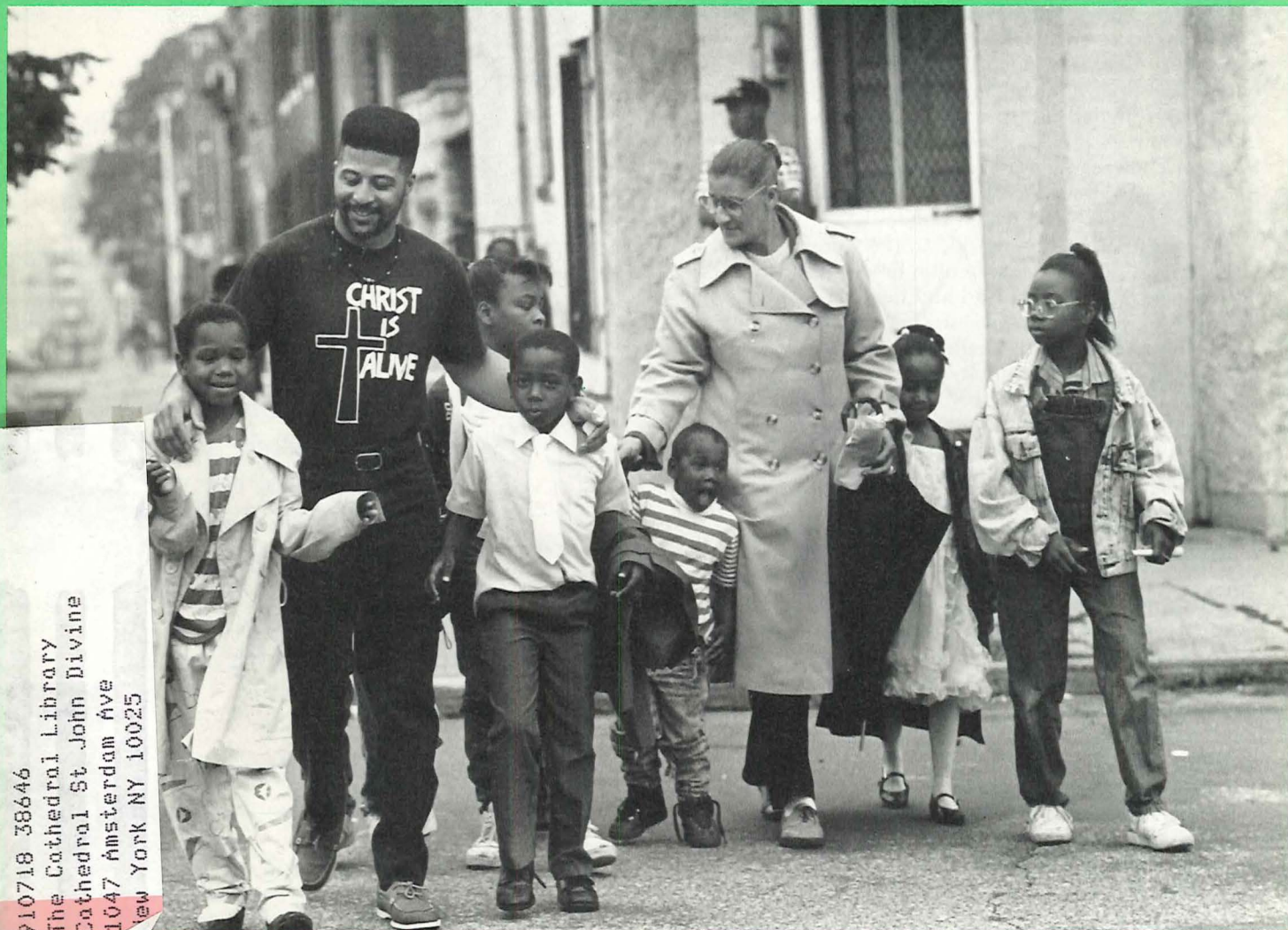


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Caring for children in Baltimore [p. 2].

Language and Liturgy

How inclusive
is inclusive?

IN THE NEWS:

Executive Council
meets in Fresno



Hearing the Call

Once I had to stop at a farm house to use the telephone. A very yappy little dog with a painfully sharp and incessant bark sounded the alarm over my approach. After introducing myself to the elderly farm wife at the door and explaining my need, I was welcomed and invited into the home. She was canning apple preserves at the kitchen table. The good lady and I later exchanged pleasantries, which included her helpful comments about the obviously hidden virtues of that rather billigerent little watch dog.

She had another dog outside in the storage shed named Teddy Bear, a small collie breed so advanced in age that he was nearly blind and deaf. He had been a faithful dog for many years, so they provided him with a warm and dry outside shelter for him to enjoy during his time of decline. She invited me to see him. Once we were at the shed, she asked that I stand slightly away from the entrance because the elderly dog was both shy and easily frightened. Because the structure had more depth than width, sunlight failed shortly beyond the doorway, leaving the interior dark, cool and restful.

Standing at the entrance, she began calling to the dog in the most gentle of voices . . . "Here, Teddy B, come here, boy. Don't be frightened. Here, Teddy B." Very shortly after, I saw a dark form begin to move slowly from the back of the shed. She gently coaxed him forward, with the encouragement of a trusted friend. Out of the darkness of his interior life, Teddy B came forth. He walked with a kind of arthritic halt in his gait, actually just crawling above the ground, but he came forth to her outstretched hands, her loving call.

I guess, in many ways, I and everyone else I know are very much like old Teddy B. Sometimes we lie frightened and alone in the interior of some shed of our own making, waiting and wanting to be called forth. The eyes of my heart have often been slow to see, and the ears of my soul deaf to hear. I know, however, that I have a trustworthy Abba Father at the doorway of my life, who uses all ways and means to try to get my attention — through my dreams, through the sacraments, through the voice of my wife, Gwendolyn, or through the voices of other loved ones, past and present.

I believe that is part of the Great Commission of Christ, that the Lord's voice is to become our voice in the world, and that we are to be about calling people to "come forth" to him.

After hearing his voice for many years, I know he is a sure and faithful Master. I simply hope that I will always have the grace of that good old dog to move daily toward the Voice that my heart recognizes.

Our guest columnist is the Rev. Bob Williams, rector of St. Andrew's Church, Roswell, N.M.

CONTENTS

July 8, 1990

Pentecost 5

DEPARTMENTS

2 The First Article

3 Letters

6 News

- At a meeting in Fresno, Calif., the Executive Council gives attention to a variety of international ministries.

9 Editorials

10 All God's Children

- Columnist Gretchen Wolff Pritchard says of the new supplemental texts for liturgy, "If liturgy shapes belief, then these texts will contribute to a theology of intercessory prayer that is elitist, arrogant and divisive."

