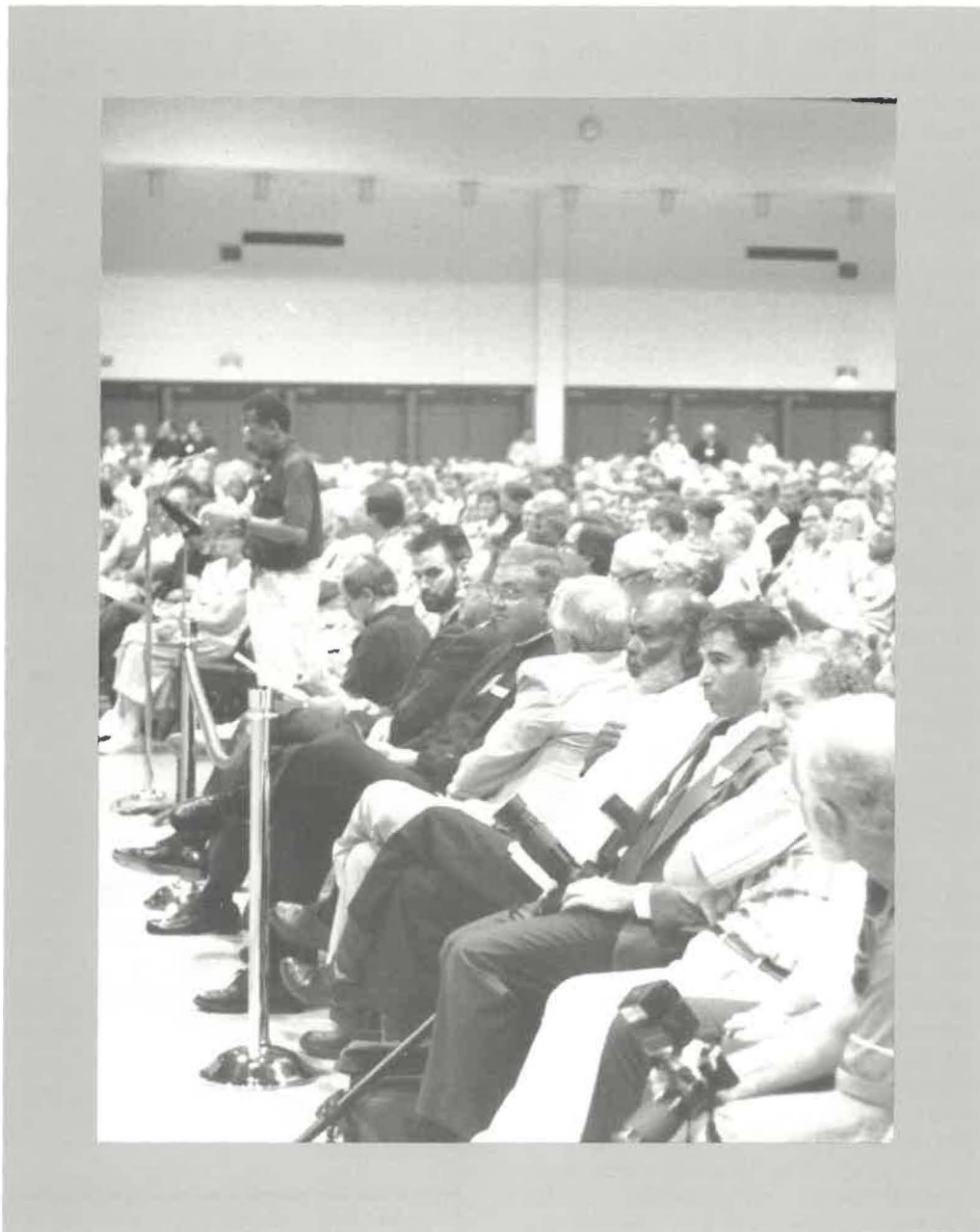


THE LIVING CHURCH

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A-120
The Rev Robert G Carron
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Sexuality Debated at General Convention

IN THIS CORNER

There Must Be a Better Way

Having been a deputy to the General Conventions of 1985 and 1988, and a member of the press at the 70th convention in Phoenix does not qualify me to speak as an expert about this triennial gathering. Yet, having spent more than 30 days over these convention's participating in and observing the work of the House of Deputies has led me to the conclusion that this body is too unwieldy to work effectively.

The house plods along for the first several days, spending inordinate amounts of time on resolutions such as what to do with nuclear waste and issues of the Middle East. Then, on the last two days of convention, the pace becomes frantic, and weary deputies sometimes aren't certain what their votes mean. In addition, some of the key issues then wind up with less time than they should receive. There has to be a better way for the House of Deputies to function.

For starters, there must be a better way to count votes than by hand. Countless time is wasted with tellers walking up and down aisles counting the number of red or green cards being raised by deputies. In this age of advanced technology there surely could be something as simple as a button which could be pushed and the votes recorded and counted immediately.

A second suggestion has been recommended by this magazine in the past and has appeared on the floors of both houses and has gone nowhere. That is, to reduce the number of deputies. If each diocese sent three clergy and three lay deputies rather than four of each under the present system, the cost of convention could be reduced, the awkwardness of divided votes within a deputation could be avoided, and the simple fact of fewer deputies might mean fewer people wanting to speak. Committee membership could be reduced, and the business of the house might proceed more smoothly with fewer numbers.

I realize I will offend many by the suggestion I am about to offer, but how about eliminating the seemingly endless parade of non-participants of convention to address the house? I admit it is inspiring to see a youth presence in the house and to hear young people speak of the future. I marvel at the fact that a stream of ecumenical visitors is interested enough in the Episcopal Church that they would take the time to be paraded across the podium and even address the deputies. And certainly such politicians as the governor of the host state and the mayor of the host city could welcome deputies by letter rather by a speech. But all of this takes valuable time away from the business of convention.

Want more? How about an evening session or two? If dioceses are paying to send their deputies to convention, it's not too much to ask deputies to participate in a legislative session for one or two evenings. And how about doing something to limit the countless proposed amendments and substitutions, and numerous points of personal privilege, and to reduce the number of votes by orders? Easier said than done, I realize.

Like much in the Episcopal Church, convention is not perfect but it's all we have. If we're to be serious about a simpler convention lifestyle, let's allow the House of Deputies to operate more efficiently.

DAVID KALVELAGE, editor

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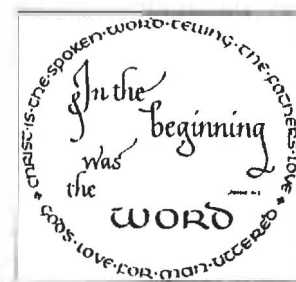
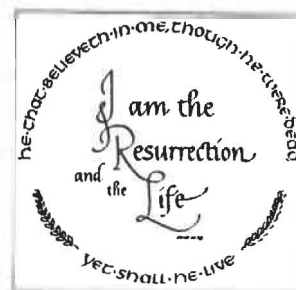
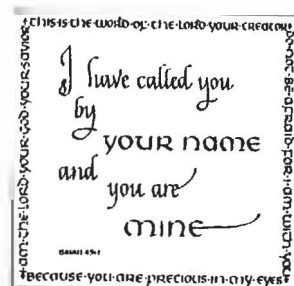
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ON THE COVER

The Rev. Warner Traynham of Los Angeles speaks at a sexuality hearing during General Convention attended by nearly 3,000 people [p. 6].

Photo by Kenneth Busby

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



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and the views of Episcopalians

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LETTERS

Still Waiting

Your otherwise good editorial, "Vision of America" [TLC, June 30], was marred by lack of specificity when you spoke of the need for political leaders to articulate a broad vision for our country.

The editorial said, "If senators and other leading governmental figures cannot recall us to such a vision, cannot our religious leaders do so?" While senators and other elected persons do indeed have this responsibility, it lies first with President Bush to articulate that broad vision. We are still waiting for such a vision to be shared with us. I suspect you meant that, and that's what you should have said.

