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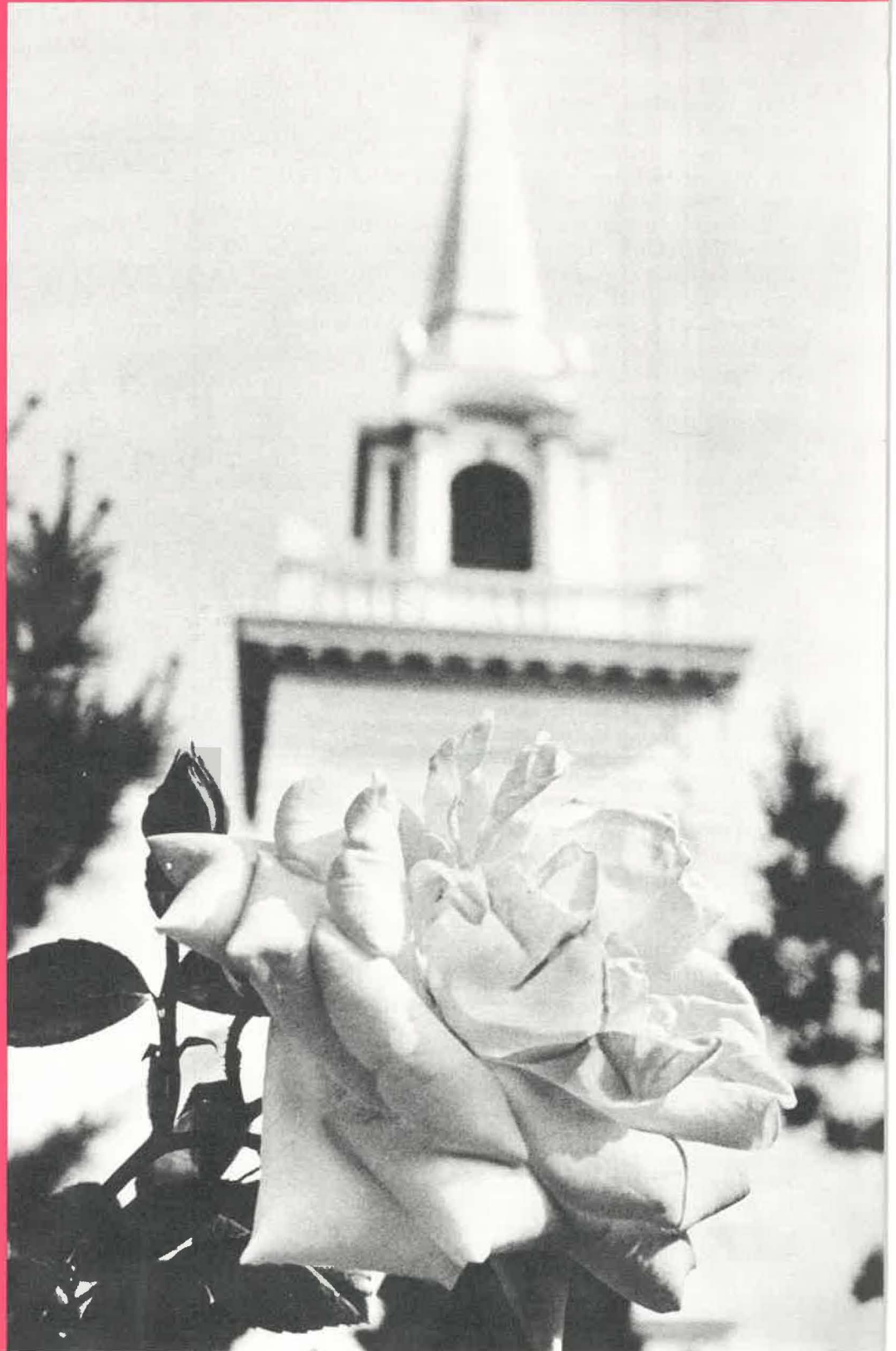
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The First Article



Link with God

This last summer I went on a six week outdoors trip in the remote wilderness in the northwest. There I noticed how badly we have been treating our planet. My trip to the wilderness has made me realize how fragile our planet is. We must cherish and protect it. As H.D. Thoreau said, and I strongly believe, "In the preservation of wilderness is the preservation of Man." This is truer today than anyone could have ever believed. The way we treat our planet, it and all its inhabitants will soon be annihilated.

In Genesis God gave man dominion over the earth and its inhabitants. As with any kind of power, responsibility was also given to us. The responsibility was to care for the animals and the land which God gave us. We must, out of respect for God and the nature that is so closely linked to him, take better care of the Earth and ourselves.



RNS photo

Nature is a close link between God and man. Nowhere can you see the wonders of God better than in a plentiful field, the bright sunshine or the needed rain. Nature pulls you out of our sheltered, social-climbing society into the world. Being alone in the middle of the woods or a field or lake leaves you with God. It's the opportunity to reflect on your life and whether you are fulfilling his hopes for you. More than humans or animals, the land represents God.

We must learn to take care of our world. We are destroying all the terrestrial manifestations of God. It's time we sit up and look at the world we are destroying not just as our habitat, but as a manifestation of God.

The above was an address given by Lisa Steele in St. Paul's Church, Brookfield, Conn. on Earth Day this past spring. Miss Steele has recently graduated from Canterbury School in New Milford, Conn. and will enter Lawrence University in Appleton, Wis. this fall. She is the great-granddaughter of the Very Rev. Claude W. Sprouse, distinguished dean of the Kansas City Cathedral and president of the House of Deputies who died on the floor of the convention in 1952.

CONTENTS

June 24, 1990

Pentecost 3

FEATURES

9 Bon Voyage!
Advice to a young married couple.

10 Why Rock the Boat?
Making a good marriage better.

DEPARTMENTS

2 The First Article

3 Letters

6 News

11 Editorials

11 Viewpoint
• The Rev. Warner White says of reading scripture, "Our trust is not in the words but in the Living Word spoken by God to his people through the medium of the words."

14 People and Places

ON THE COVER

RNS photo

LETTERS

Chaplains as Officers

The column by the Rev. Haynes W. Dugan [TLC, May 27] is an important contribution to the ongoing discussion about the Suffragan Bishop of the Armed Forces and the role and function of military chaplains. Yet I would call to Fr. Dugan's attention the following comment from the spring 1973 issue of the newsletter published by the office of the Suffragan Bishop for the Armed Forces: "Enlisted men are historically suspicious of the brass and uncomfortable with them. Unless it's necessary, they are not about to confide in or counsel with a lieutenant or captain. This makes the chaplain's job tougher."

Furthermore, Fr. Dugan's assertion that "the Episcopal Peace Fellowship equates the military with evil and views the Department of Defense as a sinister institution" is simply not true. I, for one, would like to know what statements or written comments from the EPF have led him to such a blatantly erroneous conclusion.