ON THE COVER

Bertha Hill and her 33-year-old son, Monroe, shown with a number of children from Baltimore, Md., recently received the Bishop's Award for Distinguished Service because of their work with inner city children. The Rt. Rev. A. Theodore Eastman, Bishop of Maryland and founder of the award, called the Hills' work "astonishing." Every day the mother and son cook breakfast in their small house for as many as 40 neighborhood children and in the past five years have introduced children to the nearby school at St. James' Church in Lafayette. As a result, 55 children have been baptized and more than 20 confirmed in a nurturing outreach environment. Though the Hills receive some financial support from St. James', they use much of their own money to buy and cook breakfasts, afternoon weekday snacks and dinner after church on Sundays.

Photo ©1990 Bob Stockfield

LETTERS

Mind of Christ

Regarding Archbishop Runcie's comments in Washington, D.C. [TLC, May 27], I am puzzled. I am left with a real worry over the theology of His Grace when he is quoted as saying, in response to a question on abortion, "... I believe we are in a situation which can't easily be settled by reference to scriptural authority. But we have formed, by our religious authorities, what we hope to be the mind of Christ on this question."

As to the scripture comment, it borders on rejection of the Word, though that might be argued both ways. Still, I wonder if His Grace does in fact fall into that camp with a Bishop Spong; you know, that scripture cannot be trusted in a modern age!

It is the second statement that worries me. I would like the archbishop to explain what he means, because it sounds very much as if he is saying that scripture is inadequate but that the mind of man can resolve it all; as it were, inform the mind of Christ.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

Oneness of God

I wonder if the author of the letter "Image of God" [TLC, May 13] isn't putting too much emphasis on "the flesh" to the detriment of "the spirit?" In the sentence, "The Hebrew word for 'one flesh' is 'echad,'" there is an obvious typographical error. The sentence should read, "The Hebrew word for 'one' is 'echad.'" The Hebrew word for "flesh" is "basar," as in Genesis 2:24 "one flesh" is rendered "basar echad."

After all, Jesus said (John 4:24) "God is a Spirit, and they that worship him must worship him in spirit and in truth." And (Matt. 22:30), "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven"; and (Mark 12:25), "For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven."

(The Rev.) STANLEY ORLOWSKY (ret.)
Lake Worth, Fla.

Ecological Responsibility

We read with interest the article about the elimination of styrofoam products and the establishment of a special fund for the use of only biode-

gradable products at St. Michael and All Angels' Church in Dallas [TLC, May 13]. While we applaud our brothers and sisters in Dallas for their efforts, we of limited funds would rather be spending our money elsewhere. We at St. Luke's Memorial were spending over \$600 a year on biodegradable paper products, a figure we felt was much too high for our small parish of 550 communicants. It was still a waste. We bought glass mugs for \$235 which will last us a long time, and we are no longer contributing to filling our already overtaxed landfills, even with biodegradable products. We wash our mugs on a short "sani-wash" in the dishwasher when we have a full load, using environmentally safe dishwasher detergent.

For the past four years we have also recycled white paper, including junk mail fliers, offering envelopes, bulletins, etc. Aside from the small amount of money that goes to the petty cash fund from this, it is a good feeling knowing that we might have saved a tree or two along the way, and have contributed to a solution instead of being part of the problem.

CATHY L. ADRIEN

St. Luke's Memorial Church
Tacoma, Wash.

Art as Reflection

Regarding your recent editorial [TLC, May 13] on obscene art: before the Mapplethorpe show originally opened, a friend who was indirectly involved in the decision of the National Endowment for the Arts to sponsor it asked me what I thought of doing so. My response on reflection was, "Why do it? What good will this do?"

What is the value of showing the "best quality" of pornography? Our art stores for posterity a portrait of our reality. To dwell too much on only the dark side corrupts the portrait; it is not adequate biography. Art that limits itself to the low and common aspects of our times becomes a side-show to the reality.

Is it censorship to choose to exhibit art that presents the true, the good and the beautiful? It is surely a reverse censorship not to do so. The Mapplethorpe exhibit, and other current art that chooses to focus on those lower and darker experiences which we all too readily experience, does not reflect the true quality of our times any more

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LETTERS

than a history book dealing only with white people reflects our nation.

As Christians — and as Episcopalians who have usually seen issues of aesthetics and taste as connected to moral and spiritual values — this issue seems one we have a particular calling to deal with.

(The Rev.) **RALPH MASTERS**
St. Mary's Church

Lampasas, Texas

Controverted Hymn

In your May 20 issue, Mrs. Dale of Chicago expresses her regret that the hymn "Once to Every Man and Nation" is not in *The Hymnal 1982*.

Yes, it certainly was in *The Hymnal 1940* [no. 519], and I believe — and hope — that this hymn was excluded because of these lines:

"By the light of burning martyrs,
Jesus' bleeding feet I track."

What an awful, bloody and sadistic image! I certainly hope never to sing this hymn again.

(The Rev.) **ALEXANDER SEABROOK**
Christ Church

Joliet, Ill.

{ It is our understanding that the apparent approval of a "new Messiah" (v. 1) and "new Calvaries" (v. 3) were seen to undermine understanding of the one atonement made by the One Messiah, our Lord Jesus. Ed.

Getting the Numbers Right

As the long, green season of ordinary time approaches, I give thought once again to the minor problem of posting and publishing the number of the Sunday after Pentecost, which invariably leads to some folks looking up the wrong propers in the lectionary. No matter how often I explain the difference between the proper numbers and Sundays after Pentecost, many continue to assume they are the same.

Since our propers are in fact determined by the calendar date rather than the number of the Sundays after Pentecost, I find it much less confusing to avoid all reference to Sundays after and to simply post "Proper #X of the Season After Pentecost." Unfortunately the printers of hymn board cards have yet to print suitable slides for this purpose; and the publisher of the lectionary bulletin insert we use continues to print in very large type the number of which Sunday after Pentecost it is, relegating the proper

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When are we going to let go of this bit of useless and confusing trivia?

(The Rev.) JAMES A. CREAMY
Christ Church

Marion, Va.

Printers and publishers, please take note! Ed.

Longing for Peace

The Rev. Ronald S. Gauss [TLC, April 29] compares the Israeli occupation of the West Bank and Gaza to the U.S. "presence" in Europe, Japan and Korea. Has he considered these solid facts about the occupation?

The alienation of over 40 percent of occupied land.

The daily killings of inhabitants by Israeli troops.

The establishment of many Jewish settlements.

The expulsion of Palestinians from their homeland.

The detention without charge or trial for six months of any Palestinian, at the will of the military.

The extensive use of collective punishments, such as the use of long and rigorous curfews, the blowing up of houses, and the forced closing for months on end of schools and universities.

The virtually complete absence of political rights.

It should be obvious that we have here a grave situation almost without parallel. Let us, therefore, remember with kindness and sympathy our Anglican brethren in Palestine, together with other Palestinians both Christian and Muslim, and those many Israeli Jews who also deplore the current occupation and long for peace and justice in the Holy Land.

