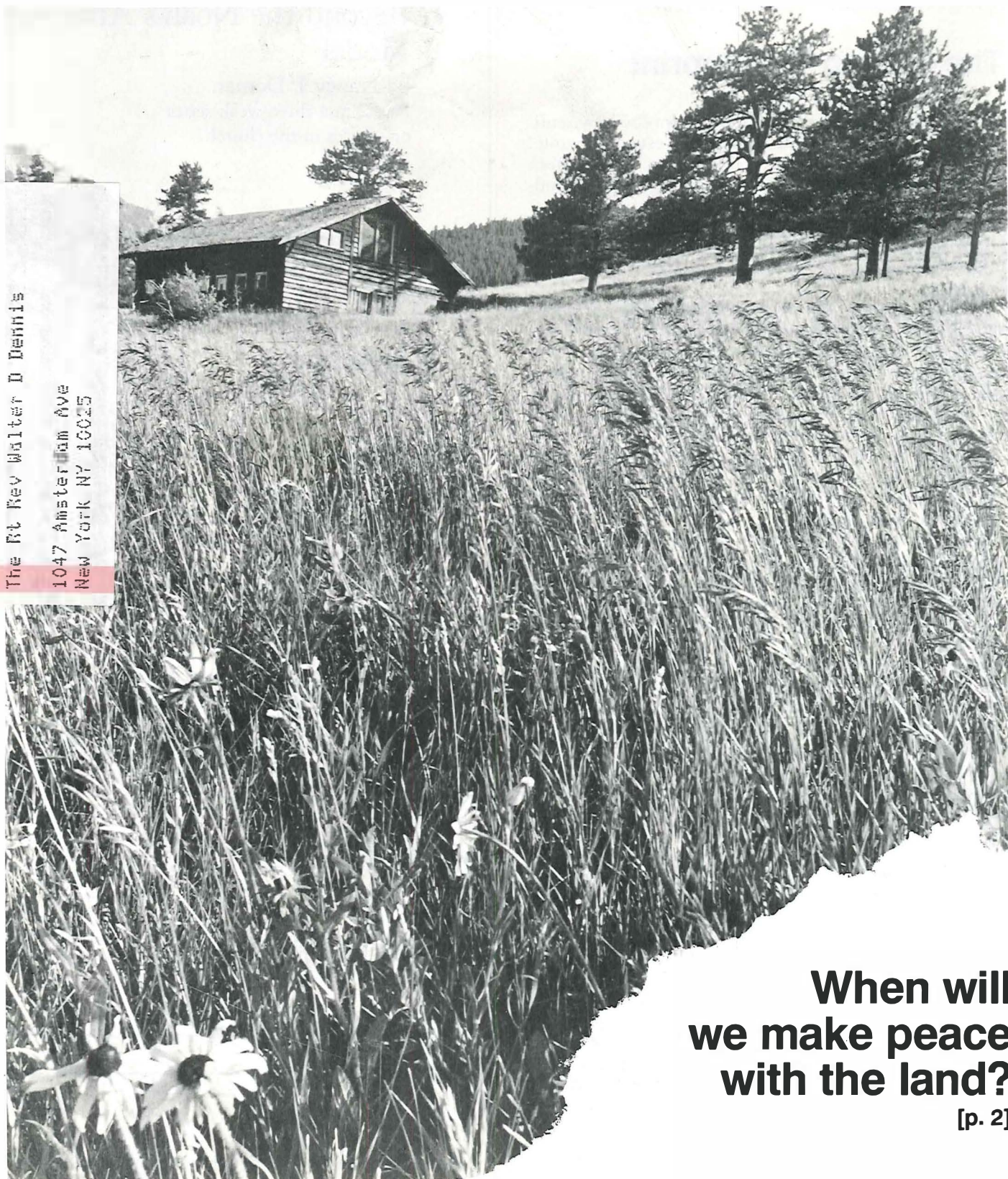


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**When will
we make peace
with the land?**

[p. 2]



The Human Thumbprint

Alan Sillitoe, the English novelist, expressed my sentiments about the landscape in an essay he wrote, entitled "Seeking the Soul of Derbyshire" (*New York Times*, Sunday, July 8, 1984): "To be appealing, landscape should have a mixture of soulful subtlety that comes about through the thumbprints of human activity, and visual grandeur produced by the growing pains of an infant earth that had no one to control its geological tantrums."

That's it exactly, "the thumbprint of human activity." We all know, sadly, that many a human thumbprint has turned into a giant foot-crushing, destroying, needlessly removing trees from the land. My uncle says of his rolling hills in Texas that developers seem to take a solemn pledge to destroy any tree within miles of their sight. Sadly, this is often the case. Wendell Berry and others had to fight day and night a few years back to save the incredibly beautiful Red River Gorge in Kentucky. The Army Corps of Engineers wanted to dam it up — for no apparent reason, it was finally determined!

Making peace with the land — when will we Americans achieve it? Not soon, I'm afraid, for we are still a nation of "fur traders" who use and move, rather than a nation of "settlers," farmers who plant and nourish — to use Wendell Berry's metaphors from *The Unsettling of America*.

Yet, each appropriate garden, each bit of space which melds the tantrums of geology and the gentle thumbprint of humankind is a step in the right direction, isn't it?

Georgia O'Keefe knew this in her beloved southwest. The Finns know it when they place rocks and make pathways to a sauna. The Zen monk knows this as he rakes the gravel of his meditative "ocean." The earliest English, Spanish, French and Dutch settlers knew this along America's coastlines.

We know it too when we step into a small garden someone has planted and cared for years. It need not be grand as Sissinghurst in England, but can be small and unpretentious, as a friend's garden in Lexington, Ky., which has an old hewn-out stump as a birdbath beneath a Japanese maple and a few chairs in a walled space. But whatever, or wherever human nature and Mother Nature work in consort, both are enriched and blessings follow.

Somehow, when men and women settle in and put their human thumbprint on nature in the right proportion, it has a calming effect on the eye. The sense of place has a lived-in effect and helps us realize that human beings and nature are meant to get along, and at best even improve each other.

(The Rev.) TRAVIS DU PRIEST, book editor

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LETTERS

Full Initiation

While I totally agree with and enjoyed Gretchen Wolff Pritchard's "Take, Eat: This Is for You" [TLC, July 14], I was distressed that such an article must still be presented on a subject that was theologically discussed and put into action some 20 years ago.

In my pre-baptismal classes, I truly enjoy discussing with parents the meaning of "full initiation by water and the Holy Spirit," a statement in the prayer book (p. 298) which helps define the liturgical and theological aspects of what is taking place within the baptismal rite.

While a few couples may question their infant or child's receiving of the sacraments, simply because they do not know what is taking place or what they are receiving, I gently remind them that they would never prohibit their infant or child from receiving the proper amount of formula or food at the dinner table, simply because they do not understand its nutritional value for them.

Consequently, "full initiation" means total, complete benefits, not partial, which must be concluded at a later time. Nothing is to be withheld from the newly-reborn life, which is to continue "in the risen life of Jesus Christ our Savior" (BCP, p. 307).

While I know infants, toddlers and pre-schoolers do not understand the complete theological and historical meanings behind receiving the sacraments, my heart rejoices when I see small hands open to receive "the body of Christ" (and a sip of wine, if they like), and participating in God's heavenly banquet.

(The Rev.) RUSSELL W. JOHNSON, Jr.
St. Mary's Church
St. Paul, Minn.

• • •

Gretchen Wolff Pritchard's second article in the series "Take, Eat: This Is for You" is, like most of her articles, engaging, kind-spirited and insightful. But, surely Mrs. Pritchard must have known that she was issuing a public challenge when she wrote: "There is no argument in favor of baptizing babies that does not apply equally well to giving them communion."

