

# THE LIVING CHURCH

*Serving Episcopalians Since 1878*



**Three Brothers,  
Three Priests**  
**159 years of ministry**

**IN THE NEWS:**  
**General Convention's  
final hours**



## Swimming in the Kingdom

By FREDERICK MANN

Earlier this summer we enrolled our three-year old daughter, Molly, in swimming lessons. She was guided by my wife, Denise, in learning to make friends with the water. Denise had to support Molly's back as she relaxed and floated on the surface. Molly eventually learned to treat the water as a friend — not to fight it but to relax and move in new ways.

It recalls to mind my own swimming lessons of childhood. I was afraid of deep water and would struggle to stay afloat — thereby becoming exhausted quickly with my flailing and kicking. At one point, on a sultry summer day, the swimming instructor took me out to the end of the dock and lowered me into the waiting arms of another instructor, who was treading water. I was mortified, but I will never forget the words of the instructors: "Just surrender. Make friends with the water. Struggling only makes it harder."

It is something of a mystery that we fight the water. It was from that environment that we emerged as newborns. As we gain a literal foothold on solid, dry ground, our anxiety about water seems to grow — for some becoming a true phobia. Maybe some of this fear has to do with rebellion and control. Free from the dependence upon life provided by our mother's womb, we struggle to maintain that independence.

This may explain why we approach prayer with such anxiety. We kick and flail about until we are exhausted thinking we have accomplished prayer. But as we grow in grace, Jesus becomes something like my swimming instructors. He says, "come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28). In other words, Jesus is telling us: "Just surrender. Make friends with the Kingdom of God. Struggling just makes it hard." He also tells us that "the Kingdom of Heaven is at hand." I do not think Jesus is so much speaking about the end of history as he is making a statement about just how close life in the Spirit is to us. We can literally swim in it!

The saints teach us, by example, that we can live very much in this present life while, at the same time, be very much at home in the Kingdom of God. They learned to "float" in the waters of the ever-present Kingdom and then became excellent "swimmers."

If we have learned to relax in the embrace of deep waters and can bask in its relaxing embrace, how much more can we relax in the embrace of a loving God by immersing ourselves regularly in the ever-present Kingdom? It may be that we will emerge refreshed and invigorated — becoming a more complete person. How do we start? Just surrender!

*Our guest columnist is the Rev. Frederick Mann, rector of Holy Cross Church, Sanford, Fla.*

# CONTENTS

August 7, 1988

After Pentecost/Proper 14

## FEATURES

### 12 Three Brothers, Three Priests

By Nicols Fox  
159 Years of Ministry

### 13 Quips, Cranks and Quotes from General Convention

By R. Emmet Gribbin

## DEPARTMENTS

- 2 The First Article
- 3 Letters
- 5 Short and Sharp
- 6 News
- 14 Editorials
- 14 Viewpoint
- 15 Books and Videotape
- 16 People and Places
- 18 Benediction

## ON THE COVER

Jessica Aujero taps her chisel carefully as she shapes the gothic ornamentation of a stone to be used in the continued construction of the Cathedral of St. John the Divine in New York. Stone cutting was exhibited in the cathedral's exhibit at General Convention.

# LETTERS

## Revealing Comment?

At the recent General Convention, one of the hotly debated issues was the question of consent to the election of Fr. David Schofield as coadjutor of San Joaquin [TLC, July 31]. The *Convention Daily*, in covering the debate, reported that "some of his opponents said they were afraid that if women bishops were consecrated, San Joaquin parishes might leave the Episcopal Church, taking the church's money and property with them."

Could this be a revealing comment, based on a one-third decline in membership of the ECUSA over the last 20 years, that modernists are more concerned with the traditionalist's money and property than conscience and catholicity?

(The Rev.) BRADLEY A.M. BARBER  
Church of the Redeemer  
Sarasota, Fla.

## Reporting Both Sides

While visiting General Convention, I was handed the *Convention Daily* and the daily of the Prayer Book Society. Both reported on Archbishop Runcie's statement on the ordination of women to the priesthood. The pro-ordination publication said that Dr. Runcie approved of the idea. The anti-ordination publication reported that he said that the time wasn't right. Dr. Runcie apparently made both statements, but neither story told the whole truth. What a shame that we can't count on them to report news that doesn't back their causes.

(The Rev.) MICHAEL S. JONES  
St. James Church  
Boardman, Ohio

{ *A good warning to us all!* Ed.

## Dealing with Demons

As someone who works with the chronically mentally ill, I am disturbed by the implications of Sally Campbell's article on demons [TLC, July 10].

Mrs. Campbell appears to trivialize the idea that the symptoms attributed to demons in the Gospels might actually be caused by "chemical imbalances or genetic mistakes." Persons in a psychotic episode frequently express religious ideas in ways that are uncannily like the words attributed to

demons in the Gospels. However, these are the very symptoms that respond quickly to medication. Should we, therefore, assume that the demons respond to medication?

In my experience, many people with psychotic symptoms are persons of deep Christian faith struggling to live with the horror of not being able to trust their own minds. It appears to me that the lesson of these Gospel stories is that Jesus had the power to heal mental illness and that he commissioned his church to find ways to help, which may involve correcting and/or preventing chemical imbalances, and to make them available to all.

MARLYS J. CRAUN  
Fairfield, Va.

## Use of Visitors

In light of the vote at the recent General Convention regarding the use of "Episcopal Visitors" [TLC, July 24], I was struck by the irony of your June 26 cover. "Brave Women Bearing the Word" — "Just don't let them come to my church!"

Will we ever learn?  
(The Rev.) LUCY A. HOGAN  
Silver Spring, Md.

## First Bishop of Fort Worth

I am writing to correct a slight error printed in the article entitled "European Appointment" [TLC, July 10]. It states that Bishop "Matthew P. Bigliardi . . . succeeds the Rt. Rev. A. Donald Davies . . . having served in Europe since 1986 after retiring as Bishop of Dallas." While it is true that Bishop Davies did retire as the fourth Bishop of Dallas, (this occurred on December 31, 1982), he went on to be the first Bishop of Fort Worth from January 1, 1983 to December 31, 1985. In April 1986 he left for his assignment in Europe.

(The Rev.) RUSSELL MARTIN  
Church of the Holy Apostles  
Fort Worth, Texas

{ *We are grateful for this correction.* Ed.

## No to Chance

Regarding the First Article "Late Frost" [TLC, July 3], I agree with Albert Einstein — "God does not play dice." What appears to us as chance

# WIPPELL'S

## SHIRTS SALE

(THROUGH AUGUST 31, '88)

STOCK SIZES  
ALL STYLES:

SHORT SLEEVES

USUALLY 3 for \$99<sup>00</sup>

NOW 3 for \$85<sup>00</sup>

LONG SLEEVES

USUALLY 3 for \$108<sup>00</sup>

NOW 3 for \$95<sup>00</sup>

Black-Blue-Grey-Brown

## CUSTOM

— with —

- Exact Sleeve Length
- One, Two, or No Pockets
- Terylene & Cotton (Wash & Wear) in Black, Grey, Blue, White, Brown, Red Purple, Blue Purple, Denim Blue, Blue/White Stripe, Maroon/White Stripe
- \* 100% Cotton, Black - White
- Longtails, if needed
- Sizes 14 - 18 • Superb Quality

USUALLY 3 for \$130<sup>50</sup>

NOW 3 for \$110<sup>00</sup>

\* 100% COTTON

USUALLY 3 for \$141<sup>00</sup>

NOW 3 for \$117<sup>50</sup>

## TAILORED

USUALLY \$59<sup>50</sup> each

NOW \$55<sup>00</sup> each

OR 3 for \$155<sup>00</sup>

plus delivery



U.S.A. Office:

J. WIPPELL and COMPANY LTD.

59 Willet St. • PO Box 1696

Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1207

Dept. LC

# LETTERS

could be thought of as God's opportunity. It boils down to how much trust do we have in his infinite plan and provision for everyone.

Humanly speaking we call events the result of chance. But isn't it because we focus on the physical events instead of what happened in the minds of those directly involved or those who became aware of the event. What if the mental state determines the physical state? (Quantum physics has some interesting things to say on this subject based on recent experiments). Several Bible stories lead one to this conclusion.

When Jesus fed the 5,000 he gave thanks to God before feeding them, implying he already knew what the blessing would be. When he raised Lazarus from death he gave thanks first so, as he put it, the people standing by would be aware that he knew what the result would be. To him life was not a series of chance events. Everything was ordered and led to an end — salvation. He focused on the final benefit of the situation, not on

some bad fortune. He sought solutions.

STEPHEN CODDINGTON

Brookfield, Wis.

## Where Is the Course?

A visiting bishop preached today on "the church as a ship overhauling itself while on a turbulent sea." This idea was given to him by the Roman Catholic Cardinal Leo Jozef Suenens.

The turbulent sea represents the continuously changing attitudes, needs, and concerns of the world; while the ship's overhauling is the church's response to those concerns, needs and attitudes.

This picture of a ship undergoing constant change to meet the immediate and changing conditions of the sea reveals a basic misunderstanding of the ship's mission and a mistrust of the ship's designer, including a mistrust of his knowledge of the sea. The ship's mission is not one of providing life jackets and emergency rations; rather, its mission is to bring the lost on board where the food supply is boundless and medical attention unending.

CHARLENE PALMER

Flint, Mich.

