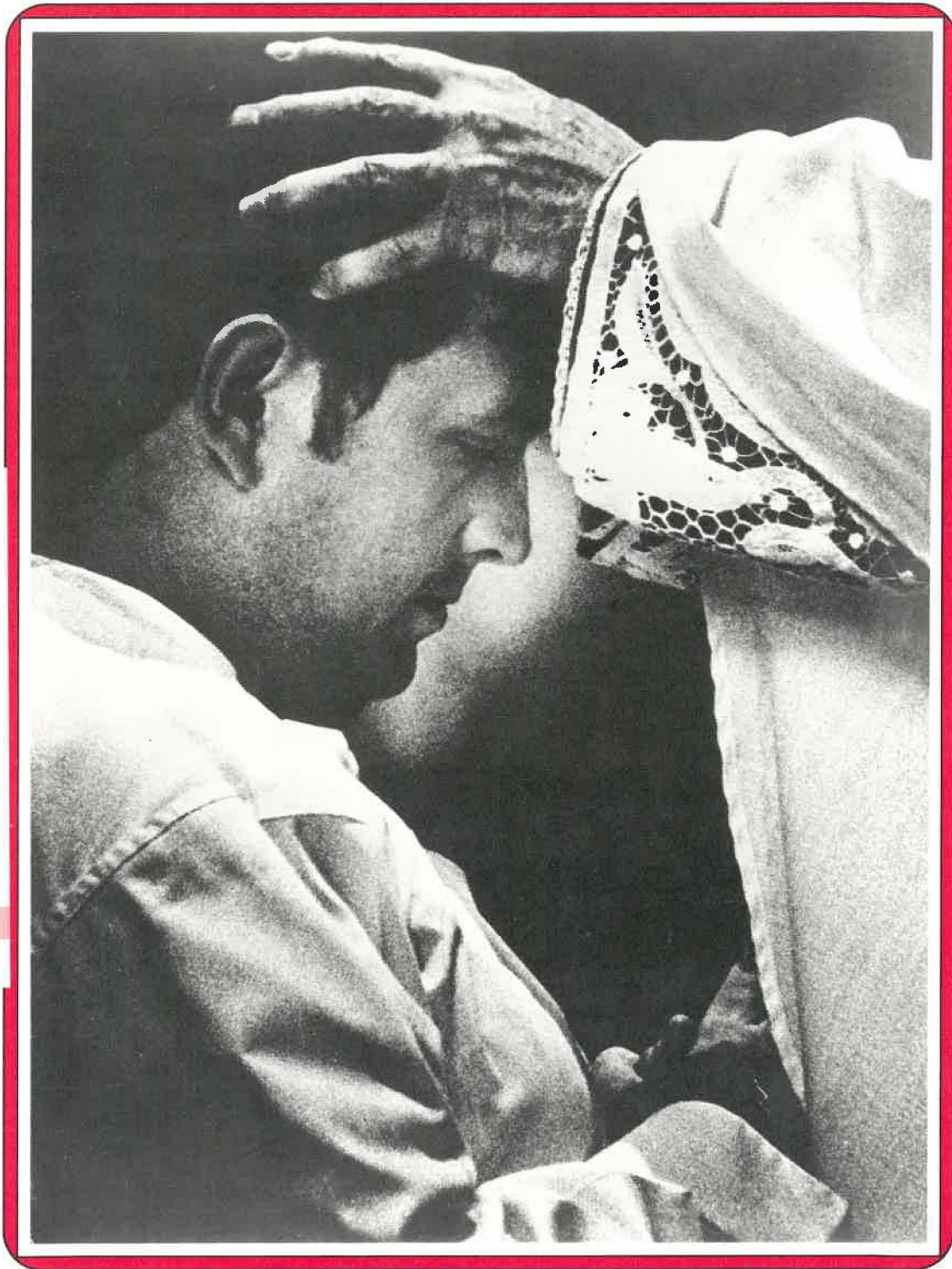


June 2, 1991

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The Rev Robert G Carroon

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A Time for Ordinations



The Little Leaf

There is a special pleasure in seeing emerge in the spring the first little leaf of the first plant one had planted. It may be in a garden, or in a window box, or in a pot by the window. There is further pleasure when a whole row has sprouted, and still more when one can pick the first flower or the first edible produce. There is the satisfaction that one did the right thing, planted the right seed, and tended one's plants in the right way so they do in fact produce.

There is also the serious pleasure in recognizing that, beyond us, nature is working in the right way. The cycle of life is operative. Even the smallest green leaves bear witness to the mighty forces which operate beneath and above the soil, and on which our physical life is utterly dependent.

A step further is the subtler gratitude we may feel, not simply for the success of our own work or of nature's work, but rather for the magic and the mystery of life. Again, the smallest leaf can and should inspire our wonder. And mysterious it truly is. To some extent, we know how things live. The farmer and the gardener know how things act and what their needs are. In other ways, scientists tell us how organisms fit together and relate to other organisms.

Yet no one can tell us why life is, except in terms of theological and philosophic answers. Why is one bundle of chemical matter alive, growing and reproducing itself, while another is an inert handful of dirt? On the physical level, the origin of life on this planet must have had at least a billion to one odds against it. And having begun, that this physical life would, could and should survive is extraordinary. Floods and droughts, fires and glaciers, volcanic eruptions, changes of atmosphere and other cataclysms have indeed done in the largest, mightiest and most formidable living things that have walked on this earth. Yet spring after spring, for a million years after a million years, little green leaves have emerged from the earth and grown to make this earth beautiful and habitable, and to produce food for animal life. The changes and the spans of time form a massive drama beyond what our minds can actually picture. Yet in growing even the smallest plant we stand on the shore of this amazing river of earthly life.

So physical life, even in its lowly forms, lifts our minds to spiritual realities. As the Book of the Wisdom of Solomon in the Apocrypha of a complete Bible says, "If through delight in the beauty of these things men assumed them to be gods, let them know how much better than these is their Lord, for the author of beauty created them" (chap. 13:3).

(The Rev. Canon) H. BOONE PORTER, senior editor

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ON THE COVER

The beginning of June is a prime time for ordinations. Two articles related to this topic appear on pages 8 and 9.

