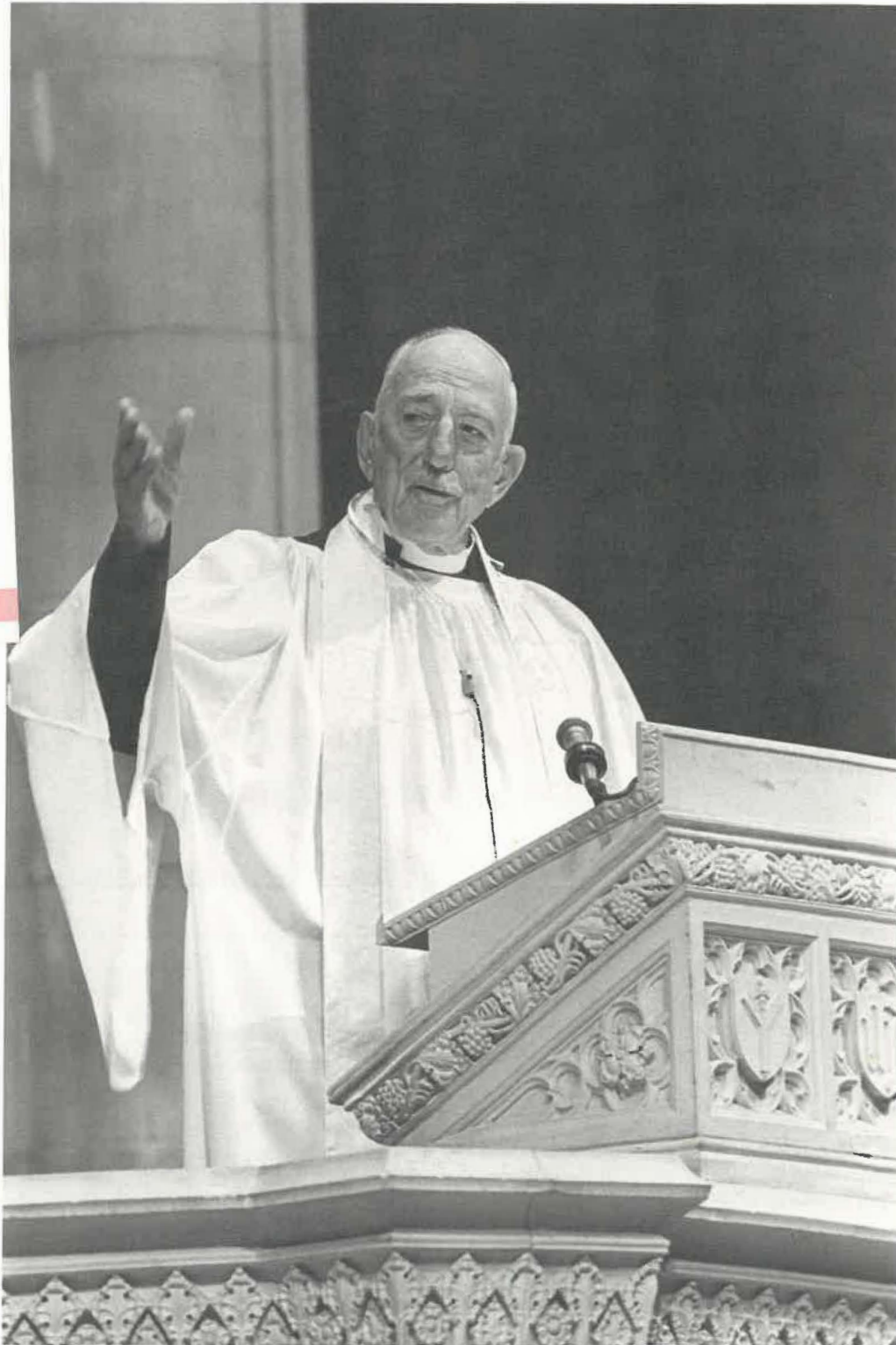


The Living Church

July 3, 1994 / \$1.50

The Magazine for Episcopalians

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Dean Sayre returns to preach at Washington National Cathedral service [p. 2].

IN THIS CORNER

No Hope Without Jesus

My fiancée and I are youth ministers, working with about 30 junior and senior high students in a parish in Wichita, Kan. I am only 8 or 10 years older than most of these young people, so when I first took the job, I was excited by the idea that perhaps I could save these kids some of the pain that is inherent in the teenage years by doling out some of my venerable wisdom.

All of these young people come from loving, Christian homes, some from divorced parents, some not. Most of them attend church on a more regular basis than most adults.

In addition, each of them has seen weapons at school. Some have taken them to school at one time or another because they felt it was needed for safety. They are far more knowledgeable about sex than I was at that age and more knowledgeable about drugs than I will ever be. One young man saw one of his best friends gunned down right next to him as the two were talking. All but two or three have lost either a friend or a close family member, most either to suicide or violent crimes.

What we give them is a safe environment where they can still be kids (at the last lock-in they actually wanted to watch *Bambi!*) as well as test the waters of adulthood. While I know we must be affecting some of them, we will never see the finished work of art to know what hand we might have had in the making of it.

What I do see is how much they have given me. In this dismal time of rapidly rising violent crime rates, drug abuse, teen pregnancy, fear and hate, these kids give me hope. They remind me week after week that, in the end, God will win.

For instance, at this last lock-in (which the kids coordinated themselves) they wrote a special Compline service and gave "talks" on love, regret and forgiveness. One young man (I'll call him "Adam") began to speak about heaven.

If you saw Adam walking down the street in his black leather jacket, long hair, and the trademark bandana on his head, you might assume he is in a gang. We don't believe he is actually a gang member, but most of his friends are. Although we have never talked about it in specifics, I feel Adam has seen and done things in his young life that I cannot even fathom.

It was out of this life experience that he began to talk about heaven. Adam talked about life with Jesus and the Father with a conviction and faith I have never heard before. He said pain is a very real part of this world but, when he dies, Jesus will take all the pain away. He said it was the only hope he had.

While I long for Adam to find peace and happiness here on earth, his basic statement is true. What hope do we have if we don't have Jesus? Adam reminded me to look to a time when the pain and cares of this life will be forgotten and we will be home. He reminded me that even though it may look as if the bad guys are winning now, God's will will be done.

What a gift to be given! Every Sunday night I am given new energy and hope for the future. Despite all the crime and hate and hurt, I know there are young ones who will keep the faith.

I hope to become ordained in three years. I hope when I am fresh out of seminary and think I finally have all the answers that I will remember these young people. Above all, I hope I am wise enough to keep learning from those I am supposed to be teaching.

Our guest columnist is Kelly Hamilton, a postulant in the Diocese of Kansas.

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ON THE COVER

The Very Rev. Francis B. Sayre, dean emeritus of Washington National Cathedral, returned to the pulpit recently to preach the sermon on the 30th anniversary of the dedication of the central tower. "The tower is not just the pennant of a cathedral church," he said, "but the banner of a whole society that has stood for freedom and democracy."

Washington National Cathedral photo

LETTERS

Challenge to Bishops

If bishops, priests and deacons are to be the Christ to me, then the Christ has a severe multiple personality disorder.

They claim to be of one faith and proclaim such a diversity of creeds that they are pantheists and pagans. How can one Christ go in diametrically opposed directions? Diversity and collegiality have become an idol which they worship. I look at them and see the priests of Baal dancing around the sacrifice — lots of noise and activity, but no response from God!

