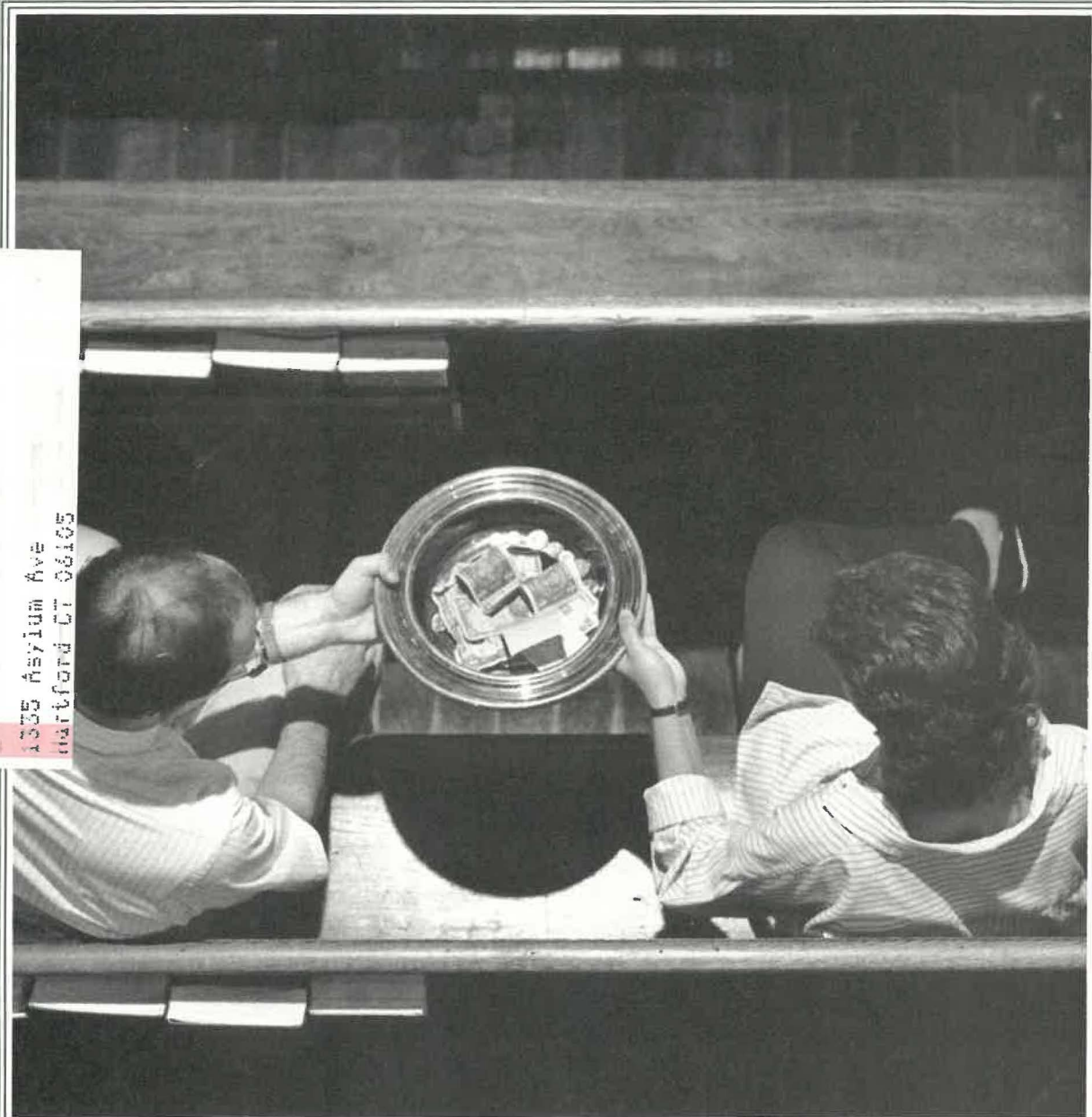


June 23, 1991

\$1.50

THE LIVING CHURCH

Serving Episcopalians Since 1878



4120
The Rev Robert G Carroon
1335 Asylum Ave
Hartford Ct 06105

CUTTING BACK

The Church Confronts Economic Hard Times

IN THIS CORNER

The following column was written in response to one written by David Kalvelage about vanity license plates [TLC, May 12].

'Vanity, Vanity . . .'

What would the author of the Book of Ecclesiastes think if only he knew the truth of his remark? You might imagine that clergy would be the last of all people to flaunt their vanity on car license plates, but the fact is they are as prone to the temptation as the vainest parishioner in the front pew.

Indeed, one of the most arresting vanity plates (is that a good way to put it?) belonged to none other than the Most Rev. John Allin when he was Presiding Bishop of the Episcopal Church. XXIII was the legend on Bishop Allin's car. It had a certain classic simplicity and looked lovely in the blue and white of Connecticut where he lived. And what did it mean? He was happy to explain. "I am the 23rd Presiding Bishop of the Episcopal Church," he would tell you. "John the 23rd!"

That kind of double reading reminded me of the Rt. Rev. Bartel Reinheimer, Bishop of Rochester when I was growing up in that part of New York State. Vanity plates are not new; his car, 50 years ago, always had a plate with the letters BR. He professed not to know whether the letters stood for his title or his name.

But it does seem true that vanity plates are more popular now than ever before, and the practice seems to be spreading. With the Presiding Bishop as exemplar in the next town, it's hardly surprising to learn that the rector of Christ's Church, Rye, identifies himself with the simple word RECTOR. Not so clear is why the rector in the next town west should own two cars (with her husband) and label them CHERUBIM and SERAPHIM. I ought to ask whether they find this more ecclesiastical than HIS and HERS (though we all know angels are above such distinctions) or whether it's a reference to their children — unusual for clergy children if so.

Still further east along Long Island Sound, we find a rector who fishes for fish when he isn't fishing for souls. His car, naturally enough, is labeled PISCES. And further north in the diocese is a rector who follows his Lord's example by raising sheep as a hobby. He signals his vocation and avocation with tags that say SHEPHERD.

For those who enjoy a good puzzle, the late Rev. William Eddy, when he was rector of Christ Church, Tarrytown, had a license plate that summed it up as XTCHTT.

And what unfulfilled dreams are there amongst those of us who aren't quite vain enough to send off an application for plates of our own? My own parish has a reputation for its devotion to the ancient liturgy of Salisbury Cathedral and I've often thought that I should get plates that say SARUM. But, on the other hand, I could pack in a message with plates that read VIA MEDIA. A BISHOP, DEAN, CURATE or CANON would have no trouble providing identification.

Clergy more intent on exhorting others than identifying themselves might try PRAY or CONFESS or, the word more often seen on roadside rocks, REPENT. Those with larger egos (St. Paul might have said it) might opt for FOL-LOWME, though there might be some risk involved in that. But perhaps the last word belongs again to the author of Ecclesiastes who, if he owned a car today, would surely have a VANITY plate.

Our guest columnist is the Rev. Christopher L. Webber, rector of Christ Church, Bronxville, N.Y.

CONTENTS

June 23, 1991

Proper 7

FEATURES

10 'Fire' in the Episcopal Church

by William Louis Stevens

The final article in a series looking at major issues of General Convention

DEPARTMENTS

3 Letters

6 News

- Cutting Back: Many dioceses face tough financial decisions

11 Editorials

11 Viewpoint

- Questions about homosexuality in light of God's grace

14 People and Places

ON THE COVER

Photo by Richard Wood

LETTERS

Full Membership

With the voting privileges of retired bishops up for its second constitutional reading at General Convention in Phoenix in July, there are several less-than-obvious considerations to be noted. In past years, the change has been voted down. This is the decisive year for the current effort to take away the vote.

