilee had infuriated him. But that auspicious day when Paul met the living Lord on the road to Damascus transformed him instantly.

From then on that inveterate traveler journeyed through the Mediterranean world using the same enthusiasm and rhetoric once employed to destroy Christians — now to recruit, instruct and uplift them.

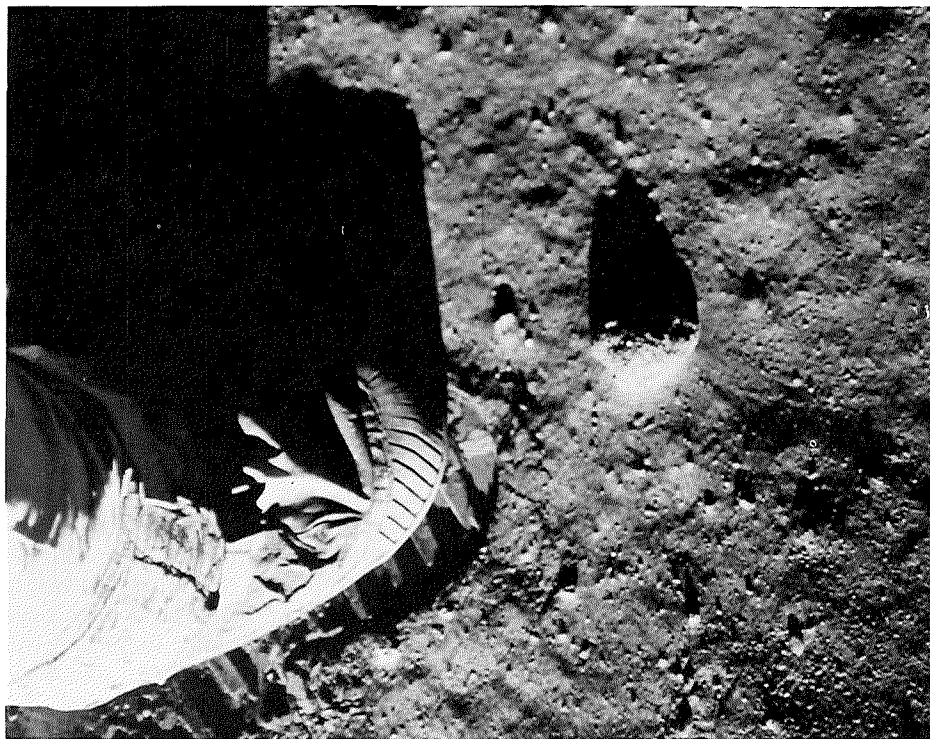
If all those millions of eyewitnesses of Apollo 11 in 1969 were to return to Cocoa Beach this summer, how many could report the names, times, events, scientific data that was common knowledge just 20 years ago? What would the billions of viewers of that 'giant step for mankind' remember of what was done and said?

Yes, there are miles of videotapes and documentaries in storage if rocket watchers of today want to check back. We must depend on technology to retain even the most monumental of human events! Not so the life of Jesus.

Twenty years after the crucifixion and ascension, what did those first Christians recall — those who saw Jesus' triumphal procession into Jerusalem, those who witnessed the tragic events of Holy Week, those who were present at his ascension? Surely they could never forget or keep such amazing sights to themselves. They kept and treasured the words of the Lord in their hearts, but they also had a bursting desire to share the faith. They told their friends and neighbors. They wrote to distant relatives.

The message of redemption made an indelible impression on the hearts of all who heard it. Jesus of Nazareth was heralded as the Son of God and Savior of mankind. All were ennobled and enabled by his message of hope and joy. His word was spread, not only by mouth and pen, but by changed lives. Such news was too wonderful to keep to themselves. The first Christians were so filled with the Holy Spirit that they were fearless in proclaiming the gospel.

If it were 20 years since Christ's ascension how would you be spreading the word? Why can't all Christians today be filled with that same excitement!



What were the greatest steps in history?

EDITORIALS

Church Growth in Pittsburgh

When the Executive Council meets in different parts of the country, the host diocese usually makes an interesting presentation of some aspects of its life and work. The presentation of the Diocese of Pittsburgh at the recent council meeting was particularly impressive [p. 6].

