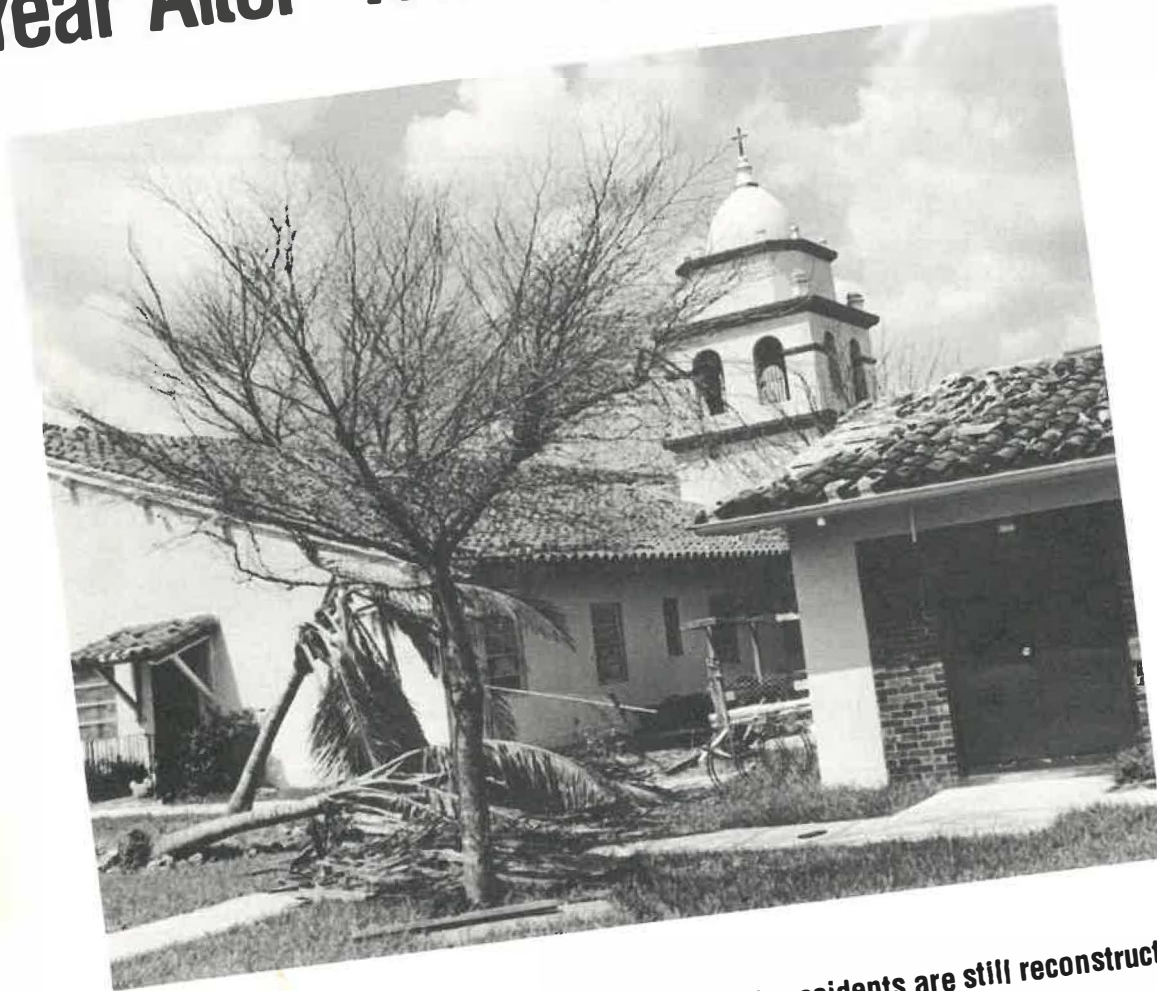


THE LIVING CHURCH

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A Year After 'The Big One'



South Florida residents are still reconstructing after Hurricane Andrew hit a year ago. And while the influx of insurance dollars may have brought a false sense of prosperity, many uncertainties remain when looking toward the future.

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IN THIS CORNER

Biscuits and More Blarney

If you should encounter an entertainer with the fascinating name of Biscuits O'Bryan, you should know that Biscuits is an Episcopal priest named J. Monte Jones. Fr. Jones, er, Biscuits, identifies himself in a publicity release as "storyteller, cowboy poet and chuckwagon cook," and says he's available for conventions, banquets and special events.

In reality, Biscuits, er, Fr. Jones, is the rector of St. John's Church, Sonora, and vicar of St. James', Fort McKavett, Texas. His publicity release reports that his career as a storyteller began at the Covered Wagon Dinner Theater in 1987, and that the first book he wrote is "Biscuits O'Bryan's Book of Beans, Bread and Other Bull." Apparently, one of his crowning achievements will take place in October when he will be a celebrity judge at the Jack Daniels World Championship Barbecue Cookoff in Lynchburg, Tenn.

Sounds as though he might liven up a General Convention.

* * *

Recent license plate spottings: RDEEMD, GENSIS, AX 238, PSALMS, DA REV, LUKE11 9, 1CO6 17, REVNMR, 4U GOD, PRAYER, MITRE, and, (use your imagination) SNT5 D.

* * *

One of the more unusual summer activities sponsored by a church is the Calvert County Jousting Tournament, held at Christ Church, Port Republic, Md.

The Rev. John Howanstone, rector, is quoted in *Maryland Church News* as saying the parish doesn't make much money, "but that's not the point; it's wonderful for the people of the parish, who all work together on this, and it's even evangelization — it's brought us new members, people who seldom if ever have seen the inside of a church."

* * *

Some pentecostals and Adventists protested the visit of Pope John Paul II to Denver Aug. 12-15. A pentecostal minister, the Rev. Maurice Gordon, placed a sign on his church which read "Warning, Anti-Christ is Coming!"

That's ironic considering the name of Mr. Gordon's church is Lovingway United Pentecostal Church.

* * *

One subscriber who renewed recently enclosed the following suggestion: "I know this would be impossible to achieve, but I would like the clergy from the newest deacon to the oldest bishop to set aside one day nationwide when they would examine themselves and see if they really are observing the vows they made at ordination." Hmmm.

* * *

Some persons who have written or telephoned have asked how we at THE LIVING CHURCH are coping with the flood. We are coping fine because we do not have any flooding. Milwaukee is more than three hours from the Mississippi River and much farther than that from the area of catastrophic flooding.

* * *

Note to Martha in Tacoma, Wash.: Yes, I have tried to discover my feminine side, but I don't think I'm doing a very good job of it.

DAVID KALVELAGE, editor

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ON THE COVER

St. John's Church, Homestead, Fla., after the roof, damaged by Hurricane Andrew, was repaired.

LETTERS

Not Representative

The Rev. Theodore A. McConnell's Viewpoint article, "New Answers, New Results for the Episcopal Church" [TLC, June 20], is timely and thought-provoking. He writes: "Foremost among these are a women's party and a party of lesbians and gays . . ."

May I point out that feminists do not represent women as a whole? For instance, when Ronald Reagan was elected president over the Mondale-Ferraro slate, statistics indicated that most women voted for Reagan.