(The Rev.) NATHANIEL W. PIERCE
Brookline, Mass.

Fragile Matter

In my account of Archbishop Runcie's recent press conference in Washington [TLC, May 27], a printer's error must have mystified your readers. I had quoted him as noting "the *fragility* of newly autonomous provinces, often vulnerable to a hostile political regime . . ." This came out, in the published version, as "the *agility* of new autonomous provinces . . ."

While we would hope that these new Anglican provinces are agile enough to cope with the gravity of their problems, he was emphasizing that they are *fragile*, and went on to say that this "has called for a lot of crisis management" on his part.

DOROTHY MILLS PARKER
Washington, D.C.

ESA Clarification

Your reporting of the request made by the Episcopal Synod of America that the church consider the creation of an administrative province as a way forward for those who hold differing views on the question of ordination [TLC, May 27] incorrectly characterized our action.

No demand has been made by me or anyone else within the synod, and the

word "request" was used deliberately to avoid any sense of confrontation. The resolution also carried no stated time frame which was another deliberate step designed to keep matters as low key as possible.

When compared to other matters which have been put before the church for study and adoption in recent years, our request seems rather benign. The Episcopal News Service did a disservice to those who receive its reports by issuing a release which states that the Episcopal Synod of America demanded action as a price for staying in the church.

(The Rt. Rev.) CLARENCE POPE
Bishop of Fort Worth
President, Episcopal Synod
of America

Fort Worth, Texas

"Once for All"

I find it interesting that Fr. Wainwright is deeply concerned to eradicate from worship, particularly from the Supplemental Texts, any potential heretical misunderstanding, even one "which only a well-informed theologian can perceive," (i.e. Sabelianism, Modalism) if that might confuse one or more of his parishioners [TLC, April 29]. He is however, happily content to use worship texts which encourage a widespread and pernicious heresy well-known to and probably ingrained in the minds of over 90 percent of his congregation — namely the belief that as God is essentially "masculine," men are godlike, while the "feminine" and therefore women are derivative, inferior, and godlike only when related to men. The present linguistic invisibility in worship of over half of the human race continues to have terrible religious, moral and social consequences, and unlike the historical and clearly labeled heresies, has had little or no off-setting teaching in the tradition or in many contemporary churches.

Far from taking a "too casual" attitude toward scripture, *Prayer Book Studies 30* takes the scriptural feminine images of God seriously in an attempt to redress this heretical imbalance. The purported "mis-translations" are not "translations" as such — the Magnificat/Benedictus are clearly contemporary contributions to the endless series of liturgical paraphrases/versifications of biblical
(Continued on page 5)

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LETTERS

(Continued from page 3)

psalms and canticles. The change in the words of institution removes Matthew/Mark's "many" and uses "all" in the usual putting together of several traditions for those words. Surely it is well-established orthodoxy that Christ died "once for all." Is there some group for which he did not die?

(The Rev.) SUSAN B. NORRIS
Grace Church

Plainfield, N.J.

We respectfully point out that biblical questions are not so easily dismissed. The "once for all" which our correspondent cites is presumably a reference to the phrase in English translations of Hebrews, 9:12, 26 and 10:10. The Greek word used in these verses simply means "one time only," or "once and forever." It does not indicate or suggest how many people Jesus died to save. Rather it contrasts the single sacrifice of Jesus with the repeated and multiple sacrifices of the Jewish high priests. As to the number saved, this same passage, Hebrews 9:28, like the Prayer Book, says "many." At the same time, the use of the word "many" to indicate the redeemed is a somewhat specialized use of the term, perhaps contrasting the many under the new covenant with the few under the old. (It may be compared with "many" in Micah 4:2, 3 and Zechariah 2:11 and 8:22). Ed.

Nudity in Religious Art

Please allow me to take exception to an editorial of May 13 on obscene art. Eastern Orthodox iconography has always avoided portrayal of full nudity. Therefore we have to admit that the Italian Renaissance humanists reintroduced nudity in Western European art; it was not a "catholic" product, but neo-pagan. It is widely admitted that Renaissance humanist interference with Christian iconography demoted it from sacred to mere religious art with sacred themes. This led to some necessary (and much unnecessary) protestant iconoclasm. The artistry was magnificent, but it was often nudity for nudity's sake; perspective for exercise's sake; sacred subject for paycheck's sake.

The eye is much more important an entry to mind and memory than the ear. Therefore the Gospel is not only

to be heard, but seen. If we will as catholics uphold the portrayal of the Gospel, we must likewise be steadfast against the "easy" attitude that tolerates the mind-pollution that comes *via* eye-pollution. Our own people are being damaged. We can afford to be more critical of Western Renaissance "ethnic" art. Some of it is truly sub-catholic.

(The Rev.) CHRISTOPHER KELLEY
St. Michael's-by-the-Sea
Carlsbad, Calif.

Mission Farm

I read, with great interest, Canon Merry's article in the May 20 issue concerning the Killington, Vt. Mission Farm and its Chapel of Our Saviour. Canon Merry's reminiscences brought back fond and cherished memories of my early days there.

It was always a unique, eagerly anticipated and rewarding experience to attend a church picnic on the grounds of the Mission Farm, which would be preceded by a Holy Eucharist, devoutly celebrated by Fr. Hemingway. There was always a down to earth, sound and meaningful homily. The beautiful furnishings of the chapel, in-

cluding the statue of Our Lady with the lighted blue vigil candle before it, all added to the sense of worship.

After Fr. Hemingway's sudden and tragic death, my uncle, the Rev. John Walter Nourse, assistant at Trinity Church, Rutland, Vt., served for a time as supply priest at the Mission chapel. Even in the most bitter (often 20-30 degrees below zero) and snowy winter weather, there would be a faithful, though small congregation at Mass.

In my opinion, Fr. Hemingway and Fr. Goldsmith's long and fruitful work at the mission is best summed up by reference to our Lord's dictum to Simon Peter — "Feed My Sheep." Indeed, the sheep have been fed.

My prayers are with the bishop and Diocese of Vermont in their search to find a dedicated, committed priest who will continue the good work of bringing God's word and sacraments to the people of Sherbourne Valley.

KENNETH R. NOURSE
New York, N.Y.

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California Controversy

An Anglican bishop from Kenya says he was in a state of "total surprise" and "shock" when he was invited to preach at an Episcopal parish in the San Francisco area and then was "disinvited" because he planned to speak out against homosexuality.

The Rt. Rev. Alexander 'Muge of the Diocese of Eldoret said he was turned away from the pulpit of St. Luke's Church in Walnut Creek recently after telling the church's rector that his sermon would say the Episcopal Church is suffering a loss of members in part because "homosexuals and lesbians have taken over the church leadership."

