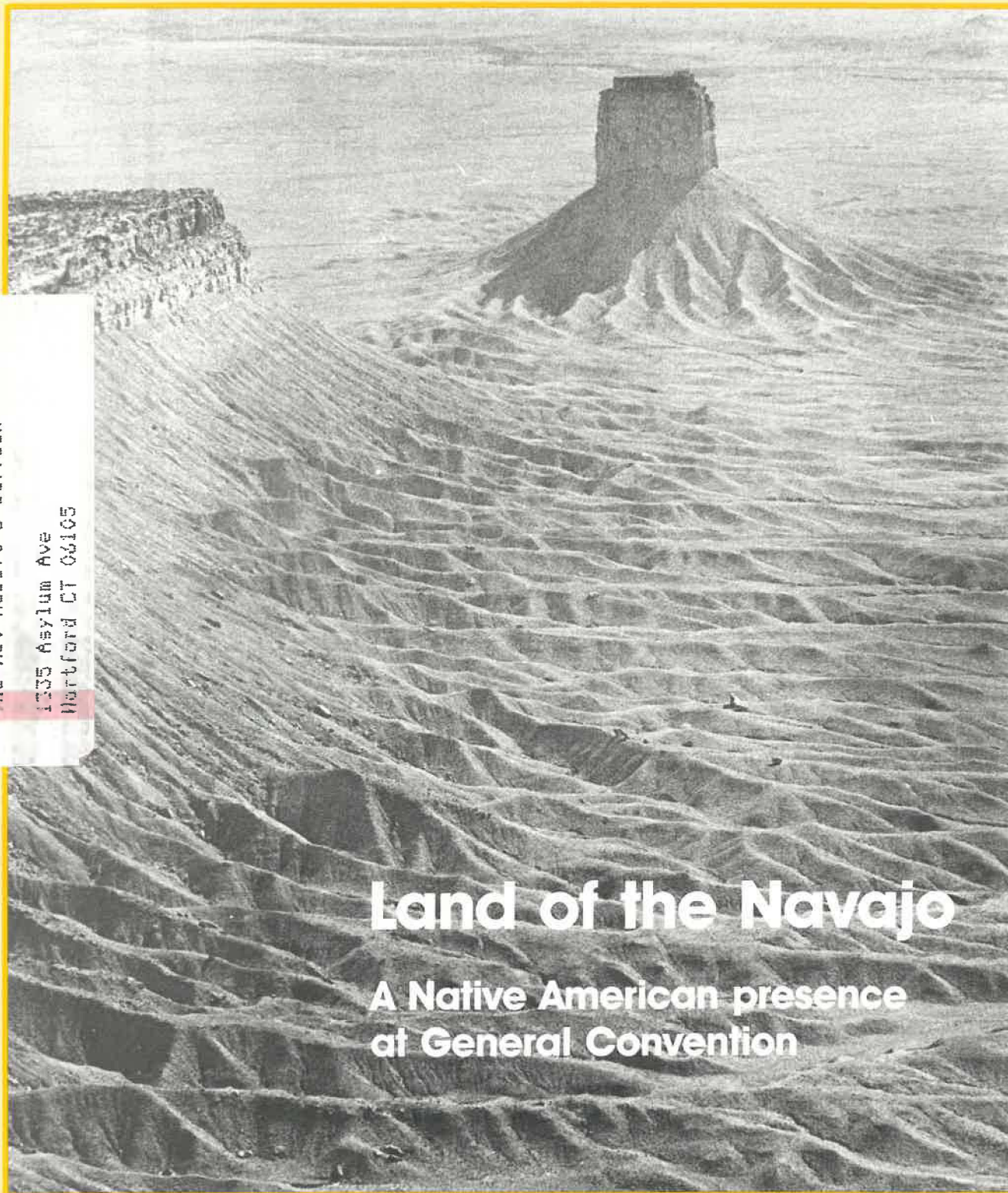


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Land of the Navajo

A Native American presence
at General Convention

IN THIS CORNER

An Evangelistic Way of Life

Is there another word that brings such terror to the minds of Episcopalians as evangelism? The very mention of it conjures all sorts of images, most of which would make an Episcopalian uncomfortable. Evangelism? “. . . but we’re Episcopalians!” You’ve heard that line. No less a figure than the President of the United States, whom one publication recently designated “Episcopalian of the Year,” admitted Episcopalians lean toward privacy in matters of faith.

If for no other reason than to find out what evangelism really means, the report of the Standing Commission on Evangelism to General Convention, found in *The Blue Book* of convention, ought to be read by every Episcopalian. The report is presented with clarity, a scripturally-based look at what evangelism is and how the church can go about it. “Evangelism is not a program or a special emphasis, it is a way of life, and periodically we need to rediscover the Bible’s unmistakable command that we go and tell,” the report says.

Once we find out that evangelism is “the presentation of Jesus Christ,” the report goes on to discuss how Jesus Christ might be presented, keeping in mind that we are, after all, Episcopalians.

“Episcopalians are often reluctant to proclaim with assurance that Jesus Christ is the only way to God,” the report states. “. . . Our first call as evangelists is to rediscover the uniqueness of Jesus Christ, in his person and in his work.”

Since Episcopalians are, for the most part, reluctant to share our faith with others, the report makes it clear that evangelism does not mean preaching from a soap box on a street corner. “Presenting Jesus does not mean arm-twisting or manipulating people’s emotions,” it says. “It means exactly what it says: presenting, making Christ known.”

A revelation for some will be the discussion on the difference between church growth and evangelism. “Church growth is aimed at membership,” according to the report. “Evangelism has another focus. It seeks to lead people to Jesus Christ. While the target population for evangelism to some extent overlaps with that for church growth, the two are not identical. Their goals are distinct. Church growth, rightly understood, is a byproduct of evangelism.”

In other words, these coffee hours and greeters at the door and attempts to reach newcomers that so many of our parishes have been doing faithfully are strategies for church growth, not evangelism.

The last part of the report is a brief examination of how evangelism is taking place in eight congregations of the Episcopal Church. The stories portray different styles of evangelism, but seem dominated by parishes involved in charismatic renewal.

Much of the contents of the commission report is not a revelation. It’s the way it’s presented that makes it effective. It makes a strong case for an evangelistic ministry within the Episcopal Church and shares a vision for that ministry.

DAVID KALVELAGE, editor

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Land of the Navajo: Native Americans have a noticeable presence as General Convention meets in Phoenix [p. 6].

RNS photo

LETTERS

Painful Process

My deepest appreciation and respect to Dean McPhail for sharing his story of recovery [TLC, May 19]. I know from my own experience how painful, humbling and redemptive such a process can be.