To be sure, there are a great many arguments in favor of baptizing babies which do apply equally well to giving

them communion, such as Jesus' "Let the children come to me . . . whoever does not receive the Kingdom of God like a child shall not enter it" (Mark 10:14-16), and Paul's teaching that the children of Christian parents might be said to be "holy" and not "unclean" (I Cor. 7:14, Cf. Heb. 10:22).

Moreover, infants are no more capable of repenting on their own behalf (the prerequisite for baptism) than they are of discerning the Lord's body on their own behalf (the prerequisite for communion).

Judging from these arguments alone, the full incorporation of children into the kingdom of God could well include both eucharistic and baptismal privileges. As Mrs. Pritchard rightly notes, the Eastern Orthodox churches have understood baptism and the Eucharist in just this way.

While scripture indicates that faith and baptism are each incomplete without the other, scripture does not teach that one who is baptized and only later matures in the faith, has "judgment baptized upon himself," in the way that one who eats and drinks

without first examining himself and discerning the body, "drinks judgment upon himself."

DONALD C. BREY

Columbus, Ohio

Distortions Over Tension

Your editorial, "Intensified Oppression" [TLC, June 16] is another instance of the serious distortions regarding Jewish/Palestinian tension in the Middle East which are occurring all too often these days.

Why do you find it "very difficult to justify" the 43-day curfew by Israel in the Occupied Territories at a time when the Gulf War was raging and Israel felt itself in mortal danger from both poison gas and missile bombardment?

This was, after all, a time when thousands of residents in the West Bank/Gaza were openly and enthusiastically supporting Saddam Hussein, when they were joining their hero and self-appointed Palestine President, Yasir Arafat, in publicly cheering

(Continued on next page)

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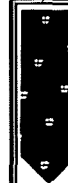
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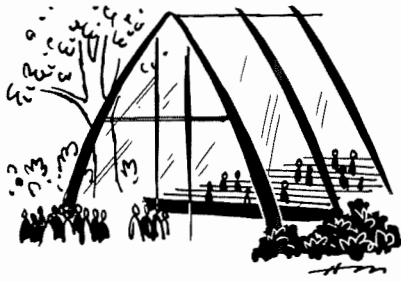
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LETTERS_____

(Continued from previous page)

Iraq's unprovoked Scud missile attacks on innocent Israeli civilians, and while they themselves were encouraging their young people to continue engaging in civil insurrection against the Israeli police. Can we not sympathize fully with the great anguish, pain and indignity of Palestinians living under curfew while at the same time understand Israel's necessity to engage in measures designed to preserve public safety for its own people?

And was that curfew really a "wholesale act of terrorism," as you allege? There is no doubt it caused hardship, denied for many access to employment, and abrogated normal freedoms. But when compared to the plight of tens of thousands of Palestinians enduring persecution at the hands of Kuwait and Iraq at the very same time, the curfew indignities seem modest.

One thing more: you are surely in grievous error when you say "the civilian population in Israel has no control over the military forces ruling the Occupied Territories." The truth is that Israel, being a democracy, is a nation in which the civilian population elects a parliamentary Knesset whose civilian cabinet exercises direct authority over its military forces — something that cannot be said about any Arab state in the Middle East — except Egypt.

(The Rt. Rev.) JOHN H. BURT
Bishop of Ohio (retired)
Marquette, Mich.

Opposite Is True

I do not believe that commemorating faithful members of the church is "a symbol of a church increasingly turned upon itself," as J. Raymond Lord states [TLC, July 14].

In my years of keeping the days appointed in *Lesser Feasts and Fasts* at weekday celebrations of the Holy Eucharist, I have found exactly the opposite to be true. Using the biographies as part of the homily enables us to reflect on the way those who have gone before lived their faith in their day and time. More often than not, their stories encourage us to engage the world, to share our faith and to be the body of Christ in our own day. In addition, we learn how the church has come to be what it is today. As Sundays are always kept as feasts of our Lord, I would

rejoice if every weekday (excepting the major feast days) could be used to remember individuals whose witness to him has kept the church from turning upon itself and who have been "the lights of the world in their generations." (The Rev.) ROBERT W. COWPERTHWAIT
St. Paul's Church
Franklin, Tenn.

• • •

Fr. Lord's "Calendar Madness" makes a very valid point. I can recall, in liturgics class at CDSP, Massey Shepherd saying that.

There is, perhaps, another view, equally valid. In seminaries, cathedrals, monasteries and some parishes where the Eucharist is celebrated daily, the "black letter days" enrich the worship. The 25 special occasions of the prayer book pale rapidly.

But the black letter commemorations teach church history, and those commemorated become the embodied "all the company of heaven." It is somewhat like after reading the offices over a period of years, the biblical characters become friends whom one

revisits each year.

Where there is no daily Eucharist, perhaps "Calendar Madness" is a non-problem.

(The Very Rev.) WILLIAM P. CLANCY
Trinity Cathedral
San Jose, Calif.

Sign of Transcendence

Thank you for the article, "A Visible Presence," by Fr. Walker [TLC, June 9]. I had grown lonely thinking there was no one left who thinks the symbolism, privilege and responsibility of clerical dress to be important.

While it is well that the church has tried to detach itself from pompous clericalism, it is time the pendulum swung in the direction of responsibility and privilege. The importance of the church being a sign of presence in members of the clergy must be recaptured. The Rt. Rev. David Sheppard, Bishop of Liverpool, writes to his son about just this thing. He calls this presence "loitering with intent."

How can we cry "evangelism" when the clergy so often are not willing to be the sign and presence that is so impor-

tant? The importance of the church having a voice in the chaotic world of today is related to our willingness, in spite of our frailty, to be a sign of transcendence in a world that has largely forgotten transcendence. It is often more comfortable not to wear clericals, but I am sure that when we are willing to be "on call," so to speak, it is an offering of opportunity which God can use.

(The Rev.) VIRGINIA L. BENNETT
Church of St. Michael and St. George
St. Louis, Mo.

Mood of Triumphalism

With respect to the current controversy at Nashotah House [TLC, July 14], the real issue is the mean-spirited mood of triumphalism on the part of those who oppose the recent decision of the board of trustees. What they are really saying is: "Our 'victory' at Minneapolis in 1976 is incomplete until women priests have the 'right' to celebrate at every altar in the Episcopal Church." The rights of those with canonical responsibility for those altars are, of course, of no significance.

It is not the trustees of Nashotah House who are offering to "destroy 150 years of work for the sake of one theological principle." That distinction rightly belongs to Bishops Gray and White — and to any other bishop with Nashotah roots who would ordinarily send his candidates for ordination to the House but who refuses to do so — solely because women priests are not permitted to function as such on campus.

(The Rev.) LOWELL J. SATRE, JR.
St. Paul, Minn.

• • •

Bishop Gray's article challenges the board of trustees of Nashotah House. In suggesting that ESA bishops should start a new seminary, he forgets that the traditionalists are not the innovators. It is the modernists who ordain women and homosexuals. The board of the seminary seeks merely to preserve that faith which Nashotah House was founded to preach. As for the bishop's grief as a "son of the House," this lament sounds more like the "old boy network" than "a royal priesthood."

For those of us who oppose the ordi-

(Continued on page 12)

Their Fruits in Due Season

A small boy earnestly watched the tree,
Day after day, all summer long.
His mother had explained to him
The miracle of fruits and flowers
Early in the spring.
Each morning he searched the tree
For apples which he dearly loved.
He had seen the flowers
And now he eagerly awaited the fruit.
He will find the mimosa tree
To be a great disappointment.

