

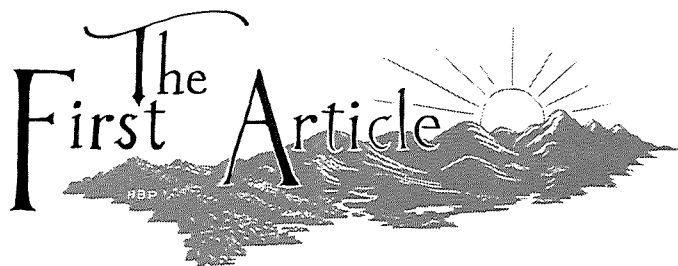
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You Can't See Through Stained Glass

Place yourself inside the church building. You are comfortably seated, possibly on cushioned pews. Pride rises within you as you look around to see the fine furnishings. The altar cloth is made of the finest Irish linen. Gold threads are woven into the damask hangings on the lectern and pulpit. The communion set is made of sterling silver. Sunlight illuminates the stained glass windows. You sit in awe as you study the beautiful designs in the glass. You see Jesus being baptized. A window shows him blessing children. One window shows the miracle of feeding the 5,000.

Unlike clear glass, you can't see through stained glass. You can't see the hungry picking through the garbage canister filled with scraps from last night's covered-dish supper. You can't see the old woman, shivering in the morning cold. She could use that coat left over from the rummage sale. You can't see the teenage girl shaking as she fits a piece of crack into her drug paraphernalia to smoke. The fatherhood of God suddenly takes on a different meaning. You can't see the man who thinks he has nothing to live for, who is only minutes from suicide. You can't see the derelict carrying a role of newspaper under his arms, making his way to that stairwell. There he will spread his paper on the concrete and sleep. You can't see that girl sitting on the curb crying. You can't see the mother and her children who have left home because of an abusive husband.

Stained glass protects us from seeing the hungry, the destitute, the hopeless, the addict, the homeless. Stained glass provides a wall of security against the reality of suffering. Faced with the dilemma of indifference, Jesus throws stones at our stained glass windows. He speaks, "You have made my house a place of hiding." He breaks out the colorful windows. In righteous anger to protect God's house, we have him arrested. He is brought to trial and convicted.

The insurance check will replace the broken glass. We will sit in our comfortable pew and admire the stained glass windows, which continue to protect us from anyone the Lord might put outside our window. When Jesus is released from jail, he will go to some anonymous organization to enlist help for these neglected by his church.

In this Decade of Evangelism, Jesus wants the church to have eyes that can see through stained glass. The gospel must speak to the least of human sufferers, or it speaks not at all.

"To the extent that you did it to one of these brothers of mine, even the least of them, you did it to me" (Matthew 25:40).

The Rev. Canon Philip E. Weeks is executive director of Barnabas Ministries, headquartered in Maitland, Fla.

CONTENTS

February 24, 1991

Lent 2

FEATURES

8 Spiritual Growth
through Fasting
by Catherine Lamb
Learning to wait during Lent.

10 The Living Church
Associates

DEPARTMENTS

3 Letters

6 News

- Executive Council looks toward General Convention
- Bishop Talton consecrated in Los Angeles

9 Editorials

- Changes in the Phoenix General Convention

ON THE COVER

Design by Karen Dombrowski

LETTERS

Within Policy

Regarding B.H. Walker's letter taking apparent exception to the Presiding Bishop's signature on the church leaders' letter against U.S. military deployment in the Persian Gulf [TLC, Jan. 10]:

In 1930, the Lambeth Conference passed a resolution which begins, "The conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." That opening sentence has been reaffirmed by the 1948, 1958, 1968, 1978 and 1988 Lambeth Conferences. In the Episcopal Church, it was adopted by General Convention in 1931 and since then has been reaffirmed repeatedly. War against Hitler is not the issue; what we are allowed to do as Christians is the issue.

The Presiding Bishop was well within established policy of the church when he signed the letter from the church leaders. He is well within established policy as he continues to take the lead in the peace movement. We rejoice in Bishop Browning's leadership and faithfulness to the gospel; and we pray and work with him for a cessation of warfare, for negotiations toward a just peace in the gulf and throughout the Middle East, for social justice at home and peace with justice throughout the world.

MARY H. MILLER

Episcopal Peace Fellowship
Washington, D.C.

Appeals to Scripture

I am concerned about Episcopalians who appeal to scripture in support of positions on issues about which the Bible is either silent or ambiguous.

A case in point is the letter from the Rev. Martin LeRoy in which he writes about what "Christ probably would say to lesbians and gays" [TLC, Jan. 20]. Jesus is silent in the gospels on this subject, and it is presumptuous to guess at what he might say.

Another letter in the same issue, that of the Rev. Ivan Weiser, assumes a level of clarity on this same issue which I don't see in the Bible. The few texts in both testaments which might be cited do not address directly the morality of lifelong and faithful same-sex relationships, which were, as far as I can tell, unknown to either Israel or the early church.

What those texts do address is the morality of homosexual rape, cult prostitution and the common practice in Greek and Roman society of pederasty, none of which is defended by gay and lesbian Christians.

The fundamental question is, as Fr. Weiser asserts, "the authority of the Bible as the guide to an authentically Christian life." The problem, however, is that Fr. Weiser and others seek to force the Bible to be authoritative on matters which it does not address.

(The Rev. Canon) DANIEL S. WEIR
Diocese of Western New York
Buffalo, N.Y.

Restoring Succession

Please understand that I greatly respect the Lutherans. When I first read an account of the Swedish Reformation in Brilioth's *Eucharistic Faith and Practice*, I could not help wishing that the English Reformation could have been like that. There was none of the wild iconoclasm which so disgraced the changes in England. That is why I have always considered it one of the great tragedies of history that the Lutheran churches, except in Sweden, lost apostolic succession.