BARBARA MURRAY OTTEWELL
Greenville, S.C.

Singles and Their Families

Since I receive your magazine several weeks, if not months, after the publishing dates, perhaps my comments on Ms. Valerie Rudolph's letter on singles [TLC, March 4] are too late. However, I would like to add my voice to this neglected issue.

I am a single woman serving as canon pastor at the American Cathedral in Paris. An exciting ministry? You bet! But it is also a lonely one at times because I'm so far from my family. The church seems to be very un-

comfortable with those of us who are single and especially single clergy. In the past I have had bishops tell me that I am too close to my family and that it would be good for me to move further away from them. I think Paris, France is a far piece from my home in Sumter, S.C. My unvoiced response to these married bishops has been, "I think you're too close to your wife. It would do you good to be apart and more independent. Why don't you move away for a year or two?"

It is well and good to speak of the Family of God but my first, best and most lasting experience has been within my earthly family, which is where I was first taught about my heavenly extended family. To the church I would plead, please do not denigrate this.

Finally, a bishop recently asked if I were not somehow placing myself in situations to insure that I would never marry. I was too hurt, angry and shocked to respond. This bishop had never met me before and I deeply resented his "pop psychology" approach

to my marital state or lack thereof. It's the typical pat answer most married people have to singles. Being single is no sin. We are no societal rejects or "mama's boys or girls." We are Christians fully participating in the life God has given us and we enjoy our lives. Perhaps some of us will marry, perhaps we won't. That doesn't matter, what does count is our life in Christ and the thankfulness we have for the grace given to live that life no matter what our marital status.

(The Rev. Canon) CYNTHIA N. TAYLOR
The American Cathedral in Paris
Paris, France

AIDS Education

Education per se is getting good coverage by the press, politicians, educators and clergy, but education regarding AIDS needs a shot of intellectual honesty.

We have heard enough about "safe" sex and civil rights. What about recreational sex and responsibility?

LETICIA M. HEGEWALD
Louisville, Ky.

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Executive Council Meets

A variety of international ministries occupied much of the Executive Council's agenda during its meeting June 11-15 in Fresno, Calif.

The council, meeting in the see city of the Diocese of San Joaquin, heard speakers and acted on resolutions concerned with the Soviet Union and Eastern Europe, the Philippines, Haiti, South Korea, Israel, Liberia, Cambodia, Israel, Canada, Wales and ethnic ministries in the United States.

Members also heard the address of the Most Rev. Edmond Browning, Presiding Bishop; approved a long-range planning program and took a first look at the 1991 recommended budget. Council members spent considerable time in small groups, beginning each day with Morning Prayer and Bible study in groups, and often ending the day's business in various committees.

The opening plenary session took place Tuesday morning, June 12. Council members, the executive staff from the Episcopal Church Center and visitors were welcomed by the host bishop, the Rt. Rev. John David Schofield, who spoke about his diocese and some of its ministries.

Presiding Bishop's Address

Following that presentation, Bishop Browning delivered his address. He spent a good portion of it talking about the future and the long-range planning process upon which the council would act. Bishop Browning used the phrase "reverence for the future" to sum up an attitude "appropriate to the people of faith."

"We reverence the future by honoring our past, by recalling the stories and the choices that make us what we are," he said. "We honor that heritage — we cherish it — and we stand firmly upon it in times of temptation and crisis and distress.

"We reverence the future by attending carefully to our present — to the stresses and the strains, to the hurts and the wounds in our fellowship."

The Commission on Racism was the first to report to council, on Tuesday afternoon. The Rev. Earl A. Neil of the church center, Joyce Austin of the Diocese of New York and the Rev.

Canon Henry Atkins of Piscataway, N.J., presented that report.

The commission, formed in 1988, has nine members — two blacks, two whites, two Hispanics, two Asians and a member from the Committee on the Status of Women. Fr. Neil said the commission will work with dioceses which want help in combating racism, and already has provided assistance to some dioceses.

Proposed Budget

Two major presentations were made Wednesday morning. The Committee on Administration, Budget and Finance gave council members a look at the proposed budget for the next triennium. The presentation included 1991 mission operations budget recommendations, 1992 mission operations budget askings and 1991-1992 program activity requests sorted according to the eight mission imperatives which formed the work of the 1988 General Convention.

Treasurer Ellen Cooke reviewed financial operations for the first year of the current triennium (1989) and the first quarter of 1990. "I anticipate we will end 1990 in the black," she said. She noted that the only current financial difficulty was a \$200,000 shortage in apportionment income which represents one diocese having a temporary financial problem.

The treasurer also said most agencies at the church center soon will be connected to the in-house computer system, rather than having to be linked with the Church Pension Fund's system as they have been hitherto.

Ann Fontaine of Wyoming reported on investments and trust funds and noted that the South Africa-free portfolio was running above the Standard and Poor's index.

The Standing Committee on Planning and Development unveiled its long-range planning process proposal, which had been discussed at council's March meeting. The Rt. Rev. Furman C. Stough, senior executive for mission planning, the Rev. Canon Robert G. Tharp of East Tennessee and Dr. Howard Anderson of Minnesota outlined the proposal along with Helen R. Spector, president of Spector & Associates, Inc., a Chicago-based organiza-

tional process consulting firm.

"We want a vision for the future," said Canon Tharp, who mentioned that all future meetings of Executive Council will have planning as part of the schedule.

Stage one of the process involves the telling of stories (i.e. success of a particular ministry) which are shared with others. Stories of success at the parish level were shared during the plenary session, then more stories were exchanged when council members and church center staffers divided into small groups that afternoon.

Stage two of the process will be to shape the vision and goals for the church through the winter of 1992-93, and stage three will be to implement the programs as early as the spring of 1993.

As part of the report of the Committee on Witness and Outreach, the Rev. David Perry, executive of education for mission and ministry, and three other persons told of their trip to South Korea in March. Gloria Brown and the Rev. Brian Grieves of the church center staff and 23-year-old Devon Anderson of Michigan took part in the Justice, Peace and Integrity of Creation World Convocation sponsored by the World Council of Churches.

Another presentation Wednesday was made by the Committee on Partnership, chaired by Nell Gibson of New York. Fr. Grieves also spoke during this report, addressing a resolution on U.S. military bases in the Philippines. The resolution directs the Executive Council to join with the Philippine Episcopal Church in calling for a termination of the military bases agreement which expires in 1991. Fr. Grieves said the U.S. frustrates and angers the Philippines because of the role of multinational companies in the life of the Philippines; the support and funding by the U.S. government of a counter-insurgency and the purchase of the U.S. bases in that nation. That resolution was passed by council.

Surviving Persecution

One of the highlights of the meeting occurred Thursday morning when the Very Rev. Leonid Kishkovsky, a Russian Orthodox archpriest who is president of the National Council of Churches addressed the council. Fr. Kishkovsky, a native of Poland, made a

forceful speech on the role of Christianity in the Soviet Union and Eastern Europe.