May I suggest that when feminists are being discussed, they be called "feminists" and when women in general are meant, they be called "women." It is just as misleading to call feminists "a women's party" as to refer to voters by the word "Republicans." Just as all men are not male chauvinist pigs, so all women are not feminists.

JANE L. KEDDY

Okmulgee, Okla.

The Rev. Theodore Alan McConnell is on the mark in his analysis of the need for change in the Episcopal Church and how that will require a structure that "disperses authority and power and is open to truly equitable participation at all levels throughout the institution." However, I'd like to clarify some other points he makes.

There has been a "women's party" in our church for more than 100 years. For 22 of those years, the Episcopal Women's Caucus, a multi-ethnic body of women and men, has been honored to be part of that "party," which has consistently sought the full participation of women in the total life and ministry of the church.

Yes, history is full of examples of oppressed peoples overthrowing their oppressors and then assuming the oppressive values and behaviors of their former masters. However, the mission of the caucus is "to call the church to full implementation of the Baptismal Covenant by: 1. empowering women and men to challenge oppressive structures in the global community, nation and church; 2. modelling non-hierarchical ways — shared leadership and decision-making, womanist and feminist theology and spirituality; 3. giving visibility and respect to women's perspectives and actions in the work and struggle for justice, peace and the integrity of creation; 4. enabling the church to free itself from racism, sexism, clericalism, heterosexism and from

teachings and practices that sustain and reinforce power inequities."

The Episcopal Women's Caucus is definitely not interested in what Fr. McConnell calls "grabbing the same old powers."

We believe deeply in the power of the Holy Spirit, so often thwarted today by pleas for collegiality and unity. Because of that belief, we are committed to transforming the body of Christ through love in action and we dare to "embrace and strive to make real an alternative vision for humanity, earth and church."

The caucus warmly invites Fr. McConnell and all others — lay and ordained, female and male — to join us in this challenging and inclusive ministry.

SALLY M. BUCKLEE

President, Episcopal Women's Caucus
Laurel, Md.

Discussion Topic

The Presiding Bishop is quoted as saying at the Executive Council meeting [TLC, July 11], on the subject of the ordination of homosexuals: "I think it is a question that has yet to be answered. I think people are more willing to discuss this."

As one topic for discussion I suggest one based on this premise: The homosexual act, the male-to-male union, is a defilement of the temple of the Holy Spirit, hence a sin against God.

JOHN G. MILLER

Jefferson, N.H.

Spiritually Flawed

I am writing in response to the editorial "Give Honest Information" [TLC, July 4]. I agree that honesty is a virtue to be encouraged in the clergy.

I would add that the dishonesty by clergy noted in the editorial is a symptom of a spiritually flawed ecclesiastical system. This system rewards appearance rather than substance; "presentation" rather than truth. In the politicized and highly competitive atmosphere of the church, one learns what is required in order to be "elected" or "called," and one proceeds to supply that, even if it means stretching the truth.

The dynamics of this system become painfully clear to aspirants for holy orders as they move through the ordination process itself, which is soon seen as being little more than jumping through political hoops. My point is the dishonest clergy you are concerned about are victims,

(Continued on next page)

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LETTERS

(Continued from previous page)

as well as perpetrators, of a system that has lost its bearings in Christ and whose administration practices are frequently as devoid of the Spirit's influence as are those of any secular corporation.

(The Rev.) PATRICK BARKER
Pomona, Calif.

Are There Others?

At the 117th session of the diocesan synod [i.e., convention] of Fredericton (in New Brunswick, Canada), the following resolution passed by an overwhelming majority, with the bishop's support: "That this synod affirm the clear biblical and universally held teaching of the church that sexual relationships between persons of the same sex is contrary to God's purpose and is thus sinful and that this affirmation be conveyed as a memorial to General Synod [of the Anglican Church of Canada]."

I am curious to know whether any other dioceses on this continent have passed similar resolutions. I doubt very many know of our synod's action, since local, provincial and Canadian media have all greeted the passage of the resolution with total silence.

(The Rev.) RICHARD P. HARRIS, S.S.C.
St. Luke's Church

Hoyt, N.B., Canada

Impact of Survey

A third diocese, the Diocese of Texas, used the Gallup survey [TLC, July 4] prior to electing a bishop [TLC, July 11]. The results were published in *The Texas Episcopalian*, and although no explanation was provided by the Gallup organization, the results of the survey had an obvious impact on the views of the voting delegates and on the candidates themselves.

Some have expressed concerns about the wording of the poll. While we had no input in the choice of wording, the responses from the more than 15,000 communicants who answered the survey (which was filled out in church on Low Sunday!) demonstrated the primary concerns of the members of this diocese. While I feel one can make strong statements about the priorities of the diocese, I do not believe the categories which failed to receive massive support are unimportant. Rather, the topics which received the highest responses clearly indicate the key issues concerning Episcopalians in our diocese.

THOMAS C. FITZHUGH, III
Houston, Texas

Not Right Home

I have a great deal of sympathy with the contents of the letter from the Bishop of Pittsburgh [TLC, June 6], but not for the same reasons.

I am among the clergy who departed the Episcopal Church with great sadness after the 1976 General Convention. There were nearly 100 laypersons from my former Episcopal parish and several nearby ones who had left the Episcopal Church and asked me to help them form a congregation and find a bishop. After nearly two years of searching, we were admitted to the Western Rite of the Antiochian Archdiocese.

Metropolitan Philip Saliba could not have been kinder to us, and I cannot emphasize more the deep respect I have for him. But the Orthodox Church did not prove to be a suitable home for Anglicans, and I have found that many who followed my path have done as I have and returned to the Anglican world.

Our experience was that Orthodoxy is highly ethnic, and we were treated only slightly better than second-class citizens.

Even in the Western Rite, it becomes obvious quickly that one is no longer an Anglican.

In 1989, I made the decision, as did many of my flock, to enter the Anglican Catholic Church, where hopefully God blesses our efforts to preserve the rich traditions of our Anglican heritage.

(The Rev.) JAMES G. MONROE, JR.
Coconut Creek, Fla.

Reprint Suggested

Concerning the recent death of Howard Galley [TLC, June 27], I had not known him to be the principal editor of the BCP 1979, but rather as the editor and compiler of *The Prayer Book Office* (Seabury Press, 1980). For those of us interested in enriching the Daily Office, this volume was an invaluable aid to our devotions. His was the first attempt I know of to provide antiphons for the new scriptural canticles and for each of the psalms as well. The entire volume was and is a pleasure to use — beautifully printed and easy to follow.

It must have saddened him to know that after only 10 years his obvious labor

of love was out of print. The Episcopal Church has lost a liturgical scholar of wide influence. I'd like to suggest that TPBO be reprinted and again made available as a fitting tribute to Mr. Galley who contributed so much to the devotional lives of so many.

(The Rev.) FRED G. COLEMAN
Poolesville, Md.

