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**Havens  
of Trust  
in Detroit**

**IN THE NEWS:**

**Southern Ohio  
elects coadjutor**





## Jackals and Ostriches

**T**he Women's Triennial has chosen an unusual biblical passage as the basis for its theme this year: "Behold! New Life, New Vision." The passage itself is as follows.

"Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise" (Isaiah 43:19-21).

These verses come from the second section of the Book of Isaiah (chapters 40-55), a set of chapters by an unknown prophet who lived in the sixth century B.C. and who is generally referred to as Second Isaiah, or Deutero-Isaiah. This author lived in Babylon among the exiles from Jerusalem at the end of their period of captivity. He prophesies and celebrates the release of his people and their return to Jerusalem under the Persian Emperor Cyrus who captured Babylon in 538 B.C.

This release was certainly a remarkable and surprising historical event. Second Isaiah acclaims it as a special act of divine providence, comparable to the trek from Egypt to the Promised Land under Moses so many centuries before. God has promised to deliver his people and he will because, unlike the pagan idols, he is the almighty creator of heaven and earth.

As the new exodus, the return from Babylon is expected to be accompanied by wonders and portents. The rough ground will be leveled to make a way for God's returning people, and water will be provided in the desert (as quoted above). The water is for the chosen people to drink, but it will also benefit the wild creatures.

Those who read the King James Version will find the beasts named as dragons and owls. The first is agreed by modern translators to be jackals, a member of the dog family somewhat smaller than a wolf. Packs of them are predators and scavengers in the Middle East. Jeremiah 14:6 suggests that they suffer special discomfort, as our dogs do, in dry hot weather.

Modern scholarship generally identifies the bird as an ostrich. In any case, we have here somewhat ominous and perhaps distasteful denizens of the desert that are non-kosher. Yet they too are God's creatures and they will honor him in this new Exodus. This is in sharp contrast with the canard that the Bible, and hence Jews and Christians, view animals as significant only when they are subject to man. The prophet foresees a new order, going beyond the present order of nature, in which humans and beasts will both serve the Lord.

The deliverance from Babylon is long since past. As Christians we now read such a passage as a harbinger of the Kingdom of God to which we look forward when all things are subject to Christ.

H. BOONE PORTER, Editor

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## ON THE COVER

Jay Stewart (right) and Ric Matchette, members of St. Andrew's Church in Kansas City, Mo. helped to put exterior siding on a house being constructed in a revitalized neighborhood in the inner city. The parish, which is celebrating its 75th anniversary, undertook construction of the building for Habitat for Humanity, a national Christian organization devoted to building decent housing for low-income families. The parish is supplying all of the labor for the project and much of the funding.

Photo by W. Clark Hendley

# LETTERS

## Which Leads?

I read with interest the statement of Bishop Browning to the Executive Council as it met in Rapid City, S.D. May 17-20 [TLC, June 12]. To quote him and your report, he said "Sisters and brothers, you and I have traveled a long road these past three years, we now prepare to go before the rest of our community of faith to make account of our stewardship," referring to General Convention. "We go to place before the deputies and bishops of our church the record of our leadership. . . ."

In your editorial, "Report of the Executive Council?" [TLC, April 10], exception is rightly taken to a report of the Executive Council which usurps the prerogatives of General Convention to "set the program and policies for the council."

Under the same canons you quote in support of your position (1.4.1 (b) and 1.4.1 (a)), it seems now, that at least in the thinking of the Presiding Bishop, he and the Executive Council are providing "leadership" to the General Convention. Was Bishop Browning's choice of words regarding the Executive Council just a poor choice or a Freudian slip?

(The Rev.) M. STANLEY COMPTON, JR.  
Leesville, La.

## Mary or Eve

In the article about "Issues '88" at Kanuga [TLC, June 5] it was reported that the Ven. Denise Haines ". . . retold the Adam and Eve story, stressing that Eve traded security for risk, comfort for adventure. The Virgin Mary also opened the world to a new vision and a new life. . . ." Is it part of the new Gnosticism to use trendy phrases to reinterpret old truths ("traded security for risk" etc.) or to link unlike actions as though they were the same, so that one will justify the other?

Ms. Haines can't have it both ways. Eve's action has long been regarded as the act of direct disobedience to God by which sin entered the world, while Mary's obedience brought about our redemption. Perhaps women in the episcopate could be linked to one or the other (though the logic seems a bit weak) but not both.

". . . The possibility of a woman bishop . . . would shatter traditional structures . . ." she says. It would cer-

tainly shatter the structure of the Episcopal Church and what little unity remains.

DOROTHY W. SPAULDING  
McLean, Va.

. . .

The Ven. Denise Haines charts a curious course indeed. Eve did *not* "trade security for risk, comfort for adventure"; she traded fidelity for disobedience, and God's perfect will for her own. That choice is known as original sin. Ms. Haines compounds the error if she places Eve's tragic decision on the same level as the courageous obedience of the Blessed Virgin Mary.

NANCY J. DOMAN  
Garden Grove, Calif.

. . .

Can it really be that we have a new saint on the calendar? According to the Ven. Denise Haines, we may look to Eve as an example of one who "traded security for risk, comfort for adventure." Yes, and look where it got her (and us).

(The Rev. and Mrs.) GARY MATHEWES-  
GREEN  
Woodbridge, Va.

. . .

Surely the recommendation of the Ven. Denise Haines, that the church should follow the example of Eve, who "traded security (read: God) for risk (read: her own desires)" must be a first in recorded church history. Why not just call off the General Convention and indeed be done with the church itself?

(The Rev.) RODDEY REID  
New Haven, Conn.

## Clergy Placement

I must respectfully disagree with what Dr. Reginald Fuller says in his letter [TLC, June 12]. The issue is more a matter of ecclesiology than theology. In our polity, the ordinary [the diocesan bishop] has sufficient canonical authority to control clerical appointments. While a vestry may have absolute authority to elect a rector, the bishop's authority is final [Title III Canon 22. Sec. 2.]. Some bishops choose to screen candidates before interview, gloving the mailed fist, find-

(Continued on page 5)

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# LETTERS

(Continued from page 3)

ing it less disturbing to the tranquility of the pastoral relationship.

As a priest who does interim ministry, I do have a vested interest in protracted vacancies, but Loren Mead and the parishes I have served agree that it can be the pause that refreshes.

I am available.

(The Rev.) CHARLES W. HUNTER  
Cedar Falls, Iowa

## Bishop Frensdorff's Parents

In your report on the tragic death of Bishop Wesley Frensdorff [TLC, June 5], you mentioned that "his parents died in a Nazi concentration camp." When he was elected Bishop of Nevada a dozen years ago, *Christianity Today* ran a brief paragraph about him, making the same statement. Wes and I have known each other for years via the Rural Workers Fellowship and its Prayer Cycle, so I sent that paragraph on to him. He replied that that bit of information was untrue, that he and his parents had all escaped Germany before the Holocaust. Now you have repeated the same item, which should either be confirmed or refuted so as to set the record straight concerning an exemplary churchman whose career has been cut tragically short.

(The Rev.) EDWARD A. JOHNSON  
St. Paul's Lutheran Church  
Batesville, Ind.

## Zeal Needed

Recent issues of *THE LIVING CHURCH* have contained some extremely powerful writing. For those of us of the Anglo-Catholic persuasion much of it has been discouraging because we worry about the future of our beloved church. I am not complaining about your reporting all sides of the news. It is just that I am sorry so much of it has to be sad.

