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Mary in the Episcopal Church

Our Lord's mother
is receiving more
attention in the
church year

[p. 8]

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Natural Delights

(First of three parts)

My favorite trip every summer is the visit to my in-laws in South Dakota. My wife's family farm is one of the few places I go to regularly where I can honestly relax.

In many ways, though now settled by northern Europeans, this land still seems the land of the Indian. I love it when, at a certain point in Minnesota on our drive west, I cease being aware of buildings on the left or right, and see only sky in every direction you look. I feel so free, so light, so majestic once I reach that point on our trip.

The land, hills of green and brown patchwork, and the sky — these are what command attention here, not architecture and man-made delights.

On morning or evening walks, there are no noises other than the sounds of nature and the crunching of the gravel under foot. Only the sound of a meadowlark or the sight of a cottontail rabbit or a gopher can divert us from the vistas of mounds and trees. The roadway is almost always vacant. It is absolutely quiet, absolutely still.

The landscape nestles several serene farms, large cottonwood and willow trees, fields of chest-high, corn, blue-green oats with ripe-gold tops. Skunk Creek (pronounced creek here) has the largest fresh water clam shells I've ever seen. The stream's edge is banked with flowering thistles, milkweed plants, mulberry and plum trees.

I like being off the interstate and close enough to the plants to see them, smell them, pick them, hold them. I like walking through warm evening air, walking so that the ground and stones make responses to my steps.

The mounds, for several reasons, bring to mind the Indians who still populate much of South Dakota but who once roamed freely over these lovely plains. Perhaps it is their wisdom, their spirituality, that is best linked to this terrain and from which we have lessons to be learned.

The Episcopal Church and the Native American Indians of the plains have had a long — sometimes bumpy but often fraternal — history. Bishop Henry Whipple spoke for Indian rights as the western United States was being settled, and played a role in establishing an Episcopal heritage of positive relations with American Indians, no small number of whom are now devoted Episcopalians.

On my first evening walk, tempted to take off my shoes and feel the grass, I think of the Lakota chief, Luther Standing Bear, a teacher at Rosebud Reservation in South Dakota, who said: It is "good for the skin to touch the earth and the old people like to remove their moccasins and walk bare feet on the sacred earth. Their tepees were built upon the earth and their altars were made of earth . . . The soil was soothing, strengthening, cleansing and healing."

(The Rev.) TRAVIS DU PRIEST, book editor

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ON THE COVER

French statue of the Virgin from middle 13th century.

Photo from the Metropolitan Museum of Art, the Cloister Collection, purchase, 1947.

LETTERS

Wrong Metaphor

Canon Barger's Viewpoint about homosexuality and alcoholism [TLC, July 12] suggests alcoholism as a metaphor for dealing with same-sex orientation as a way out of the "politics" for the churches. Problems with the metaphor include: 1. I do not know of persons struggling with alcoholism and recovery who want their illness compared with anything else, let alone sexual orientation. 2. The clear implication is that same-sex orientation is a disease like alcoholism that can be "cured," which all but a few reject. 3. There is the built-in bias that we can only look at the world from heterosexual eyes and try to fit everyone who does not agree with us into the illness metaphor.

Canon Barger's Viewpoint is scary. All we have to do is try and fix the diseased, that is, those who differ from us, and all will be well. What is not like us is sick and in need of healing, rather than needing our own work of reconciliation and repentance for our heterosexism and homophobia. To live in Christ, in my opinion, is more than trying to find a metaphor for relating to persons who are different from me. Rather, it is seeking to find the gifts others bring to the church and celebrating our oneness through our diversity.

(The Rev.) DAVID SELZER
University Episcopal Center
Minneapolis, Minn.

• • •

I have two comments on Canon Barger's excellent article, "Homosexuality: Getting Beyond Politics."

First, a superb, well-annotated overview of homosexuality and other aspects of sexual behavior is now available in *Sex and Reason* by Judge Richard A. Posner (Harvard University Press, \$29.95, 1992). Judge Posner's primary purpose in writing this book was to inform judges who, he maintains, really know little about human sexuality but are often called upon to deal with it as a public policy question. Perhaps much the same may be said of our clergy and other church leaders whose training in their specialty, religion, exceeds their knowledge of human sexuality.

Second, was it appropriate for Canon Barger to equate alcoholism, a medical matter, with homosexuality,

which in the eyes of the many is a behavioral matter? Why not rather equate homosexuality with divorce? Following a divorce, is a person expected to abstain from sexual relations — in particular, a postulant? Is this question raised? If not, why should the question of "practicing" be raised in the case of a gay or lesbian postulant? It has become acceptable for the media to pry into the personal lives of candidates for public office, so I suppose we must expect the same in the case of candidates for holy orders.

WILLIAM DAY
Springfield, Ill.

New Directions

The editorials "Better Choice Needed" [TLC, June 14] and "Cooperative Ministry" [TLC, June 21], spoke incisively of the need for improvement in the strategy of running a small church rather than the present large church model, and that "cooperative ministry" is a functional strategy which had already been implemented

by many small churches. The second editorial went on to outline the strategic principles of New Directions, one such group of small church leaders, which has been meeting together since 1973 to implement those principles in an intentional way and to renew small congregations.

This is to report the dioceses of the northwest, stretching from Northern California in the south to and including the Anglican Canadian dioceses to the north, from western Oregon and Washington to eastern Oregon and Idaho, have had representation in New Directions Northwest, which for the past five years has had a yearly conference to apply these principles to our own region. The conferences are a happy blend of the ministries developing in many of our participating churches with clergy and lay representatives trained at a LAND (Leadership Academy for New Directions) sharing their learnings with clergy and lay members searching for new ways to do ministry back home. The bishops in
(Continued on next page)

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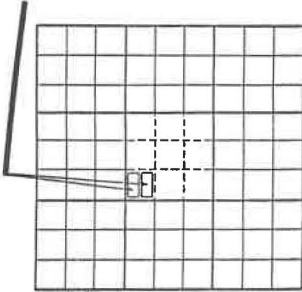
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LETTERS

(Continued from previous page)

this region have looked to New Directions to provide some answers to the increasingly difficult responsibility of providing clergy care to small, isolated churches whose income does not match the increasing costs of ordained ministry.

We have noticed more lay leaders attending such conferences and taking their place along with the clergy in owning the mission of the local church, region and diocese.

(The Rev.) **GENE VAN BEVEREN**
 New Directions Northwest

Ellensburg, Wash.