Indeed, I agree religious leaders should recall us to such a vision. Many religious leaders have done an admirable job, within the limitations of their positions, in doing that. However, when Episcopal leaders do so in specific terms, one can be certain that the "letters" column of THE LIVING CHURCH will begin to express outrage from your many readers who do not wish the church to say anything substantial and specific about peace or justice or equality. And, in my 35 years of reading THE LIVING CHURCH, I believe I have seen an editorial or two which has been less than supportive of a social vision of our country.

(The Rev.) RICHARD H. HUMKE
St. Matthew's Church
Louisville, Ky.

Coverage Maintained

In the two-part article, "Cutting Back" [TLC, June 23, 30], there is some misinformation with respect to actions taken by the Diocese of Texas. It was reported that "the diocese has had to cut back on supporting the full cost of medical insurance for widows and retirees" and "the diocese has recently had to cut back on some of its coverage for retirees in order to balance its budget."

The Diocese of Texas budgets more than \$1,038,000 to provide health benefits for all active clergy and their families, retired clergy and clergy widows. In developing our program for 1991, at no time was there any consideration of reducing the coverage for retired clergy or widows. We did increase the deductible and the co-insurance factor for active clergy in an

attempt to better manage the overall costs of our insurance program.

(The Rev.) R. RANDOLPH COOPER
Canon to the Ordinary
Diocese of Texas

Houston, Texas

First Requirement

I must protest Fr. Shattuck's characterization of the action of the 1862 General Convention as "regrettable" [TLC, June 16].

Even while we acknowledge the validity of the points he makes in the article, let us not forget that the Episcopal Church remained unified during and after the Civil War; the Presbyterians did not heal the breach in their ranks until 1983. Surely the first requirement, as we attempt to be the body of Christ in the world, is that we are able to talk to one another. "Reconciliation" is not always a cop-out.

(The Rev.) CONSTANCE TYNDALL
Springfield, Mo.

• • •

The reductionism of Gardiner H. Shattuck's "Viewpoint" was so unjust and so inflammatory that several readings were necessary to make sure it wasn't a parody. The article caricatures vastly complicated problems and ethical issues by the most simplistic right-versus-wrong attitude. Though, on the one hand, it notes that "religious institutions like the Episcopal Church ought to be especially sensitive," on the other it calls the church to be self-righteous and to condemn those who disagree, proclaiming them no part of "the civilized world."

Given the intricacies of the problems cited, it takes astonishing arrogance to know so firmly that what I believe is "moral and just" and the only correct position for right-thinking people. To say these opinions are the obvious truth to "the educated opinion of the world" is both morally and statistically wrong.

How unfortunate that an author of such apparently prejudiced convictions should be engaged in "writing a book on religious interpretations of the Civil War." In such a book it seems vain to hope for any loving acknowledgement and respect of the fact that devout and honorable Christians can sincerely disagree on important issues.

JAMES WARING MCCRADY
Sewanee, Tenn.

Short-Sighted

The Rev. Claude E. Payne's article, "Evangelism and Renewal" [TLC, June 9] troubles me. Proselytizing the members of other denominations is not evangelism. The central mission of the church is to spread the good news of God's saving love and to make disciples. Church growth is a welcome by-product of our evangelistic outreach efforts, but not the primary goal. Rather, that goal is to turn people to repentance and a living faith in Jesus Christ, manifest by a radical change in their way of life.

While the elevated liturgical style of the Episcopal Church may attract a trickle of evangelical Christians, it keeps many more marginal Christians and non-Christians out of the church. I do not put much stock in the ambience of the Episcopal Church filling our empty pews and halting our church's decline. My experience in a new church development for the past five years has convinced me that if we hope to reach not only the churched but also the unsaved, we must engage them in a liturgical style quite different from what is practiced in many Episcopal parishes. We are not fulfilling our Lord's great commission if we limit ourselves to evangelizing those

who like candles, incense and elaborate vestments.

We need to be careful about labeling a particular approach to evangelism as "Protestant" and then rejecting it because of that label. To adopt an attitude that "we don't do things that way in the Episcopal Church" is short-sighted and parochial. Open-air preaching, door-to-door visitation, parochial missions and even crusade evangelism are not new or strange to the worldwide Anglican Communion. To successfully reach our nation's marginal Christian and non-Christian populations a highly pragmatic attitude toward the different forms of evangelism is a necessity.

ROBIN G. JORDAN
Mandeville, La.

Faith, Creeds Rejected

I don't think Joseph Catinella's copy of Bishop Spong's *The Easter Moment* [TLC, June 9] is the same as my book.

In mine, Bishop Spong spends 195 pages redefining "resurrection" before the quote used by Catinella. The bishop states that the Bible is a record, in inadequate language, of men's experiences of God, not the Word of God in words of men. Therefore, he rejects
(Continued on page 16)

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Sexuality Debated at General Convention

Conservative Views Receive Setback

Conservative and traditionalist Episcopalians who had looked to the 70th General Convention in Phoenix to uphold the church's teaching on sexuality, received a setback in early sessions of the House of Bishops and the House of Deputies.

Bishops and deputies, facing an agenda which included more than 20 resolutions on sexuality, soon found themselves dealing with only three.

Resolution B-003, originally proposed by the Rt. Rev. William Frey, which would have forbidden sexual relations outside marriage by members of the clergy, took a beating in both houses. The substitute resolution, which would have become a new canon if passed, stated, "All members of the clergy of this church shall abstain from genital sexual relations outside of holy matrimony."

The House of Bishops, which produced the substitute for Bishop Frey's original resolution, voted against the revised version, 91-85. Two days later, the deputies also rejected it. The

voting totals for clergy deputies: 43 dioceses voted yes, 48 no and 25 deputations were divided. In the lay order, there were 46 dioceses voting yes, 47 no and 21 were divided.



Bishop Borsch

A second piece of legislation, the so-called "Hunt resolution," named for Bishop George Hunt, the chairman of the Commission on Human Affairs, which presented the resolution, was substituted by

the bishops and later amended by the deputies. That resolution, numbered A-104, acknowledges that the teaching of the Episcopal Church is "that physical, sexual expression is appropriate only within the life-long monogamous union of husband and wife." The resolution also states there is disagreement among Episcopalians on the issue.

The House of Deputies' amended version of this resolution passed easily, the laity voting 99 yes, nine no and four divided, and clergy voting 106 yes, five no and four divided.

The third major resolution, numbered C-032, stated: "There is no right to ordination in this church. Subject, however, to specified canonical requirements, all members shall have equal access to the selection process for ordination in this church."

This resolution was passed decisively by the deputies. The clerical vote was 67 yes, 38 no and 11 divided, and the lay vote was 63 yes, 36 no and 14 divided.

Open Hearing

The action on the sexuality resolutions followed an open hearing on the evening of July 15 attended by a crowd of nearly 3,000. Major presentations were made by Bishop Frederick Borsch of Los Angeles and Bishop Frey. Four persons delivered five-minute addresses and 23 others (out of 117 who had requested to speak) made three-minute presentations.

After more than three hours of debate, the House of Bishops affirmed the revised resolution for A-104. The Rt. Rev. William Wantland, Bishop of Eau Claire, said the church needs to address the issue of sexuality, not affirm where it already stands. "We need a tourniquet not to allow us to bleed to death," he said of the church's membership loss.

In response, the Rt. Rev. Orris Walker, Bishop of Long Island, said it was important that the church not overlook singles and that it should strive to encompass different kinds of families. "My concern is that we don't hold up the white middle-class version of what is the norm for every human relationship," he said.

The Rt. Rev. Terence Kelshaw, Bishop of Rio Grande, challenged Bishop Walker's statement and said, "It seems to me that the underlying issue that we're faced with, is the issue of power in our church. Are we as bishops in council committed to one another? Are we going to lead this

Closed Sessions Ordered

To work through tensions and frustrations revealed during its first legislative session, the House of Bishops ordered daily closed executive sessions.

The sessions were initiated after a sharp exchange of words between the Rt. Rev. John Spong, Bishop of Newark, and the Rt. Rev. John MacNaughton, Bishop of West Texas, on July 12 concerning the inclusion of homosexual persons on the Standing Commission on Human Affairs [TLC, July 28].