• • •

Contrary to Prof. Marion J. Hatchett's published reference to Eucharistic Prayer C (*Commentary on the American Prayer Book*, pp. 376-77), it was not composed by the late Howard E. Galley [TLC, June 27]. It arose from three distinct sources as admitted by Mr. Galley a few weeks prior to his death.

An early source was the text provided by the Associated Parishes, Inc., written and used during the mid-1960s. Another source was "... some Eastern rites," to use Mr. Galley's words. The third factor was Mr. Galley's poetic genius, to use my own words.

(The Rev.) PAUL Z. HOORNSTRA
Savannah, Ga.

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When lightning strikes, so can tragedy.

Support From Those Who've Been There

In the last week of July, St. Paul's Cathedral, Des Moines, Iowa, played host to 17 volunteers from the Diocese of Southeast Florida who left their own hurricane reconstruction work to come north for a week. At a pot-luck supper in their honor, they told the Iowans their survival stories and explained that they felt they had to give something back for all the help and support Florida had received a year ago.

"Something," besides their own labor, was five truckloads of much-needed



One of the five trucks with goods from Southeast Florida.

food, baby items and cleaning supplies. Each box carried a hand-written message from the individual packer: "God bless you!" and "We survived the hurricane, you can survive the flood!"

The curate of St. Paul's, the Rev. Laura Selner, described the parish as "a tremendous bundle of lay energy." One project has been cooking meals for the residents of senior housing and a YWCA which was without water and power. Cooking could not be done in the church due to fire hazards, and so was done in homes that are outside the area that had "gone under." "Baked beans for 80 people," said Deacon Selner, and "30 dozen homemade cookies." She had a list of 30 volunteer cooks; "I haven't exhausted it yet," she said.

* * *

What's a young woman who had planned a career in plant genetics research doing as brand new curate in

charge of a cathedral in a flooded Midwest city? When Deacon Selner arrived at St. Paul's, Des Moines, June 7, the Very Rev. Michael Barlowe, dean of the cathedral, left for his vacation in Scotland. On July 10, the city lost running water, and the next day, Sunday, electricity. Deacon Selner said, "We decided to carry on. This was the time to have church, if no one was in danger."

Deacon Selner was a graduate student in plant genetics at the University of Iowa when she walked into an Episcopal church in Ames for Morning Prayer. Often, she said, "quiet kinds of things are earth-shattering." She finished her master's degree and proceeded to Yale Divinity School, where she was the second youngest in a class of many second-career students from many different faiths.

She had left the Midwest for new experiences and human diversity. As a student in New Haven, she found herself serving in the fourth oldest all-black church in America, with 500 mostly West Indian members. "They're very high church," she said. "Wonderful music! A traditional choir and a gospel choir." She returned to Iowa partly to be near her mother and partly because St. Paul's seemed "custom made" for her, with a broad range of activities. Of course, she hadn't bargained on the particular activity which had given her, she said, "a year's worth of experience in weeks." It was real on-the-job training, hard, but good. She agreed she'd been truly "baptized." Pun fully intended.

* * *

The Rt. Rev. Hays Rockwell, Bishop of Missouri, described the continuing flood situation in his diocese as one of "growing apprehension" about the eventual outcome and the tremendous work ahead.

Farmers living on the floodplain and poor people living near a river have been the two groups hardest hit, he said. Farmers have always accepted the risk because the floodplain was "the richest soil in the world," he said, and will be again when the receding Mississippi leaves "all that nice Minnesota topsoil" behind. But poor neighborhoods and trailer parks are close to the river because it's "the least desirable area."

The mayor of Hannibal, Mo., speaking about the chronic lack of low-income housing, "might have been David Din-



ENS photo by Linda Rockwell

Bishop Rockwell on tour along the Mississippi.

kins — it's the same problem," Bishop Rockwell said. The numbers of homeless have been multiplied by the destructive waters.

Bishop Rockwell commended the Red Cross and the Salvation Army. "They are doing class one work," he said. "And they don't duplicate efforts." He described Salvation Army workers guiding people still in shock through a sort of "supermarket" of donated supplies, reminding them gently, "I think you might need food for the baby." The Federal Emergency Management Agency (FEMA) also came in for praise: "They're doing wonderfully — efficient, compassionate."

The church's help, Bishop Rockwell said, will be needed later, when the slow, difficult, dirty work of cleanup begins. He is saving much of the funds coming into the diocese for use then, for people who "slipped between the agencies."

He said some observers were surprised to find the shelters for the homeless were not full, and assumed that many people were living with relatives. "No — they are living in their cars," he said. "You can't take pets to shelters." For a child who has lost everything, he suggested, a surviving cat or dog may provide crucial emotional stability.

Bishop Rockwell described the tour he and his wife had made by boat. "We floated by the tops of silos," he said. "There was water to the horizon." Mrs. Rockwell asked their guide where the Mississippi would normally be. The guide answered, "When it's in its banks you can't see it from here."

"The river was normally seven miles away," Bishop Rockwell said.

PATRICIA WAINWRIGHT

A Place to Play

Chicago Church Opens Its Doors for a Special Day Care Program

About four years ago, Stephen Montgomery, a child psychotherapist, and Virginia Hauser of a charitable organization in the Diocese of Chicago called Chase House, were looking for a site to house a day care center for children touched by HIV/AIDS.

"It was a horrible experience," Mr. Montgomery recalled. "Churches were frightened. I was hung up on by one very proper Episcopal church which 'didn't want that sort of thing' in their church."

Eventually they approached the Church of the Ascension in Chicago. They explained their concept and their needs. Ascension had a large space available and said, "It's yours. Free."

The Rev. Edwin A. Norris, Jr., rector of Ascension, said that in the 1960s and '70s, Ascension had a school, but it is no longer in existence. The church had been looking for another ministry to children. And it had lost parishioners to AIDS. "We felt immediate kinship," he said.

Ascension spent more than \$15,000, and many volunteer hours, preparing the space to be a day care site. Ascension Respite Care Center opened in January 1992.

Kathy Thill, director, says the center's mission is to mothers and children who have HIV/AIDS themselves or are coping with the disease in the family. There are specific programs for various age groups, and baby-sitting services so parents can keep doctors' appointments, attend support groups, or perform volunteer work in the community. The center has a women's luncheon twice monthly, and a women's support group.

Wills and Foster Care

Social worker Kara Klein, whose office is at the center, serves as case manager, go-between with medical and social service agencies, and program convener for the women's groups. She arranges speakers on difficult topics like wills and foster care, and helps the mothers cope when the reality of such things hits home.

The center even provides in-home baby-sitting and other services. As a member of the Greater Chicago Food

Depository, the center distributes donated food to any family in need.

The center's services are free when that is necessary, or on a sliding fee scale. Asked about their funding, Ms. Klein replied, "We're funded all over the place!" The Ryan White Care Act (a federal program), a demonstration grant, United Way, and private funding are combined, and the project is always searching for funds.

The staff creates an atmosphere of normalcy, a place where children can play with other children and interact with adults who accept them unquestioningly. At Christmas, a cable television channel, Showtime Network, sponsored a party. "It's important for kids to have fun!" Mr. Montgomery said. The center gave presents to mothers to give to their children, "because that's what mothers do at Christmas," he said.

