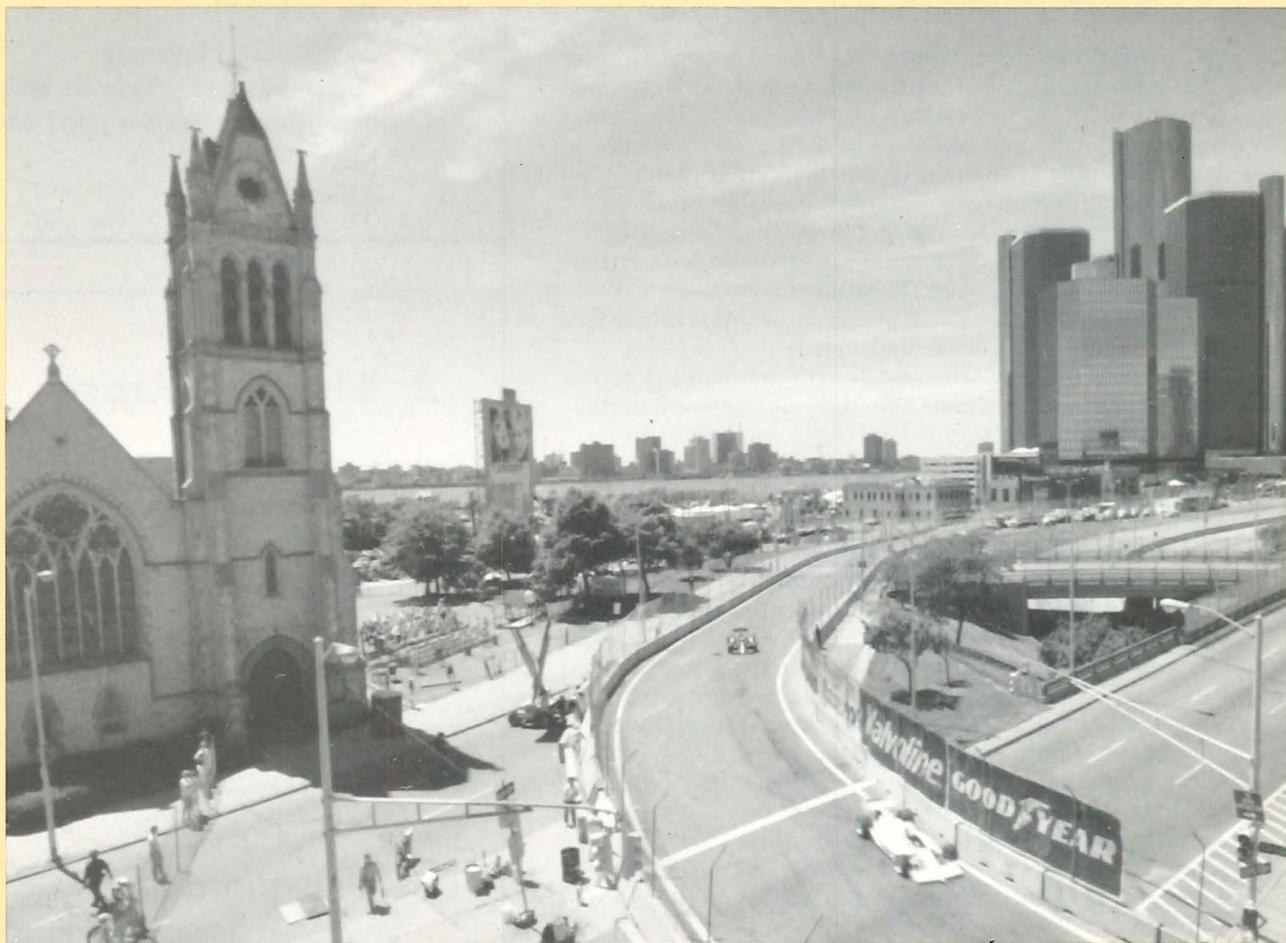


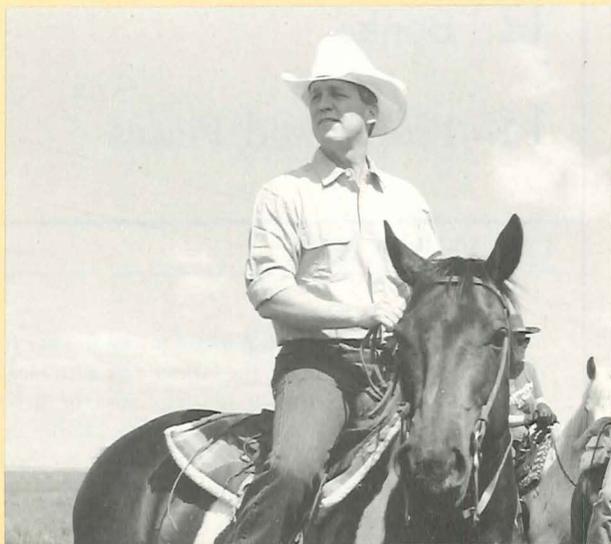
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The Eerie Owl

Last fall, for several nights, we heard an owl by our house in the woods of the Adirondack Mountains of New York. We were transfixed by the sound. The hootings were lonely and plaintive, almost a *cri de coeur*. While listening, I thought of *Macbeth*, that play of darkness and night, when an owl shrieks as Macbeth murders the king. Afterwards Macbeth asks his wife if she heard any noise during the murder; she replies that she heard the owl scream. Shakespeare knew that the sounds an owl makes at night can be weird and scary, an apt image for violence and murder.

So it was that my wife and I were mesmerized by the owl's hooting those nights. We did not know where the owl was perched. I listened carefully each night to determine the direction and area from which the voice seemed to come, but the next day I could not find the owl.

Then, one morning, we heard the crows. They had discovered the owl and were very upset by his presence. In their vulgar way, they cawed and squawked, making a terrible racket. When I went out to have a look, I saw the crows flying about wildly and congregating in large numbers. Near the top of one of the great pine trees, maybe 60 feet up where the crows were especially concentrated, I could see the owl, who seemed to tower in the branches. He was much larger than I had expected. We learned later that crows fear owls because they know owls will try to feed on their young. Like fighter airplanes, the crows swooped and pecked. Crows are known to peck at the eyes of owls, in an attempt to blind them. The owl seemed impervious and utterly self-possessed, if not bored by it all.

Later in the morning, we saw the owl on the ground near our house. The crows had dislodged him from the top of the pine tree. The owl blinked at us. The crows no longer pressed the attack; they flew off, dispersed, with strident cawings. The owl lifted up his great wings to their full extended span and waddled off into the brush.

Local people told us later that owls are very strong and that it was a good thing that we had not tried to touch this one because he could have bitten us and inflicted serious injuries.

I wonder about the stark violence of it all. The juxtaposition of this terrible violence with the sacramental and graceful beauty of the woods seems a harsh contradiction. Why this savage brutality? Why here among these lovely woods? It is our fallen state. Crows, owls and humanity. It is that which looks for redemption.

Our guest columnist, the Rev. Robert M. Haven, is a recently retired priest of the Diocese of Albany who resides in Northville, N.Y.

CONTENTS

July 22, 1990

Pentecost 7

FEATURES

10 Why Not Serve in Ireland?

by Robert Hayman

"Ireland and its people are welcoming to Americans," says a priest working in that country.

DEPARTMENTS

2 The First Article

3 Letters

6 News

- The Diocese of Washington elects a bishop.

11 Editorials

11 Viewpoint

- Apostolic succession for Lutherans?

