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Homeless in Our Midst

A reason to respond

IN THIS CORNER

That Sounds Familiar

The more things change, the more of the same old thing.
(French proverb)

While researching an article the other day, I turned to back copies of *THE LIVING CHURCH* published in 1976. That year, of course, was a meaningful one for Episcopalians, for it was the General Convention of 1976 which approved ordination of women and prayer book revision. While paging through those 1976 copies, I was amused to find many of the “current” issues facing the Episcopal Church appearing in the magazine. For example:

An editorial states “The church will never make its final escape from the shackles of racism until, in its episcopal elections as in every other choice of its leaders, it asks who is the best person for the office — and not what is the color of his skin” [TLC, June 13].

A “non-sexist” liturgy is celebrated at Washington Cathedral with Susan Rich, president of the diocesan Episcopal Church Women, as the homilist. Ms. Rich is reported to have used as her invocation, “In the name of the Mother, Daughter and Holy Spirit” [TLC, April 25], but a letter to the editor from Ms. Rich in June indicates those words were used, but not as an invocation.

Ellen Marie Barrett, an acknowledged lesbian, is ordained to the diaconate by the Rt. Rev. Paul Moore at St. Peter’s Church in New York City. In his sermon, Bishop Moore says: “Jesus himself was not afraid to love anybody he felt like loving, and that includes just about everybody — except the Pharisees” [TLC, Feb. 1].

A group of 70 Episcopalians urges diocesan bishops and standing committees to question the Bishop Coadjutor-elect of Newark to determine whether his theological views are orthodox. The petitioners append eight quotations from a book written by the bishop-elect, the Rev. John S. Spong, rector of St. Paul’s Church, Richmond, Va. [TLC, May 9].

St. Mary’s Church, Denver, votes to leave the Episcopal Church because its members are “disturbed and confused by the church’s decision to ordain women and other changes in its philosophy” [TLC, Dec. 19].

Action on establishing a policy as to the ordination of homosexuals is postponed by the House of Bishops for three years as the Joint Commission on the Church in Human Affairs is asked to conduct an in-depth study as to its advisability [TLC, Oct. 17].

A British priest gives a “solemn understanding” to his two bishops that he will not conduct any more lesbian “marriages” in his parish church. His pledge follows the disclosure that he conducted a form of the marriage ceremony for two lesbian couples in his parish church [TLC, Dec. 12].

Finally, 1976 also marked the election of the Rt. Rev. Edmond Browning as Bishop of Hawaii. Following that election, “a layman climbed to the top of (St. Andrew’s) cathedral to light a metal container of paper. Puffs of white smoke drifted skyward, telling all that a bishop had been elected” [TLC, June 6].

DAVID KALVELAGE, editor

CONTENTS

August 30, 1992

Pentecost 12

FEATURES

8 Equipping Bishops

by George C. Harris
A study center in England

9 Homeless in Our Midst

by Peter Michaelson
Some examples of a church response,
from Berkeley, Calif.

DEPARTMENTS

3 Letters

4 Books

6 News

- Two Seminary Deans Eye
Bright Futures

11 Editorials

11 Viewpoint

- The Decade of Evangelism
Is Dead

14 People and Places

ON THE COVER

Religious News Service photo

LETTERS

Need to Grow

I welcomed the editorial, "Keep an Eye Out for Visitors" [TLC, Aug. 2].

It begs the story of my recent experience at a parish near a midwestern university campus. I was attending the "early" service with about 50 others. After taking my seat for prayers and preparation for the service, I was nearly overcome with an allergic reaction. The couple seated in the pew in front of me entered into a conversation that was intended to convince me that they had no intentions of catching my "cold." I was embarrassed, but I had no easy opportunity to correct their misinformation.

After the service, a member of the parish who coordinates the Decade of Evangelism committee, spoke passionately about the need for growth in this area. It was an excellent talk. Following the talk, we all got up to go our way. Only the rector greeted me at the door. I thought to myself, his job is really a tough one.

I left church that morning, hoping that the parish I serve as rector, in my absence, was greeting visitors warmly. I know that had I been looking for a new parish as a lay person that morning, I would still be looking.

(The Rev.) HARRY L. KNISELY
Christ Church

Burlington, Iowa

Painful Tasks

The news item on the annual conference of the Association of Anglican Musicians [TLC, Aug. 2] may have been as long as space permitted. However, as one of the few clergy who attended, I think it would be good for your readers to know that one of the chief concerns expressed was the way in which church musicians are treated by newly-arrived rectors. (One distinguished cathedral organist, after many years of service, was given less than a day in which to clean out his desk.)

This strikes me as being one more dimension of a larger problem: A clergy placement system in which the successful candidates often succeed by misrepresenting themselves, with the result that paid staff members are fired or resign under pressure, volunteer lay leaders resign and may transfer, and the entire parish is disrupted. No doubt there are isolated instances where an organist or secretary needs to

be replaced, and the fact is communicated to all candidates during their interviews. However, these cases would be handled better during the interim by the interim priest or the vestry itself. After all, lay leadership involves painful tasks as well as pleasant ones.

(The Rev.) LAWRENCE N. CRUMB
St. Mary's Church

Eugene, Ore.

One Source

I took delight in much of Fr. Little's article, "Discovering the Truth in Scripture" [TLC, July 26], and I agree that it is important for us to recover the discipline of using scripture for guidance. His argument went awry, however, with the sentence, "The Bible is the one source or fount of revelation." The Bible is nothing of the sort!

To hold this view is to miss the mystery of the Incarnation, that "The Word became flesh and dwelt among us" (John 1:14). It misses our Lord's promise when he says, "Know that I will be with you always, even to the end of time" (Matt. 28:20). That means that the Lord is right here, right now, with us. Revelation, therefore, is not constrained to the written word.

