

The Living Church

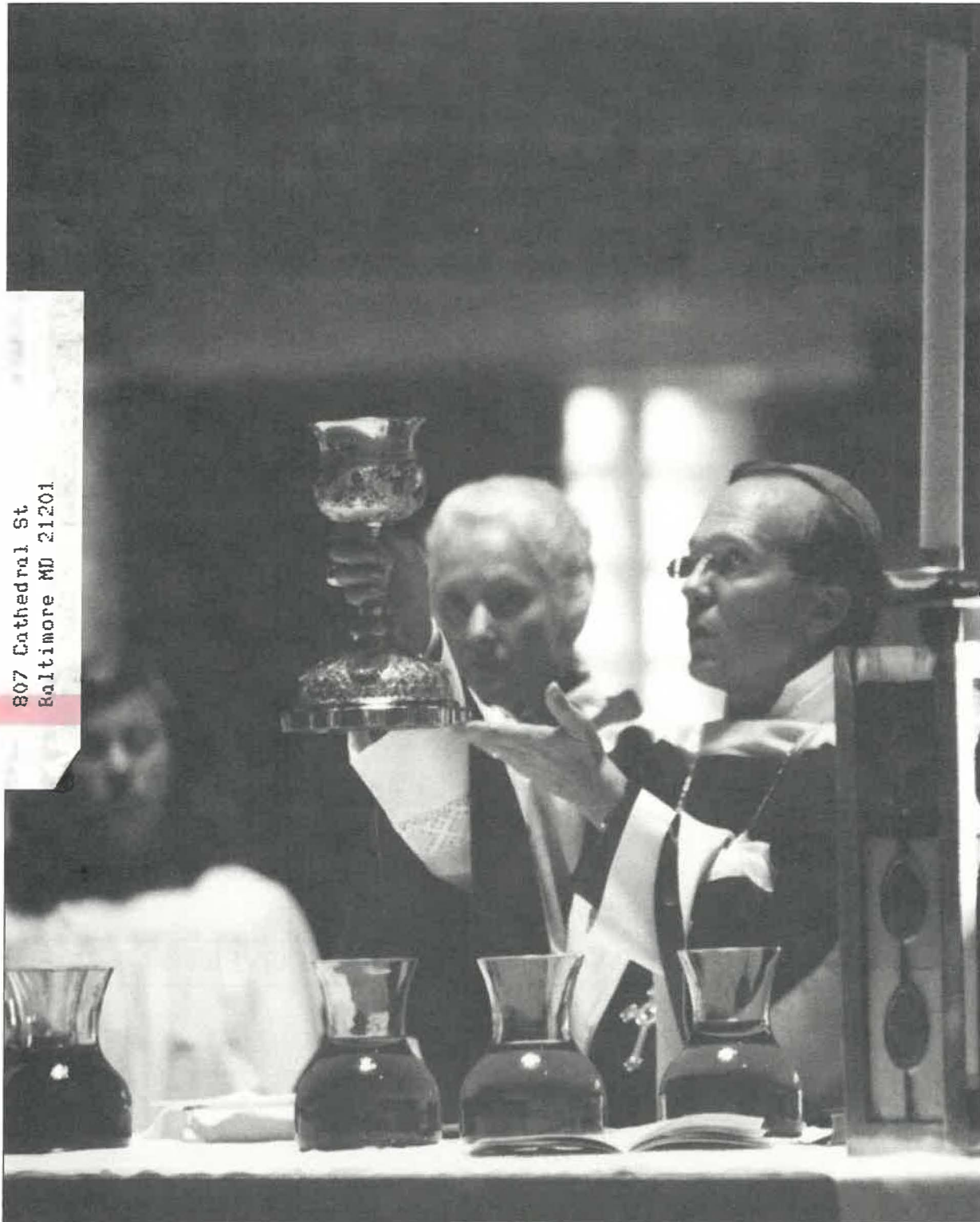
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The Magazine for Episcopalians

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F. Garner Ranney

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A New Bishop in Quincy

IN THIS CORNER

There's Nothing We Can Do

Actually, when I overheard the comment, it was, "There's nothing we can do." The two women were passing through the doorway where I was greeting the 8 o'clockers after church.

The rector had more or less paraphrased his annual report as a homily that morning and had, in the course of things, made remarks on membership, church attendance and evangelism. His comments had been gentle but firm and were, in a nutshell: Our numbers are down, and I can't do all the welcoming at the door and coffee hour on my own. It's our church, and we *all* need to be welcoming of visitors and newcomers.

By and large our church is a friendly one: Someone usually greets visitors and a few people usually chat with strangers at the coffee hour. Occasionally we don't, though. Several times after introducing myself and visiting with an individual or couple, I've become aware that two minutes later — after I've moved on or been pulled aside by a "regular" — that our visitor or visitors are left clutching the coffee mug alone amidst islands of animated conversationalists.

We can and often do neglect the stranger in our midst. Probably out of habit more than anything. As the rector had said the morning of our opening comment, we simply don't have visitors on our mind.

Not Much Effort

May I digress a moment? The one argument I don't buy in this whole discussion is the one that goes, "I'm afraid that I'll introduce myself to a life-long member and embarrass myself." To introduce yourself and ask for a name, even one you may have known and forgotten, takes relatively little effort. I'm about as introverted a person as you can find on the personality scale, so I know the hesitancy. But let's face it, don't we use that line as an excuse when the real issue is consciousness — awareness?

Too often, we just don't have the stranger, the visitor, in mind in a conscious way. But we're working on it: Our ushers and the Brotherhood of St. Andrew are appointing people to "look out" for visitors and be sure they're welcomed and introduced to others at coffee hour. And we're making sure there always is a coffee hour, something we've been lax on in the past.

But I digress even when I don't announce it. As important as all these matters are: Being aware, setting up occasions for hospitality after the Holy Eucharist, overcoming the fear of introductions, follow-up visits. Even committees, consultants, and expert advice, as important as they all are, are not the essential thing we can do.

What we can do, first and foremost, is pray. God wills the best for us, as individuals and as parishes. God wants us to grow spiritually. God will give the growth, but when we link our hopes and desires for new members, for hospitality, for the spread of the kingdom in our place and time, the power of God's presence is all the more manifest.

There is something we can do. We can become open to God's on-going prayer for us and our churches. After a few weeks of earnest listening and prayer, maybe some of us will actually turn our hearts, and attention, toward the visitor and actually want to reach out in hospitality.

(The Rev.) TRAVIS DU PRIEST, book editor

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ON THE COVER

The Rt. Rev. Keith L. Ackerman lifts the chalice during the Holy Eucharist at the service in which he was consecrated Bishop of Quincy June 29 [p.6]. The deacon at left is the Rev. Dea Pfeiffer.

Photo by James Carlson

LETTERS

Not Financial

I am interested in the assertion by a member of the Executive Council that there is no budget shortfall in the national church, that "The church is not in financial crisis. There was a decrease in revenues from some dioceses, but it's minuscule (sic)" [TLC, June 19].

He is partly correct: The church is not in a financial crisis, and perhaps a brief recital of facts would be helpful:

Fact 1: Both total revenues and per-member giving to congregations continue to increase at rates well beyond inflation.

Fact 2: Support of congregations for their dioceses has increased every year for the past 20 years at a rate that "handsomely outpaces inflation." (Source: Jethro Publications' excellent resource "Trends Update.")

