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IN THE NEWS:

**Western Michigan
elects bishop**



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What the Heck!

By CHARLOTTE VAN STOLK

Humming birds? Our Father, I believe in
Heaven and your kingdom.
I believe in Your Will
and Your Hallowed Name.

I believe in You.
Sometimes, I even believe in me,
but I don't believe in humming birds.

We all can demand our daily bread, but
the equivalent of three hundred
hamburgers a day?
Nonsense!

The zoo says they also drink double their
weight, by trespassing on special flowers
that only the needle beak of each
exactly fits.

More Nonsense!

And I know perfectly well that we created
helicopters, so there is no temptation at
all to believe that You had already
created a bird, the size of my thumb
joint, that takes off up, down and in
every other direction, Or that its tear
drop heart throbs twelve hundred times a
minute to empower its invisible wings at
eighty beats a second.

Triple Nonsense!

Deliver me from the evil of such fairy
tales!

It is enough that Your Kingdom holds
ten million suns,
And Your Power spins the Universe,
And Your Glory bursts at the speed
of light.

Enough!

Everybody has to have something to
Not Believe In.

For me, It's humming birds,
And if You hadn't been God, I wouldn't
even have discussed it. amen.

*Our guest columnist, Charlotte M.U. van Stolk, is a
lawyer in Cleveland, Ohio and is a member of Christ
Church, Shaker Heights.*

CONTENTS

July 2, 1989

After Pentecost/Proper 8

FEATURES

8 Spiritual Growth Adventures

by Betsy Longenbaugh
A camping program in Alaska connects
Christianity and the wilderness.

9 The American Dream

by Richard Herold
Leverage, status and the pursuit of
merchandise.

DEPARTMENTS

2 The First Article

3 Letters

6 News

11 Editorials

11 Viewpoint

12 Books

14 People and Places

ON THE COVER

Photo ©1987 by Mark Kelley

LETTERS

Burning Houses

The report of the Eames Commission [TLC, May 28] doesn't seem to leave much for the conservative and traditional members of the church. The rejection of "collegial" ordinations, viewing women's ordinations as "provisional" (tacit approval), welcoming and fostering visits by women clergy on the part of those who cannot accept the concept of a female clergy, disapproving of "parallel" jurisdictions, accepting those confirmed by female bishops as communicants, all favor the new religion. The "episcopal visitors" plan is not yet even tried.

It is as though the leadership of the church is saying to traditionalists, "Just because we are burning your house down doesn't mean we want you to leave the neighborhood."

It seems to me that division is already entrenched, we just avoid admitting it.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Galveston, not Houston

Please permit me to assist you in insuring accuracy in one of my favorite publications. The "Briefly" column in the June 4 issue contains an item which locates St. Vincent's House in Houston, whereas it is actually located in the city of Galveston. The final sentence in the item states that "Both centers (St. Vincent's House in Galveston and El Buen Samaritano in Austin) are funded by the diocese through the missionary budget and the Episcopal Foundation of Texas," whereas in fact major funding for both projects was also provided by the Bishop Quin Foundation, which also is an institution of the Diocese of Texas.

LEE SLAYTON

The Bishop Quin Foundation
The Woodlands, Texas

Holy Spirit's Guidance

It would be amusing, if it were not so serious, to list the ways every faction of the church claims the Holy Spirit's approval for their cause. But how is it possible for the one Spirit to be the source of such disparate guidance? How can the Holy Spirit speak through Paul and the ecumenical councils at one time and say something directly opposite at a later time? Has

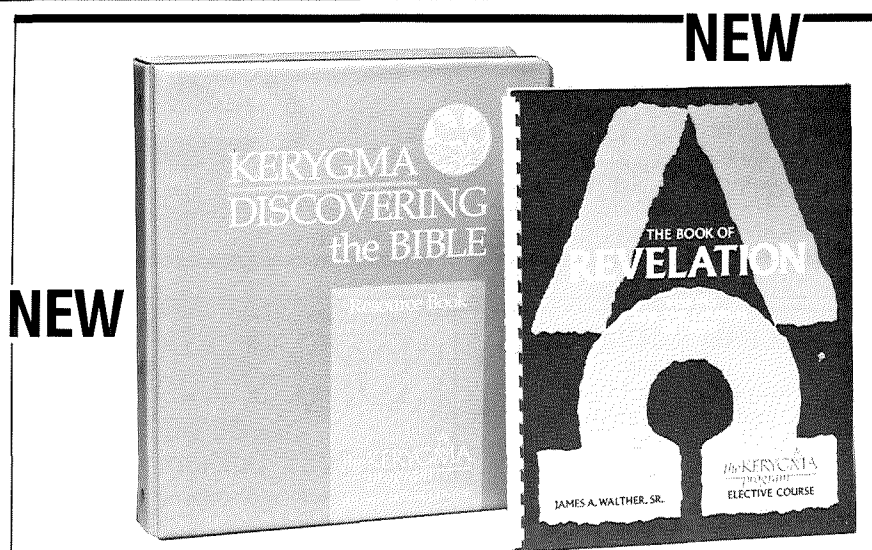
the Holy Spirit received a "new" revelation, reached a new level of enlightenment? If so, who was his teacher, the 20th century, corporate America? Can he be enlightened again and if so in what direction? Will he make the truth of today false tomorrow?

With that kind of belief is it any wonder that the Episcopal Church is drifting wherever the wind of time blows? The church is filled with those

claiming the Holy Spirit, yet there are few willing to be obedient and submissive to what the Spirit has been saying for almost 2,000 years!

The Epistle of John calls us to "test the spirits" for not every spirit is from God. It is time we begin testing the spirits in our church, for there is only one true Spirit — the rest are false.

(The Rev.) HAROLD E. MADLON
Port Washington, Wis.