Besides the professional staff — director, counselor, case manager, five child care workers — many volunteers keep the respite center running. Sr. Joy, of the Sisters of St. Anne, who have a convent at Ascension, volunteers, with college students from Swedish Covenant College, and high school girls from the Roman Catholic St. Scholastica's. "There's hope for the world," said Mr. Montgomery, describing the optimism he has felt while watching the students and the children. He is on the center's board of directors as a representative of the Diocese of Chicago's Task Force on AIDS. He also volunteers at the center at least 20 hours monthly.

The diocese, said Ms. Hauser of Chase House, provides "important support and important volunteers." She regularly meets with the bishops about the center and all Chase House programs.

Ascension's gift of space made the dream of compassion to HIV/AIDS-afflicted families a reality. "They lost most of their building to this project — except the sanctuary," Mr. Montgomery said. "If we could find a way to use that, we would!" The children play in the garden around the columbarium. And, to complete the gift, Ascension pays the utility bills.

PATRICIA WAINWRIGHT



Photo by David Skidmore

Members of Cristo Rey parish enter the courtyard of St. Chrysostom's, Chicago, midway on a pilgrimage to the Cathedral of St. James. Hundreds of Episcopalians in the Diocese of Chicago took part in three-mile walks to the cathedral on July 25.

BRIEFLY

George A. Fowlkes of New York City is the new president of the **Episcopal Church Foundation**. Mr. Fowlkes, an active parishioner at St. James' Church, Manhattan, has been a member of the foundation's board of directors since 1987. He succeeds Peter Megargee Brown, who retired after 29 years of service to the foundation. The foundation is a national lay organization concerned with ministry development and is funded by public contribution and endowment income.



The Church of England's House of Bishops and the Roman Catholic Bishops Conference of England and Wales have issued a joint statement in **opposition to euthanasia**. The statement, presented to the House of Lords committee on medical ethics, said: "We believe that deliberately to kill a dying person would be to reject them." The bishops said neither church believes a dying or seriously ill person "should be kept alive by all possible means for as long as possible," but added the right to "personal autonomy is valid only when it recognizes other moral values, especially the respect due to human life as such, whether someone else's or one's own."

A Year After 'The Big One'



The hurricane tore up the roof of Church of the Ascension, Richmond Heights, south Dade County.

South Florida residents continue to recover and rebuild.

(Miami), became major food and clothing distribution centers.

More than \$1 million from the Presiding Bishop's Fund for World Relief and private contributions poured into the diocese. Southeast Florida tithed its gifts to its companion Diocese of the Bahamas, which had been hit by Andrew the previous day. One of the positive experiences of Andrew, Bishop Schofield said, is that "We really are a church, not just an isolated bunch of Christians."

The Presiding Bishop's Fund was in large measure the outward and visible sign of the church's "connectedness." An emergency grant of \$25,000 was wired to Miami the day after the hurricane.

The Rev. Bill Caradine, speaking on behalf of the fund, said, "With the experience of Hugo, Andrew and now the Midwest floods, we are learning how to be more helpful." He pointed to the importance of the initial emergency grant to activate the local leadership; the need for the fund to make its appeal for funds "while the disaster is still on TV;" the value of the initial shipments of generators, drinking water and diapers.

A total of \$1.5 million was raised by the fund for Hurricane Andrew and distributed as follows: Southeast Florida, \$800,000; Western Louisiana, \$400,000; Bahamas, \$200,000 and Louisiana, \$100,000.

In Southeast Florida, the funds were and are being used for emergency supplies, direct grants to individuals (\$2,000

(Continued on page 12)

By BOB LIBBY and ANDY TAYLOR

Alad of 10 spent an hour each week with his counselor drawing pictures. His first sketches were of trucks loaded down with debris. He repeated the exercise for several weeks. Then he announced, "I want to draw something else."

First, he drew a black sky. Then there was a house with no roof. He added trees on their side and stick figures running with hands raised. Then he began to cry and ended up sobbing in his therapist's arms. From then on, his mother reported a dramatic improvement in his behavior at home and in school.

The boy was one of hundreds of individuals suffering from PHS — Post Hurricane Syndrome — following the devastation of Hurricane Andrew, which hit Florida Aug. 28, 1992. He was being ministered to by the ecumenically spon-

sored and funded Counseling Ministry of South Florida.

As one member of the clergy put it, "Almost everyone has a new roof, new carpeting and living room furniture that matches, but many of the spiritual scars of Hurricane Andrew will take longer to heal."

"We learned that from Hugo," said the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida. "The pastoral problems will continue for a long time." Bishop Schofield, whose own home was deep within the hurricane zone which devastated south Dade County, visited all the affected congregations within the first month. By Christmas, when the initial shock was over, he insisted the affected clergy take an extra weekend off and, using an old western expression, "get out of Dodge."

The bishop praised the outreach ministry provided by the damaged churches. The 82nd Airborne Division was headquartered at St. Faith's, Perrine. *Todos Los Santos* (All Saints), Miami, a Hispanic congregation, quickly organized pastoral teams which made contact with the homeless in the tent camps. Partially damaged churches like St. John's, Homestead, and Ascension, Richmond Heights

The Rev. Robert M.G. Libby is the rector of St. Christopher's by-the-Sea, Key Biscayne, Fla., and a frequent contributor to THE LIVING CHURCH. The Rev. Andy Taylor is the communicator for the Diocese of Southeast Florida.

Sabbaticals Worthwhile

We have noted in recent issues of various diocesan newspapers that a sizable number of bishops are taking sabbatical leaves this year. Many of those bishops have shared with members of their dioceses how they spent their sabbaticals. Some spent time at theological seminaries, some did research or writing, others took part in programs in other parts of the Anglican Communion.

It is encouraging to note that so many dioceses provide for the well-being of their bishops by granting such a leave. It would seem that every five years or so, it would be a positive thing for the diocesan bishop to spend some time away from the diocese. By the very nature of their ministries, bishops are confronted by an enormous variety of serious issues, many of which call for agonizing decisions. Time away from the diocese to study or experiment or travel in order to improve their ministries can be positive for the members of the diocese as well as their bishop.

We commend to parishes the idea of a sabbatical for their rectors. Further study or observation of parish ministry or perhaps some specialized form of ministry can have a beneficial effect on the parish as well as on the well-being of the rector. Clergy need an occasion to rest or refresh themselves, perhaps every 7-10 years.

The obvious question of such a proposal is how to fund it. In some places, dioceses maintain a fund or an ongoing "perk" for the purpose of a sabbatical leave for their bishop. Funding a sabbatical for parish clergy is more difficult. While some

dioceses have funds available for their clergy for this purpose, most priests must rely either on outside grants or their parish budgets to make such an endeavor a reality. In these days of tightened parish budgets, finding enough money for the rector's sabbatical may be a difficult task, but we would suggest that the wellness of parish clergy should be an item of high priority, higher than it currently receives in most congregations.

A sabbatical leave can be a positive experience, both for the persons who receive and for those who grant it. We hope more dioceses and parishes will take the idea seriously.