There have, however, been some definitely encouraging articles recently. The Rev. Kevin Martin's "Viewpoint" [TLC, May 29] is a case in point. Fr. Martin deserves commendation for reminding us of the trite activities rampant in the church. The doctrine and liturgy is fast becoming a watered-down nothingness. It does not seem to matter what worshipers believe, if anything.

Another cheerful experience was to read [TLC, June 12] that the Catholic Clerical Union remains a strong cham-

pion of the faith of our fathers. Perhaps it is high time for us to stand up and fight for the faith and practice in which we so firmly believe. Possibly we need some of the zeal of the Oxford Movement.

HARRISON WALKER  
Wilmington, Del.

## Equal Pensions

In a letter [TLC, March 13], the Rev. F. Paul Goodland raised important questions concerning a resolution passed by the convention of the Diocese of Massachusetts on the subject of equality of clergy pensions. As author of that resolution, which is a memorial to General Convention, I would like to reassure Fr. Goodland by sharing a portion of that resolution:

"Whereas, those who serve in more highly remunerated positions within the church have many opportunities beyond their clergy pensions to provide for their retirement (such as with Individual Retirement Accounts, Tax-Deferred Annuities, secondary residences and the like), which are not feasible for those who serve in poorer positions, as well as higher Social Security benefits, and those who are less highly compensated are by no means less faithful and diligent ministers of the Gospel than those who are highly remunerated;

"Therefore be it resolved, that this 202nd convention of the Diocese of Massachusetts accepts and memorializes to the 69th General Convention of the Episcopal Church, the principle of equal clergy pensions for equal years of service."

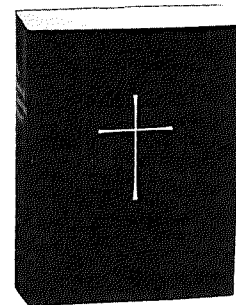
As can be seen there are no details suggested concerning implementation. That is the proper responsibility of the Church Pension Fund, and they are very competent.

(The Rev.) GEORGE M. CHAPMAN  
St. Paul's Church  
Brookline, Mass.

## Use of "Gay"

At a time when our church is pondering sexuality as a Divine Gift and is so occupied in rewriting so much of everything to achieve "modern" clarity, extra care should be applied to the use of words subject to varied interpretation. In this era of change, what is gay to-day may be sad to-morrow.

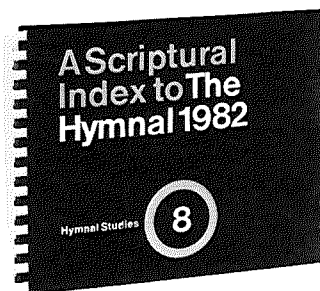
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## Southern Ohio Coadjutor

The Rev. Canon Herbert Thompson, Jr. was elected Bishop Coadjutor of Southern Ohio on the first ballot June 11, at Christ Church, Cincinnati. He will become the eighth bishop of the diocese, as he will succeed the Rt. Rev. William G. Black, diocesan, who has announced his intention to retire in 1992.

Canon Thompson, 54, rector of Grace Church, Jamaica, N.Y., will be the first black bishop of Southern Ohio and one of six black bishops currently seated in the United States and the Virgin Islands.

Delegates from throughout Southern Ohio cited Canon Thompson's maturity, spiritual depth and pastoral concern as the main reasons for his election.

Three other candidates were the Rev. Walter H. Taylor, rector of St. Luke's, Darien, Conn.; the Rev. Almus M. Thorp, Jr., rector of Christ Church Cranbrook, Bloomfield Hills, Mich.; and the Rev. Franklin Turner, assistant to the bishop for congregations in the Diocese of Pennsylvania.

Of the 117 clergy and 297 lay delegates, Canon Thompson received votes of 78 and 167, while 59 clergy and 149 lay votes were needed. In a touching act of unity, the Rev. Almus Thorp, Sr., father of one of the candidates and retired dean of Bexley Hall seminary, called for the unanimous election of Canon Thompson, which was approved with thunderous applause and cheers.

### Other Candidates

Votes for the other candidates were as follows: Fr. Taylor, 16 clergy, 56 lay; Fr. Thorp, 17 clergy, 50 lay; and Fr. Turner, who is a candidate for suffragan bishop in the Diocese of Pennsylvania, six clergy, 24 lay.

Canon Thompson's consecration is scheduled for September 24 in Cincinnati. His election must first be confirmed by General Convention in Detroit, at which he is a deputy. Normally the procedure is for a majority of standing committees in the church to grant consent in writing, but when an election occurs within 90 days of General Convention, deputies and bishops approve the election.

Canon Thompson is a graduate of Lincoln University and the General



Canon Thompson

Theological Seminary. He was ordained to the priesthood in 1965 and was made an honorary canon of the Diocese of Long Island in 1985. He serves as a trustee of the diocese and is president of the standing committee.

Canon Thompson has been a deputy to provincial synod the past three years and was a deputy to General Convention in 1985. He has been a reader of the General Ordination Examinations, a member of the Presiding Bishop's Commission on Black Ministries and the Coalition for Human Needs.

His 1,600-member parish is involved in a number of social action ministries, including operating a shelter for homeless men, tutorial programs and three programs that feed needy families and individuals. Last year the parish received a \$4.5 million federal Housing and Urban Development grant to build housing for elderly and handicapped persons. The predominantly black parish currently is sponsoring four persons to the ordained ministry.

Canon Thompson and his wife Ruselle have been married 20 years and have three children.

MIKE BARWELL

## Bishop Resigns

In early June, the Bishop of Maryland, the Rt. Rev. A. Theodore Eastman, issued a statement that he had asked for and received a letter of resig-

nation from the Rt. Rev. Barry Valentine, the assistant bishop. The cause cited for this action was "fundamental disagreements on policy matters and leadership styles." Bishop Eastman said he had consulted with the Presiding Bishop and the director of the office of pastoral development before taking this step, and that his decision was supported by the standing committee of the diocese.

Bishop Valentine, 60, is a native of England who was ordained in Canada and served as Bishop of Rupert's Land (with Winnipeg as see city) from 1969 to 1982. He has been Assistant Bishop of Maryland since 1986. His resignation was reportedly a source of sorrow to many in the diocese. Some of his former duties will be assumed by the Rt. Rev. David K. Leighton, former Bishop of Maryland, who retired in 1985.

## Visitors Proposal

A significant report directed at the concerns of those who cannot, in good conscience, accept the ordination of women to the priesthood or the episcopate was mailed out by the Presiding Bishop to all bishops and deputies to the General Convention. An introduction acknowledges the confusion and conflict which such ordinations have aroused or may arouse, and reaffirms the principle that no one is to be "coerced or penalized in any manner, nor suffer any canonical disabilities" as a result of their position on this question.

Two resolutions are offered to the convention for action. The first (Resolution #B022) provides for the Presiding Bishop to appoint Episcopal Visitors "who share the convictions which necessitate this provision" (that is, who themselves do not accept the ordi-

### Convention News

In order to reach subscribers by the date printed on the cover, this issue was mailed from Milwaukee prior to the opening of General Convention. Beginning with next week's issue, we plan a steady flow of convention news for our readers.

nation of women to the priesthood or episcopate), who will be available to baptize, confirm, and celebrate the Eucharist in parishes or missions which so desire within dioceses served by a woman bishop or by a bishop who has consented to the election of a woman to the episcopate.