12 Books

14 People and Places

ON THE COVER

Christ Church in Detroit has found a way to raise funds for mission each year when the Grand Prix auto race cars come to town [p. 9]. In the lower photo, the Rt. Rev. Craig Anderson, Bishop of South Dakota, saddles up for the Rattlesnake Roundup at Red Shirt Table on the Pine Ridge Indian Reservation [p. 8].

LETTERS

Recruiting for Ministry

I was delighted to read that William Stump had highlighted the Diocese of Maryland convention's decision to recruit young men and women for the ordained ministry [TLC, June 17].

Readers may be interested to know that the resolution, which I authored and which was supported by a majority of clergy in the Anne Arundel regional council, was a direct result of an earlier article in TLC [Jan. 14] by Bishop William Swing of California and an opinion voiced by Martin Marty in *The Christian Century*.

Like some other dioceses, the Diocese of Maryland's screening process for prospective candidates for postulancy seems geared primarily for "second vocations." While the system produces fine candidates for the ministry, it misses the boat in terms of young men and women, fresh out of college, who are on fire with the Spirit and want to go directly to seminary.

We, the church, are losing those folks to other professions and it is an injustice to all. I am delighted that the Diocese of Maryland has decided to take some action.

(The Rev.) DANIEL W. ECKMAN, Jr.
St. Martin's-in-the-Field
Severna Park, Md.

Focus on the Parish

Going back and reviewing the life of the church in this century as I have experienced it (1930-present), I believe that the focus of the church and its life has dramatically changed. Up until the '60s, the parish was considered to be the basic life of the church. The feeling and approach was that if change and mission did not take place in the parish, nothing of significance happened in the life of the church.

The diocese and the national church vocation was to assist the parishes in their mission to make the gospel live and thrive at the local level and there to affect and redeem society. Mission was seen as creating new units of the body of Christ at home and abroad and to make these units effective in its evangelism and in living the gospel in daily life.

In the '60s we became aware of the fact that often the problems of society and its injustices were systemic and that the church had to challenge the basic ordering of society. Unfortunately, in the zeal to change the sys-

tem, the local congregation was (and still is) nearly forgotten as the instrument of real change. Today, the diocese and the national church's approach is that the parish exists to carry on the diocesan and national programs rather than to strengthen and make effective the parish.

My hope is that the focus will be turned around and the parish made the central focus of the church's supportive efforts and that issues and solutions be left to the local parishes for implementations.

(The Rt. Rev.) JAMES L. DUNCAN
Retired Bishop of Southeast Florida
Coral Gables, Fla.

Painful Trend

The sadness in the suggestion for a "non-geographical" Province X [TLC, June 10] is in the trend which it projects. For if there is to be a province for those opposed to the ordination of women, surely we should also allow a Province XI for those opposed to the 1979 Prayer Book, a Province XII for those who still remain segregationists (there was a suggestion of such a province from that quarter in the 1950s). Then we would need a Province XIII for those who feel that all lessons from the Book of Amos and all lessons from the four gospels which speak to peace and to social justice be removed from the lectionary.

The whole idea is too painfully close to the long history of the fragmentation of Christendom, tending further and further from John 17. Our call is to reconciliation, however difficult, not to further separations.

(The Rev.) WARD McCABE
San Jose, Calif.

A Case for the ESA

First, let me state that I would not join the Episcopal Synod of America should it create a separate province. Until a few days ago, I was opposed to such an idea, but then the questions occurred to me, "Why not? What harm could it do? What good might come of it?"

The harm it could do would be to pull some priests and congregations, with their financial support, out of some already weak diocesan families, and budgets would be adversely affected. It may encourage more divisions. It would acknowledge diversity which we honor more in the breach

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LETTERS

than in the observance thereof. Our people would have another option that would be somewhat threatening, since dissatisfied members could move without quite as much inner turmoil.

On the other hand, the ESA would keep a point of view within the family that is invaluable for serious theological discussion. It would show some graciousness toward a group of Episcopalians that is just as worthy of concern and compassion as other groups we are so anxious to include more fully in the life of the church at considerable cost. And, perhaps most threatening of all to our egos — and that is a large part of the problem — they may be right.

Who knows? Perhaps an ESA might provide a structure that would reunite us with others who already have left. Could it be that Paul's assertion, "for when I am weak, then am I strong" (2 Cor. 12:10) applies here?

(The Rev.) VAN T. RENICK
Trinity Church

Rocky Mount, Va.

Tireless Efforts

It was a deep disappointment to me to read your article on the establishment of the Philippine Episcopal Church [TLC, June 10] and find no mention of the Rt. Rev. Lyman C. Ogilby. Bishop Ogilby went to the Philippines in 1949, served as the Suffragan Bishop from 1953 to 1957 and was Bishop of the Philippines from 1957 to 1967. He played a vital role in raising up indigenous leadership in the Philippines and bringing it to the point where it could become the newest member of the Anglican Communion.

Bishop Ogilby incarnates in an extraordinary way the best of being Anglican and being missionary. Any account of what has taken place in the church in the Philippines leading up to this happy occasion should include his tireless efforts and his deep-rooted understanding of what the Anglican theology of mission is.

(The Very Rev.) JOHN F. HARDWICK
Church of the Saviour
Philadelphia, Pa.

3,000 Baptisms

This year, at Pentecost, I had a thought about it which I had never had before. The lesson reported the coming of the Holy Spirit at nine

o'clock in the morning. Later in the story is a piece of information which suggests why it was at that time of day.

Peter got up and preached the first sermon of the Christian Church. After that, there were 3,000 people who came forward to be baptized. Is this why the whole thing started at 9 a.m.? Didn't they need the whole day to baptize all those people? Even if the 11 remaining apostles all took part, that would be more than 272 baptisms apiece.

That got me to thinking. What if the baptism was handled as we handle it today? What then?

It would mean 3,000 babies, 6,000 parents, 12,000 grandparents, 9,000 godparents. It boggles the mind. When would they have had time for prebaptismal instruction? How big a font would they have needed?

It's unreal to contemplate. Thank God they didn't have baptisms then the way we have them now. Otherwise there might not be a church.

(The Rev.) WILLIAM L. HICKS
St. Francis-in-the-Valley
Green Valley, Ariz.

Changing Denominations

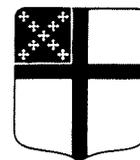
Regarding the article [TLC, May 20] about 222 confirmed, I have some concern about identifying the welcoming of the congregation into the diocese as jumping headlong into the Decade of Evangelism. Evangelism is not about groups of Christians, or even individual Christians, changing denomination. In the event described, no new members were added to the Body of Christ, even though the realignment of members probably is resulting in untold benefits of many kinds, perhaps including future evangelistic opportunities.

Surely many rejoice with the Diocese of Georgia and the Church of the King in Valdosta over the incorporation of the latter into the former. But let's not do anything to suggest that evangelism is about the "conversion" of the already redeemed to our particular brand of Christianity, while so many who have never experienced the transforming love of Christ are not approached.

(The Rev.) PHILIP J. NANCARROW
Ironwood, Mich.



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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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Bishop Haines Elected

The Rt. Rev. Ronald Hayward Haines, Suffragan Bishop of Washington since 1986 and Bishop of Washington pro tem since the death last September of the Rt. Rev. John Walker, was elected seventh Bishop of Washington at a special convention held at the Church of the Epiphany June 30.

On the second ballot, with 182 clergy registered to vote and 164 lay delegates, Bishop Haines had 95 clergy votes, with 92 needed to elect, and the necessary 83 in the lay vote. A tumultuous ovation was accorded him when his election was announced.

The other candidates were the Rev. Canon Lloyd Casson, vicar of Trinity Parish, New York City; the Rev. Joe Morris Doss, rector of St. Mark's, Palo Alto, Calif.; the Rev. Helen Havens, rector of St. Stephen's, Houston; the Rt. Rev. William E. Swing, Bishop of California; and the Rev. Francis Wade, rector of St. Alban's, Washington, D.C.