I challenge our bishops, in the name of God, to go on retreat together (all of them — no exceptions!), and invite the God of the Bible to meet them there. Offer everything they have and are on the altar (as Isaac — the whole promise). Take nothing back until it is given. Stay as long as it takes, a month, six months, a year — until they can come out in one accord, saying with deep conviction, "It seemed right to the Holy Spirit and us . . ."

Preposterous? For men and women, yes — for God, no. They could make no

better investment of themselves and all the resources of the church than this. Will they even consider it? I doubt it.

The House of Bishops is a theological morass, a swamp of special interests and a barren wasteland of leadership.

This is not an issue of love, but of usefulness and faithfulness. At this point, our church is more useful to the kingdom of darkness than to the Kingdom of Light. I pray they can hear; for if they do not, I believe the leadership of the church will soon pass to others who are more concerned with faithfulness to God than faithfulness to anyone or anything else.

JAMES L. HOUCHIN

Rochester, N.Y.

Like Martyrs

The article on the Martyrs of Uganda [TLC, June 5] was one of the most moving I have ever encountered in TLC.

It brought memories to mind. The young Christians, piled in a heap, and burned because they would not renounce Christianity, are in some ways 19th-century counterparts of gay people con-

demned to a similar fate not so very long ago, in the medieval period.

If the Ugandan martyr-pages refused to submit to the advances of a prince, who was probably bisexual in his tastes, and were martyred for that as well as for their having become Christians, so, today, and throughout history, there are and have been gay people who have been persecuted, hurt, deprived of the chance to make a decent living for themselves, gossiped about, harassed beyond belief, and made to feel as though they were not a part of the human race. They have had to pretend to be heterosexual, often in order to become acceptable to bishops whom they were expecting to ordain them, often marrying just to prove they were really "straight" after all. Condemned (often at their own choice) to lives of desperation and deception, having to hide what they really are, and eventually becoming hardened to the thought of even accepting their situation, they have found that it is safer to remain in the closet than to "come out" to anyone, and least of all to fellow

(Continued on next page)

What is the point of the HUMAN MYSTERY?

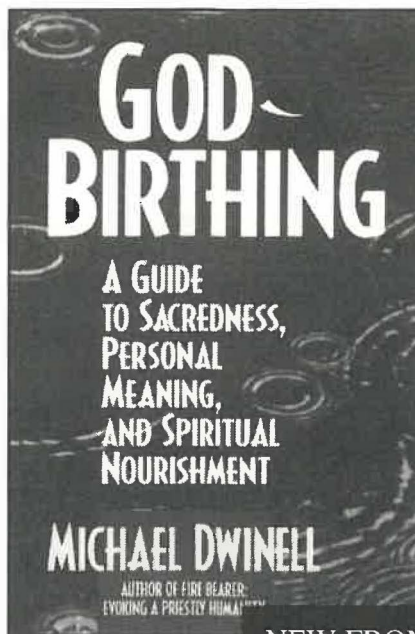


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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

Christians who would, in many cases, gladly pile them into burning heaps.

I know the jury is out on the ordination of gay people, but let us face facts. Some of the best, most beloved and certainly most sensitive and caring priests in the American and Canadian churches are gay. Many of them hide that fact from everyone. A few brave souls admit to it.

Why not admit that gay priests are here, that they are making a real dent in the work of Satan (i.e. bigotry, cruelty to those who oppose our particular viewpoints, often in the name of "orthodoxy") and that they are often caring and loving pastors of souls?

(The Rev.) GEORGE PORTHAN
Soudan, Minn.

Good Series

In recent months, THE LIVING CHURCH has published two series of articles which have been uplifting and encouraging. The first series [Advent, 1993] was by the Rev. Russell J. Levenson. It was exciting to read someone who goes to scripture, talks about sin, repentance, confession and conversion to Christ, and biblical evangelism.

The second series was by the Rev. Jeffrey Black [TLC, May 15, 22 and 29]. What a blessing to read of the work of the Holy Spirit in Third World countries. Let's have more articles and series of articles along the same lines. Even though the church may be in disarray, the Holy Spirit is still at work. We need to hear of that work.

ROBERT W. BOWMAN
San Francisco, Calif.

Consecutive or ...

Were other readers struck by the phrase "consecutive polygamy" in the letter from the Rev. James R. Harkins [TLC, May 22]? It was included in a list of secular humanist objectives allegedly adopted by the Episcopal Church. I don't know of any secular humanist group in the U.S. currently advocating polygamy, which is defined as "having more than one spouse at a time." I also puzzled over the use of the adjective consecutive. Consecutive polygamy would seem to mean a series of different polygamous relationships, adding a spouse or two here, dropping off

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible.

The Living Church

one there, or perhaps abandoning one polygamous arrangement entirely, and immediately starting another one.

Perhaps Fr. Harkins meant what is usually called serial monogamy — to have one spouse at a time, but to have two or more unions. (Although the phrase is generally used to describe the condition of those who remarry during the lifetime of a divorced spouse, a person who remarries after the death of the spouse could also be characterized as a serial monogamist.)

Although the traditional Anglican ethos has always discouraged divorce, based on upholding the lifetime vows of traditional Christian marriage, it is the remarriage of divorced persons which has been the principal battleground, perhaps in part because the church is in a position to prohibit marriage in accordance with its rites, whereas it cannot effectively prevent civil divorce. One might hold the view, as perhaps Fr. Harkins does, that a remarriage (whether civil or in some form of religious ceremony) can be valid, although divorce is not; thus, polygamy.

What if there are subsequent marriages to the second? If one believes, as Fr. Harkins evidently does, in the indissolubility of marriage in the eyes of the church, then the person who enters into marriage for the third time or more would be considered as having engaged in consecutive polygamy.

NIGEL A. RENTON

Oakland, Calif.

More Compline

We rise out of the prairies of Iowa to applaud the article on the unique Sunday evening service of Compline at St. Mark's Cathedral, Seattle [TLC, April 10].

St. John's Church, Mason City, Iowa, has its own service of Compline. It is daily at 9:55 p.m. and is heard on radio, conducted entirely by lay members of the parish. It has aired regularly since 1986.

H. DE BUHR

Mason City, Iowa

Not a Church

In Midge Roof's article "Let's Take Ecumenism Seriously" [TLC, May 15], she asks the question, "What would the church look like if we attempted to act together with Lutherans, Mormons and Roman Catholics . . . ?"

With all due respect, Ms. Roof's placing Mormons together with Christians (in this case Lutherans and Roman Catholics) is simply wrong.

The Mormon "church" is not part of

the historical and orthodox body of Christ. Quite the contrary, it is more like a cult.

FRANK WIERS, JR.

Willard, Ohio

Further Decline

Fr. Ginn's letter [TLC, May 22] pronounces holy scripture as it was compiled 1,800 years ago as homophobic. This is typical of the liberal attack on the Bible, which in the cause of homosexuality began belatedly about 1960. Fr. Ginn does not change one word of scripture, nor does he make me or any other Bible-

believing Christian homophobic.

When the 1994 General Convention completes the agenda of the current Presiding Bishop, the further decline of the Episcopal Church will have been accomplished by a movement that is less than 35 years old. Sadly we will replace "We never did it that way before" with eight fatal words: "We threw out the baby with the bathwater."