RNS photo

LETTERS

Training Ground?

Well, doggone it, we ol' country farm bumpkins can still learn somethun' new. Ol' Bishop Hampton, he done set us right, shor 'nuff [TLC, April 14]. All along we thought our small, rural congregations existed to be the local manifestation of the church catholic as it prays, teaches and evangelizes in a particular geographic setting. But I guess we were wrong all along. Apparently, we're here just so we can be the training ground for, and feeders into, large, metropolitan parishes. We can all rest better tonight having been instructed so well by a major league prelate. Maybe we will even dream about growing up to play ball with the big boys. But you'll excuse me if I pass on that. The sheep have to be tended. Bah!

(The Rev.) BRUCE GARDNER, CSSS
St. Alban's Church
Spooner, Wis.

Leading to Works

In response to the article about stained glass windows [TLC, Feb. 24], I believe Canon Weeks neglected an important point. Merely being able to see the needy and suffering clearly has never proven to be a sufficient motivation for helping them. In fact, I believe far more people have been moved to help the needy by "seeing" the example of Christ through worship in church.

In Paul's letter to the Galatians, he writes that works are the product of faith. The strength to serve the needy must come from a life based on prayer and Christ-centered worship. Stained glass windows, along with all the other symbolic objects in our church, help to feed that faith, which in turn will lead to works. Stained glass windows do not make a "place of hiding," they make a place of renewal.

Let us remember that the original purpose for stained glass windows was to portray scripture to the people. This purpose has not become obsolete — preaching the gospel is our major work. Stained glass windows may attract people to church and to the word and ultimately to Christ.

I realize Canon Weeks may have been speaking metaphorically about how some worshipers fail to respond to the world outside the church, but I'll

hold fast to my claim that beautiful windows and communion sets are not obstacles to works, but rather a small part of that path which will lead to works.

SUE BUSCH
Pottsville, Ark.

Giving Up

The letter from the Rev. Park Allis [TLC, March 10] cites advances in missionary spirit and giving in his own parish as evidence that the Episcopal Church has not fallen upon such perilous times as many "prophets of doom" suggest.

Certainly there are instances of parishes with notable spiritual and material success, but the data belie his optimism. The fact is that in 1965, the church counted 3.5 million "members" and in 1987 it counted 2.5 million "members." I am not aware that the definition of "members" has become more restrictive in the last 20 years. Additional figures indicate that some dioceses have declined as much as 50 percent in membership over the past 15 years. However well St. James' Parish in Woonsocket, R.I. may be doing, a lot of people have been giving up on the church.

(The Rev.) ROBERT V. LANCASTER
Hamilton, N.Y.

Blame the Pharisees

Two unrelated thoughts:

First, the Spong-watchers [TLC, March 10, April 14] have taken to sounding like Pharisees on a street corner proclaiming their rightness and Bishop Spong's wrongness, particularly when it comes to scriptural purity and Faith (note the capital "F"). Strange sounds coming from Christians. Ever hear of "judge not lest you be judged" and "let one without sin cast the first stone?" Perhaps we all spend too much time trying to set others' houses in order and too little on our own. Perhaps the Pharisees are what is really wrong with the Episcopal Church, and not those who continue to insist on a gospel of love, forgiveness and inclusion.

Second, Spong-watchers, Presiding Bishop-bashers and those who proclaim the end is nigh for the Episcopal Church, seek support for their doomsday prophecies in our so-called declining numbers. The numbers game, it is fair to say, is somewhat meaningless because no one is really sure what the numbers mean and thus can assert anything for them. Even so, it is noted in the TLC editorial April 14 that the 1991 edition of *The Episcopal Church*

(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

Annual reflects a decline — for the sixth straight year — to 2,433,413 baptized members. “Baptized members” is, of course, how we institutionally keep track of those we define to be Episcopalians on the parish rolls.

Surprise of all surprises, then, when the recent City University of New York Graduate School's study, called “the most extensive religious profile available of 20th-century America” (*New York Times*, April 11), shows 3,042,000 people claiming to be Episcopalians. Of course, as the authors of the study note, “this is not religious affiliation. These are people's perceptions of what they are.” Moreover, this number does not include Episcopalians who failed to supply a denomination and thus fell in with the 17,214,000 “Protestants.” The lesson may be that we ought to rejoice more in people's perceptions of who and what they are, and pay less heed to how we have defined them out of the church by parochial statistics and otherwise.

So, take heart Bishops Spong and Browning. It sounds like the numbers of people who proclaim their membership in the Episcopal Church may be growing, not shrinking. If that is so, maybe the Pharisees can turn their attention to working out their own redemption and not fret so much about who prayed with George Bush and who didn't.

Hmm, maybe these thoughts were not so unrelated after all.

STEWART M. HANSON, JR.
Salt Lake City, Utah

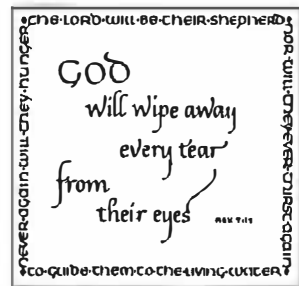
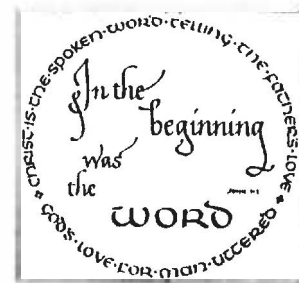
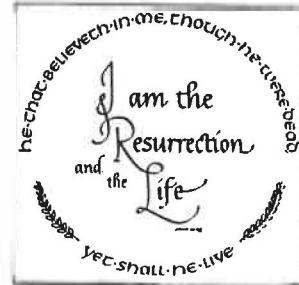
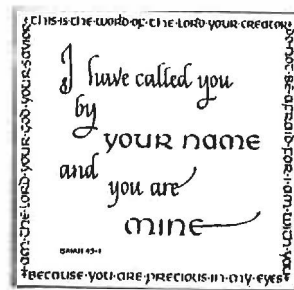
A Wider View

As a previous rector of the Church of King Charles the Martyr, Falmouth, Cornwall, England (consecrated 1665), I feel I must answer the letter of Fr. McLeod [TLC, March 10].

I feel he is taking a one-sided view in the continuing discussion about King Charles the Martyr, to which, as an individual, he is perfectly entitled. But from the wider view of the church, he has to consider carefully whether, had it not been for King Charles, he would now be an incumbent in the Episcopal Church. In the Church of England, and in other parts

(Continued on page 11)

I have called you by your name and you are mine. ISAIAH 43:1



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Separating Fact from Fiction

In an attempt to set the record straight about the issues and experiences of his past six years as Bishop of Durham, the Rt. Rev. David Jenkins and his daughter, Rebecca, have recently written a book, entitled *Free to Believe*. Bishop Jenkins says he wrote the book partly because the mass media have distorted his views and misreported his words in "about 60 percent of what they wrote or broadcast."

He added that the issues raised by his experience "were not just a question of the responsibility of the media and whether they should have kept better standards, but the naivete of the public that they could have been so easily manipulated."

Before he became Bishop of Durham in 1984, Bishop Jenkins was an internationally known theologian at Leeds University. During a television interview concerning the historicity of the resurrection and virgin birth of Jesus, his responses led to demands by secular and religious publications and groups for his consecration to be postponed or even canceled.

Subtle Points

The Most Rev. John Habgood, Archbishop of York, went ahead with the consecration while suggesting that the mass media may not have provided the best forum for airing subtle points about the incarnation. Three days after Bishop Jenkins' consecration in York Minster, the part of the historic cathedral was destroyed by a bolt of lightning. Some of Bishop Jenkins'

critics speculated that might have been an indication of God's response to the ceremony.

When asked whether he ever thought of the incident as a comment from God, Bishop Jenkins said, "Never." He added that "what really shook me about the coverage of that and other events was that some people had such a superstitious and mean-minded view of God."

In his book, Bishop Jenkins says that "in becoming news I was placed in the context of a world where God, more often than not, is regarded as an anti-social topic. I found that for more journalists, talking about God is something just not done in mixed company."

"In the mass media world, it seems, religion and God are the stuff of the outer regions of late-night programming, where serious and boring folk sit in empty studios speaking with great sincerity about such worthy topics as belief, morality or prayer."

He also laments "the apparent willingness of many to be seduced into adopting the language of soap-opera emotions (raising) the pitch of the debates to a wildly emotional language making rational argument impossible."

Bishop Jenkins says the debate "revealed how singularly ill-informed about the Christian religion are the mass of journalists." But politicians also come in for criticism for expending "more energy rejecting opposing arguments and denigrating opponents than in arguing their case."

[RNS]

Sermon Contest Winners Named

Five priests have had their sermons selected for excellence in a recently concluded national Best Sermon Competition, instituted this year by the Episcopal Evangelism Foundation. The foundation provides supplemental theological educational opportunities for persons preparing for or exercising ordained ministry in the church.

The categories and the winners in each were: biblical — the Rev. Charles B. Fulghum, assistant of St. Martin-in-the-Fields Church in Atlanta, Ga.; theological — the Rev. Jane Sigloh, curate of St. Matthew's Church in Wilton, Conn.; social issues

— the Very Rev. Van H. Gardner, dean of the Cathedral of the Incarnation in Baltimore, Md.; moral — the Rev. Weaver Stevens, rector of St. Michael and All Angels Church in Studio City, Calif., and pastoral — the Rev. Stephen M. Hall of St. Mark's Church in Fort Dodge, Iowa. Fr. Hall's sermon was also deemed the best in the competition.

The foundation will also sponsor the fourth annual "Preaching Excellence Conference," scheduled for the first week of June. It features a program of effective preaching skills for students chosen by graduate school deans.

Pension Fund President Honored Upon Retirement

A Eucharist at the Church of the Incarnation in New York City followed by a dinner at the Union League Club for 175 friends and associates on April 24 marked the retirement of Robert A. Robinson, president of the Church Pension Fund since 1968.

Former Presiding Bishop John Allin was the celebrant and the Rev. Darwin Kirby, rector emeritus of St. George's Church, Schenectady, N.Y., was the preacher. Other participants were the Rev. William H. Ralson, Jr., rector of St. John's Church, Savannah, Ga., epistoler; the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, gospeler; and the Rev. J. Douglas Ousley, rector of Incarnation and master of ceremonies. The procession included six other bishops — the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina; the Rt. Rev. Maurice M. Benitez, Bishop of Texas; the Rt. Rev. G. Francis Burrill, retired Bishop of Chicago; the Rt. Rev. James W. Montgomery, retired Bishop of Chicago; the Rt. Rev. Alexander D. Stewart, executive vice president of CPF and the Rt. Rev. E. Don Taylor, Bishop of the Virgin Islands.

Book Printed in 1609

In addition to Bishops Allin and Montgomery, dinner speakers included CPF board chairman Robert A. Addison of White Pigeon, Mich., and former trustee D. Nelson Adams. Presentation of a book printed in 1609, *Apologia Pro Ecclesia Anglicanae*, was made by trustee Daniel P. Davison, and the fund's new president, Alan F. Blanchard, introduced a color video of Mr. Robinson's life prepared by the communications staff of Trinity Church, Wall Street.

Some 12,000 clergy are covered by CPF, which has distributed approximately \$600 million in cash dividends since its inception, of which almost \$500 million has been paid during Mr. Robinson's tenure. He will continue work as a trustee of the Bugher Foundation, which supports research in heart and molecular biology.

(The Rev.) JAMES B. SIMPSON

Sir Paul Reeves Adjusting to New Surroundings

The Most Rev. Sir Paul Reeves has found his life has changed drastically since moving to the United States. Archbishop Reeves, formerly primate of the Church of the Province of New Zealand and Governor-General of New Zealand, has taken on a new position as Anglican observer to the United Nations, meaning relocation to New York City for a three-year term.

"When I come out of General Seminary in the morning and the traffic is thundering down Ninth Avenue, I wonder why I ever left the Pacific," he said recently in Portland, Maine, where he addressed the Executive Council of the Episcopal Church.

Archbishop Reeves talked about his work with the United Nations.

"The Anglican Communion is transnational and transgenerational," he said. "Potentially, the Anglican Communion is a global network." He explained that the Anglican Consultative Council has held consultative status with the U.N. since 1985. He was appointed to the position by the Archbishop of Canterbury.

"I've tried to get to know the U.N.," he said. "I visit the secretariat, the agencies and the missions, and (to maintain) an Anglican presence. I try to relate the United Nations to the Anglican Communion."

"I claim to be one of the few people



Sir Paul Reeves

who has actually read the reports from the Lambeth Conference," he said with a chuckle.

The archbishop maintains an apartment at General Seminary and an office at the Episcopal Church Center, at 815 Second Ave., which is near the United Nations building.

"My areas are environmental, human rights and indigenous peoples," he said. He mentioned that the Anglican Communion has many members whose roots are among indigenous peoples, and said 1993 has been estab-

lished as the Year of Indigenous Peoples by the U.N. General Assembly.

Archbishop Reeves believes the United Nations needs to redefine its priorities and looks forward to the U.N.'s search for a new secretary general this year. He expects to be doing a considerable amount of traveling.

"Next week I'm going to spend some time with the Archbishop of Canterbury to determine how I can help him," he said. Other major trips are to the General Synod of the Church of England in November, followed by appearances in Wales and to Canada's House of Bishops. "I'll be trying to get commitments from the provinces."

In the meantime, he'll be functioning as an assistant bishop in the Diocese of New York. "I'm still getting used to the liturgical practices of Manhattan, which are many and varied," he said. He also will be "helping out" at General Seminary.

A quick opinion of the American Church? "The Episcopal Church is infected by plainsong," he said with a smile.

While continuing to adjust to his new role, he'll be trying to get used to a new country. "People here don't understand me over the telephone," he cracked. "And it took me a while to figure out that the little coins are worth more than the larger ones."

DAVID KALVELAGE

'Total Ministry Notebook' in Nevada Attracts Attention

The Most Rev. Brian Davis, Bishop of Wellington and Archbishop and Primate of New Zealand, joined five other Anglican clergymen who recently made their Nevada base at Wellspring Retreat House in Boulder City for nearly a two-week stay.

The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, planned an itinerary that included visits to parishes in southern Nevada, Nye County, Pioche and the Nixon Indian Reservation in northern Nevada.

"Our Total Ministry Notebook has piqued interest from all over the world, but especially from New Zealand this past year," Bishop Zabriskie said.

Total Ministry, which the bishop de-

scribes as "the ministry of everybody, not just seminary-trained individuals," has also attracted attention on a national level as other dioceses work with Nevada to explore "new ways of involving all baptized in the life of the church."

"The Diocese of Nevada is recognized worldwide as the most advanced in leadership of total ministry," said the Rev. David Moxon, director of theological education by extension for the Province of New Zealand and the Pacific. "It was time to come and see it first-hand."

The Rev. Michael Fahey, ministry educator for the Diocese of Waikato, was the first New Zealand priest to oversee a total ministry parish using the models in Nevada's 1990 Revised

Total Ministry Notebook.

"This is like a lollie-scramble," he said, referring to a children's game in his native country. He said it was a matter of picking among many "goodies" to see what can be adapted back home.

The Rev. Tiki Raumati, Archdeacon of Wellington, said the indigenous part of the church in New Zealand has already experienced total ministry with about 25 non-stipendiary priests.

He pointed out other similarities between Nevada and New Zealand such as size and relatively small populations, with little more than a million people in Nevada and some 3.5 million in New Zealand, "plus 60 million sheep."

LINDA FAISS

The Ordination of a Friend

By THOMAS C. FITZHUGH III

This was supposed to be easy. Attending a seminar in Dallas, a short drive to Waco for the ordination and a swift return to Dallas after the reception would be simple. Only problem was I didn't start in Dallas. Thanks to a rogue judge's decision to put a case to trial prematurely, I had depositions in Houston on both sides of the ordination. Oh, well, I can just drive fast.

One speeding ticket later, I arrive at the dinner. The home is beautiful, set on a hill overlooking Lake Waco. The weather is splendid, and the crowd, though varied in age, is remarkably tranquil. A good, warm feeling permeates the place. Little children bound through the throng and are frequently hugged, patted and welcomed. This feels like a family. Though I do not know many people here, I feel at home and not at all lonely.

Walking through the crowd I spy some of my favorite people, Greg and Alice, and bump into the bishop just as Alice is about to plant a smacker on my face. The bishop looks happy too, and I am pleased he is going to preside over this wonderful occasion. I find "Dog" (the ordinand) and pass on to him some new reading material, then Greg and I get a chance to talk. Too soon the call to dinner comes. I wind up eating on the Ping Pong table sitting next to Mark, the homilist, and near Dog. This is like a very large family reunion. Everyone is relaxed, smiling and gracious. The Holy Spirit is already working on this crowd.

Time passes so quickly I do not have time to stop at my dad's. Must get to the church. Automatically I push the English church music tape into the player driving down Valley Mills, following Dog. "The Spirit of the Lord is upon me . . ." the massed choirs of the Royal School of Church Music gently sing. Elgar's Victorian masterpiece, written for an ordination service, is

Thomas C. Fitzhugh is an attorney who practices law in Houston, Texas.

*The feeling
from that glorious
evening is
with me still.*

the selection that "randomly" plays for me. This is no coincidence, but it adds to the mood.

At St. Paul's, the presenters and other participants dawdle in the parish office, and Rayford holds up poster board diagrams showing where everyone goes. Most are worried they will do something wrong. They forget that no one will notice. Like novice acolytes, they ask again and again, "Now where do I go? What do I do?" The feeling is still very amiable, and the energy level high, but the intensity increases with each passing minute. Dog, who must be both overwhelmed and thrilled, works the crowd. Prayers, hugs, kisses, encouragements and handshakes proliferate.

Tied to the Past

The crowd fills every empty seat, and while the last choir members race though the lengthy procession to find their places, the opening hymn starts: "St. Patrick's Breastplate." Unfamiliar to many, this great hymn is full of lovely, medieval imagery, invoking this service's ties to the tradition of the church. As we process, a sense of expectation flows from every pew. The community knows something very special is about to happen, and they are happy.

The formalities begin. Rubrics, the instrument of ordination, and then the

litany. Thumbing through their prayer books is probably the first time some notice this litany is for all ordinations — bishops, priests, deacons. Beautifully read, it sets a proper tone. Then the examination, and the prayer for the church. A good reminder that it's not just Dog's life that is changing tonight. We are all called to participate in ministry. The bishop reads the prayer for the church: "Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made."

Then the lessons. My part is easy — only three verses of a psalm. "Then may I go to the altar of God, to the God of my joy and gladness." Being here, at the altar of my youth, these words have special meaning. Through the hymn and other readings, the energy pitch reaches yet another, higher level.

As Mark takes the pulpit, in a strong, yet sensitive way, he proclaims, "Let's pray." What follows is hard to describe. This preacher is totally committed, and the sincerity of his words flows, bathing the congregation with a special grace. This sermon is not just for Dog. With solid scriptural insight, the emphasis on the priesthood of all believers, traced back to God's calling of the Hebrews to be his people, is a good reminder that we cannot relegate ministry only to the ordained clergy. There is a power in these words, unusual in its impact. At times I feel like Mark is talking directly to me, though his focus is properly on Dog. Only later do I get a hint of why I feel this way. Mark, like me, has been through some rough times in the past. And, having discovered the marvelous healing power of God's love, he is a tremendously effective instrument of communicating that grace. This is a message I need to feel, not just hear.

Mark directs Dog to stand for the charge. This is the most personal moment in an ordination. When the

Warnings from Experience

By DENNIS SERDAHL

Dear Al:

I'm writing you from Christ in the Desert Monastery in New Mexico. It is a week before your ordination. My gifts to you are this letter of reflection on my 25 years as a priest, and my hand of friendship as you continue your spiritual pilgrimage. I want to share some insights that may be helpful to you. Keep in mind these belong to me. This is the truth only through my own experience. My thoughts come from a place deep inside of me that wants to be given voice. Some are warnings and some are longings to prayerfully have the strength to own them myself.

First of all, beware of egocentric ministries. Success and upward mobility models will tempt you and sometimes seduce you into believing that you are doing the will of God. There is nothing more awful than success for the ordained — the bigger church, the applause and more vestments, etc.

The Rev. Al Miller was ordained a deacon on June 30, 1990. He is an assistant at St. Luke's in Jamestown, N.Y. The ordination took place in Pendleton, Ore., where the Rev. Dennis Serdahl is rector of the Church of the Redeemer.

The only thing that matters is your faithfulness to the one you claim as your Lord and Savior.

The second thing that I want to say is that it is most helpful to find



and cultivate and return again and again to a healing place. It must be a place of solitude and prayer. Healing presupposes that you know you are wounded. Most clergy do not know that. Without that understanding, our wounds will get projected on one congregation after another, usually under the guise of pastoral counseling or, in the posturing of therapeutic ministries. Be sure to read John Snow's book (*The Impossible Vocation*) every five years.

Thirdly, be aware that there are always lay persons who are better at almost anything you can do. They can also be healers and cheerleaders for you when you become depressed and feel lost or stupid. The lay ministry is the most underrated ministry of the church. The ordained ministry is

the most overrated ministry of the church.

Finally, be aware that the church is not doing a good job with spiritual formation and liturgical training. The "folks" are hungry for the real thing. In my view, most clergy haven't done or risk taking it upon themselves to develop these two very important functions of the priesthood. This is an area that always needs our attention and study.

On a more personal note, I want you to know that like you, I chose to be married long before I made my seminary decision. Marriage and parenting are major parts of our spiritual journey. When you know this and claim this wonderful gift and responsibility, there will never be for you painful choices between you and your family and the church. Our marriage and parenting responsibilities cannot ever be compromised in our vocations whether we are clergy or lay folk. Staying married and becoming, with God's help, the best parent and married person you can be is part of our response to the Easter gift. We are all called to be both the message and the medium of this good news. For me it all hangs together.

Your brother in Christ,
DENNIS

preacher, chosen by the ordinand, charges him specifically. Mentor to student. Even cameras could not fully record the special love which flows between these two. Its gentle strength is awe-full. "Preach the word." "Be in the place of prayer." Encouraging, humbling, supporting, energizing. "I love you Brother." AMEN.

Could it get better than this? The service moves to a more somber place, as the examination begins. Firmly Dog reasserts his call and his beliefs. "Veni, Creator Spiritus," a hymn used with ordinations since the ninth century, is intoned by the congregation. Do they realize how this links us with the church which, for more than a thousand years, has used this chant to invoke the Holy Spirit? The priests as-

semble in splendid array around the bishop. Most place their hands on Dog's shoulder. Appropriately, Mark's are on the head, and both the bishop's hands firmly on the brow. "Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to Philip; fill him with grace and power, and make him a priest in your church." The power of this act defies words. The silence is deafening as the Holy Spirit moves, in this very visible way, not just into Dog, but among the entire congregation. An electric moment, never to be forgotten.

"May he exalt you, O Lord, in the midst of your people . . . Make him a faithful pastor, a patient teacher, and a wise concilor . . ." the bishop implores, and the people respond loudly

"AMEN"

Immediately, the peace is exchanged, and the table celebration begins. Father Dog concelebrates his first Eucharist. New musicians lead the congregation during communion, with easy, gentle songs of love and praise. Drawling and enthused, the new priest gives his first blessing.

"Lift high the cross . . .", what an entirely perfect hymn for this occasion. Certainly all have been exalted in this magnificent setting. The warmth of the evening lingers through the reception, where old and new friends mingle, hug and kiss. Sadly I have to depart. The secular world beckons. But the feeling from that glorious evening is with me still. Surely, God was in that place, and we knew it.

A 'Watershed' Meeting

By TODD H. WETZEL

THE LIVING CHURCH *has asked a variety of persons to present their thoughts about the issues which will come before General Convention. This is the third of a weekly series of articles.*

The 1991 General Convention holds promise as a "watershed" in the life of the Episcopal Church. Issues related to human sexuality will hold center stage as the church continues to define its thinking in this area.

At the top of the agenda will be consideration of the ordination of practicing homosexuals. Episcopalians United believes we must find a way to express our compassion for homosexuals by offering hope for healing while, at the same time, refusing to bless their behavior.

We believe the Bible clearly defines homosexual behavior as sin (see Gen. 1:27, 2:24, Gen. 19, Judges 19, Lev. 18:22, 20:13, 1 Cor. 6:9-10, 1 Tim. 1:9-10, Romans 1:26-27). The tradition of the church from the early church fathers into the modern era clearly opposes the practice of homosexuality. While modern medical science remains divided on the origins of homosexuality, it is clear that its practice is often medically and psychologically devastating.

For these reasons, Episcopalians United is opposed to the approval of any legislation which would permit the ordination of practicing homosexuals to holy orders.

Local Decisions

The recommendation by the Standing Commission on Human Affairs under the chairmanship of Bishop Hunt that the church resolve to permit diocesan bishops and standing committees to decide on the issue locally is opposed by Episcopalians United. While on the surface this would resolve the issue nationally, such a decision would have a negative and severe impact on

The Rev. Todd H. Wetzel is executive director of Episcopalians United, Shaker Heights, Ohio.



Major Issues of General Convention

the unity of the church and the integrity of holy orders.

The Human Affairs Commission report further recommends that the Standing Liturgical Commission be directed to develop services whereby the church might bless same-sex unions. Passage of such a resolution would take us further down the road to approving such behavior and, for this reason, Episcopalians United would oppose such legislation.

In other matters, the Standing Liturgical Commission will present the convention with new materials for al-

Need

At 3 a.m.
I'm awake —
ruefully, needlessly —

but I need
to savor this lighted photo
of dancing daffodils

and I need
to pray for Kent,
for David, for Mark

and I need
(I need, I need)
to think doxologies

for all my days

Elva McAllaster

ternative use which will incorporate "inclusive language." Episcopalians United favors the use of inclusive language when used in reference to humanity, but will vigorously oppose any use of such language in reference to the Trinity.

God in Christ Jesus has uniquely defined his nature as that of both Creator and Father. Jesus is uniquely named the only Son of God and is thereby both Savior and Lord. To radically alter the language whereby we address God would precipitate a deep and lasting change in the faith of God's people. *Lex orandi, lex credendi.* "The rule of prayer, the rule of belief" is the liturgical principle and it urges great caution upon the church whenever it considers altering the language of liturgy.

Authority of Scripture

Episcopalians United will encourage legislation which seeks to undermine the authority of scripture and the creeds, believing this to be consistent with the history and teaching of our church (see The Articles of Religion, VI, VII, VIII, XIX, XX and XXXIV, BCP, p. 867-876).

Finally, Episcopalians United would favor legislation which would underscore the uniqueness of Christ as the only one given under heaven and earth whereby humanity may be saved. We believe this is essential if the church is to take seriously its own participation in the Decade of Evangelism. Commensurate with this, we favor legislation to devote more resources to the task of biblically-defined evangelism at all levels of the church's life.

We believe this will be a "watershed" convention in which the church will have the opportunity to answer the age-old challenge first spoken by Joshua "as for me and my household, we will serve the Lord." We will be participating in the convention prayerfully believing that the church will define its thinking on the side of orthodoxy rather than that of the "spirit of the age." We believe we share this perspective and hope with the overwhelming majority of Episcopalians.

EDITORIALS

Retired Bishops' Alert

One of the pleasures of retirement, especially retirement from positions in the church, is not having to go to lengthy meetings. Understandably, for many retired bishops it is a relief not to be obligated to attend the House of Bishops meeting at General Convention, especially when it is to be in mid-summer in a very hot city.

Yet a bishop is a bishop for life and, without good cause to the contrary, we believe he should be present when his colleagues meet. The reasons for a bishop having a seat in the House of Bishops are quite different from those of a deputy. A bishop does not go simply to represent a diocese, but rather in his position as a bishop of the whole church.

A bishop is supposed to be a person of exceptional maturity, one of wisdom and experience, well-read and with many contacts. One hopes that at least some of them are actually scholars, and that some are well-traveled. Indeed one hopes that some of them follow the apostolic principle of giving priority "to prayer and the ministry of the word" (Acts 6:4).

Who best exemplifies these characteristics? It may be argued that many retired bishops are indeed better qualified to sit in the House of Bishops than active, harrassed and over-committed younger ones. As to the apostolic principle, we recall that one diocesan bishop recently felt he had to retire in order to give himself adequately to the ministry of the word. The election of another was contested, in part at least, because of the way he devoted himself to prayer.

It may be said, of course, that the concerns of the House of Bishops are not so spiritual, and that they need active, younger bishops well-versed in fund-raising, public relations and other such practical contemporary skills. Yet in all fields today, we find that some retired practitioners emerge as outstanding consultants. Older bishops, in

some cases, know a great deal about contemporary practical management.

Without disrespect to our younger prelates, we point out the church needs the faith, the wisdom and the skills of its older bishops. We believe the last convention erred grievously in denying retired bishops a vote and thus discouraging their attendance. We wish that a thoughtful and responsible group of active bishops would take this matter in hand and promote the restoration of the rightful parliamentary position of older bishops.

Fund Deserves Praise

Quietly, without fanfare, the Presiding Bishop's Fund for World Relief has continued to be one of the most effective ministries the Episcopal Church has to offer. The Presiding Bishop's Fund, which will observe its 50th anniversary this year, has, as usual, responded quickly to crises in recent weeks.

The fund provided assistance for Kurdish refugees in Iraq. Those who administer the fund were assessing needs within hours after an earthquake in Costa Rica and Panama in April. And when a devastating typhoon struck Bangladesh early in May, the fund was called upon for emergency relief.

The fund also provides grants when a crisis is not present. Anglican bishops around the world request grants on a non-emergency basis, and the fund also responds to domestic dioceses for such projects as orphanages, ministries to the homeless and to people with AIDS, and to refugee shelters.

We salute the work of the Presiding Bishop's Fund for World Relief and hope its annual appeal later this year will be successful.

LETTERS

(Continued from page 4)

of the Anglican Communion, it has been decided to keep Charles in the calendar. During the debates in preparation for the *Alternative Service Book* 1980, I brought the motion forward in the General Synod of the Church of England to keep him in the calendar and received the vote to do just this. It is apparent that the Anglican Communion would not be what it is today without King Charles.

(The Ven.) TOM BARFETT
Truro, England

An Alternate Move

The expressed reluctance within the leadership of the Evangelical Lutheran Church in America to move rapidly towards approval of the proposed Concordat of Agreement [TLC, April 14] as well as some reservations

within our own communion would seem to put the agreement on hold.

I suspect that the magnitude of the move toward union for both churches whose doctrine and practices differ in so many ways has resulted in a case of cold feet for both parties. However, an alternative move which might be more acceptable to the ELCA would be to first receive the historic episcopate from its fellow Lutheran Church, the Swedish Lutheran Church, which never abandoned the traditional episcopal form of government. The doctrinal differences, I expect, would be far fewer. As I recall, a concordat of mutual recognition of orders between the Swedish Lutheran Church and the Church of England already exists. This route, although rather circuitous, could ease the way for both the ELCA and Episcopal Church to recognize each other's ministries.

As a footnote, it is of interest to re-

call that when the Swedish Lutheran Church gave up support of its parishes in colonial America, the Church of England was asked to provide oversight rather than the German Lutheran Church because of the importance of the episcopate. Hence the several "Old Swedes" churches in the Episcopal dioceses of Pennsylvania, Delaware and New Jersey.

NORMAN A. HULME
Delmar, N.Y.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

The Family Meeting

We are a dual career family and are heavily involved in church and community activities. Our children are involved in church youth groups, school sports and music. It used to be the dinner table was the place to meet, but with everybody's schedule being so different, we don't even eat meals together. How do busy families find time to spend together?

It is not unusual to hear these questions from parents. How can a family spend time together in today's fast-paced society? What is a good time? How do we cope with the competition of TV, school sports, etc.?

It is easy for family life to become chaotic when priorities become confused. The problem is nobody's in charge. The routine becomes one of everyone for himself and ignore everyone else. The first step is for parents to take charge. A family meeting is the best way to present a family problem and to search for workable solutions. Announce ahead of time that you have a serious problem to deal with and that you want a family meeting so everyone can have input into the solution. Set the time and date for the meeting. Select a time when the cost of attending the meeting will be minimal to everyone.

The only task at the first meeting is to elicit everyone's support for family meetings and to set a time and date for the next meeting. At the first meeting, explain your concern that everyone seems to be going his or her own way and you miss the closeness of family.

Explain that you would like to be able to schedule some time each week when everyone can be together to share one another's life. Explain that you want to provide an opportunity for everyone to share concerns and accomplishments, and to plan family activities. The meeting should be at the same time and date each week so everyone can make it a priority and a routine each can count on.

Our column is written by the staff of St. Francis Academy, Inc., of Salina, Kan., which ministers to troubled young people. Questions for this column may be sent to THE LIVING CHURCH.

Children need to live in a family which represents a strong framework for values, ethics and morality. They need to have a clearly-defined role in this group. Therefore, the topics of discussion in your family meeting should be unlimited. Open discussion allows people's feelings about issues to be heard and accepted. In time a pattern will begin to develop that will show how the family deals with various issues.

Basic questions are best to get discussions started. What do we like about each other? How do we have fun together? What is each person's job in the family and what should happen if it doesn't get done?

Don't shy away from more controversial issues such as dating, sex, birth control, abortion, sexually-transmitted diseases, school performance and attendance, drug and alcohol use, smoking, rules and expectations, allowance and jobs. Sometimes it is best to allow the "hot" topics to emerge, but, depending upon the age of the children, they can be raised by the parents.

Right to Be Heard

If topics are raised that cannot be answered, promise to find more information or assign someone to find more information. Be sure to discuss it further at the next family meeting. The important point is that everyone is free to raise any topic and has the right to be heard. An atmosphere of acceptance and trust must be developed and prevail.

You can test the success of family meetings by imagining how it feels to be a child in your family. Would you feel comfortable discussing the use of birth control or abortion?

The family meeting conveys the message to your children that you care about your family and that you want to be available to your children. You want to let them know that you are a valued resource to them. But, what is your resource? But sure to open your family meetings with a brief prayer inviting God to be present and to provide everyone with the courage to love. Also, close the meeting with a brief prayer of thanksgiving.

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Diocese of Delaware—Louise Howlett (for the Bishop of Connecticut), chaplain and instructor of St. Andrew's School, Middletown, DE.

Diocese of Michigan—Frederick A. Butler, Jr., priest-in-charge of All Saints', Marysville, MI; add: 23732 Southland Ct., Mt. Clemens, MI 48043. E. Anne Kramer, assistant of St. Andrew's, Clawson, MI; add: 18301 West 13 Mile Rd. #A271, Southfield, MI 48076.

Diocese of Rhode Island—Phyllis R. Morse, assistant of St. John's, Saunterstown, RI; add: 124 Welcome Dr., Saunterstown 02874.

Diocese of Southern Virginia—Barbara K. Blakemore, assistant of St. Thomas, Chesapeake, VA. Robert S. Lawrence, assistant of Trinity, Portsmouth, VA.

Diocese of Southwestern Virginia—Karin Howard Lindsay, assistant of St. Paul's, Lynchburg, VA; add: 605 Clay St., Lynchburg 24502-2447.

Western North Carolina—Joel W. Huffstetler, rector, St. Andrew's, Canton, NC.

Permanent Deacons

Rhode Island—Janice L. Grinnell, deacon, St. Michael's, Bristol, RI; add: 32 Viking Dr., Portsmouth, RI 02871. Susan J. North, deacon, St. James, Woonsocket, RI; add: 352 Grange Rd., North Smithfield, RI 02895. Stephanie C. Shoemaker, deacon, St. Matthew's, Jamestown, RI; add: 96 Washington St., Newport, RI 02840.

Other Changes

The Rev. Josette Holt Martins is no longer assisting priest at St. David's, Minnetonka, MN; add: 9216 Cedar Forest Rd., Eden Prairie, MN 55347.

Resignations

The Rev. Frederick R. Engdahl, as rector of St. Paul's, St. Clair, MI.

The Rev. William K. McDonald, as priest-in-charge of St. Paul's, Corunna, MI.

Deaths

The Rev. Henry Kilworth Maybury, assistant of St. Peter's, Selsey, England (Diocese of Chichester), died on February 7 at the age of 70 in Chichester of cancer.

Educated at Oxford and Chichester Theological College, Fr. Maybury served parishes in New York, where he was curate of St. Mary the Virgin, New York City; Wisconsin, where he was canon precentor of All Saints' Cathedral, Milwaukee; and Connecticut, where he was assistant and later rector of St. James, New London. He was canonically resident in the Diocese of Connecticut. Fr. Maybury is survived by his wife, Elizabeth, and a daughter.

Next Week

Reader Poll Results

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Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8. EP Mon, Wed, Fri 7:30. H Eu Tues 6:30

WASHINGTON, D.C.

WASHINGTON NATIONAL CATHEDRAL Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

Mass Ave. at 12th St., N.W.
ASCENSION and ST. AGNES 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.)

2430 K St., N.W.
ST. PAUL'S The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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.

2750 McFarlane Rd.
ST. STEPHEN'S in the Grove 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

SAVANNAH, GA.

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

34th & Abercorn
ST. PAUL'S The Very Rev. William Willoughby, III, r (912) 232-0274
Sun Masses 8, 10:30 (Sung). Daily as anno

STONE MOUNTAIN, GA.

6780 S. Memorial Dr.
ST. MICHAEL AND ALL ANGELS 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

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

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 (Rite I), 10 (Sung Rite II). Daily: Mon, Wed, Sat 5. Tues, Thurs, Sat 9, Fri 12:10. MP daily 8:30, Sun 7:30. EP daily 4:30

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

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

CENTREVILLE, MD.

ST. PAUL'S Liberty St. at Church Lane
Near US 301 on Maryland's Eastern Shore
Sun 8 HC; 9:30 MP with HC

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

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
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; the Rev. Jürgen W. Lillas, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
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 and ST. MARY'S 48 Middle St., Gloucester
24 Broadway, Rockport
Sun H Eu 8 & 10

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.

ST. LOUIS, MO.

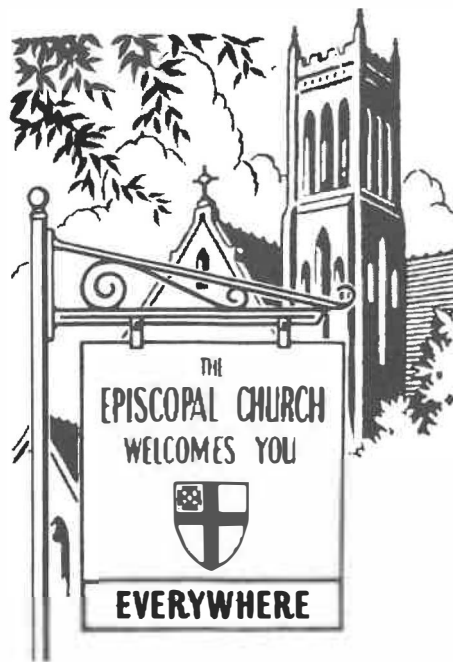
CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Dr. Kenneth J. G. Semon, r-elect; the Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, ass't
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S). Daily MP, EP, HC

OMAHA, NEB.

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. A parish of the Episcopal Synod of America

LACONIA, N.H.

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



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 McGeughon, 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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
HC Sun 8 & 10. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

ALDEN, N.Y.

ST. AIDAN'S 13021 Main St., off Rt. 20
Closest to Darien Lake
The Rev. John A. Russell, v (716) 937-3461
Sun 8:30, 10:30 H Eu, 10 Family Christian Education

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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
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. Mon-Fri H Eu 1:05



St. Thomas Church, Rochester, N.Y.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12. Sat 5 H Eu

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

STONY BROOK VILLAGE, N.Y.

ALL SOULS' Main St. (516) 751-0034
Fr. Kevin P. Von Gonten, v
Sun Sept. thru June: 8 & 10 H Eu. July & Aug. 9 H Eu, HD as anno

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

WESTHAMPTON BEACH, N.Y.

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

CHARLOTTE, N.C.

ST. ANDREW'S 3601 Central Ave.
The Rev. Mark House, r (704) 537-0370
Sun H Eu 8 & 10, EP 6 (First Sunday)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min., r (717) 334-4205
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't;
the Rev. John A. Schultz
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 9:30. Tues, Thurs 9; Wed 6:30, Fri 12:05

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. [June through Sept: 8, 10 (Sung), 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

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Maccdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu & 10 (Sung). Ch S 10. Daily Office & Mass as anno

SELINGROVE, PA.

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

RAPID CITY, S.D.

EMMANUEL 717 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

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

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL 413 W. Cumberland Ave.
The Very Rev. James L. Sanders, Dean
Sun H Eu 7:30 & 10; Mon, Wed, Fri H Eu 7; Tues H Eu 12 noon;
Thurs H Eu & Healing 12 noon

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun 8 and 10:30 H Eu

MOAB, UTAH

CHURCH OF ST. FRANCIS 250 Kane Creek Blvd.
The Rev. Barbara J. Smith & the Rev. Charles McCormick
Sun Eu 8 & 10. Wed Eu 12:05

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
(3.5 miles from exit 21 on Hwy 64 on SR 637)
The Rev. Dale K. Brudvig, v
Sun 10: 1S & 3S MP; 2S & 4S H Eu

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

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound (206) 376-2352
The Rev. Patterson Keller, r
Sun H Eu 8, 10. Thurs H 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;
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 9

SEAVIEW, WASH.

ST. PETER'S The Peninsula Church Center
The Rev. Robert S. Downs, Jr., v 500 "N" Place
Sun H Eu 9:15. Wed H Eu 11 (206) 642-3115

CHARLES TOWN, W.VA.

ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10. Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30



St. George's Church, Laguna Hills, Calif.

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.