"The central role of churches hasn't been presented as clearly as it should be by our own media," said Fr. Kishkovsky, who lives on Long Island. He cited the Russian Orthodox Church as given trust by Soviet citizens because the church has survived persecutions of the 1920s, '30s, '40s and early '60s.

"They were permitted only to worship in places which were registered by the authorities," he said. "All the ministry has been done through worship . . . which is at the very heart of Christian experience and mission."

Fr. Kishkovsky said the visit of Pope John Paul II to Poland helped bring about a recovery of dignity to Christians in that nation, and he added that the church in Hungary was a major factor in the government allowing East Germans to pass through in 1989 en route to Austria.

News of other international events was received Thursday morning. The Rev. William Norgren, ecumenical officer at the church center, spoke about a committee appointed by the Presiding Bishop to work with the Russian Orthodox Church to develop joint projects. The committee has three Orthodox members and three Episcopalians.

Liberia

Judith Gillespie, executive for world mission, brought council up to date on the situation in Liberia and reported that the Rev. Canon Burgess Carr has gone to Sierra Leone to take part in negotiations between the opposing Liberian factions. She also said the life of the Most Rev. George D. Browne, Archbishop of West Africa and Bishop of Liberia, was in danger.

The Rev. J. Patrick Mauney, partnership officer and Pamela Chinnis of Washington gave an overview of the Anglican Consultative Council meeting in which they will participate in Cardiff, Wales, July 21-August 4.

Glennis Clifford of Oklahoma, council's representative to the National Executive Council of the Anglican Church of Canada, reported on that body's most recent meeting in Saskatchewan. Canadian observers are

(Continued on page 13)

The Church's Future

The Most Rev. Edmond L. Browning, Presiding Bishop, shared his worries about the future of the Episcopal Church during his address to the Executive Council on June 12 in Fresno, Calif.

The Presiding Bishop spoke of hope and optimism about the long-range planning process adopted by council, but expressed fear and frustration over other matters.

"Our beloved church may be in danger," he said. "In danger of becoming something less than a church, competing interests backing themselves into smaller and tighter circles of self-justification and self-righteousness, attempting to write their prejudices into canon law, pursuing legalisms at the expense of compassion, understanding and mercy."

Bishop Browning admitted to having some frustrating moments recently and said he hoped the church would break out of the institutional wrangles and binds and get on with its mission.

"I want to get going," he said. "I want this church to get going. I want to see every single Episcopalian challenged to do great things for God."

He shared some of those frustrations with council members and visitors.

"For me, one of the great strengths of our heritage is our inclusiveness as a community," he said. "I tell you with sadness that I think that strength is being sapped today. I think we in the Episcopal Church today are in danger of reneging on our commitment to a truly inclusive church, one in which there are no outcasts."

The Presiding Bishop went on to mention some of the issues which he believes are causing problems for the Episcopal Church.

"There are those in our church today — honorable, well-intentioned people — who want very much to settle our differences, and to settle them with a vengeance. There seems, for instance, to be a resurgence of a biblicism which thinks that a simple, unequivocal 'the Bible says . . .' will settle our differences.

"There has been a movement in a certain quarter to remove a prominent colleague from a committee because that colleague has said and done unpopular things. When we participate in this kind of censoring activity, we forget that the spirit of truth works

where it will, that in comprehensiveness and diversity will truth most likely be apprehended."

Bishop Browning talked about other disturbing signs, including several recent diocesan conventions where attempts were made to impose "binding doctrinal propositions" rather than turn to the historic creeds.

"There are those in our church who would build impervious walls of doctrinal and ecclesiastical purity," he said. "In doing so, they isolate themselves from the rich diversity and strength of their brothers and sisters in Christ in this church . . ."

"Not all the disturbing sins have to do with doctrine. Racism continues to raise its ugly head, refusing to disappear. Homophobia threatens to unleash a hysteria which makes the pastoral care of our people immeasurably more difficult.

"Sometimes I feel like a harried mother, beset by squabbling children, bloody-nosed and bruised," he said. "I want to love them and wave the magic wand, making everything better. At the same time, I want to grab them by the neck and shake real hard."

Bishop Browning announced that the 1991 General Convention would be held in Phoenix as planned. That decision was finalized when the Arizona legislature established statewide observance of Martin Luther King, Jr. Day. The theme of that convention, he said, will be "By Water and the Holy Spirit: Seeking and Serving Christ in All Creation."

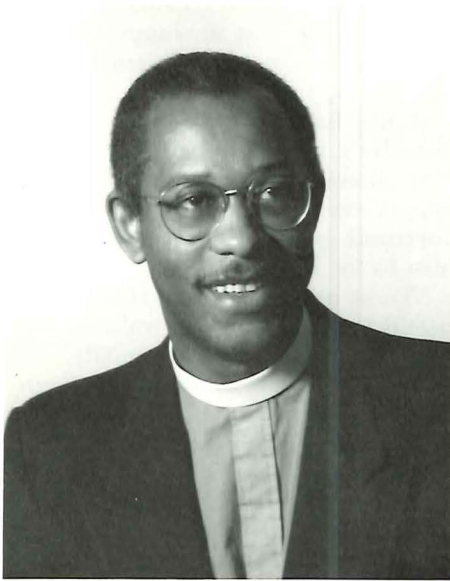
D.A.K.

LA Suffragan Elected

The Rev. Chester L. Talton, rector of St. Philip's Church in the Harlem district of New York City, was elected Suffragan Bishop of Los Angeles on June 9. "I am a little stunned, yet I am very pleased," Fr. Talton, 48, said after becoming the first black priest elected a bishop in the diocese. "I feel a real nudging toward the Diocese of Los Angeles from the Holy Spirit."

His election came on the fifth ballot by clergy and lay delegates representing most of the 150 congregations of the diocese. The five-hour convention took place at St. Vincent de Paul Roman Catholic Church, which was loaned for the purpose to accommodate the large assembly.

The six other nominees were the



Fr. Talton

Rev. Leopoldo J. Alard, executive director of the Center for Hispanic Ministry of Province VII; the Ven. Enrique R. Brown, a regional archdeacon in the Diocese of New York; the Rev. Philip A. Getchell, rector of St. Mark's Church, Berkeley, Calif.; the Rev. Canon Joel A. Gibson, sub-dean of the Cathedral Church of St. John the Divine in New York City; the Rev. James B. Hagen, rector of the Church of the Redeemer, Astoria, N.Y.; and the Rev. Canon D. Bruce MacPherson, canon to the ordinary in Los Angeles.

Fr. Talton has since 1985 been rector of St. Philip's, one of the nation's most prominent congregations of black Episcopalians, whose 500 members conduct some 25 community outreach programs. Before going to St. Philip's, Fr. Talton was mission officer of Trinity Church in New York City (1981 to 1985). Prior to that, he served churches in the dioceses of Minnesota, Chicago and California, where he was ordained a priest in 1971.