After the first 2½-hour closed session held July 13, a press release was issued, stating, "The bishops engaged in frank and spirited discussion of those issues which divide us and those issues which unite us in our common ministry. The bishops listened politely to one another. At times this was painful but . . . it was a healthy exchange."

A press conference also was held after the first closed session. The Rt. Rev. Orris Walker, Bishop of Long Island, said no legislative work was done, but "it was really very important that we pause at this point in our pilgrimage together to really listen to one another, not in the context of legislative debate."

With 41 new bishops in the house since the last General Convention, Bishop Walker said, "A house that was pretty stable through the '70s and '80s has now gone through a radical change."

It was decided to continue the sessions daily after Bishop Spong claimed July 14 that an official of Episcopalians United had discussed with him his own statements to the house during the first closed session, thus indicating a breach of confidentiality in the house.

KIRSTEN KRANZ



Some of nearly 3,000 people who gathered for the sexuality hearing. [Photos by Kenneth Busby]

church, or are we going to be led by pressure groups?"

A number of bishops said they thought the legislative process was not an adequate system to deal with such complex issues. "We are a house divided," said the Rt. Rev. Maurice Benitez, Bishop of Texas. "How can we affirm this (resolution) as the teaching of the church and then allow these ordinations?" referring to the ordinations of three practicing homosexual persons during the past triennium.

Others emphasized the difficulty of finding a middle way between differing opinions. The Rt. Rev. Paul Moore, retired Bishop of New York, emphasized that "the hemorrhaging (of church members) could go either way." Bishop Alden Hathaway of Pittsburgh reminded the house that pain is one of the costs of living in a life of love. "We need clear boundaries," he said.

An amendment which would have required members of the house to take no controversial actions without first seeking consensus from other members failed.

After more discussion, the resolution passed by almost unanimous voice vote.

Speaking at a press conference the following day, Bishop Walker said the resolution was the best that could be done in a difficult situation.

The Rt. Rev. Donald Hultstrand, Bishop of Springfield, said the resolution was "like a 12-12 tie in a football game."

Two deputies reacted publicly to the defeat of resolution B-003.

'Under Protest'

"I and many other deputies and alternate deputies remain seated in this convention as loyal Episcopalians under protest," said the Rev. John Rodgers of Pittsburgh. Fr. Rodgers had intended to ask those who agreed with him to rise in protest, but the time for his statement expired before he could make his wishes known. Later he provided a statement of conscience for like-minded Episcopalians to sign.

Another who was disappointed in the outcome was the Very Rev. Joel Pugh of Arkansas.

"We have brought on ourselves by this action ridicule and derision," Dean Pugh told deputies. "We have brought this house into disrepute and we have brought scandal on our church."

The Rev. Phebe Coe of Maryland disagreed.

"I don't think the votes can necessarily be interpreted the way those who voted to the contrary might

have," she said. "To say no to that resolution is to get rid of it. It has the potential to set up some pretty difficult situations."

The Rev. Joseph A. Byrne of Albany said, "I think these resolutions set us back. People will look at us with disenchantment."

The Ven. Perry Winterrowd of New Jersey said he was pleased by the results, "mainly because after the last General Convention we did not do the homework we were asked to do about sexuality. I'm glad we've got another three years with this."

DAVID KALVELAGE
and KIRSTEN KRANZ

The Correct Quote

Due to a line being out of order in the layout of last week's issue, a quote from Presiding Bishop Edmond Browning was printed incorrectly, in the story "Opening Service Honors Martin Luther King." Here is the correct quotation: "The next ten days will be among the most challenging days you are likely to have in 1991 — unless you are planning to climb Mount Everest sometime later in the year."

Racism Audit Shows Many Desire Change

A large majority of the more than 1,500 persons who participated in a racism audit at General Convention indicated there is racial prejudice within the Episcopal Church, but that participants are anxious to improve conditions.

The findings were contained in a 21-page report given to an audience of a thousand at a convention open hearing and were presented by three persons. Diane Porter, deputy for public ministries at the Episcopal Church Center; Lennox Joseph, chief executive officer of the National Training Institute for Applied Behavioral Sciences; and Clayton Alderfer, a Yale University professor and assistant to the institute, discussed the audit, which 1,588 persons completed July 12.

"Based on the findings we have a clear pattern of institutional racism emerging," Mr. Joseph said.

Among the findings of the audit: 33 percent agree a specific proportion of leadership positions in the Episcopal Church are reserved for whites; 36 percent find white people in the Episcopal Church are distant, and that they feel superior to others; 44 percent believe people who give substantial amounts of money to the church are angry about the emphasis on racial and ethnic differences; 35 percent agree that the awe and respect accorded to bishops is different for non-white bishops than for white bishops; and 30 percent feel adequate attention is paid to the problem of racism in the Episcopal Church.

"It is very clear that the people want this church to do something about cultural diversity, and that comes from the ground up," Ms. Porter said. "I think we are now able to say to all people . . . that there are many of us willing to accept you with your gifts."

The report revealed what it called "the most significant findings" of the audit and was presented in four sections; 1. Cultural Diversity and the Gospel; 2. Racism and the Episcopal Church; 3. Willingness to Change; and 4. Where to from Here. A complete report will be prepared and made available for study.

DAVID KALVELAGE



An Impromptu meeting of Province 2 bishops. [Photo by Kenneth Busby]

Bishops Approve New Inclusive Language Texts for Study

In what was a surprise to many observers, little challenge was raised against a resolution concerning new inclusive language texts when brought before the House of Bishops July 17. Though several bishops rose to speak to it, the resolution on Supplemental Liturgical Texts passed with minor changes.

Two sections of the texts, a doxology and a eucharistic prayer, were omitted from use at the recommendation of the Committee on Prayer Book and Liturgy and referred back to the Standing Liturgical Commission for more study.

The resolution directs the liturgical commission "to continue to study, develop and evaluate supplemental inclusive language texts" in consultation with others in the church and also authorizes "*Supplemental Liturgical Materials* for use during the next triennium: such use shall always be under the direction of the diocesan bishop or ecclesiastical authority."

Supplemental Liturgical Materials is a new resource book containing revised and restructured liturgical forms which take into consideration the church-wide evaluation in the past triennium of *Prayer Book Studies 30 — Supplemental Liturgical Texts*.

In other action, resolutions dealing with the Lutheran-Episcopal dialogue and the proposed "Concordat of

Agreement" were passed without debate. The measures call for the church to proceed with a three-year study of the proposed agreement, which was called "historic" by the Rt. Rev. Edward Jones, Bishop of Indianapolis and chairman of the Bishops Committee on Ecumenical Relations, which recommended adoption.

Goal for Future

Bishops affirmed the authority of holy scripture, reaffirmed the title as "the minimum standard of church giving," and approved a resolution setting a goal of 1,000 new churches by the year 2,000.

The bishops concurred with deputies that a resolution to rescind the Episcopal Visitors resolution was not appropriate and the measure failed.

Approval was given to a resolution which enables only 73 bishops rather than 190 to bring a bishop to trial in the case of heresy, in spite of the contention of some bishops that the resolution was "harassment."

A resolution that would provide for multi-cultural AIDS education for young people was hotly debated before being passed, 84-69. Some bishops cited the national church's previous efforts at sex education as reason enough not to vote for the resolution.

Bishops condemned the use of "low

intensity violence" in other countries. Speaking to the resolution, Bishop Steven Charleston of Alaska said there is considerable evidence to suggest that the government has been involved in such violence throughout the world. "Without careful study and raising consciousness, we won't be able to ferret out the truth," he said.

Bishop William Wantland of Eau Claire, also speaking for the bill, asserted that the U.S. and its government has been involved in efforts to destabilize governments within months of revolution.

Gulf War

Other resolutions dealing with military issues did not fare as well. One which would have affirmed "selective conscientious objection" was referred back to committee. Presiding Bishop Edmond Browning was commended for his position on the Gulf War.

The bishops heard an address from the Rt. Rev. Jose Saucedo, Bishop of Cuernavaca, in southern Mexico, who told them Province 9 bishops felt "frustrated at being forgotten." He said many issues brought before the house were not important matters in the home parishes of Province 9. "We are here and are a real part of the Episcopal Church," he said.