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816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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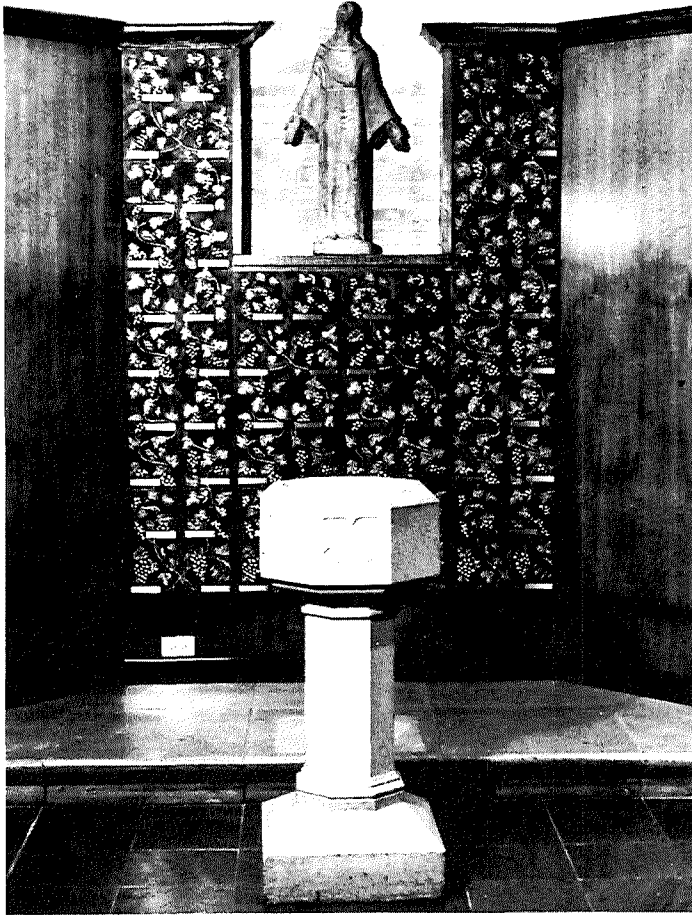
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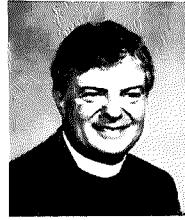
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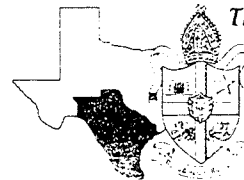
Rev. Joseph A. DiRaddo



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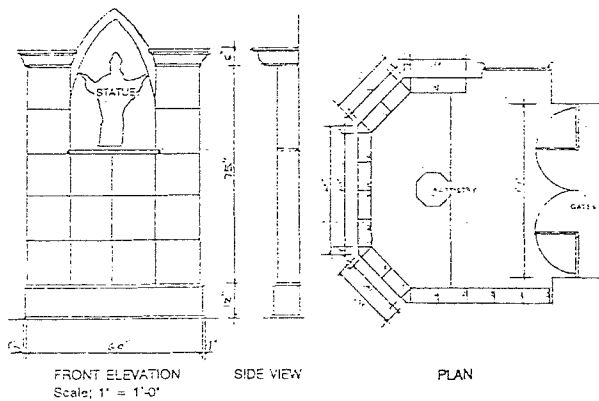
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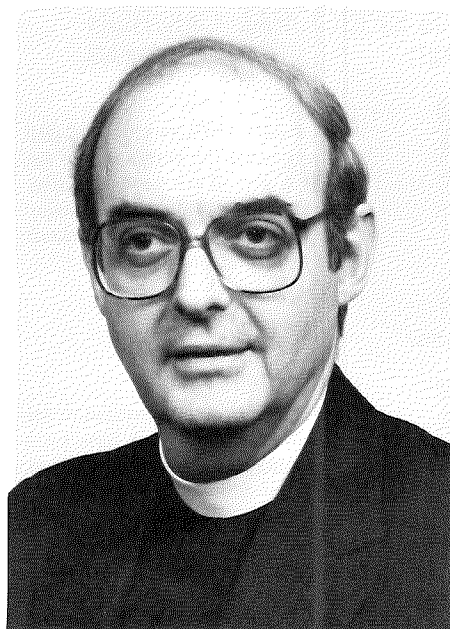
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Fr. Lee

Western Michigan Elects Bishop

The Rev. Edward L. Lee, rector of St. John's Church, Georgetown Parish in Washington, D.C. was elected Bishop of Western Michigan on June 3. His election came on the fifth ballot during a special convention held at the Cathedral Church of Christ the King in Kalamazoo, Mich.

Other nominees included the Rev. William Greer II, rector of Grace Church in Cortland, N.Y.; the Rev. William Wiedrich, rector of Grace

Church in Madison, Wis.; and the Rev. D. Edward Emenheiser, rector of Holy Trinity Church in Wyoming, Mich. The Very Rev. Joseph Nieman, rector of St. Mark's Church, Paw Paw, Mich., was nominated from the floor.

Fr. Lee, 55, received his divinity degree from General Theological Seminary in New York and was ordained a priest in 1959. He served several parishes in Philadelphia before working as a lecturer in homiletics at Philadelphia Divinity School from 1966 to 1970. He was also a parish consultant to St. Peter's Church in Philadelphia. He was rector of St. James Church in Florence, Italy from 1973 until 1982 when he went to St. John's, Washington, D.C.

He and his wife Kathryn were married in 1961 and they have one child.

When he is consecrated, Fr. Lee will fill the vacancy created when the Rt. Rev. Howard S. Meeks resigned in January of 1988 [TLC, Feb. 21, 1988]. The Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania, has served as episcopal visitor in the interim.

(The Very Rev.) JOSEPH NIEMAN

Conference on Diaconate

Deacons should be servants "who enable transformation to happen," the Rev. Maylance Whittall, a deacon from Toronto, said in setting the theme for the International Conference on the Diaconate, held June 1-3 at the Kanuga Conference Center, Hendersonville, N.C.

Some 160 persons attended the biennial meeting which was sponsored by the North American Association for the Diaconate. Participants included 116 deacons mostly from the Episcopal Church and several priests who direct diaconate programs.