He was born in Eldorado, Ark., and grew up in the San Francisco Bay area. In 1965 he received a bachelor's degree from California State University and in 1970 a master of divinity degree from the Church Divinity School of the Pacific. He and his wife, Karen, have been married since 1963 and have four children.

Fr. Talton will succeed the Rt. Rev. Oliver B. Garver, Jr., who has retired after serving as suffragan bishop since 1985. A date for Fr. Talton's consecration is pending.

Ruling Upheld

The New Jersey Supreme Court has upheld a lower court ruling which stated that the Diocese of Newark was within its rights in exercising some control of the Church of the Ascension, Jersey City. The decision was signed by Supreme Court Presiding Justice Robert L. Clifford on May 30.

The dispute between the church and the diocese stems from the spring of 1986 when a fire attributed to lightning or faulty wiring burned the church to the ground. The Ascension vestry and the church's rector, the Rev. George G. Swanson, refused to join the diocese in depositing the fire insurance proceeds of \$575,115 in an interest-bearing account under joint control.

According to a press release from the diocese, the lower court ruled that it was within the rights of canon law for the diocese to designate Ascension as an "aided parish" and to place the assets of the church and the fire insurance proceeds under trusteeship.

In its ruling, the Supreme Court said "Ascension is part of a hierarchical church and resolution of its property dispute can only be achieved by reference to canon law."

Fr. Swanson's only comment to TLC on the Supreme Court ruling was that he was disappointed.

The Ven. Leslie C. Smith, press officer of the diocese, told TLC that the Rt. Rev. John S. Spong, Bishop of Newark, and diocesan officials remain committed to rebuilding the Church of the Ascension in the same area of Jersey City, but perhaps not on the same site. The diocese has some reservations about rebuilding on that site, Archdeacon Smith said. He cited a lack of parking at the present site and its accessibility off a one-way street as examples. The diocese would like to engage in further planning before construction begins, he added.

An attorney for the Church of the Ascension, Stephen Dreyfuss, told TLC that in April last year the diocese entered into an order with a federal judge agreeing that the insurance money would be used to rebuild the church on its present site. Since then, he said, no funds have been released for this purpose. Given that fact, on June 25 a case was to be heard before a federal judge in Newark in which, Mr. Dreyfuss said, the church is seeking an

order requiring the diocese to comply with what it is said to have agreed to last spring.

Meanwhile, Fr. Swanson remains under inhibition. Last fall [TLC, Nov. 26, 1989], a five-member ecclesiastical court found him guilty as charged of conduct "unbecoming a member of the clergy." The ecclesiastical court based its finding on a sworn testimony Fr. Swanson had made in the suit against the diocese involving the insurance funds, testimony which the court found to be untrue.

The ecclesiastical court recommended that Fr. Swanson be suspended from all clerical duties for two years. Bishop Spong was to wait at least 30 days to pronounce the sentence; but since then, Fr. Swanson has filed an appeal to the court of review of Province II. A hearing is scheduled for September 6.

BRIEFLY...

Venture House of Wichita, Kan., opened in 1983 and, directed by the Rev. Robert Parker of Episcopal Social Services, runs five programs for the poor, the sick, the hungry, the disabled and the elderly. In May, President George Bush designated the house as the 141st Daily Point of Light, an award recognizing exceptional social service agencies, the first having been named last November. In his letter to Venture House, President Bush noted that "from now on in America, any definition of a successful life must include serving others."



In response to a critical **shortage of food**, 12 parishes in the Washington, D.C. area donated more than 350 bags of groceries to the Whitman-Walker Clinic's food bank for people with AIDS. Because of a dramatic increase in clientele during 1990, the food bank's shelves were bare by the end of May and the funds budgeted for supplemental purchases had been expended. The 12 parishes also donated \$500 for supplemental purchases. They are among 33 parishes and organizations which make up the Episcopal Caring Response to AIDS, whose services range from a full-time chaplaincy for AIDS-affected persons to a respite care program for children and infants with AIDS.

EDITORIALS

A Creative, Dynamic Church

The recent meeting of the Executive Council of the Episcopal Church [p. 6] was a rather peaceful session, held in the pleasant setting of Fresno, Calif. We applaud some good resolutions, including one calling for an end to the present unacceptable situation in the Holy Land, plans for greater involvement in environmental matters and a balanced handling of the question of investment in the tobacco industry.

The presentations of the life and work of the host diocese, the Diocese of San Joaquin, and the cordiality extended to the council and other visitors were outstanding, including the opening address of welcome by Bishop Schofield, and a later series of presentations at the diocesan conference center. One could not but be impressed by the enthusiasm and the dedication expressed by speakers describing various programs. The Executive Council, and the church as a whole, need to be aware of the creative and dynamic Christian life that may be generated within a diocese of traditional orientation, where both the catholic and the evangelical aspects of our churchly heritage are presented in lively and vital ways. Our readers will, we hope, enjoy an interview with Bishop Schofield to appear in next week's issue.

The Agenda of Worship

Gretchen Wolff Pritchard, who last month resumed her column in this magazine, does not limit her interest to children in the church. She is indeed an outstanding writer in that field, but her column this time [p. 10] has greater implications for churchpeople of every age. We hope all readers will consider what she has to say, irrespective of whether or not they have special involvement with children.

In her discussion of the Supplemental Liturgical Texts, the inclusive language liturgies now being proposed in the Episcopal Church, she deals with the material not simply as a political football, but rather with respect to issues of substance and to the nature of corporate liturgical worship as such. Whether one agrees with her particular position or not, she moves the discussion forward on an intelligent level.

Even In Hot Weather

One person's work is someone else's play. This old saying seems to apply somewhat to church life as to many other human activities. For some folk, who have been deeply involved in diocesan or parish activities all year, the summer is a welcome respite, a time of no committee meetings, no projects, and no arguments — though we hope not a respite from going to church on Sunday.

For some others, who have been immersed in demanding family, business or professional concerns all year, the summer, on the other hand, may offer the opportunity for



a more involved church life — serving on the staff of a summer church school, or helping to organize an ice cream social, or going to a weekday Eucharist in addition to the Sunday celebration each week, or reading one of the daily offices every day.

Some parishes have given a lot of attention to the first group (those who would like a well-deserved rest), but have given little attention to the second group (those who would like to do in the summer some things they couldn't do in the other seasons). Of course we don't want to set up a hectic schedule during the hot months of summer, but there are many gratifying and enjoyable things that groups of parishioners can do together at this time. A weekday evening Eucharist followed by refreshments and a vintage movie; an informal party on someone's back porch, including a hymn sing; or a prayer breakfast on some morning each week — such things can enrich the lives of some people. Meanwhile, if others wish to stay home, let there be no hard feelings about it.

Just Another Oil Spill?