Every plant brings forth its fruit
In due season.
The mimosa generates long, curved
Seed pods which other young boys
Will treasure as swords and boats
To sail on small, muddy creeks.
Its fruits are as appealing to God
As apples and kumquats,
As potatoes and zucchini.
Each is to bring forth the fruit
That God has established for it:
So, too, for you and I.

Dixie Anne Mosier-Greene

Splinter Churches Make Attempt for Unity

In a "Call for Unity," leaders of the 15,000-member Anglican Catholic Church and 7,000-member American Episcopal Church are urging traditionalists to gather in October to lay the foundation for a united, traditional Anglican Church in America.

Archbishop Louis Falk of the Anglican Catholic Church and Archbishop Anthony Clavier of the American Episcopal Church, signers of the unity call, both expressed hope that significant numbers of traditionalists will attend the conference, which is planned for October 2-5 in Deerfield Beach, Fla.

However, initial indications suggest that interest in the unity move is minimal at best, with the strongest support coming from the American Episcopal Church.

Archbishop Falk, who faces opposition within his own church over the unity call, said the splinter churches have spent the last 14 years digging themselves into "different fox holes" and now must set aside their differences and look toward unity.

"We find ourselves many times singing the same hymns, marching behind the same banners and saying the same prayers," he added.

But Archbishops Falk and Clavier said the things traditionalists hold together in common are more important than their differences.

The Anglican Catholic Church and American Episcopal Church are among the largest of the churches that broke with the Episcopal Church in the 1960s and 70s over issues such as the ordination of women and prayer book revisions.

Other traditionalist bodies that grew out of the Episcopal Church include the Reformed Episcopal Church (formed in 1873 and the oldest of the breakaway churches), the Diocese of Christ the King, the United Episcopal Church of North America, the Anglican Episcopal Church of North America, and the Anglican Rite Jurisdiction of the Americas.

Two of those bodies were issued formal invitations to attend the Florida convocation — the United Episcopal Church of North America, which claims about 2,000 members, and the Diocese of Christ the King, which claims about 20,000 members.

However, leaders of those two churches are not interested in attending the meeting, and difficulties within Archbishop Falk's own church

make the possibilities of success appear slim.

Archbishop Albion Knight of the United Episcopal Church said he had turned down an invitation to the Deerfield Beach meeting, adding he felt the meeting would be held too soon after the Episcopal Church's General Convention to allow the Episcopal Synod of America to get its bearings.

Archbishop Robert Morse of the Diocese of Christ the King said his church sees itself as a continuation of the Episcopal Church "before all of the radical changes" and therefore wants to distinguish itself from any "new denomination."

A linkage with the Episcopal Synod of America, he said, would be more likely than any merger with the Anglican Catholic Church or American Episcopal Church.

Archbishop Falk acknowledged deep disagreement among bishops of his own church over how unity can be achieved, saying the church continues to grapple for a solution that will "satisfy all." He expressed hope that those questions can be addressed at a church synod to be held in Charlotte, N.C., just prior to the Deerfield Beach meeting.

Study on Sexuality

Lutherans Hope Document Generates Discussion

The Evangelical Lutheran Church in America (ELCA) hopes to encourage discussion throughout the church on sexuality with a study document to be released soon.

Developed by ELCA's task force on human sexuality, the document was formed with grassroots input, something the task force hopes will help it avoid the kind of criticism aimed at a similar Presbyterian study. That study was perceived as out of touch with people in the pews and was rejected at the Presbyterian General Assembly earlier this summer.

Because of ELCA's relatively recent formation after the merger of three bodies, it has no established policies in many areas.

Until distribution of the study document, slated for October, the task force is not releasing specific information about it. However, in statements

released through the church, some task force members did make general comments about the paper's contents.

Anita Hill of St. Paul, Minn., said, "The document does not try to espouse a particular statement about sexuality at this point. The literary tool of 'some voices say' about a particular topic, 'others say' and 'yet still others say' has been employed in a number of places in the document."

The Rev. Karen Bloomquist, director of studies for the commission for church in society, said, "One of the things that people were most enthusiastic about was that the document is reflecting different voices . . . (it) is intended to open up issues for biblical, theological study and deliberation throughout the ELCA."

Ms. Hill said, "For right now, the intent is to generate discussion, study and learning."

According to Ms. Bloomquist, the first three sections of the study describe biblical and Lutheran understandings of human sexuality, challenging church members to "grapple with the significance of those biblical and those Lutheran confessional understandings in light of the contemporary realities."

She said the fourth section deals with the "stewardship of God's gift of sexuality" and "the voices and issues of sexuality today."

After collecting responses to the statement, the task force will then begin drafting its proposed statement on sexuality in 1992, according to Ms. Bloomquist.

Many of the major denominations, including the Episcopal Church, have grappled with issues of sexuality recently, particularly on the subject of homosexuality.

A Prayer Book for Native Americans

"Niobrara Wocekiye Wowapi" is the name in the Lakota/Dakota language of the Sioux Indians for what in English would be "The Niobrara Prayer Book." Although there has been a Niobrara Hymnal and Catechism for some years, the *Wocekiye Wowapi* was just published this spring.

After preliminary studies, a translation committee of 16 persons began work on the book in 1988. The Society for Promoting Christian Knowledge (SPCK/USA) raised the funds necessary both for the work of translation and for printing the 92-page paperback volume.

In this book are translations from the Book of Common Prayer 1979 of Daily Morning and Evening Prayer, the Great Litany, Holy Baptism, the Holy Eucharist Rites I and II, the Ordination of a Priest and the Litany for Ordinations. The burial offices and other parts of the prayer book will be added in time. After the *Wocekiye Wowapi* has been used and tested, some revisions probably will be made, and a hard cover edition printed. The

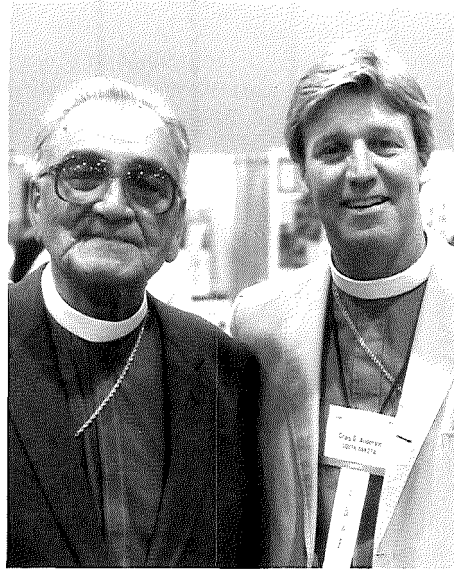


Photo by Emmet Gribbin
Bishops Jones and Anderson

Psalter will then be taken from the American Bible Society's Dakota translation of the scriptures made in 1919.

The first time the Eucharist in the *Wocekiye Wowapi* was used was at the

Niobrara Convocation in June. This is the annual gathering of Sioux Episcopalians from both North and South Dakota for friendship, reunion, inspiration and worship which has occurred every year since 1871.

The ministry of the Episcopal Church to the Sioux began in 1859 in what was then known as the Dakota Territory. In 1871, the Rt. Rev. William Hobart Hare was consecrated and sent by the House of Bishops to be the first Bishop of Niobrara.

The second celebration using this Eucharist was July 15, at General Convention in Phoenix. Most of that service was in English, Rite II from the prayer book, but the eucharistic prayer in Lakota was led by the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota. Bishop Jones was consecrated in 1972, the first Native American to become a bishop in the Episcopal Church. He also gave the blessing in Lakota to the more than 2,000 people present at the service that morning. Lakota and Dakota

(Continued on page 13)

BRIEFLY

The Evangelical Lutheran Church in America recorded an increase of 1,959 members in 1990 which, though modest, counters a 30-year trend of mainline church membership decline. Within the three Lutheran bodies that make up the ELCA, the rise was the first since 1983 when the Lutheran Church in America had a net gain of 708. ELCA officials are cautiously optimistic and note the church's growing commitment to ethnic and racial minorities, citing increases in the ranks of African Americans, Hispanics and Asians.