We can only pray for a great resurgence of the Holy Spirit among the bishops and deputies at Indianapolis.

GLEN SCHAFER

Scottsdale, Ariz.

EU at Convention

General Convention speaks for the Episcopal Church. Will your voice be heard in 1994?

Episcopalians United was an important new voice at the 1988 General Convention, helping turn back a campaign for homosexual ordinations.

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General Convention 1994 will shape the Episcopal Church as we face the new millennium.

We'll be there when General Convention meets again at Indianapolis. We'll pray. We'll report breaking Convention news. We'll exhort both Houses to remain faithful to God's revealed truth.

We are Episcopalians United. Join the chorus!

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Bishop Gray (left), with Fr. Maze and Bishop Donovan.

Photo by Hank Lamb

Arkansas Bishop Consecrated

The Rev. Larry E. Maze became the 12th Bishop of Arkansas June 11 in a two-hour ceremony at Robinson Center Music Hall in Little Rock. Some 1,500 persons, many of them from the Diocese of Mississippi, attended the event.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator, and was joined by the Rt. Rev. Herbert A. Donovan, Jr., 11th Bishop of Arkansas and now vicar of Trinity Church, Wall Street, New York City, the Rt. Rev. Alfred C. Marble, Bishop of Mississippi, and the Rt. Rev. Duncan M. Gray, Jr., retired Bishop of Mississippi, as co-consecrators.

Bishop Gray was the preacher, noting that the consecration was taking place on the Feast of St. Barnabas. This was appropriate, he said, because, like

Barnabas, the new bishop often takes a pastoral approach to ministry. Bishop Maze, 50, had been rector of the Church of the Nativity in Greenwood, Miss., when he was elected bishop.

Following the prayer of consecration, Bishop Maze was presented with the cope, mitre and stole used by the Rt. Rev. Christoph Keller, Jr., 10th Bishop of Arkansas. The new bishop was presented to the congregation along with his wife, Beth, and children, Darren, Danielle, Liba and Kate, by Bishop Browning.

Music for the service was provided by 175 singers and organists representing 25 congregations, and was under the direction of R. Craig Chotard, of St. Mark's Church, Little Rock.

M. K. MOTHERWELL

'The Divine Feminine'

A four-day conference, "The Renaissance of the Divine Feminine," drew more than 800 persons to Grace Cathedral, San Francisco, June 2-5. Co-sponsored by the cathedral and the California Institute of Integral Studies, the event brought together clergy, poets, historians, dancers, musicians and others.

Religious News Service reported participants honored the Divine Feminine under some of her ancient names — Kali Durga, a Hindu goddess of transformation; Mary, the mother of Jesus; the Black Madonna, an evolution of the Egyptian goddess Isis; and Tara, the Tibetan goddess of compassion.

Louise Pare, a Roman Catholic and doctoral student in women's spirituality, said she began turning to Mother God six years ago through the study of gender-free, or inclusive, language. "The shifting of language was very critical to me," she said. "It brought up taboos I had internalized."

Several Roman Catholics in attendance said they would not let the letter of Pope John Paul II concerning ordination of women or papal pronouncements against feminist theology block their spiritual paths.

"He's over the hill," said Pat Buchanan of Hayward, Calif., of the pope. "I listen to him and try to understand, but I can't go back to the Dark Ages."

Hawaiian Parish Asks Bishop Hart to Resign

A parish of the Diocese of Hawaii has called for the resignation of the Rt. Rev. Donald P. Hart as Bishop of Hawaii in the wake of a financial scandal [TLC, June 19]. The vestry of the Church of the Good Shepherd, Wailuku, Maui, sent a letter to the bishop, urging him to resign immediately.

The action followed revelation that the diocese had guaranteed a \$4 million bank loan to Episcopal Homes of Hawaii, Inc., a separate corporation. Payment was promised Feb. 28, but not made. The loan due date was June 30. It was almost certain the loan would not be repaid then, and the diocese would be liable because of its guaranty.

In the letter to Bishop Hart dated June

12, the vestry of Good Shepherd said, "we have prayerfully considered the turmoil, doubt and impending financial disaster into which the Episcopal Homes of Hawaii debacle has plunged the Episcopal Church in Hawaii. We are extremely concerned about your inability or unwillingness to address the very real ethical, moral, spiritual and financial costs of this scandal to the diocese and its individual parishes and about your role in bringing about the present situation."

The vestry adds, "with profound regret [we] urge you in the strongest terms to immediately resign as bishop of the Diocese of Hawaii for the good of the church."

The letter is signed by 12 lay persons,

including both wardens.

Hawaii's diocesan council was expected to deal with the matter at its June meeting. Previously, the council had formed a special review committee to gather information on the situation and to make recommendations. That committee issued a memorandum dated June 8 which states the diocese must absorb \$465,000 in unbudgeted expenses in 1994, \$500,000 in 1995, and another \$500,000 in 1996.

The memo also recommends development of a credible financial plan which will include reduced operating expenses, use of diocesan cash and unrestricted endowment reserves, increased diocesan assessment, the sale of real property assets and establishment of a capital fund drive.

Pope's Letter May Damage Ecumenical Discussions

The letter by Pope John Paul II regarding ordination of women may prove damaging to ecumenical relations between Roman Catholics and other churches, particularly members of the Anglican Communion.

The Most Rev. George Carey, Archbishop of Canterbury, said the pope's letter calls into question continuing dialogue between the two churches on the issue of ordaining women as priests. Archbishop Carey acknowledged dialogue between the two churches has resulted in "substantial agreement on a number of matters which previously divided us."

The archbishop criticized the pope's letter for advancing theological arguments that other churches, including his own, have not found convincing. "Some clarification is required of the Roman Catholic Church as to how it sees the future of the ecumenical endeavor," Archbishop Carey said.

"The pope has upped the ante," said the Rev. J. Robert Wright, professor of church history at General Theological Seminary and a participant in dialogue with Roman Catholics. "He has made the dialogue hinge on this issue in a way that it didn't before. Never before has the Roman church said it couldn't even discuss this matter. That presents a real ecumenical problem."

Fr. Wright said the pope's statement is likely to have the effect of ending debate on the issue within the highest level of the church for decades at least.

The Episcopal Synod of America, a traditionalist organization in the Episcopal Church which opposes ordination of women, welcomed the pope's statement.

"We rejoice at the release of this document, and we commend it as an example of clear gospel teaching," said the Rev. Samuel L. Edwards, executive director of the Fort Worth-based organization. "The pope clearly came to his conclusion using the same method of interpreting the Bible used by all classical Anglicans, which is to look at the whole of scripture and not just those parts of it which happen to agree with what we have already decided to do."

"This is a moment of sharply diminished ecumenical expectations," said the Rev. Richard John Neuhaus, the Roman Catholic who heads the Institute on Religion and Public Life in New York City. "To the surprise of nearly everyone, this has been a big question ecumenically."

Br. Jeffrey Gros, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops, said he believed his church still would participate in ecumenical dialogue.

"I don't expect this will be throwing cold water onto this process," Br. Gros said. "If there are problems, it will say more about those making the criticism than about the Catholic Church."

Gunnar Staalsett, general secretary of the Lutheran World Federation, which is comprised of 114 Lutheran churches, wondered whether the pope's letter "will undermine the ecumenical dialogue by its rigid claim regarding truth and by what seems to be an attempt to remove the question of ordaining women as priests from the ecumenical agenda."