Accidents involving oil supertankers are now becoming so frequent that they will soon no longer rate front page news coverage. The public will become used to them. This is outrageous.

These are terrible events — for sailors who lose their lives, for those whose beaches and harbors are rendered hideous, and for the untold number of birds, animals and marine creatures who suffer. These occurrences also hurt the innocent stockholders of the companies which can and should be made to pay the bills of billions of dollars.

There is no reason for this nation, or any other nation, to tolerate the inadequate maritime standards that give birth to these disasters. If a foreign country dropped a bomb on some locality in the United States, causing \$2 billion of damage, we would be ready to go to war. Yet we tolerate a commercial system which does this to us, and will probably continue to do this, until much more serious curbs and penalties are imposed.

How Inclusive Is Inclusive?

The supplemental texts for the Eucharist are both ideological liturgies. The first one focuses on the “image of God” theme, the second on the theme of the “nurturing God,” and not only the eucharistic prayers but the whole Ordinary of the Mass reiterate these images and the theme of the inclusion of all people. Participating in the liturgy, one has the sense that the agenda of inclusiveness, so understood, has come to be seen not as a means of proclaiming the gospel with integrity, but as the gospel itself: the very idea of what it means to believe, to be saved, and to live as the people of God has been subtly, perhaps unconsciously, redefined in the service of the writers’ dearest concerns.

Writing liturgy, any liturgy (except one-shot celebrations for particular occasions), with a topical agenda like this takes us a long way towards leaving the heritage of liturgical Christianity behind us, and joining the “free church” tradition where the political or personal or cultural agenda of the day permeates the entire order of worship at the pleasure of the local community or its leaders.

I found the texts, in use, to be less inclusive than the regular ones. Less inclusive textually, in the sense of less catholic, because their incessant harping on the matter of making sure that everybody is included in whatever the people of God are doing results in a reduced definition of the good news. Less inclusive of me personally, because their choice of scriptural themes does not reflect the strands in scripture that speak deeply to my heart, mind and conscience: I do not feel that their attempt to take elements of scriptural imagery that the church has previously treated as peripheral and make them central, has succeeded. And less inclusive in effect, because in actual use the liturgies prove to be narrow, introspective, provincial and elitist in several important ways.

The proposed forms of the Prayers of the People are a case in point. Both

Gretchen Wolff Pritchard resides in New Haven, Conn. and is widely recognized as an authority on children's ministry.

are scarcely intercessory at all. The first one consists almost entirely of prayers to God for our own moral and spiritual renewal; its versicles and responses consist of creedal affirmations about ourselves. This is not inclusive but narrow, myopic and narcissistic. There should be a lot more to the Prayers of the People than the people of God getting their own heads together. The bulk of the intercessory prayers should always consist of the ordinary, prosaic, outward-looking business of objective, specific concerns, which are here reduced to a couple of bland sentences in the last paragraph. The second form is less subject to this distortion, but does share it to some extent: its refrain is always about us: “Be with us and bless us, O God . . . Be with us and guide us, O God,” etc.

If liturgy shapes belief, then these texts will contribute to a theology of intercessory prayer that is elitist, arrogant, and divisive, and might be summarized as follows: (1) the chief object of our prayer is that we ourselves should hold the right attitudes, especially towards other people; (2) in praying for God to help others, our only actual expectation is that we ourselves will be inspired to help them; and (3) the world is divided into “us” and “them” — “us” the fortunate and grace-filled, and “them” the outcast and unfortunate whom it is our (difficult) duty to learn to love and help.

This last theme betrays the authors’ own middle-class bias and implicitly excludes from the praying community all those who themselves may feel broken or marginalized. Our prayer would be far more truly inclusive, as well as far less stylistically eccentric, if we used the ancient and catholic form of a simple litany, with the refrain “Lord have mercy” or “Lord, hear our prayer,” and truly took the time to range over all the concerns, topical and perennial, local and global, of human life, making no such artificial distinctions between ourselves and others.

In the eucharistic prayers, so much space is given to painting the pictures of the self-giving God whose image we have failed to honor, and the nurturing God who breathes and broods (and

unless we are poultry farmers, most of us will, regrettably, hear in “brood” primarily the sense of “meditate with morbid persistence, ponder moodily”), that the story of Jesus, and especially the cross, the Last Supper, the bread and wine, body and blood, are nearly lost. They come across as almost an afterthought, something we are forced to refer to at this point but which isn’t really the story we want to tell, and which we drop as soon as we decently can in order to get back to our chosen home. So in the eucharistic prayer there is a persistent, disturbing tension between the church’s normative, universal agenda in making Eucharist, and the topical agenda of the framers of these prayers.

Neither prayer ever addresses God as Father. This gets us into the theological hot water of addressing simply “God” and then referring to Jesus and the Spirit as somehow separate or distinct from “God.” This anomaly is normal in brief prayers like collects, but in the eucharistic prayer, where so much of the story is about Jesus’ fulfilling the will of the Father, and the Father sending the Spirit to bless the gifts, it becomes a serious problem, contributing to the sense of theological blurriness and lack of devotional focus that I for one experienced in the use of these prayers.

Divine Name

“Father,” in the New Testament, is not a mere metaphor but a divine name. Censoring “Father” (and “Almighty, Everlasting God,” which is the rest of the historic formula) from the eucharistic prayer, the texts replace it with a cluster of images which, however scriptural, are not names but metaphor, chosen to emphasize particular aspects of the divine personality — aspects not central in scripture or tradition to the context of the Eucharist or the atonement. Then, under authority, they return to the ancient mainstream and direct us to address God as Our Father in heaven.

It’s as if, at Christmas, we spent the whole of the eucharistic prayer meditation on the infancy of Jesus, jumped briefly to the Last Supper because we had to, and then went back to speak

ing only of Baby Jesus. Scripture is chock full of images, but not all of them belong at center stage of the eucharistic liturgy. It may be that putting these images in that central place will gradually make them feel at home there, and release new and liberating meanings for us. That obviously is the hope and expectation of those who have written these liturgies. But this particular attempt strikes me as misguided and unsuccessful.

Nurturing Words

The 1928 liturgy refers to "Almighty God, our heavenly Father, for that thou, of thy tender mercy. . ." This tender mercy, reiterated throughout the eucharistic prayer, is to my ears and heart every bit as "nurturing" as the brooding and faceless "O God" of the supplemental texts. And we need to examine our prejudices about sex roles. The polarity between "nurturing" mother and "authoritarian" father is neither scriptural nor true to life, and we are foolish to perpetuate it in our liturgy by declining to use Father when we speak of God as loving and nurturing.

The new forms for the people's acclamation during the eucharistic prayer and the breaking of the bread are verbose and esoteric and, once again, focus insistently on ourselves. These and other suggested new texts raise new issues of inclusiveness that seem not to have occurred to the drafters.