Resolutions concerning Florence Nightingale and slain civil rights worker Jonathan Daniels stirred debate.

Daniels was killed in 1965 defending a black woman in Alabama. After it was moved unanimously to include Daniels in the list of martyrs, Bishop Douglas Theuner of New Hampshire, where Daniels was born, said the passing of the resolution was especially important at General Convention, where "we are focusing on the issue of racism 25 years later still in the life of our church and the life of our nation."

The matter concerning Florence Nightingale was referred back to committee after her name was suggested for inclusion in the church calendar. "We really are rather fuzzy about when canonization is appropriate," said the Rt. Rev. John Krumm, retired Bishop of Southern Ohio. "Some of the names here seemed not to be so much examples of what we call 'heroic sanctity' as of people who would be nice to honor."

Thomas Gallaudet and Henry Winter Syle passed the second reading and were accepted into the church calendar for August 27, having been approved at the last General Convention.

The Most Rev. Robert Runcie, retired Archbishop of Canterbury, addressed the house July 16. He was enjoying being able to visit the large gathering of bishops "to whom I have absolutely no responsibility whatsoever," he said.

In further legislation, a resolution was rejected which would have dropped the requirements of psychiatric as well as psychological testing for diaconal candidates and postulants. Bishops from rural dioceses protested the inclusion of the psychiatric testing because it is difficult to find qualified psychiatrists for even those in the community who need them most. Others pointed out that if there were eventual problems with lawsuits, it was more important to have the signature of a psychiatrist than a psychologist.

During a joint session of bishops and deputies, a \$43.4 million budget was presented. The budget provides for a restructuring in staff at the Episcopal Church Center, as well as a 10 percent cut in funding. An additional \$1.1 million would be funneled into supporting new and ongoing church programs, focusing specifically on areas highlighted by General Convention, such as the environment and racism. Dioceses would pay 3.75 percent rather than 4 percent of their net disposable income to the national church apportionment.

The house passed several resolutions concerning the Israeli-Palestinian conflict, one of which emphasizes accountability of U.S. aid to Israel and backs Secretary of State James Baker's attempts toward a Middle East peace conference.

KIRSTEN KRANZ

Ecuador Bishop Dies

Both houses of convention were saddened by news of the death of the Rt. Rev. Luis E. Caisapanta-Bedon of the Diocese of Litoral (Ecuador). Bishop Caisapanta-Bedon had remained in Ecuador and was hospitalized for pneumonia in Guayaquil, the see city of his diocese. He had been diagnosed with lung cancer in June and underwent three weeks of chemotherapy in Houston.

Deputies Target Racism

In keeping with the theme of the 70th General Convention to address racism, the House of Deputies adopted a series of resolutions intended to eliminate racism in the Episcopal Church.

The main piece of legislation of that series passed by the deputies was a resolution which pledges the Episcopal Church to become a church of and for all races. The resolutions were sent to the House of Bishops for action late in the convention's meeting in Phoenix, July 11-20.

The principal resolution calls for the church to spend the next three triennia "addressing institutional racism inside our church and in society, in order to become a church of and for all races, and a church without racism committed to end racism in the world, and that greater inclusiveness become one of the Episcopal Church's primary strategies for evangelism."

'Reconciliation'

"We are concerned with how we can be witnesses to (racial) reconciliation," said Byron Rushing of Massachusetts, the originator of the resolution.

"I've done my own personal racism audit at this convention," said the Ven. Philip Allen of Minnesota, "and I can say that racism is alive and well in this church."

Other resolutions on racism adopted include one which establishes goals for combatting racism, including the establishment of prayer groups intended to address abolition of racism, another which addresses racial and ethnic representation on various church bodies, and another which calls for the establishment of a task force on racism.

In other business during the period July 14-18, the deputies elected a new president and vice president of the house. Pamela Chinnis of Washington, vice president for the past two triennia, was elected president. Mrs. Chinnis, who presided at several legislative sessions during this convention, is the first woman president of the house. The Rev. Wallace Frey of Central New

(Continued on next page)

(DEPUTIES—*from previous page*)

York was elected vice president on the fourth ballot. Fr. Frey, rector of St. David's Church in DeWitt, N.Y., was elected over the Very Rev. George Werner of Pittsburgh, Archdeacon Allen, and the Ven. Ben. Helmer of Western Kansas.

Deputies were nearly unanimous in approving a major resolution on the environment. The resolution calls on Episcopalians "to live their lives as good stewards with responsible concern for our environment." It also establishes a 14-member environmental stewardship team which will report to the national Executive Council.

Ecumenical Matters

The House of Deputies also adopted a series of resolutions on ecumenical matters. One calls for exploration of bilateral dialogue with member churches of Church of Christ Uniting (COCU), exploring "ways of sharing worship, study, witness and evangelism" with other member churches of the consultation. Another authorizes in special circumstances of ecumenical worship the use of the eucharistic liturgy, *The Sacrament of the Lord's Supper: A New Text*. A third resolution established formal dialogue with three historic black Methodist Episcopal churches.

A long debate took place on a resolution, eventually adopted, that the church explore peaceful uses of nuclear power. Considerable debate also was held before deputies approved a resolution which establishes a council of Episcopal seminaries.

One of the most moving moments of the week occurred when the house concurred with the House of Bishops on inclusion of slain civil rights worker Jonathan Daniels into the church calendar. Deputies followed that vote by singing the doxology.

Among other action during the period July 14-18, the deputies adopted resolutions which:

- Confirm Indianapolis as the site of the 71st General Convention, August 25 - September 3, 1994.
- Study the possibility of moving the Episcopal Church Center from its present site in New York City.
- Require all church-related em-

ployees working 20 hours a week or more to be vested in the Episcopal Church Lay Employees Retirement Plan or an equivalent.

- Recommend that every diocese establish a committee on health concerns.

- Request the United States to use its influence in ending violence in South Africa, and support the church in South Africa.

- Request that the 1994 General Convention celebrate the occasion of 20 years of women as priests at the opening Eucharist of that convention.

- Affirm baptism in the name of the Father, Son and Holy Spirit, "in accordance with the Book of Common Prayer."

- Enrich worship, music and spirituality during the Decade of Evangelism.

- Establish 1994 as a Year of Celebration of Small Churches.

- Reaffirm the 50-50 giving policy (for parishes) adopted at the 69th General Convention.

- Continue the work of the Council of the Development of Ministry.

- Request the appointment of a task force on Hispanic ministries.

- Urge members of the Episcopal Church to consider organ donation after death.

In addition, the deputies adopted a series of 15 resolutions eliminating gender references in the church's constitution, and concurred with the House of Bishops on a number of resolutions.

Both houses faced large agendas going into their final two days of business.

DAVID KALVELAGE

A Native American Celebration

On its third day, General Convention gave two hours of attention and participation to the Native American Worship Ceremonial. Led by four bishops and 19 deputies of American Indian ancestry, the other bishops, deputies and hundreds of visitors learned much of Indian perspectives, traditions and involvement in the Episcopal Church. About 100 Indians, ranging in age from three to 83, participated in the drumming, singing, processions and dancing. Twenty were Navajo youth, and 20 were from the Niobrara Convocation in the Dakotas. Archbishop Paul Reeves, and Bishop Whakahuihui Vercoe of New Zealand with their families represented the aboriginal people of that island.

A Call to Remember began with brief remarks about 500 years ago, 400, 300, and so on to today and tomorrow.

Indians understand this country to be the Holy Land. Offerings of earth from all over America were brought to the altar by Navajo, Sioux, Tlingit, Athabaskan, Mohawk, Oneida, Lakota Sioux, Arikara, Cherokee, Shoshone-Bannock, Choctaw, Caddo, and from sacred places in New Zealand.

The Navajo Gloria, Prayer Book Rite II, was sung interspersing the English words seven times with a Navajo refrain. The several thousand people

Religious Freedom Addressed

Supreme Court Justice Sandra Day O'Connor spoke to an overflow crowd at a banquet sponsored by Episcopal seminaries during General Convention in Phoenix. The justice had a simple explanation for her presence: "I come from Arizona, and I am an Episcopalian of many years' standing."

