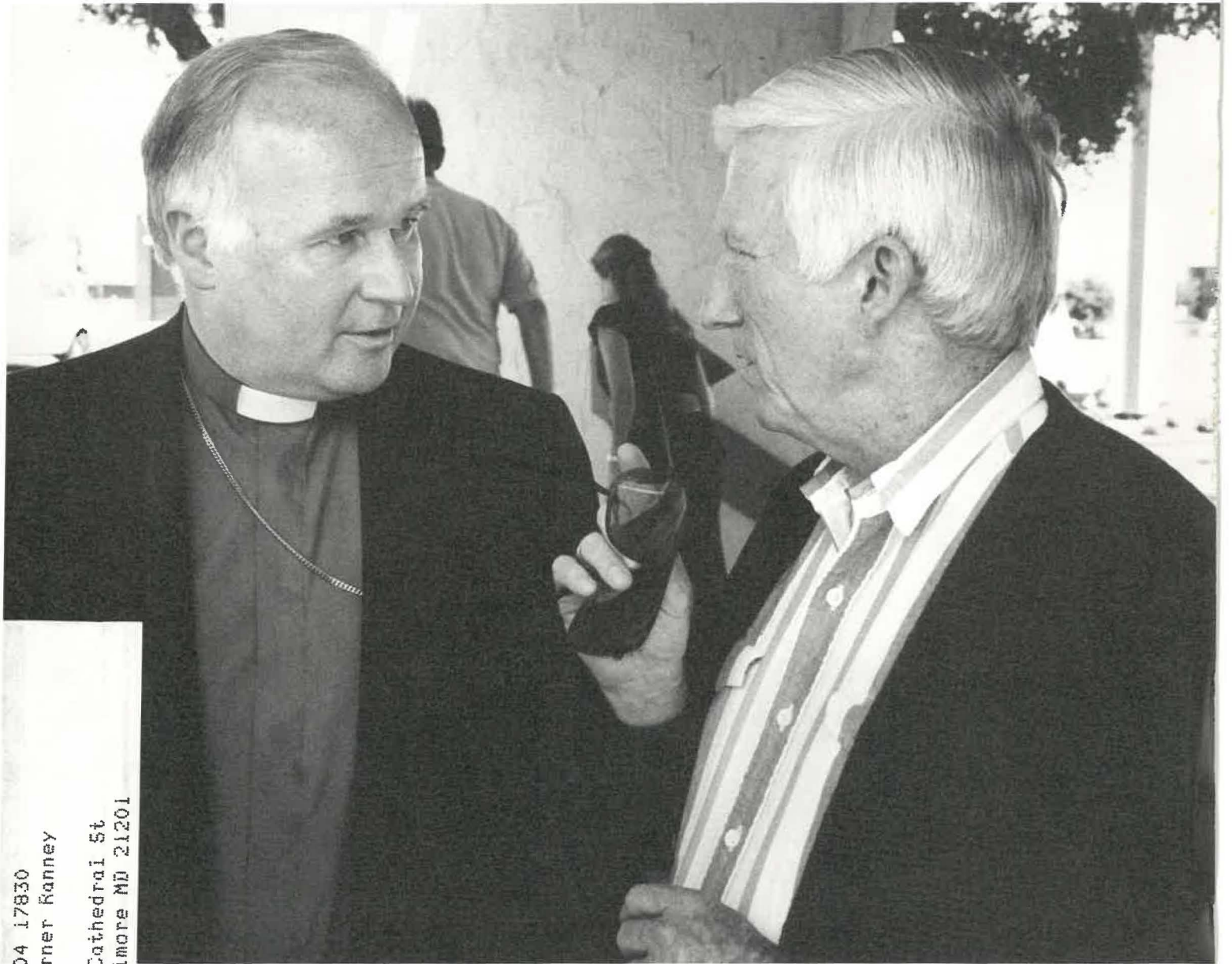


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“We’re discovering this week we are more like one another than we thought.”

(Bishop Schofield at the Executive Council)



A Quiet Place

On stormy summer evenings, when wind-whipped rain beats against the windows and trees bend and shake, when lightning flashes and thunder cracks in echoing rolls, I remember my childhood. More particularly, I remember my grandmother. When a storm approached she would move to the day-bed sofa at one end of the dining room, in the center of her house, where she would sit quietly — feet together, hands folded in her lap, eyes closed, lights turned off — until the storm passed. Her face showed no sign of fear, only those beautiful familiar creases that come with age and life.

I would sit with her, sometimes restlessly, other times caught up in the strange appeal of that space and moment. She would move into the quieter place within — the place of meeting with our Lord.

At the passage of the storm she would talk and play with me and sometimes fix a delicious batch of cookies to be washed down with a glass of cold milk. I must confess, the ritual made the storm at times a welcome event.

Grandma knew, perhaps she heard, that quieter voice calling to her in the midst of a storm. Similarly, I believe we are all called to find, to create, to visit daily a quiet place, in storms and in sunshine, so that we may experience deeply our Lord's loving presence.

These thoughts and memories bring to mind the words of Psalm 46:

God is our refuge and strength,
 a very present help in trouble.
 Therefore we will not fear, though the earth be moved,
 and though the mountains be toppled into the
 depths of the sea;
 Though its waters rage and foam,
 and though the mountains tremble at its tumult . . .
 There is a river whose streams make glad the
 city of God
 the holy habitation of the Most High . . .
 Be still, then, and know that I am God;
 I will be exalted among the nations;
 I will be exalted in the earth.
 The Lord of hosts is with us;
 the God of Jacob is our stronghold.

That city, that holy habitation of the Most High, is a quiet place within each of us. The anteroom to that quiet place may be a day-bed sofa at one end of a dining room, or it may be any place where it is possible to be still — and to be stilled by the presence of God.

Our guest columnist is the Rev. Leonard Roberts Graves, associate at Christ Church, Pensacola, Fla.

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ON THE COVER

The Rt. Rev. David Schofield, Bishop of San Joaquin (left), talks with the Presiding Bishop, the Most Rev. Edmond Browning, during a break in the recent meeting of the Executive Council in Fresno, Calif. An interview of Bishop Schofield by the editor begins on page 7.

ENS photo by James Solheim

LETTERS

Timely Articles

Bravo! Bravo! for two excellent, complimentary and timely articles in the June 10 issue.

First to the Rev. John Throop for his article, "Pastoral Care," on the importance of our pastoral relationship with our parishioners. The approach today seems based more on a "corporate model" than a "pastoral model." We are encouraged to think in terms of a "professional" doing a job, rather than responding to a "call" to serve our Lord.

