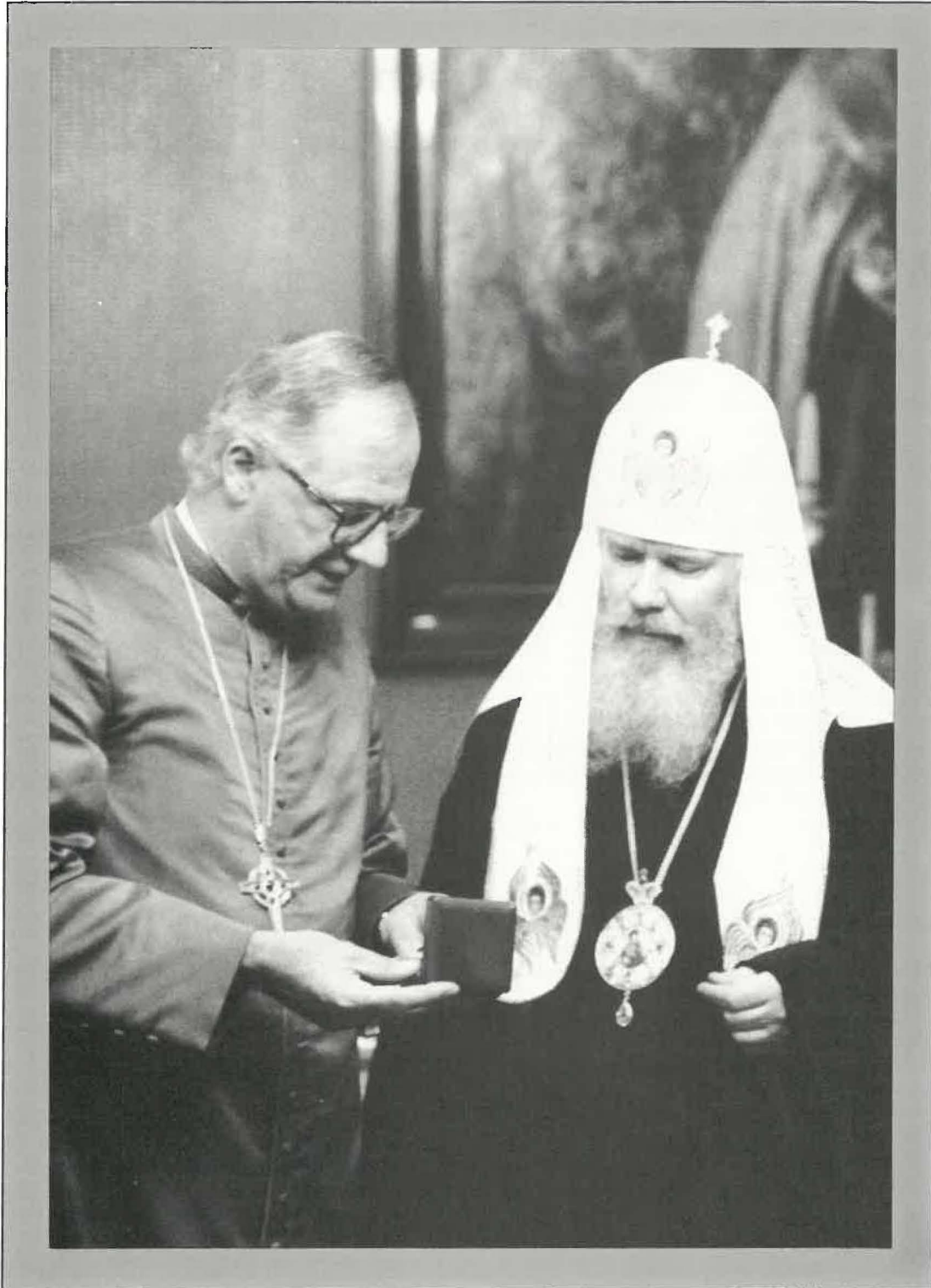


THE LIVING CHURCH

Serving Episcopalians Since 1878



12120
The Rev Robert O Carroon
1335 Asylum Ave
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A Greeting in Russia

IN THIS CORNER

An Ancient Attraction

Each spring the circus came to town. As a child, I gathered by the tracks, excited by the train's distant whistle. It was an annual event, like Easter, or the return of spring.

One year we went to a service at St. Stephen and the Incarnation, in the heyday of liturgical innovation at that Washington, D.C. parish. The altar frontal had "The Greatest Show on Earth" in circus poster letters and colors. The clergy wore clown costumes. During the offertory a juggler tossed five large barbells and an acrobat turned cartwheels.

I remember once talking with William Stringfellow, the Episcopal lawyer and social activist, about his continuing interest in the circus. He kept a model circus on a large table in his home. He said "Good and evil, courage and cowardice, every human emotion are presented in raw, undiluted form in the circus." I thought about that at the St. Stephen's service, while the organ played circus parade favorites, and again, several years later, when the big top went up in a field near the edge of town. That was on a Saturday; I was organizing a children's liturgy on Sunday. Life and liturgy as a circus metaphor worked their way into my consciousness.

The circus represents humanity in a microcosm. We are mortal creatures inside a big tent, parading past three rings, or sometimes watching from the bleachers. We neither control the hour when we enter this world nor depart from it. Our lives pass as others watch us. Sometimes we undertake daring exploits, literally walking a tightrope wire or placing our head in a lion's jaws. We declare our mastery of nature and our own skills when bareback riders turn somersaults on the backs of racing horses. Meanwhile, clowns mimic these exploits and others, creating a mirror of our world. For those who watch from folded seats in the sawdust arena, laughter is a way of protesting or accepting our fate. Within an hour we have experienced love, laughter, heartbreak, parting, death, sublime victory, perilous risks.

In early times, parodies of church rituals gave satirists some of their richest material.

Lewis Carroll said "One can only parody a poem one admires." That is true of other forms of parody as well. The believer, or the doubter thoroughly conversant in the faith, produce piercing humor cutting close to the bone.

There is a black and white photograph of Archbishop Oscar Romero at a circus. He is sitting on the bleachers in a Mexican provincial town, his eyes filled with enchantment, his face relaxed. The time was shortly before his martyrdom. He had just come out of El Salvador for a brief respite from life-threatening political pressures. For the archbishop, a circus fan, it was a moment of delight, a tranquil parenthesis in difficult times. For us, the circus represents an hour's distillation of life's possibilities. The next time you hear the distant whistle, head for the circus. Its ancient attraction is one no videotape will successfully duplicate.

Our guest columnist is the Rev. Frederick Quinn, a resident of Chevy Chase, Md.

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by Ann K. Fontaine

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ON THE COVER

The Rt. Rev. Roger White, Bishop of Milwaukee (left), presents Patriarch Alexy II of the Russian Orthodox Church with a commemorative medallion during an official visit to Moscow recently. Bishop White is part of a joint commission of Episcopalians and Russian Orthodox working together for better understanding and exchange of ideas between the two churches. [Story, page 8]

LETTERS

Series of Hope

The series by the Rev. Jeffrey Black [TLC, April 14-May 5] was so candid and courageous that it itself gives hope for the Episcopal Church.