Her subject concerned the religious freedom clauses in the First Amendment. The Supreme Court has, across many years, made con-

tradictory decisions because if either the "no establishment of religion" clause and "the free exercise (of religion)" clause were expanded to the logical extreme, they would be in conflict with each other. The court, however, insists that no level of government endorse religious practices in a way that creates "insiders and outsiders."

The deans of all 11 seminaries in the Episcopal Church were present and introduced.

General Convention

BRIEFLY



Photo by Kenneth Busby

Bishop Charleston takes part in Native American ceremonial.

present joined in more heartily after each repetition.

Five brief presentations by storyteller, commentator and music or dance began with "Understanding Indian Life" and concluded with "The Episcopal church in Indian Ministry Story." There were fascinating tales and much laughter and applause.

A procession of about 50 young people was then drummed following an Indian style circle-cross to meet the Presiding Bishop, who was slowly escorted to the altar area. He and the Rev. Noah Broken Leg, a Rosebud Sioux, led the Prayers of the People in which there were several metaphors about circles and roundness frequently used in Indian rituals. The people's response was "Lord, mend the hoop of your people."

The ceremonies closed when all present prayed a prayer beginning, "Lord God, creator of all things and all peoples, we walk now in a circle of love and power . . ."

The bishops of Indian ancestry who participated were Steven Charleston of Alaska; Harold Jones, retired Suffragan of South Dakota; Steven Plummer, Navajoland Area Mission; and William Wantland of Eau Claire.

(The Rev.) EMMET GRIBBIN

The most enjoyable moment of convention in the House of Deputies was the singing by deputies of their own version of the hymn, "Lift High the Cross." The Mississippi refrain was "Lift high the cards," referring to the red and green cards raised by deputies as part of the house's voting procedure.

Midway through convention, one deputy was recognized and told the house that if it continued at its present pace, it would complete its business August 22.

A delightful sign appeared in the House of Deputies during the tense debate on the three sexuality resolutions. The bumper-sticker-shaped sign, which originated in the Diocese of West Texas deputation, read: "I Sure Miss Bishop Pike."

Among the volunteers at convention were teenagers from Navajoland Area Mission and from the Sioux tribe in South Dakota. Some of them also participated in the Native American service July 13.

In his opening address to General Convention, Presiding Bishop Edmond Browning said he was aware of more prayers being offered for this convention than for any previous gathering. One of the more unusual offerings of prayer occurred in the Diocese of Pittsburgh, where two congregations — Prince of Peace, Hopewell, and St. Mary's, Charleroi — combined for a 24-hour prayer vigil during convention. A total of 22 individuals and two prayer groups took part in the vigil, with each praying one hour daily July 10-22.

Patti Browning, wife of the Presiding Bishop, was among the speakers at a hearing held by the Committee on National and International Affairs. "For 40 years, Palestinians have suffered," Mrs. Browning said during the section of testimony on the Middle

East. "How long can they live while their land is being occupied by increasing numbers of settlers? It is urgent that the peace process between Palestinians and Israelis get under way."

Iglesia de San Pablo, a small Mexican-American congregation in central Phoenix, had a distinguished visitor on Sunday, July 14, when the Most Rev. Robert A.K. Runcie, retired Archbishop of Canterbury, celebrated the Eucharist in Spanish and baptized a youngster.

"Lift Every Voice and Sing II: An African American Hymnal" was used for the Sunday Eucharist at St. Mary's, Phoenix. The new hymnal, presented by the Commission for Black Ministries and the Standing Commission on Liturgy and Church Music, is a revised hymnal of black worship music, including hymns and settings for the Eucharist.

Members of two of convention's most visible organizations — the Church Army and Integrity — engaged in some skirmishing. A pamphlet distributed at Church Army's exhibit was condemned by members of Integrity, an organization of gay and lesbian Episcopalians, as being offensive. The Rev. Canon George Pierce of Church Army said the pamphlet was not published by his organization, and he issued an apology to the House of Deputies.

One bishop's view of General Convention: "50 percent insanity, 25 percent egotism and 25 percent for the real church."

Moments after the vote on resolution B-003 (which concerned sexual relations for clergy) was announced in the House of Deputies, an alternate deputy seated in the visitors' gallery announced, "I've just been voted out of the Episcopal Church."

Evangelism: We Need a Theology

By DAVID L. JAMES

Finally the chairman of the search committee spoke. "Let's get to the heart of it," he said. "I'm a businessman. I think bottom line. We're running a \$28,000 deficit in this parish. We need 30 new pledging units. How would you do evangelism?"

Deficits, more pledges, evangelism. A disturbing, but common line of thinking. What underlies a great deal of the new-found interest in evangelism is that much of the Episcopal Church looks like a theater in which someone has yelled, "FIRE!"

We are experiencing declining membership, unmet budgets and dismal predictions about our graying church because we have no theology of evangelism. For 40 years we have been initiating people into the local parish, the Episcopal Church and the Anglican Communion, but not into the kingdom of God. For 40 years we've been keeping two sets of theological books, but the auditor has come and the numbers aren't good.

We inform converts of our service schedules, seasonal activities and social events, but not about new citizenship. We baptize, confirm and marry

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.

them, but seldom instruct them on how to leave one kingdom for another. We teach them the colors of the church year, secret treasures in *The Book of Common Prayer* and church polity, but little about God's lordship over

change cannot be accomplished in a four-week inquirer's class that tours the church, shows slides of English cathedrals and examines the Tables and Rules for Finding the Date of Easter in the back of the prayer book.

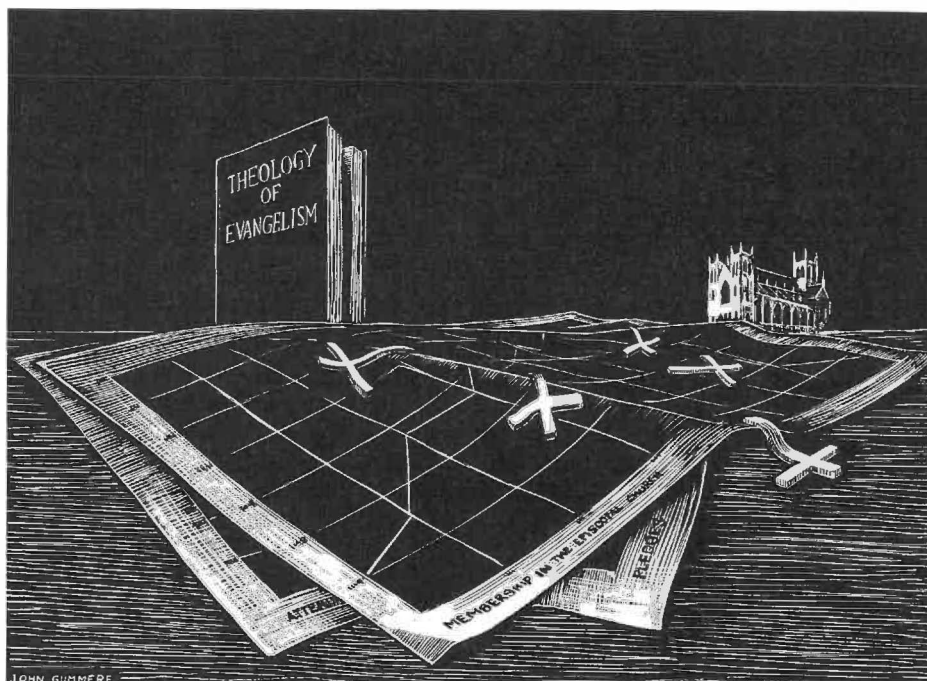
Evangelism and a Christian education program serious enough to initiate people into life under God's rule cannot be separated. Nor can it be second-mortgaged to a school of church growth.

Books like Lyle Schaller's *44 Ways to Increase Church Attendance*, Donald McGavran's *10 Steps to Church Growth*, and Peter Wagner's *Leading Your Church To*

Growth are hot in diocesan evangelism commission circles these days.