Deacon Whittall's address was applauded by participants for its emphasis on issues of justice. Using St. John's account of the marriage at Cana as a starting point, she reflected on the characteristics of ordained servants in a servant church. Deacons, she said, must be concerned not merely with the relief of suffering but with the systemic causes of oppression.

"It's only when we realize the old wine has run out," she said, "that we can roll up our sleeves, pour out the water of service, and take up the towel, the basin, and ultimately the cross, knowing they are the instruments of transformation for building a new, resurrection community."

In a panel discussion the group was told that in the Diocese of Kansas, deacons report to convention on the needs, concerns and hopes of the world. The deacons at the conference were urged to ask their bishops to make a similar provision.

In an important ecumenical gesture, the board of trustees of the Anglican organization announced that NAAD will admit Lutheran "dioceses" and deacons to full membership.

The Rev. Edwin F. Hallenbeck of Rhode Island was chosen president-elect, to become president in 1991.

Western Michigan Election

C=Clergy
L=Lay

BALLOT NUMBER

Nominees

	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
Emenheiser, Edward	13	18	11	17	7	11	6	6	4	5
Greer, William J.	6	19	2	4	0	0	0	0	0	0
Lee, Edward L.	22	42	28	52	28	57	31	67	36	85
Nieman, Joseph C.	2	6	1	3	1	6	1	3	1	2
Wiedrich, William W.	21	45	23	53	26	55	24	54	21	38
Needed to Elect	33	66	33	65	32	65	32	66	32	66

The Rev. Josephine Borgeson, a deacon in Reno, Nev., continues to serve as president for the next two years.

(Deacon) ORMONDE PLATER

New Prayer Rejected

A new prayer approved at the national level for use by Episcopal Church Women was voted "out of order" by delegates to the meeting of the Diocese of Central Florida ECW, held May 20 at the Cathedral Church of St. Luke in Orlando.

The decision not to use the new prayer was made because it does not include the name of Jesus. The traditional ECW prayer concludes with the words "through the same Jesus Christ our Lord, Amen." The new prayer concludes "to make known throughout the world the redeeming love of our Savior."

Speakers at the meeting included the Rt. Rev. William H. Folwell, diocesan, and the Rt. Rev. John W. Howe, bishop coadjutor. Bishop Howe told the over 150 participants that God's way to effect change is usually not to start a revolution but to plant a seed. He observed that the freedom of slaves and the gaining of equal rights for women came to fruition from seeds nurtured in Christian experience.

"There are no spare parts in the body of Christ," he said. Each person is needed and each has a ministry.

A. E. P. WALL

Grants Awarded

In announcing the recipients of grants at its annual meeting May 5 in Minneapolis, the Episcopal Church Foundation noted that priority was given to education and projects designed to strengthen the ministry of the church. Ten projects were selected for grants, totaling \$96,400. The foundation this year is celebrating 40 years of service to the church.

The Board for Church Deployment of the Episcopal Church received the largest award, \$37,500. Given on a matching-grant basis, the funds will assist the board in studying deployment practices in 15 dioceses, to assess the effectiveness of current deployment practices for clergy and to make recommendations which will address the needs of the church and its professional leadership in the next decade and beyond.

Among the other recipients was the

Diocese of Colorado for a year-long project on the role of administrative assistants in parishes. Educational projects with particular emphasis on young adults and seminarians received substantial funding.

Since 1949 when it was begun by Henry Knox Sherrill, who was then Presiding Bishop, the foundation has given over 100 fellowships to doctoral students [TLC, March 12], made several hundred grants to fund innovative projects throughout the church, and loaned dioceses over \$10 million to rebuild churches and parish buildings.

Jeffry Kittross, executive vice president, said the foundation, in addition to continuing support for projects like those funded throughout the past 40 years, is adding to its priorities excellence in ministry.

BRIEFLY...

The Coalition for Human Needs of the national church has granted \$7,000 to the "After Three Bunch," a program for "latchkey" children in Utica, N.Y. Sponsored by Catholic Charities, the ecumenical program provides tutoring and activities to school-age children whose parents work. The Diocese of Central New York has supported the program, which presently has 64 children enrolled.

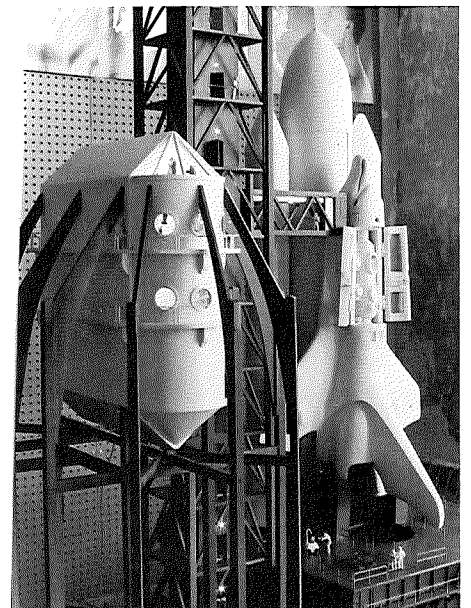
A May 20 symposium on **monastic vocation**, sponsored by the Fellowship of St. Alban and St. Sergius in Michigan, was held in St. Elias Orthodox Church in Battle Creek, Mich. Speakers included monastic representatives from Orthodox, Anglican, Roman Catholic and Lutheran churches. The fellowship promotes Christian dialogue in the spirit of prayer, worship and respect, focusing specifically on the relationship between Eastern Orthodox Churches and the Anglican Communion.

Almost half of those polled in a recent Gallup survey (49 percent) think **religion is losing its influence** on American life, while 33 percent think it is gaining in influence and nine percent said it is staying the same. Three years

Peter Megargee Brown, a New York attorney, author and former federal prosecutor, was elected president. A past member of the vestry of the Church of the Heavenly Rest in New York City, he has been a member of the foundation's board since 1963 and worked with Bishop Sherrill in expanding the scope of charitable work in the church. He succeeds David Emery Gile of Rye, N.Y., who was president for six years.