Therefore I am in sympathy with Canon Veal in his desire to restore apostolic succession to the Lutherans in this country [TLC, Jan. 20]. But what he seems to be saying is that the Lutherans would be glad to accept the apostolic ministry at our hands provided we assure them that it does not matter whether they have it or not. The logic of this escapes me.

(The Rev.) NELSON W. MACKIE
Greenville, R.I.

It's Not Power

I am one of the persons Russell Johnson is speaking of in his letter [TLC, Jan. 20] except that I am not interested in power for the sake of power. I leave the Prayer Book Society alone. I am a member of Episcopalians United, the Episcopal Synod of America and the Emmaus Ministries. I am a member of EU because it is the most perceptive and articulate group in regard to inclusive language as related to the faith of the church. I am a member of the Episcopal Synod of America because ESA affirms there will be a place within the church for

(Continued on next page)

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LETTERS

(Continued from previous page)

those who do not accept the current fads, even if necessity causes the erection of a new organization.

I am a member of Emmaus Ministries because it says rightly that the Episcopal Church has failed to state the nature of Christian sexuality clearly, and therefore secular sources have filled the void, including the acceptance of homosexuality as possessing the equivalent God-given blessing as heterosexuality.

If the leadership of the church chooses some new twist of the faith in the name of "being open to change," I'll join those who oppose that heresy. Not for the sake of power, but because truth is still the truth, and the faith is still the power to save. If the above-mentioned organizations prevent the church from doing something dumb, then I agree they are, as Fr. Johnson's letter states, a "sweet coalition."

(The Rev.) C. BOONE SADLER, JR.
San Diego, Calif.

Los Angeles Resolution

As one of the members the Episcopal Church has gained over the last five years, and as one of the lay delegates to the recent convention of the Diocese of Los Angeles, I beg to differ with the perception of Mrs. H.V. Mackey [TLC, Jan. 20].

While I was one of those who voted against the proposed resolution regarding the celebration of same gender relationships, I do not feel that the difference in lay and clergy votes on the issue reflects an "out of touch" clergy. As those who are confronted in their ministries with committed members of their parishes who wish to have their same-gender relationships upheld by their spiritual community, our clergy are on the "frontline" of the controversy, and bring to the issue a perspective not available to those of us who approach the question on a purely theological, hypothetical basis.

While I did not feel that the time was right to pass the proposed resolution, the conversations begun by its proposal and continued during the workshops offered at convention will benefit us all. I feel blessed to be part of a church which does not shrink from the discussion of difficult questions, and I am thankful for committed clergy leadership which contributes to our continuing exploration of

the issue. There is a goodly number of us in the "gray" area of the issue who are seeking understanding. I think the way we approach the resolution of this question will say as much about us as a people of God as will the final outcome.

SUSAN RUSSELL

Ventura, Calif.

• • •

In reply to the article "Los Angeles Rejects Controversial Resolution" [TLC, Jan. 13], I recall many times in my long life when a decision which was 100 percent right or 100 percent wrong was hard to come by. I found myself resorting to a creative answer as the most constructive solution.

The Episcopal Church should take a chance with a creative answer. Endorsing lasting commitments between persons of the same sex will be a move against promiscuity, which causes many problems. Endorsing homosexual unions will not cause young people with tendencies toward a heterosexual lifestyle to become homosexuals or lesbians.

If the church establishes a "blessed relationship" between two persons of the same sex, then the church will assist those persons with counseling and guidance. Then they may enjoy the love of Christ extended by their brother and sister Christians.

If an attempt at finding a creative answer in a "blessed relationship" for two adults of the same sex who wish it fails in some way to be fitting of Christian demeanor in, say, 30 years of trial, then the canon could be rescinded.

Let us as Episcopalians give life. Let us show love to our neighbors as we love ourselves.

FERNE MALCOLM WELLES

Kansas City, Mo.

A Proverbial Boost

Thanks for the boost I got from Archdeacon Powell's "Proverbs for Small Churches" [TLC, Jan. 6]. I would only add what Fr. Powell obviously practices: Keep your sense of humor. After 30 years of ordained ministry in small churches, with all their satisfactions and frustrations, I would have to say it's either laugh or cry, and wasn't it C.S. Lewis who said "Lord, save us from gloomy Christians?"

The inclusion of this sort of down-to-earth realism and sense is what

keeps my spirits up in the midst of the usual furor in the church over gender, sexual practices and the endless controversies about who's "in" or "out." Thank God for the majority of small churches that somehow keep proclaiming the gospel faithfully and persistently in the midst of the "dailiness" of small town and rural life and death. And thank you at TLC who don't forget us "out in the boonies."

(The Rev.) RAY GRIEB
Christ Church

Sidney, Neb.

A Peaceful Departure

I note in People and Places [TLC, Jan. 6] the deposition of the Rev. Thomas Brouillard by the Bishop of Nebraska, "for causes that do not affect his moral character." Perhaps readers would be interested to know that Fr. Brouillard, along with a significant number of St. Barnabas' parish of Omaha, have become members of the Antiochian Orthodox Church. Fr. Brouillard's departure, and that of his people from our Anglican ranks, was a peaceful one, without rancor on either his part or on the Bishop of Nebraska's. But he and the people who became Orthodox with him were a clear and mighty voice for apostolic

faith, order and morality within the Anglican community, and they will be missed, as will the many other Anglicans who have become part of the growing Western Rite in the Antiochian Archdiocese.