Our people need and deserve a personal, pastoral relationship with their clergy. A relationship that calls them "to follow the way of repentance, forgiveness and new life in Jesus Christ." The excuse, "I'm too busy," or "I don't have time" is an easy out regardless of the size of the parish. And that is where the other article, "Out of the Fast Track," fits so well. The anonymous author has experienced the pressure of always climbing higher on the corporate ladder, at the expense (I assume) of a pastoral relationship with those in need. Maybe what we all need is a restructuring of our response to the needs of those in our care.

(The Rev.) WILLIAM F. RADANT
St. Mark's Church
Beaver Dam, Wis.

I am grateful to the Rev. John R. Throop for his article "Pastoral Care." I have found that a coordinator of visitation has helped. This person, who is very knowledgeable of the parish, calls by phone on people who are in nursing homes, hospitals, or home bound, and asks if they would like a visit from the rector. If they say no, at least they know the rector wanted to come. If they say yes, the next question is "When would be a convenient time to call (date and hour)? It can be put on the calendar."

There is nothing wrong with dropping in at a business and saying "hello" if time is available. If not leave a business card with a note. I become weary of computerized letters even from a bishop when he calls for the yearly canonical report. The same goes for letters on birthdays and anniversaries.

Seminaries don't stress this side of the ministry, for many who fill the chairs have not been in a parish for a long time, if ever. I attended a semi-

nary of another communion where the chair of pastoral theology was filled by an active pastor. He gave us a sense of real caring about people. He was a great preacher, and his prayers conveyed his compassion for the vocations for which we were being trained.

(The Rev.) H. PAUL OSBORNE
St. John's Church
Great Bend, Kan.

• • •

In reading Fr. John Throop's article on pastoral care I found myself in general agreement with his perception

of the difficulties in fulfilling the pastoral role of parish priest. In fact, I think it is worse than he describes, when one includes the administrative, preaching, community board, regional and diocesan committee work and the life which are necessary parts of the ministry of the priest.

It seems to me that part of the reason for this is that our "three-fold ordained ministry" has been effectively reduced to "two-fold" — the order of deacon being the missing element in

(Continued on page 5)

Finding God's Grace In Our Everyday Lives

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Edna Hong

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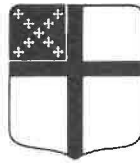
—Charles S. Tidball, M.D., George Washington University Medical Center
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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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LETTERS

(Continued from page 3)

the mix. The diaconal role of proclaiming the servant ministry of the church has been lost in the "iconography" of orders.

This diocese (New York) is in the process of reclaiming that order for precisely the kinds of needs Fr. Throop emphasizes . . . organizing and coordinating the ministry of all the baptized to meet the needs of parish and larger community more effectively. The simple presence of a deacon in a parish (as Fr. Throop will remember from his and my experience years ago at Trinity Church, Wheaton, Ill.) is a powerful sign of commitment to the pastoral work of the church, as shared and strengthened by all baptized people. It can be that order of ministry which calls us all more deeply into the story we proclaimed at baptism. We all need new fuel so we are not stuck running on the "fumes" Fr. Throop describes!

(The Rev.) STEPHEN O. VOYSEY
St. Paul's Church

Pleasant Valley, N.Y.

Ramsey Portrait

In the hurried, trans-Atlantic transactions to brighten the lives of readers with the colorful portrait of Michael Ramsey [TLC, June 10] the artist's name was not mentioned. If readers will look closely, however, they will see the minute signature of George Bruce. His equally fine, full-face portrait of Ramsey at age 54 hangs at Bishopthorpe in Yorkshire.

(The Rev.) JAMES B. SIMPSON
Washington, D.C.

Stone After Stone

It is indeed good news that THE LIVING CHURCH for June 3 announces the formation of an "Irenaeus Fellowship" in the House of Bishops, and that it is made up of some 60 or more members dedicated to "biblical faithfulness, creedal orthodoxy, and traditional Christian moral standards." It is high time that such a group should be formed. For too long the House of Bishops has witnessed the eroding of our faith by shepherds busy loosening one foundation stone after another. That Bishop Mark Dyer of Bethlehem is spokesman for the fellowship adds additional credence to its aims; Dyer himself is a notable theologian and a leader among his brethren.

We hope that a number of other

bishops will add their names to the roster before the house meets in September. Although the report says that the fellowship's statement of purpose was "signed by the retired and active American bishops," I have so far had no invitation to join the group. Perhaps there are others on the retired list who are in the same predicament!

(The Rt. Rev.) JOHN S. HIGGINS
Retired Bishop of Rhode Island
Providence, R.I.

Putting Scripture First

I was interested to read a letter asking for the source of the familiar three-legged formula regarding authority within Anglicanism [TLC, May 13]. We talk of scripture, tradition and reason. The text referred to is Hooker's *Ecclesiastical Polity*, book five, chapter eight, section two. "Be it in matter of the one kind or of the other, what scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the church succeedeth."

Hooker is explaining the difference between laws of order and articles of doctrine. The quotation concerns the sources of doctrine. It is a succeeding hierarchy of authority — scripture, reason and then tradition.

I trust that this sets forth the matter clearly. Would that our church adhere to this formula as written. For many scripture seems to have the least authority, laws of order are written in stone, and doctrine is changeable at the whim of conventions guided not by the Holy Spirit but by the spirit of the age!

(The Rev.) IAN D. MONTGOMERY
St. Philip's Church
New Orleans, La.



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Newark Ordination Canceled

The Rt. Rev. John Spong, Bishop of Newark, decided recently not to ordain an acknowledged homosexual to the diaconate, at the urging of the Most Rev. Edmond Browning, Presiding Bishop.

Bishop Spong, an outspoken advocate of homosexual rights, decided against ordaining Barry Stopfel, assistant to the rector at the Church of the Atonement in Tenafly, N.J., in deference to a request by Bishop Browning. Mr. Stopfel had been recommended for ordination by diocesan committees. According to the Ven. Leslie Smith, communications officer for the diocese, Bishop Browning said that another ordination of an acknowledged homosexual in Newark could further polarize the church.

The Newark bishop came under fire from many people in December when he ordained the Rev. Robert Williams, an active homosexual with a long-time partner, to the priesthood [TLC, Jan. 14]. Criticism mounted when Fr. Williams made comments at a Detroit symposium deriding the concepts of celibacy and monogamy [TLC, Feb. 18]. Fr. Williams is no longer working in the diocese.