His emphasis on the need for "passionate biblical preaching" should be underlined. Church history reveals that the greatest periods of the church's growth have always been those when preaching has been at its height.

But why is so much episcopal preaching in need of improvement? Part of the reason lies in Fr. Black's assertion that what he was taught in seminary in the 1970s "is still what our people are learning." How can preachers proclaim scripture with "full conviction" (1 Thessalonians 1:5) when their seminary education has made them unsure as to whether the Bible is a trustworthy revelation from the living God?

(The Rev.) KENDALL S. HARMON
Oxford, England

• • •

The first installment of the series "A Needless Dying" by Fr. Black found me very much in his corner.

The second part of the series, "Connecting with the Congregation" pointed out the importance of "live" preaching and liturgy if the Episcopal Church is to recover lost ground and to reach out to the unchurched in the 1990s.

However, I question the wisdom of abandoning the Book of Common Prayer and using printed leaflets in order to include newcomers in the Sunday worship of the church. It is the Book of Common Prayer that has bound us together through the generations, and it is essential to let the newly initiated learn of its richness. Careful and brief announcements can guide new worshipers in the use of the prayer

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

book. It is also an opportunity for alert communicants to offer assistance.

Furthermore, many of our congregations already use so many inserts that it is tantamount to receiving a copy of the Sunday newspaper when you enter church.

(The Rev.) HARRY B. WHITLEY
Wyckoff, N.J.

Curious Judgment

A recent issue carried two major stories: one about the enthronement of the Archbishop of Canterbury and the other about the recent meeting of the Episcopal Synod of America [TLC, May 12]. It is curious that TLC ran a longer and considerably more detailed article about the ESA convention than about the enthronement of our spiritual leader, Archbishop Carey.

Perhaps the two articles reflect the sympathies of THE LIVING CHURCH's editor. If so, the logo which is carried on the magazine's cover (Serving Episcopalians since 1878) no longer applies.

(The Rev.) DAVID C. TOOMEY
Christ Church
Poughkeepsie, N.Y.

The fact that the enthronement article ran 18 1/2 inches and the ESA story 23 inches was because we had a reporter at the ESA meeting and chose not to staff the enthronement because of the great expense involved. Ed.

Truly Satanic

Responding to Michael Rokos' article, "An Increase of 'Satanic' Activity" [TLC, May 12], I am moved to write that evil is far more subtle, the "Devil" far more wily, than to be confined to the cult of Satanism. How different, really, are such cults and the growing number of para-military gangs that dress up in army fatigues, carry UZIs, and coolly talk about knocking off members of rival gangs? The allure of power and the costumes of power — anything to scare others and feel important — are as old as our race. Weak, scared children want to be noticed, want to be somebody, and Satanism is just one step beyond Halloween, keeping the costume in hope that it might continue to scare others and win a few streets.

I am not belittling the sinister aspect
(Continued on next page)

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THE LIVING CHURCH

Volume 202 Established 1878 Number 24

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

(Continued from previous page)

of Satanism, but I am suggesting that the truly Satanic consists in the lies and deceits that lead weak and fearful people to hide behind costumes of power and authority. This is the matrix that promotes lies and hypocrisies, the moist culture in which the "Devil's" bacillus thrives.

(The Rev.) BRUCE M. SHIPMAN
Christ Church

Roxbury, Conn.

• • •

Professor Mollegen's quotation is from Baudelaire's "Short Prose Poems": "The Devil's cleverest wile is to convince us that he does not exist" and is quoted by Denis de Rougemont in his "The Devil's Share" (La Partie du Diable) published in 1944 and still worth reading. "Like the Cheshire Cat in Alice in Wonderland, he has left only a grin hovering in midair, imperceptible to people in a hurry."

(The Rev.) PETER KATT
Baytown, Texas

Rogation Memory

The Rev. Canon J. Fletcher Lowe's article concerning Rogation days [TLC, May 5] makes one recall the days of his youth, when as a lay reader, with a Sunday school class of about 20, we went to my late father's farm, with the children's parents, and since the parish was in a suburban area, children had the opportunity to see animals, flowers and trees. We had the church services in the fields, and following we had a picnic lunch and allowed the children to run and play.

For congregations in urban areas, I suggest an attempt be made to take members to a farm and hold services there. It should broaden members' visions.

RICHARD MONTGOMERY
Spokane, Wash.

The Missing Paragraph

Regarding the letter from Fred Blanton [TLC, May 26], in my report of the annual convention of the Diocese of Alabama [TLC, April 14], a paragraph somehow evaporated in transit from my typewriter to the printed page. Since the subject of the paragraph was discussed at the convention, both in a workshop and in plenary session, perhaps you might

now print this omitted paragraph. Here it is:

The stringent expressions of a proposed resolution opposing the ordination of practicing homosexuals were softened after much discussion, but in its final form the resolution clearly expressed opposition to such ordinations.

(The Rev.) EMMET GRIBBIN
Northport, Ala.

Unmentionable

How good it would be if there was something left these days that was considered unmentionable.

I am appalled and saddened that the letter from Alice Stark [TLC, April 28] would be published. Discussing "genital activity" does not have a place in your magazine. Please do not abandon the standards we expect and have been grateful for in THE LIVING CHURCH.

ELLANORE B. WIENER
Grosse Pointe, Mich.

It Doesn't Add Up

A survey conducted by the City University of New York, reported that 86 percent of the respondents claimed to be Christians [TLC, April 28]. The article continued that one in seven (14) claimed to have "no religion at all."

Since those two groups add up to 100 percent, I wonder where Jews, Muslims and other religions fit in.

(The Rev.) HUGH DUNCAN
All Saints' Church
Boise, Idaho

The survey listed 0.5 percent of Americans as Muslims and 1.3 percent as Jews. That totals 101.8 percent. Other religions were not mentioned. We will report the problem to the research group which conducted the survey. Ed.

Overlooked Ministry

Many thanks for your questioning editorial "The Plight of the Little Church" [TLC, April 28]. The Episcopal Church is, and always has been, a denomination containing many small churches. In 1960, 48 percent of our churches were in towns of less than 10,000 population well outside metropolitan areas. Small churches have always served their own members and often the non-Episcopal people of the community.

We have not adopted national poli-

cies and strategies which are geared toward enhancing the small churches. Indeed, the one program we did sponsor in the '40s and '50s aimed at assisting small-rural churches no longer exists. That program was the National Town and Country Program at Roanridge, Mo. It was the only place where pastoral training was given to city-raised clergy destined for first cures in rural and/or small town environments.

Many of the younger, newly-ordained clergy today have no idea of what it is like to serve a three-or four-church field. It was commonplace 30 years ago. Many of the newly ordained, having been raised in cities, are sometimes overwhelmed at the vast distances and isolation from other clergy in which they are cast in their first cures.

(The Rev.) M.S. COMPTON, JR.
Leesville, La.

• • •

I am returning a one-year renewal for TLC with "fear and trembling." While the letters to the editor continue to illustrate — and illuminate — the many quandaries still extant in the Episcopal Church, I find your editorials needlessly "lecturing and hectoring" in tone.