Amid all the clamor, debate and sheer noise of the theological/ecclesiastical marketplace, he makes a very important point: the church must be a place where such honesty and repentance are encouraged — not punished or stigmatized.

It is sad, to me, that Dean McPhail had to leave his church because a “vocal minority” was threatened by his courage and honesty. We need more wounded healers just like him. The church would then be less a debating society and more a place of confession, repentance and healing.

(The Rev.) RICK OBERHEIDE
Mountain Home AFB, Idaho

• • •

The Very Rev. Donald McPhail's “Out of the Depths” spoke to all of us, laity and clergy. Not only is it a witness of his personal healing, “that will last all my life,” but it is a witness to the healing that must go on within every Christian.

Dean McPhail states that “honesty with one's self and to one another and a deep sharing of feelings and needs” is not evident among Christians. But isn't this the prescription for evangelism and the Decade of Evangelism? May the Lord raise up more such wounded healers in his church, starting with me.

(The Rev.) ALVIN P. BURNWORTH
Emmanuel Church
Cumberland, R.I.

• • •

Dean McPhail's article is wonderful. Thank you for publishing it and thanks to him for sharing his spiritual journey with others.

I am sorry St. John's Cathedral, Denver, has “a vocal minority . . . that did not want him to return as dean . . .” It is sad, for all too often it is the minority who are vocal. This vocal reaction is evidence of how many people avoid the cross. People are fearful of others who are wounded, thus they reject the crucified Christ. They are

not willing to pay the price of being called to be the people of God.

The journey to God means entering the depths of the soul and embracing the woundedness within. Often this woundedness has been manifested outwardly as dysfunctional behavior and/or depression. Others, fearful of their own woundedness, turn away, thus refusing to be the body of Christ, broken for you. Yet it is those of us who understand what it is to be crucified, who most profoundly understand the resurrection.

I rejoice with Dean McPhail in the the resurrected life, and mourn for those who have rejected it, and him, out of their own fear.

(The Rev.) NANCY J. LANE
Elmira, N.Y.

• • •

Donald McPhail's catharsis points out the danger in the modern church's attempt to mix non-judgmental clinical standards with the message of the gospel.

Dean McPhail treats the whole series of incidents as though they were an anomalous creation or episode which appeared spontaneously in the midst of his life through no action of his own and over which he had no choice, no control, no responsibility.

In the last third of the article, he writes of events to occur in the future which have clearly already taken place. The article thus has the savor of a stale “position paper.” Dean McPhail constructs a very precise, detached, impersonal, scientific, systemic and technical description of his mental processes and his state of mind. His opening statement is as close to a *mea culpa* as he comes: “It is no sin . . . to admit to one's dysfunction and consequent inappropriate behavior.”

The “vocal minority” of which he speaks may well have longed to hear of a “broken and contrite heart,” and then a request for forgiveness. God always forgives when his forgiveness is requested but neither God nor man can forgive until and unless there is an uncomplicated admission of transgression and fault.

Not all sinners can display Dean McPhail's intellectual adroitness, but we can anticipate restoration to health and grace in simple confession and solution.

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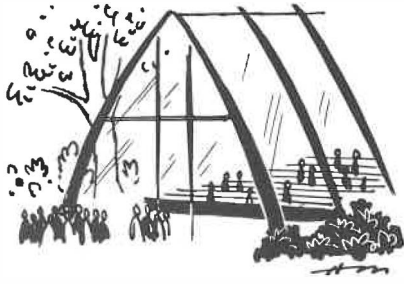
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LETTERS

(Continued from previous page)

It's Not Clear

In his article as part of the series on issues of General Convention [TLC, June 2], the Rev. Todd H. Wetzel states, "While modern medical science remains divided on the origins of homosexuality, it is clear that its practice is often medically and psychologically devastating."

To whom is this clear? Perhaps to the author, but not to a lot of other priests and pastors. In my experience, I have found far greater psychological devastation in homosexual persons who were not able to live honestly and openly as the people God made them. I have also seen devastation in people who felt pressured into heterosexual unions for the sake of respectability or ecclesiastical preferment.

I would go so far as to say that the brand of religion espoused by Fr. Wetzel and his confrères can be psychologically and theologically devastating.

(The Rev.) THOMAS E. SCHIRMER
All Saints' Church

Parma, Ohio

Acceptance of Change

Thank you for printing the letter of Frank Lewis Kyser [TLC, May 12] about his path to acceptance of a change in the church that was formerly anathema to him — the ordination of women.

Let us hope that his model, which led him to discover through prayer and theology that "God creates his church every day" as opposed to once-for-all-time, can inspire all Episcopalians.

JOANNA B. GILLESPIE
East Greenwich, R.I.

Gratuitous Advice

Much as I admire your policy of allowing many different points of view to be represented in your pages, you goofed when you gave a full page to Ian Lee Brown's views on how Archbishops of Canterbury should be selected [TLC, April 14].

The way bishops and archbishops are chosen in the Church of England is imperfect and probably can be improved, but these days none of the other branches of the Anglican Communion should pay much attention to

gratuitous advice from Episcopalians. We have not done a good job of managing our affairs. Millions of Anglicans are hoping we will soon get our own house in order. Until we do, we ought to keep our noses out of other people's business.

ROBERT THOMAS KING
Winnsboro, S.C.

A Calm Statement

Bishop Walker is wonderfully calm in his writing [TLC, June 9]. His is a greatly appreciated statement. After so many letters in which writers barely suppress their approaching hysteria in their search for personal security, so steady a look at the reality of who is in charge in our lives will, I hope, reduce the fear of matters sexual.

In addition, not mentioned in anything I've seen is the matter of aesthetics. Heterosexuals cannot, I suppose, imagine the elements of homosexual love in terms of their beauty. I suggest that is in need of recognition in everyone's evaluation of relationships in and out of wedlock and in other sexual encounters.

May the convention keep theology in the very near background.

JOHN CLARK
Poughkeepsie, N.Y.

Matter of Identity

The editorial "The Plight of the Little Church" [TLC, April 28] is very timely. Plight is defined as "condition or situation of difficulty or adversity" to which a true Christian community might offer help. However, in my diocese the ultimate solution is to eliminate, wipe out or obliterate such little nuisances.

What is happening in other dioceses? Are small, self-supporting parishes looked upon as cancers? Should

their assets be "protected" by the diocese? Should they be forced to give up their identity for "the greater good"?

Is there an agenda in the national church to eliminate and consolidate small parishes against the wishes of the people involved, or is this a local phenomenon?

At a time when Episcopal Church membership is down ("Numbers Worthy of Concern," TLC, April 14) we need to encourage, preserve and hold intact every enclave, however small, rather than alienate and disenfranchise longtime Episcopalians.

The questions raised here are not rhetorical but real and cry out for response from the laity. Certainly the clergy cannot express themselves freely without fear of reprisal.