More Praise

I must disagree with the Rev. David Cammack, when he writes that "Mohammed could not have praised Jesus . . . more highly" [TLC, July 5].

Mohammed could indeed have praised Jesus more highly, by acclaiming him as the Christ, the Son of the living God. Peoples as culturally diverse as Jews, Greeks, Romans, Gauls, Egyptians, Teutons and Celts all had been able to receive this revelation before Mohammed's time. Others were able to receive it afterwards. Why does Fr. Cammack believe that somehow God was unable to communicate it to "the people to whom Mohammed was called to bring God's revelations"? And what "revelations" is he talking about?

NANCY J. DOMAN
 Garden Grove, Calif.

The letter from the Rev. David W. Cammack was a great disappointment to read. His letter is partially right, and partially wrong. What disappoints me is that his errors seem primarily to reflect a mistaken understanding of the Christian faith he as a priest is supposed to teach.

With respect to Islam, first, he is correct in claiming that the media has given us a view of this tradition that is highly biased. Islam is no farther from and no more of a threat to Christianity than would be, say, Unitarianism, the Jehovah's Witnesses or the Mormons.

With respect to Christianity, however, I become far more uncomfortable. He says, "We have often been given the impression that Islam is the enemy of Christ." Taking that sentence literally, it is. That is, Christ is the English rendition of the Greek

word for the Hebrew term Messiah, which means "the anointed One." It is precisely this that Islam denies and we affirm.

An accurate account of the failure of Christianity that led to the rise of Islam would be that the churches at the periphery of the Christian world failed to inspire adequate devotion to Jesus the Messiah, because they waffled on professing orthodoxy. Here the full irony: Islam arose specifically out of the attitude to Jesus the Messiah that Fr. Cammack displays.

Yes, we do need to get a truer image of Islam. Apparently, along with it, however, some of us need a truer image of Jesus the Lord.

(The Rev.) BILL SWATOS
St. Mark's Church

Silvis, Ill.

Different Priorities

A woman from another denomination just called me. Her mother is dying at home with her. I have been taking communion to her mother at the request of her priest in another city. The woman who called had read in the local paper that Integrity, the organization for Episcopal lesbians and gay men, was about to hold its convention in Houston. She wanted to make certain I had nothing to do with Integrity.

No, I told her, out here in Houston's suburbs I'm dealing with such issues as breadwinners being laid off, minimally involved parishioners crying that their teenagers are strung out on drugs, parishioners with homes being broken into by cocaine addicts to support their habits, couples with marriages in trouble, couples on second marriages struggling to keep merged families together happily, celebrating the sacraments, writing a sermon each week, trying to keep the parish committees functioning well, trying to stay within the budget, doing my work as a chaplain in the National Guard, applying for money to build a housing facility for the aged poor in the community and trying to find some time off with my wife and children. And, thank you very much, I don't have time to get exercised about some bishop in another diocese 1,500 miles away who's ordaining homosexuals. I'm not even certain I would "get all het up" about a bishop doing it even 15 miles away.

I observe that the major churches have two things in common: They are squabbling about sex and declining in numbers. My parish, however, is growing. We're dealing with what seems to be the issues of living and dying. Whatever happened to the Decade of Evangelism? The issue of Jesus Christ as Lord is the answer to most of the problems given above. That's our priority.

(The Rev.) JOHN W. PRICE
Holy Comforter Church
Spring, Texas

Forgiving

I want to extend my appreciation for the opportunity of reading the article by the Rev. David L. Duprey entitled, "Forgiving All the Time" [TLC, June 21]. I believe it is truly an inspirational message.

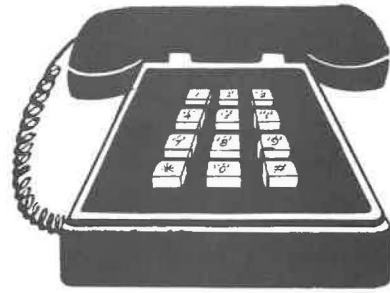
So much of the world and God's people are caught in anger that is causing destruction. We are in desperate need of a healing process which, as Fr. Duprey states, "cannot be accomplished without forgiveness." How many of us struggle with the aspect of unconditional forgiveness or forgiveness of people who are unrepentant? The author reminds us that in order to achieve our own salvation this must be accomplished. What better example for us to follow in forgiving others than Jesus' crucifixion to enable us to be obedient to scripture.

There is always a message to be gathered from your publication. However, this issue holds a very powerful tool to be used in our lives daily. Thank you for the opportunity to grow through your excellent magazine.

NANCY K. VAN DE BOE
Des Moines, Iowa

To Our Readers:

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GTS Names New Dean and President

The Rt. Rev. Craig B. Anderson, Bishop of South Dakota, has been elected the 11th dean and president of General Theological Seminary. The election by General's board of trustees culminated a process begun last fall following the resignation of the Very Rev. James C. Fenhagen as dean and president, effective Aug. 31, 1992, to become head of the Cornerstone Project of the Episcopal Church Foundation.



Bishop Anderson

The 50-year-old dean-elect has been Bishop of South Dakota since 1984. Prior to this he held the C.K. Benedict Chair of Pastoral Theology at the School of Theology of the University of the South to which he was named in 1977. Bishop Anderson received his B.A. from Valparaiso University in 1963 and served two years in the U.S. Army as a lieutenant in the Infantry before joining the Procter and Gamble Company in the market managing division in 1965.

He became a postulant in the Diocese of Colorado, and in 1975 received

his M.Div. degree from the School of Theology of the University of the South. He pursued graduate work at Vanderbilt University, receiving his M.A. degree in 1981 and his Ph.D. in 1986. From 1978-1984 Bishop Anderson was priest-in-charge of Christ Church, Alto, Tenn. He was assistant university chaplain at the University of the South from 1975-1977. While a theological student he served part-time as chaplain and acting head of the religion department and teacher at St. Andrew's School, St. Andrews, Tenn.

General's search committee, chaired by the Rev. C. Hugh Hildesley, rector of the Church of the Heavenly Rest, New York City, and made up of trustees, faculty, students, alumni/ae and administrative staff, began its work last fall with the names of more than 130 candidates. Commenting on the process and the ultimate recommendation of Bishop Anderson, Fr. Hildesley said:

"Craig Anderson embodies the qualities we were looking for in a new dean: Leadership in theology and worship; a vision for the seminary; skills in fund raising and recruitment and experience in management and administration; with a proven ability and enthusiasm to communicate all of the above. I am delighted that he has chosen to accept our call."