Fact 3: Last year only 33 percent of the 118 domestic dioceses paid their full assessments to the national church.

Fact 4: The Episcopal Church Center will eliminate 17 percent of its work force and trim \$4 million from the budget over the next three years. This is the second major staff reduction in recent years.

From this information, one easily may reach two conclusions: 1. The whole of the Episcopal Church is not in a financial crisis and, 2. The message to the Executive Council about the "national church" could hardly be more clear.

JOHN B. DAVIS

Rapid City, S.D.

He's No. 6

I am writing to respond to recent letters regarding the number of bishops the Society of St. John the Evangelist has provided for the Episcopal Church. The Rev. Thomas Shaw is the sixth from our order to be elected. Others who shared this honor were Charles Chapman Grafton, Bishop of Fond du Lac, (1888-1912); Edward William Osborne, Bishop of Springfield, (1904-1916); Spence Burton, Suffragan Bishop of Haiti, (1939-1942), and later Bishop of Nassau and the Bahamas, (1944-1961); and Kenneth Abbott Viall, Assistant Bishop of Tokyo, (1958-1975).

By the time Charles Grafton, a founding member of SSJE, became Bishop of Fond du Lac, he had withdrawn from the society. Arthur Hall was required by society statute to be released from vows before he could assume the responsibilities of Bishop of Vermont. Even so, both men continued to live as religious.

Subsequent statute revision allowed the others to retain their membership in the society after they became bishops.

ELDRIDGE H. PENDLETON, SSJE
Cambridge, Mass.

Not Representative

I agree with David Kalvelage's column, "Worth Examining," [TLC, June 19]. Indeed, this whole sexuality fiasco wants examining more closely. The figures are interesting. It would have been helpful if membership figures had been included, but even so, the 30,000 persons taking part in the "discussions" are a small minority of our membership. The 18,000 who filled out the questionnaires are an even smaller minority.

The editor asks, "What happens now?" My cynical guess is that the promoters of this scam will try to con General Convention into believing this small minority represents the whole membership of the Episcopal Church, which it does not.

I'm puzzled, however, at the statement that one of the most frequently included subjects was, "biblical understanding of

sex." Two of my friends were invited to participate (and walked out in disgust). They reported to me that the presenter in both cases forbade the mention of scripture, because (a) "scripture would prejudice the discussion" or (b) "sexuality is a social issue, not a religious issue."

This has no relevance to Christianity or to what is left of the Episcopal Church.

VIRGINIA MYERS

Seattle, Wash.

Attack on Tradition

Although encouraged by the report on the Atlanta covenant convention attended by "Seven bishops and prominent lay persons and clergy from around the country ... reclaiming the church for biblical and credal orthodoxy," and refusing to "support 'tendencies within the wider Episcopal Church today contrary to official Anglican ethical standards,' even if they are authorized by General Convention" [TLC, June 19], I was disappointed to read in the same issue what amounts to an attack on the very traditions upon which the Christian Church is

(Continued on next page)

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483

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

(Continued from previous page)

founded, by the Rev. Frank E. Henriques.

He quotes a "contemporary theologian, Adrian Hastings," as writing that "Any sort of fundamentalism which could settle the shape of the church or the formulas of her faith once and for all...has absolutely to be rejected." A similar quote from William Sloan Coffin is added, to the effect that the sacred canon of the New Testament was not closed in A.D. 382.

Not only is the Christian credal orthodoxy of the three persons just quoted suspect to any knowledgeable church member because it opens a Pandora's box of all kinds of unorthodoxies, but also it weakens whatever point Fr. Henriques is attempting to make. The reason our church has shrunk so deplorably is because of such sacrilegious nonsense that "anything goes." Isn't it time for a real change — back to the faith of our fathers and mothers?

(THE REV.) DANIEL S. GRUBB
St. Mary's Church

Redbank, Pa.

Fr. Henriques' superficial dismissal of "traditionalists...[who] have one major objection to women priests: It's contrary to tradition" [TLC, June 19], fails to understand the doctrinal position of those who so object. Such objections have their basis in another definition of tradition, that is, the authoritative delivery, handing down, of doctrine which the Lord or the apostles committed to the church. The Apostolic Fathers, in defining the doctrines of Christianity, relied on the prophets who had foretold the coming of Christ, and the apostles whom he had commissioned. Thus the pattern of teaching in the primitive church came from the gospels and apostolic letters, the church's liturgical life, and the Old Testament interpretation.

It is not true, as Fr. Henriques claims the traditionalists say, that the church has never ordained women. Several groups in the early church did so, and it was done as recently as the late 19th century in Poland. The church always condemned this practice as heretical or schismatic, and the Polish group renounced the practice. It would have been wise on our part, if the reasons for this pattern had been studied before we committed ourselves to the same error.

Fr. Henriques is correct in his statement that "we cannot pick and choose what parts of tradition we accept and

what parts we now spurn." The Apostolic Fathers would have agreed with this, but they regarded tradition in a different light, not as merely the customs of the time. If tradition is regarded as merely custom, we can pick and choose what we accept, even invent new traditions based on contemporary social views. But if tradition is the authentic teaching of the church, revealed by God to his church, then we are not free to ignore it or invent new revelation.

DOROTHY W. SPAULDING

McLean, Va.

• • •

I was shocked to see Fr. Henriques' article, "Tradition is a Living Thing" [TLC, June 19]. His reasoning means any tenet of the faith can be changed or ignored.

This has happened in the Episcopal Church: We are no longer true to the written tradition (scripture) or the mind of the early, undivided church (creeds, liturgy, sacraments, morality, ministry). In a word, Fr. Henriques advocates apostasy.

(THE REV.) JAMES BRICE CLARK
Woodland, Calif.

Evidence Is . . .

What difference does it make that there are good people on both sides of the abortion issue, as per the Rev. Jimmie Kimmey [TLC, June 5]? The issue is rather: What does the evidence tell us about whether a fetus is a person and about whether it should receive protection of law? I know of no evidence whatsoever to support the contention that the fetus is not a person. If the author knows of some, I would like to hear from her.

And how does enforcement of laws inhibiting abortion prevent discussion of the moral issues? Legal pressure is precisely the condition under which most moral issues are fought — as draconian RICO applications against Operation Rescue participants are about to prove.

Evidence shows that making abortions illegal (along with consistent teaching about our obligations to sexual chastity) does indeed reduce very significantly the number of abortions, by reducing the number of pregnancies out of wedlock, and by guiding women in other directions when they do get pregnant.

I hope by "the good people on both sides" Ms. Kimmey means those people who are honestly looking for the truth of the matter. There are bad people, by that definition, on both sides, people who simply want to have their way and defend

their position. Our unhappy discussion has been dominated for the most part by that mentality. That will not turn around until those who want the truth of the matter will do their homework and speak and live the truth at any cost to themselves.

(The Rev.) EARLE FOX
Emmaus Ministries

Ambridge, Pa.

African Memories

Having spent nearly three months in Uganda, I enjoy the articles written by Bonnie Shullenberger [TLC, June 5]. Two of us from the Diocese of Idaho went to Uganda "just to be with the people." A Ugandan priest who had spent time in Idaho invited us to come there, and met us upon our arrival. We visited many schools, from pre-school to senior high, from teacher colleges to Bible colleges, from Vo-Tech to Seminary. We saw the very poor, scantily dressed and undernourished, to the well fed, well dressed. All were interested in knowing more about America and willing to share stories of their lives.