Archdeacon Smith told TLC that Bishop Browning had let it be known to the diocese that if the ordination were postponed he could comfortably support a move to open the ministry to practicing homosexuals if such a move came up at the 1991 General Convention. But if the ordination occurred, Bishop Browning is reported to have said, it would be harder to act forcefully on behalf of homosexual advancement.

No Such Thing

However, Barbara Braver, communications officer at the national church center and spokesman for Bishop Browning, told TLC the Presiding Bishop had said no such thing. "He met with Bishop Spong and asked him to think of the good of the larger church," she said. "Bishop Browning has been very concerned about the potential polarization this could produce in an already tense situation."

In a prepared statement, Bishop Browning did not address the issue of whether promises were made to Bishop Spong. "I believe that the deci-

sion made in Newark was a positive one in that the climate will not become further polarized and creative discussion less possible," he said.

Meanwhile, Integrity, an Episcopal gay and lesbian organization, has issued a statement about the incident which says, "We are aware of the enormous pressure to which Bishop Spong has been subjected as a result of his action in ordaining [Fr. Williams] . . . We call on Bishop Spong to uphold both his own public statements and the integrity of the Diocese of Newark's own ordination process and to ordain Mr. Stopfel as soon as possible."

Two Consecrations

The Rt. Rev. Haydon H. Jones, retired Bishop of Venezuela, acted with the bishop of the breakaway Diocese of Christ the King recently in consecrating two assistant bishops in Washington, D.C.

Bishop Jones's action follows a precedent set by the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, who was chief consecrator with two other bishops in bestowing the episcopate on the Rt. Rev. Robert S. Morse in 1978. The latter heads a group that identifies itself as the independent Diocese of Christ the King of the Anglican Church of North America. It claims approximately 50 parishes throughout the United States with its pro-cathedral in Oakland, Calif.

Bishop Jones, 70, was ordained by the Bishop of Bradford in England in 1948 and, except for three years as a chaplain in the Royal Navy, he served English parishes for 28 years before becoming Bishop of Venezuela in 1976. He was a member of the Committee on Sexuality and the Family at the 1978 Lambeth Conference and continued as diocesan until retirement in 1986.

The newly-ordained Rt. Rev. James P. Clark was ordained priest by Bishop Morse and has been serving as rector of St. Charles' Church, Huntsville, Ala. He confirmed a class and ordained a deacon the following day at All Saints', Aiken, S.C. He will continue to serve the Huntsville parish while also taking episcopal responsibility for the southeastern United States.

The other new bishop, the Rt. Rev. George D. Stenhouse, 66, will con-

tinue as rector of Grace Church, Louisville, Ky., presiding in a building that the breakaway church won in legal proceedings against the Diocese of Kentucky. He will work mainly in the northeastern U.S.

JAMES B. SIMPSON

Associated Parishes

The Associated Parishes for Liturgy and Mission celebrated its 50th anniversary by sponsoring a conference entitled "The Bishop in the Church." Held at Kanuga Conference Center in North Carolina in early June, the gathering attracted 25 bishops and a larger number of the laity and other clergy. About ten percent of those attending were from the Anglican Church of Canada.

Four principal speakers addressed the conference. They were the Most Rev. John C. Bothwell, Archbishop of Ontario; the Rev. Richard A. Norris, Jr., professor of church history and academic dean at Union Theological Seminary in New York City; the Rev. Louis Weil, professor of liturgics at the Church Divinity School of the Pacific; and the Rt. Rev. Thomas K. Ray, Bishop of Northern Michigan, who preached at the Eucharist.

Archbishop Bothwell defined tradition as "change with continuity," and suggested that several changes need to be made to give the episcopate more vitality in the 1990s. He believes that too much emphasis is placed on pastoral care and nurture, and not nearly enough on proclamation and witness. Bishops often spend too much time in one position and begin to decline in effectiveness, he said.

Dr. Norris believes views on the nature of bishops and the nature of the church are intertwined. Changes in one will affect the other.

Today's church, Dr. Norris said, takes business as its model. Bishops are managers, other clergy are employees and the laity are customers. The icon of today's society is the shopping mall. Much of the manager's time and energy is spent dealing with disgruntled employees and consumers.

Dr. Weil also urged a simpler system of more bishops without expensive support structure.

Associated Parishes for Liturgy and Mission is an organization within the church to advance principles of the liturgical movement.

CONVENTIONS

Delegates to the May 18-20 convention of the **Diocese of Utah**, which met in Salt Lake City, considered issues from property to polystyrene foam products; created new diocesan commissions; elected delegates to the General Convention and standing committee and wove through myriad changes in diocesan canon law.

Surrounded by bright banners representing congregations across the state and under a colorful "Walking in Newness of Life," pennant, the Rt. Rev. George Bates, diocesan, presented his convention address, charging delegates to take the posture of "attentiveness to the Cross" in all meetings in the diocese.

Following the bishop's address, a budget of \$2,165,000 was presented and accepted.

Delegates passed resolutions to establish new diocesan commissions on aging, the environment, evangelism, Christian formation, education and training and stewardship and congregational development.

Among other resolutions approved were:

- the call for a special session of the Utah legislature to address special needs in human services;
- the use of diocesan "partnership funds" to provide handicapped access to parish facilities in the diocese;
- the transfer of title of all real property in the diocese to be held in trust by parishes for the Corporation of the Episcopal Church in Utah;
- the endorsement to establish at least one new ministry each year during the decade of evangelism;
- the affirmation of the 69th General Convention's statement on child-birth and abortion;
- the discontinuance of use of polystyrene foam products and encourage recycling;
- the commitment to call upon the 1991 General Convention to adopt a resolution in support of treaty rights and civil rights of American Indians and request the U.S. Congress and President to appoint a presidential commission to address the same.

Defeated was a resolution to establish a commission on human life.

Removed from consideration were two resolutions regarding homosexual

persons and ordained ministry with the comments that such issues will be debated at the 1991 General Convention in Phoenix.

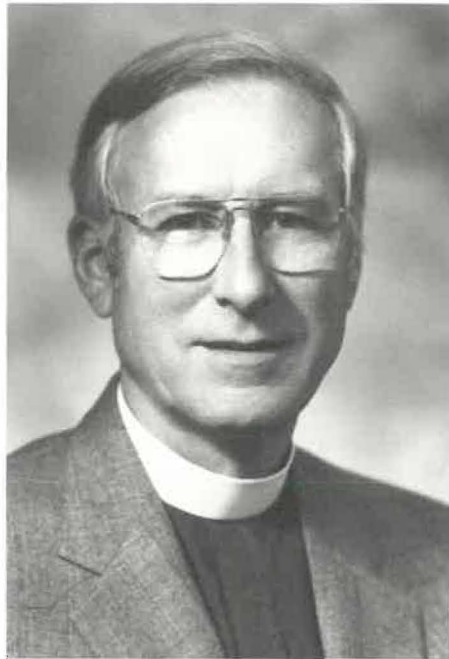
SARAH MOORE

BRIEFLY...