President George Bush, a foundation director since 1967, was elected an honorary board member. Other new members of the board are Sally Hillman Childs of Pittsburgh; James T. Dyke of Little Rock, Ark. and Palm Beach, Fla.; A. Gary Shilling of New York; and Rhondda L. Grant of Denver.

ago 39 percent said they thought religion was losing its influence. The 1989 figure is the highest since 1970, when 70 percent of those polled felt there was a waning influence. The results were based on telephone interviews with 1,007 adults.



A sculpture/story on exhibit at the Cathedral of St. John the Divine in New York City is entitled "Earthship Delphinos" by Barbara Hughes. It depicts the fictional day of the launching of the first U.N. dolphin-human expedition in the year 1996, five years after the implementation of a U.N. Global Peace Plan. Ms. Hughes says of the work, "My hope . . . is that 'Earthship Delphinos' will allow people to see themselves living in a world where the forces of pollution, nuclear war and poverty have been reversed."



Copyright photo by Mark Kelley

Spiritual Growth Adventures

A camping program in Alaska connects
Christianity and the wilderness

By BETSY LONGENBAUGH

It was June when the group of five began their hike over the historic Chilkoot Trail in Alaska, but they still spent almost two days hiking through snow.

To Ann Wilkinson, a 26-year-old paralegal worker, the snow made it

Betsy Longenbaugh is a reporter for the Juneau Empire and is a member of the Church of the Holy Trinity, Juneau, Alaska.

easier because it covered up the rocks, roots and other obstacles in the sometimes treacherous trail.

Brian Perkins, a 28-year-old Coast Guard lieutenant, was surprised at the steepness of some of the 4,000-foot hike — a path taken by thousands of would-be miners during the 1897 gold rush. “At the final stages . . . it’s almost vertical,” he said. “We were literally using our hands in the handholds in the snow to get over there.”

It was 61-year-old Charles Campbell, retired after many years working in correctional institutions, who may have found the rugged hike most punishing, but it was also Campbell who

later wrote that after one evening’s supper: “We celebrated holy communion at this place from which the beauty, in all directions, was such as to be almost unmanageable by the emotions. Our hearts overflowed with gratitude and praise.”

The trip, in 1986, had been an experiment by the Rev. Roger Wharton, rector of Holy Trinity Church in Juneau, Alaska. Fr. Wharton was no stranger to taking young people on hikes and wilderness experiences: this adventure was in preparation for a youth trip up the Chilkoot Trail. But it was on this memorable outing — during which its travelers named themselves “The Seekers” — that he began considering the idea of using the wilderness to heal spiritual wounds and give spiritual food to adults, as well as young people.

Thus are the roots of “Wilderness Manna.” Now in its fourth year, the program offers a wide variety of wilderness experiences, from a few days of solitude, to full-fledged canoe and hiking trips in the Canadian Yukon. Fr. Wharton has also extended the location of his trips to include the famous Alaska Brooks Range and Kluane Canadian National Park, situated in the highest mountain range in North America.

Such trips may involve two nights or longer. Other possibilities are a Christian version of a “vision quest” experience for young people or adults, a

series of classes on Christianity and ecology, a weekend family outdoor Christian education event and church school teacher training focused on using the out-of-doors.

God's gifts

Wherever Fr. Wharton's groups go, however, they share one goal: to focus on God's gifts. "There's a lot of camping programs, a lot of adventure programs. What I try to do is make the connection between Christianity and wilderness," he said.

Fr. Wharton, 42, has led nature experiences wherever he has served during his ministry, including the states of New York and Wisconsin. He has a degree in biology and has done graduate work in environmental education.

Fr. Wharton said he hopes to share "a sense of awe at creation and an understanding that God is the creator and that through Christ, we're being called into a new creation. Part of the trip is to help bring people into that sense of their role and place in the new creation, as we work to transform ourselves into the image of Christ, with God's grace."

Group dynamics

He says the Wilderness Manna trips fall into two categories. In the more traditional, the travel trip, participants backpack or canoe a certain distance each day. "In that kind of trip, we deal a lot more with group dynamics and interpersonal relationships," he said. For instance, young people mature through helping someone carry a heavy pack or volunteering to cook breakfast one morning. For adults, the hardship of such trips may give them time to establish friendships — an ever-precious commodity in today's world.

Fr. Wharton calls the second type a base camp trip, in which participants take day trips from a common area. "The primary purpose of these kinds of trips is to allow solitude," he said. Each day begins with prayer; meditative themes, often based on nature metaphors, are suggested. After spending the day alone, the participants return in the late afternoon for Eucharist, group sharing and a meal before returning again to solitude.

As a special ministry of Holy Trinity Church, Wilderness Manna is planned and coordinated by a ministry team, as well as by Fr. Wharton.

The American Dream

Leverage, status and the pursuit of merchandise.

By RICHARD HEROLD

The author served as chairman of an advisory council for the governor in New Jersey which recently recommended the active teaching of values in public schools, centering on civic responsibility, respect for the environment, respect for others, and respect for self.

Before our advisory council on "Developing Character and Values in New Jersey Students" began to consider specific values, we needed a statement to make our goal clearer. We chose to examine the major premises which underlie our values. One we selected is pluralism.