The matter took on heightened visibility when Bishop 'Muge issued a press statement May 17 and held a press conference in Concord, Calif., four days later publicizing the incident.

In his statement, which was distributed to newspapers in the United States and in Kenya, Bishop 'Muge said, "I had a very nasty time this morning (Kenya time) which was a total surprise and shock of my entire Christian life."

According to the bishop and David Morisey, a layperson from St. Michael and All Angels, Concord, who was hosting the bishop's visit, conversation at a May 17 dinner meeting with three St. Luke's representatives began on the subject of church growth in Kenya and the decline of Anglicanism in the United States.

Bishop 'Muge recalled, "I then pointed out to the others that the decline of the church in the U.S.A. is due to the secularization of the gospel and the lack of self-discipline among the clergy in the church, those who should set a good example but fail to. I further pointed out that homosexuals and lesbians have taken over the church leadership in the U.S.A. and there is no way God is going to bless this church with growth."

Mr. Morisey told TLC that the Rev. Gary Ost, rector of St. Luke's, began shouting at Bishop 'Muge, creating "one hell of a scene" that caused some restaurant patrons to rush through their meals and leave as quickly as possible.

According to the bishop, Fr. Ost "became very furious," identifying himself as "a homosexual (who) loves

Jesus Christ" and chiding the bishop for judging him and the entire church. He also said that his bishop, the Rt. Rev. William Swing, knows of his sexual preference. In an interview with TLC, Bishop Swing confirmed that he had known of Fr. Ost's homosexuality.

The bishop said Fr. Ost told him that the national church had "suspended debate" on the question of homosexuals in the church and it would be a "violation of the rules" to bring it up. "I was then given a condition that if I was to preach at St. Luke's Church, I could not mention anything concerning homosexuality. In addition, I could accept or not accept the condition, and that if I did not, the rector stated that I could not preach at St. Luke's. I accepted his verdict because I was a visitor in a foreign country," the bishop said in his statement.

In an interview with the *Contra Costa Times*, a local California paper, Fr. Ost said, "I left the decision [of whether or not to come to St. Luke's] in his hands. But I did request him not to speak on [homosexuality]. Church members were expecting to hear about Christianity in Africa." TLC tried to contact Fr. Ost but was referred by his office to Bishop Swing for comment.

Mr. Morisey said Bishop 'Muge had tried several times but failed to get in touch with Bishop Swing before the press conference was held.

Bishop Swing Responds

In an interview with the *San Francisco Chronical*, Bishop Swing commented on his Kenya counterpart, "I wouldn't go to his diocese and get embroiled in a controversy with one of his clergy without the courtesy of a conversation with him."

Bishop Swing also indicated he felt the Episcopal Synod of America had been involved in the incident and that "it sounds like a conspiracy of sorts." In an interview with TLC, Bishop Swing said "it was a shame that the incident could not have stopped there [at the restaurant] and some damage repaired." He added that there is "no doubt in my mind that the synod is involved with this. Bishop 'Muge was with an official representative [Mr. Morisey] before and after dinner, a synod officer of the western region [Catherine Heers of Concord, Calif.] hosted the news conference and the

two of them have been after me with haranguing calls."

He said that the only indication he had received of the news conference was a single message left on his office answering machine while he was gone, announcing where and when the conference would be held.

According to Keith Jason, director of African Team Ministries in Sierra Madre, Calif., Bishop 'Muge, who is on the board of advisors of the international ecumenical service organization, had first been invited to the Diocese of Oregon to preach. Because of a friendly October visit to the Diocese of California's convention, he was invited back to that diocese. ATM then contacted parishes who contribute to ATM and told them Bishop 'Muge would be available to speak. Those who were interested invited him, Mr. Jason said. He added he knows of no synod connection in Bishop 'Muge's visit to California.

Mr. Morisey said he is a member of the Episcopal Synod of America but added that the synod had nothing to do with arranging Bishop 'Muge's tour. "He had been asked to speak about the Decade of Evangelism and had presented his views to a parish the night before this whole thing occurred," he told TLC.

Catherine Heers, a representative of the synod chapter in California, told TLC that synod members are "absolutely beside themselves" at Bishop Swing's suggestion that they had any involvement in the incident and said in a written comment that "Bishop Swing should publicly apologize to Bishop 'Muge and the people of his diocese, as well as to local members of the . . . synod."

Bishop 'Muge has since returned to his diocese in Kenya. K.K.

Texas Weathers Storms

A tornado dropped in on Camp Allen in the Diocese of Texas and scattered a major part of the camp and conference center complex.

The tornado cut a swath through the 780 acre camp in Navasota, touching down just long enough to down or snap off some 350 trees and totally destroy one of the residential units of the conference center. A second and older residential unit received less severe damage. The center itself was se-



Two women stand amidst debris at Camp Allen: devastating tornado.
 [Jeremiah Ward, *Texas Episcopalian*]

verely damaged. Fortunately no one was seriously hurt, though the dining area where moments before the spouses, at the camp for their annual Clergy Spouse Conference, had been gathered, suffered broken windows and some roof damage. The meeting area was a jumble of broken glass, shattered dishes, food and overturned furniture. Only one person, Barbara Williams, wife of interim rector the Rev. Jim Williams, St. Michael's, Austin, was cut slightly on the foot. She was hospitalized and shortly afterwards released.

The camp sites where the 1990 summer camp program is scheduled to begin were not harmed and camping is going forward according to schedule. The Rev. Jeremiah Ward, camp rector, estimates it may take nine months to a year to restore the damaged residential unit and up to six months or more to complete work on the conference center. Early estimates of damages have escalated as several structural problems were discovered by engineers which will bring the cost of restoration to several million dollars. The storm literally blew apart the main dining and kitchen area with resulting pressure that affected the building's beams. This is the first time the 21-year-old camp has been visited by a damaging tornado, though several years ago Fr. Ward said one touched down and knocked over a few trees at a camp site.

Meanwhile, across the Diocese of Texas, churches fared well during the recent outpouring of Trinity River

floodwaters. All managed to stay high and dry and none reported major flooding of parishioners' homes. A spokesperson from St. Stephen's Church in Liberty, said the city was spared and that most of the flooding was in the county. She said most of the damage was suffered by homes on the Trinity River, built as camps for fishing, and that St. Stephen's was not directly involved in any rescue or relief programs as there was no need for it in that area.

St. Philip's Church in Palestine also remained dry and no parishioners were in serious trouble. The Rev. David Price, rector, said a few tornadoes in the area did some damage but no parishioners were made homeless due to it or the flood.

The Rev. Jack Langford, vicar of All Saints Church in Crockett, said they had no problems in that area, that Crockett was some 30 miles from the Trinity River and no parishioners had been affected by the flood.