Before the voting began, three sponsors spoke in behalf of each nominee. Bishop Haines was described as a "kind and caring pastor to both clergy and laity . . . who has led us through a difficult time with love, distinction, and grace . . . who shared our grief and helped us to heal, inspired us to new life and growth and gave new impetus to Christian stewardship . . . who knows this diocese in all its diversity and complexity . . . and is the person to lead us into the 21st century."

A graduate of the University of Delaware who came into the ministry



Bishop Haines [Photo by Barbara Mueller]

from a business background, he studied first at Mercer Seminary on Long Island while employed as an engineer, and then at General Theological Seminary, where he received the STM degree. He is the holder of two honorary doctorates. He served parishes in New York City and in North Carolina, where he also worked as an adjunct therapist in a state mental health center, and from 1981 as deputy to the Rt. Rev. William Weinhauer, Bishop of Western North Carolina, until his election to the episcopate in 1986. He and his wife, the former Mary Elizabeth Terrell, have six grown children.

At a press conference following the election, Bishop Haines said his greatest challenge will be "to be an innovative bishop in a diocese of growing di-

versity, and a realist about the problems of cross-cultural ministry." A priority will be "to see the diocese take the initiative for healing in the city — the church working with others, to bring this about."

As Bishop of Washington he also will be the chief officer of the National Cathedral Foundation. He noted that the cathedral, now completed, "must look to a new direction in program, and while its national aspect will be maintained, its program will be coordinated more closely with the diocese." There will also, he said, be the need to fill key leadership positions made vacant by those retiring or going elsewhere. Unlike his predecessor, he will not be dean as well as bishop. He will make a selection from nominees for the position of dean and the cathedral chapter will elect.

Asked about diversity in the diocese between liberals and traditionalists, he said his approach would be pastoral. "There is already dialogue," he added, "and while there is disagreement on some things, there are many areas in which we can agree and work together." As to Episcopal Visitors, he doesn't think there will be need for one.

When the necessary consents have been received, a date will be set for his installation in the Washington National Cathedral Church of Saints Peter and Paul, sometime between November and January, 1991.

DOROTHY MILLS PARKER

Under One Roof II

Pastoral concerns, social advocacy and their relationship to each other were the emphases of Under One Roof II, a conference of coalitions in St. Louis, June 21-24.

More than 200 participants from diverse backgrounds and many dioceses focused on how to motivate their ministries to better serve their communities, and shared their own ministries with each other.

The conference began Thursday night with words of welcome by Eric Scharf of Washington, convener, and the Rt. Rev. William A. Jones, Bishop of Missouri. The Rt. Rev. Frederick Borsch, Bishop of Los Angeles, spoke about the theological basis for advocacy, and the Hon. Roxanne Jones of Philadelphia, a member of the Pennsylvania state senate, addressed the

Washington Election

C=Clergy
L=Lay

BALLOT NUMBER	1		2	
	C	L	C	L
Nominees				
Casson, Lloyd S.	28	33	33	33
Doss, Joe M.	16	15	15	14
Haines, Ronald H.	73	75	95	83
Havens, Helen M.	13	6	2	2
Swing, William E.	26	16	22	13
Wade, Francis H.	24	22	13	17
Needed to Elect:	92	83	92	83

gathering on the political basis for advocacy.

"Theology of advocacy begins with the Bible," Bishop Borsch said. "Use of the scripture has to be done very carefully. We are to search deeply into the fundamentals of scripture for the truth of God.

"Let us be angry as Jesus was angry," he said, "but angry in just causes . . . an anger that is never vengeful. Christians can't act back in vengeance."

Bishop Borsch stressed the importance of persons praying for one another. "I can't tell you anything more theological than that," he said. "Somehow it makes us one in the body of Christ."

Sen. Jones, the first black woman elected to the Pennsylvania senate, made a strong presentation filled with personal stories and humorous anecdotes.

The daughter of a Methodist minister, Sen. Jones worked her way off welfare to be elected to the state senate in 1984.

"You can do anything you want to do if you are sincere and if you're ready," she said. "So what if you go to jail?"

Sen. Jones told the gathering that some of the actions of advocacy that took place in the 1960s and '70s might be necessary again. "It seems impossible that we're letting drug dealers take over our country," she said. "We Christians are supposed to be the leaders. I want you to leave here and say, 'I can make a difference.' You can start with your own block."

She urged listeners to demand that their churches be opened to the homeless, to plan another march on Washington and to take back the streets from drug dealers.

Friday morning's plenary session was a substitute for the originally planned program, "A Dialogue with the Presiding Bishop." The Presiding Bishop was ill, so Bishop Borsch and Barry Menez, senior executive for mission operations at the national church center, discussed current issues. The Hon. Byron Rushing, a member of the Massachusetts house, was the moderator.

Mr. Menez reported on the implementation of the "Michigan Plan," a resolution on economic justice passed by the 1988 General Convention. He said a \$7 million fund has been created



by Executive Council, with \$3.5 million directed to the creation of a pool for alternative investments and \$3.5 million for a revolving loan fund.

"We'll know by next General Convention whether this will be energizing and unifying for the whole church," Mr. Menez said.

Bishop Borsch also talked about economic justice. "Any diocese that sits around and waits for the national church to come up with a program of economic justice isn't doing its job," he said.

Bishop Borsch reported that the Human Affairs Commission had conducted interviews all over the country, especially about issues of sexuality. "We live in a society that is enormously confused about sexuality," he said.

He also was concerned about the amount of news coverage given to the Episcopal Synod of America. "There are not that many people who belong to that organization," he said, "and we're playing into their hands."

Saturday's plenary session featured Gretchen Eick, executive director of IMPACT, an agency of the United Church of Christ, speaking on social advocacy. She emphasized the need for people to work together to be effective, citing such areas as the Philippines and Eastern Europe as examples.

Responses to her presentation were made by four members of the church center staff: the Rev. Diane Porter, deputy for public ministries; the Rev. Brian Grieves, peace and justice officer; and Dr. Betty Coats and the Rev. Robert Brooks, staff officers of the Washington office of the church.

Participants had the opportunity to choose four of 28 two-hour workshops, which included such topics as alternatives to prison and the death penalty, AIDS and people of color, an open discussion with gay and lesbian Epis-

copolians and organizing church and community to fight drugs.

They also were involved in small group discussions, heard the Rev. William Taska, of the Christic Institute of Washington, as a dinner speaker and Verna Dozier, also of Washington, as preacher at the Sunday morning Eucharist which was celebrated by Bishop Jones using a "supplemental text" liturgy, at Christ Church Cathedral.

Mr. Scharf, the convenor, who was involved in the planning of the first Under One Roof Conference in 1987, compared the two gatherings. He estimated that more than 60 percent of this year's attendees were present at the 1987 session. "The spirit is very similar to 1987," he said. "Groups and people are settling in to working together. And we've had a number of reports of provinces or dioceses which have replicated the model. Some have even used the term Under One Roof."

Conference sponsors included the Appalachian People's Service Organization, Episcopal Peace Fellowship, Episcopal Peace and Justice Network, Episcopal Urban Caucus, Episcopal Women's Caucus, Integrity, National Episcopal AIDS Coalition, National Episcopal Coalition on Alcohol and Drugs, United Episcopal Charities and Urban Bishops Coalition.

D.A.K.

Joining Forces

Nearly 20 mission organizations have formed a new coalition called the Episcopal Council for Global Mission, to share common concerns and to work together.

The council was created during a meeting in St. Louis June 14-16, called as a result of work done during the World Mission Consultation in Sewanee last summer. The joining of such diverse groups, from evangelical independent mission societies to national church center offices, was a historic event in the life of the church.