We landed at the airport in Kigali, Rwanda, as that was the nearest airport to the part of Uganda where we were going. As I descended the long stairs to the concourse, I noticed soldiers with rifles. I was told this was to give me a feeling of security, but I have never felt secure around a loaded gun.

We were met by two Ugandan Anglican priests. We got into an old jeep that still had the word Ambulance on it. As we traveled through Rwanda, we noticed it was a nice green area with lots of trees. As I now read articles about the slaughter of people there, I wonder if they know what they are fighting about. Neighbor against neighbor, relative against relative, ruining the plantations where they earned a living.

As we entered Uganda, we saw all of Uganda was starting to repair the damage left by Idi Amin. People were thankful for the peace they had at that time. May Rwanda soon know the same peace and start rebuilding their lives and confidence — and faith!

RUTHADAH B. MURPHY

Boise, Idaho

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Fr. Ackerman prostrates himself during the litany for ordination

Photo by James Carlson

Quincy's Bishop Consecrated Service in Peoria Follows Turbulent Consent Process

The Rev. Keith Lynn Ackerman was ordained and consecrated eighth Bishop of Quincy on June 29, the Feast of St. Peter and St. Paul, in the Cathedral Church of St. Paul, Peoria, Ill.

Chief consecrator was the Most Rev. Edmond L. Browning, Presiding Bishop. Co-consecrators were the Rt. Rev. Donald J. Parsons, sixth Bishop of Quincy; the Rt. Rev. Edward H. MacBurney, seventh Bishop of Quincy; and the Rt. Rev. Clarence C. Pope, Bishop of Fort Worth. A fourth co-consecrator, the Rt. Rev. Jack L. Iker, Bishop Coadjutor of Fort Worth, was unable to be present because of family illness. Four other retired bishops were con-celebrants of the Eucharist, and the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, was the homilist. Eleven other bishops were present.

The choir of St. Mark's Church in Arlington, Texas, where Bishop Ackerman had been rector when he was elected, joined the cathedral choir and the choirs of seven diocesan parishes and missions and a brass and percussion ensemble to provide music.

The son of the new bishop, Keith A. Ackerman, was subdeacon. Oblation bearers were Renee and Lynne Ackerman, the bishop's daughters, Jay Ackerman, his brother, and Donna Battaglia and Ethan Ward, his future daughter-in-law and son-in-law, respectively. Bishop Ackerman's wife, Joann, and his mother, Alberta, were among the presenters.

The consecration of Bishop Ackerman, 47, concluded a turbulent consent process in which obtaining the consent to the consecration by a majority of standing committees was at times in jeopardy. Bishop Ackerman's traditionalist views, especially regarding the ordination of women to the priesthood and episcopate, threatened to deny him the necessary majority consents. Eventually, two-thirds (77) of the standing committees and 92 of the 117 bishops with jurisdiction consented.

Women priests from the dioceses of Indianapolis and Virginia were vested and in procession, and one of the masters of ceremonies for the service was a lay person from Quincy who had actively

participated in a campaign to persuade standing committees to withhold consent. There were no protests before, during or after the ceremony.

Fr. Ackerman is a native of McKeesport, Pa., a graduate of Marymount (Kan.) College and Nashotah House.

(The Rev. Canon) JAMES C. EMERSON

Women Priests Approved in Scotland

The Scottish Episcopal Church became the 16th Anglican province to approve the ordination of women to the priesthood when its General Synod approved the measure June 16. The synod voted last year to ordain women, reaching a majority in each of its three houses. A two-thirds majority in each house was needed this year for the second reading.

The Scottish church has 63 women deacons among its 358 clergy. The first ordinations are expected to take place in December.

'Operation: Domestic Storm'

Urban Coalition Focuses on the Needs of Children

Marian Wright Edelman, founder and president of the Children's Defense Fund, outlined an important challenge for the church in addressing the Urban Bishops Coalition in Boston, June 9-10. The group was convened to strategize ways the church can reach out to the largest demographic group not represented at General Convention — children.

Churches have to be "the engine and not the caboose" in "the movement to stop the killing, the abuse, the violence perpetrated against children," said Ms. Edelman. She encouraged the group to find ways for the church "to reclaim its role as center for children and families to learn, to study, to play, to feel wanted and welcomed and listened to."

In her keynote address to the group, Joyce Strom, executive director of the Massachusetts Society for the Prevention of Cruelty to Children, called for "an Operation: Domestic Storm" and "strategic planning" at the grassroots level. "We have to get beyond cases and get to causes ... we have to model what we want and hope for children."

The Rt. Rev. David E. Johnson, Bishop of Massachusetts, who organized the meeting, shared his work with DOVE-MASS — Decade of Volunteers for Education in Massachusetts. Since its founding in 1991, DOVE-MASS has

trained some 700 volunteers to serve as tutors and mentors within the Massachusetts school districts.

"Churches and nonprofit groups have within their framework an incredible resource of people of good will, people who can become a new constituency for children," Bishop Johnson said.

Other speakers included Bishop Arthur E. Walmsley, secretary of the coalition and retired Bishop of Connecticut, Dee Whyte, executive director of the Massachusetts Children's Trust Fund, Dr. Marti Erickson, a psychologist at the University of Minnesota, and Nancy Hoit, Vice President Al Gore's advisor on child and family issues.

The coalition decided to bring a resolution to General Convention in August "making children our number one priority," Bishop Johnson said.

The group also expressed its support of a resolution seeking 50 percent of budgeted money designated for the Church Pension Fund — now being returned to dioceses and congregations — to be used for local and national children's ministries. The resolution calls on the church to take on a leadership and coalition-building role in addressing the effect of drugs and the escalation of violence on children.

JAY CORMIER

Presiding Bishop's Fund Continues Response to Midwest Flooding

The Mississippi River region will receive further flood relief as approved by the Presiding Bishop's Fund for World Relief board of directors at their semi-annual meeting June 7-9.

The main agenda included grants totaling \$1.7 million. The money will be divided almost equally between domestic and foreign projects.

Proposals made by the dioceses of Springfield and West Missouri will benefit the areas of the Midwest with nearly \$400,000, in a continuing response to the floods of last summer.

Most of the international grants will fund projects in Africa: \$500,000 will help those displaced by the war in Rwanda and the Sudan. Other grants went to projects in Burundi, Ethiopia, Kenya, Liberia, Malawi and South Africa.

Plans for the reorganization of the national staff were also addressed due to the upcoming retirements of Barry Menezes, deputy, and the Rev. Bill Carradine, executive for the fund. The deputy position will become a half-time position after Mr. Menezes's retirement this fall. Katerina Whitley was voted by the board to lead the promotion of the annual appeal while Jane Osborne was asked to chair a committee to evaluate the Society of the Anchor.

'Come Out,' Bishop Tells Gays and Lesbians

The Rt. Rev. Otis Charles, who announced last year he is a homosexual, now is urging gays and lesbians to "come out." Bishop Charles emphasized the ending of secrecy during a recent sermon at St. Luke's in the Fields Church in New York City. The former Bishop of Utah and later dean of Episcopal Divinity School preached at a Eucharist organized by the New York chapter of Integrity, the organization for gay and lesbian Episcopalians, June 23.

The Greenwich Village church where the event took place is a few blocks from the Stonewall Inn, where the modern gay and lesbian movement was founded 25 years ago. Thousands of gays and lesbians went to New York to commemorate that event.