After noting that "numerous persons in the church, both advocates and opponents of the action of the 65th General, have been penalized for their convictions and beliefs," the report proposes (Resolution #B023) "That all members of the church, especially those in positions of authority, be reminded that acts of discrimination . . . in this area are inappropriate." Secondly it is proposed that the Presiding Bishop appoint a special committee to assist persons denied "opportunity to test a vocation . . . based solely on gender or opposition to the action of the 65th General Convention."

The committee responsible for this report consists of Bishops A. Theodore Eastman (Maryland), Clarence C. Pope, Jr. (Fort Worth), C. Charles Vaché (Southern Virginia), William C. Wantland (Eau Claire), other clergy: Samuel L. Edwards (Fort Worth), Gay Clark Jennings (Ohio), Charles A. Perry (Washington), Jeffrey Steenson (Pennsylvania), and laypersons John K. Cannon (Michigan) Mrs. Ray Fouse (Dallas), Dr. Alda Marsh Morgan (California) and Karl O. Sharp (Minnesota).

## Publishers Drop Preface

Publishers of *Crockford's Clerical Directory* in London have decided to discontinue the use of prefaces in the foreseeable future, according to the *Church Times* of London.

The move comes about as a result of the death of the Rev. Gareth Bennett [TLC, Jan. 10], who committed suicide after intense media speculation about the traditionally anonymous preface author.

"Having concluded that an anonymous preface was no longer a viable option, the joint proprietors were unable to identify any other satisfactory arrangement," said a statement issued by the central board of finance and the church commissioners. "They considered the possibility of a signed preface, but thought that there were several vehicles for such an article which could be . . . more suitable than the official

directory of clergymen of the Church of England."

However, Sir Douglas Lovelock, the first church estates commissioner, said the preface might be restored sometime if there were strong support to do so.

## Canonical Conflict

Are consecrations of bishops, ordinations of priests and deacons, and marriages, performed according to the Book of Alternative Services in Canada, valid? The supreme court of appeals of the Anglican Church of Canada has been asked to convene this fall to decide this question. The meeting reportedly would be the first for the court in the church's 95-year history.

The court is also being asked to rule in which, if any, of the Canadian dioceses the Book of Common Prayer is the only form to be used for such purposes, according to the *Canadian Churchman*.

The conflict stems from a legal action, which has since been dropped in civil court, against the Rt. Rev. Eric Bays, Bishop of Qu'Appelle, in which a layman, Donald Maclean, challenged the validity of the bishop's consecration. Mr. Maclean, a member of the vestry of St. Mary the Virgin Church in Regina, Sask., maintains that because Bishop Bays' consecration in 1986 followed the Book of Alternative Services, instead of the form in the Book of Common Prayer, it is null and void.

After Mr. Maclean filed his suit in civil court, the House of Bishops of the Province of Rupert's Land asked the supreme court to make a ruling on the validity of actions performed under the new book. Mr. Maclean dropped the civil suit because he was content to let the church court decide the matter, said Carolyn Purden, associate editor of the *Churchman*.

Mr. Maclean's civil suit argued that despite general synod approval in 1983 of the Book of Alternative Services, the church's canon law was never altered to reflect that, invalidating all actions performed as alternative services.

He said he took his action because of the way the Book of Alternative Services has been "forced" on the parishes. His own parish uses the Book of Common Prayer exclusively. He said he is not a member of the Prayer Book

(Continued on page 14)

## BRIEFLY...

July 10, **Sea Sunday**, has been included in the Anglican Cycle of Prayer, according to the London-based Anglican Consultative Council. Churchpeople worldwide have been asked to set this Sunday aside to pray for those who spend long periods away from home, family, and community, and face the dangers of the sea, in performing duties of world trade. A conference for people with ministries to seafarers is planned for the week following Sea Sunday, at Churchill College, Cambridge, England.

Episcopalians from one of the poorest parts of the country, **South Dakota**, recently donated \$67,500 to the Presiding Bishop's Fund for World Relief, a gift that is probably the second largest ever made by a diocese, according to the Rt. Rev. Furman C. Stough, who will become director of the fund this fall. The Diocese of South Dakota is nearing completion of a three-year capital fund campaign in which over \$1 million has been collected; the original goal was \$750,000. The Rt. Rev. Craig B. Anderson, diocesan bishop, said the campaign has as one of its aims "to reach out and care for the needs of others."

By refusing to sign an oath containing the words "**so help me God**," an appointee to the housing authority in Melbourne, Fla. has highlighted an apparent conflict between the Florida and the U.S. constitutions. Donald Rumsey, 54, the appointee, said the reference to God creates an unconstitutional religious test for public office. The state attorney general's office has been asked to rule on the matter. Professors at Florida law schools noted that the U.S. Supreme Court ruled in the 1961 case of *Torcaso v. Watkins* that neither the state nor the federal government can force a person to profess belief in God; but it was also noted that in the 1983 case of *Marsh v. Chambers*, the high court upheld the practice of opening daily sessions of the Nebraska state legislature with a prayer after finding that the practice had lost its religious overtones.



Children from the Church of the Messiah doing a neighborhood cleanup.

# Havens of Trust in Detroit

A parish bridges the gap between “church” and “neighborhood”

By JAMES W. PERKINSON

*The Diocese of Michigan is bringing to the General Convention a proposal for the church to involve itself economically in disadvantaged communities. This proposal is reflective of the experience of the Church of the Messiah in Detroit. A participant narrates that experience in this article.*

**I**n the late winter of 1977, a small group of 30-40 Episcopalians gathered in the fellowship hall of the Church of the Messiah in Detroit; they pondered aloud and prayed in si-

*James W. Perkinson has been a lay leader at the Church of the Messiah for the past 14 years, and was involved in establishing two cooperative apartment buildings. He has theological degrees from St. John's Seminary in Plymouth, Mich. and was a McMath scholar at the Whitaker School of Theology of the Diocese of Michigan.*

lence over a land contract proposal that would commit them to 15 years of payments in purchase of a 24-unit apartment building across the street from the church. This small group of predominantly white, middle-class, well-educated parishioners, led by a black rector, formed the leadership core of a congregation of roughly 80 members in a deteriorating, high crime, drug infested, lower income neighborhood on the near east side of Detroit. The rest of the congregation consisted of adult foster care residents, neighborhood children and youth and a few unemployed or under-employed adults from surrounding streets. Most of the middle-class leadership core were “imports” to the neighborhood, having moved there from various suburban settings in the previous six years. They had come to be a part of an experimental form of community, pooling income and assets, sharing houses and cars, offering various gifts

of service and seeking communal healing for their own isolated brokenness. The experiment had worked — at least to a degree — and what in 1971 had been a parish on the verge of collapse, was now, in 1977, a small but thriving parish community, living simply and vulnerably, worshiping enthusiastically, sharing freely, and struggling heartily to live as the Body of Christ. It had worked, that is, for those of white middle-class extraction. The surrounding black neighborhood, however, continued to deteriorate by every measurable standard. A church of healing and vision now stood side-by-side with a neighborhood of brokenness and despair.

Meanwhile the gap between “church” and “neighborhood” — between “community-households” set up on nearby streets, and the ordinary households of disadvantaged neighbors who were trapped there by poverty and racial discrimination — had



revealed itself as a spiritual and sociological gap the size of the Grand Canyon. The leadership core of the parish began to face this reality. Gospel wholeness either redeemed across racial and class lines or it wasn't "gospel."