Though the reason most frequently given is to cut down on the size of General Convention, there seems to be a covert fear that retired bishops will be able to dominate the voting record. This is not likely, since few retired bishops attend the meetings, and they would not be apt to change the final vote tally or the mind of the house. As one who has attended many General Conventions and interim meetings of the House of Bishops, I believe there is only a remote chance that retirees would affect the outcome.

If deprived of the voting right, many bishops would feel unwanted ("outcasts" is the current word), and would not attend the meetings, even

the non-legislative interim meetings of the house.

Full rights encourage us to attend, and it is hoped that is desirable. The reason most of us attend is for the fellowship and being brought up to date on what is happening in the church. After years of being at the core, these are highly valued parts of our lives.

No time limit was placed on us in ordination or consecration. We should be allowed to finish out our days in full dignity implied in full membership in the House of Bishops.

(The Rt. Rev.) DAVID S. ROSE
Bishop of Southern Virginia (ret.)
Carrabelle, Fla.

More Trust

I am concerned that Bishop Frey and his supporters have not considered the implications of their proposed canon in reference to clergy "abstaining from sexual relations outside of matrimony" [TLC, April 28]. Disciplinary legislation is always a response to widespread malfeasance. The clear implication of such a canon would be that licentious and promiscuous sexual

activity is rife among our bishops, priests and deacons.

The debate over, such a canon would be about the only thing the national media would focus on during General Convention, proclaiming to the world the clergy of our church are so licentious and promiscuous, such action is necessary. What kind of a witness to the world would that be? It would only make the church seem ridiculous, and give much aid and comfort to cynical skepticism. A further implication would be that the inspired word of God is not sufficient as a guide and standard for our clergy, so that we need specific legislation to make up for its grave deficiencies.

It would not only be difficult, it would be embarrassing to attempt to explain all this to our confused faithful. I hope the sponsors of such a canon abandon it and trust a little more in the divine Spirit to guide the church into all righteousness.

(The Rev.) JOHN M. KETTLEWELL
St. Stephen's Church
Schuylerville, N.Y.

(Continued on next page)

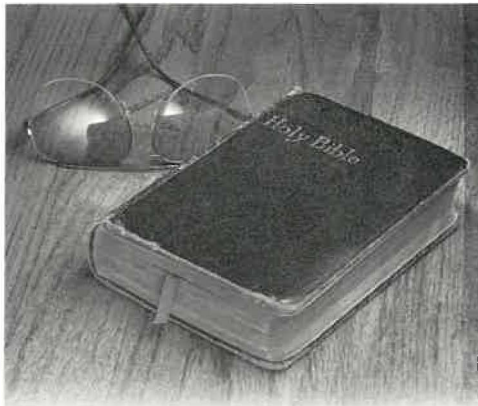
FOR PEACE OF MIND, MINISTERS TURN TO US SECOND.

SERVING THOSE WHO SERVE.

Since 1900, Ministers Life has served the needs of the religious community ... and only the religious community. Our focus is on "serving those who serve." Because of that focus, we are uniquely qualified to serve you with advice and programs that meet your financial needs as a religious professional.

THE BEST ADVICE COMES FROM AN EXPERT.

As you consider your retirement and insurance needs, you must make important and difficult decisions. You must make informed decisions. And in order to make those decisions, you may appreciate the advice of an expert.



An expert who understands:

- Your financial protection needs
- Housing and parsonage allowances
- Your denominational benefit plan
- Clergy's dual tax status
- Tax-sheltered annuity programs

DEMONSTRATED COMMITMENT TO YOU.

As part of our longstanding commitment to you, Ministers Life publishes a newsletter, *Clergy Finance and Tax*, which addresses the tax and financial issues of today's religious professional. A free subscription is yours for the asking. Please call us toll-free, at 1-800-328-6124, extension 221. Let us show you how we can be your second most valuable source for peace of mind.



P.O. Box 918, Minneapolis, MN 55440 (800) 328-6124

TAKE A 12 STEP JOURNEY OF FAITH.

The *Spiritual Quest* is a text and 14-week curriculum designed to strengthen our relationship with the Lord. Based on the **Bible and Book of Common Prayer**, it combines group discussion with one-on-one sharing modeled after the Twelve Steps of Alcoholics Anonymous.

To learn more, call or write:

Quest
3406 Spyglass Hill Dr.
Harlingen, TX 78550
1-512-425-7925

Or visit *General Convention*
Booth 167 in *Exhibition Hall*.



MOREHOUSE PUBLISHING
106 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING
P.O. Box 1321, Harrisburg, PA 17105 (800) 877-0012
BOOKS • VIDEOS
AUDIO CASSETTES • CHURCH SUPPLIES
Send for our NEW catalogs

ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$12.95 (U.S.) per copy (add 10% of order for postage & handling.) Send your order with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. LV) Zurich, Ontario, Canada NOM 2T0.



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

Fast phone/mail order service on a wide selection of titles. Clergy and church discounts available.
(414) 646-3371 ext. 262

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____."

THE LIVING CHURCH

Volume 202 Established 1878 Number 25

*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.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and book editor

The Rev. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; H. N. Kelley, Deerfield, Ill; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

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.

©1991 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from previous page)

Official Language

It was reported that the Episcopal Urban Caucus had constructed a resolution opposing the establishment of English as the official language of the United States and advocating "multilingualism and multi-culturalism" [TLC, April 21].

I believe this would be a divisive action. I hope all of us support the effort to make English the official language of the United States.

(The Rev.) G.M. OTTESEN
Camarillo, Calif.

Skipping and Juggling

I am amazed by the Rev. Jeffrey Black's statement that "in the 1928 service, the next thing always happened on the next page" [TLC, April 21]. My memory as an adult convert tells me something quite different. The sung service I attended regularly made the following skips (H indicates a hymn number in the 1940 hymnal):

69-H702; H702-70; 70-163; 163-70; 70-164; 164-70; 70-H730; H730-164; 164-H731; H731-71; 76-H734; H734-76; 77-H704; H704-80; 81-H722; H722-82; 82-H706; H706-82; 82-H705; H705-84.

By my count, that's 20 skips while juggling two books. The service was a standard sung Eucharist using the Merbecke setting in the 1940 hymnal. That's hardly "everything happens on the next page!" Methinks Fr. Black's nostalgia affected his memory. In fairness, it might be said that his familiarity with the service probably allowed him to not skip back and forth the way a newcomer would have to do.

(The Rev.) GARY D. GOOCH
All Saints' Nova Cluster
Pittsburg, Kan.

Challenge Ignored

I was taken aback by Fr. Ash's comments on trinitarian formulae [TLC, April 21]. I do not find the emphasis on the doctrine of the Trinity to be "theological nit-picking" at all. If it is merely the remnant of an ancient controversy enshrined in the creed, then perhaps we ought to drop the creed.

As a matter of fact, this is the practical approach of most Episcopalians from my experience. In this regard, the challenge of a Bishop Pike has been seriously ignored. For either he should

have caused us to drop the doctrine, or even better, challenged the church to a new understanding of what it means. The Episcopal Church did neither, and thus stands under judgment of hypocrisy.

If the doctrine of the Trinity is to be kept, and I believe that it should, then it needs to be appreciated for what scriptural and patristic insight hold it to be — sure and certain means whereby we enter more deeply into the mystery of God. And as such it is the rule and form of all Christian prayer.