# THE LIVING CHURCH

Volume 197 Established 1878 Number 6

*An independent weekly record of the news of the Church and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5240

The Rev. Canon H. Boone Porter, editor and general manager  
John E. Schuessler, assistant editor  
Kirsten V. Kranz, news editor  
J. A. Kucharski, music editor  
Clarissa H. Porter, book editor  
The Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant  
The Rev. Frederick W. Phinney, associate editor, Province I  
The Rev. Emmet Gribbin, Jr., associate editor, Province IV  
The Rev. Canon James P. DeWolfe, Jr., associate editor, Southwest  
Peter A. Dayman, business manager  
Irene B. Barth, circulation manager  
Lila J. Thurber, advertising manager

#### Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire. (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee. (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

#### The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago. (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter; the Rev. Paul W. Pritchett, Dallas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev. Jeffrey N. Steenson, Rosemont, Pa.; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontnollin, Miami, Fla.; R. William Franklin, Colledgeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

## THIS FALL . . .

introduce your parish to the one and only weekly independent national newsmagazine serving the Episcopal Church for 109 years . . .

## THE LIVING CHURCH

Receive news reports in a straightforward and unbiased manner, book reviews, letters to the editor reflecting readers' views, feature articles, special reports, and much more. This magazine is essential reading for clergy and laity alike and can be yours by subscribing to The Living Church's Bundle Plan.

A bundle of five copies costs only \$11.60 a month for a four-week month, and \$14.50 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced price, or charged for at the cover price of \$1.35 per copy and the parish may apply the gain wherever it chooses. Additional copies cost only 58¢ each.

Place your order now.

Bundle Department  
THE LIVING CHURCH  
816 E. Juneau Ave.  
Milwaukee, Wis. 53202

# SHORT and SHARP

By TRAVIS DU PRIEST

**MINISTRY TO THE HIGH-TECHNOLOGY SOCIETY.** Report of a Committee of the Diocese of El Camino Real. (Copies may be obtained from the Rev. Sjoerd Bonting, 1006 E. Evelyn Ave., Sunnyvale, Calif. 94086.) Pp. 27. \$3 paper.

The essential question is, "Can high-technology development be controlled?" While the diocesan report does not answer, it does examine material and spiritual well-being in light of computers, automation, aerospace, and genetic engineering. Includes a suggestive section on the church's pastoral ministry and concluding recommendations which are, of necessity, general but nonetheless directive.

**STUDIES AND COMMENTARIES: 1987.** Published by the Society of Mary (Wallace H. Spaulding, 1206 Buchanan St., McLean, Va. 22101). Pp. 31. \$3 postpaid (\$5, outside U.S.A.), paper.

Six short papers — two articles, two sermons, one quiet day address, and one poem — on Mary and her place in Anglicanism by writers from throughout the Anglican Communion. The first article, "The Mother of God in Anglican Liturgy and Catechesis" is an excellent tracing of the terms *Theotokos*, God-bearer, and *Mater Dei*, Mother of God, and of the references to Mary in the American Prayer Book. The Earl of Lauderdale (on the Shrine of Our Lady of Haddington) quotes a text by a parish minister of the Church of Scotland (Presbyterian), a reminder of Mary's key role in Christian unity.

**CONFIRMATION: Selected Poems of Bill Andrews.** By Bill Andrews. Selected with an introduction by Eve Andrews. Published by Eve Andrews (350 Eugenia, Lombard, Ill. 60148). Unpaginated. \$2, paper.

This little collection of poems is a tribute to Bill Andrews, journalist with *Esquire* magazine and after ordination in the late 1950s managing editor of *THE LIVING CHURCH*. Andrews wrote liturgical and domestic poems which I find rather engaging; from "Good Shepherd Sunday": "The spring storm strikes at lambing time/

And the ghosts of all the dead coyotes laugh . . ." and from "A Meaning of Christmas": "The infant in the bassinette/Is not the Christ Child but a child of Christ."

**THE DAY OF LIGHT: The Biblical and Liturgical Meaning of Sunday.** By H. Boone Porter. Pastoral Press (225 Sheridan St., N.W., Washington, D.C. 20011). Pp. xi and 84. \$6.95 paper.

The first release in Pastoral Press' series on the church year is Fr. Porter's classic study, originally published by Seabury in 1960, of the significance and meaning of Sunday in the life of

the church. A monograph filled with gems from this well-known writer.

**RESPECT FOR DIGNITY: Cost and Promise in Central America.** Commission on Peace (Diocese of Washington, Mount Saint Alban, Washington, D.C. 20016). Pp. 97. \$3 paper.

A report issued by the Diocese of Washington Commission on Peace which endorses the Guatemala Accords, the peace plan signed August 7, 1987 by five Central American presidents. Much food for thought, especially in light of chapter I, "Seeking a Christian Perspective: A Guiding Vision."

## SEXUALITY: A DIVINE GIFT

"The most controversial . . . educational booklet available in the Church today" — DPS

"Doctor Ruth in clerical disguise" — Bishop Frey (Colorado)

"Offensive" . . . — Bishop Morton (San Diego)

"Outrageous incompetence or deliberate deceit" — Bishop Allison (South Carolina)

"Excellent" . . . — Bishop Estill (North Carolina)

"We urge its use in our dioceses and congregations"


— Commission on Human Affairs & Health

## What Is This Controversy About?

To find out send a contribution (checks payable: Holy Comforter) for a 55-page critique of *Sexuality: A Divine Gift* to:

Critique • P.O. Box 338 • Sumter, S.C. 29151

### MOREHOUSE-BARLOW BOOKS & CURRICULA

Send For Our FREE BOOK CATALOG  
 MOREHOUSE-BARLOW  
 78 - T Danbury Rd. Wilton, CT 06897  
 (203) 762-0721

### Shrine of Our Lady of Clemency

Continuous Novena  
 Write for Information  
 S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

Subscribe to

### THE LIVING CHURCH

816 E. Juneau Ave.  
 Milwaukee, Wis. 53202

One year. . . . . \$29.95

QUALITY CHURCH SUPPLIER



Write or call for information.

J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention  
 to All Your Church and Clergy Needs

### Church Stationery

A new dimension in church stationery. Raised printing that looks like engraving. Beautiful! Write for kit showing quality, type faces, colors and prices. Ask about our calling card service.

PEAK PUBLICATIONS BOX 1210 COLORADO SPRINGS, CO 80901

### THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls  
 233 Grove Road South Orange, N. J. 07079

## Final Hours

The final hours of the General Convention were hectic. On the last afternoon, July 11, 30 resolutions passed the House of Deputies which had either already been approved by the bishops or were rushed over to the other house for concurrence.

A far-reaching decision made that afternoon was that retired bishops would have seat and voice in the House of Bishops but could no longer vote. In a vote by orders 85 dioceses in the lay order of 109 voting approved this significant change and so did 78 of 108 voting in the clerical order.

The Executive Council was instructed "to compile a booklet setting forth what this church has said and taught through General Convention during the past two decades regarding all the issues relating to human sexuality," and to provide a comprehensive bibliography for study. Concern for persons with AIDS, was expressed in several resolutions.

The Standing Liturgical Commission's suggestions about "The Preparation of Parents and Godparents for the Baptism of Infants and Young Children" was authorized for use. Greetings were sent to the Russian Orthodox Church on its millennium anniversary and Episcopal congregations were encouraged to observe this millennium on the Feast of St. Sergius (Sept. 25 which falls on a Sunday this year).

At the end, weary deputies gladly headed homeward. The bishops, however, left for London and the Lambeth Conference.

## The Women's Triennial

Inspiration, insight and learning characterized the 39th Triennial Meeting of the Women of the Church, held in Detroit July 1-9, in close conjunction with the General Convention. Called by some "the heart of the convention," the Triennial assembled daily in a large meeting space in Cobo Hall, one side of which was colorfully adorned with banners of the women's organizations of the different dioceses. Behind the speakers' platform was hung a large quilt with squares of needlework from each diocese. This quilt will be available for other meetings during the months ahead.

The official opening of the Triennial



The assembly room for the Women's Triennial, with quilt behind the podium and diocesan banners to the left of speaker's platform.

took place in the afternoon, July 1, under the presidency of Marcy Walsh of Summerville, S.C. She, Presiding Bishop Edmond L. Browning, and Marilyn Davis of the host diocese addressed the meeting; the theme, "Behold! New Life, New Vision" was introduced.

The next day, after worship and preliminary parliamentary business, the spiritual guide of the Triennial, the Very Rev. GERALYN WOLF of Christ Church Cathedral in Louisville, Ky., made her first presentation. She is the first woman to be dean of a cathedral. Her devotional addresses, delivered at a different point in the schedule each day, evoked highly favorable comment.

Triennial members subsequently attended the joint session of the two houses of General Convention, when the program of the Executive Council was presented. Then on Saturday afternoon, and on two later occasions, delegates divided to attend a selection of over 40 workshops dealing with spirituality, various sorts of ministry, women's issues, and other topics. A workshop on the burial of the dead was arranged jointly with the National Altar Guild Association [p. 10]. In the evenings, Triennial delegates were encouraged to attend the open hearings conducted by different legislative committees of General Convention.

An impressive moment for members of the Triennial was on Sunday morning, July 3, at the major service of the convention, when the United Thank Offering of the Women of the Church was presented. For the first time, a single year's offering exceeded \$3 million. (Many years ago, one offering was presented for an entire triennium. Now there is an offering each year, but it is ceremonially presented every third year at conventions.)