To balance the benefits of modern technology with the growing need for employment, Roman Catholic Archbishop Derek Warlock of Liverpool has proposed a new **Christian workers' movement**. His proposal to bring gospel teachings to the workplace was announced at an event marking the 100th anniversary of Pope Leo XIII's

encyclical on the industrial revolution. Firms need new machines to stay in business, he acknowledged, but "if a lot of people lose their jobs as a result, then the benefits of this great gift of technology to man should be spread more widely. Otherwise it's more wealth for the few and more people unemployed." His jurisdiction has a high rate of unemployment.

Around the Church

A program to expose young children to Anglican musical heritage is being produced at Trinity Church in Iowa City, Iowa, with the assistance of an Episcopal Church Foundation grant. Designed as a teaching aid for parents, the program will include a 60-minute cassette tape of hymns and liturgical music from *The Hymnal 1982*, performed by the Trinity choir and accompanied by organ and various percussion instruments. Also provided will be a teaching guide for home devotions. Parents will be told in ad-

vance what hymns will be used on Sundays and those hymns will be sung in Sunday school classes on several prior weeks.

* * *

St. Aidan's Church in Virginia Beach, Va., has developed a group of "Lay Pastoral Caregivers" licensed by the parish to help the rector in every pastoral area but counseling. After a three- to four-month intensive training period, volunteers help the sick, families in crisis, and others in need.

* * *

Dressed in appropriate attire, members of St. Peter the Fisherman, New Smyrna Beach, Fla., took guitars to the beach and used a surfboard as an altar recently to hold a "surfers' mass." It was in the same way that St. Peter's was formed more than a decade ago after crowds were drawn to "surfer masses" conducted by members of St. Paul's Church, New Smyrna Beach. St. Peter's hopes to make the service an annual event.

Beyond the Noah's Ark Model

By NANCY DOMAN
(Second in a three-week series)

A pivotal issue of the play *Mr. Roberts* is shore leave for the crew of the cargo ship *Reluctant*. The title character goes to sacrificial lengths to ensure that the crew gets this leave. He does this from a deep conviction that, although the men have lived and worked together for two years, they will never be a real crew until they have played together.

As the shore leave serves to mold the men of the *Reluctant* into a crew, so fellowship events serve to mold a collection of individual Christians into a Christian family. When we worship together, our primary focus is, properly, on God. When we work together, we concentrate on the task at hand. It is when we play together — when we engage in fellowship — that we focus chiefly on one another.

Every Christian needs participation in fellowship with other Christians, but it is sometimes hard for the single Christian to enter into fellowship. An example from my own experience is illustrative.

When I graduated from college, I found I had entered a social limbo in my parish. I was too old for youth group; the only fellowship group for adults was the Couples' Club. As an "uncoupled" person, I complained about this to my rector. He obligingly changed the Couples' Club to the Social Club, specifying in announcements that its activities were open to "couples, or singles *with their dates*" (italics are mine).

The irony is that the Couples' (or Social) Club seldom, if ever, did anything that by its nature required participants to come in multiples of two. The activities were things like parties,

Nancy J. Doman resides in Garden Grove, Calif., is on the vestry at the Church of the Blessed Sacrament, Placentia, and is an administrative assistant in the medical college at the University of California-Irvine.

But singles' groups are not the answer.
Singles' groups don't work.

potlucks and trips to the theater — nothing a single person couldn't enjoy. It was not the nature of the activities that excluded me. It was the couples-only atmosphere.

This parish described itself as a "family" parish, but it felt more like Noah's Ark. If you didn't come in two by two, you missed the boat!

It was a poor model for the Body of Christ.

In cases like this, the usual and obvious suggestion is that a singles' group be formed. But singles' groups are not the answer. Singles' groups don't work. Even if a parish has enough single adults to make up an adequate group, an unnecessary and artificial distinction is created. (Carried to its logical

Singles in the Church

end, this division would demand the "demotion" of the widowed and divorced from the "regular" fellowship group to the singles' group.)

The existence of a special group for singles puts the emphasis in the wrong place — on the fact of singleness. When the single state becomes the focus, another roadblock to fellowship arises. Given societal/cultural pressures to marry, as well as the genuine desire of many singles to find mates, a subtle, underlying agenda of match-making is almost inevitable in such a group. Christian introduction services and Christian dating services have their place, but they do not provide the real Christian fellowship that helps form the Body of Christ.

The purpose of Christian fellowship is not to sit around with other single people being single, or with other married people being married. The purpose is *to be with other Christians*, being Christians! Surely a Christian single person has more in common with a Christian married person than with another single who is an unbeliever. Christians share a common outlook — "one Lord, one faith, one baptism, one God and Father of all" (Ephesians 4:5). This is the ground for our fellowship, a much firmer founda-

tion than marital status.

A parish acting on this understanding of fellowship has transcended the Noah's Ark model. It has even transcended the "family parish" model. It has the potential to become a *parish family*.

Linking Generations

Fellowship events in a parish family, like those in a nuclear or extended family, can take two forms: intergenerational and adult-oriented. Inter-generational events are those in which children may easily and happily join — the parish picnic, the Christmas pageant, a carnival, a trip to a baseball game. It is important for childless singles to get involved in this type of event. Too easily, the childless single person becomes trapped in an adults-only milieu. Contact with children springs this trap and provides the single with a link to the next generation. It's also important for children to see single adults living successful, interesting Christian lives. Adolescents in particular benefit from the friendship of an adult who has resisted the pressure to marry at the wrong time or for the wrong reasons.

Adult-oriented events, those which may go too late or be of no interest to children, will vary according to the tastes and needs of the individual congregation. No one event will appeal to all members of any congregation. It is the atmosphere, not the event, that determines whether or not parish fellowship welcomes the single. Singles can help ensure that their needs are addressed by volunteering to serve on the parish's fellowship committee.

Growing beyond the Noah's Ark model takes little effort, and the rewards are great. Rectors, vestries and fellowship committees have only to recognize that single Christians want and need the companionship of other believers. Singles must let their needs and concerns be known, avoiding the pitfalls of matchmaking and of interacting only with adults. The result is a whole that is greater than the sum of its parts. A collection of individuals can be bonded, through laughter and love, into a family — a living expression of the uniting love of Christ.

Next: Two Views of Ministry

EDITORIALS

Supporting Long-Term Remedies

In our issue before the Fourth of July [June 30], we commented on visions for the future of our country. Let's not wait another year to pursue the topic. Vision is needed at all seasons.

Why does a Christian magazine concern itself with such topics? Basically, because our religion is biblically based. Much of the Bible is devoted to the history of the government of the Hebrew people. Much of it is also devoted to concern for the less fortunate. References to widows, orphans and strangers come up again and again.

All of us, whatever our place in life may be, have some opportunity to help someone else from time to time. It is important that we do so. Yet there are more problems in the world than any person can cope with.

We remember the parable about the individual who stood in a river, rescuing drowning persons who floated by. Finally, this life-saver abandoned this effort and struggled upstream, to try to prevent so many drowning people from falling into the river in the first place. So it is in our efforts. We see immediate needs. We also see the need for longer term remedies.

Most of us as individuals do not have the strength, or courage or knowledge to fight the current and go

upstream. Here is where churches, governments, institutions and organizations come in. We can give support to those who do battle their way upstream. We can give corporate backing to those who attack long-term problems in constructive ways. We can, moreover, share in the excitement and satisfaction of seeing great results accomplished as the helpless are helped, as the hungry are fed, as the unemployed are set to work, and as the children are getting to school. These are accomplishments that truly make a nation great.