KENNETH W. JAMES
Bloomfield, N.J.

Stranded

Thanks for the lift in the blue pickup truck [TLC, May 26]. Good story.

It reminds me of when my vehicle broke down in the desert and I had to thumb. After several cars left me in the dust, a crowded old station wagon stopped, backed up and let me squeeze in. A Hopi was taking his family to the pow-wow in Flagstaff. Unlike the roofer, he was a religious man. He had carved a beautiful antelope dancer Katchina for the occasion and let me hold it all the way to Cameron. I felt richly blessed.

(The Rev.) BETTY NOICE
Grand Junction, Colo.

• • •
"Ride in a Blue Pickup Truck" strikes me as the best Decade of Evangelism project so far. A great piece. Thanks for printing it.

CHARLES M. RICE
St. Louis, Mo.

First Person

I am most grateful for the "first person" accounts [TLC, May 26], especially "In This Corner," "A Ride in a Blue Pickup Truck," "Viewpoint" and Bavi Rivera Moore's article. This approach makes the gospel real and alive. Let's have more.

(The Rev.) ELISE DONAHOWER
Battle Ground, Wash.



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A Friendship Develops with New Zealanders

At the annual convention of the Diocese of Montana last fall, delegates voted to enter into a companion diocese relationship with the Diocese of Waikato, New Zealand.

During April, the Rev. Michael Fahey, bishop's chaplain for ministry of that diocese, went to Montana as the first "official" visitor.

Fr. Fahey visited many of Montana's 47 parishes, bringing greetings from the Rt. Rev. Roger Herft, Bishop of Waikato, and the people of the diocese. Waikato is on the North Island of New Zealand and is similar to Montana in much of its topography, climate, agriculture and population.

On Blackfeet Reservation

The U.S. diocese has begun a small Episcopal fellowship in Browning, Mont., which is on the Blackfeet Reservation, as an outreach from the Church of the Incarnation in Great Falls. Fr. Fahey was able to visit the Browning Fellowship with the Rev. Jerry Doherty, rector of Church of the Incarnation. The Eucharist was celebrated at the home of Liz and Buster Yellow Kidney. Fr. Fahey presented a tape of Maori music to Mary Little Bull, who is a Blackfeet elder.

Another stop in the itinerary of "the Kiwi in the Big Sky Country" was the Majestic Mountains Ministry, of which the Rev. Mary Jacques is the pastor. This area ministry includes the towns of Dillon and Sheridan, along with fellowship groups in Horse Prairie, the Big Hole and other communities. This time, Fr. Fahey was accompanied by his wife Elizabeth, who had recently arrived in Montana.

At all of his stops in Montana, Fr. Fahey left copies of his diocese's "theme song," "He Came Singing Love," by Colin Gibson of the University of Otago in Dunedin, New Zealand. This song emphasizes one of the main interests of both dioceses: Jesus came singing love, but "he died in silence," and it's up to each of us, through our ministries, to carry on: "For the love to go on, we must make it our song: you and I be the singers."

JOANNE MAYNARD

Navajos Explore Visions of Church

Speakers of Navajo, English and Maori languages shared testimonies, visions of the church and hopes for the future during the 16th Convocation of the Navajoland Area Mission, held in Monument Alley, Utah, June 14-16.

Attending were delegates from all 16 churches on the Navajo reservation, which covers parts of Utah, New Mexico and Arizona in a land mass about the size of New Hampshire.

Also attending the convocation were Maori (native New Zealanders) led by the Rt. Rev. Hui Vercoe, Bishop of Aotearoa.

In an interview, Bishop Vercoe said the Maori and Navajo have similarities in maintaining indigenous cultural traditions in an Anglo society. He is bishop to approximately 400,000 Maoris in New Zealand.

He added that his diocese makes use of indigenous ordained clergy, in a program similar to Nevada's and Navajoland's Total Ministry program, which was started by the late Rt. Rev. Wesley Frensdorff.

The Rt. Rev. Steven Plummer, Bishop of Navajoland, said in his address that he had, over the years, learned much from the Maori in how to deal with white society.



Margaret Hardy, a lay pastor, and the Rev. Sonny Melbourne, a Maori priest, join the Rev. Buddy Arthur at the Navajoland Convocation.

He said that Bishop Vercoe had told him "to listen with your heart," to try to understand what others are saying, while holding faithful to good judgment and values.

Rather than have anger to create enemies, Bishop Plummer said, people should speak "as to a brother or sister."

"I still do get angry," he said, "but I don't allow them to become an enemy. I still treat them as family." He urged the Navajo, and the larger church, to "listen to each other."

Convocation business and the worship services, held at St. Mary of the Moonlight Church in Oljato, Utah, were conducted in English and

(Continued on next page)

A Noticeable Native American Presence

Native Americans "will feel more a part of General Convention than we ever have before," Owanah Anderson told delegates to the recent Navajoland Convocation.

Ms. Anderson, national church staff officer for Native American ministries, explained that with Navajoland a co-host for General Convention, a worship service led by Native Americans on July 13 during the convention, and a total of 17 Native American deputies and a large contingent of youth from Navajoland and South Dakota, "our presence will be one of visibility and involvement."

The Saturday service will be led by four bishops, including the Rt. Rev. Steven Plummer, Bishop of Navajoland; the Rt. Rev. Harold

Jones, retired Bishop of South Dakota; the Rt. Rev. Steven Charleston, Bishop of Alaska and the Rt. Rev. William Wantland, Bishop of Eau Claire. The Rt. Rev. W. Vercoe, Bishop of Aotearoa Maoris in New Zealand, will also participate.

The service will draw heavily on Native American spirituality but will also include members of various Indian nations reflecting upon relations between Native American and white society over the past 500 years, the present and the future.

Music of Lakota and Navajo hymns will be provided by the Morning Star Drum group and the Oakerhater Evangelism Team. A healing service with Indian bishops and clergy will be offered after the main service.

Navajo, with occasional offering in Maori.

Navajoland youth also held a meeting during the convocation. The Rev. Buddy Arthur, a Navajo who works with the youth, said that up to 25 young people participated in the meeting, which planned future activities and involvement at General Convention.

'Two Life-Styles'

Mark Maryboy, a Navajo tribal councilman and member of the national church's peace and justice commission, said that the Navajo "live in two worlds, two life-styles" with the whites. Problems on the reservation, he explained, include high rates of unemployment, school dropouts, suicide and drug and alcohol abuse. By communicating and working together, though, the church and other agencies "can begin to move Navajoland to a better place."

In business during the convocation, delegates adopted a budget of \$419,000 and agreed to consider methods for enlarging church buildings where congregations are growing, and to consider purchase of a tent for use with evangelism services.