(The Rev.) MICHAEL D. LA RUE
Fort Worth, Texas

Soothing Tunes

Self-serving, “camel-nose” political ploys continue to be the tactic of our misguided leadership. I would have our General Convention deputies beware! Do not be seduced by the ecclesiastical Lorelei singing their soothing tunes of magnanimous compromise.

A bishop does not ordain a priest for his diocese alone. He ordains a priest for “the one, holy, catholic and apostolic church.” To adopt a resolution leaving to each diocese the matter of ordaining homosexuals [TLC, March 31] is to admit the proverbial camel into the proverbial tent.

(The Rev.) ROBERT A. TOURIGNEY
The Woodlands, Texas

Wrong Interpretation?

It would be difficult to imagine a more factually incorrect interpretation of issues of institutional law in Great Britain than is contained in the Viewpoint, “A More Creative Selection Process” [TLC, April 14]. Had the author, Ian Lee Brown, taken the trouble to acquaint himself with the legal issues involved, it would have saved him some egregious errors.

In spite of the Crown Appointments Commission, the right of appointment to the see of Canterbury remains, as it has been for 1,000 years, the prerogative of the crown, the injection of prime ministers notwithstanding. The notion that the occupant of the see of Canterbury speaks for and to the Anglican Communion is a modern notion — perhaps no older than Archbishop Fisher — and has no basis in British law. To suggest that the archbishop is *de facto* primate of the whole communion is a fond thing, vainly invented.

The occupant of the see of Canter-

bury is not and never has been “just an extension of the British Parliament in which the archbishop functions as a member of House of Lords.” The author apparently is unaware of the status of bishops in the House of Lords as members of an “estate of the realm.”

It would be fascinating to know how Mr. Brown thinks “Parliament must disestablish the Church of England. . . .” By a public referendum, for which there is but one solitary precedent in the whole of British legal history? By a private member’s bill, introduced in the Commons? By an initiative of the government of the day? Highly unlikely.

I am in favor of anything which will “keep hope alive,” but I trust Mr. Brown’s knowledge of history extends to the massive resistance of Americans after the Revolutionary War to any influence from Canterbury. Moreover, having watched with some fascination the quasi-political election of bishops in this country for more than 25 years, I hope to be gathered to my fathers before we are subjected to the pitiable spectacle of candidates running for office in Canterbury. To quote P.G. Wodehouse, “the mind reels, and reason totters. . . .”

C.S. MANN

Baltimore, Md.

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, N.J. 07826
Phone: (201) 948-2134/2144

COME AND SEE

July 29 - August 7, 1991

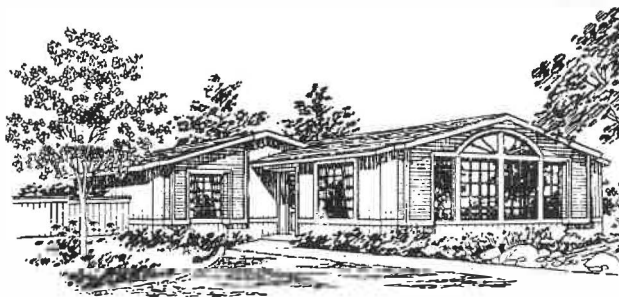
VOCATIONS CONFERENCE
and opportunity to share
in the life of a Religious
Community.

Where: Convent of the Transfiguration
495 Albion Avenue
Glendale, Ohio 45246
513-771-5291

Who: Single women
Episcopalians
Age 21-45

Apply: Novice Director

Retire in the Clean Mountain Air of Central California



Above the fog – Below the snow

Bliss Grove

A Christian Retirement Community

Owned and operated by the Diocese of San Joaquin.

Call for an appointment
to view models or for a
color brochure.

Bliss Grove
43555 State Route 41
Oakhurst, CA 93644
(209) 683-8209

Cutting Back

Lack of Funds Has Many Dioceses Facing Tough Decisions

(First of two parts)

"If my diocese was a person connected to a heart monitor, the EKG reading would be flat." That comment, from a priest in a western diocese, though certainly not representative of every place, points out an epidemic of trouble throughout the church, from recession-related woes to drops in parish membership to cut-backs in national church apportionment giving.

Though multi-faceted, and to some extent as individual as the dioceses themselves, the financial problems faced by the Episcopal Church in the '90s do seem to have a few common denominators.

During interviews conducted in March and April, one denominator would seem to be the giving and budget process, combined with a recession that appears as though it won't go away soon.

"We used to be a wealthy diocese . . . the last 10 years have brought new realities," said the Rev. Neilson Rudd, planning officer for the Diocese of Ohio. As a major steel and ship building center, northern Ohio reeled during the past decade and lost major industry. It was especially hard on Cleveland, Fr. Rudd said, and, as a result, the diocese. With a two-way giving process, parish assessment combined with a "missionary pledge," Ohio is holding its own, though diocesan staff persons slated to retire this year will not be replaced.

The treasurer for the Diocese of Texas, Sheldon Crocker, echoed the same economic woes. After years of development, "the bubble has burst," he said. With an assessed/voluntary pledge system similar to Ohio's, 35 churches out of its 145 can't meet the giving standards, and the diocese has had to cut back on supporting the full cost of medical insurance for widows and retirees.

The Diocese of Colorado has had the "double whammy" of hard economic times combined with changes in bishops which left it "on hold and then drained," according to chief of

operations Charles Kirk.

With the western slope region of Colorado under tremendous economic pressure since the early '80s and the eastern plains "not in good shape ever," only unexpected income from various sources held Colorado's 1990 budget deficit at \$27,000 instead of the projected \$200,000. This year the diocese must cope with a \$150,000 deficit, which will be tackled by "reassessing



the expenses of the episcopate and programs; staff positions may also have to be cut," said Mr. Kirk.

Atlanta has had a voluntary system for the past 10 years. The system had good results its first year and less success after that, according to Linda Puckett, financial adviser for the diocese. Now a "moderate assessment level" may be considered at Atlanta's convention in November. "Our motto used to be 'freedom to give,'" said Ms. Puckett wryly. "Now it's jokingly referred to as 'freedom to give with standards.'" The goal for parishes is eventually 25 percent of net disposable income.

Arkansas also is taking a hard look at its voluntary giving program, which it has had in place since 1966. Though Bishop Herbert Donovan characterized his parishioners as generous, and emphasized a \$2.25 million fund drive which raised \$2.5 million in pledges, he said parishes give an average of only 14 percent of their net disposable in-

come. The diocese is looking for 20 percent in order to have a growing budget to work with and in order to be able to pay its diocesan assessment to the national church, which it has not met in several years.

Financial belt-tightening is most evident in dioceses' response to their national church assessments. Many had to cut back significantly just to balance their budgets, though not without some regret.

Speaking for the Diocese of Connecticut, Jack Spaeth, director of administration and finance, said the bishop had been careful to protect total giving to the national church, feeling "if we can't give off the top, what kind of example are we giving to parishes?" Even so, the diocese had to reduce its pledge by \$29,000 this year, in order to try to balance a budget about \$155,000 short.

The Rt. Rev. Edward Lee, Bishop of Western Michigan, said his diocese was reviewing the budget in regard to its assessment. "We're wondering, can we still pledge a full assessment to the national church?" he said. "We pledged to balance our budget this year, but our full assessment would equal a third of our budget."