Agencies in our church, and in other churches, are doing such things. We think of the Presiding Bishop's Fund for World Relief, the Church Army, and APSO (Appalachian Peoples' Service Organization). Such things are being accomplished by a variety of other outstanding organizations founded under Christian influence, such as the Red Cross, the YMCA and the YWCA.

Meanwhile, the organization with the greatest power, the greatest numbers, and the greatest funding is the government. Some of its branches and agencies are doing outstanding work. For others, however, the "Three Rs" seem to be routine, red tape and reluctance to become involved.

Fortunately, this is a democracy. We the people can get in and push. Let us who have a Christian vision of society and of the world stand up and be counted!

VIEWPOINT

An Emerging Model of Bishops

By KEVIN E. MARTIN

In 1988, I had an experience which reshaped my thinking on the role of a bishop. My wife and I made a pilgrimage to the Holy Land, which for us as Anglicans meant traveling to England. We arrived in Canterbury two weeks before the beginning of the Lambeth Conference. As we toured the center of Anglicanism, we also encountered dozens of bishops from all over the world.

I was delighted to get to know some of these remarkable people in a personal way. For example, I still have vivid memories of talking to Dinis and Bertha Sengulane. Dinis is Bishop of Lembombo in Mozambique, East

The Rev. Kevin E. Martin is director of leadership training for Episcopal Renewal Ministries, Evergreen, Colo.

**The image of bishop
as person of mission
is the one that will
ultimately prevail in
the Episcopal Church.**

Africa. The joy and radiance of these two people shown in the midst of the political darkness that surrounded them every day.

Most astonishing for me as an American was the fact that bishops of the so-called third world operated with very different assumptions about the

role of bishop. From this experience I learned there exists two different views of the role of a bishop in the Anglican Communion today.

The first of these, and the one most seen in the Episcopal Church, is the one inherited from the British Isles. In this model, the bishop of a diocese is seen as a "prince" or "lord" of the church.

In England, for example, bishops actually serve in the House of Lords. In this model, the bishop presides as lord of a manor (a geographical place — now called a diocese) from which he does two things. First, he collects the taxes and tolls from this area (now called an assessment) and by which he, secondly, maintains spiritual and civil authority. In short, the bishop

(Continued on next page)

BOOKS

Striking Immediacy

READINGS FOR THE DAILY OFFICE FROM THE EARLY CHURCH. By J. Robert Wright. Church Hymnal Corp. Pp. 514. \$34.95.

The professor of ecclesiastical history at General Theological Seminary and learned author of ten books has compiled and arranged excerpts from a stunning variety of early church and medieval writers for daily reading throughout the liturgical year. He notes in his introduction that the use of writings from the early church to supplement scriptural lessons for the Daily Office is a longstanding one. May I add that it is also a delightful one.

These selections — from some 64 sources — may be used at either Morning Prayer or Evening Prayer in Year

One or Year Two. And while the sources are ancient Christian documents, I was struck over and over by the appropriateness and immediacy of the passages: they are contemporary without being trendy, and the whole has a wonderfully Anglican quality. The texts are followed by a select topical and theological index and an index of authors, both of which are handy references when the book is not being used strictly for devotional purposes.

Professor Wright draws from Eastern and Western mothers and fathers such as Cyril of Alexandria, Ambrose, Clement, Julian of Norwich and Catherine of Siena and has a knack for choosing pieces with vivid pictures and strong speaking voices. From a sermon by Gregory the Great: "Two disciples were walking together. They did not believe, yet they were talking about Jesus . . ."

This handsomely printed book with a attractive dust jacket is fittingly dedicated to our senior editor, himself a stimulating liturgical scholar, the Rev. Canon H. Boone Porter.

(The Rev.) TRAVIS DU PRIEST,
book editor

Books Received

PRAYING IN TIME. By Roger A. Swenson. Ignatius. Pp. 194. \$9.95 paper.

DOING THE GOSPEL: Local Congregations in Ministry. By Roy C. Nichols. Abingdon. Pp. 192. \$10.95 paper.

IN GOD'S IMAGE. By Robert Warren Cromeey. Alamo Square. Pp. 126. \$9.95 paper.

THE COMPASSIONATE MIND: Theological Dialog with the Educated. By Donald L. Deffner. Concordia. Pp. 192. No price given, paper.

WOMEN TOWARDS PRIESTHOOD. By Jacqueline Field-Bibb. Cambridge. Pp. 387. \$49.50.

LAY LEADERS: Resources for the Changing Parish. By William T. Ditewig. Ave Maria. Pp. 116. \$5.95 paper.

VIEWPOINT

(Continued from previous page)

runs the place as an administrator.

This is the dominant model which we find today in England, Canada, the United States and, to some degree, Australia. Interestingly, although still dominant in these places, Anglican bishops who operate in this mode are in the minority.

In places where the Anglican Church was not actively supported by government and local culture, the church was forced to find (one might say rediscover) a different model. The one that emerged was that of "bishop as the person of the church's mission." So in East Africa, where the mission of the church is clearly understood as evangelism, bishops are evangelists. They bring others to Christ. They plant new congregations, and they train baptized people to bring others to Christ. They have no "staff" (which seems to be the standing army of the English model), no office, even no copy machines! They just live out being the church.

In South Africa, bishops are often a remarkable combination of courageous witnesses to reconciliation and personal holiness. If you meet any South African bishops, they shatter for you forever the Western polarization

between piety and social action. In Asia, bishops are planters of community and, again, evangelists. In India, they are often models of Christians as those who are able to cross caste and cultural boundaries to bring healing and wholeness to a fragmented society. What most Episcopalians do not realize is that these bishops now make up the majority of Anglican bishops and represent the vast majority of Anglican Christians.

Servant Leadership

I believe this second image, the bishop as person of mission, is one that will ultimately prevail in the Episcopal Church. For one reason, it has never been very consistent with the teachings on leadership in the New Testament that bishops be seen as lordly. Servant leadership is the New Testament norm. Bishops who serve the mission of the church are much better models than those who wish to rule. This seemed to be at the heart of Jesus' washing the disciples' feet.

A second reason that I believe this vision will prevail is economic. I believe the growth of secular culture will render the English model of bishop obsolete. It simply costs too much to operate. Generally speaking, as one moves westward across this country, you find that assessments rise to 20 percent and above. This high cost of

overhead to maintain the English model, without the backing of government, will make ministry on the local level more difficult.

In other words, we are now competing with denominations that operate with a much lower cost for denominational structure. Most local congregations already are finding it difficult to provide quality programs and effective ministries on the local level while still maintaining this high overhead. I do not hear many of our leaders talking about this, but I believe the Episcopal Church is about to undergo a tremendous economic crisis. How long will it be before we realize that the English model will not work in our environment?

I believe our church desperately needs more bishops of courage who will model this alternative way of being the church. What would happen if we did find bishops who became incarnations of the church's mission, say, healers, evangelists, prophets or teachers? I believe it would reform our outdated structures and revolutionize our ministries.

At this point, it seems the American church is captive to an outdated model badly in need of reform. It may well be that the direction of reform can be found in the wider Anglican Communion in the role now lived by the majority of Anglican bishops.

PEOPLE and PLACES

Appointments

The Rev. James A. Anderson is rector of St. John the Divine, 148 Edward St., Burlington, WI 53105.

The Rev. Robert L. Beasley is rector of St. Philip's, Box 10476, Southport, NC 28461.

The Rev. John C. Bettmann is interim priest of St. Timothy's, Creve Coeur, MO; add: 808 N. Mason Rd., St. Louis 63141.