The Rt. Rev. William Frey, former Bishop of Colorado and now dean and president of Trinity Episcopal School for Ministry in Ambridge, Pa., gave a keynote address. He said the Decade of Evangelism, if taken seriously, will dramatically change the way the church looks by the year 2000.

"You may think you're an embattled minority," he said, "but if you have the courage to place yourselves in the

hands of a loving God, you will be part of the wave of the future.”

The last morning, when consensus was reached on the final details relating to structure, funding and membership, and participants realized they now had a council, they sang the doxology and offered prayers of thanksgiving to the Holy Spirit.

In the midst of the excitement, the Rev. Ian Douglas, adjunct professor at Episcopal Divinity School, said, “I don’t think we fully appreciate the amazing thing we’ve done. As far as I know the Episcopal Church has never before been able to accomplish a synthesis of its catholic theology with its central organizing principles. If you read the history, and see the past animosities . . . this new council is incredible!”

The participants took a short break to sign the “Partnership in Mission” covenant, which reads: “In a spirit of respect and cooperation within the Body of Christ, we covenant to accept as a norm the receiving of appropriate invitation/permission from the relevant local Anglican ecclesiastical authority, before engaging in a program or sending persons into an area where an Anglican body exists.”

Participants then gathered to work on strategies and actions for the coming year, designed to publicize the existence of the council, share information relevant to the many aspects of mission in the church, develop mission education in parishes and seminaries, make an impact on General Convention in July, 1991, and pray for the mission of the church.

Stated Purpose

The stated purpose of the council is “to constitute a network of Episcopal organizations involved in global mission, committed to meet and communicate, in dialogue with our Anglican partners and each other, in order to promote the unity and effectiveness of the mission of the Body of Christ.”

Present with the delegates were the Rt. Rev. Emmanuel Mbona Kolini, Bishop of Shaba Diocese, Zaire, and his wife Freda. The Kolinis, who have are in the United States for three months as guests of the church center, were invited to be the Anglican partners for the gathering. The members of the ECMG have promised that no meeting will occur without the

presence of Anglican partners, and the steering committee will seek to have partnership input during planning meetings as well.

The founding members agreed that membership will be open to organizations, parishes and dioceses which are significantly engaged in international mission and ministry. There will be graduated membership dues, ranging from \$500 a year for organizations with an operating budget of more than \$1 million, to \$50 for those whose operating budget is under \$100,000.

Because this is a council of organizations, there are no individual memberships, but individuals may be invited to particular meetings depending on the theme or focus at the time.

MARGARET LAROM

New Frontiers

Dramatic stories from Anglicans working in South Africa, India and Los Angeles spurred discussion and decisions at a conference entitled “Anglicans and New Frontiers in World Mission,” in St. Louis June 11-13.

Three speakers presented case studies to explain the nature of the unreached groups in their areas, and what attempts were being made to evangelize them. The speakers were the Rt. Rev. Philip Le Feuvre, Bishop of the Diocese of St. Mark the Evangelist in the northern Transvaal; the Rev. Andrew W. Swamidoss, director of the Yavatmal College for Leadership Training in the Church of South India; and the Rev. Duc X. Nguyen, first Vietnamese priest in the church who is working among Indochinese people in the Diocese of Los Angeles.

In addition, the Rt. Rev. Michael Nazir-Ali, formerly a bishop in the Church of Pakistan but now General Secretary of the Church Missionary Society in England, gave two wide-ranging presentations, discussing mission from biblical and historical standpoints and describing various models of mission.

The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, told the behind-the-scenes story of how the Decade of Evangelism was launched at General Convention in 1988, and gave a testimony of his personal conversion to evangelistic fervor.

Nearly 40 persons who attended the event (representing voluntary mission agencies, Episcopal Church Center staff, parishes and other organiza-

tions), gathered to brainstorm ideas for how the church can help bring the gospel to those who have not heard it.

Many of those present had attended mission and evangelism events last year, such as “Lausanne II” in Manila and the World Council of Churches Conference in San Antonio, and felt ready to lift up the idea of “reaching the unreached” as part of the church’s commitment to the Decade of Evangelism.

Two resolutions were drafted for the Standing Commission on Evangelism, with the request that they be incorporated in the commission’s Blue Book report. (The Blue Book is the advanced copy of resolutions to be presented at General Convention.) One resolution stated that “every diocese of ECUSA will become involved with unreached . . . groups . . . at least one within its diocese and another outside our church’s national boundaries. . . .”

The other requested that \$20,000 of the budget of the national church should be set aside so “the World Mission Unit of the . . . church center . . . [can] contract with suitable agencies to provide . . . assistance in identifying and learning about unreached . . . groups in the USA and overseas . . .”

Rounding Up Fellowship

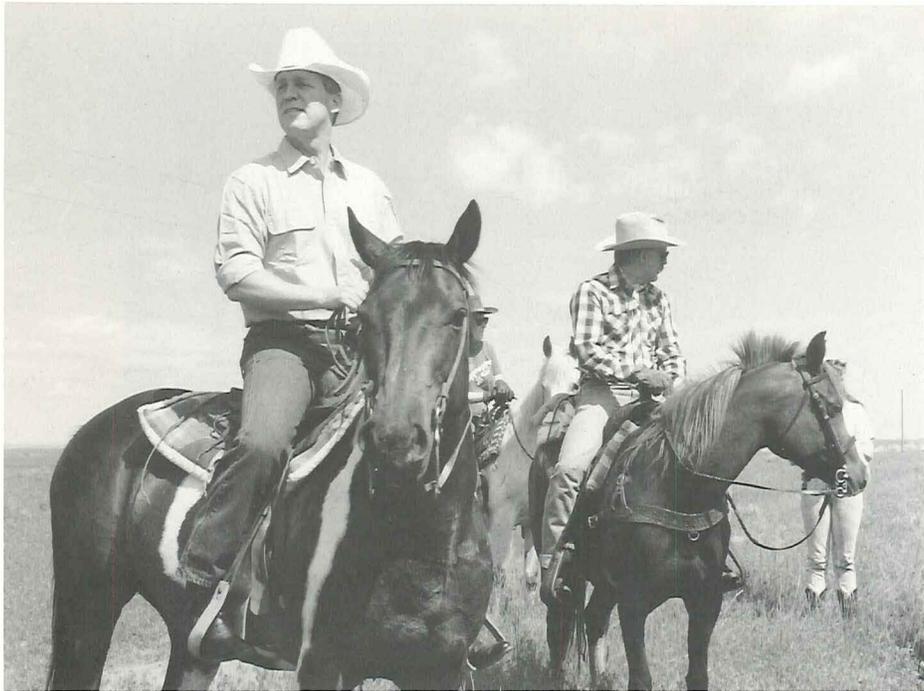
What do saddle horses, bishops, prairie dogs and parish clergy have in common? About 40 dusty South Dakota Episcopalians discovered the connection recently at the second annual Rattlesnake Roundup in the tiny Badlands community of Red Shirt Table.

The event did not gather up any rattlesnakes, but instead brought together Indians and non-Indians for food, fun and fellowship.

Led by the Rev. Robert Two Bulls, vicar of St. Matthew’s Church in Rapid City, and accompanied by the Rt. Rev. Craig Anderson, Bishop of South Dakota, adventurous participants of all ages camped and explored rugged canyons during the weekend jamboree.

The roundup developed as a result of the efforts of Fr. Two Bulls and the Rev. David Cameron, rector of Emmanuel Church in Rapid City, to encourage fellowship, as 75 of the diocese’s 110 congregations are located on Indian reservations.