Because of complaints from parishes in a diocese barely holding the line on its budget, the Diocese of Maryland considered a resolution at its recent convention which would have asked General Convention to consider a restructuring of the national church apportionment process. The resolution failed. Though it will pay its full assessment this year, said Bishop Theodore Eastman, Maryland may be unable to meet that amount in the future.

As dioceses learn to deal with these "new realities" of limited budgets, limited staff and parishes trying to cope with their own problems, some have started investing in different strategies.

When its suffragan bishop was consecrated several months ago, the Diocese of Newark took some hard line steps to curb excessive costs. Rather than having the event catered, partici-

pants enjoyed a sort of ethnic potluck, according to John Zinn, treasurer and financial officer, as a "celebration of the diversity in the diocese."

Mr. Spaeth of Connecticut said the diocese is now trying to define for parishes what it means to be on a voluntary plan, which has been in place since 1987. "Some [parishes] seem to think it means not having to be accountable," he said.

Part of this plan is an innovative computer program which involves

parishes providing the variables of their giving goals and the computer telling them how long and how much it would take to meet those goals. "One small parish wanted to increase its outreach giving by five percent and the computer said it would take more than 660 years to reach that goal," he said with a smile.

Until better times arrive in Western Michigan, Bishop Lee gets by with no full-time staff in his diocesan office. With voluntary and part-time help,

"It seems to be working right now," he said.

The largest diocese in the church, Massachusetts, was forced to undergo a complete staff reorganization and some cutbacks when faced with an anticipated budget crisis.

An intensive stewardship program is planned in the Diocese of Florida as one of several ways to combat budgetary shortfalls. When the diocese tried to cancel one of three Cursillo programs planned for the year, "people raised quite a ruckus," according to the Rev. Canon Arthur Spruill, Jr., administrative assistant to the bishop, so it was held anyway.

Paul Sherry, of Alaska, said that a major concern, along with financial survival in a Coalition 14 diocese whose funding has been cut, is a critical shortage of priests in outlying areas. The last seminary-trained priest in the "bush" left recently for North Dakota, and the numbers of non-stipendiary ordained persons is not increasing. "It is very difficult to put financing together to pay for seminary-trained priests and even harder to find people who will stay in rural Alaska," he said.

Where Growth Is Taking Place

While many dioceses find themselves either stagnant or struggling against economic woes, there are some that seem not only to be holding their own, but enthusiastically growing. They call themselves "the good news" of the church.

One of these is the Diocese of Lexington, "where we know where everything goes . . . a truly open system," according to a parishioner. The Rt. Rev. Don Wimberly, Bishop of Lexington, describes the diocese as one that has "turned convention into an empowering ministry," and receives "tremendous giving [because] people feel they have something to give for."

Financially, the bishop acknowledged that the recession seems to be having little effect upon the area, and added the diocese had the unusual circumstance of having a large cathedral which gives 30 percent of its operating budget to the diocese. But a high percentage of income from its voluntary plan has enabled the diocese to greatly expand its camp and conference center as well as outreach programs.

The bishop, who describes himself as an evangelical, emphasized the importance renewal ministries have had in Lexington. Bishop Wimberly said he confirmed more people during a six-month period than in the entire previous year. He added that Faith Alive and Cursillo were active in his diocese and have had an effect on diocesan ministries.

"It is time for the Episcopal Church to know that there are positive things going on, and one of

them is this diocese," he added.

Alabama, which was profiled in *THE LIVING CHURCH* last October, continues to thrive, according to the Rev. William Yon, administrative assistant to the bishop. With a strong emphasis on renewal movements such as Cursillo and Kairos (a prison ministry), as well as missionary and college outreach, parishes contribute 20 to 27 percent of their income to the diocese, and membership continues to increase.

"From 1985-1989 the state population rose two percent," Fr. Yon said. "During the same time period there was a six percent growth in diocesan membership."

Though a more unusual case, the Diocese of Utah, after years of subsistence struggle, is now growing and helping others with funds made available from the sale of a hospital several years ago. The Rt. Rev. George Bates, Bishop of Utah, describes the diocese's financial solvency as both "a joy and burden," as he and his staff work to address diocesan needs.

As a member of Coalition-14, an organization of dioceses receiving aid from the national church, Utah finds itself in the position of being able to give rather than receive; as much as \$150,000 went back to C-14 in the past three years. The diocese has been able to increase staffing and outreach and has an aggressive program of team ministry involving seminary and non-seminary trained clergy. The result, said Bishop Bates, has been a significant increase in stewardship and membership.

KIRSTEN KRANZ

Non-Stipendiary Emphasis

However, the diocese's new bishop, the Rt. Rev. Steven Charleston, intends to "handle the problem aggressively," Mr. Sherry said, adding that one emphasis will be to develop a new generation of non-stipendiary priests and avoiding two- or three-year temporary positions.

Both Fr. Rudd from Ohio and Sarah Bartenstein, communications coordinator for Virginia, said their dioceses would be facing some restructuring in the times to come. Ms. Bartenstein said there would be less focus on a hierarchical structure and more focus placed on lay leadership "which is very strong in Virginia," she added.

Fr. Rudd sees patterns of shared ministry evolving, with more lay ministry and combined parishes as dioceses tighten their belts even further.

"The church has outlived the euphoria of the '50s and '60s where things would get better for ever and ever," he said.

KIRSTEN KRANZ

Next week: How diocesan shortfalls affect the national church.

'Heart and Soul' of Ministry

Conference Focuses on the Role of the Ordained

"The object of the priest's ministry is to bring all in his cure to maturity in Christ, so that ultimately all should 'be saved through Christ forever,'" said the Most Rev. Donald Robinson, Archbishop of Sydney, Australia, to participants of the two-day Episcopal Evangelical Assembly of the Fellowship of Witness (FOW).

Held May 23 and 24 at St. John's Church in Huntingdon Valley, Pa., the assembly focused on the theme "Ordained for What?" and was attended by some 70 clergy and laity from 15 dioceses and three seminaries.

According to the Rev. Thomas Oates, president of FOW, the theme was chosen because "today lay people are increasingly uncertain what to expect from their ordained minister or prospective candidate. And the ordained minister, meanwhile, is often frustrated, unfilled, utterly confused or worse yet, may simply get it wrong."

Throughout the assembly the archbishop and other leaders drew solely on the scriptures to move toward the answer.

Archbishop Robinson drew knowing nods when he said, "Unless the basis, the objectives and limits of the ministry to which he has been solemnly ordained are constantly in mind, the priest will return to management, or church growth, or counseling, or me-

dia work, or ecclesiastical choreography, or church politics, or social work, or almost anything rather than the heart and soul of that to which he was ordained. I do not mean that such activities should be eschewed; only that they should never take the place of the paramount objective and the pursuit of means to attain that objective."

Turning to the book of Jeremiah, the Rev. Gavin McGrath, American scholar in residence at the University of Sheffield and assistant vicar of Christ Church, Sheffield, England, drew a parallel of Jeremiah's later ministry and its relevance to our modern society.

"We can learn from the book of Jeremiah how we are to get on in our contemporary society as biblical Christians in an increasingly secular culture," he said. But far more importantly, "we need to know the God [who] worked in and stood above Jeremiah's ministry . . . for this God is the God and Father of our Lord Jesus Christ, through which we are called into a relationship with the same God and by whom we are called into a ministry for the same God."

The Rev. Mark Ashton, rector of Round Church in Cambridge, England, turned to St. Paul's Epistles to Timothy to sharpen the focus on the priest's role to "rightly handle the word of truth" and combat false



Archbishop Robinson

teaching which was rampant even in the early church, as it is today. Calling on participants to be faithful pastors and to adhere steadfastly to God's message revealed in scripture, Fr. Ashton said, "You cannot read Timothy I and II without knowing the going is hard."