The Rev. A. Charles Cannon is priest-in-charge of St. Andrew's, 400 Pendleton St., Greenville, SC; he continues as manager of the Place of Hope day center for homeless people at United Ministries, 600 Pendleton St., Greenville 29601.

The Rev. Edward M. Copland is rector of St. Boniface, Siesta Key, FL.

The Rev. David L. James is rector of St. Luke's, Box 94, Rte. 100, Somers, NY 10589.

The Rev. Kurt Neilson is assistant of Emmanuel, Webster Groves, MO; add: #9 S. Bompert, Webster Groves 63119.

The Rev. Canon Willard S. Squire, Jr. is canon to the ordinary, Diocese of East Tennessee; add: Box 3850, Knoxville, TN 37927.

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

Ordinations

Priests

Lexington—Morris King Thompson, Jr., associate, Calvary, Ashland, KY; add: 3637 Old Orchard Dr., Ashland 41101.

Michigan—Diane S. Morgan, assistant, Grace Church, Southgate, MI; add: 114 Walnut St., Wyandotte, MI 48192.

Nevada—C. Eric Funston, assistant, Christ Church, 2000 Maryland Pky., Las Vegas, NV 89104.

Upper South Carolina—Robert L. Chiles, moving to Indiana. Lyndon Harris, curate, Church of the Advent, Spartanburg, SC, also coordinator of diocesan junior high ministry.

Western Louisiana—Petroula Ruelhien, rector, Grace Church, Lake Providence, LA; add: Box 566, Lake Providence 71254.

Transitional Deacons

El Camino Real — Mark Treherne Werner (for the Bishop of Western New York), Army chaplain.

Missouri — Jerome Hinson, assistant, Christ Church, Springfield, MO; add: 601 E. Walnut, Springfield 65806. Larry Inlow, hospital chaplain, Diocese of Chicago; add: 600 Haven St., Evanston, IL 60201.

Permanent Deacons

Bethlehem — Ann Raynor Lafevre, director of pastoral care, St. Luke's, Lebanon, PA; add: Box 37, Pine Grove, PA 17963.

Milwaukee — Georgia Agner, permanent deacon, St. John the Divine Church, Burlington, WI.

Other Changes

The Rev. Hampton Mabry, Jr., has returned to Trinity, The Woodlands, TX, from Operation Desert Storm, where he was chaplain of the

217th Evacuation Hospital. Fr. Mabry left Trinity as vicar and returned in May as rector, Trinity having been received as a parish at the annual council of the Diocese of Texas in February.

Changes of Address

The Rev. Richard Shackell may be addressed at 174 N. Catherine Park Dr., Glendora, CA 91740.

Resignations

The Rev. Jerre W. Feagin, as rector, Calvary Church, Williamsville, NY 14221.

The Rev. Jay Gabb, as curate of Trinity Cathedral, Omaha, NE.

The Rev. Cynthia J. Lewis, as curate of Christ Church, New Haven, CT.

The Rev. Eleanor L. McGee, as rector of St. Paul's, New Haven, CT.

The Rev. Kyle M. McGee, as rector of St. Paul's, New Haven, CT.

The Rev. Douglas F. Nissing, as curate of St. Mark's, New Britain, CT; add: Wildman, Harold, Allen, Dixon & Smith, One Rockefeller Plaza, Suite 900, New York, NY 10020.

The Rev. Patricia M. Portley, as assistant of Greater Waterbury Ministry, Waterbury, CT.

The Rev. Charles S. Smith, as curate of Grace Church, Norwalk, CT; add: 22 Roe Ct., Islip, NY 11751.

The Rev. Robert Walcott, as rector, Church of the Transfiguration, Buffalo, NY 14216.

The Rev. Stephen Weissman, as vicar of St. Paul's, Windham, CT.

The Rev. Anne J. Wriener, as vicar of St. John's, North Guilford, CT.

Deaths

The Rev. Patric Lee Hutton, leader in the national Cursillo movement, died May 19 in Bellingham, WA, at the age of 65.

Fr. Hutton was a graduate of the University of Washington and Nashotah House; he was ordained priest in 1950 and was named curate at St. Paul's, Kansas City, KS. He became rector of Trinity, Valley Stream, NY, in 1951 and then rector of Trinity, Independence, MO, in 1955. In 1961 Fr. Hutton entered the foreign mission field and served ten years in Taiwan. Fr. Hutton returned to this country in 1971 and was called to be rector of St. Bartholomew's, Arlington, TX; in 1975 he became director of the Center for Renewal of the Diocese of Dallas and was instrumental in establishing one of the most successful Cursillo programs in the church. He also served six years as priest-in-charge of St. George's, Dallas. He is survived by his wife, Laura Alice, and two children.

The Rev. Robert H. Kluckhohn, died May 10 in Spokane, WA at the age of 80.

Born in St. Paul, Deacon Kluckhohn attended Nashotah House for two years. The Depression forced him into a life-long career of military and police work. At the age of 70, he retired and was ordained deacon in 1981. He was named assistant deacon for Holy Trinity, Spokane, from 1981 until his retirement in 1990. He is survived by his wife, Ann, and four children.

The Rev. Francis C. Lightbourn, retired librarian of the University Club of Chicago, died May 7 at the James E. King Retirement Home in Evanston, IL. He was 83.

Born in Warwick, East Bermuda, Fr. Lightbourn was a graduate of Hobart College and attended General Theological Seminary and Seabury-Western Theological Seminary where he received his Master of Sacred Theology, in 1959, and Rosary College where he received a Master of Arts in Library Science. He was ordained a priest in 1934 and served parishes in Pennsylvania, Kentucky, Tennessee, New Jersey, and Maine until 1949. Fr. Lightbourn, a noted scholar and author, served first as managing and then literary editor of THE LIVING CHURCH from 1949 to 1962. He then became the librarian at Seabury-Western Theological Seminary from 1962 to 1964 and at the University Club of Chicago from 1964 until his retirement in 1976. He was preceded in death by his wife, Marion, and is survived by their daughter, Elisabeth.

The Rev. Robert W. Orvis, retired priest of the Diocese of North Carolina, died March 22 at the age of 80.

A native of Oskaloosa, IA and a graduate of Pennsylvania State University and Seabury-Western Theological Seminary, Fr. Orvis was ordained priest in 1937 and served as curate for St. Paul's, Chicago, IL and St. John's, Los Angeles, CA; he then served as rector at St. Paul's, Mayville, NY; Trinity, Renovo, PA; Trinity, Erie, PA. Fr. Orvis was on the Executive Council in Western NY in 1965-1968; vicar at Redeemer, Niagara Falls, NY, 1966-1968, and then rector at Emmanuel and All Saints', Warrenton, NC, until his retirement in 1977.

The Rev. Richard T. C. Peard, rector of Trinity Church in Upperville, VA, and a former associate rector of St. Alban's Church in Washington, died May 11 at the age of 50 at his home in Upperville of cancer.

A graduate of Wittenberg University, Fr. Peard received a master's degree in education from Ohio State University. After graduating from Virginia Theological Seminary in 1966, he became a social worker for the government and a counselor for the Labor Department. In 1970 he was ordained a priest and served as associate pastor at St. Alban's and started a community house and an ecumenical youth group during the 1970s. In 1979, Fr. Peard was named rector of Trinity in Upperville and became chaplain to Foxcroft School. He leaves no immediate survivors.

The Rev. Vernon Campbell Smith, vicar of St. Mary the Virgin, Chattanooga, TN, died May 4 at the age of 67.

A native of Morristown, Fr. Smith received his associate of arts degree from Morristown College and continued his education at South Carolina State College School of Law. His graduate study was done at the University of Tennessee, Tennessee Technological University, Ohio State University, University of the South and Trinity Theological Seminary. Fr. Smith was ordained a priest in 1980 and served as associate for St. Luke's and St. Thomas' in Knoxville, TN. He is survived by his wife, Earnestine, four children, grandchildren, and great-grandchildren.