This year marks the centennial for the UTO and a special celebration July 7 was devoted to this important anniversary. The preacher was the Rt. Rev. William Gordon, former Bishop of Alaska, who for many years flew the small airplane named "The Blue Box" which had been purchased with funds which women throughout the church collected in their UTO blue boxes [TLC, May 22]. Later in this Triennial, 133 projects in many parts of the world and in the U.S. were chosen for funding. The largest grant was \$63,000 to the Diocese of Central Kenya in Africa for a project to benefit young girls. Large grants were also made for projects in Malaysia, Haiti, Nigeria, Panama, the West Indies, Central Africa, and the Philippine Episcopal Church. A large number of generally smaller grants were made for the U.S. It was a well-kept secret until Friday afternoon at the joint session of

the convention that a surprise grant of \$1,500 was being given to each diocese of the church as seed money for outreach programs.

The emphasis of this Triennial Meeting was on spiritual concerns and on learning, rather than on resolutions regarding social and public affairs. From the Fourth of July on, each day began with a special order of worship [TLC, June 26], and on most days distinguished visitors were introduced, among them the Rt. Rev. Coleman McGehee, bishop of the host diocese, the Very Rev. David Collins, president of the House of Deputies, Patti Browning, wife of the Presiding Bishop, and others. Luncheons with guest speakers were arranged on most days for those who desired to attend them.

The two keynote speakers were the Rt. Rev. Bennett Sims, retired Bishop of Atlanta (on Tuesday) and Miss Doris Salah, director of the YWCA in Jerusalem (on Wednesday). Bishop Sims exhorted his hearers to recognize a new era of global consciousness involving the entire world. Miss Salah's moving address on conditions today among Arabic speaking people in the Holy Land was one of several presentations in Detroit on the plight of Palestinians [TLC, July 24].

### Attendance

Approximately 500 delegates participated in this Triennial, with the largest attendance ever from overseas dioceses. It was the first time all of the Philippine dioceses were represented. It was, however, a cause for chagrin that Mrs. Evansuenda Tenaour, of Zamboanga City in the Diocese of the Southern Philippines, on disembarking from her plane in Seattle, was refused entry into the U.S. by a government official. No reason was known for this apparently arbitrary action. Church authorities were contacted and legal aid was immediately sought, but by the time any steps could be taken Mrs. Tenaour had returned home. THE LIVING CHURCH has been informed that legal inquiries into this matter will be pursued.

During the opening days of the Triennial, a great deal of attention was given to improving the bylaws and the arrangements for nominating officers. The old bylaws of the Triennial had

(Continued on page 10)

## First Person A Tour of Detroit

With a \$24 million community improvement resolution hanging in the balance during General Convention, the Diocese of Michigan arranged numerous bus tours of Detroit's more notorious neighborhoods as well as some of its best in order to acquaint visitors with the massive problems and contrasts of the city.

Though the tour script, written by Jeanie Wylie-Kellerman of the diocesan staff, seemed to be unbalanced and biased at times, and was criticized in *The Detroit Free Press* for being just that, it did point out some of the fundamental problems leading to the graphic disintegration of neighborhoods and resulting influx of crime. For those visitors from rural areas or more healthy cities, the tour was an effective eye-opener.

The Detroit we saw ranged from the resplendent newness of the riverside "Renaissance Center" to the utter squalor of inner city slums; from the noted facilities of Wayne State University to the gracious homes of Grosse Pointe, a wealthy community which hangs on the very edge of a ghetto.

The bus passed a new General Motors plant, which, though supplying jobs to communities, had permanently removed one, in spite of vigorous activism, to accommodate its spreading bulk. Behind it were acres of empty factory buildings, windows all shattered, parking lots overgrown with weeds. They had been empty for a long time, we were told, and no one seemed to know if they would ever be torn down.

"Motor City" as it calls itself, has had a love-hate relationship with its primary industry for decades. The great wealth of jobs which brought thousands to Detroit in the burgeoning auto age, gradually left them in the decline of heavy industry with over 20 percent unemployment, the highest murder rate in the country in a recent study and a drug problem so severe that pushers "recruit" young men from other parts of the country to serve in their trade.

These problems were mirrored in the impoverished neighborhoods. On some blocks as many as half a dozen

once-comfortable working class homes stood gutted and blackened from fires. In some of the worst areas, houses which looked as though they were so beaten, peeling and destroyed they could not possibly be a home to anything other than rats had slow-moving fans in the windows indicating occupants. Now and then a small face would peer out of cracked glass at the lumbering bus, though in most of the neighborhoods the many children were playing or lying on their broken stoops or in the dust in the 100-degree heat. The heat had affected the local pets in the area as well. A number lay dead in the streets.

The small Episcopal churches in the poorer neighborhoods looked as though they, like the homes, had seen better times in years past, but their attempt to help were often the only sources of vitality and hope. Like the small missions I had recently visited on the impoverished Indian reservations of South Dakota, these parishes were trying to build "islands of wellness" in the midst of terrible problems.

In one especially deteriorated community a church had built a state-of-the-art playground for the children, consulting with them to develop a design they would like. The playground provides one safe place for mothers and children to come to, and the church also sponsors various community programs.

Detroit's Cathedral of St. Paul, a gracious building with interior wood carvings hearkening back to the elegance and extravagance of another age, attempts in its own small way to break the cycle of poverty and welfare dependency by offering programs of job skills and counseling to whole families [TLC, June 19]. "You got to make people gain back their self-respect enough to care about where they live," said a young woman named Diane who was part of the program and participated in one of the bus tours. "You can't just give people low-income housing and think they take care of it. If they haven't earned it, they just don't care."

The economic resolution, the National Episcopal Fund for Community Investment and Economic Justice, passed, unanimously, in both houses.

KIRSTEN KRANZ

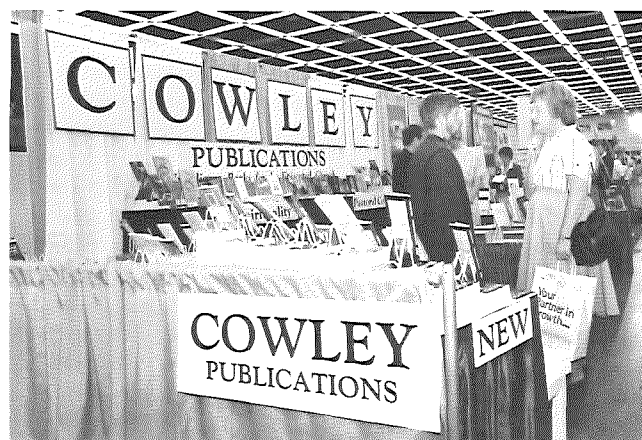
**E**xhibits in Cobo Hall were places to stop between General Convention sessions for bishops, deputies and visitors. They viewed vestments, bought books, and generally browsed among church-related and other displays.



Photos by  
Mark J. Mancinelli



Sr. Gloria (left), Sr. Ana Clara, and Mother Maria Dolorosa of the Order of St. Anne.



The Living Church



---

# Lambeth Report

## Anglican Faith and Unity

*Reports of the Lambeth Conference are being provided by Dorothy Mills Parker of Washington, D.C., and the Rt. Rev. Alexander Stewart, executive V.P. of the Church Pension Fund.*

The Most Rev. Robert Runcie, Archbishop of Canterbury, in his sermon from St. Augustine's Chair in Canterbury Cathedral at the opening service of Lambeth '88, recalled the late Archbishop Michael Ramsey, "learned and holy," and his perennial teaching theme that "the journey towards God in adoration and towards the world in service are not two journeys, but one." And that, he said, "is the perspective I would commend to this conference." The service reflected all the splendor of Anglican ceremonial and music, and that long line of bishops from the church's beginnings in Britain and far beyond, to the apostles themselves, made the historic episcopate a visible reality. In his welcome on July 16, Archbishop Runcie had said "We have come here to rejoice in our common faith, and that lies behind everything we shall do here." But the common Anglican faith and Anglican unity itself will be put to the test by the explosive and divisive issues they face, chief among them the ordination of women to priesthood and episcopate, on which the battle lines are already being drawn up.

A pre-Lambeth rally in London of those opposing it reflected a growing resentment, shared by many from the Third World, against the predominantly liberal North American provinces, for "their arrogance in saying they will do as they please and all other provinces must accept this and conform to it." The Hon. John Gummer, MP, and a member of the English Synod, said "We will not be dictated to by the over-represented Episcopal Church." The American bishops constitute the largest power bloc in the conference, and Bishop John Spong, in a statement to the *Daily Telegraph*,

warned that "a vote against the ordination of women will guarantee the consecration of a woman bishop in the U.S." He also accused the Bishop of London, Dr. Graham Leonard, of "trying to blackmail the church," by the latter's stated intention to sever communion with any bishops supporting such a consecration. Bishop Spong called this "an inappropriate response for a church leader."

Women's ordination had received a boost the week before in the Synod's passage of draft legislation for their ordination to priesthood but not to episcopate, though there is doubt it will get the required 2/3 vote in 1992. It makes provision for dissenting clergy and parishes within the church and a financial settlement for clergy who would leave. There was heated debate all the way to the top. The Archbishop of York strongly supported it. But Dr. Runcie, noting the sharp division and lack of consensus, and the prospect of "no-go areas, monochrome dioceses, and impaired communion," declared, in a surprising reversal, that he "could not in honesty subscribe to legislation that would endanger the character of the church as we know it." He went a step further, in his opening conference address (reported elsewhere in TLC), in acknowledging that the issue of women's ordination constituted a threat to Anglican unity, and calling for a more centralized authority that would limit unilateral action.