No date has been set for the dean-elect, his wife of 22 years, Lizbeth, and their three children to take up residence and for Bishop Anderson to assume his responsibilities at the 175-year-old institution.

Bishop Coadjutor Elected in Easton

The Rev. Martin G. Townsend, rector of Christ Church, Blacksburg, Va., was elected Bishop Coadjutor of Easton in a special convention July 11 at Trinity Cathedral in Easton, Md.

Fr. Townsend, 49, a native of England, was elected on the third ballot from among five candidates. He was one of three persons proposed by a diocesan search committee. The others were the Rev. William B. Brake, rector of Pohick Church in Lorton, Va., and the Rev. Canon Jervis Burns, canon for mission in the Diocese of Louisiana. Two other candidates were nominated by petition. The Rev. John H. Rodgers, Jr., director of the Stanway Institute for World Mission and Evangelism in Ambridge, Pa., and the Rev. Harry B. Bainbridge, III, rector of Christ Church, Easton, were proposed by petition, and the Rev. David Tontonoz, rector of St. Peter's, Salisbury, Md., was nominated from the floor.

Fr. Townsend has been rector in Blacksburg since 1987. He is a gradu-

ate of Hobart College and Virginia Theological Seminary, and was ordained to the diaconate in 1968 and the priesthood in 1969 in the Diocese of Central New York. He was assistant at St. Paul's Cathedral, Syracuse, from 1968-1971, rector of St. Christopher's, New Carrollton, Md., 1971-77, and rector of Trinity, St. Mary's City, Md., 1977-87. He and his wife, Barbara, are the parents of three children.

Provided he receives the necessary consents of the standing committees

and bishops of other dioceses, it is expected Fr. Townsend will be consecrated late in 1992, the year in which the Diocese of Easton, along with Maryland and Washington, is celebrating the 300th anniversary of the establishment of the Episcopal Church in Maryland. Easton comprises the counties on Maryland's eastern shore. Fr. Townsend will succeed the Rt. Rev. Elliott Sorge, when the diocesan bishop retires in 1993.

EMILY RUSSELL

Easton Votes

C=Clergy
L=Lay

BALLOT	Bainbridge		Burns		Rodgers		Tontonoz		Townsend	
	C	L	C	L	C	L	C	L	C	L
1	9	20	8	11	11	17	2	4	12	38
2	8	14	3	4	11	18	2	1	21	56
3	2	9	0	3	10	15	1	1	32	67

New President Appointed at College of Preachers

The Rev. Erica Brown Wood has been named president and warden of the College of Preachers in Washington, D.C. The announcement was made by the Council of the College of Preachers with the approval of the Washington National Cathedral Chapter. Dr. Wood has been serving as interim president since May, 1991, following her appointment as acting



Dr. Wood

president in November, 1990. During this time, she also served concurrently as director of studies, a post she assumed when she came to the college in September, 1989.

Dr. Wood joined the college staff from Binghamton, N.Y., where she was associate rector at Trinity Memorial Church. She was ordained to the diaconate in 1987 and to the priesthood in 1988, after receiving her M.Div. degree from Colgate Rochester Divinity School. She also holds an interdisciplinary Ph.D. in economics and sociology from the Maxwell School of Syracuse University. She specialized in the field of labor force economics, and her previous teaching experience includes posts at Syracuse University and the University of Connecticut. She was a fellow of the College of Preachers in January, 1989.

The College of Preachers is an interdenominational center of continuing education dedicated to sustaining and nourishing those who are called to the ministry of preaching. It offers a full academic year program of week-long residential conferences with renowned preachers, teachers and scholars. The college is part of the ministry of the Washington National Cathedral, and is located on the grounds of the cathedral.

Surprise and Disappointment

Women's ordination gets set back in England

Supporters of the ordination of women in the Church of England received a disappointment at the July meeting of the General Synod in York. The synod's House of Laity failed to approve draft legislation on the ordination of women to the priesthood, but the matter will move on for further debate when the synod meets again in November.

In order for ordination of women to be approved in the Church of England, each of the synod's three houses will have to approve the legislation by a two-thirds majority in November. At York, the laity voted 148 in favor and

93 against, for a total of 61 percent approval. The draft legislation was approved by the other two houses. The House of Bishops voted 68.9 percent in favor and the House of Clergy approved by 69 percent.

Christina Rees, a spokeswoman for the Movement for the Ordination of Women (MOW) told the *London Sunday Telegraph* she was "surprised and disappointed" by the vote of the laity, but not disheartened.

"There is still every hope for November," she said. "The laity tends to arrive at different decisions when it is debating matters without hearing what the bishops have to say."

If the ordination issue fails at the November synod, it would be 1995 before the matter could be reintroduced.

Australia: Dioceses Will Decide

The Anglican Church of Australia has given its 24 dioceses the power to decide whether they want to ordain women as priests. The "devolution" strategy was decided by a secret ballot during the church's General Synod in July.

The five-day synod also dealt with another piece of legislation concerning ordination of women. A provisional canon was passed repealing all English law which prevents ordination of women, but the future of that canon may not be determined until a special meeting of the General Synod is held in November.

The bill giving dioceses the power to determine their own affairs also would have to be approved by General Synod before becoming law. Dioceses are to discuss the proposal before reporting back to the synod. In order to become law, the proposal must be approved by 18 of the 24 Australian dioceses and all five metropolitan archbishops.

The Most Rev. Keith Rayner, Archbishop of Melbourne, told the *Sydney Morning Herald* that the church would "need some time to work through" because it had "unsettled some assumptions." The archbishop rejected the idea that the Australian Church was breaking down over women's ordination.

"There is still a very strong sense among us all that we belong to the one

Anglican Church," he said. "Like any family, we sometimes say rather rude things about one another, but that's part of being a family and that will go on."

UBE Meets in Atlanta

The Union of Black Episcopalians (UBE) held its annual meeting at Morehouse and Clark colleges in Atlanta June 28 - July 3. The theme of the conference attended by more than 750 people, a number which has grown steadily over the years, was "Expanding Our Horizons through Evangelism: Celebrating the Diaspora, Family, Church, Community, World."

Highlighting the conference were daily worship services held at St. Luke's Church, which opened with a festival Eucharist. Another service reflected African culture as it has spread throughout the world. The youth participants planned the mid-week Eucharist.

Economic development, stewardship, outreach and the elderly were among the topics presented in workshops. Prior to the conference there was a youth leadership training event. The Rt. Rev. Frank K. Allan, Bishop of Atlanta, greeted and welcomed the UBE members to the diocese.