The Rev. Roger Beckwith, warden of Latimer House in England, developed a clear exposition on the origin and development of the Christian ministry from New Testament times until today. "Ministries of the word," he said, "are given to equip other Christians for their own very varied and often quite different ministries."

He pointed out that modern translations of Ephesians 4:11 make it clear that the apostles, prophets, evangelists and pastor-teachers are not said to do the work of ministering, but to equip other Christians to do it. His address traced, among other aspects of the ordained ministry, the historical development of the separation of bishop and presbyter, the restriction of the celebration of communion, the clerical restriction of lay ministries, and gradual emergence of "professionalism." Concluding, he said, "we are now beginning to restore the balance, more by accident than design, and the non-stipendiary ministry is making an important contribution."

JOHN REINHARDT

World Network of Traditionalists Sought

Thirty bishops met in London recently to discuss forming a world network of churches opposed to women priests and other "departures from scripture and reason" but still remaining in full communion with Canterbury.

The network is called the International Bishops' Conference on Faith and Order and involves bishops from the United States, Britain, other parts of Europe, the South Pacific and Africa. American bishops included those from San Joaquin, Eau Claire, Quincy and Fort Worth.

In a statement issued by the conference, bishops called on "all who feel alienated by recent painful events and

those who felt obliged to form separate churches to work together with us for the maintenance of apostolic faith and order in communion with the See of Canterbury . . . However, experience suggests that where promises have been given they have not been honored, and assurances of common unity have been denied in practice. We therefore pledge ourselves to the task of ensuring that proper provision is now made . . ."

The conference arose from meetings between members of the Episcopal Synod of America and the General Secretary of the Church Union, a catholic-minded organization in England.

Unsettled Future

Israeli-Palestinian Peace Needed for Church's Sake, Bishop Kafity Says

A leader of the Middle East's Christian minority declared during a visit to Atlanta that his region's churches probably will continue to decline unless a peace settlement is reached in the Israeli-Palestinian conflict.

The Rt. Rev. Samir Kafity, Anglican Bishop of Jerusalem and president of the Middle East Council of Churches, also said U.S. Christian fundamentalists must share the blame for the conflict because of their strong financial and political support for Israel.

Bishop Kafity, whose council embraces Catholic, Orthodox and Protestant churches with about 14 million members, said in an interview that Christian Arabs are steadily leaving the region to escape political turmoil.

"In size, the churches are losing a great deal of the faithful by emigration. By and large, the great majority of Christians are Arab (and) Palestinians. We are still living with the intifada situation, which is a way of life," he said.

He added that younger Christians in the occupied territories "are emigrating because of the absence of justice and peace and the lack of a future."

Christian Asians

Moreover, the bishop said the Gulf War left in question the status of many Christian Asians who come to the region as expatriate workers, and "we are waiting to see whether they will be permitted to return."

Though Christianity started in Jerusalem nearly 2,000 years ago, Bishop Kafity said there are now "more Christian stones than Christian people" in the city where Jesus Christ ended his ministry and was crucified, and "things will deteriorate if the situation is unresolved."

The bishop, who was visiting the U.S. to celebrate the 150th anniversary of the founding of the Anglican (Episcopal) Church in Jerusalem, separately told an ecumenical forum that American fundamentalists "misuse the Bible" in supporting territorial expansion by Israel.

"A very large branch of (American) Christianity is involved. . . . There are in this great country massive churches



Bishop Kafity

with massive budgets of millions of dollars who are supporting the Zionist theory of land and people and occupation," Bishop Kafity told the group at St. Philip's Cathedral.

While most mainstream U.S. Protestant churches and the U.S. Catholic hierarchy support Palestinian self-determination, he said they had been ineffectual in countering what he called the "biased fanatic expression of many evangelical groups" supporting Israel.

Bishop Kafity, a Palestinian Arab and Jordanian citizen who travels his far-flung diocese on a diplomatic passport, said he felt utterly "abandoned" by other churches during the Persian Gulf War, when Israel imposed a 43-day curfew on Palestinians.

A Lingering Question in Ireland

A "pastoral" statement from the House of Bishops in Ireland which promises tolerance for clergy who cannot accept the ordination of women was not affirmed by the General Synod of the Church of Ireland.

Some synod members were concerned that in affirming the statement it would be turned into a legal document, so the synod voted to simply "note and receive" the statement, which read that those who disagree with ordaining women "should suffer no discrimination or loss of respect in their membership or their ministry by reason of their . . . views."

By contrast, he said thousands of Jews from the West had traveled to Israel during the war as a show of personal and economic support for the Jewish state.

Bishop Kafity, one of the primates of world Anglicanism by his status as president-bishop of the 30,000-member Episcopal Church in Jerusalem and the Middle East, reiterated his strong opposition to the U.S.-led war against Iraq as having caused more problems than it solved.

"We are happy to see Kuwait has been restored, but to what?" he asked, adding the Palestinians are being mistreated by Kuwaiti authorities and the ultimate outcome of the gulf emirate's handling of human rights issues has yet to be seen.

U.S. Initiatives

Though he was highly critical of U.S. war policy and the destruction of Iraq with deaths estimated as high as 200,000, the bishop welcomed Secretary of State James Baker's efforts to spur Mideast peace negotiations.

"God bless them. We see the Americans with all these meetings are at least looking at the problem with both eyes, not one eye," he said.

He noted that as a bishop he must be an optimist with faith that God can bring good out of the most dire situations.

RICHARD WALKER

The Church of Ireland has five women priests and will be ordaining four more this year.

According to the *Church Times*, the Most Rev. Robin Eames, Archbishop of Armagh, said the statement was "an attempt to recognize the deeply-held views of clergy who seek to continue to serve the Church of Ireland with devotion and faithfulness."

The Very Rev. John Paterson, dean of Dublin, said ". . . Any attempt to deny choice, to deny living with differences, is an attitude that is essentially sectarian, not Anglican."

'Fire' in the Episcopal Church

By WILLIAM LOUIS STEVENS

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 last of a weekly series of articles.*

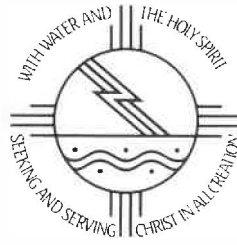
As legions of Episcopalians converge on Phoenix in July with their programs, agendas, hopes and fears, it is my hope and prayer we will arrive there with one huge common question in mind: What does Christ want for his church today?

To my mind, the main work of the General Convention is not debate, the passing of resolutions or the formulation of programs. I believe the central task of the convention to be discernment, the discernment of Christ's will for the church and discernment about how we can best carry out that will. This brings me to just a few of the great many issues that will come before convention and how I hope they will be approached.

First, regarding evangelism and this decade dedicated to it, I must say how hopeful I am for the Episcopal Church because it seems to be turning to evangelism in a serious and purposeful way. I would hope we have the wit and wisdom to keep in mind that the first work of evangelism is one's own personal conversion to Christ, to a living relationship to a present here and now Lord and Savior. Evangelism is an entering deeply into the mystery of one's own new and risen life in Christ by turning to him more profoundly in repentance and faith and opening ourselves to being filled with his Holy Spirit. Programs, plans and strategies for evangelism surely have their place, but if evangelism is basically the making of new Christians, then it can be done only by Christians who are themselves being made new in the Lord. I pray that the General Convention will focus on this and give a quiet pass to slogans, strategies and pep talks.