I really do not need to be told off for not going along with all the changes in the church, nor do I need endless "calls to arms" like a recent one, "The Plight of the Little Church" in which you seem to be calling for a sort of minor, half-educated clergy to handle the small parishes which cannot "support" a priest who has to pay for expensive education. Once upon a time people went into the ministry more or less like the lilies of the field — they did not expect to make up their debts by way of well-paid cures, nor were they so out of touch with small towns. I think the real problem is economic, not educational.

ALZINA STONE DALE
Chicago, Ill.

Begin at Grassroots

I am wondering if Bishop Frey expects his proposed canon [TLC, April 28] to have the same effect as the current Title II, Canon 1, "Of the Due Celebration of Sundays" and to be observed with the same fanatic zeal:

"All persons within this church shall

celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the church, by hearing the word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

I assume all canons to have equal authority, or are some more equal than others? If there is a need to purify the church, why not begin at the grassroots?

(The Rev.) JOHN D. LANE
Trinity Church
Staunton, Va.

Support Offered

In response to the news article, "Deployment Methods" [TLC, April 7], I recently moved from the Diocese of Connecticut to the Diocese of Southern Virginia, and, in the process, received a great deal of support from the national Church Deployment Office as well as the individual dioceses.

I have to disagree with the findings of the survey of deployment practices within the Episcopal Church. I found the offices I worked with well-equipped with resources, professional and eager to be of assistance.

(The Rev.) ANDREW H. ZEMAN
Holy Trinity Church
Onancock, Va.

Spong-Watchers

An interesting expression, "Spong-watchers," appeared in recent letters [TLC, April 1].

Are these folks something like the Galileo-watchers or the Copernicus-watchers of the old days?

If so, too bad. The watchers were wrong, weren't they?

ROBERT DORUM
Poughkeepsie, N.Y.

More Flexibility

Regarding the administration of the paten by lay persons [TLC, March 10], here in Newfoundland, the Anglican Church of Canada has always permitted licensed layreaders to administer both the chalice and the paten.

In addition, the gospel can be read by lay persons. This gives us more flexibility and shares the responsibilities of the services in a more balanced nature with the clergy.

(The Rev.) DAVID W. PLUMER
Isle aux Morts, NFLD, Canada

Nashotah House Reaffirms Traditionalist Stance

A resolution reaffirming the traditionalist stance of Nashotah House seminary towards the function of women priests on campus dominated the meeting of the seminary's board of trustees May 24 at Nashotah House.

After heated discussion, one of the most controversial resolutions was passed 15-10. It read in part, "... that the policy of the board of trustees is that Nashotah House will provide theological education for men and women that will train them for vocations to which they believed themselves to be called; and, that until such time as catholic Christendom decides the issue of female ordination, only ordained men will function sacerdotally at Nashotah House."

A statement issued shortly after the deciding vote indicated that "the resolution is understood by the board to mean that the issue of the appropriateness of the ordination of women to the priesthood and episcopate is still an open question in the Episcopal Church and the Anglican Communion . . . permitting an ordained woman to function sacerdotally at the seminary would imply that the issue is resolved. . . ."

Dr. Thomas Reeves, a trustee from Racine, Wis., said that even with a more unified vote the seminary faced an uphill struggle to regain the losses it has had over the years, including dwindling operating expenses and a

boycott by some bishops who will not send their candidates for ordination to the school. The school is expecting a little more than 20 students next year. "People have done terrible things to this house," he said. "We're going to stick by our guns and make this thing work."

Referring to the seminary, Bishop Roger White of Milwaukee, a Nashotah trustee, said that as bishop he had intended to "pick this lady up and show the church that she was alive and well. We as trustees have let this lady die."

Another trustee, Dr. John Schroeder from Madison, Wis. said the resolution "makes it clear what niche Nashotah House is trying to fill."

"For those of us who have been struggling to confirm Nashotah House's tradition this has been a victory," said the Rt. Rev. Charles Gaskell, retired Bishop of Milwaukee and a trustee. "We have a very powerful task ahead of us, including recruiting more students, finding a new dean and staff and getting this financial situation straightened out."

Many Reactions

Reactions to the board's actions ranged from furious to pessimistic. Commenting about the resolution, the Rt. Rev. Richard F. Grein, Bishop of New York, said, "I don't think the seminary can make it. It's going to have to change to survive." When asked

whether he would send students there, he said, "I haven't had anyone ask to go there, but no, probably not."

The Rt. Rev. James Brown, Bishop of Louisiana, said he was sorry that the resolution concerning women priests had passed at the seminary. "I think it does damage to Nashotah House's future," he said. He added he would have no problem sending people to the seminary if they asked to go.

"The seminary is being held captive by ecclesiastical terrorists," said the Rt. Rev. Francis Gray, Bishop of Northern Indiana. "I love the place dearly but this has become a single-issue situation. The trustees seem to care more about a theological issue than the survival of Nashotah House." In considering whether to send students there or not, he responded, "No, not now."

In other business, four new trustees were elected to the board: the Rt. Rev. Edward MacBurney, Bishop of Quincy; the Rt. Rev. John-David Schofield, Bishop of San Joaquin; the Very Rev. Richard Hatfield, dean of Christ Church Cathedral in Salina, Kan. and Frank Tolbert, a layperson from Logansport, Ind.

The Rt. Rev. William Stevens, Bishop of Fond du Lac, was re-elected as chairman and the Rt. Rev. William Wantland, Bishop of Eau Claire, was elected vice-chairman.

KIRSTEN KRANZ

A Royal Visit to the National Cathedral

On the last day of her state visit to Washington, Britain's Queen Elizabeth II went to Washington National Cathedral for "a private service for cathedral family and friends." Crowds gathered outside to see her arrival and departure; awaiting her inside were cathedral clergy, chapter and staff, faculty and students from its three schools, members of its various organizations, and invited guests, including a sprinkling of Washington officials.

The queen's drive into the grounds passed close to the large tree in front of

(Continued on page 7)



After the National Cathedral service, Queen Elizabeth is accompanied by Provost Garner (left) and John Kraus, vergier.

Conference Focuses on Middle East

Conditions in the Holy Land were the focus of the third annual conference of the Episcopal Peace and Justice Network at Washington National Cathedral in mid-May.

The keynote address by the Rt. Rev. H. Coleman McGehee, retired Bishop of Michigan, summoned the conference to the recognition of God's will in all human experiences and in dealings with the rest of creation. Reversing earthly values, the *Magnificat* or Song of Mary expresses the values of God's kingdom, he said.

The following morning, participants arrived early and were confined to the conference center in the cathedral towers because of security regulations for the impending visit of Queen Elizabeth II. The morning was devoted to addresses concerning the present situation in Israel and the Occupied Palestinian Territories.

Patricia Washburn of the Iliff School of Theology in Denver discussed militarism and the cycle of violence. Diane Porter of the church center staff surveyed the policies of the Israeli government.

The Rev. Kenneth Higginbotham of Christ the Good Shepherd Church in Los Angeles described the military administration of the Occupied Territories and the virtual denial of all rights of Palestinians.

The Rev. Canon Michael Hamilton of Washington Cathedral surveyed the drastic ecological damage caused by the gulf war and the overtaxing of natural resources in Israel.

The Queen's Arrival

The conference was interrupted in mid-morning while all crowded to the west windows of the cathedral towers to look down on Queen Elizabeth and Prince Philip, far below, being received in front of the cathedral by the Bishop of Washington, the Rt. Rev. Ronald Haines.