The Rev. Stephen Weston, spokesman for the Diocese of Dallas, also told TLC that he knew of no Episcopal churches in the diocese which had been affected by the flooding.

LUCY GERMANY

Harassment of Churches in Holy Land

Over the past five months the Israeli authorities appear to have embarked on an increasingly adverse course of action toward churches in both the occupied territories and in Israel proper.

Mistreatment and harassment of Christian clergymen have been affecting the pastoral and humanitarian services performed by most churches in the Holy Land. Among the groups affected is the Anglican Church. Intimidation, threats, defamation of character and interference in church affairs have occurred.

Death Threats

In February, Israeli military officers made a series of death threats against a number of Christian clergy in the Palestinian city of Ramallah, some ten miles north of Jerusalem. Each time, armed soldiers entered church grounds and threatened to kill the clergymen in front of their on-looking congregations. The Rev. Samuel Fanous, an Anglican rector, was directly confronted by Israeli troops, verbally abused and promised immediate death unless he heeded their commands.

In March, the Israeli Civil Administration of the Gaza Strip attempted to disrupt the humanitarian services of the Ahli Arab Hospital by making the accusation that petrol bombs had been thrown at soldiers from the hospital grounds. With detailed evidence, the allegation was shown to be totally false. On another occasion, armed Israeli soldiers forcibly broke down the hospital's gate and beat the hospital's gatekeeper. The Ahli Hospital is owned and funded by the Episcopal Church in Jerusalem with the generous help from churches in the Anglican Communion and other benefactors. It is the only private hospital in the occupied Gaza Strip, and it delivers the best medical care possible to Palestinian casualties in the intifada.

During April, 150 armed Israeli settlers illegally occupied a property owned by the Greek Orthodox Church. It was soon discovered that the provocative move was done with the financial support and administrative compliance of certain sectors of the Israeli government. In the storm of protests which followed, Israeli security forces attacked and tear-gassed a procession of Orthodox priests and monks led by the Greek Patriarch, Demodoros I. Despite a series of court rulings to vacate the property, the buildings remain under occupation. Christian statements of outrage about this event have been dismissed as igno-

rant expressions of antisemitism.

Throughout April, the Anglican Diocese of Jerusalem found itself under attack. On April 20, *Ha'ir*, a leading Tel Aviv weekly, labeled the Anglican Bishop in Jerusalem, the Rt. Rev. Samir Kafity, along with the Roman Catholic Patriarch in Jerusalem and the Greek Catholic Bishop as the most dangerous Christians in Israel and the occupied territories. On April 26, Bishop Kafity also received a menacing letter from the Israeli Ministry of Religious Affairs. In the note, the ministry's director of the Department for Christian Communities held Bishop Kafity accountable for security outside the Ahli Hospital and threatened to shut down the hospital unless the bishop convinced the Palestinians residing in the immediate neighborhood to stop harassing the Israeli troops occupying the area.

Currently, the West Bank civil administration is engaged in efforts to force the removal of the Rev. Suheil Dawani from his position at the Church of St. John the Evangelist in Haifa, Israel. Fr. Dawani has been subject in the past to harassment.

During a May Keneset meeting, Jerusalem's mayor Teddy Kolleck, who supports religious co-existence in the Holy City, was derided as a "Christian-lover" by one of the Keneset's right-wing members. At recent Jerusalem Day celebrations, Israeli extremists destroyed pictures of the mayor apparently in protest towards Mr. Kolleck's refusal to advocate Jewish chauvinism in the Holy City.

NICHOLAS T. PORTER

Woman Priests in Ireland

The General Synod of the Church of Ireland gave final consent May 17 to a bill which will allow women to become priests and bishops in the church.

According to the *Church Times*, voting figures for the measure were: clergy 126 to 55 and laity 172 to 29. A Church of Ireland spokeswoman said that votes for the measure were nearly unanimous among the church's 12 bishops.

Before the vote, the Most Rev. Robin Eames, Archbishop of Armagh, said, "I would want to say to this General Synod, as Primate, that I will do everything in my power to see that the

views of those who, in good conscience, cannot assent to the ordination of women to the priesthood or to the episcopate will be treated with respect, and that the legitimacy of such a position of dissent should the bill be passed will be fully recognized."

One opposing vote was registered by the Very Rev. John Paterson, Dean of Christ Church in Dublin. "I am not threatening to leave the Church of Ireland, I am threatening to stay," he commented.

It is speculated that the first ordinations of women may occur this fall.

CONVENTIONS

The convention of the Diocese of Western North Carolina, held in Hendersonville, May 10-12, adopted a new format patterned upon that of General Convention. All delegates, alternates and other members of the convention were assigned to one of 12 legislative groups to which all resolutions, concerns and program proposals were referred. These were subsequently brought to the convention floor for legislative action as needed. The post-meeting evaluations were overwhelmingly favorable in that the new design enabled much greater participation.

Among the resolutions passed were those which did the following:

- encouraged each member of the clergy and laity to enter into a personal ministry with a person with AIDS;
- encouraged the national government to reduce substantially its military and defense outlays and to establish economic, conversion and adjustment plans to assist communities, industries, their employees and military personnel affected by such reductions;
- provided staff support to coordinate social ministries within the diocese;
- condemned all expressions of white supremacy as expressed in Ku Klux Klan marches;
- requested all diocesan parishes to pledge a minimum of 16 percent of net disposable budget income;
- established a commission to investigate the feasibility of a cathedral church.

A proposed 1991 budget of \$886,852 was adopted.

(The Rev.) C.A. ZABRISKIE

Around the Church

A group of Colorado church leaders have taken a stand together against violence by asking parishioners to surrender their guns. The Rev. Sandra Wilson, rector of St. Thomas Church in Denver, asked members on Easter Sunday to turn in all weapons they may have. The congregation, which is in an economically and racially mixed neighborhood, is trying to "create an environment where all our people feel safe," she said. The idea was started several years ago by a local Roman Catholic priest who last year offered a bounty of \$100 per gun; he received 45 guns, which were given to the Denver Police Department and destroyed.

* * *

The Rev. John H. Evans, a retired priest residing in Rhode Island, is an accomplished musician, who plays, among other instruments, an Irish harp. He recently related to the *Newport Daily News* that he once had a bishop staying with him overnight. He had gotten up early in the morning and began playing "Nearer My God to Thee" on the harp. The bishop emerged from bed, white as a sheet. "He thought something had happened in the middle of the night."