We cannot proclaim what we do not know, however. Disciplined study chisled out of the cool, grey granite of biblical, historical and theological bedrock must precede any technique of "telling our story." We must know what it is we have discovered if we are to tell it to others.

If the Decade of Evangelism is to have any success it will not be because we increased pledging, or gained new members or developed better marketing. Rather it will succeed because we hammered out a complete theology of



our lives.

Just bringing people through the front doors of the church is not evangelism. Introducing them to the rector and vestry and involving them in parish life is not enough. Until people are introduced to the person of Jesus Christ and are initiated into his kingdom, they remain in the vestibule of the faith.

Christian initiation is not a formula for moving from one faith group to another or from one developmental stage of life to another, but from allegiance to one kingdom to another. It's an act of treason. Such a radical

The coin of evangelism has two sides.

evangelism which includes acts of witness, serious Christian education and initiation into the kingdom of God. Bottom-line thinking is good. But the bottom line in the kingdom of God is not the same as those of the kingdoms of this world.

As long as our primary concern is solving the institutional problems of the Episcopal Church, this will not be a Decade of Evangelism, but a decade of recruitment.

Until we introduce people to Jesus Christ, educate and initiate them into God's rule in this world, evangelism will remain a false start, full of sound and ceremony, signifying little else

except, perhaps, inoculation against further involvement.

Many Techniques

We are Christianizing every Madison Avenue gimmick we can find to jump-start the church. But they are quick-fix solutions cantilevered into theological thin air. We search for new evangelism techniques but have no theology to support them. Because evangelism seems so "now," so "happening," so concerned with today, it's not surprising that people don't immediately think of the study of the last things as the place to begin building a theology of evangelism.

Eschatology is concerned with the coming of the kingdom of God on earth. Scripture tells us that kingdom already has begun, therefore evangelism must be rooted in the initiation of God's people in his kingdom.

The early church did not evangelize because of lagging attendance, budget deficits or dwindling youth groups. The early church evangelized because people's lives had been changed by encountering the reign of God's kingdom in the person of Jesus. They encountered an alternative rule and were never the same again.

Evangelists are not Christians with a gift of gab. They are disciples who know Jesus and live under the guidance of his Holy Spirit.

At a recent workshop the members were asked to list what their parishes were doing in evangelism. One parish said it was doing nothing. Another listed: coffee hour, rummage sale, blood drive, food bank, Boy Scouts, AA meetings — on and on until the representative threw up her hands and said, "Everything we do is evangelism." If everything is evangelism, then nothing is. But she was half right.

The coin of evangelism has two sides. The acts of witness — mercy, peace and justice — are one. It's the "They will know we are Christians by our love" side. Our church has focused nobly upon this side of the coin, but we must turn it over. The other side is a cognitive side which has a lower profile, is less popular, and in some ways is more demanding. But we must acknowledge this side if the coin is to have value.

The first great commandment — to love God with all our hearts, with all our souls and with all our minds — demands that all Christians be thinking Christians. Verbal proclamation — rooted in scripture, tightly crafted in the creeds, developed, defended and died for by 20 centuries of Christian thinkers — is an evangelistic imperative.

The Feast Day of the Transfiguration

(August 6)

Sunflowers brush
thick strokes of gold
across a blue fresco sky
as I pick the parsley
before it goes to seed.
Tomatoes ripen in the hot
sun, their warm skins
stretched taut
and ready to split.

A Russian sun slowly turns
the faces of the children
playing in the sandbox
of this suburban garden
into golden icons, bronzes
the blighted dahlias,
and turns the weeds
to burnished scepters.

Carol Pellman Mishler

General Convention Breeds More Confusion

During the past three years, there have been pronouncements from many that the Episcopal Church is becoming more conservative. Those who upheld this position pointed to the elections of several bishops who hold a more centrist position, and to surveys which have revealed conservative leanings by participants.

The General Convention would indicate otherwise. Other than a compromise on one of the key sexuality resolutions, the 70th General Convention in Phoenix showed that the Episcopal Church is more liberal than ever.

While we do not wish to become involved in pasting labels on individuals, it should be noted that the moods of the two houses of convention did not swing to a more conservative position as some predicted.

Those who were looking for traditional values to be upheld by the Phoenix convention will be pleased that one resolution, a compromise to the report of the Commission on Human Affairs, acknowledges that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within holy matrimony.

On the other hand, the resolution failed to provide answers to questions of the blessings of relationships of persons of the same sex, and of the ordination of practicing homosexuals. In other words, it's status quo for the next three years on two of the most important issues facing this church.

'Equal Access'

The two other major resolutions on sexuality illustrate clearly the liberal bent of this convention. A resolution stating that "all members of the clergy of this church abstain from genital sexual relations outside of holy matrimony" was defeated by both the bishops and the deputies. The other legislation, which was adopted by the deputies, adds to a canon the statement that "there is no right to ordination in this church. Subject, however, to specified canonical requirements, all members shall have equal

access to the selection process for ordination in this church."

The latter resolution, which would appear to open the way to ordination of active homosexuals, apparently would not block the path to ordination for persons who hold the theological position that women cannot be ordained priests or bishops. The House of Bishops was to address this later in convention.

And what now? We can anticipate more ordinations of openly homosexual persons. Bishop Spong of Newark has stated he plans another such ordination in September and other bishops said in Phoenix they planned to do the same. We can look for more confusion over what the Episcopal Church teaches and believes. We can predict that many will continue to prophesy doom and destruction for the Episcopal Church. And we can look forward to many of the same issues coming before the 71st General Convention in 1994 in Indianapolis.

A Wise Choice

Being the first is not unusual for Pamela Chinnis, who was elected president of General Convention's House of Deputies. Mrs. Chinnis is the first woman president in the 202-year history of the legislative body.

Mrs. Chinnis also was the first woman senior warden in her parish, the Church of the Epiphany in Washington, D.C., and was the first woman president of the Society of the Alumni of the College of William and Mary in its 127-year history.

The election of Mrs. Chinnis was a wise choice. As vice president of the House of Deputies during the previous two conventions, Mrs. Chinnis has shown solid leadership when she has taken over as presiding officer. She has exhibited a deep understanding of the Episcopal Church and the issues it faces, as well as those of the wider Anglican Communion.

We salute Pamela Chinnis and offer her our prayers as she begins this important ministry.

Spare the Messenger

In some instances, we receive letters from readers or others admonishing us for something occurring in the Episcopal Church which makes them unhappy.

"When will you people learn? . . ." wrote one reader who complained about inclusive language texts and said she would not renew her subscription. "Until you realize the people in the pews . . ." began another letter from someone who said he was so furious about the ordination of a practicing lesbian as a priest in the Diocese of Washington that he would not contribute to the Living Church Fund.

We would like to point out that THE LIVING CHURCH has no official connection with the Episcopal Church. We are a weekly magazine which serves the Episcopal Church

and is published by a non-profit corporation. We are a channel of communication of news in the Episcopal Church, the only weekly publication serving it. We report the news and we comment on it, but we have nothing to do with the policies of the Episcopal Church.

It is indeed unfortunate that so many persons are unhappy with the Episcopal Church or with their bishops or parish priests. We would ask that such persons be patient with us and that they address their concerns through more appropriate channels. We want to be a forum for airing strong opinions. But, please, don't shoot the messenger.



Up-to-Date Resource

DICTIONARY OF RELIGION AND PHILOSOPHY. By Geddes MacGregor. Paragon House. Pp. 695. \$35.00.

One does not expect to use the adjective "exciting" when reviewing a dictionary, but this is the only term applicable when referring to Canon MacGregor's work.

To attempt compiling a dictionary of religion and philosophy within 695 pages may seem a daring, impossible and herculean task, but let it be said that Dr. Geddes MacGregor, the emeritus distinguished professor of philosophy at the University of Southern California, proved himself more than equal to it. The dictionary is thoroughly up to date, including such entries as "child abuse," "artificial insemination," "homosexuality" (objectively and thoroughly discussed from theological and scientific points of view), "human rights," to "Swiss Guards," "Taize," "vegetarianism," and the question of "widows" from the legal and Christian perspectives.