In the afternoon, methods for leading discussion groups on international topics were demonstrated.

The Rt. Rev. Samir Kafity, Bishop in Jerusalem and President of the Anglican Province of the Middle East, spoke to the conference on the final morning. He summarized atrocities recently suffered by Palestinians and

the retaliation inflicted on them by the Israeli government triggered by the gulf war.

Citing peace as something at the heart of the gospel, he urged the continuing support of Americans for peacemaking efforts. He went on to commend the recent statement of Anglican primates asking for U.N. administration of the Occupied Territories of the West Bank and the Gaza Strip.

He also proposed that representatives of the three great faiths of the Holy Land hold a peace conference in



the near future in the face of the repeated failure of secular efforts. The bishop received a standing ovation.

In an interview for *THE LIVING CHURCH*, Bishop Kafity described the urgent plight of Palestinians in the Occupied Territories. During the recent war, the Israeli government imposed a total curfew for 43 days. Anyone leaving their house in this period risked being shot. Food could not be obtained, and farm animals and poultry could not be cared for. Church services were banned, as were schools. For years, educational activities have been suspended or subject to harassment. Teachers largely serve on a volunteer basis since parents of children are often penniless. Meanwhile, half of the Palestinian population is under the age of 15. Many are determined to resist the Israeli effort to reduce them to helplessness and illiteracy.

In spite of many tragedies, Easter was a glorious occasion, and Bishop Kafity expressed deep thanks to Presiding Bishop Browning and others who came to participate in the celebration and show their solidarity with Christians in the home of our faith.

Bishop Kafity's subsequent schedule in the Washington area included preaching on Pentecost at the cathedral and a celebration at the Virginia Seminary recognizing the 150th anniversary of the Anglican Diocese of Jerusalem.

(The Rev. Canon) H. BOONE PORTER

ROYAL VISIT

(Continued from page 6)

St. Alban's School, a cutting from the famed Glastonbury thorn in England which, according to legend, sprang from the staff of St. Joseph of Arimathea on his arrival there in the first century. The local tree traditionally blooms whenever British royalty visits the cathedral, and had put forth a few fragile blossoms.

Scottish pipers heralded the approach of the royal party and a fanfare greeted the queen's arrival at the west door, where schoolchildren presented her with a bouquet. At the door she was met by the Rt. Rev. Ronald Haines, Bishop of Washington, and the Rev. Canon Sanford Garner, interim provost. With Prince Philip, Duke of Edinburgh, and British Ambassador Sir Anthony Acland and Lady Acland, she was escorted up the nave aisle to the crossing, where the cathedral clergy wives and staff were assembled. Here Margot Semler, representing the National Cathedral Association, presented a gift: an inscribed leather-bound copy of David Llewellyn's book, *The Cathedral*, signed by the staff. The queen and Prince Philip were then led through the great choir to seats in the sanctuary facing the high altar.

Provost Garner, welcoming her to "this cathedral, now completed and consecrated," recalled her previous visits and said "we are honored to have you here again . . . and grateful for your friendship and interest and for our continuing relationship."

The queen listened attentively to an anthem by the boy choristers and joined in singing the *Battle Hymn of the Republic*. Bishop Haines prayed to God to "pour thy blessings upon Elizabeth, queen of England, that she may fulfill her calling as a Christian ruler, and support her in the ceaseless round of duty . . ." He gave the final blessing, and the royal party departed for the airport.

Her four-day stay in Washington had included visits to local institutions and a housing project in a deprived area. Presiding Bishop and Mrs. Edmond Browning were among the guests at both the state dinner at the White House and the queen's dinner at the British Embassy honoring President and Mrs. Bush.

DOROTHY MILLS PARKER

'Town Hall' Hearing on Sexuality Held in Diocese of Atlanta

An estimated 300 people crowded the Hall of Bishops at the Cathedral of St. Philip, Atlanta, in April for a "town hall" hearing on sexuality issues for bishops and clergy and lay deputies attending General Convention from the Diocese of Atlanta.

The Rt. Rev. Frank Allan, diocesan bishop, said he organized the session in response to a request from members of the Episcopal Synod of America, Episcopalians United and the Prayer Book Society.

In an interview, Bishop Allan told TLC: "There had been a lot of phone calls by people to tell them about the meeting and I think most all of the speakers agreed with each other . . . There were some members of [the gay advocacy ministry] Integrity there who heard about the meeting, but the speakers were overwhelmingly conservative."

The bishop, who chairs the House of Bishops' panel of ministry which will consider proposed legislation on ordination of noncelibate homosexuals, said he did not consider such sentiment representative of general opinion in the largely urban diocese.

Most church members in Atlanta would "take a more central position — I think the vast majority are somewhere in between and confused like everyone else . . . There's no question the laity are more conservative on sexuality — homosexuality and so forth. I've never done a poll of the clergy, but I think they would run the gamut of the spectrum."

'At Loggerheads'

He noted that "most of my letters are more conservative, but conservatives tend to write more letters anyway . . . As I travel around the diocese and talk to lay folk, the problem is that people have been taught somewhere that this kind of behavior is sinful, and now folks are coming along and saying let's redefine it as good. It's an emotional issue on both sides and we really are at loggerheads."

Bishop Allan, who lamented that "the whole church at this point seems pretty distracted" by sexuality issues, said he expects the Atlanta deputation

would produce some "divided" votes on these questions in Phoenix "if we vote." He added he detects considerable sentiment that General Convention is "not the kind of forum to make that kind of decision."

"Some bishops are saying there's got to be some way to deal with moral discourse other than on a convention floor. There's got to be some way other than a shoot-out," he said.

"Many people, myself included, feel you can't do this kind of work at this General Convention or the next General Convention. You're talking about some very important kinds of understandings that can't be decided in a forum where you vote. Our culture is so obsessed with sexuality that just having a vote and using a legislative forum is not the way to resolve those deep issues."

'Separate Denominations'

Bishop Allan said he does not favor the Standing Commission on Human Affairs proposal for local option on ordaining noncelibate homosexuals because "it makes a separate denomination out of each diocese — it would show our fragmentation." He also voiced skepticism on whether Bishop William Frey's proposed canon against non-marital sexual activity by clergy would actually accomplish its stated purpose of shielding bishops and dioceses from liability for clergy sexual misconduct.

"We have implicit standards, but bishops keep passing clergy from one diocese to another who violate those standards. In some cases, bishops have known of [a clergy member] who's committed a felony and gone from one diocese to another. In that case, a bishop ought to be sued."

Bishop Allan said there is "strong sentiment among the bishops I've talked to for more discourse and a lot more time before we make decisions."

"I don't think there's a consensus, and maybe the best thing the bishops could do is confess our own sin and failure as leaders in this area instead of trying to create something that's not there."

RICHARD L. WALKER

Visit to Russia

A Warm Reception

Four Episcopalians returning from an official visit to Moscow in April say the relationship between the Russian Orthodox Church and the Episcopal Church is doing well. The team was invited by Alexy II, Patriarch of Moscow, and was the second meeting of the joint coordinating committee.