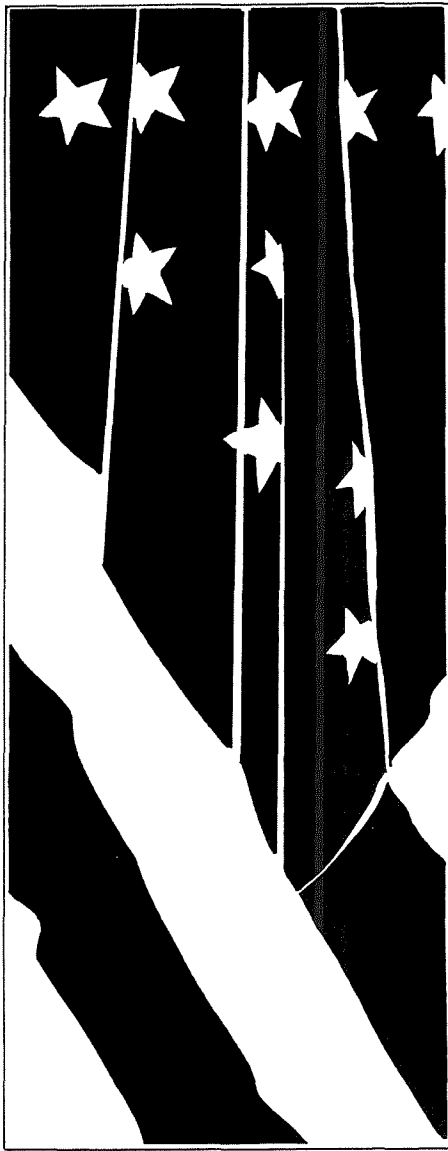
We heard a great deal about pluralism in our statewide public hearings and it was the topic of voluminous cor-

respondence received by advisory council members.

The public comment suggests that a damaging misconception exists about pluralism. The argument is usually phrased, "Now, wait a minute! Values? Whose values are we talking about? I have my own values which I'm teaching my children. You shouldn't be interfering and trying to control what I believe. Pluralism is the essence of democracy."

But, pluralism is not the essence of democracy. Pluralism implies that our nation includes a number of distinct ethnic, religious and cultural groups. In the United States, all such groups have a socially recognized and legally protected right to coexist as equals. But, in the interest of the common good, the democratic process and our society require fundamental conduct based upon generally accepted moral and ethical values. We must agree upon those, or there is no glue to hold our society together. Our cultural heritage surely has been enriched by our

Richard Herold is a communicant and former vestryman of the Church of St. John on the Mountain, Bernardsville, N.J.



diversity, but pluralism is a test for the democratic process, and not a synonym. That distinction is crucial.

The next step of the advisory council was to look to the past for help in identifying our fundamental “values.” The names of philosophers of past centuries came to the table, including Socrates, Locke, Rousseau, Nietzsche and Spinoza.

Rousseau’s “Social Contract” spoke most informatively to us. He discussed the characteristics of a democratic form of government and its contrast with aristocracies, monarchies and tyrannies. What excited him — and I hope always excites us — about a democracy is its devotion to liberty and justice, and the concept that all citizens are equal before the law. If a people are justly governed, they in turn have a duty to submit their individual preferences to what Rousseau called the “general will” and to help the larger society achieve its purposes.

These few principles, which form the most vital part of our common culture, are restated in the preambles to both the Declaration of Independence and the Constitution.

The advisory council also found a precedent for the teaching of values in public schools in a 1787 enactment by which the confederate congress set forth standards for the government of the northwest territories:

“... Morality and knowledge being necessary to good government and happiness of mankind, schools and the means of education shall forever be encouraged.”

Even in the 19th century cries of failure about the teaching of morality were abundant. The following is found in the preface to “The Moral Teacher,” an 1839 class book for the common schools in the United States:

“This volume attempts the supply of a want long felt by the friends of education in this country. It proposes to introduce the science of morals as a branch of instruction in our elementary schools. Almost no efforts are now made to teach the children in these institutions a knowledge of their capacities, relations and duties as moral beings.”

One hundred and fifty years later, the judgments of our educational system are more harsh. Steven Muller, president of John Hopkins University, says, “Universities are turning out highly skilled barbarians, because we don’t provide a framework of values to young people.”

And contemporary novelist Tom Wolfe writes a searing satire, “The Bonfire of the Vanities,” about a whole city where personal and civic virtues are absent, where everyone is a hustler — on the make.

Mere inconvenience

Other true-life examples of the general problem exists. For example, the highest executive officers of a baby food company knowingly participated in the sale of chemically treated water as apple juice. Persons at top government levels accept lying as a mere inconvenience, while engaging in undemocratic, unlawful conduct. And of course, additional examples abound.

Why?

First, the obvious. Don’t blame a lack of values on the children or the schools. Judge Learned Hand, and many others before and after him, have pointed out correctly that espe-

cially in a democracy you get what you deserve.

For too many years, our stated national purposes and conduct have encouraged each of us to see the primary quest as one for personal gain and greater individual comfort. Our national leaders have joined in this unholy alliance with advertisers and some segments of the media.

Hidden cost

The seemingly innocuous phrase “improved standard of living,” the very word “prosperity,” the slogan “you only go around once” all extol personal enjoyment and materialism, often at the expense of helping those who really do need an improved standard of living.

These characteristics which constitute meaningful values — altruism, diligence, service, compassion, giving — have been undermined. The substitute is paltry and unsatisfying, but real.

I’m afraid that not enough of us resist the temptation toward self-indulgence. We may think we have a world view superior to that of “Lifestyles of the Rich and Famous,” but do we? We may laugh knowingly at the phrase, “He who dies with the most toys wins,” but how much time do we spend accumulating toys? How much of our time, energy and substance do we devote to helping others get any toys?

I realize, by the way, that I am no paragon of virtue. I am unlikely to renounce my work, my retirement plan, or my home to go help the poor. And I don’t want to be heard as the Grinch who seeks to take the fun out of living, but our traditional United States emphasis is on “life, liberty and the pursuit of happiness.” Life, not leverage. Liberty, not status. Happiness, not merchandise.

It really is not so hard to set forth a base-line list of our generally accepted values. In this state and nation we need strong support from our political leaders to reawaken our children’s understanding and practice of these pivotal beliefs. And that support will only have real impact when the rest of us join in and stop implicitly affirming and commending codes inconsistent with those beliefs. Rest assured that the work of our so-called “blue ribbon” advisory council will sink quietly beneath the surface, unless the rest of us care enough to reassert our heritages.