DICK SNYDER

New Controversy for Robert Williams

The Rev. Robert Williams is involved in another controversy with an Episcopal bishop. Fr. Williams, the gay priest who was dismissed from his ministry in the Diocese of Newark, now is at odds with the Bishop of Massachusetts.

The controversy is centered on healing services which Fr. Williams has been conducting at St. Mary of the Harbor Church in Provincetown, Mass., a community on Cape Cod which has been a popular resort for gays and lesbians. The Rt. Rev. David E. Johnson, Bishop of Massachusetts, has refused to license Fr. Williams to function in that diocese.

The healing services, which have been held on Wednesday evenings in the context of the Eucharist, began March 1 and have had a weekly attendance of about 20 persons. Fr. Williams also held a weekly study group on healing for about 10 parishioners of St. Mary's.

Fr. Williams has moved the healing services to a private home "in order to protect the vicar and his parish," he told the *Cape Cod Times*, and he has disassociated himself from the parish.

"We have a group of people here

who feel we have been called to this ministry, and the service will continue no matter what," he said in a press release.

In addition, Fr. Williams announced the formation of an independent ministry, the Palma Christi Institute for Healing, which will conduct the weekly healing services and other seminars and workshops.

Bishop Johnson, through a diocesan spokesman, did not specify why he had not licensed Fr. Williams to function.

Fr. Williams was ordained priest in the Diocese of Newark in 1989, and six weeks later he was asked to resign his ministry as director of The Oasis, an outreach to gays and lesbians which he founded, because of controversial comments he made on monogamy and celibacy at a symposium in Detroit.

In his press release, Fr. Williams said he had been diagnosed with AIDS in November, 1990, but he believes the disease is in remission. "I am healthier than I have been in my life," he said. "I am an eyewitness to the fact that AIDS can be healed, and that Christ continues to heal his people, just as he has for 2,000 years."

CONVENTIONS

Racism, sexism, human sexuality, economic justice and the environment were subjects of resolutions debated by the delegates attending the convention of the **Diocese of Central Pennsylvania** June 15-16 in Lewisburg.

Delegates sought for ways to address these broad issues constructively, with specific action. For example, several of the clergy and lay delegates rode bicycles to the convention to raise funds for homelessness projects in the area.

The investment committee was instructed to direct some of the diocese's funds toward projects that assist the poor and disadvantaged, emphasizing participation and empowerment of the community being served.

Delegates also adopted a resolution reaffirming the tithe, or 10 percent of personal resources, as the minimum standard of giving to the church.

The Rt. Rev. Charlie F. McNutt, Jr., diocesan bishop, opened the con-



The Rev. Canon Lloyd A. Lewis (left) joins the Rt. Rev. Orris Walker, Bishop of Long Island (center), and the Rev. Canon Robert Capon as the two priests were installed as canons theologian to the bishop in a June service at the Cathedral of the Incarnation in Garden City. Canon Lewis is the newly appointed dean of the George Mercer Memorial School of Theology, after having been professor of New Testament at Virginia Theological Seminary since 1985.

vention with an address in which he called for action on social issues. He noted that government programs and individual acts of caring, sharing and

sacrifice, while often good, are not in themselves sufficient. "The power to change the inward nature of men and women comes through God's gift of undeserved, unmerited love," he said.

The Rt. Rev. Sam Byron Hulsey, Bishop of Northwest Texas, preached at the convention's service of ordination.

The convention adopted a budget of \$1,184,539 for 1992, about a 6 percent increase over 1991. Delegates also received a report on the Sharing the Vision endowment campaign, initiated in 1988. Approximately \$1 million of the \$1.8 million in pledges has been received, generating income for diocesan programs such as those for new churches, youth and the elderly, world and diocesan outreach and leadership development.

At the conclusion of the weekend, delegates voted to hold a "committee of the whole" session to discuss the major issues coming before the General Convention.

KEN QUIGLEY

The behavior of the board of trustees of Nashotah House, who slowly are eating away at the financial, spiritual and moral corpus of the seminary, soon could leave only a shell of what once was a thriving healthy institution.

Seminary enrollment, which once was at 85-90 students, has declined rapidly to less than 25 students. As of this writing, the seminary is preparing contingency budgets for 18 and 23 stu-

*What the trustees
are doing at
Nashotah House
is not working.*

dents for the 1991-92 academic year. The reason for this decline is twofold: first, students are transferring from Nashotah and, second, bishops are reluctant to send students to a place where the board is so involved in daily administration.

But the behavior of the board of trustees is not evidenced solely in financial activity. The behavior also is affecting the structure of the seminary. Of the six bishops who serve on the board and have voting privileges, five are members of the Episcopal Synod America (ESA). The sixth, Bishop Roger White of Milwaukee, is on the board *ex officio*. Prior to 1988, before the consecration of Bishop Barbara Harris, there was no ESA. The predecessor of this group was the Evangelical and Catholic Mission (ECM), primarily concerned with the issue of women's ordination. Although the ESA has attached itself to other issues of the church such as sexuality, liturgy (inclusive language) and ecclesial mat-

ters, I believe it is purely the issue of women priests and bishops which generates such behavior on the part of the board of trustees of Nashotah House. Each year, bishops who ordain women are nominated to serve on the board and are not elected.

Ten years ago, a group of people were dissatisfied with the quality of education in Episcopal seminaries. These people wanted more evangelical teaching and biblical studies in seminary. They did not try to "take over" an existing seminary and mold it in their image. They started their own seminary, Trinity Episcopal School for Ministry. This seminary is growing, thriving, and making a significant contribution to the life of the church. I applaud their courage.

If the ESA and the majority of the present Nashotah trustees want to espouse a particular theological position, let them found their own seminary with newly-raised money. Let them have the courage of Trinity to test the market and see if there is support. What the trustees are doing at Nashotah House is not working. Bishops will not send students to a place where the board imposes itself in such an oppressive manner. But, if a separate seminary were started, or if, at least, the trustees would resign, there might be hope for Nashotah House. Otherwise, this once-lively seminary will die of spiritual cancer from within, or she will perish by being rendered irrelevant and useless by the church she seeks to serve.

Some might ask why I am publicly challenging the board of trustees of Nashotah House. The financial and ethical issues aside, I love "The House." Half of my life has been associated with this place. I have three degrees from Nashotah House; my grandfather was a trustee; and I have friends and relatives buried there. I love what this place has stood for: disciplined community prayer, a shared common life and strong catholic doctrine. I hope to see that catholic life rescued from those who see catholic as anti- "women clergy."

I am a "son of the House" and I grieve that the institution I love is being eaten away from the inside by board members, many of whom never sat in a Nashotah House classroom or lived on her grounds. I say to these people, "If you want to create something in your own image, do it from scratch. Start your own seminary. Don't destroy 150 years of work for one theological principle."