* * *

A surprise presentation was made to the Rev. Joseph I. Hunt, professor of Old Testament at Nashotah House, Nashotah, Wis., at the seminary's Alumni Day, May 21. In honor of Fr. Hunt's 70th birthday, a 200-page book of scholarly essays, entitled *Psalms and Other Studies on the Old Testament*, was written on themes of the Hebrew Bible by leading ecumenical scholars including James Barr, Carroll Stuhlmeuller, Margaret H. Brown, Richard Henshaw and Murray L. Newman, in addition to contributions by Nashotah House professors. The dedicatory volume is available from Nashotah House Bookstore.

CORRECTION: Due to an error which occurred after the June 17 issue was sent to the printer, the name of Elaine Murray Stone was dropped from a news story entitled "Central Florida Shooting." She contributed a substantial portion of the story and has written numerous articles for TLC.

Bon Voyage!

Launched on the seas of matrimony

By CHRISTOPHER C. MOORE

The following is a letter written by Fr. Moore to his cousin and her husband, at whose wedding he officiated a year ago. His advice may be helpful to other young couples.

It was a privilege to join the two of you together in marriage. As I looked into your faces, as you stood before the altar that sunny afternoon, I could see reflected my own younger face, and that of my wife Janice, as we stood before another altar almost 12 years ago. I wish you continued happiness in your union, and a long, long life together. But I also want to tell you of some crucially important things you need to know in order for your marriage to remain healthy.

First, there was a time when social expectations and, indeed, pressures, provided much of the glue that held even bad marriages together. That is no longer true. In fact, today's social attitudes, especially in the form of a "me first" philosophy, tend to work against the success of marriage.

You'll remember from the process we went through together prior to the wedding that the church stresses the importance of commitment. (Remember that paper you signed?) I believe that commitment may be the single most important factor making for success in a marriage, aside from the basic suitability of the personalities involved. Without commitment, both partners will feel that they are, to some extent, on trial. Thus, a necessary sense of emotional security will be lost, and the chances will increase that this union may eventually be dissolved in favor of another — which, in all likelihood,

The Rev. Christopher C. Moore, rector of St. Andrew's Church in New Bedford, Mass., is the author of What I Really Want To Do: How To Discover the Right Job, published by CBP Press.

will ultimately prove no more satisfactory than the first.

Second to commitment, I believe, is having realistic expectations of each other, as well as of marriage itself. Just before marriage, a couple may have nothing but good things to say about each other. Six months after the wedding, however, they may be able to list a half a dozen things they don't like about each other. This, in most cases, is not because they love each other any less or that the marriage "isn't working out." More likely, it is that by this time, they have moved beyond the fantasy and are aware of what they may have been blind to before. Without realistic expectations, a couple may view this inevitable falling away of the honeymoon period as a sign of real trouble in their relationship, which, in fact, it is not.

Third, don't make your marriage, and your relationship in general, a substitute for God. In other words, don't make your relationship carry the burden of providing "ultimate meaning" in your lives.

Many marriages fail today not because our society considers relationships unimportant; rather, relationships become too important. We try to find ultimate meaning in material possessions and in personal

relationships. As valuable as they are, possessions and relationships simply cannot carry the burden of providing a sense of ultimate meaning. They cannot substitute for God. If this burden is placed on them, eventually they will fall short; and, in the case of a relationship, it is the other person who will be found lacking. So look for ultimate meaning only where it is truly to be found — in a personal relationship with God.

Finally, keep in mind that two people in a marriage represent two different personalities. As obvious as this may seem, many couples enter into marriage failing to realize the profound implications of this. What often happens is opposites attract — and then, having attracted, they proceed to drive each other crazy. When one of you is annoyed by the other, don't think that the other is intentionally being stupid or unreasonable. Understand that your partner really is different from you, rejoice in this fact, forgive each other when needed, and above all, don't try to change the other person. After all, it is by means of the differences in personality that each partner in a relationship enables the other to grow to fullness.

So here you are, launched on the seas of matrimony. I wish you bon voyage and smooth sailing — most of the time. I pray that marriage may prove to be for you, as it has for so many before you, a source of continuing joy, support and fullness of life, and that you may grow together as you proceed into each new stage of your relationship. All the best now and always.

Why Rock the Boat?

By GARY AND EMMY ROMINGER

A young couple rose to make a short presentation to the adult Sunday school group. We had met them a few weeks earlier and were impressed by their enthusiasm. Like us, a shy couple, they put us at ease. As they stood to make their presentation, their excitement showed clearly as they began to tell us about a weekend for married couples that they had attended several weeks earlier, an Epis-

copal Marriage Encounter weekend. Their comments were brief but powerful, and they ended with what appeared to be an afterthought. "Now don't get us wrong," the husband said. "We were the perfect couple, only now we're perfecter."

As for us, maybe we weren't a "perfect couple" but we had been married for 16 years, and compared to some of our friends, we seemed to be doing

“Others had the same kinds of concerns and fears that we had.”

quite well. Our parents had married “for life” and so had we. We each did our part to keep things going no matter how rough it got at times. We attended church regularly, mainly out of a sense of responsibility for our two children. We participated in church activities and even served on the vestry and altar guild. We did all the things we thought we were supposed to do. Everything went fine, in general; we had the usual ups and downs, but nothing came to us we couldn’t or didn’t handle.

As we sat listening to the younger couple, we both knew that at times we wondered where our lives, our marriage and our relationship to God were going. We would go on, but on to what? We had our jobs, our children, our church, our friends, but we still were asking, “Is that all there is?”

Six months later, we accepted the invitation to a Marriage Encounter weekend. Neither one of us was sure this was a good idea, but others had insisted that we “deserved” to go, so there we were. Once the weekend began, it was like being in another world. It was hard work, with lots of tears and laughter. We lost track of time and of the outside world as we focused so intensely on our relationship as a couple. We were being taught to communicate our feelings to each other in a very structured way. We followed rules so that we would remain focused on our feelings and not blame each other, or our feelings, or try to solve problems.

Despite this being a very private experience, we developed a sense of community with the other 30 or so couples. Others had the same kinds of concerns and fears that we had. We discovered that, in an age of permissiveness, such couples that cared about preserving and improving marriages weren’t “dinosaurs.”

For us, the most significant event that took place that weekend was the beginning of a new understanding of God’s intentions for our relationship. The sacrament of Holy Matrimony came to life for us and changed our

lives in such a way that we can never be the same again. We have come to believe that we, as a couple, are called to be the outward and visible sign of God’s love. This calling requires us to be good stewards of our marriage relationship. We obviously can’t be living a sacramental life if our relationship is out of order.

The weekend gave us a communication tool that we continue to use — the “Daily Dialogue.” It is also referred to as the 10 and 10, as it takes about 20 minutes to do. This technique helps us keep aware of and sensitive to each other’s feelings. We also keep in mind that we did not “get married.” We are continuing to marry and try to live our “I will” every day, especially after we’ve had a painful argument; our weekend did not cure us of the occasional venting that seems to be unavoidable, but we try to be as ready to forgive as we are to blame. Believing that love is a decision that we are free to make has been tremendously helpful to us.