Among the various good works carried out for the poor, the sick and the aged, the specifically Christian motivation was mentioned again and again. Observers were given to understand that these were not simply social service activities by citizens trying to be relevant, but were rather activities consciously carried out in Christ's name as parts of the Christian life.

Especially noteworthy, in our opinion, was the work of church extension. Of the 80 parish and mission congregations in the diocese, ten percent have been founded during the past five years, and these eight new churches now account for more than ten percent of the average total attendance in the diocese at Sunday services. Some of these eight are large, some small. They range in location from comfortable suburbs to blighted and distressed areas. Some have their own church building, others worship in rented space. It was not claimed that everything works. One recent new church effort proved unsuccessful and has been discontinued. The total membership of the new congregations does not equal the general decline of church membership experienced during the past 20 years. Yet these new churches embody a message of hope. We do not need to be defeated by past or present problems. The Episcopal Church can take root and grow in new localities.

We wonder how many other dioceses in the U.S. can equal the record of Pittsburgh during the past five years? We would be interested in hearing from readers.

Discontinuing *The Episcopalian*

The most important action of the recent meeting of the Executive Council was without doubt the decision to discontinue the monthly paper *The Episcopalian*, and to replace it by a somewhat similar publication to be called *Episcopal Life* [p. 6]. The new publication will apparently be more directly controlled by the Episcopal Church headquarters in New York and will incorporate some of the material presently produced by different offices of the headquarters. It has not been decided, however, whether the new monthly will or will not be published in New York City.

Apart from any other factors, it was evident that *The Episcopalian* faced grave financial problems. We are indeed grateful that readers of THE LIVING CHURCH understand that publication today is expensive, and that a magazine such as this must have periodic increases in subscription rates and also have voluntary donations.

As the official publication effort of the national church is reorganized, we extend our sincere good wishes to members of its staff, some of whom will no doubt be retiring, others going on to other work; and still others remaining with the new publication. We pay our respects to these colleagues who have labored hard in the field of church journalism, and wish them Godspeed in the years ahead.

VIEWPOINT

Unleashing Evangelism

By J.C. BRYAN

The decade of the 1990s has "officially" been designated a time of evangelism for the body of Christ. The church, in attempting to answer her call found at the end of St. Matthew's gospel, "Therefore go and make disciples of all nations," is gearing up for the largest and most intensive evangelism campaign since the early days of the Billy Graham crusades.

Episcopalians, Roman Catholics,

Methodists, and others have announced their intention to spend the next ten years in revitalization of the church in the United States and abroad. Select committees are now meeting to plan, promote, and publish the "ideal" strategy for evangelizing our nation.

We cannot attempt to answer the real question as to why people leave the church, or just stop going to church. Reams of material have been produced in an attempt to answer this question, but the theories of sociology, psychology and theology abound.

Without wanting to be like the wet blanket, I must say that evangelism

will go nowhere in the 1990s in America (both North and South) without a fervent re-understanding of the gospel message clearly given in Matthew's account to the early church. No matter how much time and effort is spent in select committees, and how many "how to" books are written, there will be no Decade of Evangelism without the people of the churches living the message of Matthew in *going and making disciples*. The only truly proven method of evangelism is in the living of the gospel message (with both words and actions).

The pristine message of faith in Jesus Christ and in his redemptive work can be phrased within the confines of evangelical as well as catholic practices and worship. But those preaching the message must believe in it, follow it and make it the focus of their daily lives.

Additionally, evangelism will not succeed if it is left only to the professionals, i.e. the clergy. Unfortunately,

The Rev. James C. Bryan resides near Chicago and has been intimately involved in the independent church movement.

many people have learned that the clergy are salespeople for their denominations; salaries, housing and retirement benefits depend on their selling capabilities — their effectiveness can be, and is sometimes minimalized, because of the mental precognition of their having to “tow the party line.”

The answer for the real and true evangelism of the 1990s involves people, laypeople. Most people do not join a particular church because they agree with canons or with a certain polity. They join a church because they have seen, first hand, the life-changing force of people within the parish. In addition, people are attracted to a church because they have heard the effective preaching of the word of God, and not some rambling rehash of the Gospel or Epistle lesson for that Sunday.