Dr. MacGregor has produced a highly commendable book with an astonishing range covering Christianity, Buddhism, Hinduism, philosophical concepts, mysticism, Chinese philosophical and religious systems. The entries are concise; they are written with the scholar's perspective and objectivity as well as with an irenic spirit that will attract many.

(The Rev.) CYRIL MOLNAR, O.A.R.
Prince of Peace Priory
Cheminus, B.C., Canada

A Very Real Man

IGNATIUS LOYOLA: A Biography of the Founder of the Jesuits. By Philip Caraman. Harper & Row. Pp. 222. \$22.95 cloth.

As mystical writers often testify, clarity and darkness co-exist in paradox. Philip Caraman, S.J., shows this to be so about Ignatius in this insightful biography. Young Ignatius, the would-be knight, became familiar with the court and always moved with ease among the educated and higher nobility, and yet for years he and his followers would beg for their own food, firewood and shelter and spend countless energy devoted to the care of the diseased, to orphans and to prostitutes.

All of his life Ignatius was attracted to and by women — in his early life he was particularly reckless in his affairs with women — and yet he and his followers would take a vow of chastity. Ignatius was given over to depression, to excessive penances, to scruples, and yet his Exercises are still known for the clarity they engender. Ignatius had an affinity to a solitary life of prayer, and yet a vision for building a vast, international Company of Jesus given over to personal sanctity and conversion. Ignatius was a poor linguist, who mixed his languages, and lacked flu-



ency and even rudimentary style in all he wrote. Ignatius endured both the favor and the Inquisition of Rome.

Fr. Caraman makes little attempt to reconcile the idiosyncrasies and contradictions of Ignatius' life and personality. What comes forth in this enlightening, well-documented biography is Ignatius of Loyola as a very real man: demanding, gentle, over-stretched, unaffectedly friendly, holy, a man known in Rome as "the small Spaniard who limped a little and had such laughing eyes." Fr. Caraman helps make Ignatius accessible as a companion to us during these complicated times.

(The Rev.) CURTIS G. ALMQUIST, SSJE
Society of St. John the Evangelist
Cambridge, Mass.

Simple Spirituality

FIRE WITHIN: St. Teresa of Avila, St. John of the Cross, and the Gospel — on Prayer. By Thomas Dubay. Ignatius. Pp. 345. \$17.95.

This is a jewel of a book. Fr. Dubay, with 30 years as a spiritual adviser and retreat master for Carmelite nuns, offers this excellent study on the pursuit of holiness. Moreover, he emphasizes that holiness is not something to be sought only by religious and occasional

clergy, but by every "mere" Christian. With the warning that good intentions are not enough, he challenges comfortable Christians to dare to become saints. "Lifestyle and prayer," he says, "grow or diminish together."

Saints Teresa and John seem unlikely examples for those of us who see ourselves as "ethnic Anglicans." "Nothing in excess," seems closer to our own piety than the baroque image of the great Spanish mystics, lost in adoration of the crucified. Here is a book to change one's mind. Fr. Dubay describes the practical simplicity of their spirituality, centered in the gospel and vivified entirely by a burning love for Jesus. They were perfectly aware of their weaknesses, but, Dubay notes, "the saints differ from us in that they trust in God to give them what they lack, and they are determined to use what he offers."

For those unacquainted with the lives of Sts. Teresa and John of the Cross, short biographies are included and a thorough synthesis of their thought is incorporated into the work. It is good to have a "handbook" on the spiritual life presented as they might have done so themselves, without pomp, devoid of jargon or theobabble, and focused on Jesus Christ alone.

KATHLEEN REEVES
Racine, Wis.

Fitting Gift

LETTERS TO GRADUATES. By Myrna Grant. Abingdon. Pp. 96. \$7.75.

An ideal book for a high school or college student who has graduated. Twenty well-known people, from *Time* foreign affairs correspondent David Aikman to Billy Graham and Madeleine L'Engle, offer their ideas to the graduate. Episcopalians are well represented in the writings of layman Alan Paton, vicar David Winter and Donald Coggan, former Archbishop of Canterbury. Each essay, two to four pages, is a little gem. I especially liked theologian Martin E. Marty's suggestion that graduates develop their "core . . . your true self . . . the dynamic heart of you . . . and the best in the model of our ways . . . is Jesus Christ." This is not a heavy tome that will be filed away unread, but an appealing and highly readable book.

KAREN ZUMBRUNN
Princeton, N.J.

LETTERS

(Continued from page 5)

the historic Christian faith and creeds: "The proclamation, 'He is not dead,' may have given rise to the negative witness of the empty tomb, and 'Jesus lives; we have seen the Lord' may have been the basis for the stories of Jesus' appearances. But the *truth* (sic) of Easter had never rested on anything so fragile as a consistent narration of details or objective historical data" (p. 152). "[The] physical appearances inside history . . . have to be a later exaggeration" (p. 164). Clearly, when Bishop Spong denies the physical appearances of Jesus, he denies the bodily resurrection.

M. GARDNER MOODY
Ambridge, Pa.

Intimidated by Worship

Upon reading the Rev. Jasper Pennington's letter [TLC, June 9] in which he says of Fr. Jeffrey Black's four articles that he failed to find therein "any helpful advice," I must defend Fr. Black's insightful series.

Fr. Pennington asserts that "the

word is being preached as well as it can be . . . the prayers are being offered . . . God is being worshiped as well as possible by those present . . ." — all questionable propositions. Are prayers being offered in the fullest sense? How many parishes organize and encourage small prayer groups? How many parishes have collective liturgical prayer that amounts to much more than read rote with little spontaneity? How many teach people to engage in daily prayer?

Is God being worshipped as well as possible? I almost never come to a service without inviting an unchurched friend. But as Fr. Black points out, our prayer book is so user-unfriendly and some of our liturgical music so complex, that I must admit it embarrasses me to see repeatedly how intimidated outsiders are by our worship.

Fr. Black was right in pointing out that the "liberals" are not all to blame for our present plight. Conservatives had the upper hand in this denomination for decades, and overall never cultivated an outward-looking evangelical church, strong in Christian education, and with a lively, warm liturgy to which ordinary people can

easily relate. They bore little fruit and produced the very liberals that they now use as scapegoats for their omissions.

JESS GRIMES

Indianapolis, Ind.

Classics Needed

Regarding *The Imitation of Christ*, I empathize with both the Rev. Edward E. Murphy [TLC, June 9] and Joanne Maynard [TLC, May 5]. I've been down both paths reading Thomas a Kempis.

There is much in *The Imitation* to turn off the modern reader. On the surface, the writer sees life as a dichotomy — earth vs. heaven. Even if only from a vicarious viewing of life through television news, modern readers have had their portion of tragedy. Yet with all this, there have been glimpses of a beautiful life. Kempis, writing of "this miserable life," "renounce all things," "despise earthly and love heavenly" seems to outdo the maudlin perspective of a contemporary journalist.

Fr. Murphy puts forth the right corrective, being a "derelict of any resource of our own," we need to empty ourselves to receive God. But, being a teacher of reading for adults, I also am aware what miserable, renounce, despise and derelict mean to the general adult reader. And so I empathize with Joanne Maynard. Will what Fr. Murphy writes be an adequate corrective?

I think the exchange of letters between the two indicates we need to teach the great classics of Christian literature in our Sunday schools.

DOUGLAS H. SCHEWE

Madison, Wis.

Fiction With a Message

In the article, "What Reading Fiction Teaches" [TLC, May 12], I was surprised that Fr. Berckman did not mention a current best-selling book: *Joshua*, by the Rev. Joseph F. Girzone. According to the *Washington Post* of April 6, *Joshua* has sold more than one million copies.

Another prolific contemporary author is Edward Hays, a Roman Catholic priest in a religious community in Kansas. His books, including *St. George and the Dragon and the Quest for the Holy Grail*, *Ethiopian Tatoo Shop* and *Pursuit of the White Rabbit*, all have charming parables that are relative to current times and situations.

J. RUSSELL HORTON

Port Republic, Md.

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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.