Why did they become Orthodox? Because they saw the Anglican situation as a nearly hopeless morass, which even the witness and work of the Episcopal Synod, or Episcopalians United, or the Prayer Book Society could not change. Would that they would have seen a way to stay with us, to recapture Anglicanism from its present madness, so that it can, once again, take up the mission and ministry of catholic faith and order and morality.

(The Rev.) FRANK S. WALINSKI
St. Martin's Church

Omaha, Neb.

Wrong Word

I am glad that you saw fit to publish my letter titled "Valid Ordination" [TLC, Jan. 20] but I ask you to correct a word. I wrote ". . . would have *contained* a ceremony . . ." not "continued" as you have printed. Mutual (re?)ordination of Anglican bishops and Methodist leaders never happened.

(The Rev.) A.P. STANLEY
Shenandoah, Iowa

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Council Prepares for General Convention

The Executive Council of the Episcopal Church heard plans for a modified and altered General Convention when it met in Savannah, Ga., January 29-February 1.

Council members heard a report of the Planning and Arrangements Committee, which is responsible for General Convention management, of a six-point proposal to change the shape of convention, scheduled for July 11-20 in Phoenix. The Very Rev. David Collins, president of General Convention's House of Deputies, reported to council of the results of the Planning and Arrangements Committee's January 21 meeting in Phoenix.

Dean Collins said the following recommendations had been adopted: convention deputies will participate in Bible sharing and Eucharist in small groups for seven days of convention; space will be provided for a simple, common daily noon meal; a smaller, simpler exhibit space will be provided, with each exhibitor being asked to take a 10-foot by 10-foot space; special worship and other activities will be arranged, including a day of fasting and a closing Eucharist of thanksgiving and reconciliation during which Archbishop Robert Runcie will be the preacher; a call to a simpler lifestyle during convention will be made; and that those in attendance will be provided with lists of minority-owned businesses.

Ad Hoc Committee

The changes were recommended following a proposal from an ad hoc committee of Executive Council appointed in January as a result of Arizona voters rejecting a referendum which would have established Martin Luther King Jr.'s birthday as a paid state holiday.

The council addressed the war in the Persian Gulf by adopting five resolutions. Among the provisions of those resolutions, council reaffirmed its condemnation of the invasion of Kuwait by Iraq, called the church to prayer for peace in the Middle East, commended the Presiding Bishop "for his tireless witness for a peaceful solution to the crisis," and called on leaders of nations to respect the rights of pris-

oners of war.

A resolution establishing the Episcopal Martin Luther King Legacy Fund for the education of young people was adopted. The resolution calls for the Presiding Bishop to appoint a working group from four colleges and other constituencies to prepare recommendations for the legacy.

Treasurer Ellen Cooke reported on the performance of the national church budget. "The flow of revenue is different than in previous years," she said. "Not as much revenue flows from the congregations to the dioceses, and in the trickle up theory, not as much

flows from the dioceses to the national church." She reported 1990 assessment income from dioceses was behind by more than \$1.9 million, and said she expected that amount eventually will be paid. Mrs. Cooke said that because of an anticipated 1991 shortfall, there will be a temporary five percent hold-back of all line items except salaries and benefits, a freeze on all increases in compensation based on merit or movement in the marketplace and a freeze on new hiring.

A budget of \$44,170,000 for 1992 was approved and will be presented to

(Continued on page 9)

Bishop Browning Defends His War Stance

Presiding Bishop Edmond L. Browning defended and clarified his opposition to the Persian Gulf war when he addressed the Episcopal Church's Executive Council January 29 in Savannah.

"Some people have been disturbed that I seem to be disloyal to our President," Bishop Browning said in his address from the chair. "There were news reports about the Presiding Bishop being on 'the other side.' To some degree those reports are correct and to some degree they are false."

Bishop Browning acknowledged that "I have held from the beginning that going to war was not the answer to the crisis in the Persian Gulf." He told council members and senior executives from the Episcopal Church Center that he had met and talked twice with President George Bush, and that "both he and I have been clear about our positions, and each of us has recognized that we are both acting in integrity and speaking as we must."

He said he pledged to continue peacemaking efforts in cooperation with other religious leaders.

"Even in the heat of battle, I believe with all my heart that Christians are called to be peacemakers," he said.

Bishop Browning recalled a visit to the Hiroshima museum in Japan while he was Bishop of Hawaii as "literally a peace-conversion." Following that visit, he returned to Hawaii to address

the diocesan convention.

"I said then, and I say now: nuclear arms, chemical warfare, anything that destroys creation and brings to naught that which God intended, is incompatible with the gospel of Jesus Christ."

In Savannah, the Presiding Bishop asked those in attendance for a moment of silence, then led them in prayer for the crisis in the gulf.

"These are uncertain times," he said, "but, dear friends, of some things we are certain, and one is this: against the light of Christ, no darkness can prevail."

Bishop Browning also spoke about plans for the General Convention in Phoenix, and the recently-introduced proposed concordat with the Evangelical Lutheran Church in America. He visited Phoenix, site of the convention, in January to march in honor of Dr. Martin Luther King, Jr., and to meet with the Planning and Arrangements Committee of convention.

"After the time spent in Phoenix, I am more sure than ever that the decision to go to Phoenix was right," he said.

He also said the proposed concordat "requires careful study and reflection for the next triennium, for there are points that will raise concerns for both Episcopalians and Lutherans. We are now being asked only to move one step further in a healthy process."