But in the cathedral the spirit was joyful. The procession reflected the multi-racial, multi-cultural character of Anglicanism today. There were 175 African bishops, who with others from the Third World comprise more than half of those present. For most of them women's ordination is far less urgent than their own survival under repressive governments or the growing threat of militant Islam. There were 58 bishops of churches in full communion (Old Catholic, Philippine Independent, and the united churches of In-

dia), 30 observers from 16 denominations, and 26 consultants in various fields.

Bishops from Ecuador and Ireland, Kenya and Japan, the West Indies and the Indian Ocean had leading parts in the rites, with Archbishop Runcie as celebrant, surrounded by primates at the high altar.

Bishop Alistair Haggart, former Primate of Scotland, and Mother Janet, Prioress of Whitby, are in charge of the daily services in the converted Sports Hall of Kent University, where the sessions are also held, with wives present for the first time, and 200 journalists from around the world scrambling for seats in the press gallery.

DOROTHY MILLS PARKER

• • •

Will Lambeth weld 70 million Anglicans closer or will 1988 mark the year when 27 Provinces began their independent paths to separation or even divorce? This was the basic question of the masterfully crafted and balanced keynote address of the Archbishop of Canterbury. Independence or interdependence — which shall it be, he asked? What price are we willing to pay to maintain interdependence? Should we establish at least a minimum structure — though not, he emphasized, "an Anglican papacy"? Are we willing to pay the price of independence of each province, recognizing that Anglicans will no longer be a *via-media*, an ecumenical bridge in Christendom, our distinctive role?

Archbishop Runcie stated, "There are real and serious threats to our unity and communion . . . we are not here to avoid conflict but to redeem it . . . the creative use of conflict is part of the process of discerning truth." The New Testament, he noted "surely speaks more in terms of interdependence than independence" referring to the St. Paul's analogy of the Body working in harmony. He then expressed concern about the "alarming isolationism and impatience I detect on both sides of the debate about the ordination of women."

Anglican unity has "most characteristically been expressed in worship which," the Archbishop cited, "includes four essential elements: scripture proclaimed, creed confessed, sac-

*(Continued on page 16)*

(Continued from page 7)

been suspended during the 1960s, and a new body of procedures has had to be created during the present decade.

Newly elected officers who will serve for the coming triennium are Marjorie A. Burke of Massachusetts as president, Doris Attridge of Washington as first vice president (for program), Sherrilyn Maule of South Dakota as second vice president (for information), Christine Johnson of Florida as secretary, and Mary Leigh Armstrong of Newark as treasurer. They were formally installed by the Presiding Bishop during the closing service.

The Triennial concluded on the morning of July 9 with a celebration of the Holy Eucharist extending for over two hours, all of it having deep meaning for hundreds of participants. Presiding Bishop Browning was chief celebrant and preacher. As the service drew to a close, delegates sang the hymn, "Weave us, weave us together" by Rosemary Crow, one of the workshop leaders, and then chanted "Alleluia" again and again. Worshipers filed forward, many with tears in their eyes, to receive small stained glass crosses given by Bishop Browning to each delegate and visitor at the service. Many held them up at arm's length as "Lift high the cross" was sung. The dismissal by the deacon concluded what was one of the high points of the total experience of the General Convention.

H.B.P.

## Shell Oil Statement

After the House of Deputies overruled their previous decision and voted to adopt a resolution to boycott international oil companies [TLC, July 31], Bill Gipson, a representative of Shell Oil Co., issued this statement:

"Shell Oil Company is deeply disappointed that the General Convention of the Episcopal Church USA, after voting on Sunday, July 10 not to support a boycott against the company, less than 24 hours later, through a seldom used parliamentary procedure, has reversed itself and now has chosen to endorse the boycott. This unjust action targets for unfair treatment the independent American service station dealers and their employees who sell Shell products. Shell Oil Company, an affiliate of Royal Dutch Shell group of

companies has no investment, operations or employees in South Africa. Shell Oil Company has publicly and repeatedly expressed the view that the system of apartheid is repulsive. Shell South Africa, the Royal Dutch Shell Company operating in that country also has called for an end to apartheid as quickly and peacefully as possible. At issue is the method of achieving change in South Africa.

"Disinvestment may actually hurt those it is intended to help. If Shell South Africa withdrew from the country only the owner and name of its operations would change. Its physical facilities would of course remain. Only Shell South Africa's positive voice for change would be removed."

## CPC Celebration

The Church Periodical Club continued the celebration of its 100th year at the Triennial meetings in Detroit, June 27-30.

At the opening Eucharist in historic Christ Church, the Rt. Rev. William Gordon, Bishop of Alaska from 1948 to 1974 and Assistant Bishop of Michigan from 1976 to 1986, spoke movingly of CPC aid in the frozen north. He compared it to "one hand reaching out to another along a line of whalebones" which had been placed in such a way as to help people find their way in the Arctic darkness.

New promotional materials are a highlight of CPC's centennial year — especially the videotape entitled "Words for the World. CPC: A Special Mission." It was produced by Sally B. Sedgwick, executive director, in cooperation with the communications department of the Episcopal Church. Available through CPC's office at the Episcopal Church Center, the videotape illustrates the importance of books in today's world and emphasizes CPC's ministry of the printed word which provides such materials without charge to those engaged in the mission of the church.

The National Books Fund granted requests totaling over \$26,000 to places such as the new Diocese of Upper Luzon, the Philippines, and others in this country and abroad.

A unique altar frontal was used at the "in-house" Eucharist celebrated by the Rev. Ricardo Potter from the Dominican Republic. It was a Star of

Bethlehem quilt made especially for the CPC by the women of the Rosebud Reservation in South Dakota. The quilt was raffled off with the proceeds going to the National Books Fund.

New officers, who were elected, are: Janice Cook (Easton), president; Julia Godsey (Idaho), vice-president; Mary Lou Sharp (Minnesota), secretary; Louis Gill (New Jersey), treasurer; and Barbara Braun (Arkansas), National Books Fund chairman.

Sally Park (West Virginia), retiring CPC president, presented the new officers to the Most Rev. Edmond Browning, Presiding Bishop, to be installed.

During the closing Eucharist, the Presiding Bishop challenged the CPC for its second century: "Send not only the printed word to those who need it, but send also the message of Christmas which is LOVE and the message of Easter which is LIFE."

The CPC Triennial concluded with the traditional banquet honoring the overseas bishops. Judith Gillespie, executive officer of World Missions, introduced the bishops of the Philippines, Taiwan, Mexico, Central and South America and the Caribbean. Each spoke briefly about the dioceses and the problems pertaining to them. It was a festive occasion with balloons, favors and presents for all attending. Martha Ho of the Diocese of Hawaii Episcopal Church Women presented leis to the overseas bishops and other notables.

## NAGA Meets

The triennial meeting of the National Altar Guild Association was held July 1-8. As there was "no room at the inn" in Detroit where General Convention and other bodies were meeting, suitable accommodations were secured in the nearby city of Dearborn, Mich., where hospitality abounded from the churches, clergy, and laypeople of that area.

A program incorporating prayer, praise, enrichment and enlightenment was presented by Barbara Gent, chairman and Hobe Hinchman, co-chairman. Each session was opened musically by Anna Wilburn of Longview, Texas, and each night closed similarly. Workshops dealing with several specific interests were offered. Among other leaders, Martha Law of Lookout Mountain, Tenn.,



spoke of flower arrangement and the Rev. Carl P. Daw, Jr., author of numerous hymns in *Hymnal 1982*, spoke of music and liturgy. On one morning the workshop program was shared with the Women's Triennial in Detroit. Each section was unique and stimulated extensive discussion. Instruction and encouragement were also offered in the preparation of manuals for guilds, provincial organizations, and meeting church needs within and without the diocese.

A resolution was adopted and directed to the Presiding Bishop and others requesting inclusion of NAGA as a unit in the planning of the next General Convention in Phoenix in 1991, together with space for the exhibiting of ecclesiastical arts and appointments, mention of NAGA in convention agenda and related materials, and funding for the expenses of the NAGA executive board.

Officers elected or reelected to serve for the next triennium are Nancy Grandfield of San Carlos, Calif., as president; Barbara Gent of Wethersfield, Conn., as first vice president; Nancy Kemp of Woodland Hills, Calif., as second vice-president; Barbara Wilson of Houston, Texas, as secretary; Eileen Hardin of Tucson, Ariz., as treasurer; and Anne Whitcomb of Pittsboro, N.C., as chairman of the nominating committee.

The meeting closed with a celebration of the Holy Eucharist at Cobo Hall in Detroit on July 8. The Presiding Bishop celebrated and installed the new officers, and the Rt. Rev. Jeffrey Rowthorn, Suffragan Bishop of Connecticut, preached. It was said that "meeting as strangers, participants parted as members of a family."

JACKALLEN ARTHUR

## Celebration in Moscow

A two-week celebration in honor of Russia's first 1,000 years of Christianity was held in Moscow in early June and included hundreds of guests of

many faiths from many parts of the world. Among the guests was the Rt. Rev. David B. Reed, Bishop of Kentucky, who attended as the Presiding Bishop's representative of the Episcopal Church. President Andrey Gromyko received church leaders at the Kremlin.

Writing to the clergy in his diocese after the trip, Bishop Reed said, "One of the most interesting aspects of this event was the list of guests, invited by the Russian Orthodox Church. At any moment I would find myself chatting with Pope Shenouda of the Coptic Church, Cardinal Willebrands, Billy Graham or, possibly, the General Secretary of the Council of Churches in the Cameroons. We traveled closely with the Archbishop of Canterbury and with Archbishop Michael Peers of Canada. [Archbishop] Desmond Tutu was also there . . . Four hundred of us in all were guests of the Russian Orthodox Church, including hotel, meals, transportation, concert tickets, etc. Guests from Third World countries even had their air transportation to Moscow provided. . . ."