PERIODICALS

INCLUSIVE LANGUAGE FOR GOD? In *Mission & Ministry*, a quarterly magazine for clergy and laity, Peter Toon, Elizabeth Acbtmeier and others examine inclusive language for God, the nature of revelation, feminist theology, and the biblical answer to the West's devaluation of the feminine. Upcoming issues will address evangelism, social witness and action, and the importance of doctrine. To order, please send \$3.00 (subscriptions \$12.00) to: Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

POSITIONS OFFERED

VICAR: Progressive California congregation of 150 midway between Carmel and Yosemite. Agricultural/recreational area growing from Silicon Valley overflow. Parish status and building programs underway. Attractive rectory for growing family. Rite II "liturgical movement" background. Alert pastor, good motivator, grounded in balanced Anglican ethos or prayer, study, outreach. Send resumé, CDO, references to: Anthony O'Dell, St. Alban's Church, P.O. Box 383, Los Banos, CA 93635. August 15 deadline.

ASSOCIATE RECTOR, Calvary Church in downtown Memphis offers a variety of outreach and inreach ministries. Seeking experienced priest, preferably with multi-staff background. Primary responsibilities would include pastoral care and faith development, teaching and recruiting/training of laity in pastoral care ministries. For details, apply: Lee Wakeman, Parish Administrator, Calvary Episcopal Church, 102 N. Second St., Memphis, TN 38103. (901) 525-6602.

POSITIONS OFFERED

ASSISTANT/CHAPLAIN—primary focus Christian education with emphasis on adults. Develop small groups and share in all aspects of parish life. Resumé, CDO and references to: The Rev. Ted Petterson, St. Paul's Church, 6249 Canal Blvd., New Orleans, LA 70124-3099.

RECTOR: St. Peter's Church, Amarillo, is seeking a parish priest for a midsize suburban Episcopal church in the Texas panhandle. Emphasis on pastoral care, spiritual development, Christian education, preaching, stewardship and outreach. 33-year-old parish has newly expanded physical facilities including nave, Sunday school rooms, offices (low debt) and pipe organ. Interested applicants write: Dick Davis, P.O. Box 3751, Amarillo, TX 79116. Applications should be post-marked by August 26.

LIVEIX, 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.

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 WANTED

FEBLES, CARL ANTHONY, 3150 W. Highway 22, #208, Corsicana, TX 75110; telephone number (903) 872-0818. Seeking a full-time position as director of music. I have several years experience in both the small and large church music program. Graduate of Scarritt Graduate School with a Master of Church Music degree with an emphasis on conducting. I am willing to relocate. References and resumé are available upon request.

"**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*.

PROPSERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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ENJOY FOUR SEASONS. Retire to Upper Rock Island County along the Mississippi River in the Illinois Quad-Cities. Year 'round sports, arts. Mass transportation. Shopping. Excellent hospital/extended care facility. Friendly, moderate-traditional Episcopal congregation of St. Mark's, Silvis, in the Diocese of Quincy. Good value homes, condos, and homesites in all price ranges. Call: Barbara Dasso, RE/MAX Great River, (309) 757-5700 or 793-1199.

RETIRE to year around beauty in the Smokey Mountains. Golf, fishing, craft school, theater, and excellent small hospital all in far Western N.C., Messiah Church in Murphy is an active, inviting parish in the exciting Diocese of WNC. For information on area and property call (704) 837-2021.

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.

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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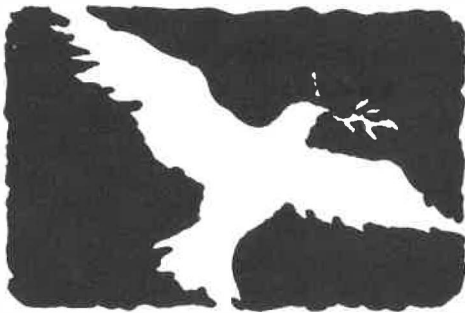
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BENEDICTION

The author, the Rev. Mark L. Canaday of San Antonio, Texas, is a frequent contributor to THE LIVING CHURCH.

Good friend, Pat, wanted to offer us a gift. A painter, she asked if we would like a watercolor of the mission we were called to serve. "Yes, of course; how nice. Thank you."

She labored away in a place artists labor in every age, a studio where her creativity came alive and her canvases flashed with the strikes of inspiration all artists pray for secretly. Meanwhile, we settled in among the people, finding our way

into their lives and they into ours as we began to offer our formal and informal liturgies, "work of the people" to glorify God.

The unveiling came during a celebration of our new ministry. "It's very modern, an impression, you understand. I hope you'll like it." Indeed an impression. Any resemblance of the steep roof and cross of the church, incline leading to the vicarage and the vicarage itself, was hidden in drifting swatches of orange, brown and yellow watercolors seemingly issuing out of a triangular insinuation of a steeple on the right and a rectangular notion of a vicarage on the left. The only sure identification of anything were the words "NO FISH" on the vertical line suggesting a dumpster; this the plea of a resort community near the beach, where the mission was, to keep trash and garbage separate.

We didn't respond immediately. Holding the painting at arm's length, Doris spoke first. "Oh, Pat. It's beautiful. Thank you." I hesitated momentarily, then added, "It's a very interesting interpretation, Pat; an impression, alright." I smiled.

That was 12 years ago. The painting was a center piece in the staircase of the vicarage and has been ten years in the living room of our sometimes rectory miles from the island. The modern impression has endured as an interest. Why?

The church, it seems, is best described, best rendered that way. Pat visioned deeply, I can say now with conviction. She understood better than I did then, that we can't see clearly — perhaps like Paul's image of a dark glass — what it is we are or should be. Even the Lord Jesus is for us an impression out of which we issue. We know the outline, we know the presence, we understand that everything needed is in Christ Jesus, but what that looks like in our lives often takes discernment.

I sit quietly listening to the modern Seth Thomas hanging on another wall, a gift of a priest friend who cared for the mission while we were away on vacation one summer. The solemn tick seems an appropriate accompaniment to the timeless watercolor — an equal reminder that the church is without end, in spite of our wildest impressions.

SUMMER CHURCH SERVICES

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 Oklahama (off Muldoon)
The Rev. Richard R. Staats, r; the Rev. BettyLou 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

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.

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
Market St.-Hwy 273 north to Quartz Hill Rd., then 1 mi. 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) 354-4173
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

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. Stifflear, 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

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; 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. 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, 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 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

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

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. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Fre-
derick 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 Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S); Sun
School 9 & 10. 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. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

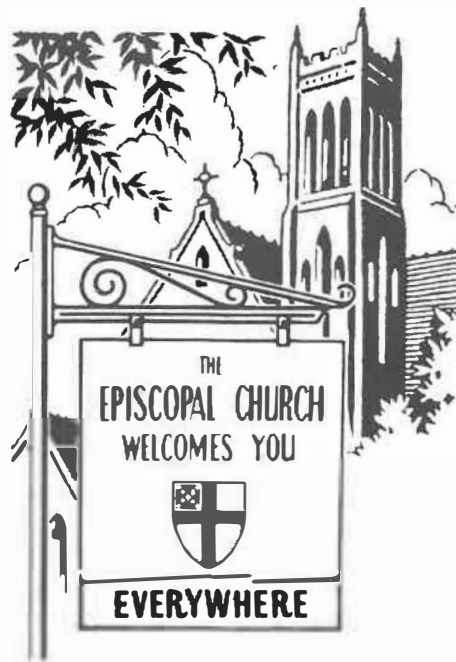
ST. PETER'S AT THE LIGHT 7th St. & the Blvd.
The Rev. Adam J. Walters, priest-in-charge
Sun H Eu 10 (All year). June, July & Aug. Sun H Eu 8 & 10. July
& Aug. Sat H Eu 5

NEWARK, N.J.

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



Eastern Shore Chapel, Virginia Beach, Va.



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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Martin 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

(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 McMillian, 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 Tpk
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 & 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

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

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. 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)

DALLAS, TEXAS (Cont'd.)

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)
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, Eastsound
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
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

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. Sbylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

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



Trinity Cathedral, Trenton, N.J.