The Very Rev. James E. Annand, dean of Berkeley Divinity School at Yale and associate dean of Yale Divinity School, recently announced his decision to retire as of the 1990-91 school year. He has served in those positions for nine years. A search committee has been formed to choose a successor and is accepting resumes.



The Rt. Rev. Mark Dyer, Bishop of Bethlehem, has accepted an appointment from the Archbishop of Canterbury to co-chair the International Commission of the Anglican/Orthodox Theological Dialogue. The appointment will be confirmed at the September 10-17 meeting in Toronto of the 28 member body charged with carrying on ecumenical dialogue between the Anglican Communion and the Orthodox Church.



The Very Rev. Charles A. Perry, provost of the National Cathedral in Washington, D.C. since 1978, has been named as new president and dean of the Church Divinity School of the Pacific in Berkeley, Calif. Provost Perry will succeed the Very Rev. William S. Pregnall, who resigned more than a year ago. Inauguration ceremonies are planned for October.

Allaying Fears

An interview with the Bishop of San Joaquin

When Executive Council met in the Diocese of San Joaquin last month, it brought great satisfaction to the Rt. Rev. John David Schofield, diocesan.

Bishop Schofield and his diocese have been perceived by many to be outside the mainstream of the Episcopal Church because of the affiliation by the bishop and others with the Episcopal Synod of America. Some of those ideas may have been allayed during the five-day meeting in Fresno. Bishop Schofield was a frequent presence during plenary sessions and smaller groups and his pastoral warmth was well received by many.

"One of the important things that was voiced here was said by Mrs. Harold Nicrosi (council member from Alabama)," Bishop Schofield said. "She said that what is important about us (council) is that we're not a monochromed group ourselves . . . we've got as many opinions as you've got here in this diocese.

"We're discovering this week we are more like one another than we thought," he said. "I think we may have had strange ideas about each other."

Bishop Schofield seemed relaxed during the interview, seated on a couch in the Episcopal Conference Center at Oakhurst (ECCO), the diocesan institution near Fresno. But there are issues facing him which might make it difficult to relax. The controversy over his election had no more subsided than the Episcopal Synod of America was formed and he began taking part in it.

Resolution Clarified

While council members were in Fresno, he was anxious to clarify a resolution made by the synod's legislative body in April in which a "non-geographic" province was proposed [TLC, May 27]. He is concerned about news reports, especially in the secular press, over what happened at the synod meeting in Denver. He said there is a perception of the synod that is incorrect and believes there is considerable misunderstanding over the



Bishop Schofield

use of the word "province."

By province, Bishop Schofield said, the synod means "parallel jurisdiction" rather than the more widely-used notion of province, as in "province of the Anglican Communion."

"In a letter to Bishop (Clarence) Pope on May 17, the Archbishop of Canterbury expressed anxiety over the proposal for a separate province," Bishop Schofield noted. "But in that same letter, he said 'parallel jurisdictions are tolerable as ways of meeting occasional anomalies.'"

Bishop Schofield said that is exactly what the synod is trying to do, and reported that Bishop Pope has replied to Archbishop Runcie, clarifying the synod's position as wanting to remain within the Episcopal Church.

This is not the first time Bishop Schofield has faced controversy. When the General Convention of 1988 met in Detroit, it had to act upon his election as bishop coadjutor because that election occurred within 90 days of the convention. That approval did not come easily. The hearing and debate on the floor were sometimes tense, focusing on three factors: alleged improprieties in the San Joaquin election; questions of his association with a Roman Catholic monastic community; and his statements that he would not ordain women to the priesthood.

The first two issues were dealt with quickly, but the third led to long debate on both sides of the issue. The election finally was approved.

"I'm encouraged that when consent was given following the 1988 convention, the first bishop to welcome me

was Bishop (Alden) Hathaway of Pittsburgh who invited me to join the Ireneus Fellowship," Bishop Schofield said. That group has grown from five to 60 bishops plus four Canadian bishops [TLC, June 3].

"It's tremendously encouraging to see that many bishops together. We don't always agree with each other on every issue, but this represents to me a move toward the central position away from the left."

Having Executive Council meet in Fresno meant a great deal to the bishop.

"The Presiding Bishop came to me a year or so ago and said 'How would you like Executive Council to come here?' I said I would and his team followed up and took it from there."

Members of the diocese were gracious hosts, both at the meeting site and the conference center.

"One of the disappointments I had was that I wanted to take the council members to a different ethnic ministry every night, but there wasn't time. For example, a Mariachi Mass followed by Mexican food one night and a Hmong Mass the next night, etc."

As it was, Bishop Schofield presented some of the cultural diversity of his diocese when reports were made by representatives of ministries to Hispanics, Hmong and other Asians as well as an adoption agency operating out of St. Paul's Church in Modesto.

"This is a going diocese," Bishop Schofield said. "Our cash flow has never been better. We are regular contributors to the national church. In many dioceses I go into, there is a high level of burnout and depression. In this diocese I find a sense of hope and joy."

On the Road

Bishop Schofield spends considerable time out of his office. His diocese covers such a large area in the central valley of California that he's on the road often, spending much time with his clergy and their families. He also is in demand as a leader of retreats, conferences and quiet days.

"I was told that once I became a bishop, that would be the end of my pastoral ministry . . . no more father confessor," he said. "But I can think of three nights here at ECCO when we had as many as 30 people lined up for confession."

He admits there continue to be diverse opinions in the Diocese of San Joaquin.

"There has been enormous positive response," he said. "And there are still people in the diocese who disagree with me. Some of them have been active during the council meeting. The Women's Caucus has been formed here. I told them I will support them when I can and when I can't, I can't."

D.A.K.

Around the Church

Three new church bells were recently installed in Christ Church Cathedral, Salina, Kan., making the cathedral's collection one of the most complete in the state. The bells range in weight from 130 pounds to more than a ton. The collection's first bells were donated in 1907 and the most recent three were donated at a total cost of \$23,000. The Rt. Rev. John Ashby, Bishop of Western Kansas, blessed the new bells May 20 and named them Faith, Hope and Charity.