Living the gospel

If evangelism is to succeed in the '90s there will have to be a concerted effort by both the clergy and the laity in living the gospel directives, in seeing the message of salvation as primary, and in submitting to theology instead of sociology and psychology as the tools of effectiveness. We need people in prayer and empowered by the Holy Spirit, not particular denominational systems.

The growth of the charismatic movement within the mainline denominations can serve as a warning example. The movement started to falter when it was institutionalized by the churches. Instead of teaching from the scriptures and the historical faith, as well as the inspiration of God's Holy Spirit, the movement started to publish books and magazines on “how to” experience the Holy Spirit. The movement was brought into the church and “tamed” by the church, and in that, lost a lot of its effective power to reach out to those unchurched or lapsed.

The evangelistic movement cannot be placed within the carefully cleaned and ritualized vacuum of the church. It should not be institutionalized, but be allowed to be the pure message of the good news, lived, preached, and found to be both life-giving and life-empowering.

Accurately put, there cannot be a Decade of Evangelism. There must be a lifetime of evangelism as we embrace the message of salvation, live it, and by our example teach it and share it with others.

NEWS

(CONTINUED FROM PAGE 7)

escorted the bishop out to the cathedral's lawn, where a reception was held.

Bishop Moore remains on sabbatical leave until October 14, when, in another service at the cathedral, he will formally hand his pastoral staff to the Rt. Rev. Richard F. Grein, former Bishop of Kansas, who was elected as coadjutor last year [TLC, Oct. 23, 1988]. Bishop Moore will continue to live in Manhattan, and will maintain an office at General Seminary.

(The Rev.) JAMES E. LINDSLEY

New Cathedral

Ancient ceremony and ritual were observed June 18 when the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real, knocked three times with his crozier on the front doors of Trinity Church in San Jose, Calif., requesting to be admitted. The occasion was the designation of Trinity as the first cathedral of the diocese, and the seating and welcoming of the bishop there.

In his address to the gathered congregation after the doors were opened, Bishop Mallory emphasized that a cathedral must be a house of prayer above all else, as well as a place of study and a focal point for ministry to those in need. The address concluded with Trinity being formally designated a cathedral and the bishop being seated. A reception followed in the parish hall.

Technically, Trinity is a pro-cathedral, which means that in function it is a cathedral in every respect, but it has no charter or constitution. Trinity also fully retains its parish status. The designation of pro-cathedral status came after an agreement between Bishop Mallory and Trinity's wardens, vestry and rector, the Rev. William P. Clancey.

“Trinity seemed a natural,” Bishop Mallory said. “It exudes history, being established in 1861; its demographic location in the third largest city in California makes it a truly urban parish . . . and its architecture and recent reconfiguration make it nicely workable for major liturgical events. Trinity also is already exemplary in its sacramental worship, being the only parish in the entire diocese with a daily mass.”

The cathedral status stands for the

duration of Bishop Mallory's episcopate, or until October 1990.

CAROL MARBLE

CONVENTIONS

Charged with a vision of new growth and resources, more than 300 church members gathered May 19 in Salt Lake City for the convention of the **Diocese of Utah**.

“The primary purpose of the Diocese of Utah is to proclaim the sovereignty of the Lord Christ,” said the Rt. Rev. George E. Bates, diocesan, in his opening convention address.

He said the greatest assets of the church are the Lord Jesus and the people of the diocese. Another important asset are funds the diocese has from the sale of a hospital in 1987, he said. This provides new money for church property growth, increased program and people resources, and medical and educational care for the poor, indigent and homeless. Bishop Bates targeted evangelism, education, reconciliation and stewardship as church priorities.

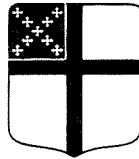
The key to future planning of the diocese was the adoption of a resolution, presented by the standing committee, to examine the needs of each congregation and plan for the future direction of the church. In August and September it is planned that teams of church leaders will go to every city of the diocese to listen to ministry concerns in each congregation.

“This is a huge task,” said Bishop Bates, who will attend as many of the visitations as possible with the team. “We will report back to you what we thought we heard you say and give you opportunity for rebuttal.”