Consequently, a new step of faith was contemplated by the leadership on this late winter evening in 1977. Community members had shown themselves willing to be vulnerable to each other's needs and gifts, and in so doing, had created a liberated zone for gospel values that flies in the face of the mainstream culture.

But that adventure was only preparation. The real test was yet to come. Would the church so trust the gospel imperatives and promises that it would willingly offer itself in vulnerable relationship to the disadvantaged and marginalized of our culture, even at the risk of its own modest comfort and well-being?

The church was not called that night to an absolute foolishness — only to the foolishness of the cross and resurrection. The advocacy of Jesus for the poor of his day was based upon both community *with* the poor and a beginning liberation and salvation *of* the poor. The advocacy of the church on behalf of poor neighbors needed some structure of mutual vulnerability and community *with* the neighborhood and some process of social and spiritual liberation *of* the neighborhood. So, talk that night in 1977 centered not only on purchase of the building to provide decent, affordable housing for those with low income, but even more upon the initiation of caring friendships with the tenants by that handful of church members who would immediately move into the building after its purchase.

Within the context of those friendships, the idea of *cooperative* ownership and management of the building would be promoted, with a view to working out an arrangement in which the tenants would eventually purchase, own and manage the building, as a cooperative business entity. The church decided that night that its only future lay not with itself, but with "the people of God" out in the neighborhood, and that new levels of risk and adventure were the only way forward. A down payment was scraped together and a non-profit housing corporation was set up to begin doing fundraising to pay off the principle.

Now 11 years later, the process continues, as does the challenge to that church to continue to choose upon

which side it will stand in the ongoing division of our nation and our globe into two separate worlds, unequal and divided. On one side of that divide stands an increasingly internationalized professional and managerial elite, in economic control of the technology and political control of the institutions; on the other side there is emerging, in our own nation, a growing underclass, burgeoning numbers of homeless, and an increasingly harried, anxious and "left-behind" middle class. And in much of the rest of the globe, a "Third World" of overwhelming impoverishment whose masses are at the mercy of disease and starvation and increasingly are prey to wealthy dictatorships or totalitarian fundamentalisms (whether religious or anti-religious). To paraphrase Martin Luther King, the choice today lies between "cooperation or self-destruction."

**F**or the Church of the Messiah and the near eastside of Detroit, the struggle is clear and increasingly virulent. A 24-unit building has been successfully converted from a low-income den of violence and drugs and suburban profit-making to a low-income haven of trust, sharing, friendship and cooperation on the part of the owner-tenants who are not primarily church-members, but who are increasingly aware of the responsibilities and challenges of human existence. A few have even become converts in the process. A 50-unit vacant building has been entirely rehabilitated by the now professionalized but still visionary Church of the Messiah Housing Corporation. Negotiations are underway on two other buildings in the neighborhood, as well as efforts to build an indigenous coalition to resist crime and drugs in the neighborhood and oppose amoral real estate practices that contribute to quick turnovers or wholesale destruction of the neighborhood housing stock in the name of profit. An individually owned painting and plastering business is in the process of conversion into a worker-owned cooperative. In this cooperative process some neighbors are finding their personal identities completely turned around: they are being liberated — and liberating themselves — from bitter, resentful, hopeless, retaliatory stances toward life, to confident, responsible partnerships in the economic development of the neighborhood. Some black male teenagers are finding that they have a

believable alternative to the organized drug enterprise, the only other powerful socialization process available to them in the neighborhood. Still other neighbors, the elderly, are cooperatively running a food pantry, and making sure foodstuffs get to their own elderly shut-in friends and relatives who are too sick or impoverished to get to the store regularly.

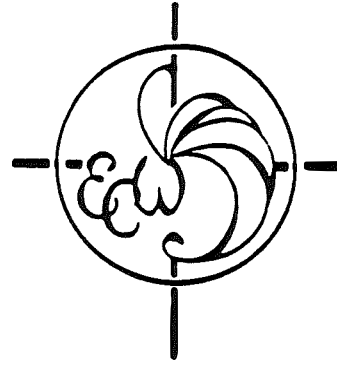
The cooperative structure employed in bridging the gap between "church" and "neighborhood" has proven critical at each and every step. Church members are constrained by the structure to relate to neighborhood members as endowed with gifts, leadership abilities, wisdom, and dignity. At the same time, non-church neighbors are constrained by the same structure to relate to "educated, privileged folk," as peers and friends and co-creators and co-sufferers in the violent give-and-take of inner-city business-as-usual.

In the process it may just be that this oppressed, inner-city neighborhood is going to avoid the wholesale chaos and destruction that is typical of many inner-city neighborhoods, and it may be as well that this Episcopal parish is going to be converted to the gospel. The "may be" in this case is not rhetorical, because this parish community is, as of this writing, facing into the murder of one of its own leadership members in one of the cooperative housing units it helped create, and has to ask itself all over again what "gospel vulnerability" really means. It could easily opt for safer turf and less dependence upon "resurrection." Or it could opt to continue struggling to erase the gap defining "church" against "neighborhood." Indeed, there may even be hope in this situation that church is going to once again come to mean the liberated community of the oppressed who now name Jesus as Lord and God as Good, rather than an uptight community of the fearful who name Money as Lord and Consumption as Good.

Likewise, it may now be that the church nationally is ready, in the face of the threats to global existence we now feel on every side, to cast its lot with those who suffer most vulnerably and to risk its resources and life among those who struggle most concretely. It may be, indeed, that it is ready to rediscover its identity and its power of witness in the spirit of the Lord of the least and the vulnerable.

May this General Convention prove it so.

# Celebration of New Life and Vision



For July 6, in the worship of the Triennial, Rae E. Whitney was asked to design a service on the theme of the Triennial, "Behold! New Life, New Vision," as expressed in Isaiah 43:18-21, a passage we quote on page 2 of this issue. An impressive series of praises and prayers relating to creation were prepared. Mrs. Whitney composed the hymn, based on the passage from Isaiah, given below. Specifically for it, Howard R. Stringer has composed the new tune, "Desert Springs." The author notes, however, that if this hymn is desired to be sung elsewhere, the tune Vruuchten, no. 192 in *Hymnal 1982*, will fit. Rae Whitney resides in Scottsbluff, Neb., with her husband the Rev. Clyde E. Whitney. She has frequently contributed to *THE LIVING CHURCH* and is the author of hymn 499 in *Hymnal 1982*.

## God's People, Sing His Praise

67.67 D

1. God's people, sing His praise  
with love and joy and pleasure;  
He's caused the wastes to bring  
forth water without measure.  
And, as He offers life  
to those who sit in sadness  
with visions of God's love  
the earth explodes in gladness.
2. The animals, untamed,  
rejoice in right behavior,  
and, in simplicity,  
give honor to the Savior.  
Thus how much more should we,
- once crushed in desolation,  
proclaim to all the world  
the Source of our salvation!
3. Behold, Christ brings new life  
to all who dare receive it;  
new vision of His truth  
to all who dare believe it.  
Hence we go forth in faith,  
by power and grace anointed,  
to find with joy those tasks  
He has for us appointed!

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## A Prayer for General Convention

*This prayer was composed for use at the Special General Convention in 1969 by the Chaplain of the House of Deputies, the Rev. Massey H. Shepherd. It is a prayer we can still use during the present convention.*

God of infinite power and unchangeable love; You see everything that goes on in this world of yours all at once. You see all the misery, suffering, and despair. You see both the open and the hidden acts of kindness and mercy. You see into all hearts the motives, the fears, and the hopes. You do not need light to see in the darkness.