The Rt. Rev. Francis C. Gray is Bishop of Northern Indiana.

Nashotah

Two bishops of di comment on th



"Michael" the bell, a Nasho

Nashotah House

Two different points of view on the seminary's future



A landmark, near the cloister.

By WILLIAM LOUIS STEVENS

Nashotah House is, has been and always will be a seminary in the Episcopal Church, of the Episcopal Church and for the Episcopal Church. That point needs to be made clear and understood by everyone.

At the May meeting of Nashotah's board of trustees, no policy change took place, but rather that policy adopted 14 years ago regarding women priests functioning sacerdotally at Nashotah House was simply reaffirmed. The purpose of this reaffirmation was to bring to an end debilitating dissension within the seminary community and a blurred perception of the seminary by the church.

While all of the seminaries are experiencing difficult times these days in one way or another, it was felt that the time had come for Nashotah House to have its own resurrection experience of clearly reaffirming its witness and gift to the church as being the seminary it was always meant to be. That is to say one that offers candidates for ordination in an unmistakable way a fine theological education and priestly formation rooted in classical catholic and evangelical principles. We welcome men and women from across the church who wish to avail themselves of this offering.

From its foundation, Nashotah House always has had its distinct witness within the church and never has been regarded as being in what is called the mainstream of the Episcopal Church. Seminaries at the other end of the theological spectrum never have been so regarded either.

Within the Mainstream

Nashotah House is no more of a one-issue seminary than any other seminary, but as far as its particular witness on the ordination issue is concerned, its intent is to be true to its understanding of revelation, the gospel and tradition regarding holy orders. Its intent is to stand very much within the mainstream of the historic catholic churches as well as of the Anglican Communion itself as we seek to

The Rt. Rev. William Louis Stevens is Bishop of Fond du Lac and chairman of the Nashotah board of trustees.

respond to the call of the Lambeth Conference of 1988, the Eames Report that followed it, and the House of Bishops meeting of 1988 to keep both sides of the question alive, in the sunshine and available for prayerful and rational debate in order for the long and needed discernment process by the whole church to proceed.

By now it should surely be known that both those affirming the ordination of women to the priesthood and episcopate and those affirming the traditional view of holy orders hold recognized and defensible theological views.

Nashotah continues

to be called to

challenge the church

to remain truly open,

inclusive and willing

to listen to God.

It would appear, at least, that the other ten seminaries of the Episcopal Church regard the question as closed, the debate over and the discernment process done. Nashotah's witness and gift to the church is to uphold the affirmation of the *Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, 1989* that "the church, while still preserving unity, will be obliged to live for a time with the fact of disagreement."

I believe it has always been one of Nashotah's tasks to challenge the church in many ways to be true to its own nature. I also believe Nashotah continues to be called to challenge the church to remain truly open, inclusive and willing to listen to God and seek the mind of Christ. This is a difficult and costing task, but one well worth doing. I hope all of the alumni/ae, the students, the faculty, the staff and the trustees will unite in helping this wonderful seminary of the church to fulfill it and faithfully to serve the Episcopal Church for generations to come.

Take, Eat: This Is for You

(Second of a monthly series of three)

In baptizing infants, the church acts out its Hebrew heritage of faith that God's promises are made operative not only by the separate choices of individuals, but also by the corporate choice of the covenant community. The catechism asks, "What is required of us at Baptism?" and replies, "It is required that we renounce Satan, repent of our sins and accept Jesus as our Lord and Savior."

In the case of infant baptism, such a reply is, by the world's standards, sheer moonshine — a fact that the catechism goes on to confront directly. "Why then are infants baptized?" it asks. The answer is that infants are baptized so they can share in the covenant; promises are made on their behalf by parents and sponsors, "who guarantee that the infants will be brought up within the church, to know Christ and be able to follow him."

Baptism, although we rightly emphasize its celebration within the gathered body of Christ, is a sacrament of individual faith, individual redemption, individual self-dedication. The candidate, or candidates, even if they make up a sizable group, are there as distinct individuals, pointedly called by name, making promises as individuals, washed and sealed and made new as individuals. Yet in this highly personal, individual sacrament we seem to have no trouble accepting the profound theological principle that members of the community may truly act on behalf of each other: promises as sweeping as the vow to renounce Satan and follow Christ may be made by one Christian in the name of another, and be binding, on earth and in heaven.

The Eucharist, on the other hand, is quintessentially corporate. Gathered around the altar, we are simply the gathered community. The liturgy nowhere calls on the celebrant to address the communicants by name; all the claims that are made for us, all the

blessings that we beg (except in the Prayers of the People), are made and asked in the name of us all. If the radically individual, once-only-and-forever blessings of baptism can be appropriately and validly received by those incapable of conscious faith, then why not the repeated, day-in-and-day-out blessings of the Eucharist? Yet the catechism stops short of even asking such a question.

To the question, "What is required of us when we come to the Eucharist?" the catechism replies, "It is required that we should examine our lives, repent of our sins, and be in love and



charity with all people." Period. Perhaps the drafters of the catechism took for granted that the faith, repentance and charity required as we approach the altar can, like the faith and repentance required at baptism, be graciously attributed to an individual through the corporate faith of the community. But they did not see fit to spell it out. The omission is a significant one, since, in practice, we certainly do not seem to believe in the adequacy of corporate faith in the corporate sacrament of the altar, though we claim to believe in it in the individual sacrament of the font. After baptizing tiny infants who have not the faintest idea what is being done to them, we then, in most places, exclude them from the corporate meal of the baptized until they "know what they are doing," or "understand what it is all about."

In a position paper known as the "Accra Statement," the National

Council of Churches pointed out some years ago, "those churches which baptize children, but refuse them a share in the Eucharist before confirmation, may wish to ponder whether they have fully appreciated and accepted the consequences of infant baptism."

For 20 years now, the Episcopal Church has not required confirmation as a qualification for participation in the Eucharist. But we have hastened to fill the vacuum left by the removal of this prerequisite, with a variety of other prerequisites, and the effect remains the same.

The intention of the framers of our revised rite of baptism has been frequently reiterated since its first explicit formulation in *Prayer Book Studies 18*:

"Those who have been made members of the family of God have the right to be fed at the Lord's table . . . It is anticipated that Holy Communion will be administered to all who have been baptized at this service: by ancient custom, infants are communicated from a spoon or by intinction."

This principle, however, has never been consistently implemented. The form of initiation envisioned in *Prayer Book Studies 18* was on the Orthodox model: a single rite incorporating water baptism, laying on of hands (with optional chrismation) and communion. It was to be available to candidates of all ages, and to involve the parish priest as the usual celebrant for the whole rite. The death-knell this proposed rite would have sounded for the venerable institution of adolescent confirmation as the bishop's prerogative proved too much for the Episcopal Church, and confirmation, with a new theological rationale, was reinstated as a separate maturity rite. In the process, it was left to local authority to establish the specific age at which the baptized were to begin receiving communion.