* * *

When the stewardship commission in the Diocese of Rhode Island sent two dollars to every parish asking them to find a way to make this "seed money" grow for charity, several parishes had great success. A few loaves of homemade English muffin bread at All Saints Church in Warwick eventually made \$121 for charity. St. Luke's in East Greenwich continued to buy and sell balloons until it was able to present the diocese with \$100, and the Church of St. Andrew and St. Philip in Coventry developed homemade desserts, with proceeds benefiting a local food pantry.

* * *

Elaine Murray Stone, a long-time writer for TLC, recently won four national awards. After winning first place in a national essay contest on black history, she won three awards at the convention of the National League of American Penwomen. Her latest book, *Kizito, Boy Saint of Uganda* [TLC, May 20] won second place in the children's book category, while her upcoming book *Tekla and the Lion, a Legend of Ethiopia* won first place in the children's story category.

The First Year Out

A priest's thoughts on retirement

By HAROLD BRUMBAUM

As such things go, it had been the right time to go. The parish was operating in the black and feeling in the pink. It had just burned the mortgage, kicked up its heels as it turned a spry 75, set up a trust that would keep on doing other people good till kingdom come. Now, having saluted the past, it was ready to take on tomorrow.

For my years, I was in pretty good shape, too. Having somehow digested, at last, the horrid, immutable fact of my wife's death, I had remarried, to the congregation's delight and, I suspect, no small relief. As a youngish 63, I could have kept the parish rolling for a few more years, if only on accrued momentum. But, as can happen in the wake of festivities such as we had just shared, I was feeling a little flat, a bit stale, like day-old bread, and sensed that, as it undertook the next leg of its trip, the parish could profit from a fresh hand at the wheel.

I also found myself tuning out the larger church like a program that had palled. Never much of a political animal, even in my most bumptious years, I became increasingly disenchanted with its agendas and, as I saw it, its self-defeating behavior. Having occupied just about every diocesan chair along the way, having sat through several General Conventions, I found that I could stand to sit no more.

The Rev. Harold R. Brumbaum has written many times for The Living Church. He recently retired from Christ Church, Los Altos, Calif., where he had been rector since 1970.

Caesar had made a smart move, I thought, when he divided all Gaul into thirds. A lifetime should be tripartite as well. Half of mine, to date, had been spent in this hatchery or that, capped by divinity school; half, again, in plying my trade; the balance, such as might remain to me in my skein of time, invited new ventures. Pension and Social Security benefits awaited for the asking (at reduced rates, to be sure — but, bless the actuaries' pessimistic hearts, I would survive long enough to come out ahead of the game). No great reason, then, for deferring those ventures to age 65, when — hedging my bets now — I might not be up and around to enjoy them. Nothing magical about that number, after all, except for a couple of longevity awards like Medicare and discounts at the movies.

How, then, to time the goodbye? Allow a little space for the amenities between arising from the table and going out the door. (I'd been dumb enough, once, not to do that, announcing my departure on the very day I left, to a chorus of resentment such as might be heard from the victims of shock therapy.) Not too much space, however ("Well! Still around, are we?") Three months seemed about right. And what better time to slip out of sight than Christmas, wishing a merry one to all, and to all a good night?

As to the send-off party, nothing maudlin, thank you, but a simple roast: emotion kept under wraps, in the tried and true Anglican tradition.

As to a souvenir of the occasion: no purse, again thank you. Who really wants to invite a show of munificence beyond people's means (or, possibly mood!), or ask them to calculate, in monetary terms, what one's value to them has been? Instead, that treasure-trove of sentiment, a memory book, would do very well, a nosegay to savor long after those dollars would have

disappeared. Emotion unwrapped, all right, but in private. And riches beyond price.

The next step in the process was more evident than easy. Get out of the way. Leave a clear track for whoever might inherit your baton in the relay race to the Promised Land, which is the nature of the ordained ministry. Away, too, from the gridlock and smog which glutted what had been, ten years before, a blossom-filled bedroom community. But also that meant away from a lot of the people you cared about most. Away from your golfing partners and those you played cards with. Away from those whose children you had baptized or married or visited in hospitals or jails. Away from the bereaved and the mortally ill, whom you had tried to provide with some lifeline of hope. For unlike most members of the laity, when parish clergy clean out their desks and leave the office they must, as rule, sever not only professional ties but familial bonds formed by sharing, back and forth, the ups and downs of life across the years — the bonds of love. And of all the well-advertised burdens attached to that office, this relinquishment, I learned, can be by far the heaviest to bear.

Off then, to a place in the country, occupied, apart from us, by a host of furred and feathered friends lined up to dine off our garden as fast as we could put it in, yet near enough to the city to give us a dose of culture whenever we got the itch for one. Finding himself as close as he might ever hope to get to Shangri-La, in a trice Father Suburbia became Farmer Brown, leaving his cares and his collars behind.

Relocation, then, was as pleasant as Adam getting back to Eden. What was hard — the ordeal faced by laypeople all the time, but almost never before by me: to find a new church home, in which, having sufficiently critiqued what I'd have done differently, I could join kindred souls in the worship and service of God.

During the first dozen years of my life, of course, I'd attended perforce the church of parental choice. But promptly after confirmation, which everyone took to be graduation day, I went on extended leave, devoting the next 15 years to exploring more-or-less callow versions of the agnostic-hedonistic option. This in turn having

(Continued on page 12)

EDITORIALS

Thanks for the Support

As retiring editor and general manager of THE LIVING CHURCH, I have been deeply touched by the numerous thoughtful letters and notes which have been received, and are being received, from readers all over the country. I wish it were possible to answer each of them individually, but there are so many that I must resort to a collective but sincere "Thank You" in this form.

I also wish to take this occasion to thank the many individuals, churches and other agencies who have supported and assisted this magazine during the past dozen years. Writers have worked hard to produce articles, poems, reviews and news stories. Photos and artwork have been supplied. Financial support has been generously given, allowing your magazine to move from the near-bankruptcy state of a decade ago to now provide a publication which is, we hope, more attractive and more useful. The friends of this historic magazine have made all this possible.

My retirement is not a sudden decision for me. I had decided some time ago to retire when a qualified and suitable new editor could be engaged. I am glad that this is now the case. Meanwhile, I am happy to retain some connections with the magazine and look forward, in this way, to continuing contact with readers.

H. BOONE PORTER, Senior Editor

One of the joys of moving into the position of editor of THE LIVING CHURCH has been to read the many letters of support and good wishes.