Bishop Reed was given a seat of honor for the liturgies and formal assemblies along with the Orthodox hierarchy, Roman Catholics, Anglican Archbishops (of Canterbury, Canada, Central Africa and Capetown) and representatives of the Oriental Churches.

One of several high points was a divine liturgy celebrated at the recently returned and renovated Danilov (St. Daniel) Monastery in Moscow. Celebrants were the Orthodox Churches' patriarchs (or metropolitans) with the exception of the ecumenical patriarch of Constantinople, whose plans for attendance were canceled at the last moment. The Patriarch of Antioch, as second in order of precedence, was the principal celebrant.

The two weeks were marked with a series of historical events, such as the cornerstone which was laid for the first church building to be erected in Moscow since 1917.

In addition, representatives from 74 dioceses attended as the Russian Church convened its first "Local Council" for synodical government in 17 years.

The events were covered on national television, which also presented programs about the Orthodox Church

and other religions in the Soviet Union. Cultural centers, the Opera House in Kiev and the Bolshoi Theatre in Moscow opened their doors to state choruses that sung Christian music.

The Orthodox Church, a powerful force in Russia up to the 20th century, was subject to intense persecution following the revolution of 1917 and again under the Khrushchev administration. Today there are about 6,000 priests to serve the roughly 50 to 100 million followers. The number of priests is down from 20,000 before the revolution.

### "History in the making . . ."

Bishop Reed, commenting on the series of events, said, "The historical significance of the occasion was felt on all sides. . . . But it was obvious that history was in the making right around us." He added, "the faithfulness and devotion of church people, both clergy and laity, over these difficult years is almost incomprehensible for those of us who come from the West."

In a related story, Religious News Service reports that some people have some reservations about Russia's apparently new policy of openness. Diane Knippers, deputy director of the Washington-based Institute on Religion and Democracy and an Episcopalian, says that the favorable attention given to the Russian Orthodox Church by the government could come at the expense of other churches. "The direct evidence for that is that the millennium is happening in Moscow, not in Kiev," she said.

The millennium celebrations mark the 1,000th anniversary of the baptism of Prince Vladimir of Kiev, which is considered to be the event that began the spread of Christianity in what is now the Soviet Union. "What makes the millennium celebrations so poignant is that the Ukrainian Orthodox and Eastern-rite Catholics are celebrating their millennium in secret," Ms. Knippers said.

Ukrainian churches have charged that the Soviet governments and the Russian Orthodox Church are deliberately downplaying the involvement of Ukrainian Christians in the millennium — although Ukrainians represent a majority of Soviet Christians — in an effort to discourage nationalist sentiments.

# Three Brothers, Three Priests

159 years of ministry

By NICOLS FOX

Three of Mary Kellett's five sons became priests. Now, all retired and living with their wives in Maine, they have accumulated between them 159 years of work for the church. It is a typically American story — of immigrants and hard work and success — but it is also a story of a family and a quiet kind of faith.

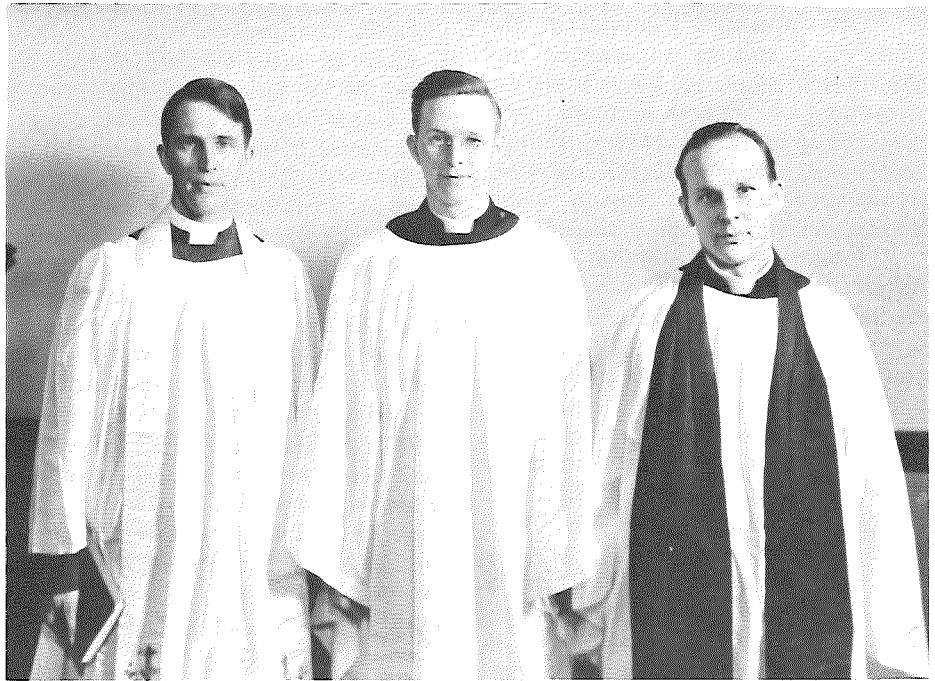
Mary and William Kellett had come from England — from the same town, although they had not known each other then. They settled in Lawrence, Mass. and like so many immigrants, found work in the mills. Mrs. Kellett told her children how she had gone to work before the sun rose and returned home after it set, seeing the sun only on Sunday.

In the classic tradition Americans like to recount, Mr. Kellett, who had been from a family of carpenters in England, eventually rose to become superintendent of the mill. Three sons would become priests, one a doctor, and in the words of their mother, one would “work for a living” (as a successful insurance executive).

What force determines that three out of five sons will discover their vocation in the church? The youngest of the three, Norman, speaks of a spiritual atmosphere that was present and yet subtle. “I never remember mother speaking about religion, but everything in our home revolved around religion,” he says. His family attended church regularly. They had switched from what is known in England as

---

*Nicols Fox is editor of The Northeast, the newspaper of the Diocese of Maine.*



Howard (left), Norman, and Ernest Kellett, as young priests and recently.

“chapel” which generally refers to the Methodist Church, to the Episcopal Church because that was where people of English descent in the town worshiped and the association was important to them. He remembers being in the choir, serving as an acolyte and being in and out of church all week long. Even his sports and summer activities revolved around the church, he says.

Although the three brothers were eventually united by their faith and service, the direction of their clerical lives varied from the beginning; they could be described as “the missionary,” “the reformer” and “the pastor.”

Ernest, the oldest, who his brother Norman describes as the true “rebel,” took his faith west. He began his working life in the mills, was converted at a revival meeting and attended the Church Divinity School of the Pacific. He found his vocation serving the American Indians of Nevada and South Dakota.

Howard, the next to oldest, after completing his training at the Episcopal Theological School, went to St. Paul’s Cathedral in Boston. When as a curate he was sent to minister to the son of a parishioner who was in jail, he found himself unable to put the experience out of his mind. “It shook the daylight out of me,” he remembers.

As his interest evolved and became public, he was asked by the mayor of the city to become chaplain to the prison, and eventually became the youngest professional chaplain in the Massachusetts state prison system.

Norman took a more conventional path. “My interest has always been pastoral,” he says. What attracted him to the church, he says, was the opportunity to help people with their problems. He served as rector of parishes in Maine and Massachusetts.

In mid-life all three brothers made a change in their lives. Ernest left the Indians of the west and came east to work in the prisons. Howard left the prisons to take on a run-down Christ Church in Boston. His brother Norman tells how Howard spent 15 years there “raising money, restoring it and bringing life to it.”

Norman left parish work to earn a doctorate in clinical psychology. Recently he returned from England where he spent five years at his bishop’s request counseling clergy on their personal problems. Now he would like to set up a network of counselors who would be available to clergy.

The brothers lead quiet but not inactive lives in retirement in Maine. Norman, who lives in Kennebunk, serves the tiny summer chapel of Trinity at Kennebunk Beach. He continues to counsel on request. Howard and Ernest live nearby.

“We went to church because of example,” says Norman as he reflects on those early years. And chief among their influences, he says, was the example of his parents in all that they did — in their values and their charity, their discipline and their commitment to hard work and education — an example which gave to the church three exceedingly valuable lives of service.

### Miracle of Birth

Born in fury.  
Great pull,  
Push,  
Pleading  
of the other side.

You would think  
Charm would be lost,  
So many times  
Done,  
Told,  
Recorded.

Never the same  
Until the shadow  
Is yours,  
Breath yours:  
Taken,  
Given.

Ah,  
Such furious delight  
In the cry  
Of light.  
Broken, the brooks  
surrounding,  
An every sided water,  
No longer warm  
But rushed away.

And you rushed,  
And him  
And her,  
Before and after,  
Hushing everyone  
Once more:  
Tears and laughter.  
Another,  
Yet, no other  
Birth!

Mark Lawson Cannaday

## Quips, Cranks and Quotes From General Convention

By EMMET GRIBBIN

When Bishop William Frey of Colorado commented on the difference between homosexual orientation and homosexual behavior he said it is like the difference between temptation and sin. The Rt. Rev. William Wolfrum, Suffragan Bishop of Colorado replied, “the word ‘orientation’ is tough to interpret. My orientation is to be a greedy, mean-minded SOB.”

“The deputy was elegant, but very wrong.”