Religious News Service contributed to this story.

BRIEFLY

A resolution to delete the word "male" from the canon regarding qualifications to be ordained a priest was changed by a substitute motion at the General Synod of **Nippon Sei Ko Kai** (Holy Catholic Church in Japan) May 24-26. The substitute resolution provides for a further period of study and action in each diocese until the next synod meeting in 1996.

The Most Rev. **Stuart Yarworth Blanch**, Archbishop of York from 1975 to 1983, died June 3. He was 88. His funeral

was held in the village church in Shenington, Oxfordshire, where he had lived for the last few years, and burial was in the churchyard there. He is survived by his wife, Brenda, three daughters and a son.

The Rt. Rev. Glauco Soares de Lima, Bishop of South-Central Brazil, has been elected **Primate of the Anglican Church of Brazil**. He will remain bishop of the Sao Paulo-based diocese and will succeed the Most Rev. Olavo Luiz, who died in office.

Clergy Issues Addressed at Conference

With the Atlantic Ocean providing a backdrop, delegates from 25 diocesan clergy associations met at the National Network of Episcopal Clergy Association's (NNECA) annual conference June 5-9 at the Stella Maris Retreat House in Elberon, N.J.

The Most Rev. Edmond L. Browning, Presiding Bishop, facilitated discussion and dialogue and made a presentation regarding the relationship of deacon, priest and bishop. He stressed the need for personal, supportive relationships based on the good news of Jesus Christ. Bishop Browning also stressed the need for the laity to be part of the relationship based on the Baptismal Covenant.

In remarks related to General Convention, the Presiding Bishop stressed the need for "rekindling partnership between national, diocese and the parish church." During his sermon at the Eucharist, he reminded that "our job is a hard job . . . that most of us are trying very hard to do it well . . . and that (we) should take good care of ourselves . . . and our families."

In a schedule centered on worship, the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, led delegates in daily morning meditations. He was also the celebrant at the closing Eucharist at which NNECA's newly elected president, the Rev. Barbara Schlachter, co-rector of Trinity Church, Troy, Ohio, was the preacher. The diocesan bishop, the Rt. Rev. Mellick Belshaw, and the bishop coadjutor, the Rt. Rev. Joe Morris Doss, attended and addressed the conference.

During later conference sessions, there was discussion on the proposed revisions to the canons, concerns and topics related to clergy life being raised at General Convention and presentations by the Rev. Sandra Richardson and the Rev. James Wilson, representing the Ministry Cluster at the Episcopal Church Center.

President Alan Blanchard and other members of the Church Pension Group reported on the recently announced clergy initiative [TLC, May 29] and discussion with Mr. Blanchard followed.

The New Jersey Episcopal Clergy Association was the conference host. Next year's conference will be in Sacramento June 14-18 with the Northern California association as the host.

(The Rev.) CHRISTOPHER DUFFY

Gathering the Rainbow

(First of a series)

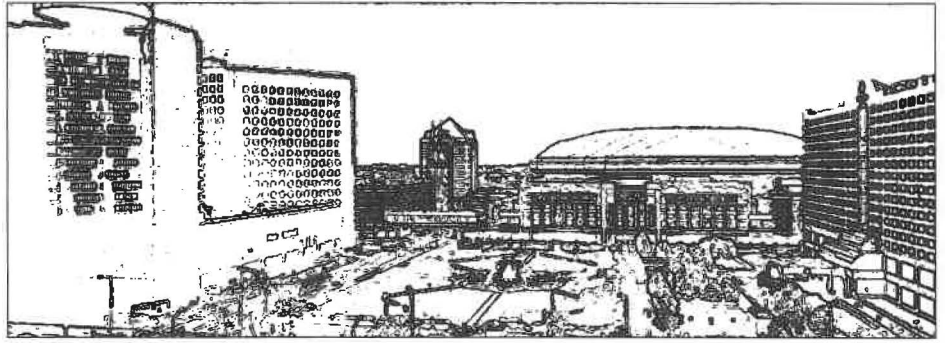
By D. REBECCA SNOW

Will 1994 be remembered as the beginning of the end of General Convention as we have known it? Every triennial meeting for the last two decades has considered resolutions to modify the size, shape, length, or subject of General Convention. In 1994, it seems the debate will focus on whether a unicameral system would solve our problems. I submit that we will not find the right answer until we discover the right questions.

After all, what is General Convention? What is its function? Is there a mote in the institution's eye or a log in the observer's? The Constitution and Canons of the Episcopal Church are not much help: General Convention "sits" and "deliberates," allowing "freedom of debate" in all deliberations; it adopts programs and policies to be carried out by the Executive Council; it approves episcopal elections; it is responsible for tending the constitution and canons. But this skimpy list does not begin to convey the experience that is General Convention nor to capture the essence of the work carried on there.

The hundreds of resolutions considered in two intense weeks cover an unbelievable range of topics, each of vital import to some member of the church. The product of all this effort is—usually a mixture of exhaustion and elation, frustration and satisfaction, weaving and rending of community, creation of a whole lot more work for the next triennium, and a desire to change the way it worked. Presumably, those who seek structural change want to keep the good parts, as they see them, and to replace the bad parts, coming out, as Lucy van Pelt would say, with only "ups and upper ups."

Trying to eliminate the mess and pain associated with General Convention is neither theologically sound nor realistic. Perhaps we have been confused by the many individual trees sacrificed to print all those resolutions and have forgotten what the forest looks like. General Convention is not just another legislative body making work for itself and others. It is the church, the body of Christ gathered in much more fullness than most of us



LOOKING TO INDIANAPOLIS

experience in the comfort of our home pews. At General Convention we come together to be the church and to do the work of the church—to worship and glorify God and to open ourselves to the wonderful and mysterious workings of the Spirit.

Accepting that the purpose of General Convention is to do God's work, not our own, does the structure necessarily prevent us from attending to that work or do we bring with us bad habits that pervert an adequate structure? Because Jesus came to reconcile all humankind to our Creator, our structure must continue to include the entire rainbow of humanity. With any significant reduction in deputies, it would be hard, especially in large dioceses, to maintain that rainbow.

Gathering the rainbow will be fruitless unless we also ensure that all have a forum to share their gifts, joy, losses and pain. We have sufficient forums potentially in the use of committees, open hearings and floor debate, but we have not really succeeded at modeling Jesus's way of responding, including making time and opportunity to engage each other meaningfully. The schedule is usually so hectic that it is hard for one deputy to participate in discussion in more than one committee.

The introduction of small groups for worship and Bible study in 1991 was an important step toward making that time. Unfortunately, combining the House of Bishops and the House of Deputies for legislative sessions would not be likely to broaden the freedom of discussion. With the members of an extra house joining the debate, fewer members of each house would have the chance to speak. In addition, given the hierarchical polity of our church, some deputies would be even more hesitant to speak out, to contradict their bishop, or to compete with a bishop

for a microphone. Moreover, the idea of still having votes by house would further complicate and delay the voting process which can be frustrating enough with each house voting separately.

No one has yet proposed a satisfactory way to make time for better debate by limiting the number of topics or resolutions covered at each General Convention. Such proposals raise other concerns about access to the process and censorship. Prohibiting resolutions on controversial topics or on "secular" problems would prevent us from following Christ into the world's pain and allow us to avoid the responsibility of finding and modeling better ways to discuss, disagree and work for reconciliation.