For your new editor, the recent mail has been a means of renewing friendships and acquaintances, some of long ago, and of introducing others. A bishop who recalled my days as an acolyte more than 30 years ago, a former rector of the parish in which I grew up, and fellow parishioners of the past all have taken the opportunity to become

reacquainted, and for this I am thankful.

It will not be possible to answer all of this correspondence personally. But please know that in this time of personal change, bewilderment and learning, your prayers and support are most sincerely appreciated.

DAVID KALVELAGE, Editor

When to Object to an Ordination

The recent decision of the Bishop of Newark not to ordain an openly practicing homosexual [p. 6], is worthy of note. Sharp words have been exchanged as to who brought about the negative decision, but in any case it reflects some sensitivity to the feelings and convictions of thousands of people both inside and outside of the church. If similar sensitivity had been shown in some quarters in the past, the church would not be so polarized today. We applaud Bishop Spong's restraint on the present occasion.

It has been said that there is no church rule against ordaining homosexuals, as if such ordinations had often been knowingly held in the past. We respectfully beg to differ.

It is true that homosexual practice is not specifically named in the canons on ordination, but neither is rape, murder, arson, adultery or any other unacceptable behavior. Rightly or wrongly the canons simply withhold ordination from those for whom there is "sufficient objection on grounds medical, psychological, moral, doctrinal, or spiritual."

It may be noted that candidates are not expected to be perfect. Many people have on some occasion fallen into sin, error, illness or whatever. The question surrounds "sufficient." It will scarcely be questioned, however, that such canons, coming to us from stricter and less tolerant generations, were intended to preclude behavior which consistently or regularly defied traditional standards of Christian conduct.

VIEWPOINT

Palestinian Reflection

By JANE WOLFE

The other day I met the man whose family has the key to the Holy Sepulchre in Jerusalem. It is a Muslim family, the Muslims in charge of the city having formerly de-

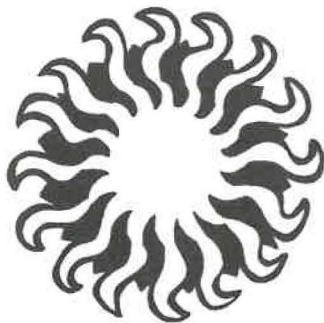
Jane Wolfe is the visiting scholar at St. George's College, Jerusalem, and was previously assistant to the dean at Trinity Cathedral Parish, Little Rock, Ark.

ecided that the church had a better chance of staying open if one of theirs had the key than one of the numerous Christian groups represented in the church. Anyway, I went to the small vegetable store about two blocks from where I was staying to visit with the man, and saw the keys and also the numerous decrees from the Ottoman Turks and Arabs verifying that this family was indeed keeper of the keys.

He was a fine gentleman and we had a very pleasant time together.

Just before I left, I asked him how long his family had been in Jerusalem. "Since the seventh century," he said, "But we've only had the keys for 700 years." There was something very moving for me in that statement and my eyes filled with tears. "For an American that is almost incomprehensible," I said to him. "I know, I

BOOKS



Understand Islam?

HOW TO UNDERSTAND ISLAM. By Jacques Jomier. Translated from French by John Bowden. Crossroad. Pp. 168. \$14.95 paper.

Gone are the days when this title might have appeared as "How to Understand Islam?" or "How to Understand Islam!" Not that there is much affirmative or sympathetic understanding today. But at least there are some impressive efforts at comprehending Islamic theology and ideology. Coming in the wake of several solid new studies in English (notably by F.M. Denny, G. Endress, J. Esposito, (et al), Jacques Jomier's lucid book gives the average reader in the West a wealth of information about Islam as religion, ethical doctrine, juridical system, mystical experience, and political action. Few books dealing with all aspects of the faith of nearly one billion Muslims, who live in 75 countries and constitute the majority in more than 40 sovereign states, possess the effective organization and the authoritative learning one finds in Jomier's lively volume. There are minor flaws, but I would recommend this study not only to the uninitiated, but even to Muslims who might want to gain a better understanding.

(Prof.) TALAT SAIT HALMAN
Near Eastern Department
New York University
New York, N.Y.

Urgent Message

THE WRATH OF JONAH: The Crisis of Religious Nationalism in the Israeli-Palestinian Conflict. By Rosemary Radford Ruether and Herman J. Ruether. Harper & Row. Pp. 277. \$19.95.

This is a cruelly appropriate time for reading and reviewing this book.

As I write these words, even the faint efforts of our own government to talk with the Palestinians have diminished.

Why is this troubled region, so beloved by Christians and Moslems and claimed by Jews in a way that makes no allowance for others, so adverse to peace? The Ruethers deal with every question that must have arisen in your mind about the meaning of Jewish identity — is it a racially transmitted characteristic or a religiously communal identity? They examine Zionism,

know," he said in a very pastoral way, bowing slightly. I said goodbye and left the store.

On my way home I wondered why an Israeli, any Israeli, would want this man to leave. Why wouldn't they want him to stay, with his dignity, his heritage, his long, long dedication to this place, this city and to the people for whom Jerusalem is deeply important. Why wouldn't you want a man like this, and his family, to be the very cornerstone of the society in the land in which you lived? Far from feeling threatened, nothing would make me feel more safe, more secure, more sure than that places and people I felt important would always be cared for.

A Little Space

And how in any way could a person feel he had more right to a little space in this holy land than this man? How can someone arriving yesterday or a year ago or ten years ago or 50 feel all the land belongs to him and not even a little piece belongs to this man and to his family? How could the newcomer think up a God who would feel like this despite every word of scripture that might say otherwise? How could God's law be written in his heart?

I don't really know, though I think about it often since I met that man. And perhaps part of the problem is just that, that God's law has yet to be written in every heart. As long as it is written solely in the mind, perhaps there is a chance to read things in a way that says this man has no place here and should leave as soon as possible. But it seems to me, if the law gets written in our hearts, as Jeremiah reports our God as saying, it seems to me that somehow here there has to be a place for this nice man, and his family, and his little vegetable store, and the keys to the Church of the Holy Sepulchre they have guarded so faithfully for 700 years.

its origins, the character of its founders, the reality of its violence in the '40s. They look squarely at the claim the Palestinians have on the land from time immemorial.

Many readers will be familiar with Rosemary's biblical feminism, but husband Herman may not be as well known. He is a political scientist and former acting director of the Palestinian Human Rights Campaign.