LETTERS

(Continued from page 5)

nation of women, betrayal occurred in July of 1975 at the irregular ordination of the 11 women in Philadelphia. The trial took place in Minneapolis in 1976, when the disobedience of the women and their bishops was condoned. Those who did not agree with the decision of a minimal majority were told to be reconciled. Some cradle Episcopalians, including myself, have been working on reconciliation ever since.

How do we respond to Bishop Gray's plea for Nashotah House? Do we try to explain that some of us have not received the new revelation regarding the female of the species? We have tried to remain loyal to our church while watching the feminist movement of the world become the feminist theology of the church. We have knelt in the pew and made a spiritual communion when a woman celebrates the Eucharist because our conscience asks this. We believe that no person — man or woman — has the "right" to be a priest. Is this the "one theological principle" which could "destroy 150 years of work?"

Surely one of 11 Episcopal seminaries could be trusted to teach "the faith once delivered to the saints" without fear or favor. Can Bishop Gray understand that such a place is needed? Could we not "bury the

hatchet" along with the "old school tie" and let those who need a traditional seminary look forward to a kind of resurrection in the decision at Nashotah House?

HARRIET H. MERRY

Duxbury, Mass.

• • •

Unlike all of your correspondents in the July 21 issue, Bishop Gray sees more than one issue in the debate about Nashotah House. Though I did not go to the House, I have had many indirect connections with it since childhood.

In my five years in theological academe, I never found many historical theological discussions of the ordination of women. (There is far more in the councils, canons, synods and spiritual writers about celibacy.) In 1976, I went hunting in past theologians and found little of substance. The appendix or supplement to the Summa of Thomas Aquinas (Question 39, Art. 1) mentions it, but his arguments there are far more disciplinary than theological.

In contrast, the writers of the recent letters in favor of the current Nashotah policy seem to be in total accord with feminists in regarding the ordination of women as a first-rank theological issue, i.e., one of those credal symbols worth dying for. Another part of the catholic church considers celibacy more important than having enough priests for Mass for the faithful. At

least they confess that the issue is one of discipline, not the heart of the faith.

Theology proper is about God, not our disciplines. Let's not escalate one issue so that both extremes are naming the mystery for us in novel ways. Witness unto martyrdom should be for theology not for old or new disciplines.

(The Rev.) STEELE W. MARTIN

St. Stephen's Church

Providence, R.I.

Propelled by Prayer

Bishop Stevens' vision of General Convention as a body "waiting on the Spirit and seeking the mind of Christ" [TLC, June 23] recalls a similar article I wrote for TLC in 1976.

But what really hit home was my conversation just before the Phoenix convention with a priest who is a member of the board of trustees for an Episcopal seminary. My friend complained that the seminary's board was wrapped up in fund-raising and marketing. No time was allowed for corporate prayer or scripture study, except for quick opening and final prayers by the presiding officer.

After ten years as a worker-priest and currently president of an international ministry of compassion, I've found that the higher up the "ladder of success" I am propelled, the more I need the support of both prayer and Bible study.

If church leaders relegate prayer to quick formulas and offer the Bible a back seat to political or financial agendas, how can the Episcopal Church ever have the strength to do God's will, or even the wisdom to know what he wants? Even 15 brief moments of prayer and meditation at the start of a meeting will be amply compensated by the wiser decisions which would emerge from such a prayer-propelled gathering.

(The Rev.) JOEL A. MACCOLLAM
Carlsbad, Calif.

Circus Treatment

The Rev. Frederick Quinn makes use of the circus metaphor in his article, "An Ancient Tradition" [TLC, June 16], which he says "represents humanity in a microcosm." Alas, his conclusion reminds me of the Roman emperors' bribing the people into passivity with *panem et circenses*.

Not once does he mention — I can only conclude he didn't notice and doesn't care — that circus animals suffer terribly. Not long ago I went to a traveling circus in my area and wound

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The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Jackson, Miss.; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee, Wis.; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. Milo G. Coerper, Chevy Chase, Md.; the Rev. O. C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina, Kan.; the Rev. R. Brian Koehler, Fort Worth, Texas; the Rev. W. Ward McCabe, San Jose, Calif.; the Rev. Robert K. Myers, Kenilworth, Ill.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Paul W. Pritchard, Dallas, Texas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev. Jeffrey N. Steenson, Fort Worth, Texas;

the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; Mother Mary Grace, CSM, Dousman, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli, Milwaukee, Wis.; Mrs. Dixon A. Barr, Lexington, Ky.; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr., Milwaukee, Wis.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr., Milwaukee, Wis.; R. William Franklin, Collegeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John W. Hayden, La Crosse, Wis.; David Kalvelage, Waukesha, Wis.; H. N. Kelley, Deerfield, Ill.; Mrs. Richard Lomastro, Chicago, Ill.; John W. Matheus, Glendale, Wis.; William Murchison, Dallas, Texas; Mrs. Kenneth D. Owen, New Harmony, Ind.; George E. Reedy, Milwaukee, Wis.; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis, Marshfield, Wis.; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS

(NATIVE — from page 7)

up sending a report to the Humane Society concerning intolerable conditions endured by the animals.

Fr. Quinn quoted William Stringfellow, another circus "fan": "Good and evil, courage and cowardice, every human emotion are presented in raw, undiluted form in the circus." My response is that — indeed — raw, undiluted evil and cowardice are present among many humans at most circuses. Can he give no thought to the suffering of the animals? Didn't he notice?

John Austin Baker, Bishop of Salisbury, is quoted in the book, *Love the Animals: Meditations and Prayers*, edited by the Rev. Andrew Linzey and Prof. Tom Regan (published by Crossroad, permission given to quote):

"... saddest of all, most terrible of all fates surely . . . is to have lost that sense of the holiness of life altogether to be so unaware of the true nature of the creatures with which we are dealing that we commit the blasphemy, the sacrilege, of bringing thousands of lives to a cruel and terrifying death, or of making those lives a living death — and feel nothing."

Saddest, most terrible of all, surely when Christians feel nothing.

POLLY ROUILLARD

Fort Edward, N.Y.

Too Late

I very much enjoyed the pre-convention issue [TLC, July 7]. The background articles were informative and balanced, and the piece on Dean Collins insightful.

The list of deputies was a great addition, but useless by the time it arrived. One who writes deputies needs to do so in June or earlier. If I'd waited to use your list, the deputies would have been in Phoenix when their mail arrived.

(The Rev.) JOHN T. SORENSEN
Trinity Church

Plattsburgh, N.Y.

To Our Readers:

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

are slightly different dialects of the language spoken by the Sioux.

Today, 75 of the 110 Episcopal churches in South Dakota are located on Indian reservations. Of the 30,000 baptized Episcopalians in the diocese, 20,000 are Dakota and Lakota Indians. In financial terms, South Dakota as a state and diocese are among the poorest in America, but the diocese is one of only seven in America where church membership is growing faster than the population is increasing.

The present bishop, the Rt. Rev. Craig B. Anderson, was a theological seminary professor at Sewanee and earned an advanced degree from Vanderbilt University. His Indian friends have named him *Wanbli Tokaheya*, which, translated from Lakota, means "Leading Eagle."

In the preface to the *Wocekiye Wowapi*, Bishop Anderson wrote: "It is also hoped that this present volume will provide a means to learn the Lakota language through prayer for those who would know and maintain Lakota culture. Language carries and

creates cultures. When the language dies, so eventually dies the culture. It is therefore important that this prayer book be a means of strengthening a culture and a people in their worship of *Wakan Tanka*, God . . ."