"As a queer who only just recently had the courage to come out of the closet, I

want to acknowledge each of you for breaking the barriers of silence and



Bishop Charles

invisibility," Bishop Charles said in his sermon. He compared the events of the Stonewall Inn to the exodus of the Israelites from Egyptian bondage. "One hot summer night, that gaggle of drag queens decided they weren't going

to take it anymore," he said. "Their rebellion turned into a revolution."

He urged listeners to continue the process of coming out to family, friends and business associates in order to "contribute to a culture where inclusiveness is the norm."

Bishop Charles said gays and lesbians who feel they need to live in secret should support others who are openly gay. He called coming out "a sacramental act" and "an outward sign of inward invisible grace."

Bishop Charles said that since he revealed his homosexuality, he has become more proud of his "new" identity. He said the fallout from silence is "catastrophic" and he likened homosexual invisibility to genocide, comparable to a small degree to the atrocities of Bosnia and Rwanda.

"The necessity of learning how to honor those who are different will continue to be the challenge from now until the next millennium," he said.

Religious News Service contributed to this article.

'Fundamental Moral Values' the Same, Anglicans and Roman Catholics Declare

Anglicans and Roman Catholics "share the same fundamental moral values," according to a statement released recently by the second Anglican/Roman Catholic International Commission (ARCIC II), which met in London.

The statement was issued to counter the impression that the two churches are divided most sharply by their moral teaching.

"Working together has convinced us that the disagreements on moral matters which at present exist between us need not constitute an insuperable barrier to progress toward fuller communion," the statement said. "Painful and perplexing as they are, (these disagreements) . . . do not reveal a fundamental divergence in our understanding of the moral implications of the gospel."

Theologians from the two churches suggested that differences on moral questions arise from the different emphases Anglicans and Roman Catholics have given to different elements of the Christian moral life.

Commission members said a survey of the issues of abortion and homosexuality suggests that on those questions, as on contraception and remarriage after divorce, "the disagreements between us are not on the level of fundamental moral values, but on their implementation in practical judgments.

"(The) substantial area of common conviction calls for shared witness, since both communions proclaim the same gospel and acknowledge the same injunction to mission and service," the statement said.

The commission pointed out that it was "a caricature" and "not true" that Anglicans concern themselves solely with liberty while Roman Catholics concern

themselves only with law.

"Both communions recognize that liberty and authority are essentially interdependent and that the exercise of authority is for the protection and nurture of liberty," the statement said.

"It cannot be denied, however, that there is a continuing temptation — a temptation which the continued separation of our two communions serves only to accentuate — to allow the exercise of authority to lapse into authoritarianism and the exercise of liberty to lapse into individualism."

Concerning another difference in approach, "A notable feature of established Roman Catholic moral teaching is its emphasis on the absoluteness of some demands of the moral law and the existence of certain prohibitions to which there are no exceptions . . ." the statement said. "Anglicans, on the other hand, while acknowledging the same ultimate values, are not persuaded that the laws as we apprehend them are necessarily absolute."

Differences over contraception were analyzed, with the statement noting that Anglicans and Roman Catholics agree that procreation is one of the divinely intended "goods" of marriage; that God calls married couples to responsible parenthood; and that the moral integrity of marital intercourse requires respect for both loving union and procreation. "For Anglicans, it is sufficient that this respect should characterize the married relationship as a whole; whereas for Roman Catholics it must characterize each act of sexual intercourse," the statement said.

Religious News Service contributed to this article.

Changes in National Church Examined

Plans for General Convention were discussed at the Province 4 Synod recently at Kanuga Conference Center in North Carolina.

The Rev. Canon Donald Nickerson, executive officer of convention, spoke about legislative changes at this year's convention. Treasurer Ellen Cooke discussed the proposed consolidated budget, and Diane Porter, senior program officer at the Episcopal Church Center, talked about downsizing and discussed the sug-

gle to design a "ministry delivery system . . . that recognizes that greater ministry is occurring at the local level." Questions were raised about the elimination of the AIDS office at the church center and reduced support for missionaries.

The Rt. Rev. Rogers S. Harris, Bishop of Southwest Florida, was elected president of the province, and Toni Gilbert of East Tennessee was elected lay member of Executive Council for a six-year term.

ANNE CARTER MAHAFFEY

BRIEFLY

The Rt. Rev. Caleb Ariaka Nguma, Bishop of Madi and West Nile in the Church of Uganda, was **killed in an accident** recently when his Land Rover overturned as he was en route to a meeting of the Uganda House of Bishops in Kampala. Other passengers were seriously hurt in the accident.

The Most Rev. George Carey, Archbishop of Canterbury, told Canadian Christians to reject the view that Christianity is **only one voice among many** during a 10-day visit to Canada. "One of the most disturbing trends in the Western Church has been a tendency for some to loosen their grip on the singularity of Jesus Christ," the archbishop said in Montreal. "We have been bullied into this by powerful theological voices which have suggested that Christianity must come to terms with its own 'parochiality' . . . This view has to be rejected firmly."

The Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, and the Hon. Byron Rushing, state representative and adjunct faculty member, received honorary doctorates at the commencement of the **Episcopal Divinity School**, Cambridge, Mass., May 26. Thirty-seven students received degrees at the ceremony, and Manning Marble, professor of history and political science at Columbia University, was the commencement speaker.

Grants have been made in three principal areas by the **Episcopal Church Foundation**, an independent national lay organization which provides resources for strengthening mission and ministry. A special ministries grant of \$15,000 went to Earth Ministry in the Diocese of Olympia; quality of life grants were awarded to Crossroads Urban Center (\$21,000) and the South Bronx Churches (\$16,000) in the dioceses of Utah and New York, respectively; grants for institutional strengthening were presented to the Province 8 Program Partnership Project (\$18,000), a study under Hartford Seminary's direction on the declining numbers of Episcopalians (\$17,040), and a study to review the Episcopal Election Leadership Process (\$16,800).

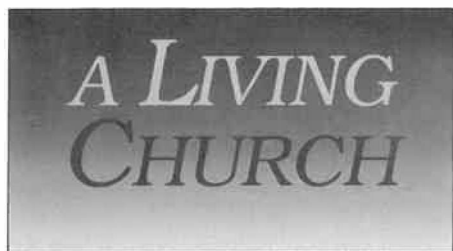
To the East, West and Elsewhere

By PATRICIA WAINWRIGHT

Oh, East is East and West is West, and never the twain shall meet, Till Earth and Sky stand presently at God's great Judgment Seat."

Rudyard Kipling had probably never been to Grace Church, New York City.

To the west of Grace Church is New York University, which "may be the largest private university in the world,"



said the Rev. Samuel Abbott, rector of Grace Church. The university community includes artists and actors, writers, and Wall Street financiers.

In the opposite direction is the lower east side, historic home of the city's, and the country's, immigrants. That neighborhood includes "Latins, Asians, the disadvantaged both black and white," parishioner Claire Wesselman said. "Sam's vision is to reach the people who haven't been reached before."

And so Grace Church reaches out to the diversity around it. The 11 a.m. service is a Rite I Eucharist on the first Sunday of each month, choral Morning Prayer the other Sundays. The music is "pretty classical," said Fr. Abbott, often provided by the men and boys' choir, which celebrates its 100th anniversary this year. Grace Church has always been "traditionally low church, with a simple liturgy and a broad theology. It's been a place for thoughtful Christians who don't want to duck hard questions," Fr. Abbott said.