I take great encouragement at the prospect of the church and, I hope, the General Convention beginning to look seriously at the theological and moral dimensions of environmental concerns. As the ecological crisis has deep-

The Rt. Rev. William Louis Stevens is Bishop of Fond du Lac.



Major Issues of General Convention

ened, so has the reflection by theologians and laity alike on the relationship of humans to the planet. We need to ask some fundamental but new questions, such as, does God desire the end of life on earth? Does God love only humans or does his love extend to plants, animals and inanimate creations? What responsibilities do humans have toward the rest of creation? Can damaging the earth and its atmosphere be considered a sin?

Ecumenism has been and continues to be a matter of importance to General Conventions. This alone I consider to be a sign of supernatural grace. As we move more deeply into an understanding of the mystery of baptism and the profound unity in Christ that Christians of all traditions find there, I believe there is general agreement that unity is given by God and not achieved by us and that our response must be the perception of that unity and our continued obedience to the ways in which God leads us into a fuller expression of it.

For all of their obvious and far-reaching importance, it is my hope that sexuality issues do not dominate the convention. When we consider sexuality, we are moving deeply into the mysteries of God's own creational and generative being and how he shares these mysteries with us. We are also moved to a deeper understanding of the magnitude of God's love for us and the ability he gives us to share in that love and express it constantly, unconditionally and sacrificially to others. For these reasons, I think we need to con-

sider the big questions of sexuality in a spirit of awe and prayer, and not of confrontation and fear.

Could one dream of a day when the General Convention, converted, depoliticized and streamlined, becomes a gathering of Christians come together mostly for prayer, waiting on the Spirit (or "minding the light" as the Quakers say), and seeking the mind of Christ in scripture, only the last portion of which is spent in doing the "business" of convention? To borrow some phrases, we might be surprised by joy, we might experience a new Pentecost, or, instead of fire in Coventry we might find some fire in the Episcopal Church.

Abraham

Old man

You once had a dream
But you're wrinkled now
Like a dried prune
Sunbaked, parched
And aged
The dream a fading memory
That you would have a son
Giving life to your spirit
For generations beyond your grave
Yet to come
But you and Sarah
Share a barren desert
Of seeds wasted in an empty womb
And hope's light fading
In the twilight of your life

Come out, Abraham!
Out from your shadowed walls
Beyond your narrowed halls
Stretch wide
Look up into the night sky
What do you see?
Who cast those sparkling grains
Into the dark sea above?
Count them
That's how many you will be
Dream larger, Abraham
Look up
Can I not fill the empty
With good things?
And cause lilies to bloom
In fields where dreams once died
And cry to be born again?

Bob Graves

Real Cooperation

Of course we all want cooperation in both the spiritual and the secular dimensions of our lives. But what is it? Like so many words, it has higher and lower levels of meaning.

If two or more people with the same views and intentions happen to work together, it is only cooperation in a very minimal sense. After all, each is only doing what he or she wishes to do, regardless of others. If others help, or are helped, it is only advancing one's own purposes.

On the other hand, when people of different views and different intentions contribute time, effort or even money to help one another, then that is indeed significant cooperation. This cooperation may be motivated by some overarching loyalty, or personal friendship, or just plain charity. If the lady next door, with whom you have never been friendly, takes time to drive you to town on the day your car is broken down, or if a fellow who dislikes your product makes the effort to introduce you to a potentially important customer, or if someone scarcely known to you at the place where you work offers to work some difficult extra hours to cover for you because you are feeling ill — that is real cooperation for which one should be sincerely grateful.

This is the kind of cooperation on which the Episcopal Church heavily depends. Many of its professional personnel are underpaid; much of its work is carried on by volunteers; and its constituents are often widely scattered.

Its members differ widely from one another on such issues as abortion, religion in schools, the ordination of women, war and peace, sexual morality and nuclear power. These are big issues, and for many people highly emotional issues, yet the church does elicit a degree of tolerance and a will to work together where possible. Real cooperation, sometimes costly cooperation, does go on — otherwise our church hardly could continue to exist.

One would hope that bishops and other church leaders would encourage cooperation across battle lines, recognize it and honor it. Sometimes they do. Other times they don't. Last year we were treated to the unedifying spectacle of a conservative priest being told he could not enter a liberal diocese because he would be unable to cooperate with women priests — even though the occurrence of such cooperation is easily visible in other dioceses.

In fact, Episcopal clergy are generally fairly generous in cooperation with colleagues (including bishops) of different beliefs. Most of them belong to ecumenical organizations where they may form very cordial friendships with clergy of other churches whose beliefs are very different.

The question may be, how far to go? One should not believe what one believes to be true, simply to be a good sport or everyone's friend. Religious leaders, lay or ordained, do not in the long run enhance their credibility by appearing to agree with everyone about everything. There may be a fine line between honest cooperation between friends and dishonest compromise. It is a fine line that deserves careful thought and respect by those on both sides of it.

VIEWPOINT

Grace: God's Power to Make Us Right

By JOHN ASHLEY NULL

Is there a middle ground between bashing homosexuals with biblical condemnations and bashing the Bible which seems to condemn homosexuality? Can the church both celebrate gay contributions to the life of the church while still looking to scripture and its traditional interpretation to define its corporate life? Perhaps the recent suggestion concerning the interior life of St. Paul offers such a *via media*.

Although of dubious scholarship,

The Rev. John Ashley Null is a Fulbright Scholar at Cambridge University and is canonically resident in the Diocese of Western Kansas.

Let us welcome
homosexuals
as fellow sufferers
of disordered
human nature.

even if we accept the notion that Paul's concept of the bound will was rooted in a homosexual orientation which he could not change, we can still see what positive gifts those of such inclination have to offer the church. They can present a clear witness to the historic Christian

teachings about human nature and God's grace.

First, those of homosexual orientation remind us of the true nature of the human condition. Ever since Jeremy Taylor abandoned the doctrine of original sin in an overreaction to Calvinism's stress on predestination, the Anglican Church has often confused sin with ethical choice. In effect, Episcopalians like to think of themselves as decent, respectable people who sometimes, through ignorance or occasional wilfulness, make bad choices. Many in the current debate argue that since homosexuality appears to be inborn (or at least inbred at an early age) rather than a conscious

(Continued on next page)



YES! Count Me In This General Convention...

I want to receive weekly reports on the all-important July convention in Phoenix in a straight-forward and unbiased manner before, during and after the convention. In addition, I want to be kept up-to-date on all of the news of the church — diocesan, national and international — the commentaries on church matters, opinions of church people, timely feature articles, book reviews, etc.

Because of my interest and concern in the life of the church, I would like to subscribe to THE LIVING CHURCH today!

Yes! Count me in.

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$34.95 (foreign postage \$15 additional).

Name _____

Address _____

City _____

State _____ Zip _____

VIEWPOINT

(Continued from previous page)

decision, the church errs when describing this behavior as immoral.

Paul, however, had a different understanding of sin. Certainly we sometimes make bad choices, but sin arises from something far deeper than wrong decisions. Sinful acts originate from a state of deep disorder within human nature. Effected by original sin, we are all born with a natural predisposition both to love ourselves more than anything else and to look for love from any source other than from the one who made us. This power at work in us skews our priorities, frustrates our relationships and encourages us to pursue empty goals that cannot satisfy the soul. Sinful choices are the product of normal, sinful human nature.