But we can see very little and understand even less of what is about and around us in the small range of our vision, what is present to us in the partial limits of our minds. What is there in the fragile and unsteady effort of our wills.

Lord, we are like lost sheep who have gone astray from your path, wandering in the darkness, caught and torn in the thickets unable to live and fend for ourselves.

Lord, you will not abandon us; You will go out again and again to seek us, You will know how to heal our wounds, how to restore us from the horror of our separation, how to bring us back to the fold of unity.

Lord, we know that the power belongs to you and not to us. Though we are afflicted and troubled in every way, let us not be crushed. Though we are perplexed, let us not be driven to despair. Help us to carry in our body the death of Jesus, so that the life of Jesus may also be manifest in us. For death is at work in us, but life is in you. Amen.

# Dealing with Demons

By SALLY CAMPBELL

Sometimes it irritates me how naively we accept what is told us in the name of secular science. I am thinking of how we have been persuaded away from one of the basic understandings of Christianity — that there are such things as demons, who have a personness of some kind, who are able to get inside our deepest inner reaches and make trouble there, riling us, dividing us, deceiving us.

I say it is a concept of original, pristine, Christianity because in every recounting of Jesus' commissioning of his apostles (literally — "those sent out") in all three synoptic gospels, those whom Jesus empowers to do his work and spread the news of the kingdom of heaven are specifically given the authority to cast out demons. So it is in the Gospel for July 10 (St. Mark 6:7-13). In fact, that authority, and the power to heal sickness, are the most specific gifts he gives them. Curious that we, who also count ourselves his disciples, have so easily been dissuaded from the faith that there are demons, and that we have some power over them.

Notice that in every synoptic gospel the commissioning of the disciples comes rather soon after the recounting of Jesus' dealing with the Gerasene (or Gadarene) demons, who were Legion, you remember. [St. Mark 5:1-20 was an optional part of the Gospel on June 19.] Here's a synopsis of the story: Jesus comes to the country of the Gerasenes, and is met by the man who is possessed by the horde of demons; the demons immediately recognize Jesus as the Son of God (interesting in itself: how come ordinary mortals, even very smart ones, like scientists, have so much trouble over this?) and want to know what he's got to do with them; when he orders them out of the man, they plead to go into the swine; he gives them permission, and off they go, and over the cliff, the swine to drown in the sea; I presume the de-

mons, being immortals, live on.

Now, this is what I deduce from this story: there are such things as demons, who have personness of some kind, otherwise they could not have carried on a conversation with Jesus. (And the swine story is not the only place where Jesus speaks to demons; see Mark 1:24 and Luke 4:34.) At least Jesus thoroughly believed in them, took seriously that they must be cast out, and not only did that himself time after time, but thought it important enough that he also gave his disciples the job, and the power to accomplish it. It's no mistake that the commissioning closely follows this vivid example of how to deal with demons.

But who can see them? Very few people ever, probably, and undoubtedly not most scientists. And so in this great age of empiricism our belief in their personness has withered and died. We say, with secular sophistication, "Well, demons are not real things, and certainly not persons, because that's childish; it's anthropomorphic (this is what they say about God, too, you know) and what were thought of as demons in primitive times are really just uncontrollable impulses, or genetic mistakes, or chemical imbalances. But not real persons."

No doubt these diagnoses are true in many instances; medical knowledge has certainly improved in the last 2,000 years, and conditions such as ep-

ilepsy are not necessarily demonic. But I suggest that by totally ignoring Jesus' evident belief in the personal reality of demons we are cutting ourselves off from important knowledge about the human condition, and how to cope with it.

We are so afraid of superstition that we forget that to be superstitious is to err on the side of having too much faith; there are many things worse than that, I'm sure you'll agree.

Perhaps we should try, in self examination, to recognize our demons. That must be the first step in cleansing ourselves of them. The second step is to will them gone, in Jesus' name. I know this makes some uncomfortable, but the concept of working God's will in the name of Jesus Christ is thoroughly scriptural, and hardly superstitious.

The third step (remembering the story of the man who was rid of his demon, and ended up with seven more, in Luke 11:24-26) is to put something in a demon's place — perhaps a prayer, to be prayed every time you feel the threat of that old tormenter's return, or a pleasing thought, or a new (and good!) habit — an action to perform.

Pentecost is a reminder to all of us that we have been sent out, as Jesus' disciples and apostles, into the world to do his will.

Might as well try throwing out a few demons while we're at it.

## Carpenter

Muscles flex,  
as steady adze,  
guided by clear sight,  
follows the grain  
of the ancient wood.

Time, tirelessly held  
by knicking hands,  
runs smooth to the end.  
The cedar's flaws  
yield to the spirit's blade.

Marcus D. Parker

*Sally Campbell resides in Cold Spring Harbor, N.Y., and is a frequent contributor to THE LIVING CHURCH.*

## Resolution from Michigan

The bishops and deputies of the Diocese of Michigan are bringing to the General Convention a resolution that the Episcopal Church organize and provide funding for extensive involvement of the Episcopal Church in the life of impoverished communities. Community land trusts, housing cooperatives, employee-owned businesses and other self-help programs are proposed. It should be noted that the resolution is not limited in scope to the inner city, but is applicable to towns, villages, and agricultural areas as well. The diocese is providing three-hour bus tours to enable members of the convention to see conditions within Detroit.

Whether or not the convention agrees to adopt and fund this plan, what is proposed deserves to be taken seriously by dioceses, districts within dioceses, and parishes. We are pleased to include in this issue an article describing what can be done [p. 8].

## The Three-Legged Stool

The basis of spiritual authority in Anglicanism has often been compared to a three-legged stool. The legs are holy scripture, tradition and reason. It is generally agreed that scripture is to be listed first, but either of the other two may be second. It is in the nature of a three-legged stool that one leg may be thicker or thinner than the others, or a *little bit* longer or shorter. But if one leg is substantially different in length, or is broken or removed, the entire stool becomes unusable.

We believe that the condition of all three legs requires thoughtful attention, both in General Convention at this moment and in the Lambeth Conference soon to come. Members of our church have no worthy alternative or serious substitute for our “stool”; we need to take care of it — or rather, to have it take care of us.

As was observed in the interview of the secretary of the House of Deputies last week, the issue of biblical authority underlies many questions. A century of biblical criticism has left Episcopalians unsure of what the Bible means. Some liberals, their detractors would say, view the literal meaning of a passage as automatically erroneous. Conservatives, who often opt for “the plain meaning” of a passage, are accused of fundamentalism — which many Episcopalians view as a sin more heinous than adultery.

Meanwhile, what about tradition? The word itself has been trivialized. “For the past three years, our parish has had the tradition of a pancake supper on Shrove Tuesday.” Or, “We have a traditional picnic on Labor Day Weekend.” When so used, it is not surprising that the word tradition commands little respect. The things referred to should be called customs, or practices, or usages. In proper churchly speech tradition, or *holy tradition*, is the basis for the weekly observance of the Lord’s Day, the summary of the faith in the Apostles’ and Nicene Creeds, the choice of which books are in the Bible, the various responsibilities assigned to the orders of clergy, and much else. The regular operation of the religious life of a parish is based on tradition. Tradition embodies the continuing

life of the Christian community. It links us with untold centuries in the past and with fellow believers all over the world, and with the saints in heaven.