The president of the House of Deputies, when asked about conservative and liberal tensions replied, “the traditionalist might say, we have got something certainly, but not what we most wanted. The liberals might say the same thing.”

Two new beginnings at the convention: the Rev. Virginia Nagel is the first totally deaf woman ordained to the priesthood, and Lt. Susan Carney is the first Episcopal woman priest to be a chaplain in the U.S. Navy.

After the day’s legislative calendar was rearranged so the House of Bishops could discuss the access to ordination issue, the head of the Stewardship Commission said, “when the choice is between sex and stewardship, guess what wins out every time?”

A man looking for a rest room where he could freshen up for lunch found himself by mistake in a meeting of Alcoholics Anonymous, one of those scheduled each noon for recovering alcoholics attending the convention. He realized that this meeting spoke to his own needs, and so he stayed.

# EDITORIALS

---

## Convention Recollections

Those who attended the General Convention in Detroit, or the Women's Triennial or other associated meetings, will carry many memories. There were the diminutive antique trolley cars that ran between Cobo Hall and a nearby hotel, the cooling view of the Detroit River during sweltering days and nights, the crowds of purple shirts in Cobo Hall when the House of Bishops took a break, the forest of green or red cards held up when deputies voted yea or nay, the tragedies spelled by the huge AIDS quilt, the spirited singing of the Triennial, and the amazing variety of exhibit booths. These ranged from that of the Prayer Book Society with its young people in semi-Elizabethan costumes singing Anglican chants in a white gazebo near one corner of the huge exhibit area, on to the other corner where a group of Hmong people were busily selling colorful pieces of needlework of South East Asian design. There were the impressive modern buildings of the convention and financial district of the city, the handsome lines of the Old Mariners' Church which many of us passed going to and from Cobo Hall every day, and there was the bleak devastation of the slums and abandoned buildings seen in the bus tours arranged by the Diocese of Michigan [page 7].

All of this provided a rich and varied experience. Everyone must have come away with an awareness that the church is much more than their own parish, their own diocese, or their own friends and associates. Good things and bad, different sorts of people with differing interests, beautiful hymns and the financial details of budgets, high points of inspiration and tough political confrontations — all of these are part of the reality of a church which is called to embrace both the vision of heaven and the joys and sorrows of this earth. As we reflect on a General Convention we may grow wiser, and also more appreciative of the grace of God, a grace manifested in so many good things that so many people and organizations are doing, and a grace that is able to work through so many human shortcomings.

## A Hundred Years of Gratitude

The Women's Triennial at Detroit inaugurated what will be the centennial anniversary year of the United Thank Offering of the Women of the Church. The UTO is a living parable of the growth of work for the Kingdom of God. Like the mustard seed of which our Lord spoke, it began as a small thing, and has become a major source of funding for missionary work and other programs. It continues its mustard-seed-like growth. Each time a woman is thankful for something and places a coin or two in her blue box, the UTO grows, and each year, it grows more and more. We will hear more of this anniversary during the months ahead.

## A Century with the Printed Word

The Church Periodical Club, commonly known as CPC, observed its hundredth anniversary in Detroit at its triennial meeting [p. 10]. We extend our hearty congratulations to this creative and constructive organization of church women.

CPC was founded by Mary Ann Drake Fargo of New York City, who had accompanied her husband traveling for the famous Wells Fargo Co., and who saw firsthand the difficulty which the churches of the west had in procuring church literature. She and her friends in New York formed an organization to send church magazines and books to the west.

Today CPC provides printed material of many sorts including magazine subscriptions for missionaries, Bibles and Prayer Books, books for libraries, textbooks for church-related schools, and specialized literature for a variety of particular church programs. These grants reach out to many parts of the world. We pray that the century ahead will be an equally productive one for CPC, and that the church will continue to be indebted to this organization which a few friends started a hundred years ago.

# VIEWPOINT

---

## What's in a Name?

By KIRSTEN KRANZ

*"Viewpoint" is a column that offers a variety of perspectives within the church.*

Are conservatives becoming a dying breed in the Episcopal Church? As another General Convention winds down and the scores are all in, there are many who would say yes, even in

spite of approved resolutions supporting the sanctity of life and "visiting bishops," as well as the eventual defeat of one concerning access to ordination.

Though there were many surprises for those conservatives expecting the worst, and a few victories, the impression was unmistakable. Those spending any time at the convention soon

felt as though they had somehow wandered into the Democratic Caucus and they had better not be too open with their "orientation."

For a denomination so caught up in the meaning and power of words, enough so that innumerable hours were spent discussing the experimental use of inclusive language, it was rare



even to hear the word conservative. It was usually the "traditionalists" or sometimes the "fundamentalists" or sometimes just "them."

"Traditionalists have replaced women on the fringe," triumphantly proclaimed one convention publication, while in the same breath rejoicing that "the mood of our church is to embrace." There is a slightly condescending tone in this, much as an adolescent would refer to an "Old Fogey" parent. Being not current, out of touch, irrelevant. Embracing?

As a member of the convention press, I once witnessed a number of people at the press table passing around a conservative news bulletin and making less than charitable comments and snickers about it. At one point a conservative bishop told me he had been repeatedly ignored and rebuffed during the convention by women priests he did not even know because he did not believe in the ordination of women. Embracing?

If anyone showed the most concern it was the House of Bishops in its almost unanimous vote for the "visiting bishops" resolutions. Perhaps it was due to respect for their brother bishops and a basic understanding and concern for the tremendous implications involved in the issues. It seems to be a little easier to be a conservative if one is a bishop. At least you are somewhat respected. If you are a layperson not wearing an "Equal Rites" button nor believing that "justice must not be denied for the sake of unity" you become one of "them"; a fundamentalist, a Fogey.

A heartening thought for those of us who still cling to the conservative state of mind is that if it is as people say it is, we have become a minority, and the tide should turn for us. As a minority in this church we should eventually become recognized, then favored, then championed, perhaps even in the House of Deputies. Then we can tell them to get our name right.

August 7, 1988

# BOOKS

## Anglican Spectrum

**YOU WILL BEAR WITNESS: Reflections on the Christian Year** by Bishops of the Anglican Communion. Edited by James Irvine. Anglican Book Centre, Toronto, Canada. Available in the U.S. from Morehouse-Barlow. Pp. 128. \$8.95.

This collection of sermons is presented as primarily for the use of lay readers, but is offered in a format equally suitable for general reading. The 31 contributions were provided by bishops representing 17 Anglican churches scattered throughout the world. Nearly all were written specifically for this book, which may be more a weakness than an advantage. The theological spectrum is as wide as the geographical, including, for example, both Bishop Spong of Newark and Bishop Wantland of Eau Claire.

The general reader will find here an interesting sample of recent Anglican thinking, but an exceptionally long lead-time. Though published in late 1987, the actual sermons are dated from 1980 to 1982, which keeps it from being current. The target audience of lay readers will certainly find useful material here, and the clergy too should find ideas here for the development of their own sermons.

Members of our own church will be pleased to note that we have provided eight of the contributors, and amused to note that we have become "The Protestant Episcopal Church of the United States of America."

(The Rev.) WILLIAM D. LORING  
Danbury, Ct.

## VIDEOTAPE

### Satisfying Unity

**THE STORY OF THE EPISCOPAL CHURCH: Part 1: From Jamestown to Revolution, Part 2: The Call to Mission.** By James Friedrich. Cathedral Films. Two 20-minute video cassettes. \$29.95 each.

Church history was not my bag during seminary days in the 60s. What, I challenged anybody to tell me, did the institution's fusty foundations have to do with the urgencies of southern civil rights and Vietnam?

Had Jim Friedrich been then the documentary filmmaker he is now, I

might have more readily grasped the connection. In *The Story of The Episcopal Church*, Friedrich has succeeded in compressing 400 years of the American Church into 40 meaningful video minutes. And just about all of them make relevant sense.

In a synthesis of sights, sounds and scholarship — historic illustrations, contemporary photographs, an original music score, voice-over commentary, and a carefully worded, on-camera narration by "St. Elsewhere's" David Morse — Friedrich and his associates have shaped the church's disparate past and present into a highly satisfying unity.

All the basic material is here, beginning with the days when the church was troweled into colonial American soil like an exotic plant. Ever since, we see, the ever-so-Anglican Episcopal community has patiently accommodated the sharply varying opinions of its people regarding liturgical, spiritual and social issues.

Although marked by a certain sunny optimism, Friedrich's script is not puffery. Arresting moments occur when it addresses the church's touchier historical realities: the taint of privilege, the problem of smallness, the embarrassment of the 19th century's silence on slavery.

Accompanied by a study guide and a reading list, the videos are as adaptable to class exercises as to private contemplation. I can wholeheartedly urge parish churches and individuals alike to obtain the cassettes. Each of the 40 minutes is far more valuable than the \$1.50 it will cost.

(The Rev.) HUSTON HORN  
Pasadena, Calif.

### Attention Subscribers

With the July 24 issue, we began using a new mailing label showing the date of expiration of your subscription. The listing gives the year, month and date as follows: (example) 880814. A member number is also given, which you should include whenever you write about a subscription or when sending a change of address.

Circulation Department

## LAMBETH

(Continued from page 9)

raments celebrated and *order through an authorized episcopal ministry*. This is the glue that binds us together." His deep fears were evident as he said, "I believe the choice between interdependence and independence is quite simply the choice between unity or gradual fragmentation."