Facing the harsh reality of sin's presence and power inside him, Paul felt helpless in his own strength. In Romans 7, he wrote that the good he wanted to do he failed to accomplish, while what he tried to avoid he did instead. Those who understand this passage to refer to a homosexual inclination err by reducing to a single problem the universal inability of self-centered human nature to serve the law of divine love.

Nevertheless, an inordinate sexual inclination is one clear example of the disordered state of human nature and humanity's powerlessness to change. If this were a part of Paul's frustration, he made his struggle a gift to the church by pointing out the power of sin equally at work in everyone else's life. Homosexuality, like pride, greed, envy, anger, forgiveness, lying and heterosexual lust, are all natural and all wrong.

Homosexuals should not be singled out as especially heinous, nor should others refuse to see their own equally deep internal disorder. Like Paul, those who struggle with homosexuality can help keep the church honest about human nature.

Second, homosexuals remind us of the true nature of grace. Anglican moralism has often seemed to define Christianity as simply providing good people the necessary information they need to make good choices. Contrary to Paul, this interpretation implies that once we know what is right, we can do what is right. Such thinking has caused homosexuals much pain. Since sin is a matter of choice, homosexuals must have chosen to go against

the Bible and thus deserve to be singled out as sinners worthy of condemnation.

To remove this stigma, many reverse the argument: since homosexuality is not a choice, we must condemn the use of the Bible to describe homosexuals as sinners. Paul took a different approach. He did not reject the Bible's condemnation of homosexuality. Rather, he rejected the narrow, Pharisaical definition of sin that would imply some people were more righteous than others. Since all are sinners, not by choice but by nature, all share the same condemnation under God's law.

If we stand condemned and are helpless to change, we need God to act on our behalf. Grace is not knowledge of the right but God's power to make us right. Moralism lets us think that the good we do outweighs the bad and, thus, that we deserve God's good will. Paul reminds us that no one is good enough to merit communion with God.

Instruments of Grace

Third, those of a homosexual orientation also remind us of the true nature of God's word and sacraments. The Bible is not just one of many tools for education. The sacraments are not merely ceremonies whose power lies in helping their participants focus on the human need for community. Because of the self-deception to which our sinfulness is prone, we need the manufacturer's guide to what it takes to keep our internal parts in working order. But since knowing the good does not enable us to achieve it, we also need a superhuman force to give us the strength to act as the Bible directs. God's word and sacraments are the divinely-chosen instruments by which God pours out spiritual power to counteract sin in our lives and to strengthen us in all goodness.

For homosexuals, one goal of God's grace is to enable them to abstain from sexual activity. Let no one deny that this is a slow and painful process, fraught with disappointment. In Romans 8, Paul described himself as living in painful tension between the future promise of being made completely whole and his present struggle with his sinful nature. Many homosexuals see the tension in their lives as being caused by the church's unnecessary command to restrain their sexual impulses rather than by an internal struggle with self-destructive sinfulness. They find such an obliga-

tion unrealistic and dehumanizing. Others argue that forced celibacy for homosexuals re-establishes the kind of behavioral litmus test that the gospel of grace rejects. For them, the answer to homosexual pain is the church's acceptance of their orientation as God's intention in creation.

Once again Paul took a different approach. As a celibate, he was no stranger to the rigors of sexual abstinence. Though living much of his ministry in the Greco-Roman world, where homosexuality was a common practice, if this were part of his struggle, he found relief for his tension only by acknowledging his complete dependence on God to restrain his sinful nature and forgive its lapses. Paul summed up his hope for inner peace by recalling what God had said to him: "My grace is sufficient for you, for my power is made perfect in weakness" (II Cor. 2:9 NIV). Like the apostle's thorn in the flesh, the struggle of homosexuals to remain celibate serves as one example of that universal human frailty which compels us to rely on God's grace made known in word and sacrament.

Fourth, homosexuals remind us of the true nature of Christian fellowship. Membership in the church is not based on homogeneity of race, culture, social position or political beliefs. Nor is one a member simply because one belongs to the human race. Membership in the church is based on a common commitment to express in our lives the transforming power of Jesus Christ we confess in the creed. Homosexuals trusting God's grace to help them lead celibate lives deserve an acknowledged place in this community. In the past, confusing sin with moralism has led us to see homosexuals as people different from the majority. In the future, let us welcome them as fellow sufferers of disordered human nature. Let us include them in our loving community, covenanting to help them fight not only their sexual inclinations but the struggles our previous aloofness has helped to foster: loneliness, self-condemnation and despair. As they take their rightful place among the redeemed, let us acknowledge their witness both to our own sinfulness and to God's power working to make all things new.

What General Convention decides on the crucial issue of homosexuality will proclaim from the housetops what the Episcopal Church really believes about the essentials of the Christian faith. In this case, the choice is ours.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

C.S. Angel's **COME WITH ME — COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.

POSITIONS OFFERED

MINISTER OF MUSIC. Trinity Church, Arlington, VA, seeks part-time minister of music. Successful candidate will demonstrate musical excellence, pastoral leadership and a personal commitment to Christ. Three manual organ scheduled for September, 1991, installation in newly renovated sanctuary. Adult and children's choirs. One Sunday liturgy and weekly service of Prayer and Praise. Potential concert series. Compensation package: \$17-20,000. Send resumé/letter of interest by July 15, 1991 to: Nicholas Nicosia, Trinity Episcopal Church, 2217 Columbia Pike, Arlington, VA 22204.

WORSHIP CENTERED, historically Black financially stable, debt-free parish seeks rector to join us in our continuing journey into faith. Contact: C.L. Patterson, chair, search committee, 409 Lawson St., Durham, NC 27707. (919) 682-7997.

A MINISTRY WITH CHALLENGE . . . with adventures in new learning . . . with much satisfaction in sharing "Therapy in Christ" with troubled male adolescents awaits one to serve as chaplain in a residential treatment center. Please send CDO and resumé to: Fr. Jay W. Breisch, Executive Director, St. Francis Academy, 5097 W. Cloud, Salina, KS 67401.

ASSISTANT for specialized ministries in Christian education, small groups, and newcomers programs. Contact: The Rev. Edward L. Mullins, St. Bartholomew's Episcopal Church, 16275 Pomerado Rd., Poway, CA 92064.

POSITIONS WANTED

YOUTH WORKER—Priest. Experienced: in youth ministry outreach and mission, in service at the Eucharist and preaching, with parish ministry and support as well. Available August 1. Reply: P.O. Box 3071, Del Mar, CA 92014.

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

FOR RENT

CHINCOTEAGUE ISLAND, VA — four-bedroom, turn-of-the-century vacation home. For information: (215) 582-1192. R. Cepert, 216 N. Mill St., Birdsboro, PA 19508.

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

RETIREMENT

ENJOY FOUR SEASONS. Retire to Upper Rock Island County along the Mississippi River in the Illinois Quad-Cities. Year 'round sports, arts. Mass transportation. Shopping. Excellent hospital/extended care facility. Friendly, moderate-traditional Episcopal congregation of St. Mark's, Silvis, in the Diocese of Quincy. Good value homes, condos, and homesites in all price ranges. Call: Barbara Dasso, RE/MAX Great River, (309) 757-5700 or 793-1199.

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 Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 19-30), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

TRAVEL

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

NOTICE TO SUBSCRIBERS

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.

PEOPLE and PLACES

Appointments

The Rev. **John Mason** is interim vicar of St. Stephen's, St. Louis, MO; add: 1400 Park Ave., St. Louis, MO 63104.

The Rev. **Robert W. Offerle** is parish administrator of St. John's, Hollywood, FL; add: 1704 Buchanan St., Hollywood 33020.