God is "the one source or fount of revelation." And God is not limited to scripture only. We are foolish to believe that God has stopped writing to us at the end of Revelation. Rather, God is writing in our lives every day. Scripture, that record of God's holy deeds, is not yet complete. The canon of scripture was closed long ago, but God continues his workings in our lives.

Finally, Fr. Little's view of humankind is too narrow, and does not reflect what is embodied in scripture itself. We are created in God's image. Reason is a reflection of that image. Thus, reason is not dependent on scripture, but flows instead from the same source, the Divine. And the Divine flows like a river, in all things and through them. There is no limiting the revelation of our God.

(The Rev.) KENNETH KAISCH
Fullerton, Calif.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.

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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420
FAX 414-276-7483

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

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J. A. Kucharski, music editor
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BOOKS

Graceful and Articulate

THE WOUND OF KNOWLEDGE: Christian Spirituality from the New Testament to St. John of the Cross. By Rowan Williams. Cowley. Pp. x and 198. \$12.95 paper.

Rowan Williams' excellent book was first published in the United States in 1979 by the John Knox Press under the title *Christian Spirituality*. In this edition, the author has updated bibliographical references and rewritten a few passages he felt were problematic.

As the subtitle suggests, this book offers a history of Christian spirituality through the first 16 Christian centuries. However, Williams has not written a summary survey of the material. Rather, he covers a number of important writers on spirituality, in some depth.

Each chapter either focuses on one person, such as Augustine of Hippo, or a recognizable group, such as the Cappadocian Fathers. In some instances, chapters are unified by a theme, such as religious ecstasy, rather than by chronological proximity. Among others, Williams covers St. Paul, St. Irenaeus of Lyons, St. Benedict, St. Bernard of Clairvaux, St. Thomas Aquinas and Martin Luther.

Williams gives unity and focus to this history by emphasizing the role of the Incarnation of Christ in each of these writers. Far from dealing with this doctrine abstractly, the author leads the reader to a deeper awareness of how Christian ascetics have struggled with the reality of the Word becoming flesh. Williams follows this struggle into the depths of the frail humanity of each witness to Christ. The reader has the opportunity to share that same struggle and draw closer to great writers who all too often are left up on a pedestal.

Williams' writing is graceful and articulate. The only serious omission I see is the contribution of women, with the exception of St. Teresa of Avila. Sections on mystics, such as St. Hildegard of Bingen and Julian of Norwich, would have been welcome. However, this book will deepen the understanding of Christian spirituality for any devoted reader, from beginner to specialist. If you missed this book the first time around, don't miss it this time.

(The Rt. Rev.) ANDREW MARR
St. Gregory's Abbey
Three Rivers, Mich.

Perplexing Insights

JUST AS I AM: A Practical Guide to Being Out, Proud and Christian. By Robert Williams. Crown. Pp. 310. \$19.

This is a queer book. Dictionaries define queer as meaning unusual, abnormal, abberant and eccentric. Queer money is counterfeit. Queer as an adjective and a noun has long been an insulting way to refer to homosexuals. This book written by a homosexual seeks to convince gays and lesbians that in spite of the antagonism and rejection they have received in many Christian traditions, still the Christian faith, when properly understood, meets their needs and aspirations. The author, a seminary graduate, was ordained in the Diocese of Newark amid a flurry of controversy and publicity, but "he has since left the Episcopal Church."

In a preliminary note he embraces "queer" not as an insult but as a badge of honor. "Why be normal? If you are homosexual, you have a special vocation to be queer." On a page chosen at random he uses "queer" six times, and on the following page seven. When discussing a number of Bible passages, he says in one case, "I read this passage through my queer-colored glasses." He concludes that Jesus was a homosexual and that Jesus and Lazarus were lovers.

The comments on sex are queer in the sense of eccentric, and from traditional Christian understandings, abnormal, aberrant, and as Christian theology, counterfeit. The author uses all of these adjectives himself except counterfeit. "Why is promiscuous sex necessarily wrong?" "Sex, inside or outside of marriage, (is) a positive, holy thing." "Sex can be healthy and good, and even holy with a stranger whose name you don't know and whom you will never see again." He advocates sexual intimacies with many partners "just because it is fun." His language is sexually explicit and sometimes vulgar.

The author has contracted the HIV virus and now has been diagnosed as having AIDS. He notes that he does not always tell perspective sex partners that he has AIDS but just takes necessary precautions on his own. "Nor am I certain," he writes in a footnote, "HIV is *the* cause of AIDS." He has

had much involvement in healing ministries. He affirms his belief that healing ministries in the Name of Jesus Christ can cure one of AIDS.

Many of the personal stories of the author and others touch the reader's emotions and concerns. Insight is given into the lives, perplexities and perspectives of "queer Christians" and homosexuals who are not Christian. The theological arguments and affirmations, however, will not be persuasive to many, although I cannot speak for the gay/lesbian community. To borrow some words from the Queen in *Hamlet*, "The author doth protest too much, methinks."

(The Rev.) EMMET GRIBBIN
Northport, Ala.

Books Received

I AM A PILGRIM CHILD. By Carolyn Dietering. Twenty-Third. Pp. 80. \$7.95 paper.

WOMAN STORY: Biblical Models for Our Time. By Pamela Smith. Twenty-Third. Pp. 112. \$7.95 paper.

INTRODUCING THE CULTURAL CONTEXT OF THE OLD TESTAMENT. Vol. 1. By John Pilch. Paulist. Pp. xiv and 212. \$14.95 paper.

INTRODUCING THE CULTURAL CONTEXT OF THE NEW TESTAMENT. Vol. 2. By John Pilch. Paulist. Pp. xiv and 254. \$14.95 paper.

CLERGY SELF-CARE: Finding A Balance for Effective Ministry. By Roy M. Oswald. Alban Institute. Pp. xi and 222. \$17.95 paper.

THE HEARTS JOURNEY HOME: A Quest for Wisdom. By Nicholas Harnan, M.S.C. Ave Maria. Pp. 162. \$6.95 paper.