Then there is reason. Here again the word has been degraded. Reason is associated with reasonableness. “Be reasonable, Virginia, we don’t have to go to church on a rainy day like this. The rector is reasonable, and he won’t expect us to be there, even though it is your turn to read the lesson.” What is reasonable has come to mean what is easy, pleasant, and forever compromising. All too often the Episcopal Church has been seen as all too reasonable in this way. Such reasonableness, however, does not attract new members or strengthen old members. Reason ought to refer to the disciplined use of the intelligence. This is the kind of reason which the church and other institutions need as they face the challenge of these times. Most of us do not have great minds, but within the life of the church we receive guidance from the great intellects of classical and Christian history.

Scripture, tradition, and reason all interact. The Bible is the most weighty, but without tradition we would not know what the Bible is and without reason we would not know how to interpret what the Bible tells us. Let us hold fast to these three, and not allow the fads and fashions of an unpropitious present to overturn us. As the Epistle to the Ephesians says, may we be no longer tossed to and fro by every wind of doctrine, but grow up into Christ the head, from whom the whole body, joined and knit together, “makes bodily growth and upbuilds itself in love” (Ephesians 4:14-16).

## Dissidents in San Joaquin

Last week we reported that a group in the Diocese of San Joaquin was opposing the recent election of a new bishop coadjutor [TLC, July 3 and May 8]. We continue to receive information from that diocese. After the Rev. David Schofield was elected on the 12th ballot, it was moved that the election be made unanimous and this passed, it is reported, “with great joy and jubilation.” All delegates, we are assured, signed the certificate of election. It is therefore very strange that a group which appears to include a few of these delegates should be now asking the General Convention not to consent to the election.

Parliamentary government in a diocese is indeed threatened when members of the diocese seek outside authority to overturn a unanimous decision in which they themselves or their elected representatives were participants. It is not up to TLC to judge who should or should not be bishop of a diocese, but we assume that delegates to a convention, and deputies to General Convention, vote in a responsible manner on important questions. They should expect to be held accountable for their votes.

We can only express amusement at one of the complaints attributed to opponents of Fr. Schofield — namely, that the election went on late and there was no provision for dinner. St. Luke reports that Jesus spent the whole night in prayer before appointing the 12 apostles (St. Luke 6:12-16).

# PEOPLE and PLACES

## Appointments

The Rev. Robert W. Anthony is rector of Christ Church, Westerly, R.I. Add: 8 Elm St., Westerly, R.I. 02891.

The Rev. Wayne D. Bulloch is vicar of St. Paul's, Suamico and St. Mark's, Oconto, Wis. Add: 13209 Velp Ave., Suamico 54173.

The Rev. James M. Clarke is rector of St. Andrew's, 52 Sacandaga Rd., Scotia, N.Y. 12302.

## Changes of Address

The Rev. M. Lise Hildebrandt, now in the Diocese of Pittsburgh, may be addressed at 5910 Babcock Blvd., Pittsburgh, Pa. 15237.

The Rev. Catherine Ravenel Powell, canonically resident in the Diocese of North Carolina, is not at 5004 Quail Hollow, Raleigh, N.C. 27609.

The Rev. Keith J. Reeve, now non-parochial, may be addressed at Box 40457, Raleigh, N.C. 27629.

## Deaths

The Rev. Christopher Russell Moodey, retired priest of the Diocese of Western Michigan, died April 23 in Sturgis, Mich. at the age of 93.

Ordained priest in 1921, Fr. Moodey was rector of Grace Church, Muncie, Ind. from 1925 to 1965; he was made rector emeritus in 1966. Prior to going to Muncie, he had served as assistant at Trinity, Boston; Christ Church, Cincinnati; and Trinity, Columbus, Ohio. He had also been a feature writer for the *Cincinnati Enquirer* and the *Muncie Evening Star*. He attended Hobart College, Cambridge Univ. and Episcopal Theological School. He was buried at Howe Military Academy, Howe, Ind.

The Rev. Robert T. Shellenberger, rector emeritus of St. John's Kingston, N.Y., died April 18 at the age of 87.

Fr. Shellenberger retired from St. John's in 1972, having served there since 1943. He held degrees from Columbia Teachers College and General Theological Seminary and was ordained by Bishop Darlington in the then-Diocese of Harrisburg in 1928. He served churches in Lykens, Williamstown, and Millersburg, Pa. before going to New York City to become curate at St. Agnes' and Trinity Church. In Kingston, Fr. Shellenberger was chaplain to the Fire Dept. and manager of the Ulster County Council for Aging. He is survived by his wife, Louise, and a son.

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THE HYMNARY II: A Table for Service Planning (Hymnal 1982), \$13.95, \$16.50 with binder. *THE PSALMRY: Gradual Psalms for Cantor and Congregation*, James E. Barrett, \$24.00 with binder. Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4943.

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## ORGANIZATIONS

IS JESUS CHRIST YOUR LORD? Some Episcopalians refuse to give Him that title. If you are concerned, complain to your bishop and General Convention deputies: and write to The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00

## POSITIONS OFFERED

ASSISTANT CHAPLAIN of the University of the South. Ministry among undergraduate students, seminarians and their families, faculty, staff, and townspeople in the context of predominately Episcopal town and university. Position requires substantial skills as pastor, preacher, and liturgist, an enthusiasm for working in an academic community, and a special sensitivity to the lives and faith struggles of students. Applicants must be ordained Episcopal priest preferably with a liberal arts background. Applications from women are especially encouraged. Send resumé to: The Rev. Samuel T. Lloyd, III, All Saints' Chapel, The University of the South, Sewanee, Tenn. 37375.

ST. THOMAS CHURCH, MEDINA, WASH., seeks rector. A congregation of 1,200 communicants in a residential community six miles east of Seattle, Wash., is seeking a rector to continue the spiritual growth of this 30-year-old parish. Kindly address resúmes to: Chair, the Search Committee, 8623 N.E. 7th, Bellevue, Wash. 98004. Please respond by August 8.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

COTTAGE PARENTS — Full-time for Christian group home. Children ages five through 12. Excellent salary and benefit package. Holy Innocents Ministry, Inc., P.O. Box 264, Chelsea, Ala. 35043.

SMALL TOWN northeast Oregon parish (Rite II) seeks rector with strong pastoral orientation, adult education, youth ministry and development, and evangelism skills. Year round outdoor recreation, four year state college. Send CDO profile and resumé to: Search Committee, St. Peter's Episcopal Church, P.O. Box 1001, La Grande, Ore. 97850.

## SERVICES OFFERED

E.S.P.N.—Episcopal Stewardship Program Now. E.M.C. Plan based on Sport's theme. Batter's box — halftime activities, tailgate parties. Send SASE for free information. The Church of the Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401.

## TRAVEL

BED AND BREAKFAST in Tewkesbury, England, on the River Avon. Ideal spot for touring the Cotswolds. Full details of charges, accommodation, local beauty spots and events on request. Mrs. Wainwright, 37, Tirlle Bank Way, Newtown, Tewkesbury, GLOS. GL20 8ES, England.

## VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

## NEWS

(Continued from page 7)

Society, a national body that is working for retention of the traditional Prayer Book.

If the supreme court were to rule against the Book of Alternative Services, the consecration of ten other bishops would be questioned, in addition to many ordinations and marriages.

### Journalists Convene

Religious publications are "the main window for the secular press" in covering the national religious scene, said Richard N. Ostling, *Time* magazine's religion editor and former news editor of *Christianity Today*.