“It is unconventional to think of an event like this as evangelism, but when



Bishop Anderson and Fr. Cameron: Celebrating the difference in culture at Red Shirt Table. [Photo by John B. Davis]

Christians share food and fellowship in beautiful surroundings, that is exactly what occurs," Bishop Anderson said. "In addition to being great fun, the roundup allows us to celebrate the differences of our cultures while working toward reconciliation between them."

Detroit Grand Prix

One weekend a year in Detroit, Grand Prix race cars slow from their 120 mph straightaway speeds to 30 and make a wrenching left-hand turn. Then they accelerate in a cloud of exhaust, engine noise and shrieking tires. This happens just a scant 40 feet from the front door of the 150-year-old parish of Christ Church.

The Grand Prix is a worldwide series of racing events for Formula One autos which often uses downtown sections of major cities for its competition.

For the first five years the Detroit Grand Prix was held, parishioners would pack up and head across town to hold services with Trinity Church, their sister parish.

Then, four years ago, at the urging of Christ Church member Jane Forbes, the parish realized that the Grand Prix was a unique opportunity for Christian outreach and ministry.

Every year since, the parish has

bought a block of Grand Prix spectator tickets and resold them to both parish members and the general public to attend what Sally Sevy, a Christ Church vestry member, calls the only tree-shaded, family-oriented, garden party spectator area on the course. The city owns the rights to view the race and even though the parish owns the land next to where the event is held, it must buy tickets from the city to see it.

More than 175 people attended the Christ Church Grand Prix party this year, which brought in more than \$5,000. Profits from the ticket sales and parking lot admissions are split between Christ Church's two sister parishes: Trinity in Detroit and Christ Church in Nazareth, Israel.

The latter plans to use its portion of the money to purchase books and supplies for its parish school, said the Rev. Ervin Brown, rector of Christ Church, Detroit.

Trinity Church uses the money to support community programs for youth, he said.

The three-day party is more to the parish than just a money-raising event, Ms. Savy said. It has been an opportunity for Trinity and Christ Church people to work together. And "the Grand Prix party has brought in ten new parishioners," she said.

FRANK EICHENLAUB

CONVENTIONS

When convention participants for the Diocese of Central New York met June 8-9 at Utica College in New York, they began the formal process of choosing a new bishop, among other activities.

Convention speakers included the Rev. Robert O. Browne, associate executive for planning for the Presbyterian Synod of the Northeast. Mr. Browne spoke of the rapid society changes which affect the church, pointing out that churches are no longer the center of society, but that they have new opportunities to serve "on the fringe." His talk followed an audiovisual presentation that captured the history and spirit of the diocese.

The Rt. Rev. G. Malik, Bishop of Egypt, brought greetings to participants. The companion relationship between the two dioceses has been in effect for nine years and is now coming to an official close. In spite of that, however, Bishop Malik said, "Friendship will never cease. Love will never stop."

In his address, the Rt. Rev. O'Kelley Whitaker, diocesan, discussed his imminent retirement and reported on four areas significant to the diocese, including the need for Christian nurture for people of all ages; preparation for the church's Decade of Evangelism; improvements in financial reporting; and current restructuring both in diocesan staff and among diocesan commissions.

The \$1,610 offering at the convention Eucharist was designated for helping to send a group of diocesan young people to the August national Episcopal Youth Event in Montana.

Significant among the resolutions passed unanimously by the convention was one calling for a search committee for nominees for a bishop coadjutor. A related resolution urged youth representation on the search committee.

The convention also unanimously affirmed "the truth which is the central message of our evangelism: that Jesus Christ is the way, the truth and the life."

Approved were resolutions calling for the continuation of the diocesan task force on church's ministry with gay and lesbian people, the AIDS task force and the appointment of a new Youth Commission.

ANITA MONSEES

Why Not Serve in Ireland?

By ROBERT F. HAYMAN

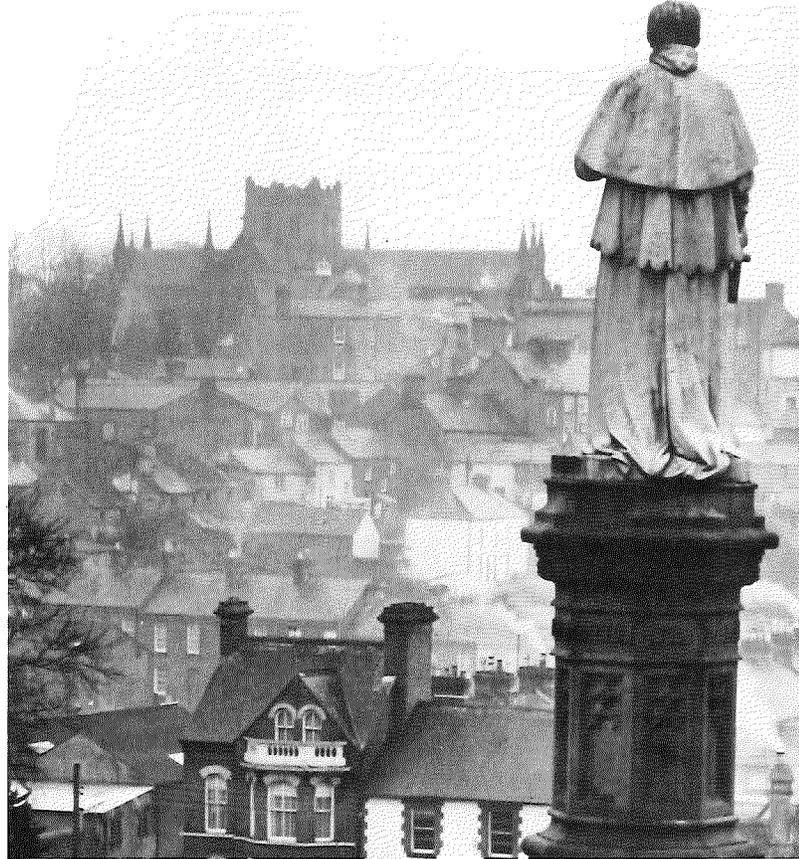
From the second floor of our rectory we can see mountains, inlets from the Atlantic and sheep “safely grazing” in pastures so green they might have been painted. On Sundays it is likely that two-thirds of the baptized people will be in church and we are surrounded by charming people who are helpful neighbors. When the urge for an “urban fix” overcomes us, London is only two hours by plane and Paris not much further.

Why don't more American clergy serve in the Church of Ireland? I do. I have been rector of Drumcliffe and Lissadell Parishes in County Sligo, Republic of Ireland, for two years and am an enthusiastic convert to Irish country life. Drumcliffe churchyard is the burial place of William Butler Yeats, the great Irish poet, whose great-grandfather was my predecessor as rector here from 1811-1846. Like almost all Irish clergy I am a pluralist and also serve as rector of Lissadell Church and its chapel of Ease, Munninane. Lissadell Church stands at the gate of a great Irish country house, Lissadell, which attracts many visitors who want to savor its literary, historical and architectural delights which stand in fading grandeur.

Of course there are some facts of life to residence in the Church of Ireland. There are only 530 parochial groups in this tiny church (400,000 members) and its leadership is determined that its ministry should remain overwhelmingly Irish, as indeed it should. Even so, there are a number of vacancies in the church, especially in country parishes in the Republic (the Church of Ireland serves the entire island, both the Republic in the south and Northern Ireland, part of the United Kingdom.)

Recently there have been some cleri-

The Rev. Canon Robert F. Hayman is TLC's correspondent in Ireland.



Statue of St. Patrick overlooking Armagh. [RNS]

cal vacancies filled by Canadians and Englishmen and now there are two Americans in charge of congregations. The Church of Ireland can absorb a few more of us without losing its distinctive nature as an ancient autonomous part of the Anglican Communion.