Mary in the Episcopal Church

By H. BOONE PORTER

What is the place of our Lord's mother in the Episcopal Church, or in Anglicanism generally? Years ago, there was a direct answer to this question. Mary has been honored but in clearly limited ways. There is the *Magnificat*, or Song of Mary, traditionally used at Evensong daily. There are the feasts of the Purification (Feb. 2) and the Annunciation (March 25 — traditionally known as Our Lady Day in England). Of course, she shares the stage with her Son at Christmastime. Great Anglican poets from John Donne to T. S. Eliot have honored her. In our churches, she is commonly depicted in stained glass windows and sometimes in pictures and statues. Some of our hymns (besides Christmas carols) relate to her. Within this perimeter, St. Mary has had an unchallenged place among us.

Yet anything outside of this perimeter has often been viewed with suspicion or even hostility. The trouble with the perimeter is that it is now obsolete. Attendance at Evensong is no longer habitual for large numbers of church people — if indeed it ever was in America. In most parishes, only a pious few are in church on Feb. 2 or March 25. The great Anglican literary classics are accessible only to an intellectual elite. Among the doctrinally significant passages in familiar hymns relating to Mary, most worshipers do not know the meaning of "Thou bearer of the eternal Word" (*Hymnal 1982*, no. 618).

Yet within the past 10 years or so we see a change. The Prayer Book of 1979 restores Mary Day on Aug. 15, which we are about to observe, as well as reviving the Visitation on May 31. The final Sunday of Advent has become "Mary Sunday." Our Lord's mother is referred to by name in two Eucharistic Prayers (pp. 368, 374, 375), and at the end of intercession Form V and the Litany for Ordinations (pp. 391, 550 — "ever-blessed Virgin Mary").

The many instances of "[— and] all the saints" in different services make possible the commemoration of the queen of saints as a frequent practice. Of course, many readers of TLC know all of this. Yet there are some

congregations in which these options are not used, surprisingly some parishes which consider themselves catholic in orientation.

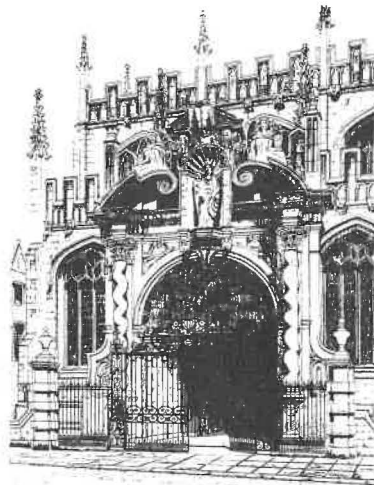
Confining our consideration to hard-cover publications in mainline Episcopal usage, *Hymnal 1982* has also suddenly opened the gates. The two notable Anglican hymns, "Virgin-born, we bow before thee," by Bishop Heber (no. 258), and "Ye who claim the faith of Jesus" (nos. 268, 269), are at long last in our American hymn book, along with several comparable numbers. Numerous prayers relating to Mary appear in *The Book of Occasional Services* (pp. 35, 37, 38, 53, 60, 108). Among widely used and highly respected books that have earned a semi-official character, we may cite *The Prayer Book Office*, compiled by Howard Galley, in which the invocations of St. Mary, the angels, and the saints have been restored for optional use in the Great Litany (pp. 112-113), and the appropriate antiphons are given for Aug. 15 and other occasions. In *Prayers for Pastor and People*, compiled by Carl J. Carlozzi, published by Church Hymnal Corporation, there are pertinent prayers (pp. 78, 224, 284, 285) and Hail, Mary is cited among devotions to be said by the sick (p. 171).

Why we may ask, has the Episcopal Church, often so stuffy in its public practices, suddenly opened its heart to Mary? No doubt there are several reasons. Prayer book revisers have been friendly to dignified traditional refer-

ences to the holy mother, as these reflect the classic rites which are in a sense the norms for liturgy. Although the number of Episcopalians touched by Eastern Orthodoxy is small, this influence has grown, as has the appreciation for icons. An icon of the Mother of God now appears in many of our churches, notably and conspicuously in the chapel of the Episcopal Church Center in New York City. For many, greater attention to Mary is an appropriate and constructive response to the feminist cry for greater attention to feminine aspects of Christianity.

Last but not least, there has been the disintegration of the conservative Protestant theological tradition within our church. The theologians of this school in the past did not dishonor Mary, but they were highly suspicious of pictures, prayers, feasts, etc. relating to her. They had their reasons. We hope the gap left by their disappearance will not be filled uncritically or irresponsibly. Anglicanism can and should offer a reasonable, traditional and scripturally sound Mariology, in contrast both to Roman exaggeration and Genevan disregard, but akin to the age-old traditions of Eastern Orthodoxy. Our Anglican contributions in this field can be affirmed, valued and proclaimed as part of what our church believes and practices.

What are the benefits of honoring Mary? We do not honor her just to get benefits, but because of who she is, because God has extolled her (St. Luke 2:48-49). In honoring her, we unite ourselves with our forebearers in the faith back through the centuries and with the vast majority of Christians now on this earth and (as in acclaiming and praising all of the saints) we lift our hearts to that heavenly land which is our true home. The church has been spoken of as an army, a body with many members, a living temple, a garden and a holy nation. It is important that we also remember that it is a family, and it is difficult to have a family without a mother. Reflecting on Mary, respecting artistic representations of her, using words and songs about her and to her, nourish that spirit of love, brotherhood and sisterhood, of friendship and compassion, which should characterize the household of God.



The Virgin Porch, the University Church of St. Mary the Virgin, Oxford.

Bishops Who Preside

We recently read a short news item in the religion page of a local newspaper. We quote (except for name and place): "The Rev. (So and So) has been appointed associate pastor of (the local) United Methodist Church by the Most Rev. C. Dale White, presiding bishop of the New York annual conference."

Well and good. Suppose the column had gone on to say that the Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church in New York, had done thus and so. The reader would suppose that these two prelates had equivalent positions, and that Bishop Browning, like Bishop White, is a regional official, not a national church leader. Indeed, the reporter and the religion page editor would make the same assumption. In a column relating entirely to national church affairs, reference to Bishop Browning would, of course, be skipped. Seen in this way, he would be only one of a multitude of bishops who preside in different areas in different denominations.