I do not see that General Convention needs major restructuring. Instead, our treatment of one another and our way of seeing what we are about need to be turned upside down so that we see more as God sees and love as God loves. We need to develop ways to remind ourselves who we are and why we come together so that we do not model ourselves after the world, but offer the world a better model to follow. We need to maintain that most Anglican posture of holding opposites in loving and creative tension, no matter how messy or uncomfortable. We need to remember that we are not a church that purports to offer cut and dried answers to all troublesome questions, but one that constantly struggles to respond faithfully to them.

Because we are yet imperfect and still "see through a glass darkly," we need structures that provide checks and balances. So despite any vague feeling of dissatisfaction with the way business has been done, we need to be sure we have really found the mote before we try to remove it.

D. Rebecca Snow is a lay deputy from the Diocese of Alaska. She resides in Fairbanks.

Being Moral Matters

Jesus, by taking upon himself our human nature, has raised the body to an exalted state

By JULIEN GUNN

When Jesus returned from the wilderness, he began to proclaim the message of God's sovereignty with the key word "repent." He was calling for more than some vague feeling of remorse for past behavior; it was, and is, an invitation to turn from old ways and to re-order one's life in the light of God's claim upon his people.

This message of repentance needs to be understood against the background of Judaism. First the Hebrew people, then later the descendants of the Tribe of Judah, had been called by God to enter into a unique relationship with their Creator. He would be their God if they would be his people.

This relationship was expressed through covenant. In the biblical meaning of the word, a covenant is a non-negotiable contract with God whereby he lays down his conditions which he will keep, providing his people are obedient to him. Obedience to God became identified with the keeping of the commandments as set forth in the Torah.

Following the Torah precluded any form of idolatry. God had made himself known to his people as the one god, and he outlawed the practice among his people of making gods and goddesses in human likeness, or in the likeness of any other reality that might symbolize power. But however much God, through the prophets, might thunder against the practice of idolatry, the Hebrew people adopted the worship of the deities of the nations which surrounded them. This practice reveals a fundamental human disorder.

That human beings are alienated from one another, and from their environment,

is too obvious to require proof. But why this should be so has provoked many explanations. The most profound and satisfactory treatment of the fact is to be found in the first 11 chapters of the Book of Genesis. The Lord God creates all matter out of nothing. Therefore, everything in creation owes its existence to the one Lord God. God created human beings, male and female, to live harmoniously with their Creator. In order to establish such a meaningful relationship to their Creator, human beings were given freedom to respond to God, and with this, the freedom also to refuse response to God.

The negative choice is illuminated in the story of Adam and Eve. Unfortunately, this profound story has been the subject of so many jokes and cartoons that its impact is dulled. It tells that in the moment when human beings emerge as human beings, they turn in upon themselves by trying to make themselves the center of the created order. Instead of worshiping the Creator, they try to worship themselves.

The disorder of the human personality, and its consequences, is profoundly illustrated in the Genesis stories of Cain's murder of his brother Abel. There the brokenness of personal relationship results in violence against a brother. Later, in the stories of the Flood and the Tower of Babel, we are introduced to social disorder, first in the conflict with the environment, and finally in the inevitable conflicts within the social order, as symbolized in the account by the confusion of tongues.

It is against this setting of human sin and corruption that God issues his first call to Abram to come out of alienation and into a covenant. Thus, "calling out" and "calling in" becomes a cord which binds all holy scripture together. God called the Hebrew people to respond to him by keeping his Torah or law. The content of that law revealed the righteousness of the one who decreed it. Response to the divine calling can be summed up in the injunction of Leviticus 19:2: "You shall be holy, for I the Lord your God am holy."

There are two possible responses to this imperative. First, one may whittle down the commands through reductive interpretation to make token obedience possible; second, one may give up in despair and thereby place oneself outside the covenant relationship.

When Jesus began to proclaim the message of repentance, he was issuing a call to both human forms of response. The first was exemplified by some of the Scribes and Pharisees, the second by those who are called in the gospel narratives "the poor." When Jesus rebuked the first group, he carried obedience to divine law into the heart and motives of the individual, to the extent that no one could stand in the presence of God and claim to be worthy of the Lord's acceptance, as having fulfilled all of the law's requirements for a state of righteousness. To the second group, a message of mercy. For the person who would acknowledge spiritual bankruptcy and appeal solely to the mercies of God, the floodgates of the divine "loving kindness" are opened to the repentant sinner, who is placed in a right relationship with God.

The price for bringing this redeemed life to reality was the death of Jesus. He took upon himself all the consequences of human transgression against God, by the love which became invulnerable to all assaults. Jesus willed to undergo whatever was necessary to bring about the reconciliation of the human race with God. The effective proclamation that this sacrifice upon the cross had been accomplished was the Resurrection.

What resurrection life could be is vividly illustrated in the opening chapters of the Acts of the Apostles. The coming of the Holy Spirit empowered all believers with freedom from bondage to the old, unredeemed way of living. Believers were bonded by the Holy Spirit to the humanity of the glorified Jesus, who had shared a common humanity with us and thereby opened the possibility for all believers to rise to a new plane of life, free from the

(Continued on page 12)

The Rev. Julien Gunn recently retired from his position as assistant to the rector emeritus at St. George's Church, Nashville, Tenn. He lives in Birmingham, Ala.

More Than Good Intentions

This past spring will be recorded in the history of nations. The beginning of a peaceful settlement in the Holy Land, and the peaceful initiation of a new order in South Africa, are developments for which people of good will everywhere can be thankful. Meanwhile, intractable problems, constantly claiming lives, remain in the former Yugoslavia, in Rwanda, the Sudan, Haiti, and elsewhere.

And what of our own land? Americans obviously have much for which to be grateful. Yet our noble goals, aspirations, and ideals of democracy, freedom, and justice are far from fulfilled. Homelessness, chronic unemployment, uneducated sectors of our population, the breakdown of marriage, criminal violence, widespread pollution of air and water, the disintegration of rural communities — these are among the massive problems we face. National excellence is not something we or our forebears simply got; rather, it is a journey, a road, which must be bravely pursued into an unforeseen future.

What is alarming is the fact that such a journey requires great leaders and these are in short supply. We currently lack great political philosophers, statesmen, or national voices that effectively call us to a comprehensive and responsible vision for the years ahead. We are an impatient nation, more interested in actions and in dollars than in theories. Yet, as great a nation as this must have plans, ideas and beliefs as to where we should be going and how to get there.

Christian churches represent the largest non-governmental network of agencies in this country, and Christian tradition offers us the only realistic source or wellspring for the moral and spiritual leadership we need. These are essential contribu-

tions, but churches and church leaders are not always adept or judicious in specifying the ways and means to fulfill our visions. These need good secular heads.

Good intentions on everyone's part, however, are not enough to chart our course for the future. Some things need to be done differently, both in the public and private sectors. Endless Band-Aid solutions to massive problems can leave us with a nation of tangled adhesive tape.

Our prayer for the Fourth of July is that our leaders will direct their attention to long-term issues. May our church, and other churches, provide vision and clear moral standards. May our government officials — national, regional and local — seek new and better methods to move into the years ahead. May we the people practice self-discipline, courage and the determination to achieve goals for which Christians can rejoice.