Any American priest thinking of coming here would need to consider carefully some basic conditions of serving in Ireland. First, the liturgical tradition of the church is aggressively plain. Its theology may be catholic but its place in the complex history of Ireland is Protestant. A parson with an irresistible hankering for “Mass, Mary and Confession” will not be happy here. The Church of Ireland presently ordains women to the diaconate and in May, the General Synod of the church gave final consent to a bill which will allow women to become priests and bishops in the church [TLC, June 24]. The bishops will resist placing divorced and remarried clergy.

Then, too, the reality of money must be faced. The basic salary is close to \$18,000 per year, plus a house. That figure accounts for all allowances, including car and utilities. The cost of living is high. Family problems can be increased by transatlantic living with

its high cost of travel.

The reality is that a priest who is well into the Church Pension Fund, fully vested with a number of years at a good salary, is best able to contemplate such a move. Understandably the Irish church is not anxious to put senior clergy into their pension scheme but they will make alternate and fair arrangements. In addition, there are matters of taxation, work permits and moving expenses which need to be explored.

What makes Ireland fascinating is not dealing with currency exchange rates or pension funds but rather the vast change in culture and perception which comes from living on this island. Serving the church here presents an opportunity to explore this culture from the inside out. Ireland and its history are addictive. Ireland and its people are welcoming to Americans. It is worth thinking about!

Information regarding vacancies and possibilities may be had from the Archbishops of Armagh or Dublin who may refer you to individual bishops. The archbishops' names and addresses are contained in *The Episcopal Church Annual*. The author can offer opinions and describe his own experiences, but cannot deal in placement.

EDITORIALS

Activists in Conference

The Under One Roof II Conference in St. Louis [p. 9] illustrated both strengths and weaknesses in the Episcopal participation in various social, welfare and advocacy fields. As an occasion for certain groups to present their interests and an opportunity for individuals to get to know one another, it was certainly effective, and gratitude is due to those who worked hard to arrange it so well. On the other hand, it would be misleading to suggest that this gathering represented the full spectrum of such groups within the Episcopal Church. To claim, furthermore, that all such groups are in alliance would be both untrue and a hindrance to honest dialogue. Such a conference is vulnerable to political manipulation.

The largest sector of grave social need in America, and one in which the Episcopal Church has massive commitments, is the Native American field. For one reason or another, it had minimal representation among conference participants and no mention in the official program. On

the other hand, Integrity, the lesbian and gay organization, was pervasively present in the conference, because it had the wisdom to get its people there in strength.

Those who may complain that moderate and conservative sectors of the church were inadequately represented in such a conference essentially have themselves to blame. Many excellent social services, ethnic ministries and special pastoral programs are carried out by middle-of-the-road and traditional church people. They should make it their business to be present in such meetings and to make themselves heard. They could both enrich and improve the program of such conferences.

The First Article

The retiring editor, Fr. Porter, has received, among many kind letters, inquiries as to whether installments of "The First Article" are available in book form. The answer is yes. Selections are collected in *A Song of Creation*, Cowley Press, \$6.95.

VIEWPOINT

Apostolic Succession for Lutherans?

By DAVID L. VEAL

For some 20 years, I have followed with great interest this church's relationships with the various Lutheran bodies. It would appear that there is scarcely any group in Christendom with which we have more in common. I was proud to be a part of the General Convention committee that presented the Lutheran-Episcopal Agreement to the 1982 General Convention. As an ecumenical officer in three different dioceses, I have worked for better understanding and cooperation between Lutherans and Episcopalians. Now I find myself in a dilemma and am in hopes that someone who is wiser and more

knowledgeable than I can help.

The Lutherans say bishops are no guarantee of orthodoxy. Certainly, that would seem to accurately reflect the Reformation experience in Germany. There, i.e. in the Holy Roman Empire in the 16th century, when the gospel was at stake, bishops were of no help. This was not the English experience or the Swedish experience, but it was the German experience. I would agree with the Lutherans, and every Episcopal scholar I have ever talked with about this matter would also, that bishops in the historic succession are not a guarantee of orthodoxy. The Lutherans seem to have set up a straw man here. Do any Anglicans seriously disagree with this point?

The Lutherans say the historic episcopacy is not *esse* to the church. Martin Luther's famous example was that

if a group of Christians was stranded on a desert island and unable to obtain an apostolic bishop, it could still continue the church. I would agree. In fact, I would take his analogy further. If these isolated Christians were unable to grow grapes on that island and therefore were unable to produce wine, and unable to grow grain or produce bread, and therefore unable to obey the Lord's command to "take bread . . . etc.," they could continue to be a true Christian community without benefit of the sacrament of the Lord's body.

I would take Luther's analogy a step further. What if those isolated Christians had no Bible? Could they still be the church? I would say "yes." In this sense, neither Bible, nor sacrament, nor bishop is *esse* (i.e. essential to the existence of the true church). But, on

The Rev. Canon David L. Veal is canon to the ordinary of the Diocese of Northwest Texas.

the other hand, if those isolated Christians had access to a Bible, but refused to read or use it, they would be apostate. If they had access to bread and wine, and the means of celebrating the sacrament of the Lord's body but refused to do so, they would be apostate. Likewise, if they had access to an apostolic bishop, but ignored and repudiated him/her simply because of his/her apostolic consecration, I would count them apostate.

The Evangelical Lutheran Church in America [the united body including most Lutherans in this country] has had ample opportunity to claim an apostolic episcopate through its own Swedish succession. Instead, it has consistently refused to accept episcopal consecration for its bishops. The ELCA clearly has joined the ranks of the Calvinists, who repudiate and eschew the historic episcopate.

Best Symbol

As a moderate, liberal and ecumenically-minded Episcopalian, I can agree with the Lutherans that the historic episcopacy is no guarantee of orthodoxy. I do not regard apostolic bishops as essential to the existence of the true church. But, the bishops in apostolic succession are the best symbol we have of the essential unity and continuity of the church. They are an effective sign of the continuation of the "fellowship of the apostles." Why does the ELCA feel compelled to repudiate and refuse this magnificent and effective symbol?

I have no use for imperialistic and autocratic bishops. I think they are an affront to the gospel (Matthew 20:25-26). But bishops ordained in the historic succession are no more or less autocratic than those designated in non-catholic and non-historical ways.

In the Niagara Report, the Lutherans seem to profess a belief in *episcopé*, but the ELCA has rejected *episcopoi*. Is this not like professing a belief in motherhood, but repudiating mothers? Is this not an oxymoron?

Why has the ELCA felt compelled to express contempt for the historic episcopate? Why has it adopted for its new church organization a highly political, autocratic and un-pastoral Methodist model for its new bishop? Are the terms "region" and "conference" more scriptural than "province" or "diocese?" Are the Lutherans trying to tell us they are more comfortable with our Methodist brethren than they are with us?

Religion Holding Its Own

UNCONVENTIONAL PARTNERS: Religion and Liberal Culture in the United States. By Robert Booth Fowler. Eerdmans. Pp. 185. \$12.95 paper.

In a pioneering and able discussion of the relationship between religion and the wider pluralist American culture, Robert Booth Fowler, a political scientist at the University of Wisconsin, finds religion more than holding its own. Challenging such commentators as Robert Bellah and Richard John Neuhaus, who claim that America is in moral disintegration, Fowler claims that a crisis in values and community might exist in Cambridge, Mass., or Berkeley, Calif., but not in the nation at large. Though neglected by the media and intellectual elites represented by *The New York Review of Books* and *The New Republic*, religion has successfully attracted those who reject skeptical liberalism in favor of the transcendent. Indeed, more Americans belong to a church or synagogue (70 percent) than to any other private association.