One may ask, why should the Methodist terminology prevail over Episcopal usage? First because it is more

logical, and second because there are millions more Methodists than Episcopalians in this country. The average journalist or reader is more likely to be a Methodist.

An entrenched Episcopalian may exclaim, "We should educate the public about our correct usage." Why should we? The church has more important things to proclaim to the world. Those of us who have the privilege of preaching, teaching or writing about the faith can give only a few moments to details about clerical titles.

Others may say yes, but odd and perhaps misunderstood titles are necessary for the old-fashioned and colorful atmosphere of the church. All right. One can take canon residentiary and archdeacon. They are quaint historic titles, and are quite accurate if the canon actually lives near the cathedral and if the archdeacon really is a deacon. None of this applies to presiding bishop. It is a colorless, modern term chosen to designate our senior bishop in an era when he had few duties except to sit in the chair during infrequent meetings of the House of Bishops.

Today, he is the chief bishop and chief pastor of our church, a position people would understand if he were called archbishop. But isn't the title primate good enough? No, we already have enough monkey business.

VIEWPOINT

Challenge to Popular Assumptions

By ALDEN M. HATHAWAY

I would presume to suggest that the authority of holy scripture for the church, and for the culture, rests upon a purely rational and objective assessment. It is perhaps ironic that a truly unbiased judgment, which contemporary popular opinion would assume must rule the Bible to be unacceptable as a source, let alone the source, of public truth, is the best argument for its credibility and authority.

Karl Menninger, the founder of the Menninger Clinic in Kansas and the foremost American proponent of psychoanalytic practice, came to con-

clude that the anthropological model for human mental health, presupposed by the scientific disciplines, was severely flawed. His 1973 book, *Whatever Became of Sin?*, suggested that the ancient biblical description of man's ultimate psychological dilemma had to be re-examined. Psychiatric medicine goes as far as it can in the healing of human emotions. There is a point at which it can go no further. What is lacking, Dr. Menninger concluded, is the spiritual process of confession, repentance and grace.

Over the course of the years, one by one, the philosophical foundations for the technical disciplines have been found wanting; sociology, economics, even the purely physical sciences. The secular world view can go only so far in explaining the way things are. It leaves the ultimate questions unad-

dressed and the ultimate problems of men and women in community with one another, and with themselves, poignantly unmet.

Bishop Hugh Montefiore, the noted New Testament scholar and retired Bishop of Birmingham, contends that the most pressing and promising field for the missionary proclamation of the gospel is the academy, the Western university, where the thought and imagination of succeeding generations is being shaped and informed. Bishop Montefiore has laid down the challenge: "Let us retake the high ground of Western intellectual life for the gospel of Christ."

The Western secular enlightened world view that permeates our present culture has indeed all but collapsed. Since it rules out of the arena of public
(Continued on next page)

The Rt. Rev. Alden M. Hathaway is the Bishop of Pittsburgh. This article is a digest of a paper presented to the Irenaeus Fellowship of Bishops in March.

VIEWPOINT

(Continued from previous page)

truth, the issues of purpose, value, accountability and destiny of human existence, it fails the most profound human needs. As more and more this world view is found to be wanting, Western society slides into a wanton barbarism. The jungle of our city streets, the rust and decay of our urban areas, our private affluence and public squalor, the lust and violence and greed pervading every area of life and the fascination with sex and death all testify to a society without vision, a society without hope.

"We are a culture of material and technical confidence," contends Bishop Leslie Newbigin, "a culture of philosophical and spiritual despair."

Bishop Newbigin writes in *The Other Side of 1984*: "We are in a situation which has significant analogies with that which St. Augustine faced. A uniquely brilliant culture was coming to the end of its life. It has lost the power to renew itself. What Augustine offered was nothing based upon the 'self-evident' axioms of classical culture. It was a new model, a new framework for understanding and coping with experience based upon the fact that God had become incarnate in the man Jesus, and had thereby manifested and put into effect God's purpose for all history and for every human soul. That new framework was articulated in the twin dogmas of incarnation and Trinity. It was offered as a gift to be received in faith, and as the starting point for a new enterprise in understanding.

"Our position is analogous. We can follow the example of Augustine in being ready, boldly and without embarrassment, to offer to our dying culture the framework of understanding that has its base in the work of Jesus and to invite our contemporaries to join with us in a vigorous attempt to understand and deal with our experience afresh in the light and power of that name."

Where to Begin?

The question is this: Where shall we start in the reconstruction of a comprehensive, unified world view that will embrace all that true knowledge can affirm, and at the same time comprehend all that the human spirit aspires to glorify? Shall the first principle in our philosophy be $E=MC^2$, or "Alleluia, Christ is Risen"?

To proclaim with the fourth evangelist, "In the beginning was the Word, and the Word was with God, and Word was God . . . And the Word became flesh and dwelt among

**The biblical witness,
and the way of
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and again to reform
human society.**

us, full of grace and truth," is to postulate an entirely different starting place for the intellectual enterprise of describing the way things are. It is to commend a different way of reasoning about the nature and purpose of human existence and the whole created order.

It is a way of reasoning that challenges the popular assumption stemming from the Enlightenment, that unaided, totally disinterested reason is

the sole means of authentic knowledge. Christianity has a long tradition of this different rationality, which presupposes a belief in human reason purified and assisted by revelation, and, in particular, by the final self-revelation of God in Jesus Christ, culminating in his death and resurrection.

It stands not on a blind and mindless bigotry, but rather in the spirit of Isaiah: "Come now, let us reason together says the Lord" (Isaiah 1:18).

It is a way of reasoning that makes more sense of the human experience as a whole than does the popular, so-called "objective, unaided" rationality.

Coherent Truth

Indeed, this reasoning comprehends all that can be learned from science about the physical universe and the natural order. But what it does in addition is the crucial difference. It comprehends the moral order firmly established upon a bedrock of coherent truth which protects and preserves it from the inevitable erosion of cultural relativism.

The biblical witness, and the way of reasoning it teaches, has demonstrated its capacity time and again to reform human society. It continually provides the light necessary to perceive the deficiencies of worldly cultures and philosophies and at the same time illuminates the elements of truth contained within them.

By a purely unbiased assessment, it must be concluded that of all the popular philosophies and world views at hand, the Bible is the most trustworthy. The gospel narrative as contained in the books of the Old and New Testaments is the most accurate report of our own story and the most perfect hope of our own destiny with God. There is no other place to turn. Here, and here alone, is the word of eternal life.