Copies of the *Niobrara Wocekiye Wowapi* were sold at General Convention. The book may be ordered from the Diocese of South Dakota, 200 West 18th St., Sioux Falls, SD 57104.

From another perspective, the words of Article XXIV of the Articles of Religion (BCP, p. 872) may be remembered:

"It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood of the people."

Although this was written when the controversy was whether God should be addressed only in Latin rather than in English, it has become a basic principle of the Anglican Communion. God surely is pleased to hear some pray, "Our Father, who art in heaven," and others "*Ate unyanpi, maphiya ekta nanke cin.*"

(The Rev.) EMMET GRIBBIN

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

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.

POSITIONS OFFERED

ADMINISTRATOR/DIRECTOR for diocesan camp/conference center — lay or ordained (TEC), must possess NY Camp Director's Certification or will obtain, experience preferred in camp work, administration/supervision in youth work, education, recreation. Salary \$30,000. Resumes by 9/30/91 to: **Personnel Committee, Camp DeWolfe**, P.O. Box 487, Wading River, NY 11792.

ASSOCIATE PRIEST: St. Michael's Church, Barrington, IL, is seeking an experienced priest to join in a partnership of ministry. Primary responsibilities include youth programs, equipping of laity, liturgy and administrative responsibilities. Experience and/or training in youth ministries preferred. Interested candidates should send resumé to: **St. Michael's Episcopal Church**, 647 Dundee Ave., Barrington, IL 60010.

ORGANIST AND CHOIRMASTER: The Church of St. Michael and All Angels (Episcopal), Baltimore. Seeks to fill position this September. Tradition of Choir of Men and Boys. Salary and benefits negotiable for this full-time position. Resumé and inquiries to: **The Rev. William M. Dunning**, The Church of St. Michael and All Angels, 2013 St. Paul St., Baltimore, MD 21218.

DIRECTOR of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: **The Rev. David Roseberry**, Christ Church, 4550 Legacy Dr., Plano, TX 75024.

DIRECTOR of youth ministry wanted for exciting growing Episcopal parish. Experience in youth ministry required. Must have vision for team ministry and growth with youth. Write to receive position details or send resumé to: **The Rev. Martin Gornik**, Church of the Ascension, 800 Northshore Dr., Knoxville, TN 37919.

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES. Professional educator to administer Sunday school and youth programs. Large parish, Christ-centered, Bible-based. Either lay or clergy with MRE or M.Div. Salary plus housing. Send resumé to: **Rector, Trinity Episcopal Church**, 2338 Granada Ave., Vero Beach, FL 32960.

ASSISTANT TO THE RECTOR in a downtown program size parish in a medium size midwestern city. Would like someone with special gifts in outreach, Christian education and youth ministry. Send resumé to: **The Rev. Frank Moss**, Trinity Church, 611 W. Berry St., Ft. Wayne, IN 46802.

PREACH FOR THE POOR — Food for the Poor, an interdenominational non-profit relief agency aiding the poor of the Third World, is in need of an Episcopal priest to preach in preassigned churches on behalf of the poor. This is a full-time salaried position with full travel expenses provided. Contact: **Michael Hickey**, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.

LIVELY, growing Anglo-Catholic parish, E.S.A. affiliated, seeking curate to share with rector in exciting ministry. Good preacher, teacher and pastoral skills. For parish profile and job description write: **Holy Trinity Church**, W. 1832 Dean Ave., Spokane, WA 99201.

POSITIONS WANTED

EXPERIENCED, skilled person seeks position in administration, program development and the coordination of services to the elderly. Background shows ability to work on a team or independently; excellent verbal and written communication skills; past experience enables work on any level of church. Interested in employment in a continuing care retirement community or with a diocesan staff or in a parish with a focus on older adults. Reply **Box J-715***.

"TRADITIONAL & CONSERVATIVE" priest, age 39, married, seeks new call to parish desiring strong spiritual leadership with priorities on preaching, sacraments, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Will consider associate. Reply **Box L-714***.

PROVERS

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

REAL ESTATE

SEWANEE, TENNESSEE. Exclusive residence: Bishop Juhan house and guest cottage overlooking Abbo's Alley. 3700 sq. ft. mountain stone house, 4 bedrooms, 4 baths, living room with fireplace and cathedral ceiling, central heat and air, greenhouse, central vacuum system, patio and screen porch. Guest house provides excellent rental income. \$190,000.

THE PINES, beautiful Sevanee restaurant and lodge. 6.38 acres on Hwy. 64, one mile from the University of the South, four miles from I-24. \$295,000. Contact: **Paul Baranco**, Real Estate Marketing, Box 273, Monteagle, TN 37356; (615) 924-2937.

FOR RENT

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

FOR SALE

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

MacIntosh Disc: Book of Common Prayer Psalms, Collets, Prayers and Thanksgivings: Works and Text files, \$28 including S & H. **St. James Church**, 7640 Glenwood, Boardman, OH 44512.

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.

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SUMMER CHURCH SERVICES

GULF SHORES, ALA.

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

ANCHORAGE, ALASKA

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

SITKA, ALASKA

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

PARADISE VALLEY, ARIZ.

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

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

REDDING, CALIF.

ALL SAINTS' 2150 Benton Dr. (916) 243-1000
No. Market St.-Hwy 273 north to Quartz Hill Rd., then 1 ml.
west
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

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

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

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 Sun-
day; 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.

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

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W.
Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E.
Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15
(Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30;
Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP
6; C Sat 5-6

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun: 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

ST. PAUL'S

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

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

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

WOODSTOCK, ILL.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

SALINA, KAN.

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

EAST SEBAGO, MAINE

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H
Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

CENTREVILLE, MD.

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

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

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

BOSTON, MASS.

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

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
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

LENOX, MASS.

TRINITY (Parish nearest to Tanglewood)
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

ST. LOUIS, MO.

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

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

TRENTON, N.J.

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

SANTA FE, N.M.

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

ALDEN, N.Y.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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 fortimes. 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 Matolegwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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 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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martner, 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. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 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. 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)

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. Wkdays & 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 Tpkc
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 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

SELINGROVE, PA.

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

WHITEHALL, PA. (No. of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 NPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

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

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A. D. Lewis, ass't
Sun Eu 8 & 10

ELIZABETHTON, TENN.

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

KNOXVILLE, TENN.

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

DALLAS, TEXAS

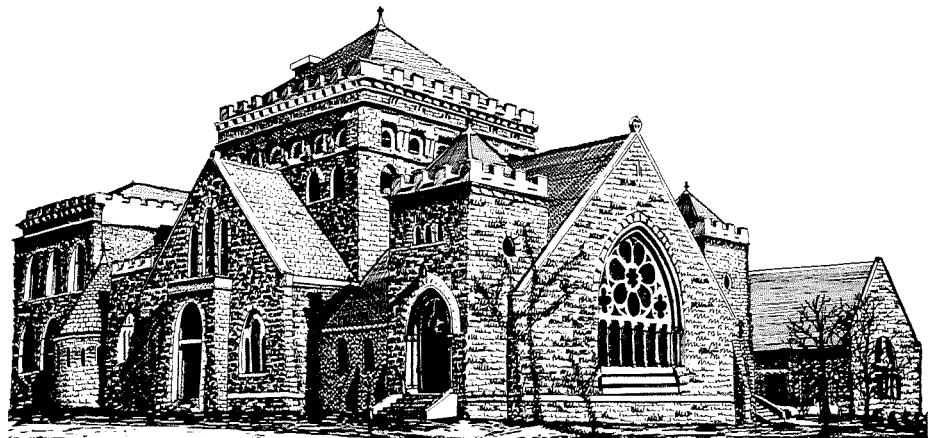
CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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



St. John's Cathedral, Knoxville, Tenn.