The positive response to the Archbishop's keynote address was, in the view of many English and African bishops, complicated by a key factor. The Episcopal Church USA has 127 of the 525 bishops present who could vote, even though we represent only 3.5% of the membership of worldwide Anglicans since we have much smaller dioceses than others in membership and geography. Only 4 of the 27 provinces have ordained women to the priesthood — representing about 9% of Anglicans. Hence many provinces that have not ordained women as yet — but probably will at a future date — are concerned lest undue pressure or the election of a woman as bishop, delay or damage their planned approach. Others refer to The Episcopal Church USA as "ecclesiastical imperialists" who throw their weight around since we have the fattest pocketbooks. The *Times* commented on the irony that Americans who have been so critical of British imperialism in history and missions should adopt such an imperialist stance in regard to the ordination of women and should exhibit such insensitivity toward those who differ. The Archbishop recognized the pain that will exist whatever decision is made, "We would challenge not only the "go it alone" attitude of enterprising independence but also the 'I and only I am left' attitude of those who believe they are the sole repositories of 'true' Anglicanism."

Having visited so many Anglican Provinces, he commended the African and conservative streams in Anglicanism because of their stress on the achievement of moral consensus before accepting a decision in Synods or Councils. Unexpected but well-received was Runcie's espousal of the need for Christendom to have an episcopal primacy — as evidenced by the 1986 World Day of Prayer for Peace convened by the Pope. Runcie's vision is one of the The Bishop of Rome as a symbol of primacy rather than papal monarchy. The Archbishop believes that Anglicans could be instrumental

in the growth of this concept, vital if we are to have a vision of renewed global unity.

Four ecumenical guests responded to Runcie's presentation. Father Pierre Duprey representing the Secretariat of the Vatican spoke in a scholarly manner praising Anglicanism for unique contributions and our emphasis on and recognition of tradition. His presentation was overshadowed by a telegram from Pope John Paul II "I express the fervent hope that your assembly will prove to be a positive step on the way to unity . . . the ecumenical movement is a grace of God for our times and we must thank God for the wonders he has already worked . . . at the same time conscious of the difficulties that prevent us from reaching full communion . . . and anxious lest new obstacles arise, we pray to be ever more faithful to this grace, so that the works of the Lord may be fulfilled in us." Representing the Eastern Orthodox Communion, the Metropolitan of Pergamos urged Anglicans "to take seriously into account the view of the others" when considering the ordination of women. The Orthodox are anxious to see that the unity of the Anglican Church is maintained at all costs, "although it is not up to me to say how to do this."

The General Secretary of the World Council of Churches, Emilio Castro noted that "questions of structures, particularly of authority in the life of the Church become the fundamental stumbling block to our unity . . . a United Church is better equipped to serve and to announce, to pray for the reconciliation of all people in Christ." Responding on behalf of the Reformation traditions and as a woman, Elizabeth Templeton, Presbyterian, a Scottish academic conveyed poetically and positively her concerns and response to Archbishop Runcie, "I hope that the women's ordination issue does not become a scapegoat for all of the questions that potentially divide you, though it may be a focus of them." She urged sensitivity, "those who find the exclusion of women from the priesthood an intolerable apartheid, and those who find their inclusion a violation of God's will should enter into one another's suffering. I suspect that only from such depth of exploration will unity or authority emerge, at least in any sense which makes us credible as agents of God's healing in a broken world."

The Rt. Rev. ALEXANDER STEWART

# PEOPLE and PLACES

## Appointments

The Rev. Kevin D. Bean is rector of Old St. Paul's and St. Margaret's, Lauder House, 39 Jeffery St., Edinburgh, EH1 1DH, Scotland.

The Rev. Henry C. Burdick is rector of St. David's, Box 296, Gales Ferry, Conn. 06335.

The Rev. S. Grayson Clary is part-time vicar of St. Mary Magdalene, Box 613, Troy, N.C. 27371. Add: 412 Fearington Post, Pittsboro, N.C. 27312.

The Rev. Peter R. Coffin is curate of the Church of the Holy Cross, Tryon, N.C.

The Rev. James E. Curry is rector of Trinity Church, 345 Main St., Portland, Conn. 06480.

The Rev. Thomas J. Furrer is rector of St. Paul's, 25 Church St., Huntington, Conn. 06484.

The Rev. Overton Gilkes is rector of St. Andrew's, 266 Shelton Ave., New Haven 06511.

The Rev. Mary Ann Grafmueller is rector of Grace Church, Box 405, Broad Brook, Conn. 06016.

The Rev. Charles Hoffman is rector of Grace Church, 338 Main St., Old Saybrook, Conn. 06617.

The Rev. Ralph Kelly is vicar of Church of the Creator, Box 2080, Clinton, Miss. 39056.

The Rev. Stephan E. Klingelhofer is rector of St. Luke's, 247 W. Lovell St., Kalamazoo, Mich. 49007.

The Rev. James B. McConnell, Jr. is assistant of Trinity Church, 305 S. Commerce St., Natchez, Miss. 39120.

The Rev. Keith Elizabeth Mathews now serves Trinity Church, Box 372, Scotland Neck, N.C. 27874.

The Rev. Thomas R. Reese is rector of the Church of the Holy Advent, Box 536, Clinton, Conn. 06413.

The Rev. Allyn L. Smith, Jr. is rector of the Church of the Intercession, 1417 Church St., Stevens Point, Wis. 54481, as of Sept. 1.

The Rev. David C. Streett, II is chaplain of Episcopal prison ministries, Mississippi State Penitentiary, Parchman, Miss. 38738; add: 1504 Azalea Dr., Clarksdale, Miss. 38614.

The Rev. Theodore L. Weatherly is part-time vicar of St. Matthew's, Box 1173, Kenersville, N.C. 27285.

The Rev. W. Ray Worthington is headmaster of Trinity Church Day School, Rte. 1, Box 482, Natchez, Miss. 39120.

## Ordinations

### Priests

Central Gulf Coast—William L. Geiger (for the Bishop of Pittsburgh), curate, Holy Cross, 7979 N. Ninth Ave., Pensacola, Fla. 32514. David H. McDowell-Fleming, curate, all Saints', 151 S. Ann, Mobile, Ala. 36604.

Virginia—Jo-Ann R. Murphy, assistant, Church of the Resurrection, 2280 N. Beauregard St., Alexandria, Va. 22311. Byron Bruce Newell, assistant, The Falls Church, Falls Church, Va. and program director of Shrine Mont Conference Center; add: 4800 Fillmore Ave., Alexandria, Va. 22311. Rodney Vincent Rice, part-time assistant, St. Paul's, 815 E. Grace St., Richmond, Va. 23219.



# CLASSIFIED

 advertising in **The Living Church** gets results.

West Missouri—Gayle Hartronft King, St. Matthew's, 2121 Lincoln, Evanston, Ill. 60201.

## Deacons

Virginia—Cynthia A. Eby, non-stipendiary assistant, Emmanuel, Harrisonburg, Va. and professor of English, James Madison Univ. Add: 1357 Devon Lane, Harrisonburg 22801. Joan P. Mattia and Louis J. Mattia, Jr., assistants, St. James's, Leesburg, Va. Add: 14 Cornwall St., N.W., Leesburg 22075. Mark E. Waldo, Jr., assistant, St. George's, 915 N. Oakland St., Arlington, Va. 22205. Stuart C. Wood, curate, Green Cluster, 611 Chestnut, Muskogee, Okla. 74403. Susan M. Tyree, assistant, St. Dunstan's, 1830 Kirby Rd., McLean, Va. 22101.

## Permanent Deacons

Colorado—Cynthia Diane Irvin, deacon, St. Barnabas-of-the-Valley and director, Good Samaritan Center, Cortez, Colo. Deacon Irvin is also a youth group leader, acolyte coordinator, and a Christian clown. Add: Box 1496, Cortez 81321.

Nebraska—Berkley Forsythe and Mary Forsythe, 420 Shorewood Lane, Waterloo, Neb. 68069. Katherine Gaston, Church of the Resurrection, 3004 Belvedere Blvd., Omaha, Neb. 68111. Christine Grosh, 7300 Englewood, Lincoln, Neb. 68510. Frederick Merritt, 238 King, Chadron, Neb. 69337. Gary Petersen, 814 W. Park, Chadron, Neb. 69337. Ellen Ross, 220 Lincoln Ave., Council Bluffs, Iowa 58501. Sarah Shofstall, Box 296, Kearney, Neb. 68848. Robert Storch, 818 E. 9th, Chadron, Neb. 69337.

Pittsburgh—Ruth Manson, 5323 Studebaker St., Bethel Park, Pa. 15102. William Rau, 401 Poe Dr., Pittsburgh, Pa. 15235. Elizabeth Rodewald, 105 Hickory Hill Rd., Pittsburgh, Pa. 15238.

## Retirements

The Rev. David W. Erskine, as of August 1. Add: Box 871, Burnet, Texas 78611.

The Rev. William D. Koons, from St. James', Del Rio, Texas. Add: Box 1287, Brackettville, Texas 78832.

The Rev. John Henry Vruwink, as rector for 19 years of St. Thomas, Medina, Wash. Add: 1017 84th Ave., N.E., Bellevue, Wash. 98004.

## Changes of Address

Retired executive director of the Consortium of Endowed Episcopal Parishes, the Rev. Robert A. MacGill may now be addressed at 5201 Wheatcroft Court, Indianapolis, Ind. 46226.

The Rt. Rev. W.C.R. Sheridan, retired Bishop of Northern Indiana, is at 16564 W. 18th B Rd., Culver, Ind. 46511.