The real issue is not whether the Bible is credible to modern culture, but whether modern culture is credible in the light of biblical truth. It is not the Bible's authority that is the appropriate subject for serious theological reflection, but rather the credibility we would give to the contemporary wisdoms that clamor for our attention and endorsement. The Bible is the firm bedrock upon which we stand and from which we determine a faithful witness to the risen Christ in the contemporary world.

Time Was Anyhow Moving

Time stood still
At 3 a.m. —
All I feared and dreaded
Heckled and shackled
Me in the darkness —
It's that night: 9 p.m. —
The day hot and yellow
With shadow patches
Passed and the demons heard
My laughter and final
Insult: To you I give
My back and cold
Shoulder

Judy T. Sternbergs

BOOKS

Fresh and Constructive

THE PARABLES OF THE KINGDOM. By Robert Farrar Capon. Eerdmans. Pp. 174. \$12.95 paper.

This is not the book I expected. While Capon does present a lot of material on some of the parables of Jesus, the first portion of this book offers a rationale for looking at much of the gospel material as "parabolic." He sees this "parabolic" method as central to Jesus' message — a message that is intended to be "perverse," challenging and not easily understood. His thesis is that Jesus' ministry was parabolic, and that the gospel message can be understood only as we seek to work our way toward a discernment of this parabolic way of thinking and acting.

This is the first book of a trilogy in which he deals with several categories of parabolic material. The book here reviewed deals with "the parables of the kingdom," those that occur before the parabolic event of the "feeding of the 5,000," in the gospel ordering of Jesus' life and sayings.

Capon establishes his methodology and interpretive scheme in the early chapters. As he moves to dealing with the parabolic sayings of Jesus, he focuses on the parable of the sower because it offers both a parable and an interpretation. This gives Capon an opportunity to develop his theme that Jesus used parables (and parabolic events) to challenge and critique the popular understandings of the kingdom of God, and of God's work in the world.

I found his study to be particularly effective in looking at the parables in preparation for preaching or teaching. His attempt to reframe the parables, and to move the reader away from the familiar ways of hearing them, offers much food for thought and reflection, and opens the reader to seeing Jesus' message and work from a new perspective. As usual, Capon's literary style is gripping and entertaining. His images are vivid; his prose clear and understandable. At times his interpretive comments are illuminating, other times they are outrageous. This, however, seems completely in keeping with his view that Jesus' parables were designed not to teach or to enlighten, but to challenge and criticize his listeners.

This book did challenge, and often I found it provoking me to strong re-

sponse. My reading of this book also left me with a sense that I had met the parables and ministry of Jesus with a fresh and constructive engagement.

(The Rev.) PETER WENNER
St. Mark's Church
Milwaukee, Wis.

Medieval Church and State

RELIGION AND THE RISE OF WESTERN CULTURE. By Christopher Dawson. Image/Doubleday. Pp. 241. \$10 paper.

With its appearance in 1950, this brilliant analysis of the relationship between religion and medieval civilization was pronounced a classic, and its author, Christopher Dawson (1889-1970) — an Anglican turned Roman Catholic — likened to the great Toynbee.

He traces Western civilization with a magisterial sweep from the new spiritual community, the church, which arose from the ruins of the Roman empire, filled the void created by its demise, and became the cultural mentor

and spiritual director of post-Roman Europe. Until about 1300, the Latin church provided a focus of authority, a centripetal force, which led the conversion of the West, the battle against heresy, and under whose aegis the cult of saints, relics, miracles and the rise of monasticism and the universities occurred.

Although victorious in its conflict with the Hohenstaufen emperors, the papacy steadily declined after Innocent III, and the forces of disruption gained ground. The rise of nation states and vernacular tongues undermined the unity of Christendom and fragmented the intellectual and spiritual synthesis of the High Middle Ages, culminating in the religious and social changes of the 16th century.

After 1300, too, religion was in some ways more completely assimilated by the common people than by many of the higher elements of church and state, and the force of spiritual movement passed to the laity.

Despite dynastic wars, feudal strife,
(Continued on next page)

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(Continued from previous page)

injustice and cruelty, the liturgy was universally celebrated and gave all peoples a principle of unity, a constant reminder of God's redemption and will for humanity, and a more excellent way of life than they experienced.

(The Rev.) A. PIERCE MIDDLETON
Annapolis, Md.

A Kissing Cousin

THE EMBODIED WORD: Preaching as Art and Liturgy. By Charles Rice. Fortress. Pp. 144. \$8.95 paper.

"Charles Spurgeon, the English preacher, once said that sometimes the Holy Spirit is indistinguishable from a walk in the fresh air. Following his lead I have taken to running on Sunday morning and urging physical exercise on my students as preparation for preaching." These lines come from the last chapter of Dr. Rice's book. The students whom the author speaks of are in his classes of homiletics at Drew University. Dr. Rice is also the past president of the Academy of Homiletics.

This book heralds a rediscovery of the art of the sermon in embodying the gospel in the life of the community of faith, and particularly in the life of an Episcopalian as he or she begins the Sunday celebration of the Holy Eucharist. The last chapter, "An Available Voice," emphasizes the value of the sermon: "Do we assume, to our loss, that preaching should meet our needs, answer our questions, come to satisfying conclusions, rather than sharpening our hunger, deepening our thirst?"

Dr. Rice provides some stimulating arguments about the physical position of the pulpit to the altar and of the homily to the celebration of the Holy Eucharist. The standing place of the preacher to the position of bread and chalice also comes under scrutiny. He calls for some critical evaluation of two current positions: First, the pulpit, as it is found in most cathedrals and downtown or affluent suburban naves, perched high over the craning necks of the first-row communicants; or the other popular position, behind the altar and almost out the side door of a transept.

I found myself supporting Dr. Rice's point for the pulpit to be a kissing cousin to the altar and the homily an integral part of the experience of the broken bread and life-saving blood.

(The Rev.) DOUGLAS G. MCCREIGHT
St. Louis, Mo.

PEOPLE and PLACES

Appointments

The Rev. Karl Choate is vicar of St. John's, Palacios, and Christ Church, Matagorda, TX; add: 1903 E. Bayshore, Palacios 77465.

The Rev. William J. Disch, III is vicar of Holy Trinity, 1700 Woodland Ave., Austin, TX 78741.

The Rev. Paul Felton is assistant of Church of the Advent, 605 Dulles Ave., Stafford, TX 77477.

The Rev. Barry Bernard Thiering is rector of Emmanuel, Box 1238, Lockhart, TX 78644 and vicar of St. Elizabeth's, Buda, TX.