DAVID KALVELAGE

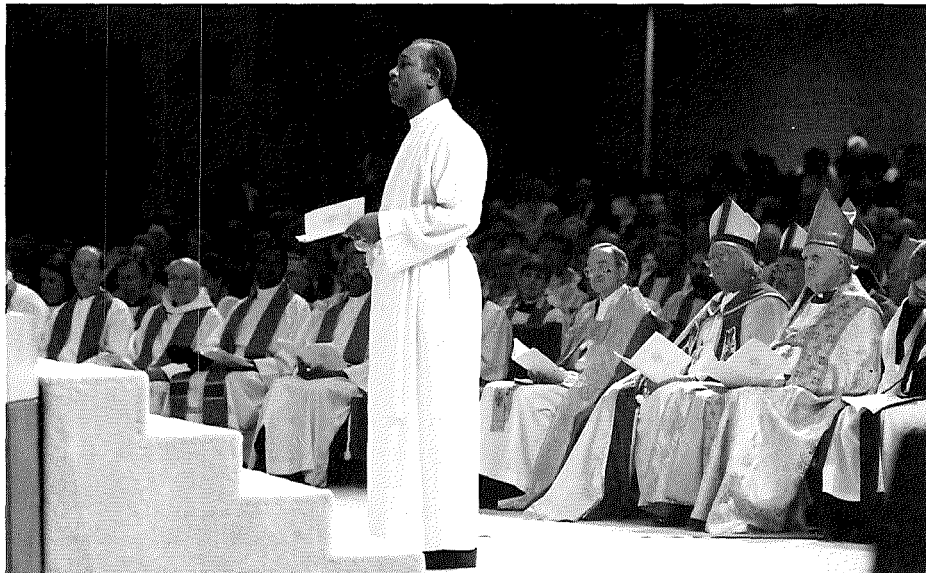
Bishop Talton Consecrated in Los Angeles

The sanctuary of Lake Avenue Congregational Church in Pasadena, Calif., was the setting for the consecration of the Rt. Rev. Chester Lovelle Talton as Suffragan Bishop of Los Angeles on January 26. More than 3,000 people attended.

Along with participants from across the diocese, a large group of ecumenical guests and visitors from the Diocese of San Diego, as well as Los Angeles Mayor Tom Bradley and State Senator Diane Watson, attended. More than 100 members of Bishop Talton's former congregation, St. Philip's Church in New York City, and some 40 members of the parish that had sponsored him for the ministry some 20 years ago, St. Augustine's in Oakland, Calif., also were present.

A choir of more than 250 members from 60 churches sang during the service.

The Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, was preacher for the service. At the outset, Bishop Harris reminded participants that suffragan bishops may be assistants, but their role is not a diminished one. As all bishops, she said, suffragans are called into a partnership with God, "A partnership that implies equality, independence yet interdependence, and obligation for the common good." Warning that no one including the new bishop was "expected



Fr. Talton is examined by consecrating bishops. [Photo by Bill Youngblood]

to save the whole world — Jesus saves the world," Bishop Harris explained that Bishop Talton was called to live out the meaning of love to all people.

Co-consecrators with the Most Rev. Edmond Browning, Presiding Bishop, were the Rt. Rev. Robert Anderson, Bishop of Minnesota; the Rt. Rev. Frederick Borsch, Bishop of Los Angeles; the Rt. Rev. Richard Grein, Bishop of New York; and the Rt. Rev. Orris Walker, Bishop of Long Island.

Both the service and gala reception afterwards represented the diversity of

the diocese. Lessons were read in English by Bishop Talton's son, Ben, and in Spanish by Celia de Simonds, a member of the diocesan staff. The dismissal was given in English by the new bishop and then by several others in various languages. Multi-colored balloons everywhere displayed the phrase "One in Christ" in eight languages and departing guests were invited to take the balloons with them.

Bishop Talton was elected to the episcopate June 9 [TLC, July 8].

RUTH NICASTRO

Rally in Phoenix Draws Supporters of King Holiday

More than 20,000 Arizonans were joined by national and local church leaders at a January 21 rally next to the Arizona state capitol in Phoenix. There, they demanded the establishment of a paid Martin Luther King, Jr. holiday for Arizona and the fulfillment of Dr. King's dream of national racial equality.

A crowd of state, civic and religious leaders addressed participants with optimism that the legislature would soon enact a King holiday for Arizona.

"I stand here today to pledge to you that the Episcopal Church is here in the struggle as it has been for many years . . . and we will continue to stand with you as long as necessary," said the Rt. Rev. Joseph Heistand, Bishop of Arizona, in his introduction

of several Episcopal bishops including the Presiding Bishop.

"We will have a Martin Luther King civil rights day in Arizona," said Governor Rose Mofford. "We are committed to it — not because of the Super Bowl, nor because of money for tourism — but because it affirms our creed that all men and women are created equal."

Arizona Secretary of State Richard Mahoney said that the King Day controversy has given the state a chance to reflect on its commitments and put them into practice. "It has left us divided in the state and discredited us in the country — but it has given us the opportunity to stand up, to affirm our faith and to take action," he said.

"Something is happening because of

the controversy in Arizona," said the Rt. Rev. Herbert Thompson, Bishop Coadjutor of Southern Ohio. "The issue of racism is being put back on the front burner. The issue is not Arizona — the issue is America."

In a prelude to the city-wide commemoration, Episcopalians gathered at Trinity Cathedral January 20 for a special service honoring Dr. King. Under the glare of television cameras and surrounded by reporters, Bishop Heistand welcomed visitors to the service.

The rally was the climax to the sixth annual three-mile march in downtown Phoenix by supporters of the King holiday. The occasion was part religious service, part pep rally, and part a march for peace in the wake of the outbreak of war in the Middle East.

Spiritual Growth through Fasting

By CATHERINE E. LAMB

Fasting is one of those practices in the church, like going to confession, that we're supposed to do and not talk about. On those few occasions when the topic comes up, a typical comment is something like, "I've tried it on Ash Wednesday and Good Friday, but all that happens is that I'm obsessed with the thought of eating, so I don't see what the point is."