The Rev. Fleming Rutledge, associate rector, has offered adult education series on such topics as the libretto of Handel's *Messiah*, sometimes featuring speakers from General Theological Seminary or Yale University. The New York Arts' Group, composed of Christian actors,

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



Grace Church's present building dates back to 1846.

musicians, writers, sculptors and painters, has its office at Grace Church. "The artists give their talents to the church and draw support [from it]," said Fr. Abbott.

The 9 a.m. service, and starting this fall a Sunday evening Eucharist, features contemporary music, with its special appeal to students. The Grace Opportunity

Grace Church

Diocese:	New York
Communicants:	500
Staff:	
Clergy	2 fulltime 3 part-time
Lay	10 administrative 6 maintenance

project — GO — began some 20 years ago tutoring neighborhood children on Saturday morning, on a one-to-one basis. In summer there is a six-week day camp program which this year will bring more arts activities, particularly dance, to the children. "There is less [arts programming] in schools now, because of financial cuts," said Ms. Wesselman. The emphasis will be on participation, rather than observation, she said. "We're looking for art supplies, and sponsors."

The Revs. Paul and Cheryl Minor perhaps symbolize the spirit of Grace Church. Technically they share one full-time associate position. Paul is from Maryland, Cheryl from Connecticut; they met as undergrads at Boston College and attended Virginia Theological Seminary

(Continued on page 13)

EDITORIALS

The COCU Proposal

Among the resolutions being proposed to General Convention by the Standing Commission on Ecumenical Relations is one "that the Episcopal Church not enter a relationship of covenant communion as proposed in Churches in Covenant Communion: The Church of Christ Uniting (COCU)." The resolution goes on to propose that the church continue its membership in COCU "on the understanding that the Episcopal Church invite the churches, or families of churches, who are our partners in COCU to establish dialogues to consider theological differences remaining between us and to seek new ways forward in the quest for Christian unity."

COCU has been in existence since 1960, when Episcopalians were challenged to seek union with several protestant churches. There are now nine member churches in COCU, and little has been accomplished in those 34 years. The document cited above was proposed in 1988, and proposes a three-dimensional process of covenanting: theological, governmental and liturgical. The Episcopal Church, and the other eight members of COCU, are being asked by COCU to enter into this covenanting process.

The last 11 General Conventions have been asked to take some action on COCU. The most recent convention, at Phoenix in 1991, voted to "defer final judgment" on the covenanting proposal until a study had been made of the aforementioned document. The Standing Commission on Ecumenical Relations (SCER) has studied that document and has reservations about this church's participation. In its report to convention, the commission questions the theology and polity of the

document and recommends against entering into covenant.

In view of the fact that the commission raised to the convention of 1988 substantial theological objections, and because those objections have not been answered or resolved, we believe the SCER's resolution should be adopted. As long as there are differences in the meaning of the Eucharist as currently held by COCU member churches, it would seem more logical for the Episcopal Church to keep its ecumenical emphasis where it has made the most progress — with Roman Catholics, Orthodox and Lutherans.

Visiting Churches

We are sometimes asked why we list the services for certain churches in the back pages of our magazine and not include listings for other churches. The answer is quite simple. The Church Directory is comprised of paid advertising. The churches which appear in those pages pay to have their services listed, providing a service to visitors, vacationers or "church shoppers."

Worshipping with a different parish family on a Sunday can prove to be a rewarding experience. Most likely, the church you visit will be different from the one "back home." While the words may be familiar, there may be a difference in music, liturgy or preaching style. In many instances, vacationers return home and share details of their worship experience with others. If you visit any of the churches listed in our directory, be sure to tell the rector you saw the advertisement in THE LIVING CHURCH.

VIEWPOINT

Incompleteness in Homosexuality

By JOHN W. DIXON, JR.

The problem of the ordination of homosexuals and of the blessing of homosexual relations cannot be determined without better understanding the Christian doctrine of marriage, but first we need to clear away many arguments currently in use.

We should not invoke the name of God on either side. It is equally false to say, "God condemns homosexuals" and "God loves homosexuals." No human being has authority to speak the will of the omniscient, omnipotent and eternal God. To do so is blasphemy.

What then can we use as authority? The Bible? The Bible says little about homo-

sexuality, and that little is not clear. I judge that the Bible opposes homosexuality. Some with greater authority say it does not. This interpretation seems tendentious; the conclusion came first and the interpretation followed as a way of justifying the conclusion. If we invoke the Bible as authority on this issue, we cannot avoid obeying its authority on other issues as well. Since there are many commandments we cannot obey or have no intention of obeying, we should not take the Bible as authoritative on this one issue. We cannot obey only those commandments that happen to suit our disposition. We would do better to use the Bible as a guide to what marriage is.

Science? Some non-scientists claim homosexuality is genetic in origin as a way of concluding that homosexuality is acceptable. Sickle-cell anemia is genetic. Cystic fibrosis is genetic. Many undesirable things are genetic in origin. Should it prove to be genetic in origin, that would indicate nothing more than it cannot be

dealt with by a simple act of will.

Anthropology? History? It is not acceptable to use the practices of another society as a model unless you are willing to accept the validity of social structures and practices their homosexuality is a part of. Very few people have any intention of conducting their lives according to the social, religious, or political ideals of ancient Athens.

Is homosexuality "natural"? On the one hand, the natural function of sexuality is the perpetuation of the species, which homosexuality denies. On the other hand, sexual relations are not confined to that single function and few people any longer suggest they should be. We know sexual relations are an important part of that most fundamental human relation, marriage, apart from procreation. The arguments are certainly not clear in the absence of a conclusive principle of marriage.

Many use the word sin. I cannot see much use in this word for our purposes. There is such a thing as sin, but it is not a

(Continued on page 12)

John W. Dixon, Jr. is professor of religion at the University of North Carolina, Chapel Hill. He is a member of the Chapel of the Cross, Chapel Hill.

Committee Reports Will Help Deputies

(Fourth of a series)

By WARREN C. RAMSHAW

How can the deputies to General Convention prepare themselves for the variety and complexity of the questions and decisions that will be placed before them in Indianapolis later this summer? To be helpful in the deputies' preparation, I have two specific recommendations about the use of *The Blue Book*, the handbook of reports and resolutions deputies receive before convention.

The first recommendation is to read the National Steering Committee Report of the Dialogues on Human Sexuality. The committee, chaired by the Rt. Rev. O'Kelley Whitaker, currently Assistant Bishop in the Diocese of Southern Virginia, was made up of nine deputies from the Phoenix General Convention, three each from Provinces 2, 7 and 8. This report will help deputies as they receive the Bishops' Pastoral Teaching on Human Sexuality, prepared by a committee chaired by the Rt. Rev. Richard Grein, Bishop of New



Mr. Ramshaw

York. Both committees were formed as a result of Resolution A104sa at the Phoenix convention. While the two committees worked in different ways and separate from each other, the Whitaker Committee provided the Grein Committee with information from the dialogue process which was considered by the Grein Committee in the preparation of its report.

The Whitaker Committee had three major tasks resulting from Resolution A104sa: a. to provide study materials for the dialogues planned for use by parishes during Lent, 1993; b. to train dialogue leaders for these sessions; c. to learn what those who participated in this dialogue

Warren C. Ramshaw is a lay deputy from the Diocese of Central New York. He resides in Hamilton.