THE AWAKENING CHURCH: 25 Years of Liturgical Renewal. Edited by Lawrence J. Madden, S.J. Liturgical. Pp. x and 141. \$9.95 paper.

GOD AND VIOLENCE: The Christian Experience of God in Dialogue with Myths and Other Religions. By Georg Baudler. Templegate. Pp. 368. \$19.95 paper.

CONFESSING THE FAITH: Reformers Define the Church, 1530-1580. By Robert Kolb. Concordia. Pp. 181. No price given, paper.

A QUEST FOR GODLINESS: A Puritan Vision of the Christian Life. By J.I. Packer. Crossway. Pp. 367. No price given.

LETTERS TO THE PRECIOUS GROUP. By Lucy Blount. Illustrated by Mary Barwick. Light-bearers. Pp. 176. \$19.95.

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Forming Priests Continues as Priority

As Nashotah House celebrates its 150th anniversary, its new dean and president is optimistic. Enrollment is up, new faculty members have arrived, the financial picture is brighter and gifts to the seminary have increased dramatically.

Nashotah turns 150 on Aug. 30, but the sesquicentennial observance extends into 1993 with theological conferences, a convocation, a youth gathering and a spring fair among the events planned.

The Very Rev. Gary W. Kriss, who began his ministry at Nashotah Jan. 1, believes the seminary's future should include academic excellence and a continued emphasis on preparing priests for parish ministry.

"Academic excellence is something I feel strongly about," he said in an interview with *THE LIVING CHURCH*. "We've filled our faculty vacancies with some very well-qualified young people. Some of our faculty are a bit untested, but Nashotah has always been known as a proving grounds for church leaders . . . especially deans at other seminaries. The 'House' has had a real impact on the church through its teachers. We have the potential to do it again. Our first concern is for first-class faculty to teach our students."

Dean Kriss noted that this year's senior class did well on the General Ordination Examinations, and he believes they will be well-prepared for parish ministry.

"We still do what we have always done best, form priests for the parish ministry," he said. "Priestly formation has always been fundamental to the House. Our primary energy has to go into that which we do best."

Amid the optimism, Dean Kriss has to face major problems which continue to plague the Wisconsin school.

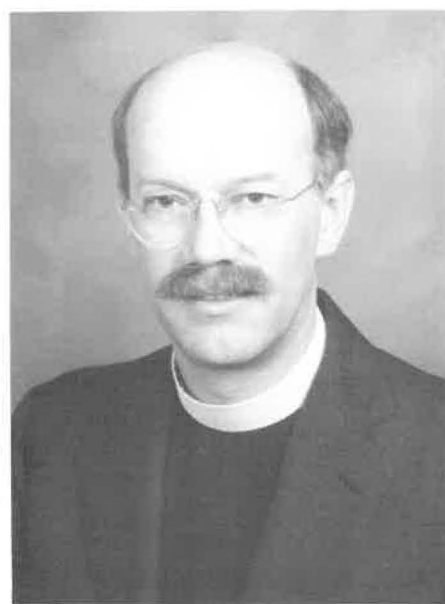
"A lot of people continue to have an image of Nashotah House which doesn't reflect reality," he said. "People assume that because we came through a bad period, that things are bad here. Money is tight, to be sure, but it's always been tight here. We are dependent upon contributors. Our benefactors have been generous, in fact we've

(Continued on page 13)



Bishop Anderson

Two Seminary Deans Eye Bright Futures



Dean Kriss

Years as Bishop a Foundation

The Rt. Rev. Craig Anderson officially announced his resignation as the eighth Bishop of South Dakota to the diocesan council at its meeting July 24 [TLC, Aug. 9].

"I have mixed feelings about doing this," Bishop Anderson said. "I am not accepting the position as dean and president of General Theological Seminary because of any unhappiness here in South Dakota, but rather because of a sense of a call through the election at General to take what I have learned in South Dakota and share it with the larger church.

"I have never had a more challenging, invigorating or humbling experience than my ministry in South Dakota. There have been many joys, challenges, sorrows and crises." When asked what he felt some of his accomplishments have been while serving in South Dakota, Bishop Anderson replied:

"The role of women has changed dramatically since I came to South Dakota in 1984. When I arrived, there was one ordained deacon. We now have two women priests and four deacons serving congregations, with the majority of our postulants, candidates and seminarians being women."

In addition, "My ministry with the Lakota/Dakota people of the diocese has been central to my ministry as bishop," he said. "My Indian brothers and sisters have taught me many significant things. One of them is the value of patience. Some changes often take a generation or two."

Bishop Anderson also spoke of the importance of theological education. "Enabling the ministry of the people of South Dakota, both lay and ordained, through theological education, has been a priority for me," he said. "In 1985, we instituted the Niobrara Summer Seminary, and we now have established a relationship with the Vancouver School of Theology, wherein we are sending 12 Native American aspirants/clergy to their Native Ministries Program."

On the national level, South Dakota took a leadership role in the formation of Episcopal Council of Indian Minis-

(Continued on page 13)

New Doors Are Opening in Needy Places

Three homes fulfilling similar needs show that with vision and people working together, dreams can come true, as they have recently in the dioceses of North Carolina, Atlanta and Michigan, where churches have been instrumental in the planning, development and operation of housing for the elderly and mentally and physically handicapped. Two facilities opened recently, and another has received major funding to proceed.

Three Concord, N.C., congregations, corporately known as Housing — Episcopal, Methodist, Presbyterian, Inc. (HEMP), were notified recently that the U.S. Department of Housing and Urban Development has approved a \$2.07 million grant which will allow them to build a 40-unit subsidized housing complex for elderly and handicapped residents.

"We're ecstatic. This grant will help us meet a deep need here," said the Rev. Robert L. Sessum, rector of All Saints' Church, which with the Methodist church developed in the early 1980s an initial housing project for the elderly which was well-received and soon had a long waiting list of applicants.