EDITORIALS

Ethical Failures

We huddle over our newspaper or in front of our TV waiting curiously for the next disclosure of improper gifts, business benefits, or vacation expenses received by some public official. These allegations become entertainment events, and of course there is something in human nature that delights in seeing important or powerful people discredited. Yet we ought to be viewing all this as sadness.

There is no easy solution to the problem. Many illegal or unethical actions occur somewhere along a blurred spectrum. What appears to be on one side of the line to an informed insider may appear on the other side, good or bad, to the general public. If you are a legislator and an old friend invites you to dinner, you do not say, yes, but I must be accompanied by my lawyer. Nor do you foresee that other guests at the dinner may include someone who may offer a job to one of your family members, or a writer whom a publisher wishes to co-author a book with you.

Many potentially moral decisions are made casually, hurriedly, or perhaps in the heat of emotion. If we are not trained to make the right decision habitually, we will often make the wrong decision. So-called situation ethics calls on one to weigh and evaluate each situation. This is well and good for a professor pondering a problem in his study, but it is not very useful for those in the fray of action, who may even be surrounded by self-serving individuals seeking to manipulate them. We may judge that

an improper course of action “won’t do any harm this one time.” Yet it may open the door to a gradual but long descending spiral. The best defense against temptation is the recognition that wrong is wrong is wrong, and the assurance that God is ready to give us the grace we need if we sincerely wish to resist temptation.

The Glorious Fourth

The Fourth of July comes around each year signaling the beginning of summer, the resumption of swimming and boating, mosquitoes, open collars, bright colored shirts and blouses and cook-outs (involving in Wisconsin, considerable consumption of beer and roasted bratwurst — which, for those who do not know, is an incomparably good kind of sausage).

At the same time we all know, or should know, that Independence Day has a more solemn meaning for us as Americans. Freedom is indeed precious, not just the historic freedom from England, but freedom as a normal and continuing ingredient of our life in society. The newspapers in recent weeks, with references to events in China, South Africa, the Holy Land, Poland, parts of Latin America and elsewhere, made us aware of how precious freedom is, and that there comes a point at which it is worth dying for. We must continue to value our freedom, to give thanks for it, and be genuinely grateful to those who gave their lives so that we might have it.

VIEWPOINT

Religion in Education

By DAVID W. CAMMACK

Our American society is being prevented from knowing facts and values essential to us because public education omits basic knowledge about religion. This prevents a true understanding of our history and of important elements now operative in our society and world. Consequently false notions and values take over which are leading us toward social deterioration. This was brought up by the Rev. Roland Thorwaldsen [TLC, Jan. 15].

This national deterioration has been

nurtured increasingly over the 20th century, in large part because of misinterpretation of our Constitution, which makes no literal mention of the “separation of church and state.” In fact the Supreme Court has in a number of its opinions and briefs encouraged the study “about religion” in public schools. Yet publishers and teachers have tended, erroneously, to think that the whole subject of religion must be unconstitutional. Or they fear costly boycotts and litigation from competitive, narrow-minded, proselytizing religious factions. The Supreme Court needs to clarify the issue so that publishers and teachers do not continue in ignorance or fear.

In short, schools can and should teach something about various religions in our country and in others. Civilized life has always been reli-

giously connected one way or another, whether we think of history or sociology, art or literature, philosophy or psychology. Our Constitution merely says not to establish any religion as one officially favored under U.S. law.

Throughout history all nations have had the schools, or their equivalent, teach religion. Indeed religious institutions have been the founders of schools throughout the Old and New Worlds. Our founding fathers, and we who follow them, have been no exception — until the 20th century.

Our Constitution states the “Congress shall make no law which would establish a religion, or prevent the free exercise thereof.” In hoping to provide the nation with an example of how this article might best be put into practice for educational institutions, Thomas Jefferson founded the University of Virginia with a policy for the state to fund all phases of its operations, except courses and activities of religion. However, this religion part, he envisioned, was to be provided in the university setting by the churches, so that he invited them to establish their semi-

The Rev. David W. Cammack is rector of Trinity Church, Baltimore, Md.

raries around the periphery of the university grounds. By this method students and faculty could obtain a sound education by naturally participating in both "sacred and secular" life and learning. Thereby all would be properly nurtured in a healthy balance within the whole spectrum of renaissance learning.

Regretfully churches did not build seminaries there, and only much later were worshipping congregations gradually developed around the periphery. Finally, private endowments were given to build a university chapel, and to establish a small department of religion. Since this was accomplished without any state funds, religion to this extent was welcomed into Jefferson's "Academical Village" (the name he applied to the university because of its carefully designed interconnected faculty and student residence and work places). Now a full department of religion flourishes there without any more of the original financial distinctions.

Too often religious teaching and activity has spewed forth erroneously directed indoctrination, intolerance and fanaticism. Yet nearly all the founders of our nation and many scholars since have valued sound teaching about religion. They knew that a person could not be considered properly educated without some competence in this sphere of learning. They also realized that the foundation of our new nation and Constitution was built on biblical tradition as well as "enlightenment" political philosophy.

Thus, it is very important that we reexamine our approach to the "church and state separation rule."

A course for high school seniors in world cultures and traditions can especially bring out the role religion plays in our lives. And courses in art, literature, history and other social and psychological studies also can and should naturally include religion where appropriate. Schools can encourage students to seek more specific explanations and first-hand experience by visiting various religious groups.

We need to advocate change via the courts, the legislatures and the schools. Indeed we do well to make our voices heard also via religious congregations and citizen constituencies. Reforms in U.S. schools must include, among other things, appropriate education about religion. It is much more essential than many of us have realized.

BOOKS

Practice of Love

THE FIVE STEPS TO CHRISTIAN LOVE: An Essay. By Charles P. Stetson. (Pub. by C. P. Stetson, P.O. Box 58, Southport, Conn. 06490). Pp. 40. \$5 (includes postage).