Without some instruction in how to fast, combined with regular practice, getting past the first experience of fasting is extremely difficult.

This essay on fasting is, above all, practical. In giving attention to these practical matters, one is freed to explore the spiritual dimensions the experience makes possible.

Act of Devotion

Last year, I went through Lent without keeping my Lenten discipline a single time. When I was talking about this with a friend, she asked whether I had looked at my practice only as a discipline — something imposed on me from the outside; or did I look at it as an act of devotion — something I had taken on because I had felt drawn to it, after prayer and reflection. This distinction is also important in the way to approach fasting. Not all spiritual practices are for everyone; medical reasons alone (taking medication, being pregnant or choosing to nurse a baby) will make fasting inappropriate for some.

Through fasting, I have learned to wait. It matters less when I eat. I am more willing to stand in line at the grocery store or to hear out someone telling me what he or she is thinking or feeling. Fasting helps to make one "poor in spirit," that strange phrase that seems contrary to the importance of self-esteem.

The humility fasting encourages comes from the openness and vulnerability possible when, by going without something we usually take for granted, we create a space for God to act. Doing so is an expression of love for our true selves, part of which is the body

that is the temple of the Holy Spirit. Since we are a sacramental church, it is worth remembering that all this can come from what begins as a simple physical experience.

Here are some suggestions for beginning to explore the potential of fasting:

1. Fasting should take place along with other acts of devotion — prayer and meditation, study and regular worship.

2. Fasting may be easier when you do it with a group, whether it's a prayer group, house church, Cursillo reunion group, or people who have come together for a particular task. There is great comfort in knowing that on a certain day others are feeling as you are.

3. Start on a small scale. For example, instead of beginning with a 24-hour or 36-hour fast, try abstaining from food until mid-afternoon. Then have a light snack of vegetables, fruit and whole grain crackers. Have a light meal several hours later. Fasting only on Ash Wednesday and Good Friday is, to my mind, too small a scale, except perhaps as a place to start. (Other days of special devotion are listed on page 17 of the Book of Common Prayer.) Consider, instead, a fixed period of time — the six weeks of Lent would be ideal — during which you do some kind of fasting one day a week. This way you have time to experience some of the benefits of fasting along with the discomforts.

Variations on Abstinence

4. Experiment with different kinds of fasting. I once thought fasting meant drinking only water or maybe some juice. In *Food and Healing* (Ballantine Books, 1986), Annemarie Colbin suggests other less stringent approaches, which are really variations on abstinence. In my experience, they also make possible the kind of spiritual growth I described earlier, in addition to requiring less digestive activity. Because one eats food but only certain kinds, these practices have the effect of making one very aware of what one is eating — its taste, texture, color, the effect it has on the body. Earlier, I said it now matters less when I eat; it certainly matters much more what I eat.

This approach to fasting will also require some experimenting. When fasting in warm weather, eat only fruit and raw vegetables. Decide whether you want to eat just one kind or a combination of foods. A day of eating just watermelon feels quite a bit different from a day of eating grapes, peaches, apples and bananas. Eat as much of what you have chosen as you want, but eat it mindfully.

If the weather is cold, you will want something like broth, cooked vegetables or whole grain. I cook up enough brown rice for a day and re-heat a cup of it at a time with one-half to one cup of water until it becomes creamy, using the microwave on low. Rice and other whole grains by themselves do not provide the liquid the body needs. They should be balanced with some kind of vegetable broth.

Avoid Stimulants

Whether or not you are eating, you will be thirstier than usual. Help your body do its cleansing by drinking lots of fluid. If it is water, drink purified water if possible. Coffee, caffeinated or citrus teas stimulate the system and should be avoided. My favorite drink for fasting has become kukicha tea (sometimes called "twig" tea), a soothing caffeine-free tea made from the roasted twigs and leaves of the tea plant. It is twice as expensive as the herbal teas I usually buy but also makes twice as much.

Finally, ease your body into and out of the fast with light, mainly vegetarian, meals.

What I have just written shows how preparing to fast takes extra time and effort and may mean giving up something else. Anyone who works outside the home will want to try out different ways of fasting unobtrusively while at work. Especially at the beginning of a fast, one may become irritable, nauseous, or have headaches.

While fasting is not easy, the rewards are great. One lives through the initial discomforts, trusting that God's grace will provide clarity, lightness and energy later. Every time I fast, I have to keep choosing to do it. Now, though, I can't imagine my spiritual and physical life without it.

Catherine E. Lamb resides in Sturgis, Mich.

Changes in the Phoenix General Convention

When the Executive Council met in a special one-day session January 5, members expressed hope that the 70th General Convention of the Episcopal Church would be different when it meets in Phoenix in July. It now appears as though this convention will indeed be different than in previous years [p. 6].

As most of our readers know, the church has not been of one mind whether to go to Phoenix at all. When voters of Arizona decided last November that the state should not establish a paid holiday on the birthday of slain civil rights leader Martin Luther King, Jr., many Episcopalians felt the convention should be moved elsewhere, or even canceled.

Presiding Bishop Edmond L. Browning decided the convention would go to Phoenix in spite of the decision of the Arizona voters. He and the Executive Council agreed that the church has a good opportunity to witness against the sin of racism by going to Phoenix. Since that one-day meeting of council, an ad hoc committee of that body was put together which made recommendations for changes in convention to the Planning and Arrangements Committee, which eventually adopted a proposal presented by the ad hoc committee. It is that proposal which will alter the shape of General Convention as we know it.