Following the initial discussion of the new project at the end of last year, the three congregations noted that suitable housing and related service programs for low-to-moderate income elderly people were still desperately needed in Concord. So they formed a non-profit corporation to undertake the development, construction and operation of the facility, which will charge rent on a sliding scale, depend-



Fr. Welbourne speaks at the dedication of St. Clement's Manor in Inkster, Mich.

ing on the income of the tenant.

St. Clement's Manor, a \$1.9 million housing facility for the physically handicapped, opened in Inkster, Mich., in July, making the dream of the Rev. Jacob Welbourne, rector of St. Clement's Church, a reality. The idea was born in 1987, when Fr. Welbourne saw poor living conditions for handicapped people.

The project had to overcome some obstacles. The proposal was submitted to the Department of Housing and Urban Development (HUD) in 1988, but got stuck in committees for more than a year when HUD was being reorganized. A small group of Inkster residents opposed the project because they believed it would bring more crime, low-

income housing and unsupervised mentally handicapped people to the city, but Fr. Welbourne was able to alleviate their fears.

Co-sponsored by St. Clement's Church, the facility has many special features to make it accessible, safe and comfortable for the residents. Fr. Welbourne believes it is an example of how churches can play a leadership role in making their communities better places to live.

St. Therese House, Atlanta's first personal care home built especially for people with mental and physical handicaps, opened last spring.

The Rev. Stan McGraw, vicar of the Church of the Holy Comforter, knew the diocese-supported parish could not afford to build the house, so several years ago he organized a city-wide board of directors to raise funds. "We wanted to do more than provide shelter," he said in *DioLog*, the diocesan newspaper. "We wanted to give people a home, a place that is theirs, where they are cared for, and care for one another, like a family."

Churches, foundations, and many individuals, including the volunteer construction crew of Mount Carmel Christian Church, who completed the structure barn-raising style, contributed to the project. The board members are talking to DeKalb County officials about building a similar house there.

Around the Church

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, has asked the wardens, vestry and members of Christ Church, Cincinnati, to consider having the church become the diocese's cathedral. Parishioners had an opportunity to question the bishop about the impact on the parish. A committee was appointed by the vestry to study the proposal and will report in the fall, with a vestry vote on the plan anticipated before diocesan convention in November. "In many

ways, Christ Church already functions as a cathedral" by having ordination services and being host to distinguished guests, Bishop Thompson said.

* * *

The Rt. Rev. Julio Cesar Holguin, Bishop of the Dominican Republic, ordained Rosa Margarita Santana as that diocese's first woman priest in Santo Domingo on June 7. She exercises her ministry in San Pedro de Macoris.

Equipping Bishops

A study center in England

By GEORGE C. HARRIS

I had the opportunity, for eight months, to sit in on the planning for the new Centre for Anglican Communion Studies in Selly Oak, a suburb of Birmingham, in the English Midlands.

Many Anglicans know a similar center existed in Canterbury from 1952-1969, at St. Augustine's College. Some 600 lay leaders and clergy passed through St. Augustine's, and a significant number of the latter subsequently became bishops. Anglicans everywhere should rejoice at this new effort, which is supported by the Anglican Consultative Council and the Archbishop of Canterbury, the Most Rev. George Carey.

I am particularly interested in this development, not only for the resource it will offer for the continuing education of church leaders, but more particularly for what it offers as a resource for the training of newly-elected bishops.

The College of the Ascension is one of the two Anglican missionary training colleges upon which the new center will be based. My wife, Mary Jane, and I went there after retirement from Alaska, as Volunteers for Mission, and volunteer staff. We were eager to use the experience as a way of shifting gears from the activity and demands of 10 years in Alaska into a different sort of ministry in retirement.

The College of the Ascension is supported by the United Society for the Propagation of the Gospel, and the other supporting college, Crowther Hall, is supported by the Church Missionary Society. USPG and CMS are the Church of England's two largest missionary agencies, and their paired training colleges are highly regarded around the world.

We had spent a month in early 1987 at the College of the Ascension, at the end of a study leave, and warmed to an international community of lay and ordained church leaders from 20 or more countries. The chance to spend

The Rt. Rev. George C. Harris was Bishop of Alaska from 1981-1991.

an academic year there as a visiting fellow seemed a remarkable opportunity to experience the worldwide Anglican Communion in a microcosm.

Here is the heart of the matter: We elect and consecrate bishops, but we give them hardly any preparation and training for what has to be described as one of the most complex and demanding callings in the church. More time, money and care are normally spent on vestments, jewelry and accoutrements than on equipping the new bishop for the demands of the position.

A recent research report from the Alban Institute bears this out. It is entitled, "The Experience of Judicatory Leadership: Research with Episcopal Bishops and Their Spouses" (1991). The report states that the bishops interviewed had been given "no training for the job." The report concludes that bishops are given inadequate preparation for facing many critical tasks in their first experience of the episcopate.

The Office of Pastoral Development of the House of Bishops, first under the Rt. Rev. David Richards, and now under the Rt. Rev. Harold Hopkins, has made efforts in this area, with a one-week "Conference for New Bishops" and other occasional conferences and seminars. But, helpful as these are, they are a far cry from what is needed. Ask any bishop.

Even further, it is an interesting



The Rt. Rev. Kenneth Woollcombe (left) of England, chairman of the center's planning committee, with Archbishop Carey.

fact, not widely known or acknowledged, that the last three Lambeth Conferences have spoken to this issue in their reports and resolutions.

Both the College of the Ascension and Crowther Hall are missionary training centers, which help prepare both British and other European nationals for service in the younger churches of the Third World, but also welcome an even larger number of Third World church leaders, who come for varying periods of study and training.

In the course of a typical week there, I might work in tutorial sessions with a Filipino lay woman, a priest from Ghana, a Presbyterian pastor from Indonesia, an agriculturist from Ethiopia and a Swedish Lutheran musician headed for service in the Philippines. All of us might gather in the college chapel and, seated on cushions on the floor, share the Eucharist according to the liturgy of the Church of South India.