The norm that has emerged seems to be a formal admission to communion some time in the early elementary years. Indeed, this is still frequently referred to as "early communion." So whereas in the 1928 Prayer Book we had a two-stage initiation — baptism followed long after-

(Continued on next page)

Gretchen Wolff Pritchard, of New Haven, Conn., publishes "The Sunday Paper," materials for Christian education with an emphasis on conveying the gospel to children.

Getting the News Out

Among the most frequent criticisms we hear from subscribers concerns the amount of time it takes from the date of a news event until the story reaches the homes of our readers.

In most cases, the lapsed time from news event to home delivery is between two and three weeks. We are not satisfied with that amount of time and continue to explore ways to get news to our readers faster. The matter is complicated by the fact we are at the mercy of the United States Postal Service. For example, the issue of June 23 was delivered to readers in such places as Massachusetts, Texas and Colorado more than a week before it reached subscribers who live only a few miles from the Milwaukee post office which handles the shipment of our magazine.

Other factors such as the working schedule at our printing facility, a work week shortened by a federal holiday and the schedules of our news correspondents can mean a delay in the time it takes for news of the Episcopal Church to reach you.

All this is important to note now because of General Convention. Most of our subscribers will be reading this

during the time General Convention is in session in Phoenix. Our readers will be anxious to receive news of this important event and we will be anxious to present it as quickly as possible. Please know that our staff will do everything possible to ensure you receive the most timely coverage of convention we can provide. And we will continue to look at possibilities for more immediacy in future issues.

Pleasures of Traveling

One of the most enjoyable things about traveling during the summer is the opportunity to visit different churches. Opportunities to discover different styles of worship, meet new people and hear unfamiliar preachers are among the pleasures of a Sunday morning away from home.

If you plan to travel this summer, look over the church listings in the back of this magazine. Or check with your rector or parish secretary, who should be able to provide names and addresses of churches in communities which you'll be visiting.

ALL GOD'S CHILDREN

(Continued from previous page)

wards by confirmation and communion — we now have a three-stage process: baptism followed by a delay, then communion followed by another delay, then confirmation in adolescence. As sacramental theology, this is much harder to justify than the old tradition.

On the traditional Anglican model, the immediate qualification for admission to the Eucharist was a sacramental act, which was understood to be indispensable for the completion of one's baptismal initiation and its activation in one's own life. The achievement of some qualifying level of social maturity or intellectual development was a prerequisite to confirmation; but it was confirmation itself, and not the prerequisites to it, that qualified the individual for communion. Today, on the other hand, we claim young children are sacramentally fit by virtue of their baptism, but find secular, intellectual and developmental reasons to stop short of admitting them to the Eucharist.

There is no argument in favor of baptizing babies that does not apply equally well to giving them communion. In fact, from the developmental standpoint, it is far easier to imagine

that regular participation at the Lord's table may somehow make a difference in the early religious awareness of a baby or toddler than it is to imagine that the one-time experience of baptism, in early infancy, has made a difference for the baby.

Our first daughter, Grace, was baptized at midnight in the Easter Vigil, and slept soundly through the whole experience. No one saw anything remarkable in this, or protested that it made her baptism invalid. But during the years that immediately followed, many people were shocked, amazed, or bemused to see her opening her mouth for the bread of life, the cup of salvation. When she reached the age at which, in many parishes, she would be "preparing" for her first communion, she had already had six years of the best preparation of all — six years of unflinching confidence that in this place, among these people, in the name of Jesus, she would be accepted and loved and fed, just like everyone else. Infant baptism, followed by six years of exclusion from what is unmistakably the climax, the consummation, of the Sunday liturgy, would have given her a very different preparation.

We are still captive to the notion that baptized children must, somehow, prove that they are "qualified" to receive communion — that they some-

how "know" or "understand" or "appreciate" that this food is different from an ordinary snack, this gathering from an ordinary party. Many clergy who strongly support infant communion still wait for the child to show she is "ready" by reaching out a hand or asking to be included.

Why? Why do we not then require of infant candidates for baptism that they show signs of "readiness," or prove they somehow "know" that this water, poured on their head, is different from what happens in the bathtub at home or the plastic pool in the backyard? What are we trying to prove? Does our belief in the real presence in the Eucharist mean the Eucharist is the only rite we care about enough to establish serious standards for it? If we began to "believe" in baptism in the same way we "believe" in the Eucharist, would we start to be bothered by the idea of it being administered to a four-month-old who is out like a light or a two-month-old who is screaming his lungs out? Or are we simply more zealous for our Lord's dignity than he is himself? Can we not simply accept God's grace, which tirelessly invites all who have put on Christ in baptism to come and be fed, again and again?

Next month: first communion preparation and celebration.

Calendar Madness

This is a symbol of a church increasingly turned upon itself

By J. RAYMOND LORD

"Feasts multiplied like mushrooms in the Middle Ages until there was hardly a free day left without some special observance."

So wrote Massey H. Shepherd, Jr., in *The American Prayer Book Commentary*. We seem to be moving backward in the same direction.

The first American prayer book eliminated all the "black letter" days which had been part of the English calendar since the Reformation (increasing from four in 1552 to more than 60 in 1662, according to Marion Hatchett's *Commentary on the American Prayer Book*). Responding to what some felt was an "impoverishment" of the calendar and a "one-sided biblical emphasis" (as they understood Thomas Cranmer's principles), the present Book of Common Prayer, when it was adopted in 1979, included 118 lesser commemorations (four of which were from the New Testament). The General Convention of 1988 added seven more commemorations and proposed six more for trial use in the triennium following (there would have been more, but St. Oswald got lost in the shuffle). An additional nine new ones were proposed for trial use beginning in 1991. If all are approved, there will be 140 lesser commemorations. Those individuals and parishes who bought the new prayer books in 1979 (or even in 1976) now find theirs hopelessly outdated.

What is most disturbing in all this is its trendiness. This involves including many "firsts" — this apparently being the concern of a number of special interest groups. Some American church leaders barely dead 50 years (the magic number of years) are suggested: first persons ordained in ethnic

groups are suggested. Will the church ever catch up?

While it has not been customary to recognize founders of Roman Catholic religious orders begun since the Reformation, Ignatius Loyola is one of the new names suggested, nicely coinciding with the 500th anniversary of his birth. Martin Luther is suggested, nicely coinciding with the proposed concordat with the Lutherans. John Calvin, whose influence on the Church of England in the classical 16th century formularies and upon its leadership then, is not included.