## Notice

We have been informed by the daughter of the Rev. Christopher Russell Moodey, whose death notice we published July 10, that her father was senior priest of the Diocese of Indianapolis and had been a feature writer for the *Muncie Morning Star* and *Muncie Evening Press*, as well as the *Cincinnati Enquirer*. Fr. Moodey, a graduate of Hobart College and Harvard Univ., was buried in Sturgis, Mich.

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

NOTES ON THE CELEBRATION OF THE EUCHARIST: A Supplement to the Ceremonial Directions of The Book of Common Prayer, 1979, Bruce E. Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$8.50. Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4943.

## CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

## EDUCATION

CORRESPONDENCE COURSE in classical Hebrew. Details: Mrs. N. Barchaim, 5 Norfolk Road, Thornton Heath, Surrey CR4 8ND, England.

## 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, Fla. 32303. (904) 562-1595.

## LITURGICAL ARTWORK

PERSONALLY DESIGNED and handcrafted liturgical art produced by trained artists. All work done on a commission basis. Murals, bronze castings, woodcarving, crosses, fonts, reredos, tabernacles, shrines, altars, doors and much more. Oliphant & Randall, 518 Chestnut Hill Ave., Baltimore, Md. 21218. (301) 243-0277.

## POSITIONS OFFERED

DIOCESAN STAFF in Connecticut responsible for developing strategy and programs for all parishes in their growth and development including evangelization, new congregation development, and regional cooperation of congregations. Substantial parish experience and training needed. Contact: The Rev. Douglas T. Cooke, Diocesan House, 1335 Asylum Ave., Hartford, Conn. 06015. DEADLINE — October 15, 1988.

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.

DIRECTOR OF MUSIC (organist/choir director). Staff position (25 hours/week). Medium-size, growing parish with traditional and contemporary music and liturgy. Adult choir, youth choir and Schulmerich handbells. 20 rank E.M. Skinner Organ. Salary: \$13,000 annual, major medical insurance through Diocese of Southern Virginia. Two weeks paid vacation. Seven days paid holidays. Two weeks continuing education + \$500 expenses. Annual salary review. Resumé to: Rector and Music Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, Va. 23804.

## POSITIONS OFFERED

WE ARE SEEKING a mature person for the full-time position of minister of music in a two-thousand-member parish. We have an excellent music program, a fine organ and high degree of commitment. Salary range \$27,000 - \$33,000. Send resumé and cassette tape of organ recital or choral production to: All Saints' Episcopal Church, 338 E. Lyman Ave., Winter Park, Fla. 32789.

YOUTH MINISTER: Full-time position for a lively, committed young person with college degree to work with junior and senior high youth in a large parish. Send resumé to: St. John's Episcopal Church, 906 S. Orleans Ave., Tampa, Fla. 33606.

## POSITIONS WANTED

AVAILABLE FOR INTERIMS and supply work. Returning overseas missionary seeks temporary positions as supply or as interim while seeking permanent work. Anywhere considered after Labor Day. Canon Nevius, 12 Stoneholm Circle, #311, Boston, mass. 02115. (617) 262-2944.

## THEOLOGY SEMINAR

THEOLOGY SEMINAR for Christian educators, Sept. 7-11, led by the Rt. Rev. Rogers S. Harris, at Holy Savior Priory, P.O. Box 40, Pineville, S.C. 29468. Write for brochure.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

## Use the classified columns of

## THE LIVING CHURCH

whenever you want

## to BUY or SELL

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.



## BENEDICTION

*The author is the Rev. Robert G. Hewitt of Colorado Springs, Colo.*

I saw, in a book on Roman Britain, two aerial photographs of the same farm in England taken in the summers of two different years.

In the one there was simply the farm (house, barn, fields, a few cattle, walls, gates, hedgerows, and road). It was taken in a year when rain was plentiful, and crops were green.

In the other, taken in a year of drought, there was the farm again, and all that pertained to it; but overlying it, or more accurately, underlying it, and askew of it, now could be seen the clear outlines of an ancient Roman fort, larger than four football fields, with ditches, and walls, and gates, and streets, and barracks, and headquarters. One could almost hear the calls of soldiers, the neighing of horses, the clinking of military gear.

We are more than we seem. We have a history and a form, an ancient connection, the outlines of which we cannot even remember. We live our days, one upon the other, as

though our senses accurately assimilate all that we are, or were, or can be. We become accustomed to our now visible form.

Then we are surprised, in some unexpectedly dry season, by an older, deeper, and more elemental self. A self that surfaces willy-nilly, that is not oriented at all to our present-day superimposition. There is ancient recognition, archaeological revelation, resolution of past and present, a reunion of the divided self with its ground of being.

This old house has more rooms, more ancient rooms, than the world can count.

## 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, H 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. Wkdays 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, Fri 5:30. C by appt.

### 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 10:30-15, Sun 12:30 & 2. Hours 10:43-30  
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 Ave.  
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

### SARASOTA, 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

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)

## 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

The Rev. James E. Furman, r; 1317 Queen Emma  
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 8 & weekdays — Christ Church undercroft.  
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,  
317 No. New Jersey

## 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

## BOSTON, MASS. (Cont'd.)

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)

## DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd  
Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

## 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, assoc; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun 8, 10, 5:30, Ch S 9 & 10. MP, HC, EP daily

## LINCOLN, NEB.

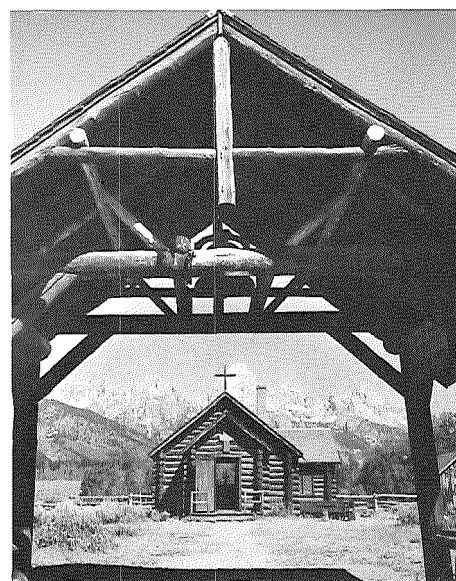
ST. MARK'S ON THE CAMPUS 13th & R  
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Inter-  
state 80

## OMAHA, NEB.

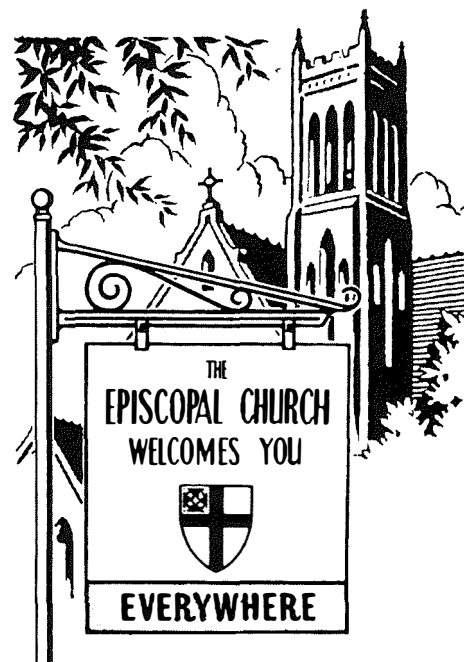
ST. BARNABAS 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## ST. MARTIN'S S. 24th & J, just off I 80

Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-  
Catholic. Fr. F. S. Walinski, SSC



Chapel of the Transfiguration, Jackson Hole, Wyo.



## LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)  
The Rev. William W. Stickle, 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; Thurs 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. Doubilsky, 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

## 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. Wkdy 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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En 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. Johannson, 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 & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; 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

## OGDENSBURG, N.Y.

**ST. JOHN'S** (on the St. Lawrence) 500 Caroline St.  
The Very Rev. David L. Moyer, D.Min., r  
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMilian, 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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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 Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; 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. 732-1424  
The Very Rev. William D. Nix, Jr., dean  
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.

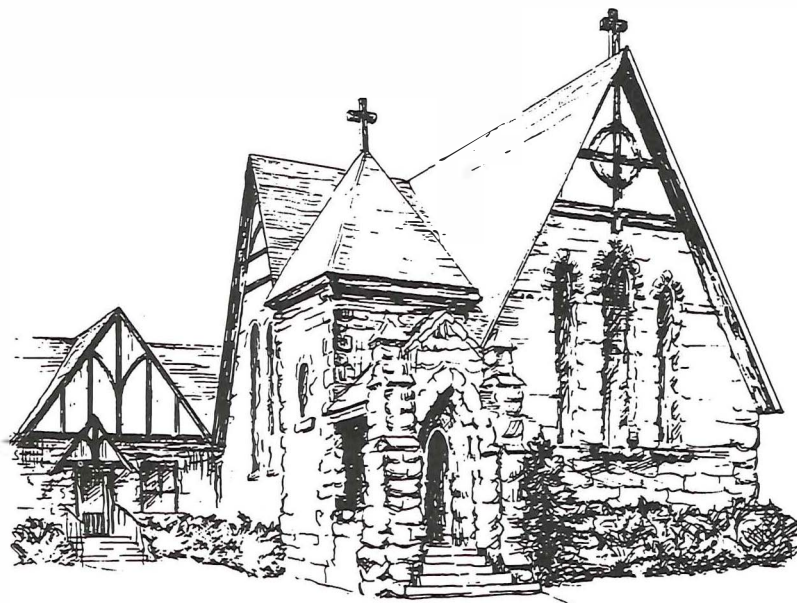
**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C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



Emmanuel Church, Rapid City, S.D.