It is this sort of rich diversity of Christian experience that I would want newly-elected bishops of the Episcopal Church, along with those similarly chosen from other countries, to have as preparation for their ministry. It would prepare them for the growing pluralism and diversity of our church and its local missionary challenges, as well as provide a rich understanding of the world-wide communion.

How can a bishop-elect be given this substantial preparation? My answer is that the training for the position — and for subsequent sabbaticals — be built into the extraordinary budget of time, money, energy and planning that always accompanies a transition in episcopal leadership. Of course, it would take careful long-range planning by an incumbent bishop and the diocese when resignation or retirement plans are being made. Creative use also could be made of the coadjutor role (where a bishop is elected to assist a diocesan nearing retirement, but having the right of succession).

I challenge the dioceses of our church to listen afresh to the voices of their leaders, and look again at the way we prepare persons for the modern demands and complexities of the episcopate. If this were to happen, we would succeed in carrying forward the vision and experience that was found in St. Augustine's Canterbury, and take a giant step forward in equipping future church leaders for ministry in the 21st century.

Homeless in Our Midst

Some examples of a church response, from Berkeley, Calif.

By PETER MICHAELSON

Five gunshots pushed through a fuzzy waking. "Which hunting season started today?" I asked myself, and lapsed into a warm doze. An Idahoan is accustomed to sharp sounds at dawn. Diesel truck engines idling at full volume shook me awake again. Turning over, I caught reflected blue flashers circling the ceiling. "Hmm. This isn't Idaho. This is Berkeley."

Eight days before, I had arrived at the Church Divinity School of the Pacific for six weeks of sabbatical study. I was given a room on the top floor at the back of Gibb Hall, the oldest of the seminary buildings. As I'd lugged my ton of "essential" books that Saturday afternoon, I'd had an audience. My grunts of exertion boosting the books up the stairs awakened a homeless man. He slept in a blue sleeping bag on the steps of the chapel transept between our buildings. He spotted my latest clerical haberdashery, a tan U.S. Army issue "Desert Storm" hat, and decided I was from out of town.

"How are things in Geeoorge-ya?" offered a blond, bearded head from the folds of blue nylon. He was disappointed I was only from Idaho, but drew himself out of his bag anyway, rolled the bag neatly under his arm, and, bidding me "Have a nice day," headed down the hill. He slept on the chapel steps every night, as nearly as I could tell. The seminarians who walked that way early and late knew him and found he was friendly enough.

Thoroughly awakened by the gunshots, the engines and the flashing blues, I leaned out my window. Nothing in sight. A trip down the hallway

The Rev. Peter Michaelson is assistant to the Bishop of Idaho and is TLC correspondent for the Diocese of Idaho.



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brought me closer to the engine sounds. I continued to the end of the building and down the stairs to the common room. Outside the leaded bay windows rumbled two fire trucks and a quick-response unit. I watched the QRU attendants wheel my homeless friend's gurney into the ambulance. At least his face wasn't covered. I never saw him again. I heard he was hit in the foot by one slug from the gun of a crazed druggie who tried to rob him.

Don, a young theologian, had arrived the day before to interview for a teaching position. We'd had salad, beer and pizza together Sunday night. He stayed down the hall from me, and the shooting took place beneath his window. He didn't waken until it was over, but, of course, learned all about it from us in the morning.

After his "guest lecture" and a day of interviews, Don stopped in the common room to watch the late evening news on television. "Our" shooting wasn't reported. It was pre-empted by the report of a murder of a Korean coded in the library of the Asian Students'

Association at the University of California, five blocks away. Don stopped to consider how his wife and family might adjust to life in the area. The dean had reassured him, "This has never happened before."

Surely it had never happened before. Something is wrong with our cities that has never been wrong before.

Euclid Street connected the seminary with the University of California campus. It was shorter and less crowded than the famous Telegraph Avenue, where tourists, hippies, street people and sidewalk businesspeople "did their thing" on the south side of the Cal campus. Like Telegraph, Euclid had its panhandlers. There were four regulars on the block from CDSP to Cal, and on busy days, as many as a dozen of all races.

One of the regulars called himself Allison Trueheart and was well known to the seminarians. He was a nice person. After a short conversation, you'd get the impression his memory skipped and started like a computer with a bad connection. He'd repeat himself; he'd ask questions whose answer he had just told you. Otherwise, he was pretty "normal."

Allison had a dog, a well-mannered and friendly Alsatian puppy who guarded Allison's alms bowl when he was away from it. Allison was on the street seven days a week from 8 a.m. until 6 p.m. He lived at night in People's Park, a half mile away, with his dog. He had arranged a "place" there, and commuted to "work" on Euclid each day. He said he had applied for work so many places for so many years, he'd given up. "They know where I am if they want me," he said. Everyone seemed to like Allison, but it was clear why he hadn't been hired.

When I met Allison, he was celebrating the "release" of his dog. A policeman unfamiliar with the neighborhood had sent the dog to the

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(Continued from previous page)

pound. By the time Allison raised the money to get his dog back, the fine and board bill had run up to \$100. That's a lot of quarters.

There are not just one or two Allison's, but an estimated 1,500 homeless in Berkeley alone. There are a dozen or two around each major rapid transit stop. A most unsettling group in-

**Working together,
the understanding
of a low-income
congregation
matches the financial
resources of the
affluent congregation.**

habited the plaza next to the automatic teller machines at a bank. They knew who had a dollar — and to make matters worse, they were always very nice about it.

There is hope for the homeless in the Berkeley area, however, as the churches have taken action.

Dave Perry, a Disciples of Christ minister, serves as chaplain for three hospitals in Richmond, an East Bay town north of Berkeley. In his spare time, he runs Operation Home Again, a network of churches which sponsors and resettles homeless people in Richmond, just as other agencies resettle immigrant refugees from abroad. He solicits congregations to arrange living quarters and resettlement for the homeless. They find temporary living quarters, teach everyday living skills, find public services and health care, and help find suitable employment and education. The churches resettled 20 homeless people in the first two months of this year.