Opinions on Convention

The article in this issue by D. Rebecca Snow [p. 8] represents the first of a series of articles written by deputies to General Convention. Deputies and bishops, one from each of the Episcopal Church's nine provinces, were asked to share their opinions on convention, which meets in Indianapolis Aug. 24-Sept. 2. The articles will appear weekly through July and August and represent the opinions of the authors, and not THE LIVING CHURCH. We are grateful to those who took the time to prepare the articles and hope they will prove helpful both to convention participants and those who will observe from afar.

VIEWPOINT

Taking Conversion Seriously

By DALE COLEMAN

I wish to add my voice to the growing number of those who believe that a "catechumenal process" is important to the spiritual formation of Christians in parishes, and underline why I believe this is crucial to the church's renewal. Many in the Episcopal Church have observed the immense changes our society has experienced, and see the need for the church to respond in order for us to be faithful to the One who demanded that we be the salt of the earth, the light of the world.

An example of what is happening in our society might be the movie "The Last of the Mohicans," a beautifully produced film which attempts as much as possible

to recreate New York's Mohawk Valley in 1757, the year of James Fenimore Cooper's story. Very little expense is spared in attempting to get the historical setting right, with 18th-century costumes, forms of speech, mountains, even the "pops" and sounds of musketry and mortars. It is a brilliant recreation. However, something is jarring to anyone who knows anything about Cooper, or his rather dull novel, or the force of religion in Colonial America. There is not a single reference to the Christian faith, or to the Bible, or to prayers addressing God through Christ which are found in nearly every page of Cooper's book. Is it not odd that the only religion observed in the movie is not the vibrant faith in Jesus Christ which Hawkeye fervently espouses, but a kind of all-encompassing "Native American"-New Age mish-mash found nowhere but

in the rarified vacation spots of the spoiled Hollywood left?

The case of the increasing hostility in our culture to the Christian faith and life has been made in great detail and compellingly by many people. How should the church respond to ensure that those who come to it seeking the true and only God are taught and nurtured and provided what is necessary for them, as they face the forces which cause them to be "tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes" (Eph. 4:14, NEB).

In this new kind of world, this neo-pagan society with many strange gods, how are we seeing to it that God's people are being formed as Christ's own, since our culture is no longer assisting us (if it
(Continued on page 12)

The Rev. Dale Coleman is rector of St. Matthias' Church, Shreveport, La.

BOOKS

Quiet, Inviting Book

THE POET'S GIFT: Toward the Renewal of Pastoral Care. By Donald Capps. Westminster/John Knox. Pp. 192. \$15.99 paper.

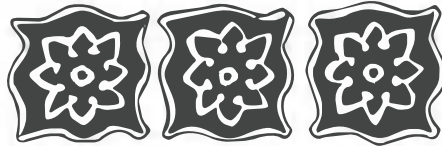
Working out of his own attraction for a particular kind of story — the parable — Donald Capps gives us an interesting reflection on the ministry of pastoral care. Having a love for parables as Jesus used them in his day, Capps sees a parallel in our day as the parish life pushes us into “brief, time-compressed encounters.” This is an appropriate focus for a professor of pastoral theology at Princeton Theological Seminary.

The Poet's Gift is not a revue of Jesus' parables, however. Making a case for the direct descendance from the parable of the modern poem, Capps uses his observation to offer the reader an invitation “... to consider poetry as a source of vision and inspiration for the pastoral task and as a source of renewal, not only for the ministry of individual pastors but also for the field of pastoral care itself.”

Two contemporary American poets are his source of vision and renewal. Denise Levertov and William Stafford, both well known in the contemporary poetic scene at the distinguished ages of 71 and 80, are described briefly in a biographical sketch. But the real moment of disclosure comes in the unveiling of their work as Capps

encourages readers — seminarians in particular — to engage in self-reflection.

This self-reflection takes all directions and all relationships in the lives of Levertov and Stafford. Work, love, birth, death, mother, father, aunt, brother: Each



time, each place, each person is looked at in the episodic eye by which poets and poetry are known. By their eyes, Capps believes, our eyes can be opened more clearly to the times, places and persons in our histories and can help us in the pastoral care we give one another.

The Poet's Gift is a quiet book, gentle, inviting and a perfect illustration of Capps' intention to offer care. He has done something of value, and he has lifted up the poets of the world in a real and truthful way. There is no doubt he is friend of both care givers and poets, “... two human capacities that fill [him] with almost unspeakable awe ...”

(The Rev. Canon) MARK LAWSON CANNADAY
Canon for Program
Diocese of West Texas
San Antonio, Texas

Astonishing Appeal

THE GLORY AND THE POWER: The Fundamentalist Challenge to the Modern World. By Martin E. Marty and R. Scott Appleby. Beacon. Pp. vii and 225. \$15 paper.

This excellent, enlightening book is certainly timely. Martin E. Marty is a highly respected and much published professor of the history of modern Christianity at the University of Chicago. R. Scott Appleby is an associate director of the AAAS Fundamentalism Project. Both authors would seem to be “right on” when they suggest that fundamentalism is a global phenomenon revealing a great deal about the world in which we live.

“Whatever else they share, fundamentalists around the globe have in common one feature: Their very existence and astonishing appeal took the modern world by surprise ... they consistently retrieve and stress those teachings and practices which clearly do not ‘fit’ in an ‘enlightened’ and ‘sophisticated’ society ... religion ought to be *scandalous*.”

With these precepts, the authors introduce us to American personalities and movements.

“There are four marks of a fundamentalist,” the authors write. “He believes the Bible is the word of God; he has a calling to proclaim the word of God; he has to be willing to defend the word of God; and then, he has to obey the word of God” (p. 61).

Marty and Appleby have given us valuable surveys of the history of fundamentalism in Christianity, Judaism and Islam, as well as glimpses into Hinduism and Buddhism. *The Glory and the Power* deserves a very wide reading.

(The Rev.) GORDON GRIFFITH
Santa Rosa, Calif.

Books Received

DEAR LORD, THEY WANT ME TO GIVE THE DEVOTIONS. By John D. Schroeder and Shane Groth. Abingdon. Pp. 112. \$7.95 paper.

HOW DO OUR CHILDREN GROW? Introducing Children to God, Jesus, the Bible, Prayer and Church. By Delia Halverson. Abingdon. Pp. 144. \$8.95 paper.

BACK TO THE UPPER ROOM. By Charles M. Irish. Thomas Nelson. Pp. 177. No price given, paper.

AFRICAN AMERICAN CHRISTIAN WORSHIP. By Melva Wilson. Abingdon. Pp. 160. \$12.95 paper.

ALL GOD'S PEOPLE ARE MINISTERS: Equipping Church Members for Ministry. By Patricia N. Page. Augsburg. Pp. 110. No price given.

If the True Cross Were Found

What did they do when they were shown the True Cross?

One person decided to sell it, splinter by splinter, and profit a million dollars.

One wrote a medical treatise on crucifixion.

Another wrote a screenplay starring Caiaphas, Pilate, and Mary M. It was made into an X-rated movie that became a sensational success.

One seized the cross as a talisman to conquer enemies in war.

One came away and preached about his own personal reactions to the experience and analyzed his own feelings. Jesus was not mentioned in his sermon.

One knelt and tore her hair in remorse and despair.

With closed eyes, another began to adore the risen Christ and pray for strength to follow this Lord.