New Confidence

Deciding to make each other the number one priority in our lives and to love each other no matter what happens has given us a confidence in our relationship that was not there before. This has had only positive effects on our relationship with God, our children, parents and friends. As we grow closer to each other, we can feel the closeness of God growing. The opposite is also true. When our relationship to each other is hurting, so is our relationship to God.

An unexpected gift from God through Marriage Encounter has been the courage to put our shyness aside and reach out to other people. Whether it’s singing with our church friends for people in local rest homes, or sharing the concepts of Marriage Encounter with other couples, we know that we are supported by our Lord.

We no longer ask if “that’s all there is.” There’s plenty more and it’s in God’s plan for us. We don’t have to work at trying to be happy anymore. We’ll continue to work at “marrying” and we know that God will take care

of the happiness.

The freedom that we’ve gained through our strengthened relationship is a gift that we wish all other married couples could experience. We tell people that the Marriage Encounter weekend is for couples that have good marriages and want to make them better. A couple once asked us, why would married couples want to rock the boat if things are going pretty well? We explained with this example. We have always enjoyed camping, and just walking through the forest is a genuine treat for us. The sounds and smells as well as the sights are so peaceful and relaxing. But years ago we joined a class that met for a week in Sequoia National Park. We learned so many new things about the forest that walking through it was never the same again. We were so much more aware of the less obvious beauties and appreciated those new insights so much. On our weekend we learned so much more about each other, about God’s involvement in our marriage, and about how much we really cared for each other that like the walk through the forest, our marriage would never be the same again. That’s why we think it’s worth “rocking the boat.”

Episcopal Marriage Encounter is a national organization affiliated with Worldwide Marriage Encounter and is organized and operated by volunteer couples from all over the United States. The weekends are organized locally and are usually held in a hotel or retreat house. They are presented by Episcopal lay and clergy couples who have previously attended a weekend.

We cannot end this story without mentioning our children, a daughter and a son, both married with children. When they left to make their own homes, we welcomed the end of “raising children.” Since then, we have enjoyed the new relationship with them and their spouses as fellow married couples and parents. We share their joys and sufferings as they struggle in their new experiences. But, when they tell us that they hope their marriages become as good as their Mom and Dad’s, we praise the Lord for the weekend that changed our lives.

Gary and Emmy Rominger reside in Aptos, Calif.

EDITORIALS

Change and Commitment

As many readers are aware, a change is taking place in the editorship of *THE LIVING CHURCH* [TLC, June 10].

Your new editor comes from a different background and perspective than his predecessors. There is a 20-year career with daily newspapers, most of that time as an editor. A lifetime of service as a layperson in the Episcopal Church, including membership in seven parishes in five dioceses. Five years as an assistant to the Bishop of Albany, which involved personal contact with more than 100 churches.

Beneath the title on the cover of this magazine is the phrase "Serving Episcopalians Since 1878." The words "Serving Episcopalians" will be taken seriously by your editor. As the only national weekly magazine serving the Episcopal Church, this independent publication has the opportunity to report and interpret significant developments in the life of this family of faith. How seriously will we take the Decade of Evangelism? Will the proposed creation of a tenth province cause further division within the church? What will become of the proposed Supplemental Liturgical Texts?

This is an exciting time to begin a ministry as editor of *THE LIVING CHURCH*. It is a time of change, but among the many changes affecting our lives, this publication will remain constant in its balanced reporting of church news and its presentation of the life and work of the Episcopal Church. Your new editor has committed himself to that.

Maintenance of Tradition

The recent news of the Episcopal Synod of America seeking to form itself as a new province within the Episcopal Church has been puzzling at best [TLC, May 27, June 10]. Within Anglican tradition the term province may refer to a distinct and autonomous church, such as the Church of New Zealand or now the Philippine Episcopal Church. The word may also be used, in a lesser sense, to mean a grouping within a national church, as the nine provinces currently existing within the Episcopal Church. We have been assured on the highest authority that the latter sense is the one being proposed.

We are also grateful for Bishop Pope's letter [p. 3] making it clear that this proposal is not a "demand" but a request for consideration. The central thrust of this request, as we understand it, is the desire for some structural or institutional framework for the maintenance of a conservative orientation within this church — something more than live-and-let-live tolerance within the House of Bishops. The maintenance of unity, in spite of diversity, is or ought to be the goal. Personal acceptance of bishops by one another does not always seem to address the circumstances of those thousands of other clergy and laypeople who are not members of the House of Bishops.



VIEWPOINT

Literalism and God's Word

By WARNER WHITE

A new biblical piety is beginning to flourish in the Episcopal Church. I rejoice! At the same time, I do not rejoice in the way the Bible is used by some as if it were an encyclopedia: If you have a question about faith or morals, go to the Bible and look it up. The method is "proof-texting," and it quenches the Spirit.

Instead, the Bible may be compared

The Rev. Warner White is rector of Trinity Church, Marshall, Mich.

to a cookbook. You will never discover the meaning of a cookbook as long as you only read its words. Only when you cook and eat do you discover its meaning. With holy scripture, you discover its meaning when you encounter the Living Word.

The rule I use when reading scripture is this: look to the experience being expressed in the words, never just to the words. Appealing just to the words means appealing to a rule instead of to the Spirit, whereas looking

to the experience means seeking to re-enter the encounter between God and human beings.

Another approach is to think of Bible reading as a sacrament. Just as taking, blessing, breaking, and sharing bread and wine is a means of encounter with the Lord — i.e., a sacrament — so also is the reading of holy scripture.

Let us use stewardship as an example. A literalist method of teaching about the stewardship of money is to

speak of the “biblical standard of tithing” and to refer to passages in Numbers and Deuteronomy, and possibly the passages in Matthew and Luke that take tithing for granted. The Old Testament required a tithe; the New Testament assumes one; and, therefore, we should tithe.

Fortunately, literalist advocates of tithing usually go on to bear witness to the benefits of tithing in their own lives. Wonderful! But their literalist use of scripture is a barrier to such witness to the Living Word, for it is legalistic, rather than sacramental. It loads hearers with a burdensome duty rather than an opportunity for opening to the Lord.

The right approach, I believe, is to seek out in holy scripture the evidences of encounter with God through giving. The ancient Israelites, for example, practiced hospitality to strangers, giving generously of their flocks, and in so doing the patriarchs encountered the Lord. In the tithe of grain and firstfruits the Israelites worshipped the Lord. In the giving of energies and caring and resources, the Good Samaritan opened his heart to the Lord present in the injured man by the wayside. These evidences, and many others, point our way to discovery of the Lord in our own lives through giving of our money and our hearts. The tithe is a means of devotion to our Lord.