The Ruethers lived and taught in Israel and have not only scholarly but lived-in experience that undergirds this remarkable book.

One of the most interesting chapters to Episcopalians deals with the Christian responses to Judaism and to Zionism. The Christian whose work they respect and quote is the Anglican Na'em Ateek who is developing "the biblical hermeneutics for a Palestinian liberation theology."

One of the most painful is the chapter dealing with responses to the holocaust. This has become a taboo subject because the mention of the holocaust silences all criticism of Israel. The Ruethers recommend a new theology — "such a theology of solidarity would struggle against human oppression but also realistically recognize that former victims can become new oppressors."

If you have had an interest in the historical, religious and sociological origins of the enmity and pain between Israelis and Palestinians, you must read this fine book. If you want to change minds with reason and historical accuracy, you must read this book. If you want to be enlightened and troubled, you must read this book.

KATERINA K. WHITLEY
Williamston, N.C.

Books Received

FREED TO SERVE: Training and Equipping for Ministry. By Michael Green. Word. Pp. 141. \$8.99 paper.

DIAKONIA. By Jaap van Klinken. Eerdmans. Pp. 134. \$10.95 paper.

LETTERS TO YOUNG PEOPLE: A Spiritual Legacy for a New Generation. By Susan Hodges Bryant and M. Darrol Bryant. Paragon House. Pp. 123. \$7.95 paper.

ETHICS WITHOUT GOD (Revised Edition). By Kai Nielsen. Prometheus. Pp. 207. \$14.95 paper.

BLACK THEOLOGY AND BLACK POWER: 20th Anniversary Edition. By James H. Cone. Harper & Row. Pp. 165. \$8.95 paper.

MENTORING: The Ministry of Spiritual Kinship. By Edward C. Sellner. Ave Maria. Pp. 166. \$5.95 paper.

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FIRST YEAR

(Continued from page 9)

proved to be about as nourishing as straw, and in quest of some answers to life (and beyond) in the thought that even paltry ones might be more useful than question marks, I finally turned up in an Episcopal pew again. That was my last — and, really, only — experience in church shopping, for after ordination I had not so much selected churches as (crossing their fingers and taking a pig in a poke) they had selected me. Now, here in the autumn of my years, I was being called on to go shopping again.

In many ways, this experience has been far different from my prior one some 37 years ago. Then, most parishes varied from each other mainly in how their clergy were vested and behaved themselves at the altar. Just about everywhere, the menus were essentially the same.

Now, I discovered (for I'd attended precious few services but my own in the meantime), though the clergy dressed and acted everywhere about the same, from parish to parish the bill of fare varied dramatically. In fact, you could not be sure what any one of them might offer up from week to week. New rites, old rites, "inclusive" rites, baptism, Morning Prayer, Eucharist set to music medieval, modern, ethnic or folk: any one of them might pop up in a given church at any time, which meant you were out of luck

if you wanted to gear yourself up for worship beforehand.

What was not new at church, as I shortly discovered, was the ritual of two-way screening by which means a congregation and prospective members subtly size each other up to see if they will likely hit it off. Here, a blue blazer meets the dress code; there, blue jeans. Memories stir of rush week on fraternity row. Or again, the venerable game of "Love me, love me not," as, taking the invitation extended at announcement time to heart, and making bold, one attends the coffee hour — an event which has been known to make quite palpable people feel like invisible ones. Or, yet again, how does one cotton to the rector? For me, an especially awkward question, because, retired as I am in the only diocese I served, the rectors of the parishes I've visited have been all of them colleagues, some of them good friends, and it is painful to conjecture that when I settle down in one it might elsewhere be taken amiss.

Parishes Are Like Spouses

Yet, settle down soon I certainly shall, as I must. For parishes are like spouses: you can't belong to more than one of them at once, and not to belong to one is to belong not at all. And whichever one that parish proves to be — regardless of such esthetic factors, for instance, as whether its choir makes the angels hush or simply gets a kindly "A" for courage — it will no doubt be the one in which, as both a pilgrim and a priest, I feel myself most helpful and at home.

A fellow-ordinand called me up the other day and blurted, "Happy 34th!" "Happy what?" I asked.

"It's the anniversary of our ordination to the priesthood!"

"Better make that 33rd for me," I said. "I've taken the last year off."

"No matter," said my friend. "Once a priest, always a priest. Our orders are indelible, after all."

"Maybe so," I answered, "though I'd guess that ordination is like marriage: a sacrament designed for this world which is going to be supplanted in the next by something more marvelous still." But whether or not I will be one forever, a priest I continue to be, for the same compelling, inscrutable reasons I became one a third of a century ago. And I know that without that collar on, at least sometimes, I would be in a state of undress.

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NOTICE

ON JULY 21st, I will observe my 65th non-retirement birthday. I am using the columns of **THE LIVING CHURCH** to greet and express thanks to the clergy and laity with whom I have served during 35 years of ordained ministry: All Saints', Pontiac, MI; St. Matthew's, Saginaw, MI; General Seminary, NY; Christ Church, Bronxville, NY; Cathedral of St. John the Divine, NY; Christ Church, Cranbrook, Bloomfield Hills, MI; Episcopal Ministry and All Saints', East Lansing, MI; St. John's, Chesaning, MI; All Angels', NY; St. Augustine's, NY; and St. Paul's, Wickford, RI. Special greetings and thanks to the bishop who ordained me deacon and priest, the Rt. Rev. Richard Stanley Merrill Emrich. God bless you all. **Law Towler**.

1963 **ALLEN ORGAN** (II/P, w/antiphonal; 35 stops), in playable condition, FREE to anyone willing to remove. Available July 1. Emmanuel Memorial Episcopal Church, 208 W. University Ave., Champaign, IL 61820; (217) 352-9827.

ORGANIZATIONS

WE CAN HOLD a "recognized theological position" and still not accept the novel interpretations of General Convention. Join others to witness against eccentric interpretations of the Gospel. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our newsletter.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSG, 42-27 164th St., Flushing, NY 11358.

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

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

POSITIONS OFFERED

HEADMASTER/PRIEST needed. Small parish day school K-6 located in Diocese of San Diego, Calif. Education background required. Housing provided for single person or small family. Share in total parish ministry. Other clergy benefits included. Send resumé to: The Rev. Walter Edelman, P.O. Box 66, Coronado, CA 92118 or call (619) 435-6393.