Most people yawned and switched channels.

Jean Harmon

REPENTANCE

(Continued from page 9)

conflicting forces of sinful living. Thus, Christian belief was established as indissolubly united with redeemed conduct.

So long as the gospel was being proclaimed to Jewish listeners, it was not imperative that the moral consequences of Christian commitment be repeated constantly. As soon, however, as the message of redemption was directed to the eager pagans of the Roman Empire, it was a different matter. In paganism, there was no essential bond between cultic practice and personal conduct beyond the dictates of expediency. Where belief in the truth of the legends of gods and goddesses continued there would not be any incentive to lead a life of moral rectitude, not with the extramarital capers of Zeus and other members of the pantheon. And where belief in these legends had been abandoned, the more sophisticated observed cultic practices as a matter of civic duty and little else.

Against this religious and moral background, it is not surprising that a constant refrain of moral exhortation rings through

the books of the New Testament. The letters, and to a lesser extent the gospels, are addressed to current problems that had arisen within the infant communities of believers. That faith and conduct were linked is illustrated by the name given early to the Christians, "the Way," which illustrated the union of belief and practice.

Christian faith is founded upon the belief that God has created everything, including matter. Therefore human life in the physical body should be subject to God's control. Jesus, by taking upon himself our human nature, has raised the body to an exalted state that was incomprehensible to paganism. Henceforth the bodies of the redeemed have been transformed. Personal behavior is no longer a matter of indifference.

The Christian faith is forever united to Christian conduct because redemption in Christ means one has died to sin and the whole personality as expressed through the body has been raised with Jesus Christ in his Resurrection. No longer may anyone who has experienced baptism sink back into moral laxness such as was indulged by the inhabitants of pagan Corinth.

For roughly 200 years, Western civilization has been influenced by a romantic view of human nature that is diametrically opposed to what we have received in the Christian tradition. This romantic view may be summarized by stating human nature is essentially good, but has been inhibited in self-expression by arbitrary authority. In order to express ourselves in healthy and affirmative action, we must be freed from moral restraints of the past, we must rid ourselves of any sense of guilt, and let our bodies tell us what to do. The constant proclamation of such themes has won converts to what is a creed of hedonism, and many within the Christian community have been converted to it.

What is now needed is the realization that this position is in contradiction with the Christian proclamation of the resurrection life which has been imparted to us in baptism. Pagan hedonism is still the same, be it a practice of the first century or of today. Our Lord Jesus Christ still proclaims the same message today as yesterday: Repent, and that means "You must change!"

VIEWPOINT

(Continued from page 10)

really ever did)? How are we providing the intense "conversion therapy," as Fr. Aidan Kavanagh aptly describes it, for those who are coming to the Episcopal Church for baptism, or confirmation, or after a time of being lapsed, or because of a marriage, or to seek a safe Christian place for their young children, or to sort out a tragedy? How do we respond to those whom God is stirring?

We usually provide a few confirmation classes announced a few weeks before the bishop's visit. How effective are these classes? They have been a colossal failure if judged by statistics published by the Episcopal Church Center in the late 1980s. Of those adults confirmed, one in seven is still active in an Episcopal Church after three years. Among teenagers, one in 12 is still active after three years.

It has occurred to many creative Episcopalians, among other Christians, to recover the essential elements and structure of the catechumenate from the first few centuries of the church, because of the similar situation of Christians in those societies. The catechumenate was the process set up in various-sized churches in the first few centuries of the church to convert those who had been evangelized by the gospel of Jesus Christ and prepare them for baptism at the Great Vigil of

Easter. This process often lasted two or three years, and was made up of the bishop, deacons, presbyters and key gifted lay people called "catechists" who helped the catechumen sort out the meaning of the disciplined life one was to lead in following Jesus Christ. This not only included learning the glorious news of the revelation of the true and only God prepared for in the Old Testament, and shown in the New, but how to repent, pray and live in the difficult world around them.

A True Family

They learned about being a part of this incredible community of men, women and children who made up their local Christian church, upon whom they learned to depend as their true family. They learned about the Holy Spirit of God, who enabled them to live this life and who empowered them through the waters of baptism, the laying on of hands by the bishop and others, the scriptures including the words of Jesus, the prayers and the Eucharist.

In response to the call of my then diocesan bishop, the Rt. Rev. Roger White, I became involved in the development of a catechumenal process in the Diocese of Milwaukee in 1985, a process lasting nine months for older teens and adults seeking baptism, confirmation, or a reaffirmation of their baptismal vows.

Many of the people in various churches using this process in Milwaukee were "sacramentalized" but not "catechized" Christians. A few have been true catechumens, i.e. unbaptized, and the distinction is made between those baptized and catechumens.

After nearly nine years, how effective is the process? It is now in place in 60 percent of the parishes and missions of the Diocese of Milwaukee. My observations of these nine years include: More than 50 percent of those confirmed active in their churches after three years; many lay people and clergy working side by side to lead and build teams of 1 to 30 people committed for nine months to prepare new members and interested parishioners for baptism, confirmation and reaffirmation of the baptismal vows; many of these people attending church and becoming active weekly as ministers and leaders; teams and candidates speaking openly about their renewed faith in Jesus Christ and praying together in their own words.

It is time to bury our confirmation classes and make the hard decision to implement a catechumenal process. St. Augustine observed nearly 1,600 years ago in a similar society, "Very rarely, no, never does it happen that someone comes to us with the wish to become Christian who has not been struck by some fear of God." It is also true today. And we must respond with similar seriousness.

PEOPLE and PLACES

Appointments

The Rev. **Jocelyn Bell** is vicar of Trinity Church, P.O. Box 652, Kirksville, MO 63501.

The Rev. **P. Roger Bowen** is head of school at the York School, 9501 York Rd., Monterey, CA 93940.

The Rev. Canon **Robert Davidson** is part-time assistant of Grace Church, Lapeer, MI; add: 5367 Boland Dr., Grand Blanc, MI 48439.

The Rev. **Gail Freeman** is associate rector of St. Philip's in the Hills, P.O. Box 65840, Tucson, AZ 85728.

The Rev. **Basil Gillett** is interim vicar of St. Michael & All Angels, 4232 Hovis Rd., Charlotte, NC 28208.

The Rev. **Margaret A. Hanson** is priest-in-charge and organizer of a new parish of Holy Apostles, Box 361352, Birmingham, AL 53236.

The Rev. **Randall Keeney** is vicar of St. Clement's, P.O. Box 1547, Clemmons, NC 27012.

The Rev. **Debra Kissinger** is vicar of St. Peter's, 1 Dutton Rd., Oxford, CT 06483.

The Rev. **Erik W. Larsen** is rector of St. Alban's, 197 Bushy Hill Rd., Simsbury, CT 06070.

The Rev. **Michael Lessard** is vicar of St. Luke's at the Mountain, 848 E. Dobbins Rd., Phoenix, AZ 85066.

The Rev. **Edward Moore** is interim pastor of St. Alban's, Fulton, MO; add: 7550 Cave Creek Rd., Columbia, MO 65203.

The Rev. **Jeffrey D. Murph** is rector of St. Thomas', 374 Delaware at 4J, Oakmont, PA.

The Rev. **Mark Pendleton** is rector of St. Luke's, P.O. Box 155, South Glastonbury, CT 06073.