Initially, Dave found the affluent congregations lacking in understanding and ability to respond to needs of his "clients," doing them damage and embarrassment even as they tried to help. His solution was to create dual-church teams: Members from an affluent congregation join members of a low-income congregation to sponsor one homeless person or family. The coping expertise and understanding of



Churches have a certain motivation to show compassion to the homeless.

RNS

one congregation matches the financial and housing resources of the other to make one double-effective team.

The churches of Berkeley have joined to offer other aid and hope. Eight churches on the south side of the University of California campus formed the Berkeley Ecumenical Chaplaincy to the Homeless (BECH). Among other things, BECH churches ensure the homeless have access to at least one meal per day. St. Mark's Episcopal Church sets aside \$700 each month to provide one meal on its appointed Saturday.

BECH also provides a chaplaincy office and full-time chaplain, a UCC

minister who trains and supports a core of homeless "peer chaplains," and backs up the pastoral care network herself. In addition, BECH coordinates a jobs collective, a merchants' dialogue, a transitional house, a police relations effort, an arts troupe, and worship and Bible study.

Neither private nor government efforts will "solve the problem." The Old Testament and history are rich with accounts of public and private failures to eradicate poverty. That's God's job. However, his people, in Berkeley and all cities, have a certain motivation to show compassion, generosity and hope.

God's Bouquet

Roses need a trellis
the Hollyhock a stake
clinging close to houses a joyful eyeful make.

Wild flowers are street smart
in clover and Queen's lace;
roaming crowded highways you see them every place.

Thank the bashful primrose,
poor Susan's Blackeyes too;
See how God's bouquet blends flowers of every hue

B.J. Bramhall

Busy Time in Baltimore

For 10 days in September, Baltimore could almost be called the center of the Episcopal Church. Not only will the House of Bishops be meeting for a week in the Maryland city, but several other church gatherings also are scheduled.

Before the House of Bishops begins, a significant theological conference, the Baltimore Convocation, gets underway. The Committee on Pastoral Teaching, also known as the A104sa Committee because it grew out of the resolution so numbered at General Convention in 1991, also meets this week. The annual meeting of the Episcopal Women's Caucus is Sept. 5, and the Committee on the Status of Women will gather the following week.

Most of the interest will center on the House of Bishops, although this may not be a meeting which produces a large amount of news. Because the bishops will spend the majority of their time in small groups, just as they did at their special meeting in March, they will not face an agenda full of major issues. While we hope the small

group format continues to be productive for them, we hope they don't forget that Episcopalians continue to look to the bishops for leadership and guidance on the major issues facing the church.

Celebrating 150 Years

On Sunday morning, Aug. 30, several parishes near Nashotah House will join the seminary community for an outdoor Eucharist on the seminary grounds. The service will mark the 150th anniversary of the founding of "The House."

On Aug. 30, 1842, two deacons, William Adams and James Lloyd Breck, established Associate Mission, which became Nashotah House. Some of the parishes gathering at Nashotah Sunday were founded by that mission.

We extend congratulations and best wishes to our neighbor 30 miles to the west, and we give thanks for Nashotah's enduring witness to the Episcopal Church's catholic faith.

VIEWPOINT

The Decade of Evangelism Is Dead

By ALVIN F. KIMEL, JR.

In 1988, when it was announced that General Convention had titled the 1990s as the Decade of Evangelism, I rejoiced in my heart and from the pulpit. Perhaps now, I thought, the church will get on with the work especially entrusted to it by our Lord. Perhaps now we will put behind us the ecclesiastical disputes of the '70s and '80s and throw ourselves unreservedly to the task of proclaiming the gospel and bringing sinners to a knowledge of the living Christ.

Four years later, it is now clear that the Decade of Evangelism is dead. Throughout the church, dioceses and parishes are experiencing a paralysis in thought and will. We find ourselves

The Rev. Alvin F. Kimel, Jr. is rector of St. Mark's Church, Highland, Md.

constitutionally incapable of fulfilling the great commission of our Lord.

What is our problem? We have bought into an ideology of inclusivity, propagated at the highest ecclesiastical levels, which undermines fundamentally both the reason and desire to evangelize. There will be no outcasts, the new ideology declares. Everyone is welcome, everyone is to feel included in the community. It sounds so Christian, so very right. Yet, this conviction, in fact, destroys the very possibility of Christian mission. The proclamation of the gospel, with the intent to make converts to Jesus Christ, is impossible in an inclusive church. The inclusive church cannot tolerate within itself the belief that Jesus is the exclusive mediator of salvation.

From the beginning of the apostolic

mission, the Christian church has, in one way or another, declared its belief in the unique identity of Jesus. In the great commission, the risen Christ announces his absolute eschatological authority: "All authority in heaven and on earth has been given to me" (Matt. 28:18), and in this authority he sends his disciples into the world.

On the Day of Pentecost, Peter proclaims: "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). Later, when he is brought before the Sanhedrin, he declares: "There is salvation in no one else, for there is no other name under heaven given to mortals by which we must be saved" (Acts 4:12). And in Paul's words: "Therefore God exalted
(Continued on next page)

VIEWPOINT

(Continued from previous page)

him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Empowered by this conviction of the divine authority of Jesus, the infant Christian community pursues its evangelistic mission to the world, first to Israel and later to the Gentiles. The crucified Nazarene is proclaimed as risen from the dead and now wielding the power and prerogatives of Godhead. In this particular human being — a man born in Palestine; raised and educated within first-century Semitic culture; a man with a specific history, personality, identity — is embodied the blessings, healing, forgiveness, salvation, authority of the deity. Three centuries later, the Christian church, speaking within the categories of Hellenistic philosophy, would make the astonishing and revolutionary claim

that this Jesus of Nazareth is the second person of God the Holy Trinity, "of one Being with the Father."