He was addressing members of two national religious press organizations holding a joint conference in Indianapolis May 16-18. Participants included reporters, editors and managers from various weekly, monthly and quarterly publications, denominational and non-denominational, that hold membership in the Evangeli-

cal Church Press and the Associated Church Press.

Ostling, speaking at the closing banquet, said he relies on the religious press when he wants to know what is happening in a particular segment or denomination of the church.

He made several suggestions on how the religious press can widen its influence: be as broad as possible in its coverage; treat books as news, since some books do influence what happens in the church; strive to be current; and resist timidity.

A performance by Grammy Award winning vocalist Sandi Patti was included in the program.

Dr. Mark Noll, professor of history at Wheaton College, Wheaton, Ill., spoke about the history of the religious press in America and told the two groups that he believed their joint convention was evidence of increased cooperation in the church among people of differing opinions.

A number of seminars provided opportunities to sharpen writing and editing skills, discuss common management and economic concerns, and discuss a variety of issues, such as how

to "sell your magazine without selling your soul," third world journalism, and ecumenism. Also, a two-part seminar on AIDS was offered; many of the participants agreed that the most effective stories focus on and include comments from those who have AIDS — "putting a face to the statistics," as one editor said. J.E.S.

### European Appointment

The Rt. Rev. Matthew P. Bigliardi, 67, retired Bishop of Oregon, on August 1 will begin serving as Suffragan Bishop for the Convocation of American Churches in Europe. He was appointed by the Most Rev. Edmond Browning, Presiding Bishop. Since his retirement in 1986, Bishop Bigliardi and his wife, Jeanne, have been living in Carmel, Calif. He succeeds the Rt. Rev. A. Donald Davies; he and Mrs. Davies returned to the United States in May, having served in Europe since 1986 after retiring as Bishop of Dallas.

Bishop Bigliardi was vicar, then rector, of Emmanuel Church, Mercer Island, Wash., from 1955-1974. He then became Bishop of Oregon.

## SUMMER CHURCH SERVICES

### SITKA, ALASKA

ST. PETER'S BY-THE-SEA  
The Rev. Robert A. Clapp, r  
The historical church of Alaska's first bishop  
Sun Eu 8 & 11, HS 7. Mon-Fri MP 9, EP 5. Bible study Tues 7:30, HD H Eu 12:10

### FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.  
The Rev. Richard B. Leslie, r  
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

### DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.  
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.  
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

### ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

### DURANGO, COLO.

ST. MARK'S 910 E. 3rd Ave. (at 9th St.)  
The Rev. John B. Pahls, Jr., interim r  
Sun Masses 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30, Wed 8:30, Thurs 6:30. C by appt. Other services as anno

### ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.  
The Very Rev. Edward J. Morgan  
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

### LITTLETON, COLO.

(So. suburban Denver)  
ST. TIMOTHY'S 5612 S. Hickory  
Donald Nelson Warner, r  
Masses: Sun 7:30 & 9. Wed 9:30, Fri 6:30

### HARTFORD, CONN.

GRACE (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Mass 8 (Low), 10 (Sol)

### STONINGTON, CONN.

CALVARY 33 Church St.  
The Revs. Ellen & John Donnelly, co-rectors  
Sun H Eu 8, 10

### TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.  
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister  
Sun H Eu 8 & 10. MP daily 8, EP 7:30

### REHOBOTH BEACH, DEL.

ALL SAINTS' 18 Olive Ave.  
The Rev. James E. Manion, r  
Sun H Eu 8 & 10. Thurs HC 11:30

### WASHINGTON, D.C.

WASHINGTON CATHEDRAL  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

### ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
The Rev. Dr. Richard Cornish Martin, r  
Sun Masses 7:30, 10 (Sol). Daily Mon, Wed, Fri 12 noon, Tues & Thurs 7

### ST. PAUL'S

2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

### CLEARWATER, FLA.

ASCENSION 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner, assoc r  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

### ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Av  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons  
H Eu 8, 10, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 8 & 10. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 9 & 6

## TALLAHASSEE, FLA.

**ST. JOHN'S** 211 N. Monroe  
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson  
Sun 8 HC, 10 HC (MP 2S & 4S). Wed 7 HC, 11 HC

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith,  
ass't  
For daily Mass schedule call 404-872-4169

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r  
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

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

## ST. PETER'S

1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass: Mon-Tues-Fri 7; Wed 6;  
Thurs 9:30; Sat 5:30

## MUNCIE, IND.

**GRACE** 300 S. Madison St.  
The Rev. Charles T. Mason, Jr., r; the Rev. Gregory J. E.  
Mansfield, c & chap  
Sun Low Mass at 8, Sung Mass 10:30; Wed 5:30. HD as anno.  
When Ball State in session Tues 5:30

## SOUTH BEND, IND.

**CATHEDRAL CHURCH OF ST. JAMES** 117 N. Lafayette Blvd.  
Downtown — Easy access from Indiana toll road  
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart  
Niemeyer, ass't; Gregory Stevens, c; Paul Smith, ass't;  
Sarah Tracy, d  
Sun Eu 8, 10, 7; MP 8:45 Mon-Fri; H Eu noon Mon-Fri; H Eu  
7:30 Wed, 9 Sat; EP 5:15 Mon-Fri

## ST. FRANCISVILLE, LA.

**GRACE CHURCH** 482 Ferdinand St.  
The Rev. Kenneth Dimmick, r (Historical District)  
Sun Eu 7:30 & 9:30; Christian Ed 11. Wkdy Eu Tues 12 noon,  
Wed 6:30, Fri 7. Daily MP 8

## ANNAPOLIS, MD.

**ST. ANNE'S** Church Circle  
The Rev. Janice E. Gordon, priest-in-charge; the Rev. Mark  
Gatza, ass't  
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

## BLADENSBURG, MD. (D.C. Area)

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

## KENT ISLAND, MD.

**CHRIST CHURCH PARISH** Rt. 18, Stevensville  
Maryland's Pioneer Christian Congregation  
The Rev. Robert A. Gourlay, r; the Rev. Richard V. Landis  
Sun HC 8, HC 10 (1S, 3S), MP (2S, 4S, 5S). Wed HC &  
Healing 10

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

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard G.P. Kukowski, r; Nancy McCarthy, d; M. Unger,  
past. care; E. Banda, youth; E. King, music  
Sun H Eu 8, 10:15; Ch S 10:15. Daily MP 9, H Eu Wed 10

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## PITTSFIELD, MASS. (in the Berkshire Hills)

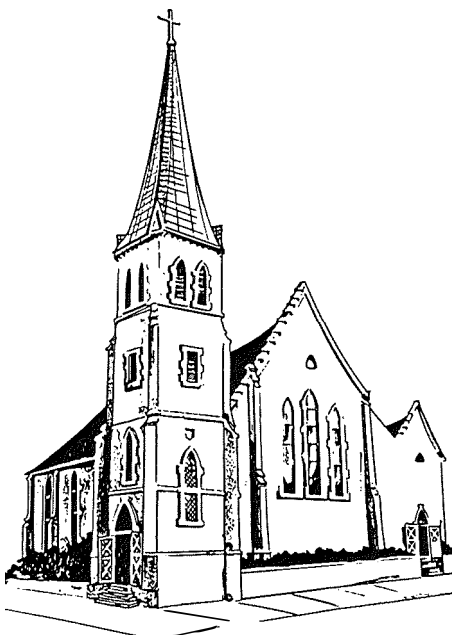
**ST. STEPHEN'S** Park Square  
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10.  
MP daily (ex Sun) 9. EP daily (ex Sun) 5 (4:30 Thurs & Sat)