Admirable Generosity

One of the most heartening examples of ministry shown during the Midwest floods was the delivery of relief supplies to Iowa by members of the Diocese of Southeast Florida [p. 6].

It was a year ago this week that Hurricane Andrew, the most devastating storm to hit Florida in decades, roared across the area south of Miami, causing incredible devastation. Relief poured into Florida from all parts of the country shortly after the storm had crossed the state. Now, even before recovery has been achieved, members of the Diocese of Southeast Florida have put aside their own problems to help others. Supplies and money were collected, prayers were offered, and some members of the diocese even drove truckloads of food and clothing to Des Moines. We salute those in Southeast Florida who have literally dropped everything in order to help others.

VIEWPOINT

When Choosing a New Rector, Beware . . .

By BARBARA HARTY-GOLDER

When a rector leaves a parish, the community left behind is faced with an awesome task. How the vestry chooses to call the new rector will make all the difference in how — or even if — the parish makes the transition from old ways to new.

Calling a rector is not the same as finding a chief executive officer, or filling a management spot in a large company. The relationship of the new rector to a parish is more like that of a step-parent newly married into a family. Calling a rector creates a much more permanent bond than that of marriage (at least, these days) and it is every bit as complicated.

Not long ago, I served on a vestry in the process of searching for a new rector.

Barbara Harty-Golder is a member of the Church of the Redeemer, Sarasota, Fla.

The experience was, for me, one of the most devastating of my spiritual life. When the search was completed, and the new rector called, it took all of my spiritual energy not to lose faith, and I ultimately left that parish for another. Others on that vestry left the parish, and some have ceased attending the Episcopal Church altogether. The parish is now a very different place than before. For many longtime communicants, it is neither happier nor healthier. Experience teaches me that the search for a rector, even if carried out by the strictest adherence to the "process," is not always successful.

If the vestry searches for a CEO rather than a rector, or seeks change rather than complement, or intends to form the parish rather than lead it, the search is likely to fail. The system for choosing a rector in the Episcopal Church is modern and up to date. It is also laden with temptation and can be fraught with dan-

ger for the vestry which views it as a process to be slavishly followed rather than one of many tools to be used.

A parish without a rector is a family which has lost a parent. Replacing the rector cannot be governed only by questionnaires or time constraints any more than a family can find a new and loving step-parent by signing up for a computer dating service, filling out forms, sorting through them and waiting a prescribed period of time.

Searching for a rector, like searching for a mate, must stem from the Holy Spirit, and every other practical consideration must take second, or even third, place. Everyone in the parish will have thoughts, voice and advice. For what they are worth, here are mine:

Beware of time keepers! Nowhere is it written that you must find a rector by any given date. It is better to be happily matched with the right rector than be

(Continued on next page)

VIEWPOINT

(Continued from previous page)

unmatched. But it is far better to be unmatched than unhappily matched. If members of the vestry or search committee, consciously or subconsciously, feel they have a deadline to meet, the focus will stray from the search for a rector to the meeting of an arbitrary and irrelevant time goal. Call the rector only when you are certain you have found the right one, and when all of the vestry can agree on that choice.

Beware of letting circumstances make the decision for you. Sometimes, after the final eliminations are made, and only a few potential rectors remain, candidates will drop out, be called elsewhere or have a change of heart. This is not necessarily an indication that those who remain encompass the next rector. It also may mean the searchers need to regroup and consider others. Attrition may mean the process has led to some fundamental mistake.

Beware of prevarication. Sometimes a parish is a "plum," one many clergy might seek because of its status and location. The search process, which is grounded in confidentiality, also can encourage and protect deceit. Believe it or not, some candidates will lie to you about their desires, their qualifications and their motives.

Trust God, but check the facts. I strongly encourage people to find a way within the "system" to find out what others who know them think of the candidates. And if you encounter a candidate about whom no one says anything bad, be cautious. Everyone has detractors, and the priest whom no one criticizes may not be as perfect as you may think. More likely, there is some severe, fundamental problem so troublesome no one is willing to discuss it. If the vestry or search committee cannot come to an assessment of a candidate — complete with the warts that must be there — a call should not be issued.

Beware of reducing the great, wonderful and complex characters of the parish and the candidates to a series of lines on a profile sheet. Especially when evaluating what parishioners say they want, develop a healthy cynicism: What one perceives as important is not always so. Most people, for instance, want a "good preacher," but homiletics is only a fraction of the worship service and very little of the vitality of the parish. Certainly the parish needs an administrator, but parish administrators who are not rectors are common and easier to replace if unsatisfactory. Leadership is im-

portant, but the church which seeks a CEO will be run like a corporation and not like the body of Christ.

Beware of using a rector as a vehicle for "change." Many Episcopalians are firmly wedded to their parish and liturgical rituals. The rector who comes into the parish and makes change for its own sake or uses it to establish his or her own authority is rather like the step-parent who, upon marrying into the family, moves furniture around, discards family heirlooms and announces that treasured family traditions will no longer be honored.

I believe any new rector must be prepared to respect the traditions of the new parish. If a candidate is full of ideas about how to change things, be suspicious. Eventually, a new rector and the parish will evolve new traditions, but that takes time. It cannot be predicted or mandated in advance. Change, in order to be productive, must come from within, and reflect the common needs of the parish. It cannot come about because of the narrow views of the bishop, the rector or the vestry.

Remember that, if the vestry chooses unwisely, the parish will suffer for many years to come. It is difficult, once a rector has been installed, to dissolve the relationship. A poor match between rector and parish can tear the community apart. It will have profound effects, some very personal, that you cannot imagine as you sit around the table discussing various candidates.

Finally, remember that the right choice may not be the obvious one. I am reminded of the ending of the movie, *Indiana Jones and the Last Crusade*. Having discovered the Knight and the cave in which the holy grail is kept, the Nazi collaborators choose what they think is the cup Christ used at the Last Supper. It's certainly well qualified: beautiful, expensive, bejeweled, golden and entirely worthy of the task of holding the wine for the first Eucharist. The choice, objectively correct, was most unwise. The collaborators died in horrible agony.

The true grail was a wooden cup, ugly, unimpressive, lacking the credentials and experience of the golden chalice. But it was the cup that served Christ, and it brought life back to a dying man.

You may be confronted with a display of candidates every bit as dazzling as that array of chalices. And among those choices will be some every bit as disastrous for this parish as the golden chalice was to the man who chose it. Heed your hearts more than your minds, and choose wisely.

BOOKS

Loving Stewards

GOOD NEWS OF JESUS: Reintroducing the Gospel. By L. William Countryman. Cowley/Trinity. Pp. 112. \$9.95 paper.

In *Good News of Jesus: Reintroducing the Gospel*, William Countryman applies the ancient words to modern problems of living with oneself, one's neighbors and larger world, and one's church. He states the message very simply: You are forgiven. Then he develops the ramifications, in simple, clear language leading into complex, sometimes disturbing, ideas.

First, the author translates: "You are forgiven" into "God loves you" — no matter what. He loves you because he loves you. This means, Countryman says, that we are obliged to love ourselves equally unconditionally, even those aspects seen as weak, dirty, mean — quite unlovable.