The Rev. James Fidelis Tuohy is rector of St. Michael and All Angels, Anniston, AL; add: Box 122, Anniston 36202.

The Rev. Lawrence R. Walters is assistant of St. Christopher's, 1656 Blalock, Houston, TX 77080.

Ordinations

Priests

Alabama—Marilyn Ann Mayse, associate, Church of the Holy Cross, Trussville, AL; add: 1433 18th St. South, Birmingham, AL 35205. Sara-Scott Nelson Wingo, part-time curate, St. Luke's, Jacksonville, AL; add: 113 Brown Ave., Gadsden, AL 35901.

West Virginia — James L. Johnson, Holy Trinity, 604 Stratton St., Logan, WV 25601; Stanley B. Jones, Trinity Church, Box 308, Shepherdstown, WV 25443; Daniel L. Lynch, St. James', 3001 Seventh Ave., Charleston, WV 25312; Joseph H. Scheff, All Souls', Box 313, Daniels, WV 25832; Kathleen M. Smith, The Nelson Cluster, Box 129, Rippon, WV 25441.

Transitional Deacons

Alabama—Stephen William DeGweck, Air Force Chaplaincy, 4438 Plummer Dr., Montgomery, AL 36016. Oscar James Hessel, associate, St. Joseph's-on-the-Mountain, Box 161, Mentone, AL 35984. Russell Jones Levenson, Jr., assistant to the chaplain, University of the South, Sewanee, TN 37375. Patrick James Wingo, deacon-in-charge, Church of the Resurrection, 113 Brown Ave., Gadsden, AL 35901.

Nebraska—Joseph Scott Barker, curate, Trinity Cathedral, 113 N. 18th, Omaha, NE 68102.

Texas—William Bennett, provost, Seminary of the Southwest, Box 2247, Austin, TX 78768. Beth Fain, assistant, St. Dunstan's, 14301 Steubner-Airline Rd., Houston, TX 77069. Michael Glenn, assistant, Christ Church, 118 S. Bois d'Arc, Tyler, TX 75703. Mary Green, chaplain, Texas A&M University, 902 George Bush Dr., College Station, TX 77840. Tom Herrick, assistant, Holy Spirit, 12535 Perthshire, Houston, TX 77024. John Musgrave, assistant, St. Luke's-on-the-Lake, Box 200040, Austin, TX 78720. Doug Richnow, assistant, St. Matthew's, 8134 Mesa Dr., Austin, TX 78759. Jack Sheffield, unassigned. T. Lee Stephens, assistant, Christ Church, 118 S. Bois d'Arc, Tyler, TX 75702. David Thames, assistant, St. Paul's, 515 Columbus Ave., Waco, TX 76701. Vincent Uher, assistant, St. Paul's, 1936 Drexel Dr., Katy, TX 77493.

West Texas—Jason Elliman Leo, assistant, St. George's, 6904 West Ave., San Antonio, TX 78213. David Glenn Read, deacon-in-charge,

St. Paul's, Brady, and Good Shepherd, Eden, TX; add: Box 1148, Brady 76825.

West Virginia—John A. Shaffer, St. Matthew's, Box 508, Wheeling, WV 26003.

Retirements

The Rev. William Edwin Bonsey, Jr., as director for four years of Camp Mokuleia, Hawaii, and for 38 years a priest and missionary of the Diocese of Hawaii.

The Rev. H. Robert Burton, as rector of St. Paul's, Brady, and vicar of Good Shepherd, Eden, TX; add: Rte. 1, Box 6A, Brady 76825.

The Rev. David Paul Coon, as headmaster of Iolani School, Hawaii, for the past 22 years and a long career in education.

The Rev. Vern Jones, as rector of St. Peter's, Redwood City, CA; add: 3814 Jefferson Ave., Redwood City 94062.

The Rev. Charles H. Sykes, as rector of St. Peter's, Hillsdale, MI; add: Box 4141, Evansville, IN 47724.

The Rev. Thomas C. Woods, as rector of St. Matthew's, Henderson, TX; add: 306 College Ave., Henderson 75652.

Change of Address

The Rev. Raymond E. Daly, III may now be addressed at Fairway Villas, Unit I-D, Box 1889, Blowing Rock, NC 28605.

The Rev. Meredith Hunt requests that mail be sent to her home: 15558 Englewood, Allen Park, MI 48101.

The Rev. Kristin Richardson may now be addressed at 3840 Chinook Creek Rd., Reno, NV 89509.

The Rev. Charles H. Swinehart, rector of St. Stephen's, Hamburg, MI, reports the new home address of 1615 Ridgewood Dr., East Lansing, MI 48823.

Lay Appointments

David Wilson, until recently executive director of the Brotherhood of St. Andrew, is now director of administration and finance of the South American Missionary Society (SAMS), Ambridge, PA. This is a one-year assignment while permanent director Bill Conner oversees mission work on the island of Roatan off Honduras.

Honorary Degrees

On May 22 at its 98th commencement exercises, the Church Divinity School of the Pacific in Berkeley, CA awarded honorary degrees to the Rt. Rev. Jeff Terry, Bishop of Spokane; Pamela Chinnis, president of the House of Deputies of the General Convention; Clay Myers, former secretary of state and treasurer of Oregon; Albert Gegenheimer, supporter of Episcopal college ministry at the University of Arizona; the Rev. Robert M. Grant, distinguished New Testament scholar; and the Rev. G. Bradford Hall, former chair of the seminary's board of trustees.

At St. George's College, Jerusalem, the Rev. Canon J. Robert Wright, professor at General Theological Seminary and visiting professor at St. George's College during the spring of 1992, was awarded the doctoral title of "Honorary Vartabed," or "teacher for the Armenian Orthodox

Church," together with the pectoral cross of the Holy See of Etchmiadzin, by the Most Rev. Torkom Manoogian, Armenian Patriarch of Jerusalem.

Seminaries

Nashotah House has recently appointed the Rev. David Deakle assistant professor of New Testament; the Rev. Stephen Holmgren instructor in ethics and moral theology; and Br. John-Charles, F.O.D.C. adjunct professor of ascetical theology. The Rt. Rev. Michael Marshall's appointment as adjunct professor of evangelism has been renewed.

Resignations

The Rev. Hampton Mabry, as rector of Trinity, The Woodlands, TX.

The Rev. Orval Spencer, as priest-in-charge of St. Barnabas', Omaha, NE.