It's not just that our chief concern continues to be the mental health and political correctness of ourselves as a community, with little apparent thought for the alienating effect this persistent introspection and even shop-talk may have on inquirers and visitors, who may be coming with a completely different set of concerns. It's also that the proliferation of optional texts, and the complexity of those texts, has reached unmanageable proportions so that, in the words of the first Prayer Book preface, "there was more business to find out what should be read, than to read it when it was found out."

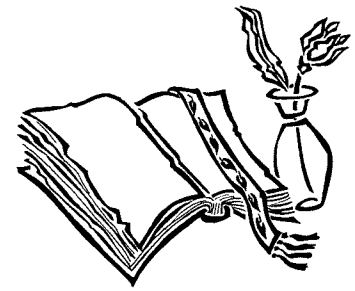
Have we forgotten that not everyone can read? That children under seven can't read; that many people, especially the elderly, can read only oversize print; that many, many adults

in our society, especially those toward whom we are so carefully cherishing benign and inclusive attitudes, can't read well enough to follow the Prayer Book at all? Furthermore, many people who are as literate as you please, find it very difficult to pray "from the book" and only begin to be able to pray a liturgy when they know at least the people's part by heart and can say it with their eyes closed or fixed on some distant focal point. If we wish to be truly inclusive we must do more than mouth the rhetoric of inclusivity in increasingly elaborate liturgical texts; we must see to it that the broadest possible range of people will truly be able to pray that liturgy. They must be able to pray it not just because its images speak to their hearts, but because they are actually, logistically, able to follow its sequence and know and speak its words.

Anyone who has tried to boil down the people's part in the Sunday service to a point where it can be learned by children is painfully aware of the multiplicity of options, the complexity of cues and responses, even within Rite II of the 1979 book. If we were genuinely to consider the needs of non-readers, we would make sure that the cues and responses in such crucial places as the memorial acclamation and the breaking of the bread were always the same. One post-communion prayer, instead of two or (now) four — five if you add Rite I — would help a lot; one single litany-style format for the Prayers of the People would be a real gift, freeing the people of God of all ages and reading skills to intercede for the world with simplicity and focus instead of constantly fiddling with rhetorical novelties. Let the variety and options be in the priest's part only; the people should be able to learn their line and say them without the book.

Metaphors for Children

Also, in choosing metaphors and images, much more attention needs to be paid to the spiritual needs and imaginative lives of children. "King" may be a near-dead metaphor for many adults, as many commentators suggest (though I question whether this is so); but it is very, very much alive in the minds of children through fairy tales and adventure stories. It is, in fact, an ancient and universal archetype, whose spiritual power is



probably more, not less available to us today precisely because we do not have real political kings to obscure its mythic power with culturally and politically limited overtones. The abstract images of wisdom and creator, and the arcane melange of image in the second eucharistic prayer, are likely to be extremely difficult for children.

Liturgical prayer needs to be written in such a way that it will bear repeated reading aloud without growing stale. In general, the more novelty it includes, and the more topical its themes, the shorter its half-life as viable liturgy, and the more its hearers will be divided between those who "really like it" and those who can't abide it. In this sense also the new prayers are divisive. Heaven knows, the writers might have done very much worse: I recently ran across a version of the Lord's prayer beginning: "Abba, your name be held holy; expose your future in our lives. . ." But they also might have been much, much more aware of the between-the-lines implications, and the overall liturgical effect, of their efforts to implement their well-intentioned agenda.

It is one thing to preen oneself on saying "all" instead of "many" in the Words of Institution. It is quite another to make the liturgy actually mean, and do, what it claims to be doing. The authors of these texts are trying too hard. They have forgotten what makes liturgy work. Liturgy becomes truly inclusive not by exhorting us to inclusive attitudes or cheerleading us through a list of innovative images for God, guaranteed to cover all bases at least once. A truly inclusive liturgy is one that turns our gaze away from ourselves and what we think of each other and even what we think of God, and holds up instead the crucified Messiah, who draws all of us to himself.

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NEWS

(Continued from page 8)

part of U.S. meetings.

Members of council and the church center staff traveled Thursday afternoon to Episcopal Conference Center of Oakhurst, the Diocese of San Joaquin's splendid mountain facility north of Fresno.

Bishop Schofield introduced members of his diocese who were involved in various ministries and who told about each.

At dinner that evening, guests were entertained by a Filipino dance troupe from the Church of the Holy Cross, Stockton. The Rt. Rev. Victor Rivera, retired Bishop of San Joaquin, welcomed the visitors along with Lewis (Scoop) Beardsly, director of the conference center.

"Bishop Schofield and some wonderful men and women of the diocese, clergy and lay, really lifted up for the council what the community of faith can be," Bishop Browning said. "We heard of vital ministries among ethnic minorities, many of which, I am proud to say, have been supported by the United Thank Offering and our church program budget. We talked

and laughed and prayed together during a wonderful afternoon and evening and experienced Christian community. Especially in times of disagreement about issues of church life, these experiences are not only a dim reflection of how God calls us to be in community, they pull us toward it."

The final day of the meeting began with the Eucharist, which was celebrated by Bishop Sorge. A homily was delivered on the commemoration of Evelyn Underhill by the Rev. Sandra Wilson of Colorado.

Witness and Outreach

The Ven. Ben E. Helmer of Western Kansas presented 18 resolutions for the Witness and Outreach Committee, of which he is the chairman. Among the resolutions which passed were: Concern for the interdiction and detention of Haitian asylum applicants; concern over the suffering of Cambodian people; a follow-up to the 1988 General Convention resolution on Israel/Palestine showing support for safe and secure borders for Israel and self-determination for the Palestinian people; support for the principles contained in the Civil Rights Act of 1990,

which would amend the Civil Rights Act of 1964 to restore and strengthen civil rights laws that ban discrimination in employment; and that the Domestic and Foreign Missionary Society of the church will not hold shares in companies which include in their businesses the manufacture and sale of tobacco products.

Council member Ralph Spence of Texas presented a resolution in appreciation for the life and faithful service of the Rev. H. Boone Porter, former editor of THE LIVING CHURCH.

Nancy L. Moody of Northern Indiana, who took part in her first council meeting, was impressed by the experience. "It's very much like General Convention in microcosm" she said. "The people are terrific . . . they're dedicated and knowledgeable and their interests are far-reaching."

"I'm pleased we met in San Joaquin," said Joyce McConnell of Olympia. "The hospitality of the people was so warm. Every meeting has a personality of its own. The report from Eastern Europe was a highlight of this one."

Council's next meeting will be in November in New York City.

D.A.K.

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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. Wkdys MP 9, HC 12:15; Wed 7, 12:15,
5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

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.
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

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

(Continued on next page)

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)

HONOLULU, HAWAII

ST. MARK'S
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

539 Kapahulu Ave.
near Waikiki

HANOVER PARK, ILL.

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

1800 W. Irving Park Rd.

QUINCY, ILL.