The idea for the committee originated with the Presiding Bishop's 1989 visit to Russia. Committee members include the Rt. Rev. Roger J. White, Bishop of Milwaukee; the Rev. J. Robert Wright of General Theological Seminary; the Rev. William Norgren, ecumenical officer for the national church, and Suzanne Massie, a fellow of the Russian Research Center at Harvard University. Russian participants included Archbishop Clement of Kaluga and Borovsk, the Most Rev. Vladimir, Bishop of Tashkent and Central Asia, and Valery Chukalov, representing the Moscow patriarchate.

"We were somewhat surprised by the warmth of our reception," Fr. Norgren said. "We met three times with the patriarch, a clear signal that he is personally involved and committed to the work of our committee."

The committee is developing a set of proposals for cooperation between the two churches in areas such as the role of bishops, social ministries, ecology, youth work, religious education and communication.

One positive aspect is that the church is finding itself faced with new opportunities because of perestroika's loosening of religious restrictions. The offices of the Patriarchy of Moscow, at Danilov Monastery in Moscow, was returned to the church three years ago by the government. It has since been completely restored by craftsmen.

"Suddenly people — including the head of state — are looking to the church for spiritual leadership," Fr. Norgren added. "People are literally throwing themselves at the church. Most parishes are baptizing an average of 250 persons each Sunday. There is a tremendous yearning for religious experience and deeper understanding."

Blending Faith and Reason

Former Archbishop Comments on Decade of Evangelism

The Most Rev. Robert A.K. Runcie, former Archbishop of Canterbury, sounded warnings for the Decade of Evangelism during a recent visit to Wisconsin.

"On the one hand, I have been greatly troubled by a liberalism which is reductionist — it can be brash and concerned to accommodate faith to contemporary fashions of thought," Archbishop Runcie said May 25 at a symposium at Carthage College in Kenosha. "On the other hand — even more worrying — has been the growth of fundamentalism in its various manifestations. Wherever there is strife in our world, close behind can be seen the influence of the many brands of fundamentalism."

Archbishop Runcie was awarded an honorary degree by the Lutheran college, located 30 miles south of Milwaukee, and also delivered the commencement address. He said liberalism and fundamentalism "are not noted for their broad-mindedness, and where toleration is in peril, persecution stalks not far behind." In view of that, he mentioned the Decade of Evangelism.

"That should be an opportunity to extend the number of those who share a living faith in the living God," he said. "It should be an opportunity for those who are believers to experience a sense of renewal. But in light of what I have just said, we must not allow this decade to be distorted into mindless renewal. And we must ensure that the extension of religious understanding is not replaced by an increase in religious antagonism. It has, alas, always been easier to mock or pick on your fellow believers than to convert the heathen.

"I believe in these perilous times we must not allow religious experience and faith in rational processes to drift apart. This conformity to reason is a particular emphasis within the Anglican tradition."

Archbishop Runcie spoke at length of reason, which with scripture and tradition is part of the "three-fold test by which Anglican Christians ought to live.

"Of course, reason has meant different things to different Anglicans



Archbishop Runcie

down the centuries," he said. "For some it was a defense against biblical literalism and uncritical acceptance of traditions from the past; and for many today it is precisely this that attracts them to and maintains them in the tradition."

'God's World'

After speaking of reason, the archbishop talked about the presentation of faith.

"The church is not sent into the world from outside, like an invasion force landing on strange and hostile territory," he said. "What God has sent into the world is his word. His call to us to recognize that it is his world, with all that this means for the way we should treat it and the way in which we should behave in it; the good news of his love for it; the good news that the very nature and purpose of the creator, the pattern of the way things really are, is embodied for us in the man, Jesus. . . ."

The 70-year-old archbishop also spoke about the necessity to listen.

"The church cannot claim to be God's people if it is not prepared to listen to the voice of God addressing this world, including itself in the affairs of the world and its concerns," he said.

"If the church listens only to its own tradition it will end up listening only to itself. Of course, if it listens only to the world, it will become just a dull echo of the latest liberal notions. It is the interaction of the two through which God addresses us and leads us."

During a press conference, Archbishop Runcie spoke to a number of topics, including the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America.

"I've noted a desire not to be railroaded on the part of some people working toward an agreement which takes seriously a confessing church," he said.

Having been retired for more than four months, the archbishop seemed unclear about his future. He has moved back to St. Albans, where he was a diocesan bishop, and said there are occasions in which he functions as a bishop. He mentioned leading retreats, becoming a visiting professor, delivering lectures and becoming more serious about his membership in the House of Lords as possibilities for the future.

Archbishop Runcie was asked about the vote of the trustees of Nashotah House, which had taken place the previous day, to allow only men to perform sacerdotal duties. He said he "wouldn't like to enter into such a domestic dispute in the American church," but did admit "there are bound to be anomalies . . . it's part of Anglicanism."

He also spoke of the most significant effects the Episcopal Church had on the Anglican Communion during his archepiscopate.

"Your local parish training programs, particularly with children, are very impressive," he said.

"And your generosity in targeting areas of the world (i.e. the Presiding Bishop's Fund for World Relief) wins support." Archbishop Runcie recalled that when he visited such parts of the world as the Middle East, Korea, Uganda or South Africa, "I found in every case a living relationship with the Episcopal Church that is valued."

DAVID KALVELAGE

Taking a Deeper Look

by ANN K. FONTAINE

THE LIVING CHURCH has asked a variety of persons to present their thoughts about the issues which will come before General Convention. This is the fifth of a weekly series of articles.

The exercise of power and authority by the church and individuals will dominate the scene at General Convention. From the planned daily Bible studies and worship services to debates in caucuses, committees and on the floor of convention, the deputies, bishops, delegates to Triennial and visitors will be challenged to decide how the church will use that which has been entrusted to us by God. Hopefully, the over 100 degree temperature will not increase the heat of the discussions, but rather will warm our hearts so we will be able to listen to one another with compassion.

The convention is committed to exploring the issue of racism. Each person will be asked to take a look at his/her own racism and support of racism in the institutions and structures of society. Will it be only an interesting exercise, or will some real changes be made as a result of increased awareness?

Money will be another arena in which we will be asked to make decisions. Will the trend to spend money locally continue? Will we pass resolutions to salve our consciences but have no real hope of being funded? Will we choose to fund programs already in place which address the imbalance of wealth and use of resources like economic justice, alternative investments and Jubilee Ministry? The Episcopal Church is receiving more income at the congregational level than ever before. How will we use our gifts?

Resolutions on professional ethics and sexual exploitation by clergy will be offered by several dioceses. A Presiding Bishop's Task Force is already at work training advocates for victims of abuse, harassment and exploitation and holding workshops for dioceses,

Mrs. Ann Fontaine is a General Convention deputy from the Diocese of Wyoming and is lay representative to the Executive Council from Province 6.



Major Issues of General Convention

seminaries and other groups to develop plans for prevention, education, treatments and discipline. The convention will be asked to support this effort and to recommend that all dioceses implement programs to deal with this subject.

The election of a president and vice president of the House of Deputies will determine who will serve on committees that will carry on the work of the church for the next 6-12 years. Will elections to the Executive Council and other decision-making bodies represent the diversity of the church? How can diversity be supported with appropriate meeting schedules, child care, supply priests, etc.?