My argument is simple: The evangelistic proclamation of the gospel requires an absolute conviction in the definitive uniqueness and divinity of Jesus Christ. We dare to proclaim Jesus

Dialogue, not evangelism, is the order of the day.

as Lord and Savior, inviting our unbelieving fellow human beings to faith, conversion and baptism, because we believe and confess him as the divinely given mediator of the blessings of Godhead.

It is precisely this conviction which is under attack — and must come under attack — in our inclusive church.

In an inclusive church, dialogue, not evangelism, is the order of the day. The loving God is at work throughout the world, present and active both in the religions and the personal experiences of individuals. No single religious tradition or person can claim a monopoly on the truth. As we like to say, we must not limit God.

In dialogue, we learn from each other, growing in mutual respect, tolerance, and religious knowledge, and we come into the fullness of faith. As one of my inclusive clerical peers recently put it, we believe in "Jesus the pluralist." All sincerely held beliefs must be welcomed, lest anyone feel excluded and the church be deprived of new insight into the mystery of divinity. In such a theological framework, the exclusivist claims of the gospel and the call to conversion are rightly judged imperialistic and arrogant. While Jesus may be my Savior, how do I dare claim he is also yours? While Jesus is certainly one revelation of God, is it not blasphemous to assert he is the Way, the Truth and the Life?

But if, in fidelity to the scriptures, we proclaim Jesus of Nazareth Lord and Savior of the world, then the various deities of pluralistic culture — whether they be known as the Baalim; Zeus; Brahma, Vishnu and Shiva; the One of Greek philosophy; Allah; General Motors; or the God/ess of feminist theology — are not. If Jesus is God, then the church cannot tolerate within itself the inclusive tolerance of contrary claims. As Elijah declared to Israel, "If the Lord is God, follow him; but if Baal is God, follow him" (1 Kings 18:21).

Reclaimed Task

Evangelism is the proclamation of that specific salvation mediated exclusively through the Lord Jesus Christ, with invitation to conversion and discipleship. In proclaiming this message, we need not and should not arrogate to ourselves (as the church has unfortunately done in the past) the role of eternal judge, damning all who die without hearing the gospel. We do not, after all, know how God the Holy Trinity is bringing humanity to himself apart from the preaching of Christ. But we must be faithful to the task entrusted to us by our Lord himself. If the Episcopal Church would recover the great commission, it must repent of the ideology of inclusivity and return to the exclusive gospel of Jesus Christ.

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KRISS

(Continued from page 6)

had a banner year during the past year, which shows people have confidence in what we're doing."

The other major problem cited by the dean is the lack of a sizable student body.

"We have to get bishops and commissions on ministry to recognize the quality of what we do here and send us students," he said, adding that he and the new director of admissions, the Rev. Stephen Holmgren, would be meeting with provincial commissions on ministry and with bishops. Dean Kriss said he expects an incoming class of 10-14 students in September.

"We face the problem that all seminary deans are concerned about — that many bishops are discouraging younger candidates. Certainly we're happy to have those with late vocations, but we need to remove obstacles being put in front of young people."

Time has moved quickly for Dean Kriss. "I'm still excited about being here," he said. "We're only just beginning."

ANDERSON

(Continued from page 6)

tries (ECIM), where Bishop Anderson served as chair of the Presiding Bishop's blue ribbon committee. He also served on the National Committee for the Status of Women, South Dakota's Governor's Council of Reconciliation and on the board of the National Council of Churches' Prophetic Justice Unit.

"I will be leaving a state of 700,000 people and going to a city of 7 million," he said. "South Dakota will always be my spiritual home, and I will miss the solitude and quiet of the plains as well as the warmth and love of the people here."

Bishop Anderson was asked about his vision for General Seminary.

"I want to build on the strength that [outgoing dean] Jim Fenhagen has provided in calling General Seminary to be a national seminary of the church," he said. "It is my hope that General will become a spiritual and intellectual center wherein we rethink the meaning of theology itself and articulate new ways of conceiving of theological education for lay, episcopal, presbyteral and diaconal ministry."

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PEOPLE and PLACES

Appointments

The Rev. **Frank Crumbaugh** is rector of St. Timothy's, Creve Coeur, 808 N. Mason Rd., St. Louis, MO 63141.

The Rev. **Miguel Grave De Peralta** is chaplain of Christ School, 500 Christ School Rd., Arden, NC 28704.

The Rev. **Ben R. Duffey** is part-time interim rector of St. Paul's, Suffolk, VA.

The Rev. **Deborah Dunn** is associate of St. Cross, Hermosa Beach, CA.

The Rev. **Peter Edwards-Jinks** is rector of St. John the Baptist, Thomaston, ME.

The Rev. **Stephen Evans** is assistant of Christ Church, Savannah, GA.

The Rev. **Thomas R. Finnie** is assistant of the Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, PA 15213.

The Rev. **Jerry Fisher** is interim rector of St. Stephen's, Box 984, Goldsboro, NC 27530.

The Rev. **James D. Franklin, Jr.** is rector of Emmanuel, Box 2319, Southern Pines, NC 28387.

The Rev. **Bruce N. Gardner** is interim rector of Christ Church, 111 N. 9th St., La Crosse, WI 54601.

The Rev. **David A. Handy** is interim rector of St. Michael's, Colonial Heights, VA.

The Rev. **Jack H. Haney** is rector of Christ Church, Main and Pine Sts., North Conway,

NH; add: Box 382, North Conway 03860.

The Rev. **Judith Heffron** is assistant at St. George's, La Canada, CA.

The Rev. **Anne Hodges-Coppie** is chaplain, Duke University Student Center, 102 Forestwood Dr., Durham, NC 27707.

The Rev. **Michael Hudson** is rector of St. David's, Cullowhee, NC.

The Rev. **Ellen Hurwitz** is vicar of St. Ann's, Smithburg, MD; add: 12147 Pleasant Walk Rd., Myersville, MD 21773.