Conceding that liberal Protestantism (under which Fowler lists the Episcopal Church) is facing sharp numerical decline, he notes such explanations as political activism, lack of theological absolutes, declining birth rates among the middle and upper-middle classes, and an increasing individualism among many college-educated people. However, Fowler downplays the alleged political radicalism of the national bodies. It is one thing, he writes, to denounce Ronald

Reagan and his policies at home and abroad; it is quite another to formulate serious critiques of American culture and institutions and to act on them. Even if the manifestoes of U.S. church leaders parallel the left wing of the Democratic Party, we hardly have a universe concerned with radical change. Moreover, such "prophetic" rhetoric will have to cool down if it is to influence public policy.

JUSTUS D. DOENECKE
New College of the University
of South Florida
Sarasota, Fla.

The Common Good

CARING FOR CREATION: Toward an Ethic of Responsibility. By Anne Rowthorn. Morehouse. Pp. 163. \$11.95 paper.

The author argues that in modern times there has been a loss of a viable relationship with creation; consequently, there has been a rape of creation. The church has failed to address this situation, often withdrawing from the world into a disengaged monastic-like spirituality.

Today the church concerns itself with institutional issues — women bishops, reclericalizing the church with the vocational diaconate, non-sexist liturgy and the ordination of homosexuals. Meanwhile, issues of deep concern to the laity before the world — the destruction of the environment by industry and technology, the breakdown of the family structure and values, the stockpiling of nuclear weapons and the failure of American education — are sidestepped by the church. What is needed is an ethic of responsibility to include repentance, conversion, real live liturgy, action and a morality aimed at the common good.

Despite a plethora of quotations (almost every page) and at times too broad a canvass for the painting, this is a good book and a seminal book for our church and our time.

(The Rev.) ROBERT M. HAVEN
Northville, N.Y.



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Making the Bible Your Own

OPENING THE HEBREW SCRIPTURES: A Way to Read the Bible in a Logical and Historical Order. By David E. Johnson. Forward Movement. Pp. 152. \$5.95.

David Johnson, an Episcopal layman, gives "Christian, Jews and inquirers" *Opening the Hebrew Scriptures* and *Opening the New Testament*, tools "towards the recovery

of biblical literacy." Because he wants you, the reader, to "know your Bible . . . well enough to call it *your* Bible," the author guides you through "that record of Israel's encounter which Christians often refer to as the Old Testament and its Apocrypha."

I am thrilled to find a compendium stating so much of what I have been teaching my classes for over a decade. For example, on his very first page, Johnson identifies what I term "the

heart of the Bible": ". . . what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" (Micah 6:8). Gently the reader is treated to that world God used as the stage of "the fullness of time" in which the Christ was born.

Enjoy, laud and treasure this Forward Movement gem!

DEAN ALBIN H. FOGELQUIST, JR.
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MEETINGS

TENTMAKERS TAKE NOTE. Worker priests, nonstipendiaries, dual-role clergy; over 20 percent of active ordained personnel. National support group, National Association for Self-Supporting Active Ministry, 19th anniversary meeting Saturday, October 6-Monday, October 8. St. Luke's Church, Atlanta. Trade victory tales, horror stories, learn more of our creative clergy ministry model. Appropriate for the Decade of Evangelism and 21st century. Registration closes October 1. Spouses welcome. For information on program, accommodations, costs, registration contact: **Jay Lowery, NASSAM**, 14 Beacon St., Room 707, Boston, MA 02108; (617) 742-1460. Ministry, institutional, national, ecumenical and world issues treated.

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TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

HEADMASTER/PRIEST needed. Small parish day school K-6 located in Diocese of San Diego, Calif. Education background required. Housing provided for single person or small family. Share in total parish ministry. Other clergy benefits included. Send resumé to: **The Rev. Walter Edelman, P.O. Box 66, Coronado, CA 92118** or call (619) 435-6393.

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PEOPLE and PLACES

Appointments

The Rev. **Bill E. Burks** is rector of Grace Church, 924 Lake St., Oak Park, IL 60301.

The Rev. **Charles Sydnor Cook, Jr.** is now rector of St. John's, Warsaw and North Farnham Church, Farnham, VA; add: Box 883, Warsaw 22572.

The Rev. **Mark A. Giroux** is rector of St. Luke's, W. Main and Church Sts., Box 1475, Smethport, PA 16749.

The Rev. **William H. Ilgenfritz**, former director/chaplain of St. Jude's Ranch in Boulder City, NV, is now rector of St. John's, Box 26, Brownwood, TX 76804.

The Rev. **Roy F. Kephart** is associate of St. Francis-in-the-Valley, 600 S. La Canada Dr., Green Valley, AZ 85614.

The Rev. Canon **Trevor C. H. Lewis** is canon to the ordinary, Diocese of Arizona, Box 13647, Phoenix, AZ 85002.

The Rev. **John H. Loving** is rector of Emmanuel, 3 S. Randolph, San Angelo, TX 76903; add: 1500 Shafter St., San Angelo 76901.

The Rev. **James Massie** is rector of Grace Church, 100 Genesee, Lockport, NY 14094.

The Rev. **Thomas Dee Miles** is now assistant of All Saints', 9268 Erskine Plaza, Omaha, NE 68134.

The Rev. **Thomas A. Momberg** is rector of St. Mark's, 4709 Old French Rd., Erie, PA 16509.

The Rev. **Richard C. Mushorn** is vicar of St. Mark the Evangelist, 1692 Bellmore Ave., North Bellmore, NY 11710.

The Rev. Canon **Russell H. Oechsel** is canon for pastoral ministry, St. Paul's Cathedral, 3601 N. North St., Peoria, IL 61614.

The Rev. **Margaret Quill-Malaney** is assistant of St. Stephen's, Pittsfield, MA 01201; add: 93 Doreen St., Pittsfield, MA 01201.

The Rev. **Louis V. Sharples** is rector of St. Peter's, 777 N. Acacia Ave., Rialto, CA 92376.

The Rev. **Richard Southworth** is vicar of San Pablo Mission, 527 W. Pima, Phoenix, AZ 85003 and serves in Hispanic and Native American ministries.

The Rev. **Cynthia M. Spencer** is rector of St. John's, 427 Chase St., Box 578, Kane, PA 16735.

The Rev. **Robert L. Williams, Jr.**, formerly of St. Francis of Assisi, Gulf Breeze, FL, is rector of St. Andrew's, Box 1495, Roswell, NM 88201.

Ordinations

Priests

Oregon — **Victor Gibson, Jr.**, associate, Church of the Holy Spirit, 1099 W. Queen Ave., Albany, OR 97321. **Joann Paolozzi**, assistant, St. Michael & All Angels, 1704 N.E. 43rd Ave., Portland, OR 97213.

Quincy — **Robert S. Munday** (for the Bishop of Pittsburgh), faculty, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

Virginia — **Sherry Harwick Foote**, assistant, Grace Church, 1607 Grace Church Rd., Silver Spring, MD 20910.

Changes of Address

The Rev. and Mrs. **Daniel H. Goldsmith** may now be addressed at 52 Spring St., Cambridge, NY 12816.

Resignations

The Rev. **Jeffrey M. Kirk**, as rector of the Church of St. Mary the Virgin, Falmouth, ME.

The Rev. Canon **Malcolm Manson**, as headmaster of Oregon Episcopal School, Portland, OR. Canon Manson will be studying and traveling for the next few months.

Retirements

The Rev. **Radford B. Allen, Jr.**, as rector of St. John's, Brownwood, TX; add: 1804 Daker Rd., Fort Worth, TX 76116.