The Rev. **Brian Packer** is vicar of St. Francis', Eureka, MO; add: Box 209, Eureka 63025.

The Rev. **John R. Pitts** is rector of St. Matthew's, 8134 Mesa Dr., Austin, TX 78759.

The Rev. **Pamela L. Porter** is interim, Church of the Nativity, Raleigh, NC; add: 8849 Ray Rd., Raleigh 27613.

The Rev. **F. Neff Powell** is assistant to the Bishop of Oregon.

The Rev. **Henry G. Randolph, Jr.** is rector of St. David's Parish, Elkhart, IN; add: 26824 County Rd 4 W, Elkhart 46514.

The Rev. **Ernest W. Saik** is vicar of Trinity Mission, Box 472, Jacksonville, TX 75766.

The Rev. **David E. Stringer** is rector of All Saints', 3026 S. Staples, Corpus Christi, TX 78404.

The Rev. **Brian Suntken** is assistant of Christ Church, Charlotte, NC; add: Box 6124, Charlotte 28207.

The Rev. **William C. Thoma** ; rector of St.

Mark's, Warren, RI; add: 15 Lyndon St., Warren 02885.

The Rev. **James L. Verber** is interim of Christ Church, Lonsdale, RI; add: 146 Chatworth Rd., North Kingstown, RI 02852.

The Rev. **Clinton D. Vincent** is vicar of Church of the Good Shepherd, George West, TX; add: Box 1582, George West 78022.

The Rev. **J. William Wauters, Jr.** is vicar of Santa Fe Church, 1108 Brunswick, San Antonio, TX 78211.

Lay Appointments

Michael G. Thomas, a senior member of the staff of the Rt. Rev. Peter James Lee, Bishop of Virginia since 1986, will become director of pricing and client consulting for the Church Insurance Company, New York.

Changes of Address

St. Barnabas' Episcopal Church reports the new address of 601 West Creek, Fredericksburg, TX 78624.

The Rev. **Ronald P. Conner** may now be addressed at 4430 Grant Rd., Washington, DC 20016.

The Rev. **Robert A. Gourlay** (ret.) notes the assignment of a new house number: 1337 Queen Ann Dr., Chester, MD 21619.

The Rev. **George W. Hall, Jr.** may now be addressed at 10406 Fairfax Village Dr., Apt. 1013, Fairfax, VA 22030.

The Rev. **Susan Lee** may now be addressed at 4980 North Main St., Fall River, MA 02720-2003.

Deaths

The Rev. **L. Holland Barton**, retired rector of St. Paul's-by-the-Sea, Ocean City, MD, died of heart failure at the age of 69 on April 14 at Peninsula General Hospital in Salisbury, MD.

Rector of St. Paul's from 1973 to 1985, Fr. Barton was president of the standing committee of the Diocese of Easton. He moved to Maryland after serving in the U.S. Army during WW II and having been graduated from Loyola College. In the early 1950s he taught English and drama in the Annapolis area, and in the 1960s he taught at Arundel H.S. and Severna Park H.S. After earning his theological degree from Virginia Theological Seminary, he was ordained priest in 1968 and became rector of Christ Church, Denton, MD before moving to Ocean City. Fr. Barton is survived by his wife, Marilyn, a daughter, a sister, and a granddaughter.

The Rev. **John Stuart Horner**, retired priest of the Diocese of Northern Michigan and Rear Admiral, USNR (ret.), died on March 16 at the age of 79 in Ironwood, MI.

Educated at the U.S. Naval Academy, he served as rear admiral from 1932 to 1945, from which time until 1962 he was an engineer. From 1962 until his retirement in 1974 he served parishes in Michigan. He was rector of Transfiguration, Ironwood from 1966 to 1974. He is survived by his wife and three children.

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. Steats, 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.

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

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, 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. Boile, 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

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.

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

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

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

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

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lijas, 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

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

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean; the Rev.
Joseph M. Kimmelt, 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

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. Freder-
ick Barbee, priest-in-charge; the Rev. William K. Chris-
tian, III, the Rev. Steven W. Lawler, the Rev. Virginia L.
Bennett, associates; the Rev. James D'Wolf, ass't
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S). Daily MP,
EP, HC

EAST SEBAGO, MAINE

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

LACONIA, N.H.

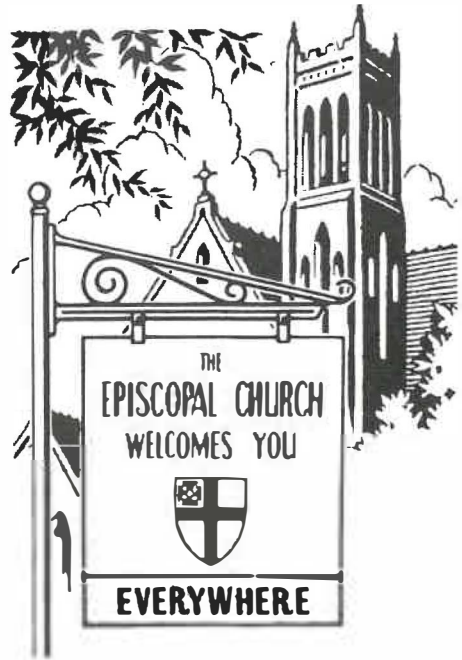
ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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

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



NEWARK, N.J.

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

TRENTON, N.J.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Phillip Wainwright, r; the Rev. 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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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

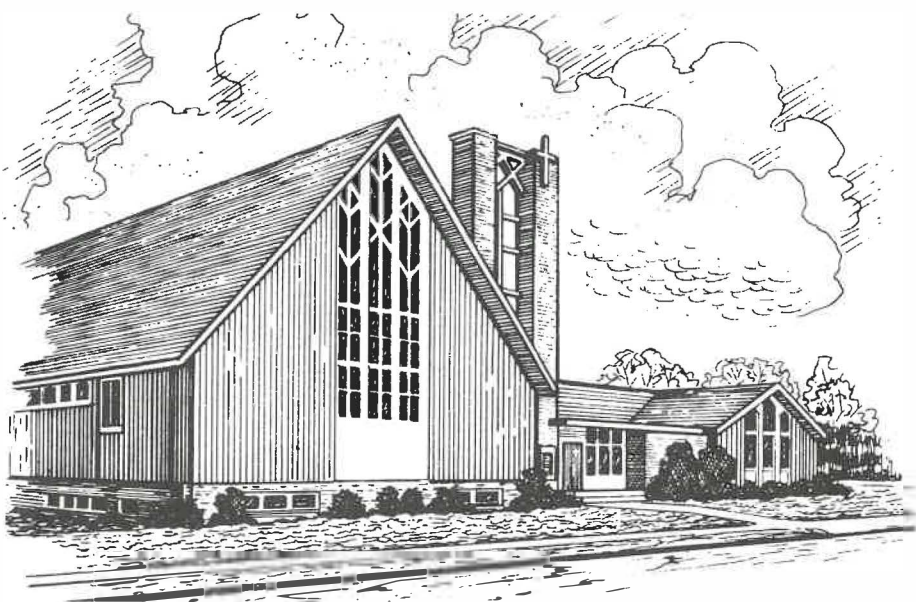
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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



St. James Church, Laconia, N.H.

(Continued on next page)

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 McMillan,
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. Wkdys 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. Wkdys & 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 Tpke
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
5100 Ross Avenue 75206 823-8135
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)
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15
HC (ex 1S). Nursery available at 10. 1928 BCP. 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

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. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heylger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30



St. Timothy's Church, Littleton, Colo.