Evoking considerable discussion was a resolution presented from the delegation of the Cathedral Church of St. Mark challenging the bishop and other church leaders to speak out for the civil rights of persons with AIDS, AIDS Related Complex or those diagnosed HIV positive. It also asked them to “repudiate public declarations of some that AIDS is the punishment of God on any category of persons, including homosexuals and IV drug users,” and to take a leadership role to protect the civil rights, employment and benefits of those so afflicted. After extended discussion, the resolution passed.

With the “graying of America” the diocese was asked by the vestry of St. James Church in Salt Lake City to

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— Alec Wyton, Organist-choirmaster,
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form a task force to look at ministry for the elderly and recommend goals to the 1990 convention.

A budget of \$2,154,343 was passed.

SARAH MOORE

• • •

An overflow crowd of more than 600 people gathered at Utica College in Utica, N.Y. for the convention of the **Diocese of Central New York**, June 9-10.

The Most Rev. Edmond Browning, Presiding Bishop, gave the keynote address on evangelism and was available for questions later in the day.

He responded to questions about the turmoil in the Middle East, citing efforts of the church to offer Palestinians a voice in Congress, to keep communications open between Palestinians and Jews in the United States, and to support the more than 30 institutions that address human needs within the very small Diocese of Jerusalem.

During the convention Eucharist, Gloria Van Brocklin, a communicant of Trinity Church in Watertown, was commissioned as a Volunteer for Mission to Haiti. Ms. Van Brocklin, a pediatric nurse-practitioner, will spend a year working in Haiti at St. Croix Hospital in Leogane, a major health-care facility jointly sponsored by the Presbyterian Church and the Episcopal Diocese of Haiti.

Among resolutions adopted by the convention was one which seeks action by the New York state legislature to amend state law and enable trustees of the diocese to "take into account Christian principles of stewardship" in making investment decisions. Under current law, the fiduciary responsibility of the trustees extends only to fiscal accountability in dealing with diocesan investments. Through amending the law as it applies to this diocese, it will become possible, for example, to divest securities with ties to South Africa even though they may be performing well financially.

Convention participants also agreed to commit themselves to the elimination of the use of styrofoam cups and other non-biodegradable plastics at all diocesan and district events. This resolution encourages parishes to follow suit.

Two resolutions that passed concerned ministry with young people. One paved the way for a diocesan program with pre-teen groups, and another asked support for training for youth leaders.

ANITA MONSEES

The Living Church

Around the Church

An unexpected visitor caused pandemonium at a recent service at St. Mary's-on-the-Highlands Church in Birmingham, Ala. A small gray flying squirrel only a few inches long raced around the church, involving the ushers in a chase and causing, said the parish newsletter, "one female worshipper to vault into the next pew." However, it added, "the youth choir displayed remarkable courage and aplomb throughout, setting a high standard of decorum." The rector's son was heard to remark, "That's the best service I've ever been to!"

* * *

The Rt. Rev. Joseph M. Harte, retired Bishop of Arizona, was honored at a celebration to mark his 50 years in ministry, of which 35 have been as a bishop. The April service was held at All Saints Church in Phoenix. He was elected Bishop of Arizona in 1962, after having served as Suffragan Bishop of Dallas since 1954.

* * *

A new 90-cup coffee maker inspired song at St. Stephen and the Incarnation Church in Washington, D.C., where it was solemnly dedicated one recent Sunday with an improvised version of a poem by Alexander Pope.

* * *

St. Thomas' Church in Marmonck, N.Y. joined with a Methodist congregation for a "Midnight Run" of aid to street people in New York City. Volunteers made up "lunch bags" of food and clothing to be distributed.

* * *

St. John's Church, Detroit, Mich., offers help in overcoming unhappiness with a new self-improvement group called "Sinners Anonymous." Based on the book entitled *Sin — Overcoming the Ultimate Deadly Addiction*, by Keith Miller, the group uses an altered form of Alcohol Anonymous's "12-step program."