Countryman extends the message to our neighbors, whom we are to love equally with ourselves; not instead of, more or less than, but equally, as all of us — with various flaws and quirks — are loved by God.

We are asked by God, says Countryman, to be careful and loving stewards of the earth. We were given the power to dominate over the rest of creation; we "have before us the task of learning how to exercise our power with care and responsibility as an expression of our partnership in love with the Maker."

The author discusses the difficulty of living and loving in a church which can be as beautiful and generous, or as hypocritical and selfish, as its members. "We are sustained by the church as a community of faith, hope and love, while also fighting against its tendency to narrowness and exclusivity, its arrogance and lies, its ability to turn good into a pretext for evil."

Finally, the author challenges the reader: "Make a new beginning with God, with yourself, with your world and with your neighbor." This book would be a helpful blueprint for that project.

PATRICIA WAINWRIGHT
Hales Corners, Wis.

Performance of our Bishops

ON BEING A BISHOP. Edited by J. Robert Wright. Church Hymnal. Pp. ix and 230. \$14.95 paper.

"As we examine the pastoral role and actual responsibilities of a bishop in the Episcopal Church," writes Roger White, Bishop of Milwaukee, in his essay in this

SHORT and SHARP

By TRAVIS DU PRIEST

volume, "it soon becomes abundantly clear that we as bishops have failed to address these roles with consistency and have tended to depend on local custom, the personal style and charisma of the individual called and elected to this order, and what has become acceptable by way of the practice of episcopal ministry in the local church, the diocese." The result, as Bishop White points out, is confusion, stress and frequently "poor performance."

Church Hymnal has published this volume in response to the need for documents to use in the discussion that has begun in the Episcopal Church (and the Church of England) about the role of bishops. Included in it are essays by three Episcopal bishops (White, Grein of New York and Dyer of Bethlehem), excerpts from reports on the episcopacy of the House of Bishops, the Church of England, and several ecumenical dialogues, and essays by three senior theologians of the Episcopal Church (J. Robert Wright, Richard A. Norris and Charles P. Price).

The contents are of varying quality and interest. The best, especially, to my mind, "The Ministry of Bishops: A Study Document Authorized by the House of Bishops of the Episcopal Church," are thoughtful, magisterial documents that evidence the serious self-reflection that has begun among our bishops. They return to the Church Fathers for guidance on the role of bishops in prayer, teaching and pastoral oversight. Translating these roots into the context of the modern church is very difficult. If the papers on praxis are often less satisfactory, at least the authors are honest about their own frustration and desire for improvement.

Church Leaders

This is a helpful book for those active in church leadership. No corner of our life — liturgy, evangelism, stewardship, seminaries, the ordination process, the clergy — is going to be reformed and renewed apart from the others. We cannot single out any one area for blame. When we pray for our bishops, as we should daily, we need to pray for people who bear extraordinary burdens and do so, in this age, not for glory but out of a sacrificial love for Christ and Christ's church. We can help them by entering the dialogue on the episcopacy armed with some background knowledge, not just our latest instance of outrage.

(The Rev.) JOHN L. McCausland
Evanston, Ill.

PRAYERS NEW AND OLD. Edited by Priscilla Martin. Forward Movement. Pp. 96. \$1.50 paper.

A revised edition of the little pamphlet which has been in print since 1937. Some new daily devotional material has been added and the language "freshened." Includes sections on family prayers, individual needs, intercessions, times and seasons, and canticles and psalms.

Two on Eastern Christianity

WORSHIP: Prayers from the East. By Bryan D. Spinks. Pastoral. Pp. 132. \$12.95 paper.

When I was a seminarian in England, my college celebrated Religious Emphasis Week by offering a Mass each day according to a different rite. The principal took delight in seeing an American as one of the four incense-swinging "deacons"

in the rite of Addai and Mari, an ancient East Syrian eucharistic anaphora, which I was studying at the time with the great liturgical scholar, Arthur Couratain. This book opens for the specialist in the field and interested readers, the problems of tracing the "original forms" of various Eastern rites, their eucharistic theologies, and current liturgical revision. I wish I had had it years ago for my liturgical tutorial.

HISTORIES OF THE MONKS OF UPPER EGYPT & THE LIFE OF ONNOPHRIUS. By Paphnutius. Translated and introduced by Tim Vivian. Cistercian. Pp. 179. \$16.95 paper.

A new translation of the fourth-century Coptic text probably by Paphnutius Cephalas, which gives an informed glimpse into the solitary Christianity of the "citizens" of the Egyptian desert of the early Christian era. Though quite technical, this careful study provides a world of information which broadens and deepens our view of what it means to be Christian, a view that includes the angels bringing communion and ministering to the faithful.

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YEAR LATER

(Continued from page 8)

maximum) in crisis situations, ongoing pastoral counseling services, repair and rebuilding of homes.

Under the last item, the diocese, working with the Interfaith Coalition, I-CARE, has rebuilt 1,400 homes and repaired 6,500. Working with groups like Habitat for Humanity, the \$400,000 invested has done \$7.4 million worth of work.

Another symbol of the church's connectedness is the Church Insurance Co., a subsidiary of the Church Pension Fund, which as of Aug. 1 had paid out more than \$5 million on 87 claims resulting from Hurricane Andrew. According to Robert Hincle, vice president for claims at Church Insurance, 94 percent of the files have been closed. There are still five claims that are not "completely resolved yet," he said.

The initial encounter between shell-shocked congregations and out-of-town adjusters left something to be desired. With the catastrophic losses in the area, building costs skyrocketed. While checks for emergency repairs came in quickly,

initial estimates often proved less than adequate. Church Insurance was willing to reopen most of the claims and negotiate new settlements. According to Joe Cummings, Miami representative for Church Insurance, the company is planning a seminar in the area in September to find out how it could have done a bet-

There have been surprises and hopeful signs.

ter job. While most claims have been settled, collecting the insurance and repairing the buildings are separate operations. In the case of one parish, delivery of the roofing tile is not expected until October.

In addition to the buildings, rebuilding the congregations is another story. Some south Dade clergy reported an initial dropoff in attendance of up to 50 percent. Homes were uninhabitable or people were exhausted. Businesses were destroyed. Some people collected their insurance money and moved away. Those who remained continued or increased

their support of the church.

"One of the amazing things is that the churches that were hardest hit are the most current in their support of the diocese and general church budget," Bishop Schofield said. Another surprise and hopeful sign was the fact that almost all of the affected congregations reported Easter attendance as "better than last year."

One rector, who said his parish has now "returned to a growth curve," added, "I have noted that families in the church continue to struggle emotionally and spiritually. Separation and divorce is on the rise. Children still ask what will happen if a new storm hits, and I have had more funerals this year than the last two years combined."

One imponderable is the future of the economy. South Florida already had taken a big hit with the bankruptcy of Eastern and Pan American Airlines, and Southeast Banks. The hurricane destroyed Homestead Air Force Base, which once pumped \$500 million a year into the economy and attracted thousands of retired military personnel to the area. Only a small portion of the original base will be rebuilt.