The Rev. **Bayard Hancock**, as rector for 30 years of the Church of the Holy Spirit and chaplain to Plymouth State College, Plymouth, NH; add: RFD #3, Box 147 C, Campton, NH 03264.

The Rev. **Lyle MacRostie**, as rector of Good Shepherd, Brownwood, TX; add: 26931 Farm-to-Market Rd., No. 2978, Magnolia, TX 77355.

The Rev. **Paul Traeumer**, as vicar of St. Alban's, Spooner and St. Stephen's, Shell Lake, WI; add: Box 53, Sarona, WI 54870.

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Sun Mass 10 (Sung). Daily Mass as anno

DENVER, COLO.

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

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

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
The Rev. **Donald Nelson Warner**, r
Masses: Sun 7:30 & 9. Weekdays as anno

WOODBURY, CONN.

ST. PAUL'S Routes 6 and 317
Come visit the birthplace of the American Episcopate
Sun HC 8 & 10

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 12:30-2:45. Hours 10:40-30
Mon-Fri, 10:40-30 Sat & Sun

ASCENSION and ST. AGNES Mass. Ave. at 12th St., N.W.
The Rev. **Perry M. Smith**, r
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10
noon; Sat 9:30

WASHINGTON, D.C. (Cont'd.)

ST. PAUL'S 2430 K St., N.W.
The Rev. **Dr. Richard Cornish Martin**, 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. **Robert J. McCloskey**, Jr., r; Fr. **James W. Farwell**, Jr.,
assoc; Fr. **Victor E. H. Bolle**, Bp. **James L. Duncan**, Fr.
James G. Jones, Jr., Fr. **Allan J. Stifflear**, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; H Eu 8. Mon-Fri MP 8:45; H Eu
12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

SAVANNAH, GA.

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. **H. Hunt Comer**, r; the Rev. **Paul F. Gerlock**, assoc r
Sun H Eu 7:30, 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

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. **John R.K. Stieper**, r
Sun Masses 8:30 & 10. Wed Mass 9

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

QUINCY, ILL.

ALL SAINTS 48th St. at Broadway
Visitors and Newcomers Welcome (217) 224-5673
Sun H Eu 10

WOODSTOCK, ILL.

ST. ANN'S 503 W. Jackson
The Rev. Paul M. Shaffer, r
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 10 Cho Eu. Daily MP 9:30. Mon & Fri 7 Eu, Tues,
Wed, Thurs 12:05 Eu. Sat 8 Eu

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean, the Rev.
Joseph M. Kimmett, c
Sun Masses 8 & 10, daily as anno

ST. FRANCISVILLE, LA.

GRACE CHURCH 482 Ferdinand St.
The Very 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 7:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. Le-
Veque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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

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

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

BOSTON, MASS.

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

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

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

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
and St. MARY'S 24 Broadway, Rockport
Sun H Eu 8 & 10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu Sun 8, 10, 5:30. Tues 6:45, Wed 12:10, Thurs 10, Sat
4:30. MP daily 9. EP daily as anno

DETROIT, MICH.

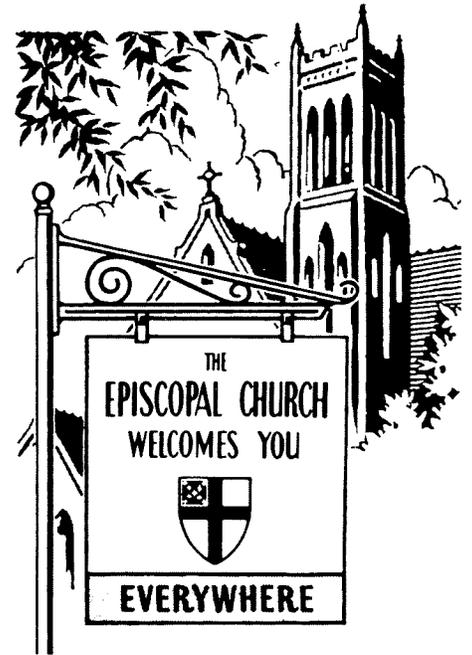
ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft.

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9, Wed Eu 7

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma
Wyman, d
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs: 7
H Eu



ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. C. Frederick Barbee, priest-in-charge; the Rev.
William K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, assocs; the Rev. Richard H. Moses,
ass't
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC,
EP daily

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

BARNEGAT LIGHT, N.J.

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

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

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10. Wed 12 noon

HACKENSACK, N.J.

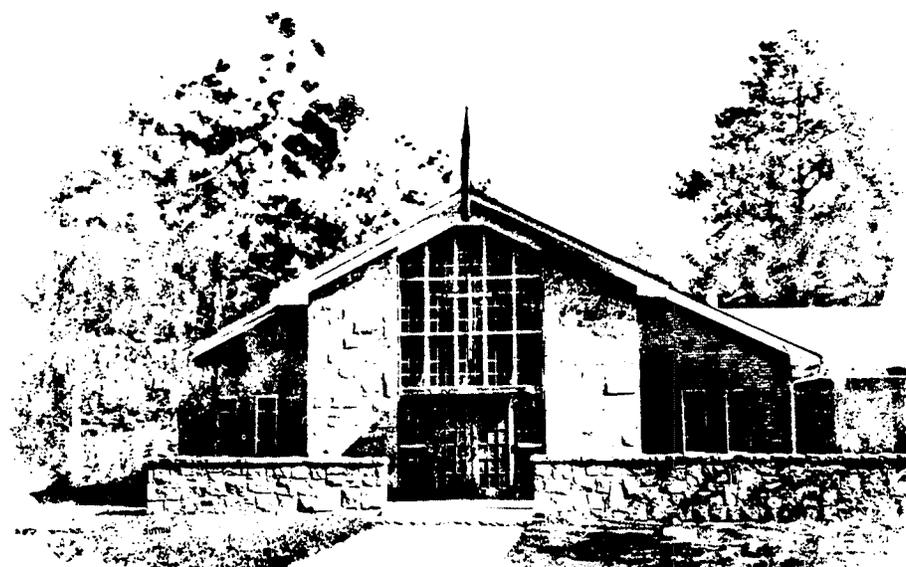
ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King Mc-
Glaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

TRENTON, N.J.

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



St. Michael and All Angels, Stone Mountain, Ga.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r (516) 432-1080
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD

2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

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

PATCHOGUE, N.Y.

ST. PAUL'S 31 Rider Ave.
The Rev. William H. Russell, r (516) 475-3078
Sun H Eu 8 & 10

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D.Min., r; the Rev. Sunny McMillian, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

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

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

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

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

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 Sq.—downtown
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
Sun Eu 8 & 10

GATLINBURG, TENN.

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

DALLAS, TEXAS (Cont'd.)

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Earnest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary, the Rev. Douglas Travis, canon theologian, the Rev. Peggy Patterson, priest ass't, the Rev. Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkds: Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H Eu (Spanish). Mon Matins 8:45

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S 917 Lamar St. (Downtown)
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10. Daily as anno

PHARR, TEXAS

TRINITY 210 W. Caffery
The Rev. Robert Francis DeWolfe, r (512) 787-7294
Sun: 9, Sunday School; 10 H Eu; Wed 7 HC/Healing

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John F. Daniels, parish visitor (512) 226-2426
Summer services: Sun 8 & 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)

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

MASON COUNTY, WASH.

ST. DAVID OF WALES, Shelton, with **ST. GERMAIN'S**, Hoodspport
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard, assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodspport.
Eu 10

SEATTLE, WASH.

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

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. 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 & 5:30. Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

OCONOMOWOC, WIS.

ZION PARISH 135 Rockwell Pl.
The Rev. Arthur L. Cunningham, r
Sun HC 8 & 10. Wed 10, Thurs 7



St. David's Church, Shelton, Wash.