For one thing, there will be an emphasis on issues of racism. There will be daily worship and Bible sharing in a small-group format which will focus on racism. It is hoped that groups of eight to ten persons from both houses of convention and Triennial will gather in the mornings of seven days of convention for worship, with about 45 minutes designated for Bible sharing and discussion.

Another major difference in the shape of this convention will be that the same space used for the Bible sharing will be the site for noon meals daily during convention. The idea is to have a common, simple meal together to help bring about a sense of community and sharing.

A third major change will involve the exhibit space. For many persons, one of the attractions of General Convention is its exhibits, which represent the diversity of the Episcopal Church and present an opportunity for convention participants and visitors to gather in community. Each of the more than 100 exhibitors is being asked to use a space measuring 10 feet by 10 feet. For many exhibitors,

this will represent no change. That is approximately the size of most exhibit booths. But for some exhibitors, especially book-sellers, makers of ecclesiastical apparel and producers of various church goods, the change will be dramatic. A transformed exhibit space will help to promote a simpler lifestyle and should reduce the mood of extravagance.

One of the most noticeable changes will be the establishment of special worship services and other activities. For example, the opening service, on Wednesday night, will provide Arizona with an opportunity to express its struggle over the Martin Luther King holiday issue. A Saturday afternoon Eucharist will bring a focus to Native American ministries, especially those in the Diocese of Navajoland. And the closing Eucharist, on the second Thursday night of convention, will be a service of thanksgiving and reconciliation, with the loose offering to be presented to the newly-established Episcopal Church Martin Luther King Legacy Fund rather than the United Thank Offering as in the past. That day, July 18, will be designated as a day of fasting as a preparation for the Eucharist.

Cutting Back

Those who attend convention will be asked to change their lifestyles while in Phoenix, especially in consumptions — cutting back on meals, or reducing the amount of alcohol. It would appear that this recommendation is being made as a form of economic boycott, but that was not the intention of the ad hoc committee. Rather, it is hoped that the money saved in such action could be used for a free-will offering to the King Legacy Fund.

It has been estimated that about one-third of the deputies at Phoenix will be participating in their first General Convention. For them, the changes in the shape of convention may not be noticed at all. However, veteran deputies should find immediately that the church is not going to do "business as usual." The emphasis on addressing racism and a simpler lifestyle will not, of course, eradicate racism in Phoenix or anywhere else. But it may go a long way in helping us to combat the racism which exists in our church and our lives.

COUNCIL

(Continued from page 6)

the 70th General Convention in Phoenix.

A change in the parochial report form was adopted. The new forms will be available to parishes soon in order that they may begin preparations for the 1991 parochial report, which will be submitted early in 1992.

The council affirmed Indianapolis as the site of the 1994 General Convention. Deputies to the 1991 convention will vote on that site in July.

Council members spent considerable time in small groups, both for Bible study and to discuss reaction to the presentations in plenary sessions. Among their discussions were opinions of the report of the Ad Hoc Committee on the Environment and Sustainable Development. That committee was asked to develop a policy and plan and a theological statement for the next council meeting.

The Most Rev. Manasses Kuria, Archbishop of the Church in the Province of Kenya, spoke about the church

in his country, and the Rt. Rev. Craig Anderson, Bishop of South Dakota, told council members about Anglican Encounter. Council member Glynnis Clifford of Oklahoma talked about the work of the National Council of Churches.

Participants were welcomed by the Rt. Rev. Harry Shipps, Bishop of Georgia, and heard presentations by members of various ministries in the Diocese of Georgia. Council will meet again April 23-26 in Portland, Maine.

DAVID KALVELAGE

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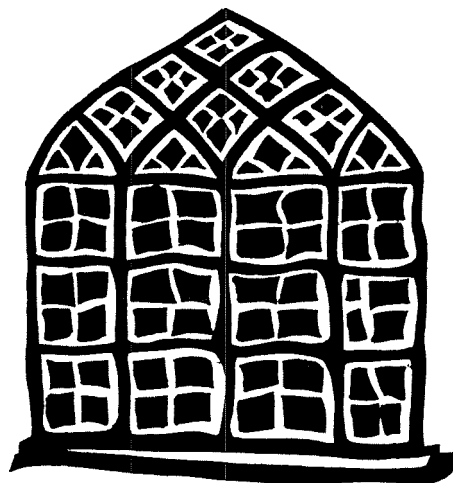
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LARGE EPISCOPAL church in Washington, D.C. area seeks youth minister for active, growing youth group. Candidate should feel called to youth. Ability to cultivate volunteers and integrate youth into parish ministries. Inquiries to: Search Committee, All Saints Church, 3 Chevy Chase Circle, Chevy Chase, MD 20815. (301) 654-2488.

PART-TIME EPISCOPAL PRIEST for suburban parish near major midwest city. Salary, full housing and benefits. Must be calling clergy that is committed to evangelism. Send resumé in confidence. Reply Box W-707*.

RECTOR: St. Anne's in historic Appomattox, VA. Growing, growing congregation in rural setting within 25 minutes of city. Family oriented. Eucharistic-based and very friendly. Contact: Rob Cordani, Rt. 2, Box 684, Appomattox, VA 24522 or 1-804-352-5227.

RESIDENT MANAGER OPPORTUNITIES. National Church Residences, a national organization serving seniors, has on-going opportunities for special individuals to manage our independent retirement facilities. As a non-profit organization of Christian heritage, it is particularly important that we staff our facilities with caring individuals with a sense of mission. If you are willing to relocate to expand your horizons with a leader in independent living, send your confidential resumé to: National Church Residences; Human Resource Dept.; Att: RM; 2335 North Bank Dr.; Columbus, OH 43220. Equal Opportunity Employer.