Kamehameha and Emma of Hawaii are included just at the time we have a Presiding Bishop from that diocese. Several women are included who are primarily feminist leaders and not of the stature of the great women "doctors of the church."

Compare to England

This calendar madness of our church is clearer also if we compare our growing calendar with that of the Church of England's *The Alternative Service Book* (1980). While the Church of England calendar had approximately 60 black letter day commemorations in 1662, the ASB of 1980 has only 83. And this includes the Visitation and Holy Cross Day, which are treated as lesser commemorations. Also, on August 31 and November 17, two separate persons are commemorated, without the felt need to give each a special day. The English calendar remembers groups of saints and martyrs geographically: Australia and the Pacific; Europe; Africa; Asia; the Americas. It includes (while we do not) such persons of undoubted significance to English-speaking Christianity as John Bunyan and John Wycliffe. Interestingly, it does not include two British women we rushed to include: Florence Nightingale and Evelyn Underhill.

Among Roman Catholics from the

post-Reformation period, it includes Francis de Sales, Vincent de Paul, Francis Xavier and John of the Cross. Its commemoration of John and Charles Wesley identifies them as priests, poets, teachers of the faith (which is why they really are significant—not just because they are "priests"). There is a day to commemorate Saints and Martyrs of the Reformation Era — a truly inclusive commemoration.

Where will our calendar growth end? Will each diocese send forward the name of one favorite son and one favorite daughter? Will there be a day for the "first" person ordained from each ethnic group under heaven? Will each special interest group in the national church get a favorite leader included, lest we offend anyone? Will each seminary get to choose a favorite alumna or alumnus?

As a very practical matter, perhaps we should not include any of these lesser commemorations in the printed Books of Common Prayer so that those who use them (individuals and parishes) will not be out of date every three years. At the very least, the Church Hymnal Corporation should print *Lesser Feasts and Fasts* in loose leaf editions so that one is not repeatedly having to purchase the "latest edition."

What concerns me most, however, is that this calendar madness is a symbol of a church increasingly turned upon itself, constantly refining more and more its liturgical practices. A comparison of the length of the report of the Standing Commission on World Mission with that of the Standing Liturgical Commission (which includes the "latest" proposed calendar revisions) in the 1991 General Convention *Blue Book* is sobering indeed.

Let us have a moratorium on calendar growth altogether for the next decade. Perhaps Cranmer's "one-sided biblical emphasis" is not so bad after all.

The Rev. J. Raymond Lord is rector of St. Luke's Church, Anchorage, Ky., and a General Convention deputy from the Diocese of Kentucky.

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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.

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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, BSC, 235 W. 48th St., #14-G, New York, NY 10036.

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FULL-TIME YOUTH MINISTER. Experienced, lay person, references required. Relational, programmatic approach. Must be oriented toward Eucharistic worship. St. Michael's Episcopal Church, 2501 N. Westmoreland Dr., Orlando, FL 32804. (407) 843-8448. Contact: The Rev. Richard Bowman.

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POSITIONS OFFERED

ASSOCIATE RECTOR, Calvary Church in downtown Memphis offers a variety of outreach and inreach ministries. Seeking experienced priest, preferably with multi-staff background. Primary responsibilities would include pastoral care and faith development, teaching and recruiting/training of laity in pastoral care ministries. For details, apply: **Lee Wakeman, Parish Administrator**, Calvary Episcopal Church, 102 N. Second St., Memphis, TN 38103. (901) 525-6602.

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DEPLOYMENT STORIES SOUGHT. What was your experience of looking for work in the Episcopal Church? What was it like to issue a call to someone? What was helpful about the search process you did? What are ways to improve it? Clergy, seminarians, search committee members who have undergone a change of position within the last ten years, please send us your story by letter, phone, or cassette tape for a forthcoming manuscript. Stories will be held in confidence and all identifying data will be altered for privacy. **The Rev. Dr. Greg Carlson-Bancroft, Sally Carlson-Bancroft, M.S., 2839 Oxford St., Roseville, MN 55113. (612) 482-1453.**

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Ordinations

Priests

Fort Worth — James Edward Hart, curate, St. Andrew's, Fort Worth, TX; add: 917 Lamar, Fort Worth 76102. Oliver W. Smith, assistant to the rector, St. Luke's-in-the-Meadow Parish, Fort Worth, TX; add: 4301 Meadowbrook, Fort Worth 76103. Christopher Stainbrook, on staff of St. Jude's Ranch for Children, Boulder City, NV; add: 7000 N. Jones Blvd., Las Vegas 89131. George C. Pope, Jr., assistant, St. Andrew's, Grand Prairie, TX; add: 717 Hill St., Grand Prairie 75050.

Permanent Deacons

Central Florida — Guy Galfio, deacon, St. Matthew's, Orlando, FL; add: 4732 Dunbarton, Orlando 32817. Arthur Hallows, deacon, Hope Church, Melbourne, FL; add: 1813 Fox Bay Dr., Melbourne 32934. Eugene Reuman, deacon, Holy Faith, Dunnellon, FL; add: 2915 W. Henley Ln., Dunnellon 32630. Sandra Rowe, deacon, St. Barnabas, Deland, FL; add: 1212 Glenwood Rd., Deland 32720. Richard Sutherland, deacon, Holy Family, Orlando, FL; add: 4023 Magnolia Dr., Leesburg, FL 34748. Jamie Turner, deacon, St. Andrew's, Ft. Pierce, FL; add: 434 Lamon Ln., Port St. Lucie, FL 34983.

Joan Verret, deacon, All Saints', Lakeland, FL; add: 220 E. Palm Dr., Lakeland 33803.

Colorado — Richard L. Cella, deacon, St. Stephen's, Aurora, CO; add: Box 32058, Aurora 80041.

Religious Orders

Sister Nancy Elizabeth West, who founded the Community of the Holy Comforter in Lakeland, FL, 20 years ago, has been released from her vows at her request and the community has been dissolved by Bishop John W. Howe. Sister Jean Rose, the only other member of the community, remains under vows and is exploring the possibility of forming a new community. The community was ended by mutual agreement; both Nancy Elizabeth and Sister Jean remain in good standing as communicants in the Episcopal Church. The Council on Religious Life requires affiliated communities to have at least six professed members and to meet other canonical requirements.

Changes of Address

The Rev. Jay Coulton can be reached at Rte. #3, Box 3193, Baldwin, MI 49304.

The Rev. John G. Dahl reports a change of address: 375 S. Stefan Pl., Tucson, AZ 85748.

The Rev. William R. Fleming reports a change of address: 600 River Place Dr. A, #6641, Detroit, MI 48307.

The Rev. Margaret Haas reports the new address of 1573 S. Congress, #7, Ypsilanti, MI 48197.