This handsomely printed pocket-sized book is a dedicated layman's affirmation of the principle of love, of its attainment, and of its practical expression. The book will make an attractive small present for many possible occasions. It will be of particular interest to anyone having links with the Outward Bound program, to which reference is made. Proceeds from the sale of the book go to support St. Barnabas College, a non-racial institution of the Diocese of Johannesburg in South Africa. H.B.P.

Scripture and Reason

ESSENTIALS: A Liberal-Evangelical Dialogue. By David L. Edwards and John Stott. Hodder & Stoughton. Pp. 354. \$12.95.

What is the difference between a "liberal" and an "evangelical" Christian? This book provides numerous answers.

David L. Edwards is provost of Southwark in England and former editor of the Student Christian Movement Press. A weekly contributor to the *Church Times*, he is a prolific author. John Stott is rector emeritus of All Souls Church, Langham Place, London and president of the London Institute for Contemporary Christianity. He is vice president of the worldwide International Fellowship of Evangelical Students and the author of over 30 books.

These authors have much in common and, in the words of David Edwards, "ought to be able to understand each other . . . fellow priests of the Church of England and fellow writers of popular theology whose writing has had to be done in the intervals of pastoral work or administration."

But there is a difference. Edwards has looked at the evidence and made his choice to place his faith in the trustworthiness of the "liberal" position. Stott has looked at the evidence and made his choice to place his faith in the trustworthiness of the "evangelical" position.

The book is Edwards' brainchild. He invited Stott to serve as co-author, saying that during the past 50 years Stott has become "a loved and trusted leader, teacher and spokesman of the world-wide evangelical movement."

The book consists of six chapters, each devoted to a major topic around which liberals and evangelicals share some convictions in common but on which they also disagree substantially.

Chapter 2, "The Authority of the Scriptures," can serve as an example of how the co-authors face a topic. Edwards, in clear and crisp fashion, presents a host of difficulties which liberals experience in comparing (a) what some parts of the Bible say in what appears to contrast with other parts, and (b) what some parts of the Bible say in what appears to contrast with mankind's knowledge learned from history and science.

Stott responds to the liberal ideas, describing and explaining such evangelical concepts as inspiration, revelation, evangelicalism-and-fundamentalism, and the inerrancy debate.

The book has an epilogue; it is written by Stott, who zeros in on the central issue: "Repeatedly I have appealed to Scripture, and you to rationality . . . the final court of appeal for you is rationality and for me is Scripture . . . the liberal traditions have tended to exalt human intelligence and goodness and therefore to expect human beings to contribute something towards their enlightenment and their salvation. Evangelicals, on the other hand, while strongly affirming the divine image which our humanity bears, have tended to emphasize our human finitude and fallenness and therefore to insist that without revelation we cannot know God and without redemption we cannot reach him. That is why evangelical essentials focus on the Bible and the cross . . . Technologically and scientifically it may be accurate to speak of 'man come of age.' Morally and spiritually it is not."

This book can be useful to students, faculty, theologians, pastors, laypeople, and anybody standing at a fork in the road and wanting light in making a choice of whether to place faith in the trustworthiness of the liberal position or in the trustworthiness of the evangelical position.

JOHN W. ALEXANDER
Madison, Wis.

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ORGANIZATIONS

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write ECM, 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. Stephen Storen, BSG, Director of Vocations**, 42-27 164th 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

THREE-QUARTER TIME VICAR for mission congregation in north central Arkansas. The potential for growing resort-retirement area requires mature priest working closely with diocese to achieve congregational development. Send C.D.O. profile to: **Canon Missioner, P.O. Box 862, Conway, AR 72032**.

TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks a Director of Church Relations to oversee fund raising, recruiting, placement, and promotion of the School's programs. Send resumé to: **Dr. Robert S. Munday, TESM**, 311 Eleventh St., Ambridge, PA 15003.

*In care of **The Living Church**, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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DIOCESAN COORDINATOR for College Ministry and College Chaplain. Must be ordained. Request job description and send resumé to: **The Rev. Terrell Glenn, Chairman College Search Committee, Diocese of South Carolina**, P.O. Box 20127, Charleston, SC 29413-0127.

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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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LAYMAN with a B.A. degree in theology and a M.Ed. in educational administration seeks a full-time position. Credentials include assistant head cathedral verger, member of the liturgy committee, etc., including youth program planning, counseling and education. Inquiries may be sent to: **Cory C. Williams, 16 Lakewood Parkway, Burlington, VT 05401; (802) 658-3829**. Willing to relocate.

APPOINTING? Would you consider an English priest? Very experienced — 25 years in Anglican parochial ministry in significant parishes. Established (BBC) broadcaster. Aged 50. Happily married. Favors women's ordination. Americophile. Eight visits and exchanges. U.S. references supplied. Associate post/interim for, say, two years? Suggestions? From summer 1990. Possibly in U.S.A. this fall. Reply **Box D-677***.

PROBERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Probers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

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ADIRONDACK MOUNTAINS (New York Diocese of Albany). Fine selection of lake and mountain properties in the Schroon Lake Region. Free list sheet. Rentals. **Adirondack North Country R.E., Adirondack, NY 12808**. (518) 494-2051.

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PEOPLE and PLACES

Appointments

The Rev. **Frank Callender** is vicar of St. Mary's, Box 311, Manteca, CA 95336.

The Rev. **Scott C. Danforth** is now priest-in-charge of St. Philip's, Coalinga and St. Thomas', Avenal, CA.

The Rev. **Charles M. Davis, Jr.** is rector of St. Simon's, 1522 Hwy. 138, Box 102, Conyers, CA 95207.

The Rev. **Frederick D. Dougherty** is rector of St. John the Baptist, 1200 W. Locust, Lodi, CA 95240.

The Rev. **David M. Foster** is now vicar of St. Stephen's, 3832 N. Plymouth Rd., Stockton, CA 95204.