The church's openness to gay men and lesbians will no doubt be high on the list of issues discussed and publi-

cized. Ordination and possibly blessing of relationships probably will generate the most intense debate. Regardless of what is decided by General Convention, this is one area where bishops and churches probably will continue to follow their own consciences.

Some of the other issues before General Convention will be the Lutheran-Episcopal discussions, the environment, the increasing poverty of children in the United States and the world, the role of the U.S. in the Middle East, inclusive language liturgies and Bible translations, whether non-diocesan bishops may vote in the House of Bishops, and the 500th anniversary of the arrival of Columbus in the Americas. No doubt there will be others; there are always surprises.

Whatever the content of the resolutions and debates, they will reflect the deeper issues that are always before the church. How will we be a servant church in the midst of creation? A church that welcomes all to the Lord's table? A church where people find wholeness and healing? Studying the Bible together each day will give us an opportunity to listen to God and each other. Hopefully, in this context of worship and study, we will make decisions that will challenge us as individuals and as a church to new and continuing ways of following Jesus and preaching the Good News.

In the cup
Winewater alloy
Speaks Arthur's healing
Incantation:
"You and the land are one!"
The secret of the Grail
Divinity and dust together
Atone.
And the healing
Incantation
Prophesies against this age
Calling up
The past and yet to come.

T.T. Patterson

What Happens Next?

Now that the board of trustees at Nashotah House has decided to continue the seminary's policy that only ordained men will function sacerdotally (as priests) at the school, the logical question is, what happens next?

The position taken by the trustees goes against the mainstream of the Episcopal Church, but continues the stance upheld by the majority of the provinces of the Anglican Communion. A statement issued by the trustees concluded "it is our intention to continue to serve the church through offering a thorough education and formation in the classical disciplines of Christian faith and practice."

It may become necessary for Nashotah to change its course, as all seminaries and other institutions of learning should be open to do. Enrollment at the Wisconsin campus has dropped, as it has in other of the Episcopal Church's 11 seminaries. Reportedly only 8-10 incoming students are expected in September, and some second-year students have planned to transfer. It is highly unlikely that it can be business as usual at Nashotah House for very long.

We hope the trustees will be open to explore other forms of theological education in addition to the "classical disciplines" to which they have committed. For example, could Nashotah House provide training in theological education for the laity? Perhaps it needs to emphasize what already has taken place — the possibility of providing an education for international students or for students of other denominations. And maybe Nashotah could reach out to those former Episcopalians who now are members of the so-called "continuing" churches. The possibilities of summer school sessions and the addition of adjunct faculty members might be further steps the seminary could take.

In 1992, Nashotah House will celebrate its 150th anni-

versary. From its founding, the school has attempted to be unswerving in its witness to catholic faith, order and worship. Its trustees are attempting to follow that calling, but it will be difficult. Many of the bishops of the Episcopal Church do not share Nashotah's principles and therefore regard its graduates with suspicion or mistrust, and choose not to send their postulants there.

We believe there is a place in the Episcopal Church for a seminary like Nashotah House. We hope its leaders will be open to new and revised methods of ministry and education, and that they will be uncompromising in its standards of theological learning.

Intensified Oppression

We are glad that members of the church, through the Presiding Bishop's Fund for World Relief and other channels, are showing concern for the plight of the Kurds and the Sudanese. Meanwhile, the secular press has done little to publicize the suffering meted out to Palestinians on the pretext of the gulf war. This punitive oppression by the Israeli government of indigenous people in the Occupied Territories is very difficult to justify. The 43-day 24-hour curfew imposed on Arabic-speaking people can only be described as a wholesale act of terrorism committed by the Israeli state. Had South Africa taken such an action, how loudly the U.S. would have protested!

Many Jews of good will do not wish their country implicated in this ruthless denial of human rights. Unfortunately, the general civilian populace in Israel has no control over the military forces ruling the Occupied Territories. Meanwhile, the U.S. provides a massive financial subsidy each year, thus supporting Israel in its inexcusable actions. Would we not assist humane and enlightened Jews if the U.S. required the honoring of human rights as a condition to its subsidy of Israel?

VIEWPOINT

Repeating the Past

By GARDINER H. SHATTUCK

As the last few years have shown, many Americans are concerned about studying history, and recognize that the past often can illuminate the present.

There certainly has been a revival of interest in the Civil War, the event so central to understanding our experi-

The Rev. Gardiner H. Shattuck, Jr. of Warwick, R.I., is writing a book on religious interpretations of the Civil War at the end of the 19th century.

ence as a nation. This began in 1988 with the publication of James McPherson's Pulitzer Prize-winning history of the war, *The Battle Cry of Freedom*, and peaked in 1990 with the release of the movie *Glory*, and the astounding public response to Ken Burns' PBS documentary *The Civil War*. Each of these has reminded Americans how the struggle of African-Americans to win freedom against the opposition of millions of their white countrymen was true to the highest ideals of the

United States, and was worth sacrificing and dying for.

Against this backdrop of renewed attention to issues that divided Americans a century and a half ago, it is especially ironic that Episcopalians now find themselves arguing over the meaning of the Martin Luther King holiday and how its rejection by Arizona voters will affect the 1991 General Convention in Phoenix. Given the

(Continued on next page)

VIEWPOINT

(Continued from previous page)

morally tepid response of an earlier General Convention to the Civil War and the monumental issues at stake in it — issues similar to those confronted by Dr. King in the 20th century — the Episcopal Church, if it has remembered its past at all, has chosen to repeat it.

Unlike the other major American denominations — the Methodists, Baptists and Presbyterians — our church never officially divided over the issues of slavery or Civil War. In the face of the cruelties of human bondage, the oppression of an entire race, and a war that eventually would free the slaves and end an institution the civilized world of the 19th century abhorred, the Episcopal Church chose an irenic, not confrontational, course.

Although some clergy and laity at the 1862 General Convention (held in what was then a politically conservative stronghold, New York City) wished to condemn the South for seceding from the Union, the strong voice of Presiding Bishop Henry Hopkins prevented it. Bishop Hopkins, a noted pro-slavery advocate and friend of Bishop Elliott of Georgia and Bishop Leonidas Polk of Louisiana (also a lieutenant-general in the Confederate army), argued in favor of continuing ecclesiastical “reconciliation.”

As If Nothing Happened

The Episcopal Church should maintain its unity, the war against slavery notwithstanding. As the great churchman Phillips Brooks wrote at the time about Bishop Hopkins’ position: “It was ludicrous, if not so sad, to see those old gentlemen sitting there for 14 days, trying to make out whether there was a war going on or not, and whether if there was it would be safe for them to say so.” The Presiding Bishop’s conciliatory stance prevailed, and the dioceses in the southern states later rejoined the northern dioceses in 1865 as if little had happened.

“The church has a task always of reconciliation,” Presiding Bishop Edmond Browning recently said concerning the decision to retain Phoenix as the site of the next General Convention. In the context of the Episcopal Church’s history, these words sound strikingly familiar.