TRADITIONAL PARISH in Anchorage, Alaska, in beautiful downtown location, looking for a rector; original Episcopal parish. 280 communicants; salary \$28-35k, plus cash housing and utilities allowances, total 1990 budget: \$178,000. Contact: All Saints' Episcopal Church, c/o Robert J. Dickson, P.O. Box 100686, Anchorage, AK 99510-0686. (907) 276-1700.

SAN JOSE, Arlington, Virginia, a Spanish-language congregation begun in 1975, and recognized as a mission of the Diocese of Virginia in 1989, is seeking a bilingual cleric. Stipend: \$19,000 - \$25,000. Housing: \$10,800. Contact: Luis J. Toledo, Search Committee Chairman, 319 E. Clifford Ave., Alexandria, VA 22305.

THE CHURCH OF THE HOLY COMFORTER, 222 Kenilworth Ave., Kenilworth, IL 60043. (708) 251-6120. Part-time (20-25 hrs/wk) Director of Music. Three services, two choirs. Aeolian-Skinner organ, 31 stops, 23 ranks. Competitive salary commensurate with qualifications. Send resumé to: Jane Coley at the above address. Position available September, 1990.

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PEOPLE and PLACES

Appointments

The Rev. Canon Robert W. Bosworth, is canon precentor of All Saints' Cathedral, 5001 Crestline Rd., Fort Worth, TX 76107.

The Rev. Keith P. Burns is chaplain of All Saints' School, 8200 Tumbleweed Trail, Fort Worth, TX 76108.

The Rev. William Cantrell is curate of Holy Nativity, 2200 18 Place, Plano, TX; add: Box 467, Plano 75074.

The Rev. Calvin G. Gardner works as pastoral minister of St. Stephen's, Box 401 Sewickley, PA 15143.

Ordinations

Transitional Deacons

Wyoming — Richard Mendez, vicar, Shoshone Mission, Box 175, Ft. Washakie, WY 82514.

Retirement

The Rev. Jack McDermott, for many years deacon of St. Timothy's, Milwaukee, WI; add: 7 Gailosa Lane, Hot Springs, Village, AR 71909.

Resignation

The Rev. Donald R. Brown, as rector of St. Andrew's, Mer Rouge and vicar of Redeemer, Oak Ridge, LA.

The Rev. Brian Couvillion, as assistant of St.

Paul's, Shreveport, LA 71105.

The Rev. R. Wayne Johnston, as rector of St. Thomas', Monroe, LA 71210.

Organizations

Harry C. Griffith, former executive director of the Anglican Fellowship of Prayer, has resigned to become full-time leader of the Bible Reading Fellowship, an organization that distributes Bible study materials and encourages and facilitates Bible study throughout the church, Box M, Winter Park, FL 32790.

The Rev. Phillip Rapp, sometime executive director of the St. Francis unit in Lake Placid, NY, is now president of St. Francis Homes, Inc., Box 1340, Salina, KS 67402. The Rev. Canon Kenneth Yates, former president, has been named chancellor and will move to Kansas City where he will work with St. Francis donors in the area of planned giving.

Changes of Address

The Rev. Jennie Farmer, no longer assistant of St. Paul's, Saginaw, MI, may be addressed at 453 S. 26th St., Saginaw 48601.

The Rev. Walter W. Hannum may be addressed at Box 278, Ambridge, PA 15003.

The Rev. J. Russell Hughes, Sr. is now at 203 Birch, Highland, MI 48031.

The Rev. Chisato Kitagawa may be addressed at 136 Logtown Rd., Amherst, MA 01002.

Other Changes

The Rev. Wade Lawrence has accepted secular employment in Pittsburgh, PA.

Deaths

The Rev. Lester J. Maitland, retired priest of the Diocese of Arizona, retired general and Air Force hero, died March 27 at the age of 90 in Red Bluff, CA.

A pioneer aviator, Lester Maitland made one of the first successful trans-Pacific flights from California to Hawaii in June of 1927. He had a number of "firsts" in early aviation; in 1923, for example, he became one of the first to fly faster than 200 miles per hour. He was ordained in 1956 after leaving military service and served churches in Michigan and California before moving to Arizona. He served the Cave Creek/Carefree, AZ congregation from 1963 to 1971 and became rector of Good Shepherd of the Hills, Cave Creek when the church moved from mission to parish status. He is survived by his wife, Kathleen, and two children.

Donald MacDonald, well-known layman of south Florida, died May 6 at the age of 57 at his home in North Palm Beach, FL, of cancer.

An active member of St. Mark's, Palm Beach Gardens, FL, Mr. MacDonald was known for his outstanding service: *The Palm Beach Post* quoted him as once saying, "Service is the rent you pay for your time on earth." He served as a deputy to General Convention nine times and was instrumental in the organization of the Diocese of Southeast Florida. He is survived by his wife, Marion, a son, two daughters, three grandchildren, his mother and a sister.

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

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

DENVER, COLO.

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

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

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 10-3:15, 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.
Boile, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun: 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30 daily

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

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, 10 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

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu 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. LeVeque, 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. 927-6466
Fr. A. E. Woolley, r
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.

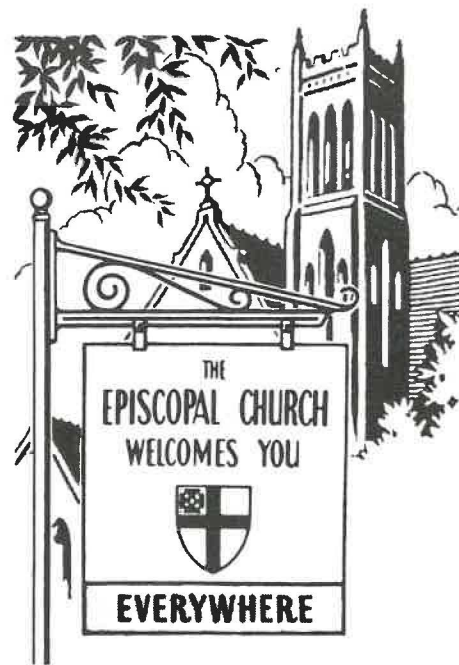
ST. JOHN'S 48 Middle St., Gloucester
and **ST. MARY'S** 24 Broadway, Rockport
Sun H Eu 8 & 10

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 Roby
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

BARNEGAT LIGHT, N.J.

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

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



Cathedral of Our Merciful Savior, Faribault, Minn.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King Mc-Glaughon, 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

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Walnwright, 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

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 Espanol; 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 McMillan, 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 6:30, 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

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

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 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. 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. Peter's by-the-Sea, Sitka, Alaska

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, 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)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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, Hoodspport
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., Hoodspport.
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. H. 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