The Rev. **Robert Andrew Gunn** is now vicar of St. James', 600 E. Hermosa Ave., Lindsay, CA 93247.

The Rev. **Robert E. Hamilton** is part-time assistant of St. Andrew's, Greensboro, NC.

The Rev. **Wolfgang E. Krismanits** is rector of St. James', Box 1145, Sonora, CA 95370.

The Rev. **Donald L. Kroeger** is rector of St. Luke's, 350 W. Yosemite Ave., Merced, CA 95348.

Religious Orders

On May 23 in St. Margaret's Chapel, Boston, MA, Sr. **Andrew Mary** made her life profession in the **Society of St. Margaret**, St. Margaret's Convent, 17 Louisburg Sq., Boston 02108.

Changes of Address

The Church of the Resurrection, Clarkston, MI, has as its mailing address 6490 Clarkston Rd., Clarkston 48016.

The Rev. **John G. Dahl** currently lives at 5051 N. Sabino Canyon Rd. Apt. 1110, Tucson, AZ 85715.

The Rev. **Joseph Dickson** may be reached at 432 Algonquin, Detroit, MI 48215.

The Rev. **Kenneth C. Morris** is in residence at 3316 Court St., Saginaw, MI 48602.

Retirements

The Rev. Canon **Allen F. Bray, III**, as rector of Good Shepherd-of-the-Hills, Cave Creek, AZ; add: Dos Caminos #1108, 10115 E. Mountain View Rd. Scottsdale, AZ 85258.

The Rev. **W. Jackson Wilson**, as rector of St. Peter's, Litchfield Park, AZ; add: 514 S. Vanderlink, Payson, AZ 85541.

Seminaries

Professor **Patricia N. Page** retires on June 30 as professor of education and director of continuing education, Church Divinity School of the Pacific; add: General Delivery, Manchester, ME 04351.

Degrees Conferred

At its 144th commencement exercises on May 24, **Nashotah House** in Nashotah, WI conferred

the following honorary degrees: the Rt. Rev. **Derek George Damant**, Bishop of George in South Africa, and the Very Rev. **John Hewitt Rodgers, Jr.**, professor of theology and dean of Trinity School for Ministry, Ambridge, PA, Doctors of Divinity; and the Rt. Rev. **Robert Campbell Witcher**, Bishop of Long Island, Doctor of Canon Law.

On May 17th at its 167th commencement, the **General Theological Seminary** in New York City conferred the honorary degree, Doctor of Divinity, on the following people: His Eminence, the Most Rev. Archbishop **Mar Athanasius Y. Samuel**, Metropolitan of the Syrian Orthodox Church; the Rt. Rev. **Richard F. Grein**, Bishop Coadjutor of New York; the Rev. **Robert E. Rattelle**, rector of the Church of St. Michael and All Angels, Dallas, TX; the Rt. Rev. **Barbara C. Harris**, Suffragan Bishop of Massachusetts; and the Very Rev. **John Meyendorff**, dean of St. Vladimir's Orthodox Theological Seminary, Yonkers, N.Y.

Renunciations

On April 27 the Rt. Rev. **C. Shannon Mallory**, Bishop of El Camino Real, acting in accordance with Title IV, Canon 8 of the Episcopal Church and with the consent of the standing committee of the Diocese of El Camino Real, accepted the renunciation of the ministry of **Wesley Alfred Phillips-Matson**. This action was taken for causes which do not affect his moral character.

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Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

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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

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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

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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 10-4:30 Mon-Fri, 10-4:30 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 8 & 10. 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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

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

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-
Catholic. Fr. F. S. Walinski, SSC

LACONIA, N.H.

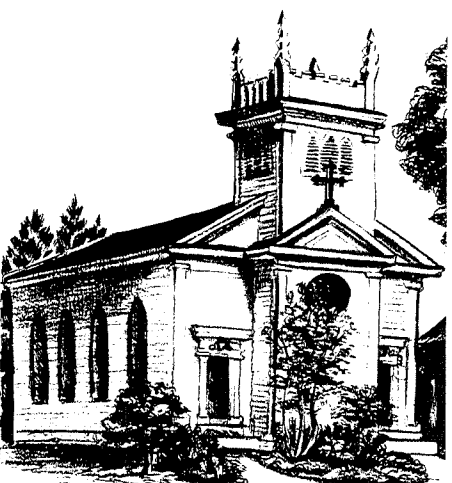
ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

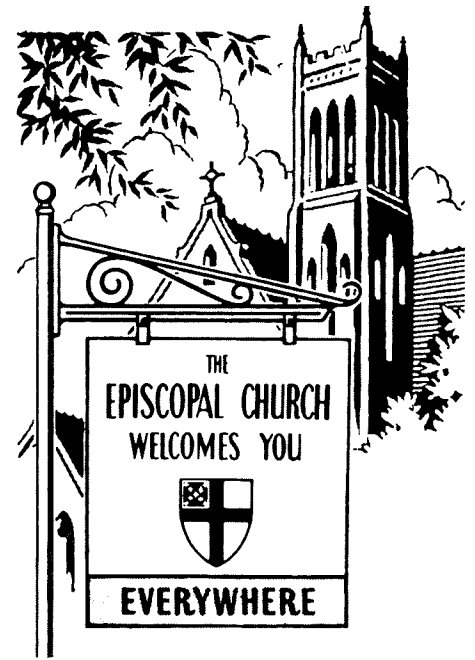
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat
5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

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



Zion Church, Manchester Center, Vt.



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

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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

OGDENSBURG, N.Y.

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, 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

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

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

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)

PHILADELPHIA, PA.

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

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
Sun Masses 8, 10 (Sung). Wkdys 7:30 also Wed 10, Thurs 6, Sat 9. MP before first mass of day, EP 5

SELINGROVE, 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. Wkdys as anno

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). Wkdys 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 Pritchard, 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 (512) 226-2426
Sun H Eu 8 & 10:30.

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

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)

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

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



Trinity Church, Newport, R.I.