The Rev. **Robert Iles** is vicar of St. Thomas, Dallas, OR.

The Rev. **John L. Jenkins** is vicar of St. Peter's, Skidaway Island, Savannah, GA. add: 5A Skidaway Village Walk, The Landings, Savannah 31411.

The Rev. **Robert J. Johnson** is deacon assistant of Church of the Epiphany, 542 Potters Ave., Providence, RI 02907.

The Rev. **Marion Kanour** is chaplain at Scottish Rite Children's Medical Center, Atlanta, GA.

The Rev. **Ralph Macy** is interim rector of St. Timothy's, Rte. 2, Box 565, Pittsboro, NC 27312.

The Rev. **Carter Maddox** has accepted a call from St. Clare's, Blairsville, GA.

The Rev. **Adam McCoy, O.H.C.**, is rector of St. Michael's, Anaheim, CA.

The Rev. **Elizabeth Morse** is associate of St. Francis, Palos Verdes, CA.

The Rev. **James R. Neill** is rector of St. Peter's, Norfolk, VA.

The Rev. **Allen T. Peyton** is rector of St. Paul's, Palmyra, and St. Jude's, Monroe City, MO, and vicar of All Saints', Quincy, IL;

add: 121 E. Olive St., Palmyra 63461.

The Rev. **Frederick Philpott** is now a member of the clergy staff of the Church of the Incarnation, Dallas, TX.

The Rev. **Scott Richardson** is rector of St. Mary's, Lompoc, CA.

The Rev. **Gregg L. Riley** is rector of Grace Church, 2007 N. Main, Hutchinson, KS 67502.

The Rev. **C. Perry Scruggs** is rector of Good Shepherd, Box 28024, Raleigh, NC 27611.

The Rev. **Stuart H. Smith** is rector of St. Mark's, 61 Payne Ave., N. Tonawanda, NY 14120.

The Rev. **Sarah Stanton** is beginning a year's residency as chaplain of St. Elizabeth's Medical Center, Covington, KY; add: 401 E. 20th St., Covington 41014.

The Rev. **John D. Walker** is rector of St. Peter's, Amarillo, TX.

Ordinations

Permanent Deacons

Western Kansas—Ann Adams Hicks, Epiphany, Concordia, KS.

Other Changes

The Twin Churches of St. Thomas have been separated. The Rev. **Charles R. Floyd** is vicar of St. Thomas by-the-Sea, Laguna Beach, FL. St. Thomas East, Panama City Beach, has been renamed Grace Church where the Rev. **Jack B. Wilhite** is vicar.

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The Rev. John S. Yaryan, p-lc
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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
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Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

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Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

SUMMER CHURCH SERVICES

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,
ass't; the Rev. Dorothy Nakatsuji, d
Sun 7:30, 10, 6. Wed 10 H Eu & Healing

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

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

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. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon
Joseph M. Kimmett, the Rev. Canon James Cox, the Rev.
Canon Phillip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

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

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r (207) 781-3366
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKET, MAINE

ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r (207) 723-5893
Masses: Sat 5; Sun 8, 10; Wed HS 7

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 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
Sun Masses 8, 10. Tues 9, Thurs 7

LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Maryland Rd.
The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby,
assoc (410) 859-5633
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

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 7

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

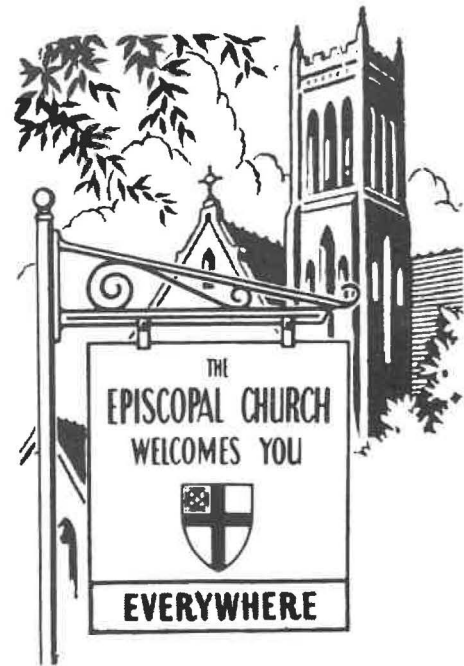
ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C.
James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
The Rev. Robert M. Wainwright
Sun 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. (413) 637-0073



ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick
Barbee, v; the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, the Rev. Virginia L. Bennett, the Rev. James
D'Wolf, assoc
Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed
by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkdy Eu Mon 7:30, Wed 9:20,
Sat 5

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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
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, 9:15, 11. MP wkdy 8:30. HC Wed 7, Thurs & Fri
12:10

NEW ROCHELLE, N.Y.

ST. JOHN'S 11 Willmot Rd. (914) 636-7848
Sun H Eu 9:30. H/A, A/C, Landmark



Trinity Church, Pharr, Texas

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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. David L. Carlson, c
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 1:15

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

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

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information.



St. Peter's, Sitka, Alaska

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)

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. Tues 12 noon, Wed 7, HD 7

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. 272-4092
(Across from Court House)
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

RAPID CITY, S.D.

EMMANUEL 617 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
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. Hank Anthony, ass't
Sun Eu 8 & 10

GATLINBURG, TENN.

TRINITY 509 Airport Rd. (615) 436-4721
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter J. Whalen
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon 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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown) (817) 332-3191
Sun 8 HC, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S). 1928 BCP. Daily as anno

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet (512) 787-1243
The Rev. Robert Francis DeWolfe
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach) (512) 696-0834
Near Fiesta Texas
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S (512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith, organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. (206) 282-0786
Near Space Needle & Seattle Center
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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau (271) 7719
The Rt. Rev. Patrick Matolengwe, dean
Sun Masses 8, 10 (Sung). Daily as posted

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdays as anno.

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30



Zion, Manchester Center, Vt.