The influx of insurance dollars has created a false sense of prosperity. The remaining question here, as elsewhere in the country, is "what will happen to the economy?"

The banner headline in the Aug. 24, 1992 *Miami Herald* read, "THE BIG ONE." Now more and more articles start off with, "THE NEXT ONE?"

The South Dade Deanery Convocation spent a Saturday morning in June sharing experiences and looking to the future. There were expressions of gratitude such as "Thank God we survived better than I thought we would." Many noted there was a new spirit of unity underscoring the bishop's current theme: "The disaster that was common to all of us has brought with it a new sense of solidarity."

The deanery is proposing that General Convention be memorialized to direct that a disaster relief plan be developed for the whole church. "We need to be pro-active, rather than re-active," said the Rev. Eric Kahl, rector of St. Philip's, Coral Gables. "There ought to be national planning. This should not be left up to the victims, not in the initial stages anyway."

In the meantime, many local congregations are planning to celebrate the first anniversary of Andrew with services of thanksgiving and an appeal for the flood victims in the Midwest.

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PEOPLE and PLACES

Appointments

The Rev. **C. Alexander Barron, Jr.** is now at Trinity Church, Myrtle Beach, SC.

The Rev. Canon **Donald L. Campbell**, retired rector emeritus of Holy Faith, Santa Fe, NM, has been named honorary diocesan canon by Bishop Kelshaw in the Diocese of the Rio Grande.

The Rev. **Elizabeth A. Darling** is associate of St. Mark's, Gastonia, NC.

The Rev. **Scott M. Hoogerhyde** is serving as curate at St. Paul's, E. Oakland Ave. at Pine St., Doy-lestown, PA 18901.

The Rev. **Roland V. Raham** is rector of St. Mark's, Starke, FL.

The Rev. **Robert B. Slocum** is priest-in-charge of Church of the Holy Communion, Lake Geneva, WI; add: 1325 Madison St., Lake Geneva 53147.

The Rev. **Deuel C. Smith, Jr.**, is rector of St. Andrew's, Algonac, and vicar of St. Paul's, Harsens Island, MI; add: 1507 St. Clair River Dr., Algonac 48001.

The Rev. **Catherine R. Waynick** is rector of All Saints', Pontiac, MI; add: P.O. Box 430357, Pontiac 48343.

Retirements

The Rev. **William Boli**, as rector of St. Paul's, Saginaw, and rector of Calvary Memorial, Saginaw; add: 1121 Weiss St., Saginaw, MI 48602.

The Rev. **Charles E. Colby**, as rector of St. Matthew's, Saginaw, MI; add: 34 Niagara Ave., Pontiac, MI 48341.

The Rev. **George A. Magoon** as vicar of St. John's, Henderson, Holy Trinity, Townsville, NC; add: 5299 S. Ventura Way, Aurora, CO 80015.

The Rev. **Donald Overton** as rector of Holy Spirit, Bellevue, NE, and will enter a doctoral program at the University of Nebraska, Lincoln.

The Rev. **Charles M. Stuart**, as rector of St. John's, Saginaw, MI; add: 821 Adams, Saginaw 48602.

Resignations

The Rev. **Betty Frolick**, as deacon assistant of Holy Family Church, Midland, MI; add: 6334 Bennington Dr., Fort Wayne, IN 46815.

The Rev. **Patricia A. Reuss**, as assistant of St. David's Church, Cranston, RI.

Deaths

The Rev. **John Marshall Haynes**, retired rector of St. Mary's, Columbia, SC, died in Jacksonville, FL, on July 9 at the age of 70.

Fr. Haynes earned his bachelor's and law degrees from the University of Florida, practiced law briefly and was commissioned as an officer in the Navy Reserve. He was ordained priest in 1958. He served mission churches in Florida and New York, was rector of St. Mary's by-the-Sea in Northeast Harbor, Maine and later St. Mary's, Columbia, SC, before he retired in 1986. Fr. Haynes is survived by his wife Ann, three sons, a daughter, a sister and one granddaughter.

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CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317.** For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.**

POSITIONS OFFERED

FRENCH-SPEAKING PRIEST for small self-supporting parish in the heart of New York City. Contact: **Search Committee, French Church du Saint-Esprit, 111 E. 60th St., New York, NY 10022.**

POSITIONS OFFERED

RECTOR: Ascension Parish, Munich, Germany. Interest in preaching/worship, pastoral care, lay ministry development. Ability to minister in ecumenical, cross-cultural situation. Contact: **Search Committee, P.O. Box 4783, Carmel, CA 93921-4783.**

DIRECTOR of Youth Ministries for growing suburban parish. Experience in youth ministry required. Must have vision for team ministry and discipleship with youth. Send resumé to: **The Rev. F. Martin Gornik, the Church of the Ascension, P.O. 11388, Knoxville, TN 37919.**

CAMP DIRECTOR WANTED: Camp DeWolfe, the diocesan summer camp of Long Island, seeks full-time camp director with some diocesan youth responsibilities. Camp located 70 miles from NYC. Salary package competitive. Those interested contact: **Mrs. Carolyn Fisher, 65 Deerfoot Path, Cutchogue, NY 11935** by September 30.

PROFESSIONAL YOUTH MINISTERS: Contact: **Betty Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

EPISCOPAL PRIEST (man or woman) wanted for chaplain to parish day school (450 students) ages 3 through 6th grade. Daily chapel services. Sunday and weekday parish duties. Contact: **Rector, P.O. Box 12385, Dallas, TX 75225.**

DIRECTOR OF STUDENT SERVICES. The General Theological Seminary of the Episcopal Church is seeking a Director of Student Services to work closely with the Director of Admissions to ensure that there is an effective network of help and support in place for students and their families which includes the supervision of child care facilities. In addition, the director will be responsible for the assignment and renting of all seminary housing and for the administration of financial aid. The director reports to the Vice-President for Administration and is supported by faculty committees on admissions and financial aid. A Bachelor's degree is required and experience in some aspect of the responsibilities as outlined is desirable. Applicants should be computer literate capable of generating "first-cut" documents. Salary is in the \$40,000 range and housing is negotiable. Interested persons should send resúms including references by August 31, 1993 to: **The Rt. Rev. Craig B. Anderson, President and Dean, The General Theology Seminary, 175 Ninth Ave., New York, NY 10011.** The seminary is an equal opportunity employer.

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POSITIONS OFFERED

DIRECTOR OF DEVELOPMENT. The General Theological Seminary of the Episcopal Church is beginning a search for a Director of Development to serve as the seminary's primary fund-raiser, as well as supporting the President/Dean and faculty in their fund-raising efforts. Duties include the writing of grant proposals, supervision of planned giving, donor research, and coordination of capital fund-raising efforts. The director reports directly to the Vice-President for Administration and works closely with the Director of Alumni and Church Relations and the Director of Communications. Applicants should be computer literate capable of generating "first-cut" documents. Salary in the \$40,000 range and housing is negotiable. Interested persons should send resumés including references by August 31, 1993 to: **The Rt. Rev. Craig B. Anderson, President/Dean, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.** The seminary is an equal opportunity employer.