POSITIONS WANTED

PRIEST (under 40) seeking to be an associate under a strong evangelical rector. Reply Box D-708*.

PROPERS

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

PUBLICATIONS

"WATCH WITH ME" (Ed II) a guide for personal meditation for an hour vigil before the Blessed Sacrament. Five copies \$10.00 (PPD 1st class) from: "Watch," Box 516, Graham, TX 76046.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Baimbridge Road, Tallahassee, FL 32303. (904) 562-1595.

PRIVATE COMMUNION SET — Almy, large 10 piece silver plate; item 7-1930 in current catalog. Used once. List: \$615. Will sell for \$495. (802) 775-4368.

FOR SALE

COLORFUL EPISCOPAL SHIELD STICKERS, 1/2 inch high. For place cards, name tags, etc. 100/\$5. Quantity discounts. "Stickers," 511 North Park, Helena, MT 59601.

TRAVEL

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 468-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

WANTED

CLERGY VESTMENTS (black cloaks, chasubles, stoles, albs, cassocks, etc.), altarware and hangings, burses, veils, etc., needed for the Church in Newfoundland. Also full-time clergy (retired clergy welcome for six months-year commitments). Seminarian summer programs. Write: St. Paul's, 390 Main, North Andover, MA 01845.

EPISCOPAL CHURCH HYMNALS 1940 Harmony Edition with supplements. Will pay shipping. Write: Holy Trinity Episcopal Church, West 1832 Dean Ave., Spokane, WA 99201 or call collect (509) 328-8360 Monday-Fri 9:30-3:00.

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

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

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THE LIVING CHURCH

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

ALHAMBRA, CALIF.

HOLY TRINITY 416 N. Garfield
The Rev. T.E. Lynberg, r
Sun Masses: 8 (Sol), 10 (Sol High)

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

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. Eric Taylor, ass't; the Rev. G.C. Laedlein, past. ass't; the Rev. B.C. Greenlee, past. ass't
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Lenten teaching 7:30

WASHINGTON, D.C.

WASHINGTON NATIONAL 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 daily

ASCENSION AND ST. AGNES Massachusetts at 12th, NW
The Rev. Perry Michael Smith, r
Sun Masses 8, 10 (Sol), 12:30. Mon-Fri 12:10 noon; Sat 9:30

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

KEY BISCAIYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby (305) 361-5080
Sun 8 & 10 H Eu. Wed 12 noon H Eu

WELLINGTON, FLA.

ST. DAVID'S IN THE PINES 465 W. Forest Hill Blvd.
The Rev. W. Steven Thomas, S.T.M., r
Sun H Eu 8, 9:30 Sung, 11. Mon-Fri EP 6, H Eu 6:15, Wed H Eu 7

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS
6780 S. Memorial Dr. 30083
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

KEOKUK, IOWA

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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th and Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

COVINGTON, KY.

ST. STEPHEN'S 39th and Decoursey (Latonia)
The Anglo-Catholic Parish in the Diocese of Lexington
The Rev. Robert A. Hufford, r (431-1724)
Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fr (Lent) Sta & B 6:30

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

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.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

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

TRANSFIGURATION(384-6264)13925 New Hampshire Ave.
The Rev. Richard Kukowski, r
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

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

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10. MP daily 9; EP as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S), Ch S 9:15 & 11:15. Daily MP, EP, HC

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke, assisting
Sun Masses 8 & 10. Daily Mass as anno

HACKENSACK, N.J.

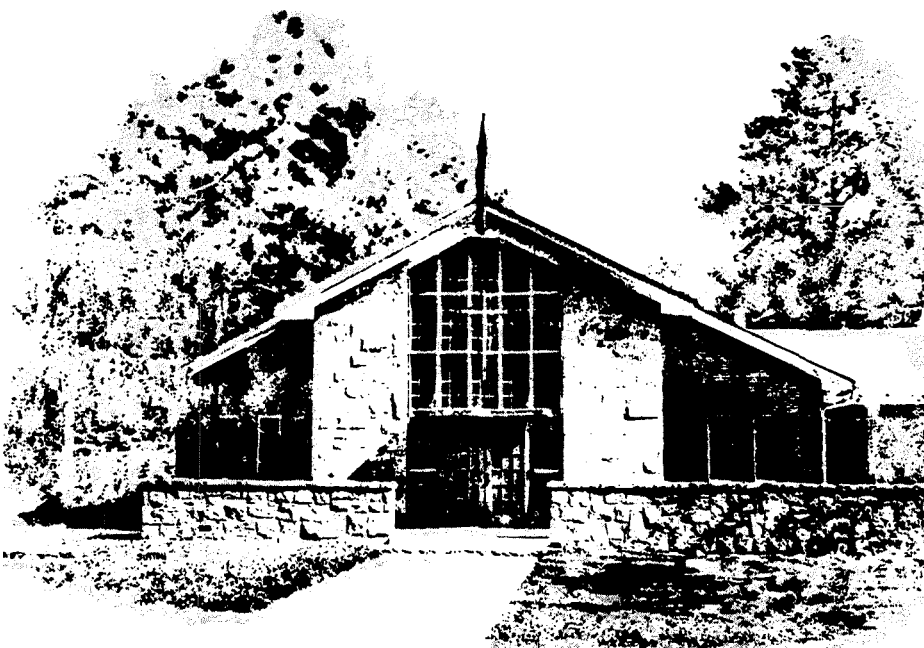
ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

(Continued on next page)

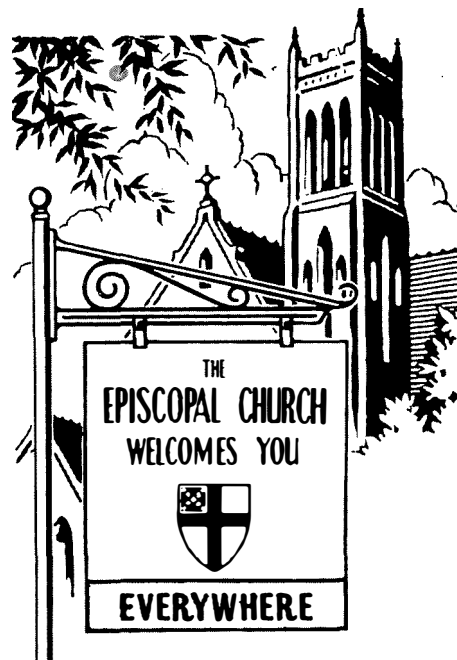
KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, 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.