The Rev. **Ronald G. Poston** is rector of Epiphany, 2222 S. Price Rd., Tempe, AZ 85282.

Changes of Address

The Rev. **Jonathan MacKenzie**, St. James', 888 N. Main St., Laconia, NH 03247.

The Rev. **Randall Mendelsohn**, 8440 Jonfred Ct., Cincinnati, OH 45231.

The Rev. **William J. Miles**, 1840 N. Prospect Ave. #419, Milwaukee, WI 53202.

The Rev. **Hugh White**, Christ Church, 960 E. Jefferson, Detroit, MI 48207.

Deaths

The Rev. **Margaret Kate Mills Erskine**, priest of the Diocese of Olympia, died April 19 at her home in Kent, WA, at the age of 41.

Mrs. Erskine was born in Lansing, MI, but spent most of her childhood in Washington. She attended Willamette University and the University of Washington for her BA and MED. She received her MDiv from Church Divinity School of the Pacific and later attended Ripon College. Mrs. Erskine was ordained priest in 1990. Her ministry extended throughout the Diocese of Olympia and continued through her work on the Standing Committee and the Training and Consulting Team. Mrs. Erskine is survived by her parents, the Rev. and Mrs. Joe D. Mills; her husband, the Rev. John Erskine; their two daughters, Sophia and Eliza; a sister and two brothers.

The Rev. **Ronald E. Joseph**, rector emeritus of St. Martin's, Boothwyn, PA, died March 8 at the age of 58.

Fr. Joseph was born in Dover, DE in 1936. He graduated from Temple University, Philadelphia

Divinity School and the International Seminary. He was a member of the American Association of Pastoral Counselors. He served parishes in Ambler and Philadelphia before becoming rector of St. Martin's in 1970 where he remained until his retirement in 1993. Fr. Joseph was chairman of the Bishop's Advisory Committee on Anglican/Orthodox Dialogue and a member of the Liturgics Commission. He was also secretary of the Episcopal Cursillo Movement of Pennsylvania. Fr. Joseph is survived by his wife, Ruth, a son David, of Boothwyn; a daughter, Elizabeth, of Philadelphia; and a brother.

The Rev. **David Henry Ledford**, a priest of the Diocese of Chicago, died March 15 of cancer. He was 74.

Fr. Ledford was a native of Chicago. He was ordained priest in 1959 in the Diocese of Kansas and was canon of Grace Cathedral, Topeka, KS, from 1958-59. He was also rector of Emmanuel Church, Olathe, KS, until 1963. Since 1964, Fr. Ledford served as senior chaplain at the Illinois Department of Corrections facility in Joliet, IL. Fr. Ledford is survived by his wife, Jeanne, and their two children.

The Rev. **Franklin Martin**, vicar of the Church of the Ascension, Bardstown, KY, and assistant for pastoral concerns at Christ Church Cathedral, Louisville, died unexpectedly on May 6. He was 74.

Fr. Martin was born in Charleston, SC, in 1920. He earned his BA from The Citadel in 1942, his MA from Harvard in 1947 and attended the University of the South in 1957. Fr. Martin was active in prison ministry and served as chairman of the Department of Social Concerns in the Diocese of Kentucky. He also served as vicar of St. Andrew's, Glasgow, KY, as headmaster of St. Andrew's School, St. Andrews, TN, and as rector of St. John's, Charleston, SC. He retired in 1987. Fr. Martin is survived by his wife, Peggy, a daughter, two sons, a brother and five grandchildren.

The Rev. **John Tanner Raymond**, a retired priest of the Diocese of San Joaquin, died May 1 at the age of 86.

Fr. Raymond was born in 1907. He attended Washington and Lee University for his BA and the Church Divinity School of the Pacific for his BD and STM. He was ordained deacon and priest in 1944 and 1945, respectively. Fr. Raymond served parishes in Michigan and throughout the Diocese of San Joaquin. He was also known as an author of numerous poems and humorous cartoons. Fr. Raymond is survived by his wife, Elinor, two daughters and one granddaughter.

The Rev. **Ernest Williams**, a retired priest of the Diocese of Chicago, died of complications resulting from Parkinson's disease on March 3 at his home in Rockford, IL. He was 87.

Fr. Williams was a native of Hudson, NY, and studied at Seabury-Western Theological Seminary. He was ordained priest in 1981 and served as assistant of Holy Comforter, Kenilworth, IL, from 1972-80. From 1980 until his retirement in 1988, Fr. Williams served as chaplain and administrator of the Church Home retirement facility in Chicago. Fr. Williams is survived by his wife, Yvonne, a son, Col. James R. Williams, USMC; a daughter, Susan Jean Shockley, of Rockford, IL; and three grandchildren.

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CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499**

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POSITIONS OFFERED

LAY/ORDAINED part-time youth ministry and other ministries. Send resume to: **The Rev. Michael Fedewa, St. Andrew's Episcopal Church, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505.**

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Youngs, Dir. of Music; K.B. Johnstone, Verger
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,
Thurs, Fri 8:05

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The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN.

(Black Rock Turnpike)
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Easy access of I-95 and Merritt Pkwy - Highway 15
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(203) 368-3225; (203) 637-3644
Saturday Eu 5 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

WASHINGTON, D.C.

ST. JOHN'S Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker,
ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, 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

SAVANNAH, GA.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

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

KEY - Light face type denotes AM, bold 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; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
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Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

RIVERSIDE, ILL.

(Chicago West Suburban)
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The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

BLADENSBURG, MD. (D.C. Area)

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

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TRINITY Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
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Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim 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. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
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. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev. Marion Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
11 Wilmot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

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

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GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8 & 10. Wed HC & Sermon 6

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West End Ave. at 87th St. (1 blk west of Broadway)
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The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

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Sun 8 & 10. Wed 10

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ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, 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)

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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20th and Cherry Sts. (215) 563-1876
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Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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

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The Rev. Dennis Maynard, r; the Rev. Stephen Williams, exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley; the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick Cockrill; the Rev. Ray Range
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed 7, 10:30, 5:45. Listed in National Register of Historic Places. Tours available.

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EMMANUEL 717 Quincy St.
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Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen (615) 883-4595
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
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)

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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 9

ST. ANDREW'S

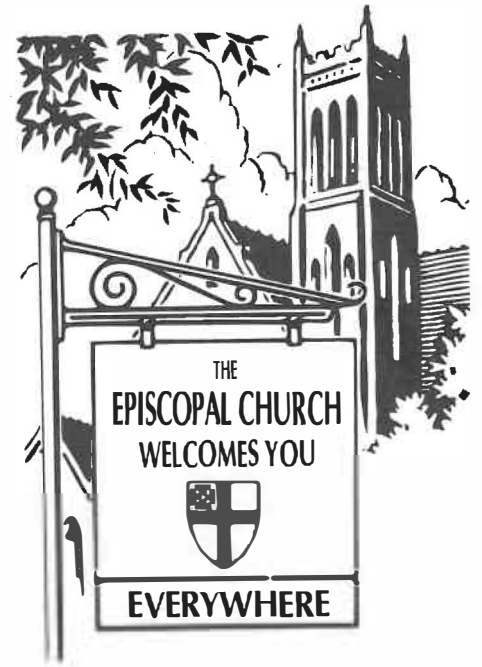
10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges, pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon



SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S

5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amisv. Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectorio phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rodi Hall
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu



All Saints, Redding, CA