There are many difficult questions that come up when talking of how the Bible should be interpreted. Does en-

counter with the Living Word speak to us in new ways over a period of time? Is it possible to arrive at new insights through encounter with God’s word, or are all theological truths and moral standards given in final verbal form in holy scripture?

Changes of Mind

The people of God have changed their minds throughout history. In Old Testament times, sickness and evil were seen as punishment from God. But further encounter with God contradicted that view and the Book of Job was written. When the experience of the resurrection overshadowed the Mosaic Covenant, the people of God abrogated the sabbath rule and replaced it with the day of the resurrection as our day of rest and worship. Our experience of freedom in Jesus led us, similarly, to abrogate the rule of circumcision, which applied just to males, and to replace it with the rule of baptism, which applies to male and female, Jew and gentile alike.

In time our experience of freedom in Jesus led us to perceive the sin of slavery and to denounce it, even though Jesus himself never denounced it and Paul accepted it to the point of urging the slave Onesimus to return to his master. The consistent Christian experience is that the Spirit leads us into new understanding of the gospel, even to the point of correcting opinions of our New Testament forebears that we

perceive to be time-bound.

This is a hard view for many who revere the scriptures. The notion that some scriptural texts reflect views that are not universally applicable seems, at first sight, to suggest that the scriptures are unreliable. If Paul, for example, was wrong to urge Onesimus to return to his master, how can we trust Paul’s words about anything?

I have two responses. First, Paul may well not have been wrong to urge Onesimus to return to his master. To say that slavery is wrong is not the same as saying that when slavery is a fact of life everybody must always fight against it directly or openly and with every effort conceivable. Second, our trust is not in the words but in the Living Word spoken by God to his people through the medium of the words. The human vessel in which the Word is expressed may be flawed — that’s one of the glories and mercies of God; he is graciously willing to work through human beings.

What Choice?

One final comment. The renewal movements rise out of a modern world desperately hungry for the life of the Spirit. In that world two methods of reading scripture have stood in contrast — the dry-as-dust intellectual reading of scripture too often taught in seminaries and practiced by academics; and the reading of scripture taught and practiced by fundamentalists of great faith. In that context, with no other choices clearly evident, many of those in the renewal movement have chosen a new literalism.

But there is a third possibility — the classical Christian method of spiritual reading found in Ignatius Loyola’s *Spiritual Exercises*; in the great Jewish kabbalist text the *Zohar*; in many of the ancient fathers of the church — for example, Gregory of Nyssa’s *Life of Moses*; and in such modern writers as Walter Wink (*Transforming Bible Study* and *The Bible in Human Transformation*) and Carolyn Stahl (*Opening to God*). What we need is to use biblical criticism not as the method of truth, but as a preparation for encounter. What we need is to read scripture by prayerfully and imaginatively re-entering the experience out of which the scriptural text arose. What we need is to relearn the ancient disciplines of spiritual reading.

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PEOPLE and PLACES

Appointments

The Rev. **John G. Allen** is now executive assistant to the Bishop of Kentucky, Diocese of Kentucky, 600 E. Main St., Louisville, KY 40202.

The Rev. **E. Moray Peoples, Jr.** is program assistant for the Diocese of Kentucky, 600 E. Main St., Louisville, KY 40202.

The Rev. **Edward O. Waldron** has been appointed priest-in-charge of St. Mary's, 14 Cushing Ave., Dorchester, MA 02125.

The Rev. **Kenneth O. White** is assistant of St. Paul's, 215 Southfield Rd., Shreveport, LA 71104; add: 504 Dudley Dr., Shreveport 71104.

The Rev. **Stephen Williams, O.H.C.** has been appointed priest-in-charge of St. Andrew's, Greenville, SC; he is also assistant of Christ Church, Greenville.

Ordinations

Priests

Kansas — **Larry Earnest Wright**, associate, Trinity Church, 300 S. Fifth St., Box 363, Atchison, KS 66002.

Newark — **Edward M. Hasse, III**, St. James', 381 Valley Rd., Upper Montclair, NJ 07043. **Susannah Hobbs**, assistant, Church of the Incarnation, 79 Summit Ave., Jersey City, NJ 07304.

Rhode Island — **Anne Elizabeth Bolles-Beaven**, curate, St. Ann and the Holy Trinity,

262 Thirteenth St., Brooklyn, NY 11215.

Western Louisiana — **Shirley Hall Humphrey**, vicar, St. Nathaniel's, Melville, LA; add: Box 1197, Winnfield, LA 71483. **James Smalley**, curate, Church of the Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

Transitional Deacons

Michigan — **Barbara Bloxson**, 2066 Pauline, #2-B, Ann Arbor, MI 48103.

Newark — **Maria I. Herrera**, 470 Hamilton Place, Hackensack, NJ 07601.

Rhode Island — **Phyllis Record Morse**, 124 Winsom St., Saunterstown, RI 02874.

Deaths

The Rev. **Charles Arthur Adolph Homan**, retired priest of the Diocese of Central New York, died in St. Helena, CA on March 26 after a short illness. He was 89 years old.

Ordained priest in 1932, Fr. Homan served parishes in New York, Virginia, and Oklahoma in addition to his rectorship of Grace Church, St. Helena, from 1937 to 1946. He last served as rector of Calvary, Homer, NY from 1955 until 1965, the year of his retirement when he returned to St. Helena. He was graduated from Bard College and General Theological Seminary. Preceded in death by his wife, Jessamine, he is survived by a sister, Edith, and a niece, Ila Doyle.

Earluth Elaine Epting Abbitt, musician, teacher, and writer, the wife of the Rev. Raymond Edgerton Abbitt (ret.), assistant, St. David's, Denton, TX, died after a lengthy illness at age 81 on May 8 at Good Samaritan Village in Denton.

The daughter of the Rev. and Mrs. Thaddeus Epting, Mrs. Abbitt was a graduate of Milikin and Illinois Wesleyan Universities and did further study at Emory University. She studied harp with Margaret Sweeney of the Chicago Symphony and organ with Mario Varchi of the Vatican Chapel and served as organist and music director of churches in Illinois, Georgia, Texas, and the U.S. Virgin Islands. She taught harp at Illinois Wesleyan and played harp in three symphonies, including the Atlanta Symphony. She also taught education at the University of Georgia and Georgia State and was principal of several day schools, including All Saints Day School, USVI. A member of the National Executive Committee for Parish Day Schools and chair of the Early Childhood Education Assoc., Mrs. Abbitt conducted for two years a study of severely retarded children in the Virgin Islands. She published stories, poems and church school curriculum material as well as supervised music programs, radio and television for Fulton County schools (Atlanta); she also was an editor for several publishing companies; including Ginn and Co. An associate of the Community of the Transfiguration, Mrs. Abbitt is survived by her husband, Fr. Abbitt, her sister, Valeria, and numerous nieces and nephews.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900, by Alaska's dog-sledder
1st Bishop
Sun 8 & 11 H Eu, Holy Days 5:15

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Ave de la Carlota (El Toro & 15)
The Rev. Thomas N. Sandy, r
Sun 8, 9:15 & 11 837-4530

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

DENVER, COLO.