Both Presiding Bishops — Hopkins in 1862 and Browning today — are, in

many ways, right. The church does have a ministry of bringing reconciliation and peace in the world. Yet there also are occasions when a reconciling stance toward one section of the country (the south in the 19th century, Arizona in our day) does not bespeak true reconciliation to every American, certainly not to millions of African-Americans who may feel themselves excluded from the otherwise admira-

Today, the leadership of the Episcopal Church is again speaking of ‘reconciliation.’

ble efforts of bishops to heal divisions between dissenting Episcopalians.

There is, admittedly, a world of difference between chattel slavery in the 19th century and our contemporary observance of a paid state holiday honoring the slain civil rights leader Dr. King. Unlike the abolition of slavery in 1865, the King holiday stands only as a *symbol* of the American dream of equality for all citizens. The Civil War, of course, was considerably more than symbolic. Yet symbols, too, have meaning, and religious institutions like the Episcopal Church ought to be especially sensitive to them.

In 1862, the Episcopal Church decided that preserving its institutional integrity and reconciling divided elements within the United States was more essential than endorsing wholeheartedly a struggle most of the educated opinion of the world — now as well as then — recognized as a moral and just one. Today the leadership of the Episcopal Church is again speaking of “reconciliation,” while many other Americans are wondering why it will not honor the legacy of Martin Luther King in its symbolic actions.

Going to Arizona for the 1991 General Convention certainly symbolizes Episcopalians’ historic quest to be reconcilers. In light of Americans’ renewed interest in the Civil War, however, and given the Episcopal Church’s regrettable inaction during that previous era, a clearer statement in favor of the strivings of black Americans for dignity and freedom would have been a more appropriate response to make.

PEOPLE and PLACES

Appointments

The Rev. Thomas Damrosch is rector of Grace Church, Dalton, MA; add: 573 North St., Dalton 01226.

The Rev. Kevin F. Donlon is rector of St. John’s, Wake Forest, NC; add: Box 608, Wake Forest 27588.

The Rev. Douglas Kennedy Dayton is assistant of St. John’s, 222 West State St., Sharon, PA 16146.

The Rev. Norman E. Griffith, Jr. is rector of St. Christopher’s, Box 314, Bandera, TX 78003 and Fr. Griffith is vicar of St. Boniface’s, Comfort, TX.

The Rev. Ronald N. Heister is vicar of St. George’s, Cordova, AK.

The Rev. Nelson B. Hodgkins is interim, St. Anne’s, Winston-Salem, NC; add: Box 2234, Reidsville, NC 27320.

The Rev. Jon N. Hollenbeck is vicar of St. Andrew’s, Box 10073, Corpus Christi, TX 78460.

The Rev. Linda L. Kelly is rector of St. Paul’s, 1401 Park Ave., Orange, TX 77630.

The Rev. Thomas R. Mangelsdorf is assistant of St. Alban’s, 1417 E. Austin, Harlingen, TX 78550.

Ordinations

Priests

Colorado — J. Francois de Chadenes, curate, St. John’s, Boulder, CO; add: 815 Circle Drive, Boulder 80302. Carolyn Leigh Davis, curate, St. Joseph’s, Lakewood, CO; add: 720 Kipling #119, Lakewood 80215. Christine Humphrey, assistant, All Saints’, Pontiac, MI; add: 544 W. Iroquois, Pontiac 48341. Eugenia Kinney, associate, the Church of the Incarnation, San Francisco, CA; add: 3445 Pierce St. #101, San Francisco 94123. Walter LaBatt, vicar, St. Michael’s, 520 E. Highway 50, O’Fallon, IL 62269.

Deaths

The Rev. Martha A. Sanders, retired deacon of the Diocese of Michigan, died of cancer on April 7 in Hutzel Hospital, Detroit, MI. She was 83 years of age.

According to *The Detroit News*, Mrs. Sanders was the first black female deacon in the Diocese of Michigan and was ordained after a career as a Detroit school teacher. Educated at the Univ. of Illinois and the Whitaker School of Theology, she was ordained deacon in 1980 and served as assistant of Grace Church, Detroit from 1980 to 1987. Her teaching career included positions at Prairie View College in Texas; Roosevelt H.S. in Gary, IN; Houston College; and at a number of schools in Detroit where she taught Latin and English. She is survived by a son, two daughters, and seven grandchildren. She was preceded in death by her husband, Gaston.

The Rev. Lawrence James Seyler, retired priest of the Diocese of New Jersey and sometime rector of Holy Trinity, Pal-

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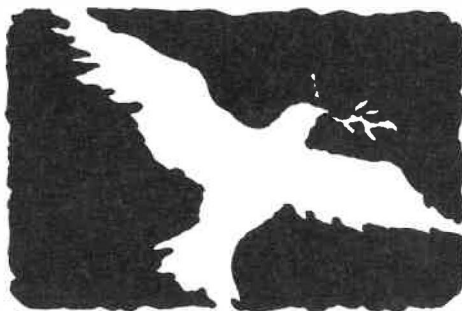
(Continued from page 12)

myra, NJ, died at the age of 64 on April 2.

Fr. Seyler was educated at the Univ. of Richmond and Crozer Theological Seminary and was ordained priest in 1957. He served parishes in Pennsylvania from 1955 to 1969 when he went into life and health insurance sales until 1977. He was a member of numerous professional and diocesan organizations and was on the Diocese of Pennsylvania executive council from 1979 to 1982 when he became rector of Holy Trinity, Palmyra. He is survived by his wife, Catherine, and four children.

Warren H. Turner, Jr., sometime executive vice president of the National Council (now Executive Council) and head of administration at Trinity Parish, New York City, died February 23 in Alexandria, VA as a result of post-operative complications.

Educated at Kent School and Princeton, where he was a member of the crew teams, Mr. Turner had careers in banking and business before receiving a degree in classics from Bard College. He worked for the Army Signal Corps during WW II and later returned to Princeton for graduate study in classics. In 1959 he became executive vice president of the then National Council of the church. After an administrative position at Trinity Parish, he retired to Nags Head, NC where he lived until moving to Goodwin House in Alexandria, VA in 1981. He is survived by his widow, Mildred and three brothers.



BENEDICTION

The author is Anne M. Pacheco, a resident of Salem, Mass.

I find great contrast in God's love for me. One day it is all snap and crackle, noisy and playful. Another day, his presence is not so noticeable, like the brush of a worn hand against new velvet, like the hushed humming of a mother to her child.

Sometimes his love is as fire, burning away the fearful edges of my soul with fierce delight. Other times his love feels like the gentlest of breezes,

surrounding me with whispers of my worth. Now and then his love rests upon me as rain: a sudden downpour or long shower which cleanses and freshens. I have also felt his love swell over me like a hurricane: bent on total destruction of everything within me that is not pure and holy and of him.

His love, however it comes to me, has but one purpose: transformation. And in the face of this love, I have but two choices. I can fear the change that his love offers and turn away from it. Or I can stand still and surrender to his holy power and to the changes that he has chosen for my life.

Lord God, make me aware of your love every moment. Teach me to open myself so that the inner reaches of me can be claimed by your presence. Take those parts of me which are not of you, and alter them so that you alone are recognizable. Burn away my unwillingness to change, pour rain over my fears and dissolve them; create spaces in my soul that seek your love, and do not cease to seek me until I have surrendered it all to you.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

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

ANCHORAGE, ALASKA

ST. CHRISTOPHER'S Duben at Oklahoma (off Muldoon)
The Rev. Richard R. Staats, r; the Rev. Betty Lou Anthony, d
Sun H Eu 8 & 10, Wed 6:30

SITKA, ALASKA

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

PARADISE VALLEY, ARIZ.