St. Michael and All Angels Church, Stone Mountain, Ga.

LENT CHURCH SERVICES

(Continued from previous page)



ATTICA, N.Y.

ST. LUKE'S 34 Walnut St. (P.O. Box 178)
The Rev. Jerry E. True, r
Sun Masses 8 (Rite I), 10 (Sung, Rite II), Christian Ed 11. Wed
6:30. Bible Study Tues 7. HD Mass 7. Lenten Sta Fri 7

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
Sun HC 8:30 & 11: Tues 11 HC & Healing. Lent: Wed 7 & 7:30

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. IGNATIUS OF ANTIOCH 87th St. and West End Ave.
(212) 580-3326
Sun 8:30 Low Mass, 11 Sol Mass
Wkdy Masses: Mon-Fri 7:30, Sat 10, Wed Healing 6:30

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. Mon-Fri H Eu 1:05

PLATTSBURGH, N.Y.

TRINITY 18 Trinity Square
(518) 561-2244 (In downtown by City Hall)
The Rev. John Sorensen, r
Sat H Eu 5. Sun H Eu 8, Sung H Eu 10. Wed Healing Eu 10

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct (718) 849-2352
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SMITHTOWN, N.Y.

CHAPEL OF ST. JOHN'S EPISCOPAL HOSPITAL Route 25-A
The Rev. Gregg D. Wood, chap
Mon, Tues, Thurs, Fri: 12 noonday service. Wed 11 Eu

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice
Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdy 7:30, 10, 5:30

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wkdy & Holy Days as anno

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5419 Germantown Ave., Phila., Pa. 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, the Rev. Wm. J.
Shepherd, ass't; the Rev. Dr. Sadie S. Mitchell, ass't
Eu: Sun 7:30 & 10. Wkdy 7 Mon-Fri, 9:30 Tues, Thurs, Sat

PITTSBURGH, PA.

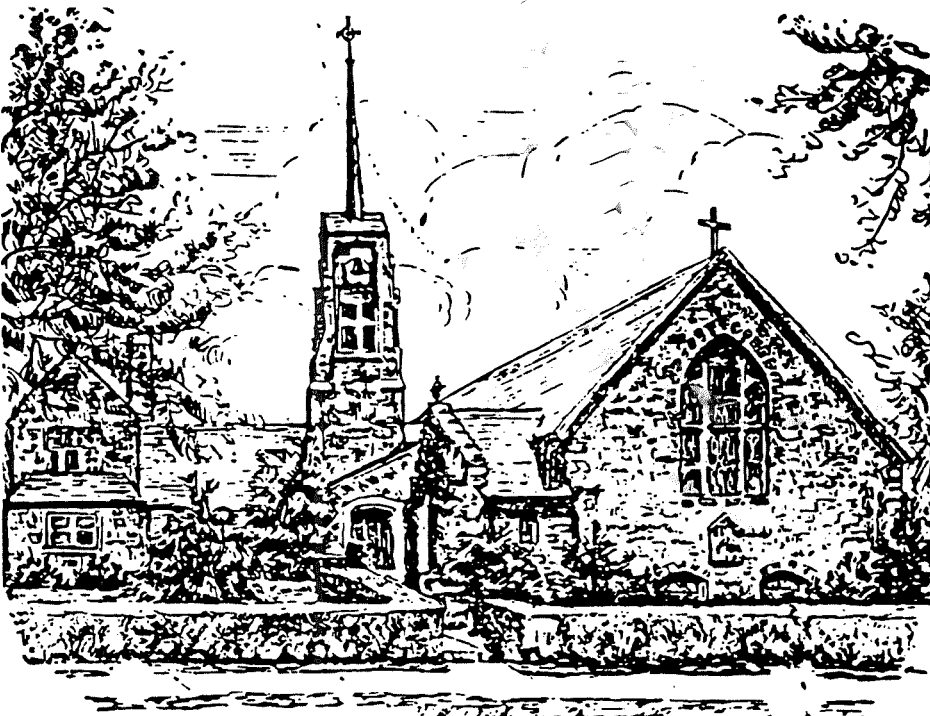
TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

SELINGROVE, PA.

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



St. James Church, Prospect Park, Pa.

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.; the Rev. Doug Travis; the Rev.
Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom
Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu,
12:30 Sung Eu (Spanish); 6:30 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 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex
1S). 1928 BCP. Daily as anno. (817) 332-3191

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd. 440-1600
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley;
the Rev. George W. Floyd
Sun H Eu 7:45, 9, 11:15; Christian Ed 10:10. Wed H Eu 7

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. Edwin E. Harvey assoc; the Rev.
John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

IVY, VA.

ST. JOHN THE BAPTIST Hwy 637 22945
The Rev. Dale K. Brudvig, v (804) 977-5064
Sun 10:30

SEATTLE, WASH.

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 9

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
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno