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Looking Back on General Convention

Robert G. Carroon
Asylum Ave
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What Are You Looking For?

In between high tides, my younger son and I often walk the shores of the James River in Virginia in the summertime. Like our neighbors we go shelling.

Over the years, we have looked for a number of things, from wonderfully gnarled pieces of driftwood to spectacularly large scallop shells, from chips of colored beach glass to old bits of crabpots and baskets which have long since been usable. But the prize is a shark's tooth.

Most of the shells we find along our beach are ancient; they come not from the present-day river, though many do, but from the clay banks which once were covered with ocean. Many of the scallop shells and long hollow "worm" shells depict sea life from hundreds of thousands, if not millions of years ago. These ancient shells mix comfortably now with the delicate new clam shells and oyster shells of the James.

Sharking, as the native beach combers call it, is more difficult, more of a discipline, than mere shelling. Anyone can go out and come back with a basket or bottle full of shells or the odd piece of driftwood. But only a few return with a shark's tooth.

So prized are these finds, that several neighboring cottages boast wall boards of shark's teeth found by the owners from these small, isolated river beaches. One man who lets us use his boat to fish from and pull the crabpots has his displayed in semi-circles according to size above his fireplace. It is he who has passed the fervor to my son.

My son, Ben, is determined to be a river shark, so we set out often early in the morning to comb the beaches which are really small alcoves along the river bank protected by the odd jetty built up with rocks out into the brackish, tidal water, partly from upstream and partly from the Chesapeake Bay.

My son looks earnestly, as do I, but neither of us is the most patient person in the world, and we both are easily diverted. We decide to sit and sift gently through a small "bay" of shells washed into a tiny heap; we begin our search, reminding each other of the yellowed white or light grey color we're looking for or of the variations of the T-shape that the teeth come in. We sift, we talk, we sort.

Inevitably, we see an interesting shell or three of some variety. We speak of how Mom would like this one for a necklace, how this one would look good by the back steps, of how this one or that one is odd looking. And so on. Pretty soon, we barely remember what we were looking for. The shark's teeth remain hidden, perhaps right before our eyes, remain a sought-for mystery.

Walking back up the long set of steps, we assure each other that we'll try again, maybe tomorrow before the sun gets too hot. I smile to myself. I had just the day before wondered why I wasn't always as focused and centered as I might have been.

(The Rev.) TRAVIS DU PRIEST, book editor

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Young people from Provinces 3 and 8 addressed both houses on behalf of the 18 youth who participated in General Convention.

ENS photo by Neale Morgan

LETTERS

Nashotah's Problems

Bishop Stevens' specious comments on the problems at Nashotah House just don't have the ring of truth. Bishop Gray has the problem well-defined [TLC, July 14].

The Evangelical and Catholic Mission (ECM) dominated control of Nashotah's board of trustees when the Bishop of Milwaukee, the Rt. Rev. Charles Gaskell, retired and the board elected Bishop Stevens of Fond du Lac as its president. From 1840, when Bishop Kemper persuaded the three General Seminary students, Breck, Adams and Hobart, to come to Wisconsin and establish a school to train mission priests, it was the Bishop of Wisconsin, later the Bishop of Milwaukee after Fond du Lac was set apart, who was fully in charge. And when a board of trustees was organized it was the Bishop of Wisconsin, later Milwaukee, who was not only an ex-officio member of the board but its president as well.

That was always the case until Roger White was elected Bishop of Milwaukee. Because he favored the ordination of women and this was unacceptable to the majority ECM members of the board, he was not even elected to the executive committee, which the Bishop of Milwaukee had always chaired.

Another tradition, from year one, was that any alumnus elected to the episcopate was immediately and automatically elected a trustee. But Richard Grein, alumnus and former professor, was elected Bishop of Kansas and later elected Bishop of New York. He also favored the ordination of women, so for the first time in its history an alumnus bishop was rejected from membership on the trustees.

Bishop Gray's point that few of the majority of the trustees ever spent an hour in Nashotah's classrooms or many hours in its chapel, day after day, liv-

ing the seminary's unique life, is a good one. Their only concern is their ECM-ESA agenda. And if they have to ride Nashotah's funds to zero to pursue that agenda, so be it. But what a loss to the church.

(The Rt. Rev.) DONALD H.V. HALLOCK
Bishop of Milwaukee, Retired
Lakewood, Colo.

• • •

I read with interest Bishop Gray's article. I do not know if the sole criteria for membership of the board is the opposition to the ordination of women, but it does raise some interesting points. How many bishops who oppose the ordination of women have been elected to any other seminary boards lately? How many bishops who believe that same-sex blessings are contrary to scripture and that the ordina-

tion of practicing homosexuals is forbidden by scripture have been nominated to the board of trustees of Episcopal Divinity School?

Perhaps another issue is more significant for the church at large: How many of the bishops who were not elected to the board of trustees of Nashotah House (such as Bishop Gray) have cried foul upon seeing a priest excluded from a diocese or parish solely because they cannot support the ordination of women?

(The Rev.) GENE GEROMEL
St. Bartholomew's Church
Swartz Creek, Mich.

• • •

Bishop Stevens has it backward. In banishing priests and bishops who are women from its chapel, it is Nashotah
(Continued on next page)

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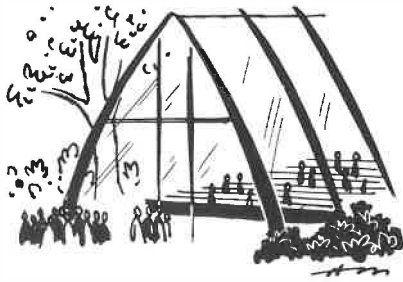
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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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LETTERS

(Continued from previous page)

House that comes up the only seminary of the Episcopal Church to regard "the question as closed, the debate over and the discernment process done" in terms of the Eames Report. He writes that there are two "recognized and defensible theological views" to the ordination question. In affirming the current policy which effectively stifles one of those views, Nashotah's board of trustees deprives the seminary community of just the experience that is necessary in the process of theological discernment.

My interest stems from the fact that, like Bishop Gray, I am an alumnus of Nashotah House and, also like Bishop Gray, I treasure the heritage that is being squandered.

(The Rev.) DENNIS WIENK
St. Thomas' Church

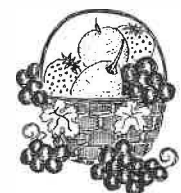
Bath, N.Y.

• • •

The Bishop of Northern Indiana is using his ancestral connections with Nashotah House and his status as a bishop-graduate of the House to launch his twofold attack on the trustees of the seminary. His first salvo was a letter-writing campaign, and now he is continuing his attack with his article in TLC.

Together with his confederates, he expected to be elected to the board of trustees in May. He (and they) failed to get enough votes to be elected and the vituperative barrage began. Apparently, they had it in mind that once they were elected to the trustees, they could change the seminary to fit their theological notions. Having been unsuccessful in their attempted coup, he now accuses the trustees who have been guiding the seminary for decades of a "take over." Preposterous! On this side of Lake Michigan, we call that sort of thing "sour grapes."

But what really chills the marrow of my bones is his cavalier assertion that "one theological principle" is not worth the sacrifice being made by the trustees. The original Arian controversy was fought over the immensely



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and crucial (but to those who refused to see the vital importance, incomprehensible) significance of a single iota.

(The Rev.) CHARLES LYNCH
Church of the Resurrection
Clarkston, Mich.

• • •

I am writing in defense of my bishop, Francis Campbell Gray, and as a graduate of Nashotah House.

The gist of Bishop Gray's comments was not that theological principle should be sacrificed to institutional survival; it was that the board of trustees, led by bishops who, in most cases, are not Nashotah graduates, have over-ridden concerns expressed by alumni, students and faculty to chart a course for the seminary that compromises its tradition and historic witness.

In my day, Nashotah House was very much in the mainstream of the Episcopal Church. Almost all of the faculty from that era went on to become bishops and deans of other seminaries. The Nashotah House "brand" of vigorous incarnational catholicism has had a major influence in shaping the life of the Episcopal Church. To many of us, it appears that this rich heritage is being squandered in the cause of a narrow partisanship. As Bishop Grein of New York has written, "we want our seminary back," and I concur.

(The Rev.) JONATHAN C. SAMS
St. Timothy's Church

Griffith, Ind.

• • •

In his article on Nashotah House, Bishop Gray comments, "If you want to create something in your own image, do it from scratch. Start your own seminary. Don't destroy 150 years of work for one theological principle." He holds the Nashotah board of trustees and the Episcopal Synod of America responsible for his own prophecy of doom.

I wonder if it has ever occurred to the Bishop of Northern Indiana, and those who share his opinion, that for at least the last 30 years the Episcopal Church has been suffering from its own spiritual cancer brought on by a single-minded desire to serve the spirit of the age. Traditional Episcopalians, like the trustees of Nashotah House, are told by the liberal establishment to "love it or leave it." Speaking of want-

ing to create something in your own image, isn't that really why Bishop Gray would love to get his hands on the House? Nashotah House is today what she has always been, and I thank God for her courageous leadership.

I am not a graduate of Nashotah House, nor do I have any relatives buried there, but I am a priest of this church. I am going to stay and I will continue to pray for her to survive her long bout with spiritual cancer.

(The Very Rev.) WILLIAM H.
ILGENFRITZ, SSC
St. John's Church

Brownwood, Texas

Unrealistic Ideas

The Viewpoint entitled "Grace: God's Power to Make Us Right" by the Rev. John Ashley Null [TLC, June 23] is a confusing mixture of unrealistic ideas relating to homosexuals in the church.

I am an Episcopalian who happens to be gay, and who reconciled my faith and my sexuality many years ago.

Fr. Null appears to be trying to promote a middle ground somewhere between bashing gays and a liberal bashing of the Bible. He does not seem to be knowledgeable of the many scholarly explanations for the biblical references which, taken out of context and place, seem to condemn homosexuality.

He says, "Those of homosexual orientation remind us of the true nature of the human condition." This evidently refers to original sin. We know very little about what causes homosexuality, but there is general agreement that, if not genetic, it is firmly in place by age two. What, then, is the difference as to human sexuality between heterosexuals and homosexuals?

Celibacy is fine, if someone really wants to pursue that course. But it is completely unrealistic for most people. The current Roman Catholic position is that there is nothing sinful about being a homosexual person, but it is a sin if that person engages in sexual relations. Or, it is great to be a bird, if you don't fly.

Human sexuality is a gift from God, regardless of orientation. The sooner the church realizes that fact, the sooner it can get on with the great commission of our Lord.

ROBERT F. DIEHM
Cincinnati, Ohio.

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Leaders of Various Groups Offer Reactions

Reactions from some of the church's major organizations ranged from outrage to pleasure, as they contemplated the actions of General Convention and their plans in light of the results.

A statement from the Episcopal Synod of America, released shortly after the end of convention, said, "Our church is so radically divided on fundamental questions that it cannot be in any real sense the one Body of Christ."

Because of such developments, the ESA is calling on its members to continue propagating the gospel, supporting congregations "founded upon biblical principles in those dioceses where the diocesan structure and the bishop are openly hostile to orthodox Christianity," and to renew efforts of prayer and devotion. The organization plans to meet in November, when it will plan further action.

Taking a more radical position, the Prayer Book Society has called for "the resignation of the church's liberal leaders," given what it feels were the convention's serious failings.

"We were hoping it [convention] would address great issues, which it did not," said John Ott, executive director, adding that the society is still in the process of sifting through the resolutions and information generated by

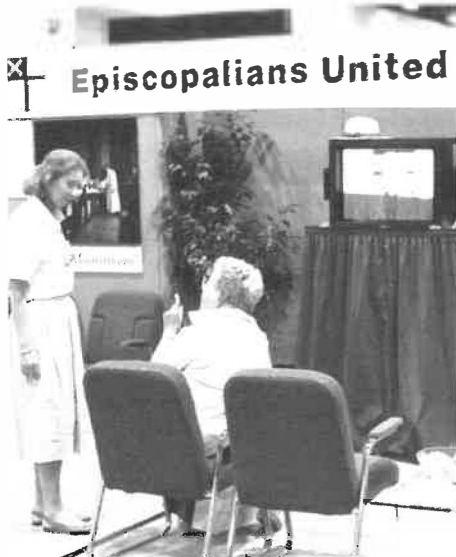


Photo by Kenneth Busby

Episcopalians United had a noticeable presence at General Convention.

the convention in order to plan for the future.

"We do not hold the Presiding Bishop personally responsible for everything that is wrong with ECUSA today," said the society's statement, "but he is the leader of a party that keeps the church in a holding pattern where all points of view are immobilized, while the pattern itself continues to drift gradually leftward."

President of the Episcopal Women's

Caucus, Marge Christie, said she was very pleased with convention. "Just about every resolution we initiated was passed," she said, adding that a special concern had been the continued use of *Supplemental Liturgical Materials*, which was affirmed. Though she admitted it was "way too early to say" what plans the caucus has for the future, one focus will continue to be issues of sexual exploitation against women.

Another group happy with convention results is Integrity, according to Kim Byham, communications director for the organization of gay and lesbian Episcopalians. "It was quiet, faithful and progressive," he said. "Our great hope is that in the future the church will move further in the direction of this convention." He said the organization was pleased with resolution A-104 because it allows opportunity for further discussions. "If the church is truly willing to enter into dialogue [with gays and lesbians], then the next few years will be progressive ones," he said.

The Rev. Todd Wetzel, executive director of Episcopalians United, said he was pleased with the organization's impact on convention, as well as the involvement and encouragement he received while manning EU's booth. "We will be working hard over the next three years to encourage the life of the mainstream church," he added.

In an editorial published in the EU newsletter the last day of convention, Fr. Wetzel expressed his organization's disappointment with the defeat of the resolution which states that clergy should refrain from sexual relations outside marriage, as well as their approval of the resolution which upholds the church's teaching on marriage.

But he added he had hoped the church would move "beyond the issues of human sexuality and proceed with the mission of our church: to restore all people to unity with God and each other in Christ."

Since this greater sense of unity was not accomplished, he said, "in the realm of human sexuality, General Convention has set the agenda for the next three years."

It's Father Runcie

The Rt. Rev. the Rt. Hon. Lord Runcie of Cuddesdon, D.D. is the present title of Robert Runcie, the recently retired Archbishop of Canterbury. At a General Convention press conference, when reporters asked him questions, they usually addressed him as "Archbishop." When I asked him about his visits with the pope, I addressed him as "Your Grace."

After the press conference officially ended, he was still responding to questions from a few of us.

I asked him if "Your Grace" was the proper way to address a retired

archbishop.

"No," he said, "that title goes with the job of archbishop." He went on to say that since he is a lord, a baron, and a bishop he could be addressed by any of those titles. Since he is an academic he could also be called Dr. Runcie. As he began to leave he turned back, looked at me and said, "And don't forget I am also a priest." I responded, "Then perhaps we should call you 'Father.'" "Yes," he said laughing, "THE LIVING CHURCH should call me 'Father Runcie.'"

(The Rev.) EMMET GRIBBIN

Make Your Own Decision, Archbishop Carey Says

Speaking to some 300 people at a conference in England "Affirming Catholicism," the Most Rev. George Carey, Archbishop of Canterbury, addressed the issue of ordaining women as priests. Opponents of such a move in England have said it would be a stumbling block to eventual reunion with Rome and Eastern Orthodox churches, but the archbishop advised his listeners not to be too concerned with the opinions of other churches in working through a position on this issue.

"Is it really the case that such a change must be submitted to the scrutiny of churches whom we are not yet in communion, before we can proceed?" he asked. "Orthodoxy does not submit developments in its life to Rome before ratifying change. It's unlikely that the reforms of the Second Vatican Council would have taken place — certainly not as quickly — if Rome had waited for the approval of the Orthodox."

The archbishop also expressed his appreciation for the point of view of his listeners. He said it would be a tragedy if the Anglo-Catholic movement disappeared because "Catholicism in all its richness is vital for the progress of the faith in our land."

Charismatic Gathering

Archbishop Carey attended an international charismatic gathering in Brighton, England, recently, and though he is known to be sympathetic to the charismatic movement, he seemed ill at ease as the Rev. Jack Hayford, of Van Nuys, Calif., called for the systematic conversion of "heathens" in Asia and the Middle East.

In a sermon July 9 during an Anglican Eucharist at the conference, the archbishop commented, "proselytization and evangelization are not the same thing."

He drew loud applause when he told persons at the Eucharist that "the rise of Pentecostal churches and the charismatic movement has brought



Archbishop Carey

RNS

blessing to us all. Too many people in the church are scared at the thought of God moving."

In a BBC interview, the Rev. Canon Paul Oestreicher of Coventry Cathedral said of the charismatic movement, "at its worst, it's like the rallies of some over-the-top political movement. It emotionally takes hold of people and becomes an escape mechanism for the real challenges of life."

Archbishop Carey agreed "there are some extremes of the charismatic movement I'd want to abhor myself." But he added, "it's the fastest growing section of the religious community. We must listen to what it's saying to us. We must affirm the good parts of it, and we must try to draw it inclusively into our denomination."

The archbishop emphasized the importance of learning from one another. "It's more important to be Christian than to be Catholic or Protestant or whatever," he said in his sermon. "Let's be inclusive and seek to learn from whatever tradition whatever God is doing in the world today."

Anglican and British clergy were in a minority at the week-long conference. Roman Catholics made up the largest contingent among the delegates from five continents.

Stories Told of Ministry in Crisis Places

Four bishops who minister in areas of human tragedy, whether caused by nature or by military hostilities, each spoke briefly and answered questions from about a hundred persons between legislative sessions of General Convention.

The Most Rev. George Browne, Archbishop of West Africa and Bishop of Liberia, told of the civil war which has so distracted and partially destroyed that country. He himself was carried off by five drunken soldiers to be executed, but was reprieved at the last minute. He said about 500 Anglicans have been shot to death and there are about 3,000 orphan children, and famine is everywhere. Cuttington College is closed, and some of its buildings are occupied by rebel interim government forces.

In May and June, 1990, during the worst of times, Archbishop Browne led his clergy and people in repeating the 23rd Psalm many times a day. "After the crisis, people said they were strengthened that the Lord was still their shepherd, and he was walking with them through the valley of the shadow of death," he said.

'Crucified'

The Rt. Rev. Samir Kafity, president/bishop of the Episcopal Church in Jerusalem and the Middle East, said that, as in Liberia, the Christians in the Middle East don't just carry the cross, they are being crucified. He acknowledged the death and suffering in many countries during the Gulf War and told listeners that 8 to 10 percent of the people in Iraq are Christians, though only two congregations are Anglican. Bishop Kafity said there were many Anglicans in Kuwait, but they came from India, the Philippines, and other countries of the East. What has happened to them is unknown.

"The church is still there, a symbol of reconciliation and of the new Kingdom of God that we hope will be established," he said.

(Continued on page 12)

Sex, Celibacy and Friendship

By NANCY J. DOMAN
(First in a three-week series)

A self-help book came out a couple of years ago, outlining a campaign plan by which a woman could select a man and persuade him to marry her. Its author, addressing the issue of sexual intercourse in the premarital dating relationship, flatly states that sex is a skill of adult life — like driving a car or balancing a checkbook. Further, she asserts that no man worth his salt will think much of a woman who lacks it. (The old question, “But will you still respect me?” takes on a new meaning.)

This Husband-Hunter’s Handbook is not likely to appear in any Bible bookstore. But it expresses our society’s attitude toward sex, illustrating the dilemma of the single Christian.

The plain teaching of scripture is that God intends the sex act to be an expression of love and commitment between a man and a woman united in marriage. Paul teaches that “it is better to marry than to burn” (I Cor. 7:9). Therefore, those who, like Paul, are not called to marriage must “burn.” No God-sanctioned alternative is given in the Bible. This is the case regardless of the single’s age, gender, previous marital state or sexual orientation.

This is a hard teaching. Who can accept it?

And in an ironic backlash from the old double standard, the teaching is even harder on men than it is on women. While a chaste woman may be looked on as stupid or prudish because she does not engage in intercourse, the crass “performance” standard set for men means that a chaste man risks the accusation that he can’t

Nancy J. Doman resides in Garden Grove, Calif., is on the vestry at the Church of the Blessed Sacrament, Placentia, and is an administrative assistant in the medical college at the University of California-Irvine.

Self-control is not a particular burden placed on the unmarried, but one of the fruits of the Spirit.

perform sexually — and that he isn’t a “real” man at all. The standard of the gospel, therefore, is completely at odds with the imperatives of our culture. How can a Christian single live by the standard? What can the church do to help?

Indeed, is the church helping at all? Too often, the answer is “no.” The clearly-defined scriptural standard should be taught from our pulpit and at our seminaries. Is it? When was the last time your rector delivered a sermon about the value of chastity? Talk

Singles in the Church

about sexual restraint is more likely to be presented as a means to some laudable end — avoiding teenage pregnancy or curbing the spread of AIDS — rather than as a way of life.

Within the church itself, it is sometimes contended that chastity is unnatural. But Christians are not called to live according to the dictates of our fallen human nature. We are called to live in the strength of the supernatural.

How, then, is the single person to deal with the “burning?” Several years ago, a key to the answer was given to me.

In confession, I had mentioned my difficulties with lustful thoughts and fantasies. The confessor made what, at the time, I thought was an odd suggestion: to deal with these by cultivating real relationships in my life. This counsel made sense only when I realized that he was saying that I could control my desire for a sex relationship by developing a love relationship.

Because we live in a culture that equates love with sexual intercourse (hence the euphemism, “making love”), we forget that love can, and does, exist without sex. Our desire for sex — a combination of purely physical desire and far more powerful emotional and spiritual longings — is simply one expression of our God-given

need for love. If the need for love is met, the merely physical sex desire can be controlled. (Self-control is not a particular burden placed on the unmarried. It is one of the fruits of the Spirit listed in Galatians 5 as a hallmark of every Christian’s life.)

The door to one kind of love, eros, is closed to the single. It is, therefore, especially important to open doors to other types of love relationships. A non-sexual love relationship, built on mutual affection, regard and interests is the love called *philia* — friendship. Many such friendships are portrayed in the Bible: David and Jonathan, Ruth and Naomi, Jesus and Mary, Martha and Lazarus. It is a sad commentary on our culture’s sex obsession that some interpreters read a genital sex relationship into even these friendships. Is the God of love so limited? Is it so hard for us to accept the existence of the love of friend to friend?

Friendship exists: let’s recognize that. Let’s encourage it. Cultivating such relationships can provide a single with acceptance, affection and love that can meet many emotional and spiritual needs.

Friendship need not be confined to the here and now. Since neither time, distance, nor even death can divide the Christian community, Christians also can make the acquaintance of such great Christian champions of chastity as Julian of Norwich, Augustine of Hippo, and Paul. A proper devotion to the supreme human example of chastity, the Blessed Virgin Mary, also can strengthen one’s own resolve.

Finally, there is the ultimate friendship — personal relationship with Jesus Christ. All purely human relationships will fail in some way. All our other friends will sometimes let us down, but not this friend. Let every Christian, single or married, love and follow the one who was single, who was tempted in every way as we are but did not sin, and who alone is capable of offering unending and completely-satisfying love.

God in his holiness set the standard of chastity. The Son of God will give us grace and strength to live by it.

Next: Singles in Christian Fellowship.

Reasonable Goal

Although they did not attract the attention or debate given to the resolutions on sexuality, it should be noted that more than 20 resolutions concerned with evangelism were adopted by General Convention in Phoenix.

We already have commended the report of the Standing Commission on Evangelism presented to General Convention [TLC, July 14], but some of the resolutions presented by that commission and other persons are worthy of comment as well.

Perhaps the most significant of the evangelism resolutions is one which sets as a goal the establishment of 1,000 new congregations in the Episcopal Church by the year 2000. Given the fact that there are now approximately 7,300 parishes and missions in this church, the resolution is a tall order.

If such a goal is to be achieved, it would mean an average of less than one new church per diocese per year. Skeptics will argue that some dioceses are more likely to be closing churches during the Decade of Evangelism than to open new ones. Nevertheless, there is reason to believe that this goal is attainable.

Many of the new congregations will be different from the ones in which we now worship. They may be located in storefronts, houses, schools or halls. They may worship in languages other than English. But we believe the large number of unchurched persons mentioned in various surveys and reports is substantial enough that 1,000 new congregations can become a reality.

In order for this to take place, some of the other resolutions on evangelism adopted by General Convention will have to be carried out. For example, the Episcopal Church will have to take seriously its commitment to the Decade of Evangelism, it will need to give serious attention to the enrichment of the ministry of word and sacrament in congregations, and it must develop and promote a

more comprehensive mission strategy for new congregation development.

This resolution holds before the Episcopal Church a standard for measuring church growth during the Decade of Evangelism. It should be taken seriously.

A Good Policy Change

Some of the unsung heroes of the Episcopal Church have been its lay employees. For many years, lay persons have toiled faithfully as members of diocesan staffs, communicators, parish administrators, office workers and in other roles, with little or no benefits.

The 70th General Convention did something about that when it adopted two resolutions during its recent meeting in Phoenix. Convention saw to it that lay employees will be provided retirement benefits by their employers, and that they will receive other benefits comparable to those of active clergy.

Lay employees who work more than 1,000 hours annually will be provided retirement benefits either through the Episcopal Church Lay Employees Retirement Plan or in an equivalent plan. The lay retirement plan has been offered since 1980, but it has had only a small number of participants, probably because it was voluntary. Mandatory coverage should help overcome the inequity found when comparing such a benefit with clergy retirement plan.

The other resolution ensures that lay employees are provided medical, dental and life insurance benefits comparable to the benefits received by active clergy. It is the church's responsibility to provide for these persons just as it has done for members of the clergy.

We are pleased to note the adoption of these resolutions, and are glad to acknowledge benefits for lay employees. It's about time.

Viewpoint

To Reassert the Theological Center

By HARLAND BIRDWELL

In order that you will better understand the following remarks, I would like you to know a few things about me.

For all my years in this church, I have been at home at the theological center. I am a moderate and one who has deeply loved this church. I am one who has tried to conform to the doc-

trine, discipline and worship of the Episcopal Church, even when I disagreed with that doctrine, discipline and worship. I voted for the ordination of women at the General Convention of 1973. I have always tried to exercise a ministry of compassion and reconciliation. And a ministry of inclusion (to use a much over-used word). But the recently-concluded General Convention has left me bewildered and outraged.

The last convention I had attended was in 1979. I find it difficult to believe the church I saw at that conven-

tion is the same church I saw in Phoenix. The church gathered in Phoenix is a politically-radicalized church. It is a church that no longer has an identifiable theological center. It is a church that has no function for those of us who are moderates, except to be manipulated to further the agenda of political and theological extremists.

The church's present extremist agenda has been formulated by the radical left. It is an agenda that has been encouraged and supported by the leadership of this church, including
(Continued on next page)

The Rev. Canon Harland Birdwell is canon to the ordinary of the Diocese of the Rio Grande.

VIEWPOINT

(Continued from previous page)

the Presiding Bishop and many other bishops, priests, deacons and lay people. I'm sure most of them mean well and believe that in supporting that agenda they are being compassionate, "prophetic" and on the "cutting edge" of the future Episcopal Church. And they probably believe they support that agenda because it is the nice thing to do.

The Episcopal Church of the future, if these folks have their way, will be somewhat to the left of the present Democratic Party, and will resemble the disarray, dysfunction and ill-discipline of that party. Instead of the Episcopal Church we have known, the future church will resemble the Universal Fellowship of Metropolitan Community Churches (which met concurrently with us in Phoenix). If that scenario doesn't bother you, then don't worry . . . be happy. Because if those of us who have been theologically centrists don't act before the next convention, we will be well on the way to becoming that kind of church, which is a church that will be Christian in name only.

I have no desire to "gay-bash" or try to exclude homosexuals and lesbians from membership in this church. I truly do not want to exclude anyone. I especially want to include and keep in this church traditional people who have not yet found their way to accept the ordination of women to the priesthood and episcopate. I want to include those who feel they have been marginalized theologically by the present leadership of this church. But I will resist with all that is within me the attempt to accommodate holy scripture and the doctrine, discipline and worship of this church to the lifestyle and ethical beliefs of Integrity and radical feminists.

I was taught, and have taught for years, that when one becomes a member of the Episcopal Church, we place ourselves under the discipline of this church. But that, obviously, no longer is being taught. The current trend is toward changing or canceling that discipline if it makes one feel uncomfortable, guilty or if it doesn't support one's life-style.

The church gathered in Phoenix was a church that had very little to say about Jesus. The few times his name was invoked, it was in reference to a Bambi-like Christ: one who would

support whatever we want supported, or one who wants everyone included without asking anything of them. The church gathered in Phoenix was a church where anything goes, a church in which there are no sins except racism and sexism (by whatever definition we give to racism and sexism) and the sin of opposing the ordination of militant, openly practicing gay and les-

We must set forth those issues that are destroying this church.

bian people and the sin of opposing the blessing of same-sex unions.

There was no mention whatever of the Christ who spoke of the entrance into the kingdom of God as being a narrow one. No mention was made about the Christ who spoke of the weeping and gnashing of teeth by those who are to be excluded from that kingdom. The church gathered in Phoenix wanted to hear nothing but inclusivity. Such a church is not one I will commend to my children and grandchildren, nor to anyone else. Such a church is not one to which I will give allegiance or support. I share the sentiment expressed by one of the deputies: "I am ashamed." I am ashamed because of actions which easily passed in the House of Deputies or which were defeated and should have been passed.

But Phoenix was not without hope. The real glimmer of hope was seen in the House of Bishops. For the first time in my memory, the bishops assumed some measure of balance and real leadership. From my perspective, had it not been for the House of Bishops' action on some crucial legislative matters (that had been passed in the House of Deputies), the Phoenix convention would have moved much more closely to the brave new-age Episcopal Church.

The House of Deputies, however, was controlled by the agenda of Integrity, radical feminists and the mindlessness of liberal and moderate deputies who supported that agenda. The political strategy used by those people was nothing short of brilliant, which suggests to those who feel as I do that we too must become politically astute. If this church is to survive in any semblance of what we have known it to be, we can no longer afford the luxury of trying to seek comfort in being at the theological center. There is no center in the Episcopal Church of today.

There may not have been for several years. Thus, on the floor of convention I made a modest proposal:

Is it possible that there are many other clergy of this church who feel as I do? If there are, I would like us to consider forming a fellowship of priests and deacons, both men and women, who would focus on the concerns of the Irenaeus Fellowship of

Bishops, and share the concern of re-discovering and reasserting the theological center. It would be a fellowship including groups already formed which are determined to change the present direction of the Episcopal Church. It would be a fellowship that holds up the gospel of our Lord as that gospel has been understood and proclaimed for centuries. It would be a fellowship of like-minded people who embrace orthodox doctrines and theology as opposed to heterodoxy. It would be a fellowship in which we honor both those who affirm the ordination of women priests and bishops as well as those who oppose such ordinations.

We would strive to raise the consciousness of the many faithful members of the Episcopal Church who don't fully appreciate what is happening to their beloved church. We must set forth those issues that are destroying this church. Its members must become aware of those issues, so that when choosing congregational leaders, diocesan leaders and deputies to General Convention, they will know not only what those issues are, but also would try to know how those seeking election stand on those issues. The risks are great. The stakes are extremely high. The Episcopal Church is being hijacked.

I do not have the time to organize such a fellowship. Surely there are others who have the time, and the needed skills. We cannot wait.

Ingmar Bergman is said to have observed, "When God is dead, Christians chatter." Someone else has said that when a church has no gospel to proclaim, its members talk about issues. In Phoenix we chattered a lot, and only about issues. That must be changed. God willing, it will be changed. Are there those in this church who are willing to join the battle?

Fitting Collection

TIME AND COMMUNITY: In Honor of Thomas Julian Talley. Edited by J. Neil Alexander. NPM Studies in Church and Liturgy. Pastoral. Pp. xi and 338. \$34.95.

First at Nashotah House and later at General Seminary, Thomas Talley spent many productive years as a professor of liturgics. Together with contributors Marion J. Hatchett and Leonel L. Mitchell, he was a student of the seminary's first full-time professor of liturgics, the Rev. Canon H. Boone Porter, also a contributor. Retired since 1989, Dr. Talley is fittingly honored by this festschrift edited by his student and successor, J. Neil Alexander, also a contributor.

The word "time" in the title refers to Talley's longstanding interest in this aspect of liturgics. Chapters are appropriately grouped under "Liturgical Time," "Liturgical History" and "Liturgical Theology." An unusual appendix contains the musical notation of David J. Hurd's hymn tune, "Talley." The only thing lacking is the customary bibliography of works by the person being honored.

The authors of the essays represent "six countries and several religious traditions." Although many are on specialized topics of interest mainly to scholars, several have wider appeal. These include, but are not limited to, the provocative contributions of Louis Weil, Talley's successor at Nashotah House ("Proclamation of Faith in the Eucharist"), and Aidan Kavanagh's evocative "Seeing Liturgically." The most surprising passage comes in Robert Taft's chapter on "the 'so-called Byzantine Rite.'"

It states, "it seems almost another 'liturgical law' . . . that whatever is considered most 'characteristic,' liturgically, of some service, feast, or tradition, is not one of its pristine elements! Good Friday Presanctified in Rome; the Holy Thursday 'Mass of the Lord's Supper' everywhere; the enclosed, tripartite sanctuary of the Byzantine Rite; all are innovations with respect to earlier usage. Some of them, like Holy Thursday Eucharist, were vigorously opposed as unthinkable novelties when first introduced."

(The Rev.) LAWRENCE N. CRUMB
Librarian, University of Oregon
Eugene, Ore.



Sharp Description

THE TECHNIQUE OF ICON PAINTING. By Guillem Ramos-Poqui. Morehouse. Pp. 80. \$29.95 cloth.

From the very first experience of touching and seeing this book there was no doubt in my mind we have a brilliant interpretation of the essence of icon painting. An incarnational theology lies at the root of the cult and use of the holy images which express things in themselves invisible, and render them really present, visible and active. "Icons are an essential feature of the liturgy: they are also placed on lecterns for veneration, especially on feast days" (p. 9).

Incorporating a judicious selection of representative Byzantine paintings and his own as well as his students' paintings, the author describes the techniques involved in producing a finished icon. Lest you think this to be tedious reading, rest assured that many drawings and color reproductions of actual icons accompany the text. Stages of development are shown.

I do not remember any discussion of the art of icon painting that makes so sharp and clear the process of its iconographic creation. On a personal level, having spent some time in Mount Athos, that Vatican of Orthodoxy, I could not help but be thrilled in discovering a few icons from the Holy Mountain monasteries in these pages. Morehouse Publishing is to be congratulated in issuing this book. I suspect it will be recognized as one of the essential sources in this particular field.

(The Rev.) ENRICO S. MOLNAR, O.A.R.
Prince of Peace Priory
Chemainus, British Columbia
Canada

Rich Volume

THE ILLUSTRATED HISTORY OF CHRISTIANITY. Edited by John McManners. Oxford. Pp. ix and 724. \$45.

In this beautifully-illustrated volume, 18 scholars write on various phases of church history. John McManners, Regius Professor Emeritus of

ecclesiastical history at Oxford University, introduces the book with a detailed discussion of the role of the arts in Christianity. Then follows a series of narrative essays beginning with the time of Paul and extending to the expansion of Christianity in the 19th century. Christianity since 1800 is treated by geographical area. A concluding section deals with contemporary issues of faith and morality.

The chapter on early Christianity by Henry Chadwick is a brilliant synthesis but assumes some previous familiarity with personalities and movements. Certain well-known figures (e.g. American theologian Jonathan Edwards) receive cursory treatment; others are mentioned (e.g. Soren Kierkegaard) without identification of any kind; still others (e.g. the German-born American theologian Paul Tillich) are ignored altogether. The fact that over half the text is devoted to the last two centuries leads to a certain imbalance.

The publisher claims that McManners' work is "the most authoritative general history of Christianity ever published." Though the statement is simply not true, it is a rare reader who will not learn much from this immensely rich volume.

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

Books Received

THE SHAME AND THE SACRIFICE: The Life and Martyrdom of Dietrich Bonhoeffer. By Edwin Robertson. Macmillan. Pp. 288. \$16.95.

JEWS AND CHRISTIANS: Exploring the Past, Present and Future. Edited by James H. Charlesworth. American Interfaith Institute. Pp. 258. \$19.95.

LIBERTY AND JUSTICE FOR ALL: Racial Reform and the Social Gospel. By Ronald C. White, Jr. Foreword by James M. McPherson. Harper & Row. Pp. 309. \$35.

JESUS: God's Emptiness, God's Fullness. The Christology of St. Paul. By Jennings B. Reid. Paulist. Pp. 145 \$7.95 paper.

FOR THE LOVE OF GOD. Edited by Benjamin and Richard Carlson. New World Library. Pp. 156. \$10.95 paper.

BEYOND INNOCENCE & REDEMPTION: Confronting the Holocaust & Israeli Power. By Marc H. Ellis. Harper & Row. Pp. 214. \$21.95.

IN TRANSIT. By Tshenuwani Simon Farisani. Eerdmans. Pp. 251. \$14.95 paper.



Bishops Browne (left), Abellon, Kafity and Ottley.

Photo by Emmet Gribbin

The Most Rev. Richard Abellon, prime bishop of the newly-autonomous Philippine Episcopal Church, told of the disruptive and disastrous effects of an earthquake, followed by a typhoon, and shortly after that, volcanic eruptions. "These crises have brought us closer," Bishop Abellon said.

"God has not stayed up there, but is incarnate and uses us as members of his body to serve others."

Refugee Problems

Refugee problems persist, and many evacuees are now occupying the cathedral in Manila, he noted. To be opposed to the presence of American military bases in the Philippines "is not to be anti-American," he added. The vestiges of colonialism need to be removed and friendship not pegged to

the presence of military hardware, he said.

The Rt. Rev. James Ottley, Bishop of Panama and vice-president of the House of Bishops, recounted the many crises which his country has endured. In the recent U.S. invasion, 21 American soldiers were killed, but Bishop Ottley said few persons seem interested in learning how many civilians died. He added that Panama has been exploited in various ways by the United States since 1903. The present economic and social problems (at least 40 percent unemployed) have brought Christians of all communions into useful cooperation.

The Rt. Rev. Furman Stough, deputy for the Presiding Bishop's Fund for World Relief, moderated the discussion. He was thanked by the speakers for the fund's help in their times of need. (The Rev.) EMMET GRIBBIN

Shortage of Resources Confronted

The shortage of ordained ministry for small churches and/or sparsely populated rural regions in the north-west was addressed during a three-day conference at the Franciscan Renewal Center in Portland, Ore., June 21-23, attended by 52 lay leaders, priests and bishops.

The conference was sponsored by New Directions Northwest, a branch of New Directions Ministries. Participants began cooperatively to plan ef-

fective use of ministerial resources.

Several bishops shared their thoughts on oversight. Archdeacon Jim White of the Diocese of Cariboo, British Columbia, spoke of the ministerial needs of the native population. And many of the clergy spoke about the lack of training available for the specialty of small church ministry.

The conference ended with participants meeting in diocesan caucuses to plan next steps in their dioceses.

'Baby Boomer' Attitudes Examined

Church membership is less and less connected to family origins. And loyalty or long-term commitment to a particular denomination is absent as people shop around to find the church which best responds to their personal needs.

These observations were from Wade Clark Roof, co-author of *Mainline American Religions*, in a presentation to the Episcopal Society for Ministry in Higher Education. More than 60 chaplains, students and Episcopal campus ministers gathered at UCLA July 6-11 for the society's annual meeting. They focused on the reality of conducting ministry at a time which seems parallel to the time of the Judges in ancient Israel: "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 21:25).

Dr. Roof is currently studying the attitudes and practices of the "baby boom" generation. Among other things, his findings show a majority of respondents who do not consider themselves religious but believe they are spiritual and also believe that being a good Christian or Jew does not require church or synagogue attendance.

Time was given for response. One attending chaplain commented that the church today for many people is like "another Arby's, KFC or McDonald's rest stop on the highway of life."

BRIEFLY

The Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, chastised and challenged Triennial delegates during her Sunday morning sermon at the Episcopal Church Women's Eucharist during General Convention. "... so many of us continue to deny reality and continue to needle-point cushions and redecorate the rectory, and to design or purchase the latest in new altar hats," she said. She said the Book of Esther is an apt lesson for women, and, like Esther, women of the church should strive "to plead for, to advocate for, to work on behalf of people — God's people."

PEOPLE and PLACES

Ordinations

Priest

Connecticut—Wesley Wubbenhorst, chaplain, Episcopal Camp & Conf. Center, Ivoryton, CT; add: Box 577, Ivoryton 06442. Carole Johannsen, assistant, St. Barnabas, Greenwich, CT; add: 954 Lake Ave., Greenwich 06831. Joan Phelps, assistant, St. Paul's, Willimantic, CT; add: 220 Valley St., Willimantic 06226.

Michigan—Terry L. Haughn, St. Christopher's, Springfield, VA; add: 5347 Taney Ave., #300, Alexandria, VA 22304.

Permanent Deacon

Nebraska—John M. Robson, permanent deacon, St. David's, Lincoln, NE; add: 1620 Atlas Ave., Lincoln 68521.

Changes of Address

The Very Rev. Iris Slocombe, rector of Grace, Mt. Clemens, MI, requests that all mail be sent to the church: 115 S. Gratiot, Mt. Clemens 48043.

Retirements

The Rev. Joseph J. Dunne, as rector of St. John's, Mt. Vernon, IN; new add: 35 Wyandotte Dr., Cherokee Village, AR 72529.

The Rev. William Smythe, as curate of St. Andrew's, Omaha, NE; add: Box 344, Red Feather Lakes, CO 80545.

Publications

Dr. John M. Gessell has ended his tenure as editor of *St. Luke's Journal of Theology* at the University of the South, and the publication's March issue is a festschrift composed entirely of essays submitted in his honor. Dr. Gessell joined the faculty of the university's School of Theology in 1961 and became editor of the *Journal* in 1976.

Dr. Samuel R. Williamson, vice-chancellor and president of the University of the South, announced the appointment of Christopher Bryan, professor of New Testament at the university's School of Theology, as editor of the *Journal*. Dr. Bryan joined the School of Theology faculty in 1983 as associate professor of New Testament and in 1986 was named professor of New Testament, he became priest associate at the university's All Saints' Chapel in 1987.

Lay Appointments

Ralph L. Delgadillo is vicar-in-charge of San Francisco de Asis, 1919 S. 1st, Austin, TX 78704.

Deaths

The Rev. Claud William Behn, non-parochial priest of the Diocese of Dallas, died April 19 at the age of 65.

After receiving his BA degree from Albion College, Fr. Behn attended the Episcopal Theological Seminary of the Southwest and was ordained priest in 1956. He served parishes in the Dioceses of Texas, Indianapolis, Arkansas, Tennessee, West Tennessee, Kentucky and Dallas. He is survived by his wife, Gloria, and a daughter.

The Rev. Robert Lightsey, bishop's educator for the Diocese of Western Louisiana, died March 26 in Shreveport, LA at the age of 55.

Fr. Lightsey was born in Joinerville, TX and attended the University of Texas, Louisiana State University and Oxford University. He was a member of the North American Diaconate Association, having been ordained a deacon in 1989.

The Rev. Ralph Alla Stevens, retired priest of the Diocese of San Diego, died June 27, in Chula Vista, CA, at the age of 82.

Born in Chenango Bridge, NY, Fr. Stevens was graduated from Yale University in 1958 and ordained priest in 1948; he served parishes in the Dioceses of Los Angeles and San Diego. He is survived by his wife, Martha.

The Rev. Edgar C. Taylor, retired priest of the Diocese of Missouri, died July 1 at the Surrey Place Nursing Home in Chesterfield, MO. He was 94.

After serving in World War I, Fr. Taylor earned degrees from Bowdoin College and Trinity College, Oxford. He founded the Taylor School in Clayton, Mo. in 1930 and was headmaster until his retirement in 1971. He was ordained priest in 1949 and had served parishes in the Diocese of Missouri. He was host of a radio program called "St. Louis Speaks," was recognized for his community service, and wrote and lectured throughout the U.S. and England. He is survived by his wife, Marie, two sons and four grandchildren.

Elected at General Convention

EXECUTIVE COUNCIL

The Rt. Rev. Calvin Schofield, Southeast Florida; the Rt. Rev. Sam Hulseley, Northwest Texas; the Very Rev. J. Earl Cavanaugh, West Missouri; the Rev. Benjamin Pao, Los Angeles; the Rev. Fran Toy, California; Margaret Anderson, Arizona; Joyce Austin, New York; Sally Bucklee, Washington; John McCann, Lexington; George Shields, Spokane; Timothy Wittlinger, Michigan.

NOMINATING COMMITTEE FOR PRESIDING BISHOP

The Rev. Canon Roger Smith, Maine, and Albert Mollegan, Connecticut, Province 1; the Rev. Thomas Pike, New York, and Diane Pollard, New York, Province 2; the Rev. John Guernsey, Virginia, and Iris Harris, Washington, Province 3; the Very Rev. Henry Louttit, Georgia, and Charles Crump, West Tennessee, Province 4; the Rev. Virginia Hunt, Chicago, and John Cannon, Michigan, Province 5;

the Ven. Philip Allen, Minnesota, and Judy Amber, Nebraska, Province 6; the Rev. Rayford High, Texas, and Glennis Clifford, Oklahoma, Province 7; the Rev. Warner Traynham, Los Angeles, and Bettye Jo Harris, Hawaii, Province 8; the Rev. Lloyd Allen, Honduras, and Jose Romero Chavez, El Salvador, Province 9.

TRUSTEES OF CHURCH PENSION FUND

The Rt. Rev. William Beckham, Upper South Carolina; the Rt. Rev. Orris G. Walker, Long Island; the Rt. Rev. Herbert Thompson, Jr., Southern Ohio; the Rev. Donald Bitsberger, Virginia; the Rev. Canon James Gundrum, South Dakota; the Rev. Robert Dodwell, Louisiana; the Rev. Noreen S. Craley, Maryland; Prezell Robinson, North Carolina; Samuel Pryor, New York; Clay Myers, Oregon; Joseph Michael Jr., New Hampshire; Robert Gordon, Utah; Vincent Currie Jr., Central Gulf Coast.

TRUSTEES OF GENERAL SEMINARY

The Rt. Rev. Mellick Belshaw, New Jersey; the Rt. Rev. Andrew Wissemann, Western Massachusetts; the Rev. Patricia Kilpatrick, Ohio; the Rev. Edward L. Warner, Atlanta; the Rev. Joseph M. Harte, Wyoming; Maria Antonieta Hernandez-Solis, Mexico.

GENERAL BOARD OF EXAMINING CHAPLAINS

The Rt. Rev. James Brown, Louisiana; the Rt. Rev. Robert Ladehoff, Oregon; the Rev. Robert Duncan, Delaware; the Rev. Wallace Frey, Central New York; the Rev. Anne Robbins, Southern Ohio; the Very Rev. Guy Lytle, St. Luke's School of Theology, Seawanee; the Rev. Ellen Wondra, Colgate Rochester Divinity School; Pamela Darling, Bethlehem; Warren Ramshaw, Central New York; John Wolf, Northwest Texas.

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ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. George Keith, BSC, 235 W. 48th St., #14-G, New York, NY 10036.

POSITIONS OFFERED

ADMINISTRATOR/DIRECTOR for diocesan camp/conference center — lay or ordained (TEC), must possess NY Camp Director's Certification or will obtain, experience preferred in camp work, administration/supervision in youth work, education, recreation. Salary \$30,000. Resumes by 9/30/91 to: Personnel Committee, Camp DeWolfe, P.O. Box 487, Wading River, NY 11792.

ASSOCIATE PRIEST: St. Michael's Church, Barrington, IL, is seeking an experienced priest to join in a partnership of ministry. Primary responsibilities include youth programs, equipping of laity, liturgy and administrative responsibilities. Experience and/or training in youth ministries preferred. Interested candidates should send resumé to: St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010.

ORGANIST AND CHOIRMASTER: The Church of St. Michael and All Angels (Episcopal), Baltimore. Seeks to fill position this September. Tradition of Choir of Men and Boys. Salary and benefits negotiable for this full-time position. Resumé and inquiries to: The Rev. William M. Dunning, The Church of St. Michael and All Angels, 2013 St. Paul St., Baltimore, MD 21218.

DIRECTOR of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.

POSITIONS OFFERED

DIRECTOR of Youth Ministry wanted for exciting growing Episcopal parish. Experience in youth ministry required. Must have vision for team ministry and growth with youth. Write to receive position details or send resumé to: The Rev. Martin Gornik, Church of the Ascension, 800 Northshore Dr., Knoxville, TN 37919.

LIVELY, growing Anglo-Catholic parish, E.S.A. affiliated, seeking curate to share with rector in exciting ministry. Good preacher, teacher and pastoral skills. For parish profile and job description write: Holy Trinity Church, W. 1832 Dean Ave., Spokane, WA 99201.

POSITIONS WANTED

EXPERIENCED, skilled person seeks position in administration, program development and the coordination of services to the elderly. Background shows ability to work on a team or independently; excellent verbal and written communication skills; past experience enables work on any level of church. Interested in employment in a continuing care retirement community or with a diocesan staff or in a parish with a focus on older adults. Reply Box J-715*.

"TRADITIONAL & CONSERVATIVE" priest, age 39, married, seeks new call to parish desiring strong spiritual leadership with priorities on preaching, sacraments, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Will consider associate. Reply Box L-714*.

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FOR SALE

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

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MacIntosh Disc: Book of Common Prayer Psalms, Collects, Prayers and Thanksgivings: Works and Text files, \$28 including S & H. St. James Church, 7640 Glenwood, Boardman, OH 44512.

WANTED

VESTMENTS, clergy, and Estey pump organs (will pay shipping) for churches in Newfoundland. St. Paul's, 390 Main, North Andover, MA 01845.

TRAVEL

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

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SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

ANCHORAGE, ALASKA

ST. CHRISTOPHER'S Duben at Oklahoma (off Muldoon)
The Rev. Richard R. Staats, r; the Rev. Betty Lou Anthony, d
Sun H Eu 8 & 10, Wed 6:30

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900, by Alaska's dog-sledder
1st Bishop
Sun 8 & 11 H Eu, Holy Days 5:15

PARADISE VALLEY, ARIZ.

CHRIST CHURCH OF THE ASCENSION 4015 E. Lincoln Dr.
(602) 840-8210
The Rev. Dr. Harvey G. Cook
Sun H Eu 7:30, 10, 6; C Ed 10; Wed H Eu & HU 7 & 10

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc
Sun 8, 9:15 & 11

REDDING, CALIF.

ALL SAINTS' 2150 Benton Dr. (916) 243-1000
No. Market St.-Hwy 273 north to Quartz Hill Rd., then 1 ml.
west
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

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
Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc
Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10 (Sung)

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; the Rev. Eric Taylor, ass't; the
Rev. G. C. Laedlein, past. ass't; the Rev. B. C. Greenlee, past.
ass't
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

KEY — Light facetype 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; hof, 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.

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

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

ST. PAUL'S

2430 K St., N.W.
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

CLEARWATER, FLA.

CHURCH OF THE ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV (813) 447-3469
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

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. Stiffear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), Daily 7:15 MP and Mass

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

ST. PAUL'S

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

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

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, 10 Cho Eu

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean; the Rev.
Joseph M. Kimmott, 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, 10:30 & 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

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. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 8, 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

CAPE ANN, MASS.

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

LENOX, MASS.

TRINITY (Parish nearest to Tanglewood)
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.
Thurs Eu 10. Children's program thru summer 10:15. (413)
637-0073

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Freder-
ick Barbee, v; the Rev. William K. Christian, III, the Rev.
Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev.
James D'Wolf, assoc
Sun H Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S); Sun
School 9 & 10. Daily MP, EP, HC

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. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & the Blvd.
The Rev. Adam J. Walters, priest-in-charge
Sun H Eu 10 (All year). June, July & Aug. Sun H Eu 8 & 10. July
& Aug. Sat H Eu 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McLaughon,
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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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. Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

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

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 Exile 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 9:30. Tues, Thurs 9; Wed 6:30, Fri 12:05

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 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

WHITEHALL, PA. (No. of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 NPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

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

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

ELIZABETHTON, TENN.

ST. THOMAS' 815 N. 2nd St.
The Rev. Michael Doty, v (615) 543-3081
Sun H Eu 10:30. Wed H Eu 7

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



St. Peter's Church, Sitka, Alaska

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. 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 10th and Lamar Sts. (Downtown)
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15 HC (ex 1S). Nursery available at 10. 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

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, Eastwood
The Rev. Patterson Keller, r (206) 376-2352
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 (206) 642-3115
Sun H Eu 9:15. Wed H Eu 11

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

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30