DIRECTOR OF COMPUTER SERVICES. The General Theological Seminary of the Episcopal Church is initiating a search for a Director of Computer Services to provide the seminary's entire technology and information resource management needs. The director will work with the National Institute for Administrative Systems, Inc., in the installation of the seminary's eleven station computing network and will serve as the on-site expert for the staff and faculty regarding training, documentation, maintenance and software purchase/development. The director will report to the Vice-President for Administration and will work to establish a central data base for the seminary's operations. The salary is in the \$40,000 range and housing is negotiable. Interested persons should forward resumés with references by August 31, 1993 to: **The Rt. Rev. Craig B. Anderson, President/Dean, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.** The seminary is an equal opportunity employer.

FULL-TIME RECTOR, St. Mark's, Fincastle, nestled in the valley of Virginia, is a small traditional church anxious to grow. Fincastle is conveniently located to medical and educational centers in the Roanoke metropolitan area. Letters of interest should be sent to: **Search Committee, P.O. Box 286, Fincastle, VA 24090.**

DIRECTOR OF CHRISTIAN EDUCATION, full time, 2,000-member parish in suburban Jacksonville, Florida. Responsibilities: children, youth, adult programs. Degree in education preferred. Understanding of Anglican theology required. Send resumé to: **The Rev. Joan Bryan, Christ Church, P.O. Box 1558, Ponte Vedra Beach, FL 32004.**

DIRECTOR OF MUSIC/ORGANIST. Candidate must be able to blend traditional/classical music with contemporary praise music and be familiar with Episcopal liturgies. Good choral/organ/keyboards skills a necessity. Candidate must be a team player with good people and communication skills. St. Stephen's Church has a diverse multi-element music program which will require strong leadership. The church has two Dobson mechanical-action organs built in 1987. A small Moeller pipe organ is in the chapel. Master's degree or equivalent preferred with a minimum of three to five years experience. Salary commensurate with qualifications. Send resumé by Sept. 30 to: **The Rev. Ernie Ashcroft, St. Stephen's Episcopal Church, 4439 W. 50th St., Edina, MN 55424.**

PROVERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — FREE SAMPLES — **The Provers, P.O. Box 1143, Union City, NJ 07087.**

REAL ESTATE

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FOR SALE

PIPE ORGAN. 1912 Kimball, 10 stops, in perfect condition. **St. Paul's Church, 917 Church St., Marinette, WI 54143.**

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1993 STEWARDSHIP RESOURCE. The Signature Plan for Stewardship, an excellent field-tested program in stewardship, is now available for the Episcopal Church. No face to face solicitation, no selling of church budgets, no gimmicks. Based on solid biblical principles of stewardship. Proven results of 15-50% increase! Order full program, manual and all needed materials from: **Evergreen Resources, 1724 Gunnison Dr., Plano, TX 75025.** Complete program \$99.00 (incl. shipping).

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PILGRIMAGE TO FRANCE 1994 — Provence, Burgundy and Paris with Episcopal Professor Bailey K. Young and Mrs. Kitch Young, archaeologists/art historians. A fascinating exploration of ancient Christian sites and the richness of France's contribution to Western Christian spirituality — May 30 to June 11 — \$3,495. Call **(508) 756-7588** or write: **Professor Bailey K. Young, Assumption College, P.O. Box 15005, Worcester, MA 01615-0005.** A Teleios Foundation Pilgrimage.

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ENGLAND—Salisbury Plus: The Southern Cathedrals Festival 1994 with the Rev. Nancy L. Roth, Episcopal priest and author, and Mr. Robert N. Roth, musician and composer. A journey into English cathedral life and music through the annual choir festival and excursions in the Salisbury area — July 14-25; \$3,595. Call **(216) 774-1813** or write: **The Rev. Nancy L. Roth, 330 Morgan St., Oberlin, OH 44074.** A Teleios Foundation Pilgrimage.

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SUMMER CHURCH SERVICES

ARCATA, CALIF.

ST. ALBAN'S 1675 Chester Ave.
The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

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

FAIRFIELD, CONN.

(Black Rock Turnpike)
TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price; the Rev. Christine Whittaker, ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, 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

SAVANNAH, GA.

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

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

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

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 Jo-
seph M. Kimmett, the Rev. Canon James Cox, the Rev. Can-
on Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

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 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat
10:30 H Eu

BLADENSBURG, M.D. (D.C. Area)

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen 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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL 4800 Woodward Ave.
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

CHURCH OF ST. MICHAEL & ST. GEORGE

Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

HACKENSACK, N.J.

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

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,
ass't
HC Sun 8, 9:15, 11. MP wkdy 8:30. HC Wed 7. Thurs & Fri
12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACREMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

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 Espa-
ñol; 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. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10



Prince of Peace Church, Gettysburg, Pa.

(Continued on next page)

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

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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.Mln., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun H 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
Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun H Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

WEST HAMPTON 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)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &
Healing 10. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7. C byappt

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 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 & Heal-
ing)

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr (615) 863-4595
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW (214) 823-8135
5100 Ross Avenue 75206
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
Smither; the Rev. William Dockery
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. Philpott; the Rev.
John A. Lancaster (214) 521-5101
Sun H Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5

FORT WORTH, TEXAS

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

LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11th St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist (512) 828-6425
Sun H Eu 7:45, 10, 8. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun H Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 378-2352
Sun H Eu 8, 10. Thurs H Eu 10

BARABOO, WIS.

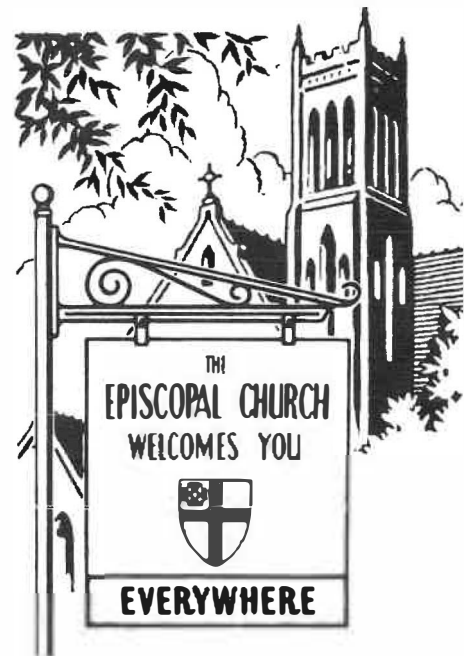
TRINITY (608) 356-3620
111 Sixth St.
Sun: 7:30, 10 H Eu. Tues & Thurs 5:15 H Eu. Mon & Wed 9 MP

LAKE GENEVA, WIS.

CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Stocum, D-I-C
Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

MILWAUKEE, WIS.

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



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, 8:30; Wed 7, Thurs 5:30

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div., canon
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE
ST. JAMES' Via Bernardo Rucellai 9, 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT
CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA
EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 736 63 01
The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

MUNICH
ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

ROME
ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/8 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

WATERLOO
ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9

WIESBADEN
ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/81 22 78 916
Sun 10 Family Eu