Deaths

The Rev. Paul Hyundai Kim, retired priest of the Diocese of Hawaii, died at the age of 89 in Honolulu on June 11.

Born in Korea and educated at St. Paul's, Japan, and Oxford University, England, Fr. Kim served churches in Korea and was president of Chung Ju University, which awarded him an honorary Doctor of Laws degree in 1982. After the Korean War Fr. Kim worked with the United Nations to help rebuild Korea. He was vicar of

St. Luke's, Honolulu, for 12 years before his retirement in 1966. In retirement, he worked a small farm with his wife, Eunice, whom he married in 1923. He is survived by his wife, a son, and four grandchildren. His daughter, Lisa, preceded him in death.

The Rev. H. Bernard Lamer, Jr., retired priest of the Diocese of Oregon, died June 12 at Providence-Milwaukie Hospital in Milwaukie, OR. He was 74 years of age.

Fr. Lamer was a graduate of U.C.L.A. and the General Theological Seminary and served churches in Nevada and Oregon. He was rector of St. Martin's, Lebanon, OR, from 1966 to 1980. Illness forced him to retire in 1984. An avid mountain climber, he is survived by a sister and two brothers.

The Rev. Frank Troy, retired priest of the Diocese of Oregon, died in Douglas Community Hospital, Roseburg, OR at the age of 71 on May 18.

Born with physical handicaps that prevented him from walking until he was 13 years old, Fr. Troy saw his handicaps as challenges and fought to overcome them. He was a graduate of Syracuse University and Bexley Hall and served churches in Idaho and Oregon; he was assistant from 1965 to 1972 at St. George's, Roseburg, and vicar from 1970 to 1972 of Church of the Ascension, Riddle, OR. He is survived by his wife, Marcelyne, and two sons.

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POSITIONS OFFERED

YOUTH MINISTER — full-time position — St. Michael's Episcopal Church, Stone Mountain, GA. Contact: Jay Cranford (404) 413-8163 or (404) 296-1041.

POSITIONS OFFERED

EXECUTIVE SECRETARY for Interchurch Ministries of Nebraska, a state-wide ecumenical organization with offices in Lincoln. Need spiritually motivated lay or clergy to continue the work in this progressive group of nine denominations. Base salary in range of \$40,000, with benefits consistent with denominational guidelines. EOE. Send inquiries and resumés before August 24, 1992, to: Bishop James Krotz, Chair, Search Committee, 200 N. 62nd St., Omaha, NE 68132-2786.

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ASSISTANT TO THE RECTOR with major responsibility in the areas of parish life, pastoral care and Christian education. Would develop parish education programs for all age levels and be chaplain to the parish day school. Send resumé and three references to: The Rector, St. Timothy's Episcopal Church, 200 Ingleside Ave., Baltimore, MD 21228. Deadline: August 25, 1992.

PROFESSIONAL YOUTH MINISTERS: We are now recruiting candidates for fall placement and winter training. Over 30 youth ministry interns and graduates nationwide. For more information, contact: Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone (407) 423-3567.

MINISTER OF MUSIC: Youth and adult vocal and handbell choirs. Skinner organ. Bi-racial, family parish. Team ministry, moderate churchmanship. Send resumé to: The Rev. Dr. Earle Pratt, Trinity-St. John's Episcopal Church, 1142 Broadway, Hewlett, NY 11557. Call (516) 374-1415 for information.

SEARCHING for a full-time associate priest to work in a 2500+ member parish in an academic/progressive southwestern city. A strong team ministry: need an individual with family systems background who has experience in women's issues and leadership training. Search Committee, St. Philip's in the Hills, P.O. Box 65840, Tucson, AZ 85728.

ORGANIST/CHOIRMASTER: Full-time position for church committed to excellence in music. In addition to overall duties, seeking person with interpersonal skills and interest to lead children's choir program of the highest standards. Parish has three choirs, new tracker organ. Position can include post as organist and carillonneur for Hobart and William Smith Colleges. Located in smaller city in picturesque Finger Lakes region of upstate New York. Competitive salary, health insurance, pension program. Write: The Rev. James H. Adams, St. Peter's Episcopal Church, P.O. Box 147, Geneva, NY 14456.

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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.

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SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900. Pro-Cathedral of Peter T. Rowe, 1st Bishop of Alaska — the "dog-sledding" bishop
Sun 8 & 10:30 H Eu. Wed & Holy Days 5:30

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Yaryan, p-i-c
Sun H Eu 9:30

ELK GROVE, CALIF.

ST. MARY THE VIRGIN 9085 Calvine Rd.
The Rev. Edwin T. Shackelford, III, r
Sun H Eu 8 & 10. Wed H Eu 10 & 7.

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. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10

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)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 9:30

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker, ass't
Sun 8:30 Eu; 10 Eu or MP. Wed 10:30 Eu

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

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

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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

SAVANNAH, GA.

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

ST. PAUL'S

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. 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 Nakatsuiji, d
Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S

539 Kapahulu 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 Philip 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

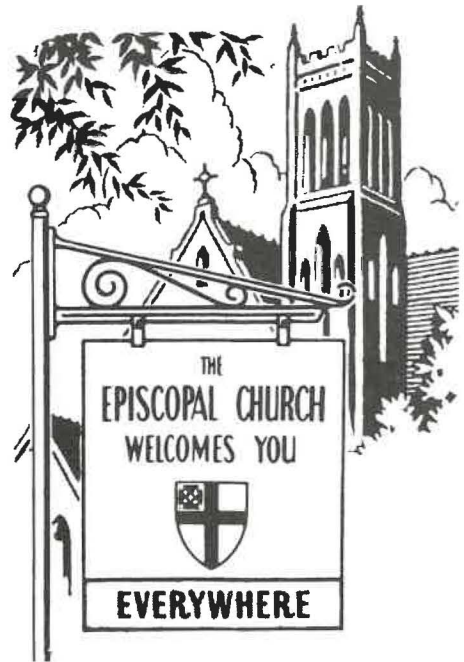
ST. ANDREW'S at Camp O-ATKA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

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. Lillas, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS

209 Ashmont St., 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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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
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. Phillip 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 (914) 636-7848
11 Wilnot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. 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
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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.

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Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

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

STONY BROOK, N.Y.

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
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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 II), 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)

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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

SELINGSGROVE, 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 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. 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. Wkdy as anno

NASHVILLE, TENN.

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
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)
Sun 8 HC, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach)
Near Fiesta Texas (512) 696-0834
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.

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

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

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 (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. Bliggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdy as anno.