ALL SAINTS
Visitors and Newcomers Welcome
Sun H Eu 10

48th St. at Broadway
(217) 224-5673

WOODSTOCK, ILL.

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

503 W. Jackson

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
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

6th and Ferry Sts.

KEOKUK, IOWA

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

4th at Concert

SALINA, KAN.

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

138 S. Eighth

ST. FRANCISVILLE, LA.

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

482 Ferdinand St.
(Historical District)

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS
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

2013 St. Paul St.

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S
Fr. A. E. Woolley, r
Sun Masses 8, 10, Tues 9. Thurs 7

53rd & Annapolis Rd.
927-6466

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

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

13925 New Hampshire Ave.

BOSTON, MASS.

CHURCH OF THE ADVENT
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

30 Brimmer St.

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

CAPE ANN, MASS.

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

35 Bowdoin St.

CAPE ANN, MASS.

ST. JOHN'S
and **ST. MARY'S**
Sun H Eu 8 & 10

48 Middle St., Gloucester
24 Broadway, Rockport

PITTSFIELD, MASS.

ST. STEPHEN'S
"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

67 East St.

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.

(313) 962-7358

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

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 McLaughon, 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.

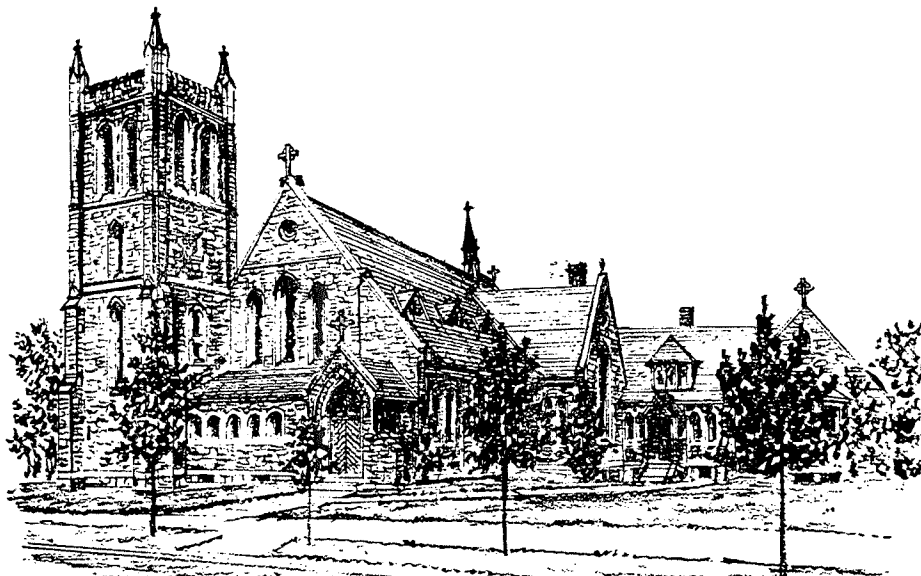
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

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



St. John's Church, Keokuk, Iowa

SUMMER CHURCH SERVICES

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 McMillian, 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

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)

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Reginald Mallett, sss't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

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)

INCARNATION

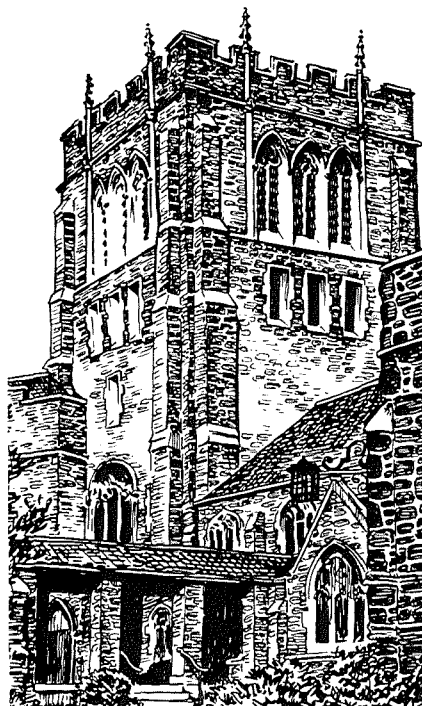
3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

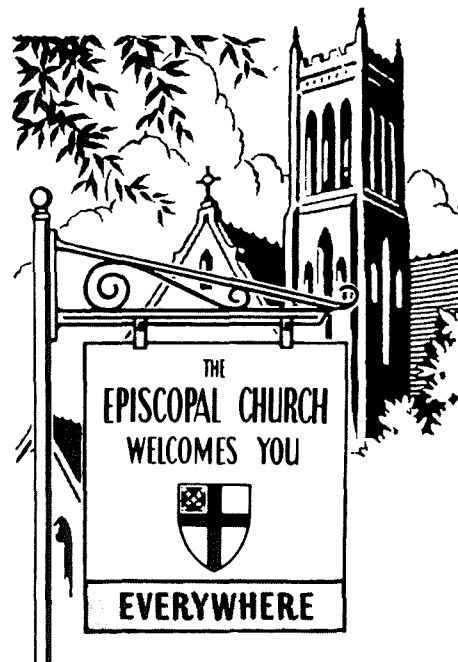
ST. ANDREW'S 917 Lamar St. (Downtown)
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10.
Daily as anno

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



Church of St. Michael and St. George,
St. Louis, Mo.



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, Hoodport
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., Hoodport.
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
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MILWAUKEE, WIS.

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

OCONOMOWOC, WIS.

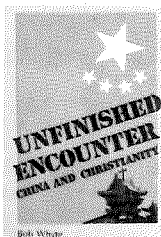
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The Rev. Arthur L. Cunningham, r
Sun HC 8 & 10. Wed 10, Thurs 7

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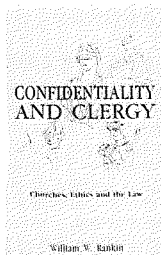
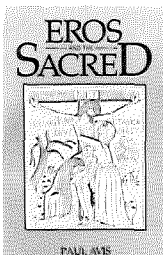
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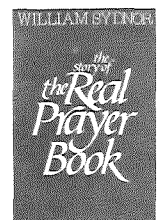
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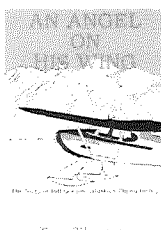
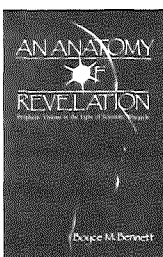
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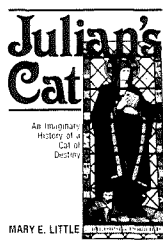
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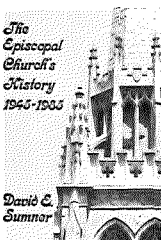
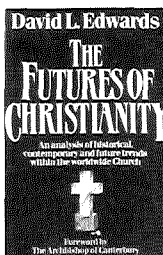
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