The Rev. Alice Morse may now be addressed at 2065 Woodtrails Dr., #16, Fairfield, OH 45014.

The Rev. Jack L. Savage reports the new address of 3910 Todd, Midland, MI 48640.

Seminaries

The Rev. Romney Moseley has been appointed associate professor of pastoral theology and contemporary church ministries and the Rev. Ian T. Douglas has been appointed director of the Anglicanism, Globalism, and Ecumenism program at Episcopal Divinity School, Cambridge, MA.

Ann Ousley is the new director of development at the Episcopal Theological Seminary of the Southwest, Austin, TX.

Organizations

On May 5 the Rt. Rev. Furman Charles Stough, acting on behalf of the Presiding Bishop, and the Rev. Canon George Preble Pierce commissioned as evangelists of the Church Army William David Brown and William Jeffries Cummings at St. Mary's, 806 Lincoln Pl., Beaver Falls, PA.

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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 H 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 B. 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

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

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)

HONOLULU, HAWAII

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

539 Kapahulu Ave.
near Waikiki

WOODSTOCK, ILL.

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

503 W. Jackson

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL
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

138 S. Eighth

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA
Weekly visiting clergy; call for schedule
Sun 7:30 Communion, 11 MP

Rt. 114

(207) 787-3401

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

2013 St. Paul St.

BLADENSBURG, MD. (D.C. Area)

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

53rd & Annapolis Rd.
927-6466

CENTREVILLE, MD.

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

Liberty St. at Church Lane

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

TRANSFIGURATION
The Rev. Richard G. P. Kukowski, r
H Eu Sun 8, 10:15, Wed 10. Daily MP 9

13925 New Hampshire Ave.
(301) 384-6264

BOSTON, MASS.

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

30 Brimmer St.

ALL SAINTS
At Ashmont Station on the Red Line
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

209 Ashmont St., Ashmont, Dorchester
(436-6370; 825-8456)

CAPE ANN, MASS.

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

48 Middle St., Gloucester
24 Broadway, Rockport

LENOX, MASS.

TRINITY
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15. Thurs Eu 10. Children's program thru summer 10:15. (413) 637-0073

(Parish nearest to Tanglewood)

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. 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, ass't
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S). Daily MP, EP, HC

Clayton

LACONIA, N.H.

ST. JAMES
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

876 N. Main St. (opp. Opechee Park)

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT
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

7th St. & the Blvd.

HACKENSACK, N.J.

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

72 Lodi St.

NEWARK, N.J.

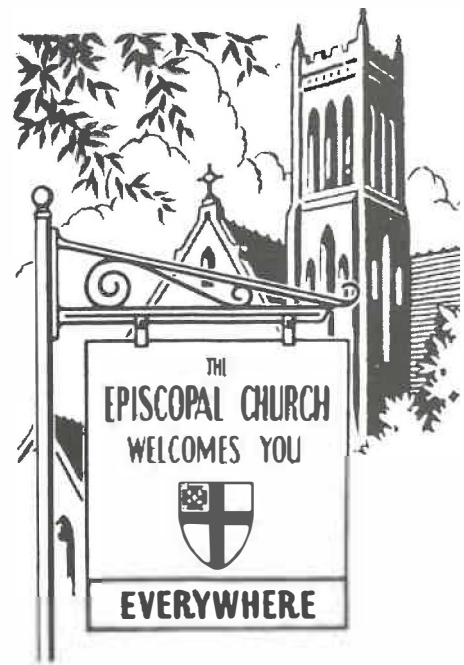
GRACE CHURCH
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

950 Broad St., at Federal Sq.

TRENTON, N.J.

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

801 W. State St.



SANTA FE, N.M.

CHURCH OF THE HOLY FAITH
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

311 E. Palace Ave.

ALDEN, N.Y.

ST. AIDAN'S
Closest to Darien Lake
The Rev. John A. Russell, v
Sun 8:30, 10:30 H Eu, 10 Family Christian Education

13021 Main St., off Rt. 20

(716) 937-3461

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

2nd Ave. & 43d St.

ST. MARY THE VIRGIN

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

(212) 869-5830

PARISH OF TRINITY CHURCH

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

TRINITY

Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

Broadway at Fulton

ST. PAUL'S

Sun H Eu 8. Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS'
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

Winton and Highland

SARATOGA SPRINGS, N.Y.

BETHESDA
The Rev. Thomas T. Parke, r; the Rev. William Romer, a
Sun Masses 6:30, 8 & 10

Washington St. at Broadway



Zion Church, Charles Town, W.Va.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdys 7:30, 10, 5:30

SYRACUSE, N.Y.

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

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. Chandler, 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)

CHARLEROI, PA.

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

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

ARLINGTON, TEXAS

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; 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)

DALLAS, TEXAS (Cont'd.)

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. Philip 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.

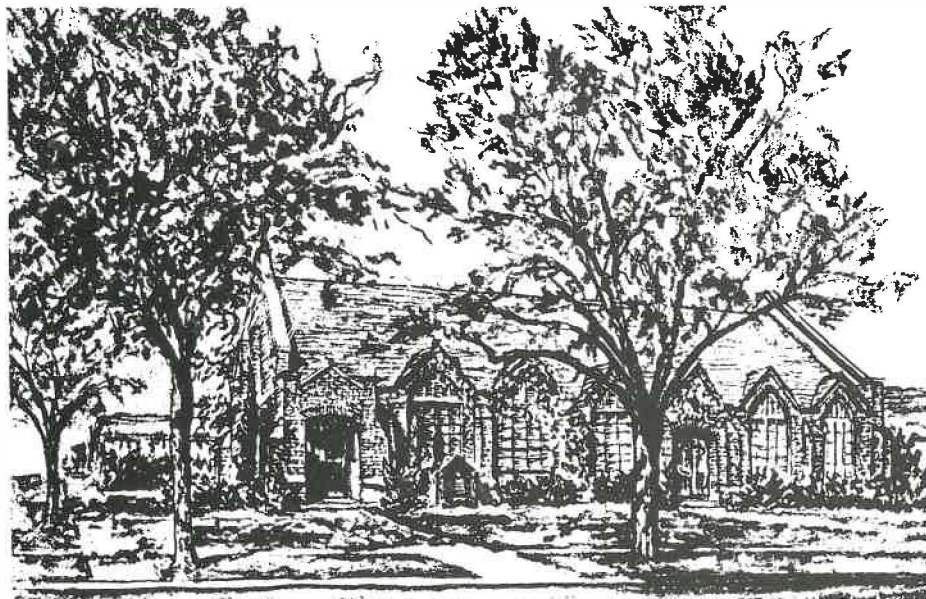
ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

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



Trinity Church, Pharr, Texas

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.