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JOIN OTHERS who adhere to the traditional doctrine of the apostolic ministry. For information write to Evangelical and Catholic Mission, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, 42-27 16th St., Flushing, NY 11358.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

YOUTH COORDINATOR: Full-time position starting August 1, facilitates high school and middle school youth groups. Contact: Fr. Bob Bryan, All Saints' Episcopal Church, 651 Eucalyptus Ave., Vista, CA 92084. Telephone: (619) 726-4280.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: Missionary Personnel Coordinator, Box 490, Forest City, NC 28043.

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TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006-2088.

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PEOPLE and PLACES

Appointments

The Rev. **David R. MacDonald** is vicar of Christ Church, Lemoore, CA.

The Rev. **Richard Cornish Martin** has been elected rector of St. Paul's, 2430 "K" St., N.W., Washington, DC 20037 and will begin his ministry there in September.

The Rev. **Randall Rainwater** is now rector of St. John the Evangelist, 117 E. Miner, Stockton, CA 95202.

The Rev. **Edward C. Scott** is rector of Trinity, Box 1043, Mount Airy, NC 27030.

The Rev. **Gary R. Seymour** works for Lutheran Child and Family Services; add: 27032 Fullerton, Redford, MI 48239.

The Rev. **Stuart H. Smith** is rector of the Church of the Resurrection, Box 437, Loudon, TN 37774.

The Rev. **William O. Swan, Jr.** is vicar of St. Andrew's, Box 537, Taft, CA 93268.

Ordinations

Priests

California—**Robert Harrison Bryant**, assistant, Church of St. John the Baptist, 850 Rose-dale Ave., #52, Capitola, CA 95010. **Joseph Andrew Patronik**, interim rector, St. Bede's and

chaplain, Trinity School, Menlo Park, CA; add: 132 Hedge Rd., Menlo Park 94025. **Norman F. Somes**, 380 Melrose Ave., Pacific Grove, CA 93950. **Penelope Muehl Warren**, assistant, Church of the Incarnation, 4030 Pacheco St., San Francisco, CA 94116.

Connecticut—**Anne Jensen** (for the Bishop of Minnesota), assistant, Christ and Holy Trinity, Box 5132, Westport, CT 06880. **Robert V. Lee, III**, (for the Bishop of Southern Virginia), assistant, St. John's, 16 Church St., Waterbury CT 06702.

Dallas—**William Reid Bryant**, Church of the Transfiguration, 14115 Hillcrest Rd., Dallas, TX 75240.

El Camino Real—**Kristin Aline Sundquist**, assistant, St. Timothy's, 2094 Grant Rd., Mountain View, CA 94040. **Carolyn Constance White**, coordinator of prison ministries, Diocese of El Camino Real, Box 1903, Monterey, CA 93942.

Michigan—**Jannel Thomas Glennie**, assistant, St. David's, Lansing, MI and also chaplain, Michigan State University. Add: 208 N. Court, Mason, MI 48854.

Pittsburgh—**Melana Nelson-Amaker**, assistant, Church of the Emmanuel, Pittsburgh, PA; add: 5618 Jackson St., Pittsburgh 15206.

South Carolina—**Christopher M. Huff**, rector, St. Paul's, Box 587, Bennettsville, SC 29512. **Jennie Clarkson Olbrych**, curate, St. Paul's, 111 Waring St., Summerville, SC 29483. **Joseph A. Vella, Jr.**, rector, St. John's, 460 Arlington Dr., Charleston, SC 29414.

Seminaries

The Rev. **John Neil Alexander** has been promoted to assistant professor of liturgics at **General Theological Seminary**, New York City. The Rev. **Thomas J. Talley**, professor of liturgics, retires at the end of this year.

Retirements

The Very Rev. **David E. Heil**, as rector of St. Francis-of-the-Islands, Savannah and dean of Savannah; add: 210 Winchester, Dr., Savannah, GA 31410.

Receptions

The Rt. Rev. **William A. Jones, Jr.**, Bishop of Missouri, received into the church as a priest on June 4 the Rev. **Douglas Everett Sparks**, assistant, St. Gregory's, Wilmot and Deerfield Rds., Deerfield, IL 60015.