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

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

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. Weekdays as anno

WOODBURY, CONN.

ST. PAUL'S Routes 6 and 317
Come visit the birthplace of the American Episcopate
Sun HC 8 & 10

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

ASCENSION and ST. AGNES Mass. Ave. at 12th St., N.W.
The Rev. Perry M. Smith, r
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10
noon; Sat 9:30

WASHINGTON, D.C. (Cont'd.)

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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.
Tanya Beck, priest assoc; 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 Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H.
Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; H Eu 8. Mon-Fri MP 8:45; H Eu
12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

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 7:30, 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

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)

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

QUINCY, ILL.

ALL SAINTS 48th St. at Broadway
Visitors and Newcomers Welcome (217) 224-5673
Sun H Eu 10

WOODSTOCK, ILL.

ST. ANN'S 503 W. Jackson
The Rev. Paul M. Shaffer, r
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 11 Cho Eu. Daily MP 9:30. 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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean, the Rev.
Joseph M. Kimmitt, c
Sun Masses 8 & 10, daily as anno

ST. FRANCISVILLE, LA.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. Le-
Veque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

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

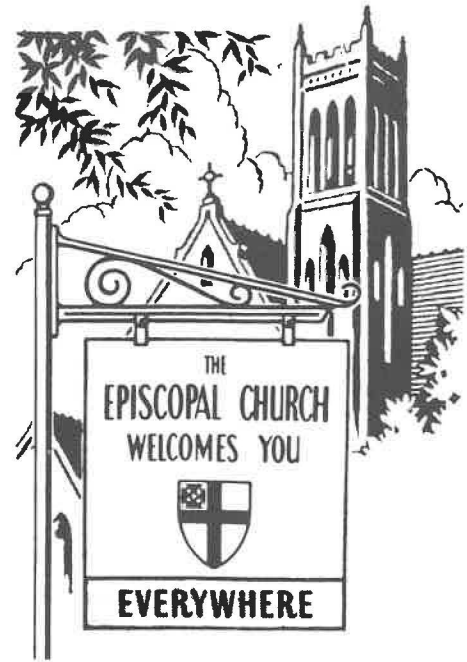
ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
and **ST. MARY'S** 24 Broadway, Rockport
Sun H Eu 8 & 10

PITTSFIELD, MASS.

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



DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
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, luncheon
follows in the undercroft.

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. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma
Wyman, d
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs: 7
H Eu

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. C. Frederick Barbee, priest-in-charge; the Rev.
William K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, assoc; the Rev. Richard H. Moses,
ass't
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC,
EP daily

LINCOLN, NEB.

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

LACONIA, N.H.

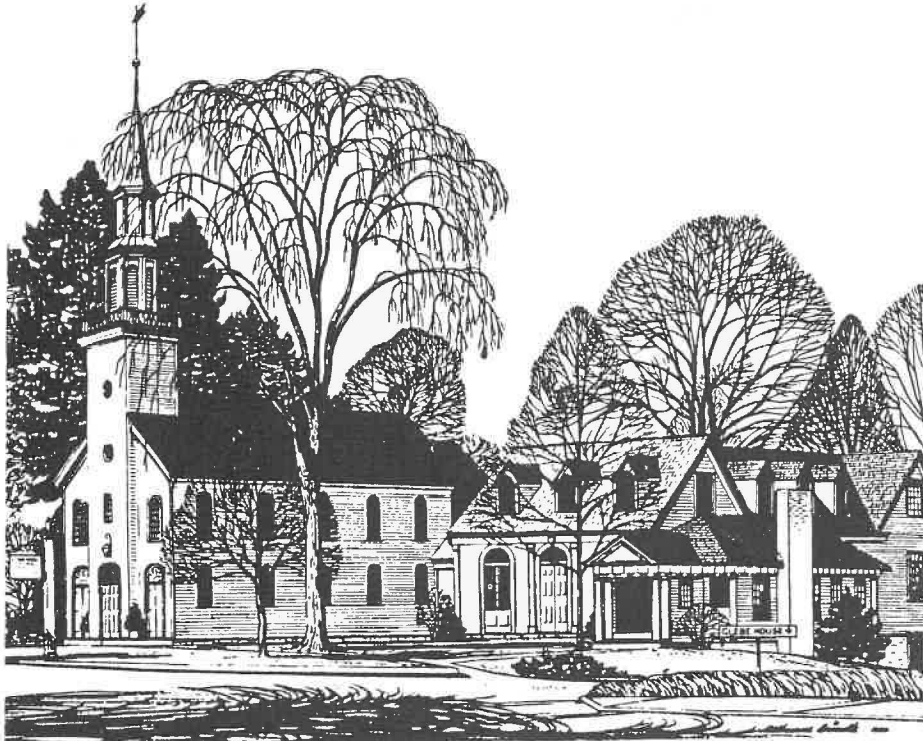
ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

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



St. Paul's Church, Woodbury, Conn.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't
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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Phillip 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

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r (516) 432-1080
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S

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

PATCHOGUE, N.Y.

ST. PAUL'S 31 Rider Ave.
The Rev. William H. Russell, r (516) 475-3078
Sun H Eu 8 & 10

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMullan, ass't; 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 Romer, a
Sun Masses 8:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

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

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)

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays 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 Sq.—downtown
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

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

GATLINBURG, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
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. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d 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 & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)



St. Mark's, Portland, Ore.

DALLAS, TEXAS (Cont'd.)

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 (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)

FORT WORTH, TEXAS

ST. ANDREW'S 917 Lamar St. (Downtown)
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10. Daily as anno

PHARR, TEXAS

TRINITY 210 W. Caffery
The Rev. Robert Francis DeWolfe, r (512) 787-7294
Sun: 9, Sunday School; 10 H Eu; Wed 7 HC/Healing

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 F. Daniels, parish visitor (512) 226-2426
Summer services: Sun 8 & 10:30 H Eu

MANCHESTER CENTER, VT.

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

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

MASON COUNTY, WASH.

ST. DAVID OF WALES, Shelton, with ST. GERMAIN'S, Hood-sport
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard, assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodsport.
Eu 10

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

TRINITY

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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. M. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

OCONOMOWOC, WIS.

ZION PARISH 135 Rockwell Pl.
The Rev. Arthur L. Cunningham, r
Sun HC 8 & 10. Wed 10, Thurs 7

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.