LOOKING TO INDIANAPOLIS

process considered and concluded on the topic of human sexuality. Moreover, all of this was carried out by the provinces and dioceses in a uniquely cooperative arrangement, rather than by the Episcopal Church Center. Nearly 30,000 persons in more than 1,200 parishes participated in the dialogue process. Responses from 18,219 of those persons in the dialogues were tabulated and 15,342 have been computerized. The results are reported in *The Blue Book* for all to consider.

Reading about the dialogue process and its positive outcome for the church members who participated will give deputies insight into what is being suggested in continuing the dialogues which the Grein Committee plans to recommend at the Indianapolis convention.

A second recommendation to deputies to Indianapolis is that they read the report of the Committee on the State of the Church, also published in *The Blue Book*. Analyzing reports, the committee collected from nearly 60 standing committees of our dioceses, and examining some of the results of the Executive Council conversations with dioceses, the Committee on the State of the Church identified three themes that, together or separately, affect, often negatively, our collective ability to carry out the mission of the church. These themes are identified as Identity, Structural Authority and Trust. The report shows how these three themes, in greater or lesser degree, underlie many of our church discussions and disagreements. The report defines the terms with illustrations and recommends their use as an optic on our concerns and as a way to organize our consideration of the issues that will face us in Indianapolis as we decide how best to carry forward the mission of the church. That is our challenge and responsibility.

BOOKS

A Well-Trained Mind

THE VOICE OF A STRANGER: On the Lay Origin of Anglican Liturgics. By Paul V. Marshall. Church Hymnal. Pp. xiv and 267. \$24.95.

It is only after one is into this volume that one realizes the title combines a friendly pun with some inflated claims. The book is a "Leben und Werke" of Hamon L'Estrange (1605-1660), the "stranger" of the title. It is, unfortunately, only inferentially about "the lay origin of Anglican liturgics" since L'Estrange, a sometime student at Christ College, Cambridge, was a layman and trained as a lawyer at the Inns of Court.

L'Estrange, who is of sufficient obscurity that he does not get an entry in the *Oxford Dictionary of the Christian Church*, is noteworthy as the author of the first historical and critical commentary on the Book of Common Prayer, the *Alliance of Divine Offices* (1659). Descendant of a Norfolk family which received its lands from William the Conqueror, L'Estrange is of interest because he offers, in Paul Marshall's words, "one model for the ministry of the Christian intellectual, lay or ordained." L'Estrange took an enviable social and financial position, and a fine mind ornamented by an excellent education, "to help the church find its way through difficult times."

It must be acknowledged, though, that many of the burning questions of the early 17th century were very different from our own concerns. If the issues are not always of interest, however, the highly polished language of invective continues to amuse, and L'Estrange, through half a dozen works of secure attribution, helped the Church of England steer a middle course between what one of his contemporaries called "the meretricious gaudiness of the Church of Rome and the squalid sluttishness of fanatic conventicles." ("There will be no outcasts" was surely not a theme of the 17th century!)

As would be expected in a work of interest primarily in academic circles, there is a substantial bibliography which will help the interested reader to pursue issues and personalities further.

ROBERT F. ALLEN
Richmond, Va.

Books Received

FAITHQUAKES. By Leonard Sweet. Abingdon. Pp 272. \$19.95.

FINDING GOD. By Larry Crabb. Zondervan. Pp. 217. \$17.99.

VIEWPOINT

(continued from page 11)

label. It is a state of the soul in rebellion against God. We are specifically, unequivocally, instructed not to judge others. Until we are without sin ourselves, we are not permitted to judge others. If homosexuality is a sin, why so much attention to this one in all the welter of sins that surround us? The editor of a church magazine lied to me. Is homosexuality worse than lying? I know a homosexual, a faithful churchman, of the greatest use to his church, a man of impeccable honor, whom I cannot imagine lying to me. Is he morally lower than the editor? I once watched a rector deliberately and knowingly split a congregation. His action is morally much worse than any sexual sin, yet he is still a priest in good standing in his diocese.

While I have tried to sweep aside many of the arguments used in the discussion, I cannot evade trying to make my own contribution.

Where we cannot speak from professional experience, all of us can do no more than cite authorities. Since "authorities" differ widely and wildly, we make choices according to principles we work out for ourselves. My own choice is Ruth Tiffany Barnhouse, psychiatrist, theologian and Episcopal priest. In a book remarkable for its human and theological sensitivity, *Homosexuality: A Symbolic Confusion*, she proposes an account I find convincing.

In summary, homosexuality is basically a failure in maturation. Adolescence is a time of formation of psychological identity, and determining relations with the other sex. This is a difficult process. For some, it is particularly difficult. Children at this stage feel most secure in the company of their own sex, often making deep friendships without any erotic component. As maturation proceeds and confidence develops, erotic identity is stabilized and, normally, desire is directed to the other sex. With some the normal process is suspended and erotic desire directed toward their own sex. Homosexuals do not succeed in going beyond this stage.

The key word, then, is not either sickness or sin but *deprivation*, incompleteness. I understand the depths in Dr. Barnhouse's subtitle, "a symbolic confusion," on those Sundays when the congregation sings the *Agnus Dei*. The men sing a verse, then the women (or vice versa), finally both together. However splendid or beautiful either is alone, it is incomplete. Only as both groups sing together does the full range and depth of the chant unfold.

Homosexual "marriage" is a contradiction in terms. Whatever the merits of any one homosexual relation, it is incomplete. Marriage by definition requires two sexes.

Scrupulous care is essential at this point. There are those who, for good reasons, choose to remain unmarried. There are those who would like to marry but are unable to do so. All these people can lead rich and productive lives. There are married people who, by choice or necessity, do not have children. Even so, the normal relation is man and woman with children. Different societies define family in different ways; the so-called "nuclear family" is not the only way. Successful families, successful in child rearing, involve men and women present in the raising of children. We are not likely, in our society, to have any other form than the nuclear family, so we had better learn how to make it work.

There is in the church a pervasive and insidious disposition to approve, even bless, almost anything people seriously are and do. The operative principle seems to be that holding people to any sort of standard prevents them from feeling good about themselves. It might injure their self-esteem. I am not aware of any authority within Christianity that suggests Christ died so we could feel good about ourselves. It is not the function of the Eucharist to increase our self-esteem.

The rest of us have no right to hold homosexuals to a standard of sacrificial rigor unless we work within a system of behavioral and spiritual discipline that requires a comparable sacrificial control by all of us. We have sinned and fallen short of the glory of God. We have no right to require a higher standard of discipline for one group among us than we are willing to apply to ourselves.

Equally, we are not required to accede to the demands of one group among us for approval of their behavior simply because we all have problems.

Can't Be Ignored

Why is this issue so pressing? It would suit me best if we could pay it no attention. I have enough to do to keep me busy managing my own private life without intruding into other people's. What they do with their privacy is their business and not mine (and not the state's either). The problem is they make it my business by insisting the church approve of it. We are being pressed to accept homosexuality as a normal and legitimate form of sexual relation and, therefore, not a bar to ordination or, if not to marriage, a formal, liturgical blessing of homosexual unions. I have claimed that the arguments in favor of this position (and most of those opposed) are inadequate. To accept and act on them would be doing a serious disservice to the difficult process of maturation young people have to go through.