## ST. LOUIS, MO.

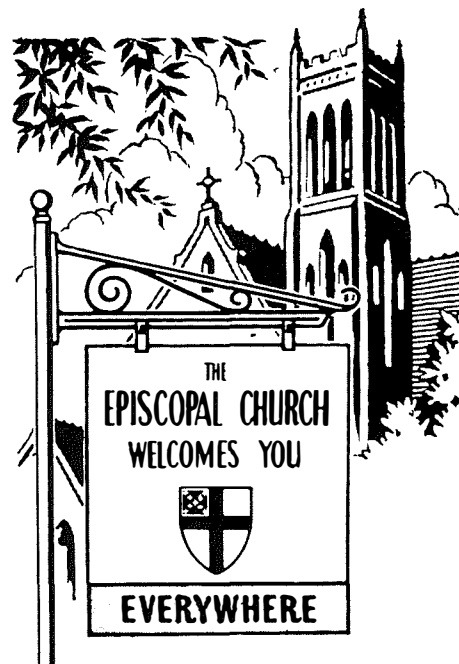
**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

## CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun 8, 10, 5:30, Ch S 9 & 10. MP, HC, EP daily



St. John's Church, Lafayette, Ind.



## LINCOLN, NEB.

**ST. MARK'S ON THE CAMPUS** 13th & R  
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Inter-  
state 80

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## LACONIA, N.H.

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

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.  
Historic designation — circa 1890

## BAY HEAD, N.J.

**ALL SAINTS'** Cor. Lake & Howe  
Sun 8 & 10:15 (1S & 3S HC; 2S & 4S, MP-8 H Eu). Wed H Eu  
8:30, EP 5:30. Thurs 11 H Eu/Healing

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## HACKENSACK, N.J.

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

## 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

## SOUTH AMBOY, N.J.

**CHRIST CHURCH** Main St. at Broadway  
The Rev. J. M. Doublysky, CSSS, r  
Sun H Eu 9:30. Wed H Eu & Healing 10. Sat H Eu 5:30

## TRENTON, N.J.

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

## LAS CRUCES, N.M.

**ST. ANDREW'S** 518 N. Alameda  
Sun HC 8:30, 10:30, EP 5:30. Wed HC 7:15, Thurs HC 10

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 Palace Ave.  
The Rev. Philip Wainwright, r  
Sun Masses 8 Said, 9:15 & 11 Sung. Wkdays as anno

## MATTITUCK, N.Y.

**REDEEMER** Sound Ave. & Westphalia Rd.  
The Rev. James D. Edwards, v  
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

## 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

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rev. Carole McGowan, assoc  
Sun: Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; K.R.S. Warner, a  
Sun Masses 6:30, 8 & 10

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

## WESTHAMPTON BEACH, N.Y.

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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Aves.  
Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6, Sat 9. MP before first mass of day, EP 5

## SELINGROVE, PA.

**ALL SAINTS**  
129 N. Market (717) 374-8289  
Sun Mass 11. Weekdays as anno

## SHARON, PA.

(1st exit on I-80 in Western Pa.)  
**ST. JOHN'S** 226 W. State St.  
The Rev. H. James Considine, r  
Sun Eu 8 & 10 (Sung). Thurs 10

## MIDDLETOWN, R.I.

**CHURCH OF THE HOLY CROSS** 1439 W. Main Rd.  
The Rev. John H. Evans, priest-in-charge  
Sun 9:30, HC 1S & 3S, MP 2S & 4S

## NEWPORT, R.I.

**TRINITY** Queen Anne Square  
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
The Rev. Robert W. Anthony, r; the Rev. Jean W. Hickox, d  
H Eu Sat 5. Sun 8 Choral Eu 10

## RAPID CITY, S.D.

**EMMANUEL** 717 Quincy  
The Very Rev. David A. Cameron, r  
Sun 8 H Eu I, 10:15 H Eu II. Wed H Eu & Healing 10

## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun Eu 8 & 11. Wkdays as anno

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westphaler; the Rev. Nelson W. Koscheski, Jr.; the Rev. David P. Comegys  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

**TRANSFIGURATION** 14115 Hillcrest Rd.  
Terence C. Roper, r  
Sun HC 7:30, Ch Eu 9 & 11:15; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

## FORT WORTH, TEXAS

**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.D., r; the Rev. M. Scott Davis, ass't; the Rev. John F. Daniels, parish visitor  
Sun 8:00 H Eu, 9:30 SS, 10:30 H Eu

## MANCHESTER CENTER, VT.

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

## LEXINGTON, VA.

**R. E. LEE MEMORIAL** 123 W. Washington St.  
The Rev. David Cox, r; the Rev. Hugh Brown, ass't  
Sun H Eu 8:30, 10:30; daily MP 8:45

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. D. F. Lassalle  
Sun 8 H Eu, 10 H Eu & Ch S

## SEATTLE, WASH.

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

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

## LEWISBURG, W. VA.

**ST. JAMES** 218 Church St. 24901  
The Rev. J. Christopher Roberts, r  
Sun H Eu 8:30, 10. Tues H Eu 5:30

## FOND DU LAC, WIS.

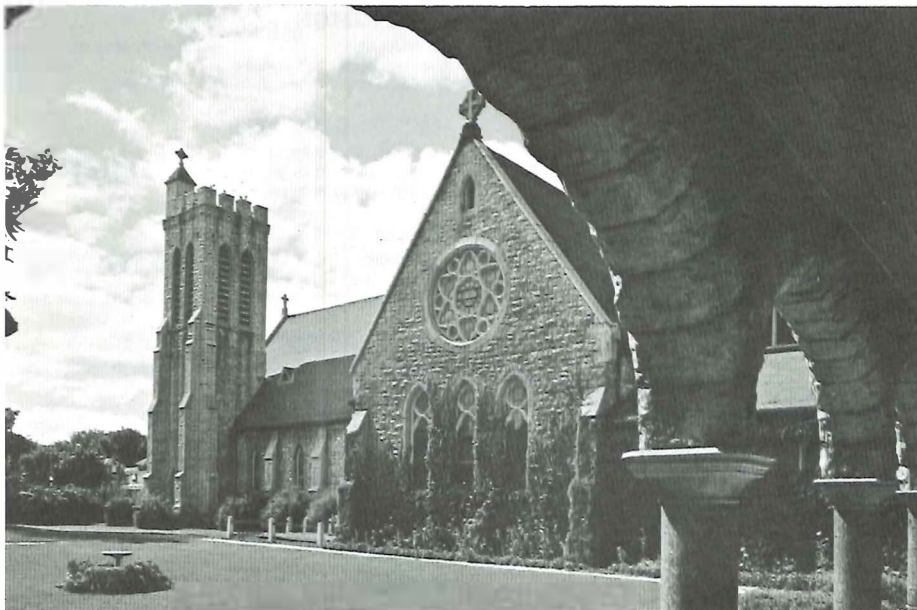
**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

## JACKSON HOLE, WYO.

**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park  
(1 mile from Moose Visitor Center)  
Sun 8:30 Eu, 10:30 MP; Wed Eu 4. Clergy: Frank Johnson, Lester Thrasher



St. Paul's Cathedral, Fond du Lac, Wis.