The Rt. Rev. **John H. MacNaughton**, Bishop of West Texas, received the Rev. **Richard A. Biega** as a priest into the church on April 29; he is rector of Emmanuel, Box 1238, Lockhart, TX 78644.

Depositions

On April 25, the Rt. Rev. **William L. Stevens**, Bishop of Fond du Lac, deposed from the priesthood **William J.M. Smith**.

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SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St. (619) 298-2130
The Rev. **Richard R. Staats**, r
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

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

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. **Terence L. Wilson**, r
Sun H Eu 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
The Rev. **Donald Nelson Warner**, r
Masses: Sun 7:30 & 9. Wed 9:15, 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)

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. **Bruce M. Shipman** (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30

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

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 10:30-15, Sun 12:30-2:45. Hours 10:40-30 Mon-Fri, 10:40-30 Sat & Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.

The Rev. **Dr. Richard Cornish Martin**, r
Sun 7:30 Low Mass, 10 Sung Mass. 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. **Randall K. Hehr**, ass't r; the Rev. **Daniel E. Scovanner**, priest assoc; the Rev. **Paul Dickson**, assoc emeritus; the Rev. **Louise Muenz**, pastoral d
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. Daily 7:15

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)

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 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev.
Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc 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

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7
Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

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

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

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

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

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 9. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat
4:30. MP daily 9; EP daily as anno

CLARKSTON, MICH.

RESURRECTION 6454 Clarkston Rd.
Fr. Charles Lynch, SSC, r (313) 625-2325
Sun 7:45 MP, 8 H Eu, 10 Sung H Eu

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

ST. LOUIS, MO.

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, deacon; the Rev. T.
C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP,
HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

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

BAY HEAD, N.J.

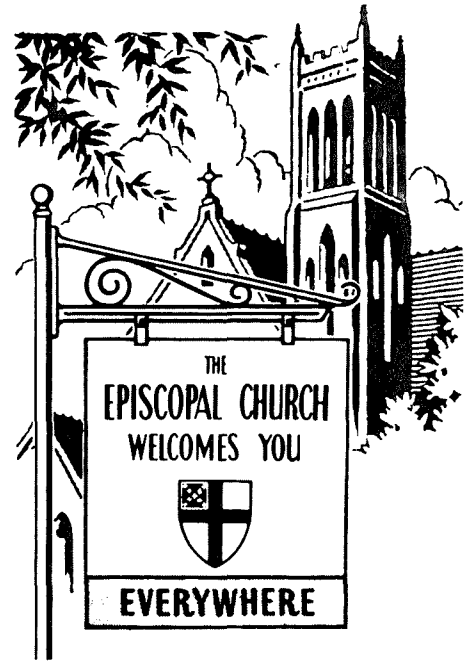
ALL SAINTS' Cor. Lake & Howe
The Rev. Edward B. Gammons, Jr., r
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30,
EP 5:30. Thurs 11 HC/Healing

BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri
H Eu 8. Sat H Eu 5



St. Thomas Church, Rochester, N.Y.



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

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

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

TRENTON, N.J.

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

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10.
First & Third Sat 7

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the
Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC
12:10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La
Santa Misa En Español

MATTITUCK, N.Y.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

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

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
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 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William M. Romer, 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, 5 EP H Eu, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
The Rev. Haynes W. Dugan, II, r
Sun H Eu 8:30 at Cadet Chapel

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-April, 5. C 1st Sat 4-5

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

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
Fr. John H. Shumaker, r
Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass 10

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

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

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

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. David M. Stoddart, ass't; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
Sun Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin; the Rev. C. V. Westapher, (ret). (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun H Eu 8 & 10:30. (512) 226-2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304. Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary Chapel); 9 HC II (Zabriskie Chapel); 11:15 (1S, 3S HC I, 2S, 4S MP I) VTS Chapel

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, 5. Wed 12:15; daily MP 8:45

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30 HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S

FAIRLEE, VT.

ST. MARTIN'S
The Rev. Carlyle H. Meacham, r
Sun 8 H Eu, 10 H Eu (1S, 3S, 5S) MP (2S, 4S)

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)

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, Adult Ed 9:15

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 Rev. Canon R. E. Wallace, 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
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno



St. Luke's Church, San Diego, Calif.