Much of the problem in dealing with

this subject is the church's inadequate understanding of marriage. The deadliest danger in the contemporary church is the impassioned desire to be conformed to the uses of this world rather than, as instructed, to be transformed. Marriage is too much understood in terms of gratification and self-fulfillment. It is not a question to be dealt with briefly. We would not undertake the chore of perpetuating the species (the natural purpose of sex) were it not for desire and gratification, nor would we undertake the burdens of marriage were it not for its many gratifications. We tend to love where we desire but the gratification of desire is not sufficient for the sustenance of true marriage. It is for this reason that most (not all) homosexual relations are transient and temporary.

Gratifications are among the rewards of marriage, but not its defining purpose, which must be the generation of a new whole. The model is the Holy Trinity, which is not an arbitrary theological dogma, but the symbolic model of relation, the One that is Two, made Three by the relation, the Spirit, which generates the new whole. Part of the wonder of marriage as I experience it is precisely its otherness, the inescapable, ineluctable, wonderful, difference of my wife from me. I am not self-sufficient, nor do I want to be. Alone, I am incomplete and she is the completion of what is missing in me.

Homosexuality is not a valid mode or model of sexuality, for it affirms incompleteness. I cannot affirm my wholeness except in another who is truly other. It is probably true that any love is better than no love in a loveless world. But love is not a single, lone act isolated from other acts. It is a part of a whole, the ordering of relation.

Sexuality cannot be dealt with merely in terms of private gratifications and pleasures. It is not sentimental that marriage is seen in the model of Christ and his church and that the model of Christ is understandable only on the model of marriage. Just as I am not complete in myself but only with my wife, so we can never be completely walled off in ourselves, but only as we jointly turn outward to the whole in an act which finds its reality and its symbol in the family and in the church.

One of the most important, happiest, events in the church in our time is the full incorporation of women, both enacted and symbolized by their ordination. We deny the meaning of that act if we endorse the isolation of men from women, of women from men, in their incompleteness. We deny the place of children if we give blessing to the principle of unfruitfulness.

Perhaps our debates on this issue should take place only after singing the *Agnus Dei*.

PEOPLE and PLACES

Appointments

The Rev. **Edwin L. Bishop** is interim rector of Good Shepherd, Raleigh, NC; add: P.O. Box 28024, Raleigh 27611.

The Rev. **Council Foy Bradshaw** is deacon of St. Michael's, Tarboro, NC; add: 905 Saint Andrew St., Tarboro 27886.

The Rev. **David Earnest** is interim rector of St. Bartholomew's, Pittsboro, NC; add: P.O. Box 1011, Pittsboro 27312.

The Rev. **Meta Ellington** is interim chaplain of St. Mary's College, Raleigh, NC; add: 521 Marlowe Rd., Raleigh 27609.

The Rev. **Joseph Hayworth** is interim rector of All Saints', Greensboro, NC; add: P.O. Box 7381, Greensboro 27407.

The Rev. **Philip J. Taylor** is vicar of Trinity, Junction, TX, and Calvary, Menard, TX; add: P.O. Box 3, Junction, TX 76849.

Ordinations

Priests

North Carolina — Mary Marquerite Kohn, Sisters of St. Margaret, 17 Highland Park St., Roxbury, MA 02119; **F. Gregory Proctor**, 140 College St., Oxford, NC 27565.

Transitional Deacons

Central Gulf Coast — Thomas Keith Talbert, deacon-in-training, St. Paul's, Daphne, AL; add: 28788 N. Main St., Daphne AL 36526.

Colorado — David Clark Brownmiller, vicar, St. Elizabeth's, Brighton, CO; add: 76 S. Third Ave., Brighton, CO 80601; **Philip Duane Eberhart**, 260 S. 18th, Burlington, CO 80807; **James Robert**

Harlan, assistant, St. Michael the Archangel, Colorado Springs, CO; add: 7400 Tudor Rd., Colorado Springs, CO 80919; **James Casford**, curate, All Saints', Loveland, CO; add: 3448 Taft Ave., Loveland, CO 80537; **Elizabeth Penney Randall**, canon educator, St. John's Cathedral, Denver, CO; add: 1313 Clarkson St., Denver, CO 80218; **Marilyn Joan Schneider**, assistant, St. Andrew's, Denver, CO; add: 7900 E. Dartmouth, Denver, CO 80231; **Marilyn Escher Thorsen**, assistant, St. Aidan's, Boulder, CO; add: 8618 Thunderhead Dr., Boulder, CO 80302; **Catherine Caroline Tran**, assistant, St. Gabriel, Englewood, CO; add: 12498 E. Amherst Cir., Aurora, CO 80014.

Permanent Deacons

North Carolina — Roger Cromack, 111 Mendel Dr., Chapel Hill, NC 27514; **Philip R. Taylor**, 235-C Market St., Smithfield, NC 27577.

GRACE CHURCH

(Continued from page 9)

together; they have a 4-year-old daughter. He is black; she's white.

The Rev. Paul works in community outreach, including the GO project, the small group ministry, and a shelter for homeless men staffed by two volunteers each night, one of whom sleeps there. Six small groups having various foci meet at the church Wednesday evenings for Bible study, sharing, and prayer following a Eucharist and supper. He's working with a lay committee to develop new areas of outreach. In his letter to the congregation in the 1993 parish yearbook, Fr. Paul Minor wrote, "The historical significance of my presence here among you should be noted. As part of a bi-racial clergy couple who share one position, I present a unique model of ministry. For some of you, this is your first experience with an African-American clergy person."

The Rev. Cheryl focuses on children's ministry, "from the nursery to high school." Most challenging is her nine-month-old ministry to college students. "We're in the midst of dorms here, and many colleges — New York University, Cooper Union, the New School, which is sort of an umbrella for several smaller schools like Parsons School of Design." She said she has a big welcome sign by the door, and "they do come in here." She speaks to Christian groups on campus, and has coffee with students. It's a difficult time for young people, she said. "You're out there on your own, forced to make decisions by yourself — it's exciting." And scary. Sometimes it's frustrating for a priest wanting to help this try-their-wings group. "They need my ministry and don't know it," Ms. Minor said.

A vestry member described Grace as "a neighborhood church, working to eliminate any feeling of discrimination or categorization. "The rector has a good feel for the complexities of urban life," he said. The city "varies from block to block." Historically, Grace Church "established social programs before it was the thing to do." Fr. Abbott said outreach to immigrants began in the early 1900s. "New York is a city where people come for jobs, or because they think they've built a better mousetrap." Of the great diversity in population, he said, "It almost feels like a third world country."

Grace Church School was the force that drew Claire Wesselman back into the church. Her children's attendance, she said, helped her to "segue into the life of the church." The school, which is owned by the parish but has a separate board of directors, has about 350 students in pre-kindergarten through eighth grade. Ms. Wesselman said, "It has ranged broadly as to what kind of school it was. It began as a choir school for boys." Students attend chapel in the church once weekly, a service "clearly, distinctly Anglican." Beginning in fifth grade, they study the Old and New Testaments. Older pupils take on ethics and the teachings of other faiths.

Students participate in community service, making holiday gifts and meals for shelter residents, perhaps taking sandwiches to street people. Area residents come to speak to the students. The vestry member said, "It's a premier grade school, one of the best private schools in the city."