CHRIST CHURCH OF THE ASCENSION 4015 E. Lincoln Dr.
The Rev. Dr. Harvey G. Cook (602) 840-8210
Sun H Eu 7:30, 10, 6; C Ed 10; Wed H Eu & HU 7 & 10

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector, r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amlco, assoc
Sun 8, 9:15 & 11

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
Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc
Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10 (Sung)

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

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

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

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

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV (813) 447-3469
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

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

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

ST. PAUL'S 34th & Abercorn
The Very Rev. William Willoughby, III, r (912) 232-0274
Sun Masses 8, 10:30 (Sung). Daily as anno

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

WOODSTOCK, ILL.

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

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean; the Rev. Joseph M. Kimmitt, c
Sun Masses 8 (Rite I), 10 (Sung Rite II). Daily: Mon, Wed, Sat 5. Tues, Thurs, Sat 9, Fri 12:10. MP daily 8:30, Sun 7:30. EP daily 4:30

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

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

CENTREVILLE, MD.

ST. PAUL'S Liberty St. at Church Lane
Near US 301 on Maryland's Eastern Shore
Sun 8 HC; 9:30 MP with HC

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

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
H Eu Sun 8, 10:15, Wed 10. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lillas, 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)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

CAPE ANN, MASS.

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

ST. LOUIS, MO.

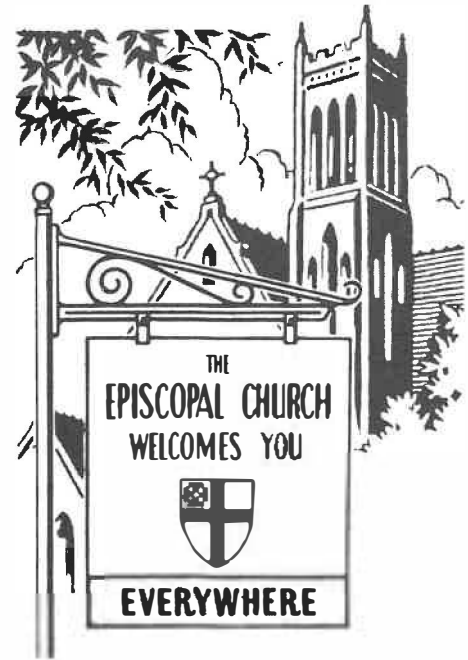
CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Dr. Kenneth J. G. Semon, r-elect; the Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S). Daily MP, EP, HC

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. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & the Blvd.
The Rev. Adam J. Walters, priest-in-charge
Sun H Eu 10 (All year). June, July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5



HACKENSACK, N.J.

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

NEWARK, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
HC Sun 8 & 10. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

ALDEN, N.Y.

ST. AIDAN'S 13021 Main St., off Rt. 20
Closest to Darien Lake
The Rev. John A. Russell, v (716) 937-3461
Sun 8:30, 10:30 H Eu, 10 Family Christian Education

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. Mon-Fri H Eu 1:05

(Continued on next page)

St. Francis of the Islands, Savannah, Ga.

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Sat 5 H Eu

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

STONY BROOK VILLAGE, N.Y.

ALL SOULS' Main St. (516) 751-0034
Fr. Kevin P. Von Gonten, v
Sun Sept. thru June: 8 & 10 H Eu. July & Aug. 9 H Eu, HD as
anno

SUNNYSIDE, N.Y.

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

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E. Chan-
dler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

CHARLOTTE, N.C.

ST. ANDREW'S 3601 Central Ave.
The Rev. Mark House, r (704) 537-0370
Sun H Eu 8 & 10, EP 6 (First Sunday)

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. Wklys & Holy Days as anno

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't;
the Rev. John A. Schultz
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpk
Sun H Eu 8, 9:30. Tues, Thurs 9; Wed 6:30, Fri 12:05

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu & 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

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &
Healing)

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

ELIZABETHTON, TENN.

ST. THOMAS' 815 N. 2nd St.
The Rev. Michael Doty, v (615) 543-3081
Sun H Eu 10:30. Wed H Eu 7

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL 413 W. Cumberland Ave.
The Very Rev. James L. Sanders, Dean
Sun H Eu 7:30 & 10; Mon, Wed, Fri H Eu 7; Tues H Eu 12 noon;
Thurs H Eu & Healing 12 noon

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 BCR. Daily as anno. (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery
The Rev. Robert Francis DeWolfe, r (512) 787-1243
Sun: 9, Sunday School; 10 H Eu. Thurs 9:30 H Eu/Healing

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E.
Harvey, assoc; the Rev. John F. Daniels, parish visitor
(512) 226-2426
Sun 8 and 10:30 H Eu

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
(3.5 miles from exit 21 on Hwy 64 on SR 637)
The Rev. Dale K. Brudvig, v
Sun 10: 1S & 3S MP; 2S & 4S H Eu

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

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung, Adult Ed 9:15

TRINITY The Downtown Episcopal Church

609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, 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

SEAVIEW, WASH.

ST. PETER'S The Peninsula Church Center
The Rev. Robert S. Downs, Jr., v 500 "N" Place
Sun H Eu 9:15. Wed H Eu 11 (206) 642-3115

CHARLES TOWN, W.VA.

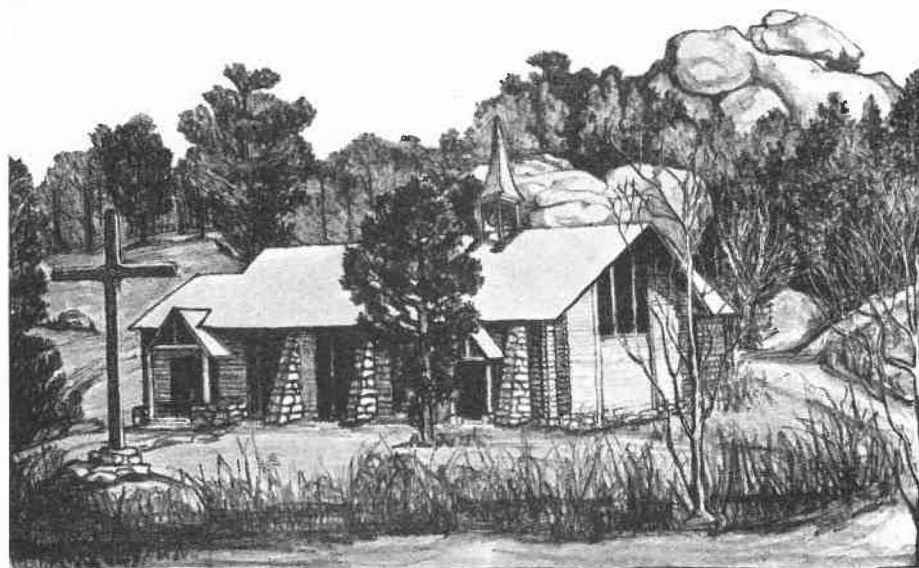
ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

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



St. Bartholomew's, Estes Park, Colo.