Four years from now, another building on the property will revert back to church use. Presently, one floor is rented by the school; the rest is rented out commercially. The church, the school, and the community are "very deliberately" planning the best

use of the space. "Maybe," Fr. Abbott said, "a shelter for single mothers, or for people with AIDS, maybe help with employment. We are studying the area. [The use] must be compatible with the school."

Even farther east and west, Grace Church helps to support members of its congregation as overseas missionaries. The Rev. Christopher Brown, associate, said Norman and Beth Beale have been evangelizing in Nepal for about eight years.

"They've adopted Nepali children," he said. Susan Neckrone Copley is a missionary nurse in Liberia. "Her mission is acts of mercy." In addition, Jocelyn Gordon works with international students at Grace Church, with prayer groups weekly and dinners perhaps twice yearly. The congregation, Fr. Brown said, has "a sense that it's a mark of authentic Christian community to send its people out to share the good news — and I think we all have a fascination with other cultures.

"Grace Church is focused on the ministry of the word. We have a desire to get that word out."

In 1996, Grace Church will celebrate the sesquicentennial of the consecration of the present building. In 2009, it will celebrate the bicentennial of its founding. Grace Church will enter its third century of bridging east and west.

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WELCOMING THE BAPTIZED: Overcoming Obstacles to Growth in the Episcopal Church (in 1994) by Timothy J. Turner, vi+66. T. J. Turner, 111 Haverhill Dr., San Antonio, TX 78228. \$6.95 includes P/H.

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ORGANIZATIONS

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BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church. Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

POSITIONS OFFERED

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

RECTOR, sought 100-family, 125-year, debt-free parish on ferry-accessed island. Rural 2,400 winter population, 10,000 summer. All community services. Prior 17-year rector retired, interim present. Liturgically moderate preacher/pastor to strengthen parish/community/youth ministries. 60-day availability. Stipend \$28,000 plus rectory, all benefits. Contact (with full particulars): **Russ Schultz, Chairman, Search Committee, St. Mary's Church, Box 1660, Shelter Island, NY 11964. (516) 749-0770.**

PART-TIME ORGANIST/CHOIR DIRECTOR, 12 hours weekly, provide music, direct adult choir, develop youth choir, Sunday service, feast days, two manual Holtkamp organ. **St. Michael's Episcopal Church, 210 Church St., Naugatuck, CT 06770.**

DIRECTOR OF CHRISTIAN EDUCATION and Children's Ministries. Large parish seeks caring organized individual with high energy level and people skills to lead, implement and coordinate progressive programs. Must be committed to working with children; storytelling; and effect a pastoral presence with a wide variety of individuals/groups. Degree in Christian education or equivalent experience required. Episcopal background highly desirable. Full-time position. Resumes and information: **St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205. (803) 799-4767.**

MODERATE-SIZED northern Michigan parish seeking rector. Good salary and fringe package. Reply **Box S-747**.

RECTOR for diverse congregation of spirit filled and traditional believers in beautiful Puget Sound suburb of Seattle. For profile write: **Search Conunittee, St. Alban's Episcopal Church, 21405 82nd Pl. W., Edmonds, WA 98026.**

MUSIC/WORSHIP LEADER position open. Christ Episcopal Church is a young, dynamic, rapidly growing church in Plano, Texas, with a current membership of 1,635 members. It is in need of a fulltime, experienced Music/Worship Leader. This person must be a strong and accomplished pianist and choral director with the ability to play and direct a variety of musical styles. The current Music Ministry program features: a 50 voice sanctuary choir; 60 voice three-choir children's program; Korg M-1 workstation synthesizer; 4 octaves of Malimark handbells; music octavos, choral collections, choral works and various other amenities. If you are a prayful, God loving musician, who can share your faith with others through your music, please send resume including three references and a cover letter to: **Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. Attention: Music/Worship Search Committee. Deadline July 30, 1994.**

POSITIONS WANTED

PRIEST, now in good church position, seeks a new rectorship or associate rectorship in traditional parish. Ten years' experience as rector with strong focus on pastoral care, preaching, liturgical leadership, education, administration and stewardship. Loyal, jovial team player. Good delegator. Earned doctorate. Reply **Box D-744**.

PROPERS

BULLETIN INSERTS: New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

FOR SALE

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

TRAVEL

ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

WANTED

CLERGY for short and longterm assignments in Newfoundland, Canada. Also vestments. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

1896 EPISCOPAL ALTAR BOOK printed by D. B. Updike at his Merrymount Press, Boston. 350 copies were printed in durable materials and most of them survive. They have been set aside because of later revisions. As a printing historian I will pay upwards of \$2,000 depending on condition. **Emerson G. Wulling, 613 N. 22nd St., LaCrosse, WI 54601.**

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THE LIVING CHURCH

P.O. Box 92936 Milwaukee, Wis. 53202-0936

SUMMER CHURCH SERVICES

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & 1-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN. (Black Rock Turnpike)

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stratfield Rd.
Easy access of I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 5 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

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 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W. (202) 337-2020

The Rev. Dr. Richard Cornish Martin, r
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.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

ST. FRANCIS OF THE ISLANDS Wilmington Island

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

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

BLADENSBURG, MD. (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, ass't
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) 436-5370
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 Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

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. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.
Marlon Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

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 the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

NEW ROCHELLE, N.Y.

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

(Continued on next page)



St. John's Church, Washington, D.C.

KEY - Light face type denotes AM, bold 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/A, handicapped accessible

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En 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. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8 & 10. Wed HC & Sermon 6

ST. IGNATIUS OF ANTIOCH
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdays 7:30. Sat 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 (exSat), 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-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
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 Martin, D. Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich III, r (315) 336-5170
Sun 8 & 10. Wed 10

STONY BROOK, N.Y.

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

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C byappt

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) (610) 272-4092
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship-Gospel Preaching

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r; the Rev. Stephen Williams, exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley; the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick Cockrill; the Rev. Ray Ramage
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed 7, 10:30, 5:45. Listed in National Register of Historic Places. Tours available.

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)

NASHVILLE, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Phillip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell; the Rev. Benjamin Twlnamaani, the Rev. Canon Roma A. King, Jr.
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 H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

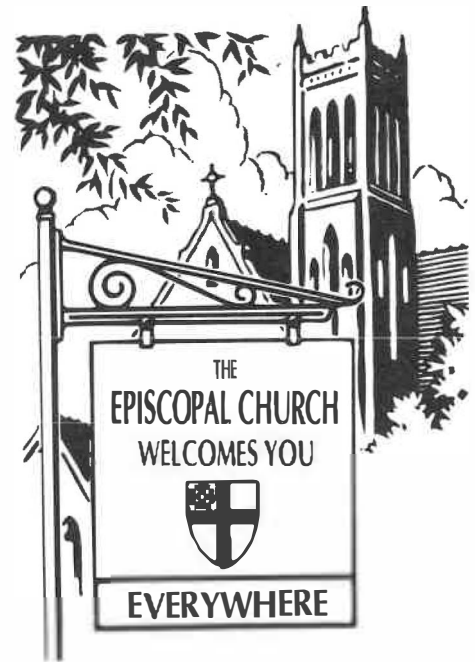
FORT WORTH, TEXAS

HOLY APOSTLES' 3290 Lackland Rd.
The Rev. Canon James P. DeWolfe, Jr., Interim
Sun H Eu 11:15. (817) 926-9090

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

PHARR, TEXAS

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



SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges, pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amiss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters

ST. CROIX, VIRGIN ISLANDS

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu