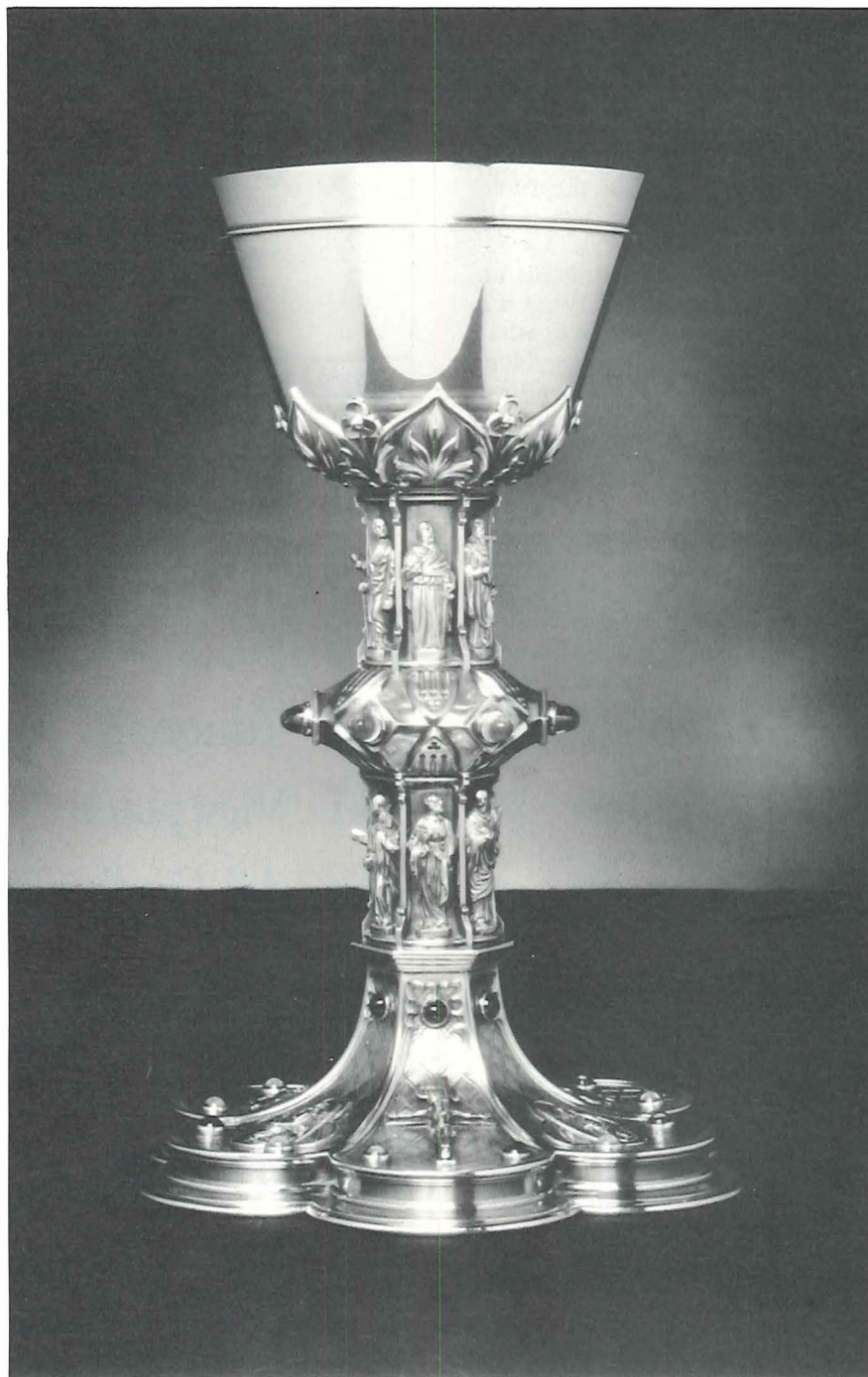


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The Human Fall

The story of our first ancestors' fall, which is appointed for the Old Testament reading on this first Sunday of June, is one of the best known passages in the Bible. Indeed, it must be one of the best known stories in the world.

As with many ancient stories, many of its details are puzzling. Why does the serpent beguile Eve? What was the forbidden tree? Did its fruit ultimately cause death or not? To what extent is this something that happened long ago, and to what extent is it something that happens over and over in each successive generation and in the lives of each one of us? In any case, the presence of a talking snake lifts the story out of the level of ordinary daily events and puts it in the realm of the mysterious.

Whether we have read of the creation of the human race in the solemn priestly account of the first chapter of Genesis ("Let us make man in our image, after our likeness . . ."), or in the more picturesque folklore account of chapter two ("the Lord God formed man of dust from the ground, and breathed into his nostrils . . ."), in either case we come to the third chapter and face the disobedience of Adam and Eve, their loss of innocence, and their entrance into a burdensome adult human life.

As children we are raised on stories of people who "lived happily ever after." We later enjoy romantic novels or films that usually end the same way, or detective fiction in which the murderer is always caught. As positive, optimistic Americans, we resist the idea of unhappy endings. We want stories and interpretations of the past in which "everything turns out OK."

The ancient wisdom of Genesis, on the other hand, tells us that everything is not OK. It did start out well: God made the world and he made us good. Yet we humans have an ineradicable talent for bringing sorrow upon ourselves and others. In the Garden of Eden, or in any place where all our needs are met, we still get into trouble. We had better know this, about ourselves and about others. This is why the story of creation has to be linked with the fall. Genesis does not give us a philosophical, scientific, or theological explanation of why all this happened, but it does offer us a narrative asserting the reality of our situation in most memorable terms.

A well balanced diet, a good education, a happy home and other things we aspire to are good to have, but they are by no means guarantees against the incursions of the tempter. Only by the grace of God, together with discipline, patience, and hard work, can human life be as it should.

H. BOONE PORTER, Editor

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The Hoffman chalice, designed and executed by Gorham & Co., was presented to the Very Rev. Augustus Hoffman, third dean of General Theological Seminary, New York City, as a "thank offering for 50 years' service at the altar — 1851 - 1901." The chalice is part of a current exhibit at the seminary [p. 6].

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LETTERS

Paton in the U.S.

Many readers appreciate your pic-
ture, tribute article and Deaco.
Ormonde Plater's review of *Towards
the Mountain*, following the news of
the great Alan Paton's death [TLC,
May 8].

One of the outstanding influential
contributions made by Alan Paton in
this country was during the 1956 semi-
nar on "The Christian Idea of Educa-
tion" sponsored by and held at Kent
School in Connecticut as part of its
thanksgiving during the school's 50th-
year celebration. This was during the
headmastership of the Rev. Dr. John
Patterson (retired now in San Fran-
cisco). Fr. Patterson and his wife Betty
became and remained close friends of
Alan Paton for all the year since.

An unswerving champion of human
rights in his native South Africa, Mr.
Paton combined a prophetic insight
about the consequences of human in-
justice and retained a healthy patriot-
ism and also a deep compassion for all
humanity. His presentation at Kent
School was published in the volume
The Christian Idea of Education (Yale
Press, 1957) edited by Edmund Fuller.

Those of us who had the privilege of
knowing Alan Paton and having him
in our homes at Kent School recog-
nized that "within five minutes Paton
knew all about you and loved you any-
way" and put you at ease in his still
formidable presence. He was a godly
man.

(The Rev.) SAMUEL E. WEST (ret.)
Richmond, Va.

Close Votes

Just to set the record straight, Frank
J. Mulligan's report on the convention
of the Diocese of Michigan [TLC,
April 17] was accurate in reporting
that a resolution to memorialize Gen-
eral Convention on inclusive language
was presented as worded in his report.
What his report did not include was
the fact that the resolution failed to
pass.

A second resolution calling on the
diocese to continue its "study and ex-
perience of the theology and use of
inclusive language for the coming
year" and "that this convention urge
the use at diocesan functions and wo-
ship services, where appropriate of
those supplemental liturgies, if any,
authorized for use by the 69th General

Convention," also failed as proposed but passed when stripped of wording stating that the convention "urge the use at diocesan functions, etc. . . ."

The interesting thing is that voting was extremely close on both resolutions as presented which shows how this issue is dividing the church, not unifying her. The amended resolution to continue study passed easily.

(The Rev.) MICHAEL J. BEDFORD
Detroit, Mich.

Our Own Righteousness

Though Mr. Huffman may have been exhorting his fellow "conservative" Episcopalians to remain in the church, he does so in a manner I regard as offensive [TLC, April 24].

"True believers" such as he ought not to be so quick to judge "the false followers of Christ" who "will not be permitted to claim even baptism to their credit, because they have hated the giver thereof." We are, all of us, "true believers" and "false followers alike," "guilty of manifold sins and wickedness" and of weak faith. Rather than taking comfort from the sins of others so that our own righteousness might shine the more brightly, we should pray that on the day of the divine housecleaning, the Lord Jesus does not reproach us in the language he used for the pharisees.

DANIEL F. CRAWFORD
Fort Lupton, Colo.

Revealing Commentary

Regarding "Why I Believe in Women Priests and Bishops" by David Sumner [TLC, May 1]: Mr. Sumner's plea was that Episcopalians concentrate on God and not upon themselves. But the teacher must be talking to himself because his whole article is based upon his own personal experience and feelings of spiritual help from women. There is no reference to scripture, tradition, theology or common ecumenical belief.

(The Rev.) LUTHER O. ISON (ret.)
Cardiff-by-the-Sea, Calif.

I appreciated David Sumner's article "Why I Believe in Women Priests and Bishops." In his forthrightness he clearly confirmed and personified the fact that the new emerging Anglican ethos has indeed jettisoned scripture,

tradition and reason for the sole criterion of subjective experience. It was a revealing commentary to say the least.

(The Rev.) RALPH A. BETHANCOURT
St. Paul's Church
Washington, D.C.

Recent letters in TLC have used the phrase "majoring in the minors" to imply a kind of ecclesial fiddling while Rome burns; and David Sumner says that those who oppose the ordination of women as priests and bishops are "majoring on the minors."

Anyone who has studied logic knows that if you don't have your minors right, the majors come out wrong ineluctably. In fact, getting the minors right is everything. I note, however, that many who favor innovations prefer to ram the novelty through, then go back and rearrange the furniture to accommodate, and the devil take the hindmost. Unfortunately for the church and many of the faithful, however, no amount of cooking the evidence *ex post facto* can make a mistake come out right. Mr. Sumner's allusion to the Anglican reformation is a case in point. The break with Rome was done for lousy reasons, and here we are four centuries later, still trying to figure out how to get the body of catholic Christendom healed.

Frankly, I am grateful for those who today are majoring in the minors. I'll be glad to be counted one of that number.

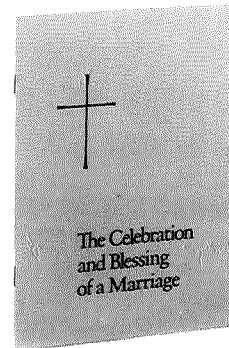
(The Rev.) B.W. COGGIN
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God's Power

Thank you for your article on the MacNutts [TLC, May 1]. It is refreshing to see someone finally acknowledging the power of God's grace to heal and transform rather than just understand and accept what is. So much of our discussion of mission and ministry — sin and righteousness — seems grounded in intellect and human limitations rather than taking seriously the power of God's kingdom.

It seems to me that the love of God and the power to heal and bring to wholeness is what the gospel is all about.

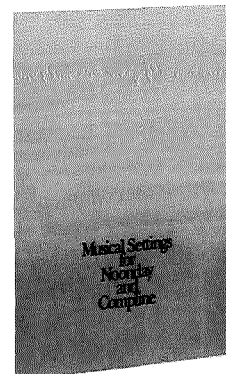
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Fr. Wood Elected

In a special convention, 700 clergy and lay people of the Diocese of Michigan gathered at the Cathedral Church of St. Paul in Detroit and elected the Rev. R. Stewart Wood bishop coadjutor on the fifth ballot.

Fr. Wood, rector of St. John's Church in Memphis, Tenn., was one of five candidates presented by the nominating committee. Six additional candidates were nominated from the floor.

The other nominees included the Rev. J. Daniel Burke, rector of St. Martin's Church in Providence, R.I.; the Rev. Helen Havens, rector of St. Stephen's Church in Houston, Texas; the Rev. Harold Lewis, staff officer for black ministries of the Executive Council; the Rev. Hays Rockwell, rector of St. James' Church in New York; the Rt. Rev. H. Irving Mayson, Suffragan Bishop of Michigan; the Rev. Peter Beckwith, rector of St. John's Church in Worthington, Ohio; the Rev. K. Dexter Cheney, administrator for the Diocese of Michigan; the Rev. Henry Doherty, non-parochial in Evansville, Ind.; the Very Rev. Bertram Herlong, dean of the Cathedral Church of St. Paul in Detroit, Mich.; and the Rev. A. Raymond

Babin, rector of St. Paul's Church in Romeo, Mich.

The bishop-elect, 53, is a native of Detroit and a graduate of Dartmouth College and the Virginia Theological Seminary. He was ordained to the priesthood in 1959 and served in several parishes in Indiana, including All Saints' Church in Indianapolis. For six years he directed a diocesan casework and counseling agency in the inner city of Indianapolis and also served as rector of Christ Church in Glendale, Ohio, from 1976 to 1984 until his call to St. John's in Memphis.

He will succeed the Rt. Rev. H. Coleman McGehee, Jr., who has served as bishop since 1971.

Fr. Wood has been married to his wife, Kristin, since 1955 and they have three grown children.

Unusual Art

General Theological Seminary is host to an unusual exhibit of 19th century New York City art and architecture. Entitled "Dean Hoffman's Grand Design," the exhibit is on display May 25-July 1 and emphasizes outstanding turn of the century features of the seminary's city block of landmark buildings in Manhattan's Chelsea Historic District. It also cele-

brates the accomplishments of the seminary's third dean, the Very Rev. Eugene Augustus Hoffman (1879-1902), who developed the striking group of Collegiate Gothic buildings as part of his "grand design," an attempt to build a school modeled after an Oxford University college. Most of the city block of buildings which today comprise the seminary are the results of his efforts. The exhibit also includes some of the dean's collections of portraits, manuscripts, rare books, and other artifacts.

Lord Ramsey's Funeral

Canterbury Cathedral was the site of the May 4 funeral of Arthur Michael Ramsey, the 100th Archbishop of Canterbury, who died April 23 at the age of 83 [TLC, May 15]. It was the first funeral service conducted in the cathedral for an archbishop since the death in office of Archbishop Temple in 1945.

After the opening sentences sung by the Canterbury choir, the Very Rev. John Simpson, Dean of Canterbury, prayed the collect. Other prayers were read by the Most Rev. Donald Coggan, retired 101st Archbishop of Canterbury. In recognition of Lord Ramsey's close links with the Eastern Orthodox Churches, the choir sang a Russian Kontakion of the Departed as his oak coffin was carried down the nave. A private cremation followed the cathedral service.

Diocesan, suffragan and assistant bishops of the Church of England attended along with representatives of the Church of Scotland, the Methodist Conferences, the United Reformed Church, the Baptist Union of Great Britain and Ireland, the British Council of Churches and the Free Church Federal Council. Among other ecumenical visitors, Pope John Paul II was represented by Cardinal Willebrands. The Most Rev. Edmond L. Browning, Presiding Bishop, was represented by the Rt. Rev. J. Stuart Wetmore, retired Suffragan Bishop of New York.

In his funeral address, the Most Rev. Robert Runcie, Archbishop of Canterbury, shared with us the qualities of this spiritual giant — "his gift was serenity." He embodied an "unselfconscious awareness of God" and held vividly convincing "present reality of eternal life," Dr. Runcie said.

The Rev. and Mrs. MILO COERPER

Michigan Election

C = Clergy
L = Lay

BALLOT NUMBER	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
Nominees										
Babin, A. Raymond	8	22	4	13	2	2	withdrew			
Beckwith, Peter	11	23	6	18	2	8	1	5	withdrew	
Burke, J. Daniel	23	35	13	26	4	5	withdrew			
Cheney, Dexter	5	10	5	4	withdrew					
Doherty, Henry	2	3	1	2	1	2	0	2	0	1
Havens, Helen	26	37	13	16	0	1	withdrew			
Herlong, Bertram	31	39	34	35	24	31	10	17	withdrew	
Lewis, Harold	10	16	6	11	1	5	withdrew			
Mayson, H. Irving	34	59	36	56	41	61	47	57	36	52
Rockwell, Hays	35	50	41	70	61	97	65	92	62	102
Wood, R. Stewart	38	74	55	104	88	155	97	199	121	216

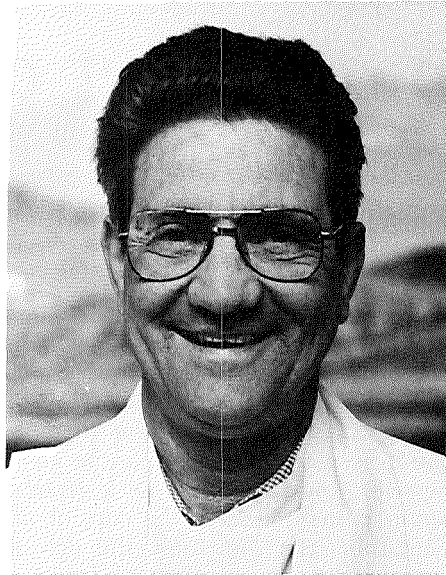
Bishop Frensdorff Killed

The Rt. Rev. Wesley Frensdorff, 61, Bishop of Navajoland and Assistant Bishop of Arizona, was killed May 17 in a plane crash near the Grand Canyon. The pilot and owner of the plane, Charles Arnold, 62, with whom Bishop Frensdorff flew regularly, was killed also. The two were en route from Page to Tucson when the accident occurred at approximately 10 p.m.

News of the bishop's death interrupted the meeting of the Executive Council being held in South Dakota [story next week]. After making the announcement, the Most Rev. Edmond Browning, Presiding Bishop, left the meeting and traveled to Arizona to be with Bishop Frensdorff's family.

Bishop Frensdorff had been Bishop of Nevada from 1972 until 1985 when he resigned "for purposes of missionary strategy." Upon accepting the call to become Assistant Bishop of Arizona, he said the new post would allow him to reduce the amount of time he had been spending in travel. Two years before resigning as Bishop of Nevada, he began serving as interim bishop of the Navajoland Area Mission.

He was born in Hanover in 1926; his parents died in a Nazi concentration camp and he left Germany in 1938. In 1940 he came to the U.S. He received



Bishop Frensdorff

degrees from Columbia University and General Theological Seminary, and in 1951 was ordained to the priesthood. For 11 years he served many churches in Nevada and in the state of Washington until 1962 when he became dean of St. Mark's Cathedral, Salt Lake City, Utah. While dean, he served as priest-in-charge of St. Francis Church, Managua, Nicaragua (1968-69).

Bishop Frensdorff is survived by his wife, Dolores, and five children. His funeral was held May 23 in Reno, Nev. A memorial service was held in Phoenix.

Kanuga Debates

The smoldering topics of homosexuality and women in the episcopate were tackled head-on by two bishops and an archdeacon at the "Issues '88" conference at Kanuga Conference Center in North Carolina, April 27-29.

Opposing positions were presented about homosexuality by the Rt. Rev. John Spong, Bishop of Newark and by the Rt. Rev. William Wantland, Bishop of Eau Claire. The Ven. Denise Haines, archdeacon of Newark, argued for women in the episcopate and Bishop Wantland spoke in rebuttal.

Over 80 people from 24 dioceses listened with care to the presentations and then joined in vigorous discussion with the speakers and with each other.

In their first session, the bishops discussed whether homosexuality is a

matter of choice or chance, a treatable learned behavior, or an incurable prenatal sexing of the brain. Each presented conflicting scientific studies.

Bishop Spong argued that homosexuality is physically determined. He gave details of scientific studies which maintained that the disposition or orientation is permanent and cannot be changed. The bishop also cited studies he said indicated that ten percent of all persons are homosexual in orientation.

Bishop Wantland countered by quoting other scientific studies which drew opposite conclusions. If homosexuality were a normal pattern in human prenatal development, he said, the percentage of homosexuals in the human population would be constant everywhere. It was an American study by Masters and Johnson which declared ten percent of all people are

homosexuals, but in England a similar study discovered only four percent, and among Dakota Indians the incidence of homosexuality is only one percent. Moreover, he said, it is not an unalterable condition.

Bishop Spong asserted that some homosexuals do have "life-giving" and truly loving permanent relationships which in some way should be welcomed, approved and blessed by the church.

Bishop Wantland disagreed. He rejected homophobia, that is fear of homosexuals and hostility to them based on ignorance and prejudice, but he also rejected the belief that it was part of God's plan that there be homosexuals. Hope should not be taken away from homosexuals by declaring they could never change when the truth is that they can. As for blessing homosexual relations, many studies have shown that among lesbians, two women can perhaps bond in about the same degree of permanency as do heterosexuals, he continued, but among male homosexuals there is very little permanent bonding. "I believe it is an illness," he said.

In another session the bishops discussed the biblical references to homosexuality and also the traditional interpretations of these scriptural passages. There are few references of any kind, the chief ones being the Sodom and Gomorrah story in Genesis 19, the holiness code prohibitions in Leviticus 18 and 20 and St. Paul's strong words in Romans 1. Bishop Spong indicated he thought that all the homosexual references in scripture were so culturally influenced by the thought forms of biblical times that they are not necessarily for us "the Word of the Lord."

Bishop Wantland did not review the same scriptural passages in detail again, but instead spoke about the authority of the Bible. In summary, he said that although there are few references to homosexual acts in the scriptures, every reference is a negative one. Every mention in the writings of the early church fathers is also negative.

When the conference turned its attention to whether women could or should be bishops, Bishop Wantland spoke first, and he delineated seven degrees of opinion in the House of Bishops and in the Episcopal Church concerning women in the episcopate, ranging from the opinion that it is theologically impossible for a catholic

(Continued on page 16)

Proclaim the Gospel, In Season and Out of Season

By EDMOND L. BROWNING

The Challenges. Sunday after Sunday, week after week, year after year, the good news of the world's creation and redemption by our loving God is preached from thousands and thousands of pulpits. On Monday morning, in thousands and thousands of rectories and clergy homes, Sunday preachers open the morning paper and wonder if anyone heard anything they said. The world grinds on in its evil ways, and few glimmers of the gospel appear to the beholder.

Not only does the world outside the church walls seem unresponsive, the listening congregations themselves seem to register higher and higher levels of dissatisfaction with the quality of preaching in the church. People complain of sermons which do not really engage people about life's most basic issues of life and death. People express strong dissatisfaction with sermons which are not scripturally based, but flit from fad to fad. Furthermore, they lament, sermons are dull and superficial.

Small wonder that the preacher begins to wonder: "Is preaching worth the effort? What does the congregation need and want to hear? What is good preaching? How can my own preaching be better?" We would have to be very insensitive not to ask these questions. In a recent issue of my clergy newsletter I pointed to the centrality of quality preaching, calling it "holy ground." The response has been overwhelming, with many asking me to expand on my comments. I welcome the opportunity to address both the clergy and laity about preaching.

Our Commission. The scriptures themselves, baptism, and ordination

assure us that preaching is at the heart of ministry, "for necessity is laid upon me. Woe is me," says the apostle Paul, "if I do not preach the gospel." All of us, at our baptism, promise "to proclaim by word and example the good news of God in Christ." In a general sense, preaching is at the core of all Christian life. However, the act of preaching in the context of worship and evangelization is central to the ordained ministry.

Every baptized person is charged with responsibility to proclaim God's word. In his sermon in the Book of Acts, St. Peter reminds us that, "he commissioned us to preach to the people and to bear witness." Some among us are ordained in the church with the specific tasks of preaching to the whole worshipping community and to recall everyone to their ministries of proclamation, that the whole world may find the fullness of life in God.

Because preaching is essential to our ministries, no wonder that today we are experiencing a revival of interest in and an encouragement of better preaching throughout the church. Many of our congregations, when seeking a rector or associate, put good preaching of the gospel near or at the top of gifts they want in their clergy. The recent "Preaching Excellence Program" sponsored by the Episcopal Evangelism Foundation at General Theological Seminary highlighted some of this renewed interest. On the national level, the College of Preachers continues and improves its continuing education in preaching for those in active ministry, while across the church provinces and dioceses help people hone their skills and insights into proclaiming the good news.

The Roots of Good Preaching. Proddings from our congregation, doubts about our effectiveness, and supportive institutions to help the ordained to mature as good preachers are all essen-

tial. They are, however, still external to the character of the preacher. Good preaching for our times requires certain essential internal attitudes that may not come easily to busy and harried preachers.

Prayer. At the heart of all effective preaching lies the constant conversion of our lives, the conforming of ourselves to Christ. St. Augustine remarks, "whatever may be the majesty of the style, the life of the speaker will count for more in securing the hearer's obedience [to God]." The gospel is not just a collection of words, but a redeeming relationship with Christ, through which our entire life in the world is transformed. Our integrity of word and deed can only be rooted in a deep and intense life of prayer. I don't mean those desperate entreaties to God we make before an empty sheet of paper at midnight on Saturday ("O God, help me to hasten . . ."). I have in mind our fundamental grounding to God through Christ.

Biblical Preaching. Henry Mitchell reminds us that the power of Black preaching comes from the capacity of the preachers to proclaim the biblical story as though they lived it, as though they were neighbors of Abraham and Sarah, Mary and Martha, Jesus, and the whole community of those who are witnessed to in scripture (*The Recover of Preaching*, pp. 34-39). A life steeped in scripture gives power and attraction to all preaching, and is all too often missing from our words.

If we are not persons of prayer and Bible study, our words are "sounding brass and tinkling cymbal." Or more likely, we will dry up and have no words to say. If we wish to preach God's word, we must seek and speak to God, and spend much time listening. We put the Holy Spirit to unnecessary trials if we claim our commission as preacher, and then refuse to drink

from the fountain of living waters. Through community and private prayer and Bible study, we enter into dialogue with the God we discover in scripture. We do not simply study scripture — we pray it.

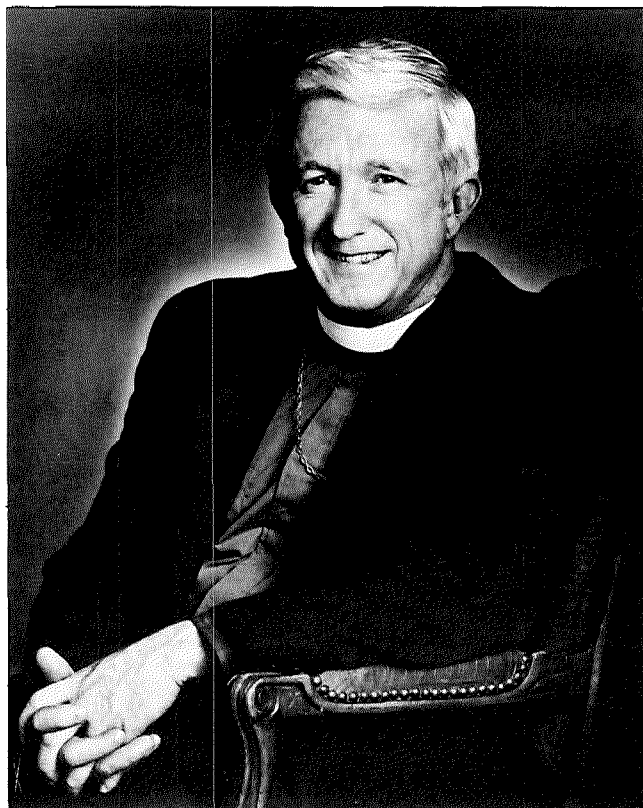
The Whole Person. Today we are much more aware that we are preaching to the whole person, an interdependent combination of body, mind and feelings. We cannot just outline a convincing argument, then embellish it with a winsome example or two. At the same time, we cannot simply tell a story and assume that a narrative which appeals to us will be illuminating or moving to others. Today's most respected theorists of preaching, such as David Buttrick or Eugene Lowrie, insist that the effective preacher proclaims a sermon which addresses the whole person, not just one dimension.

Thus it is no accident that the usual context of the sermon or homily is worship, the liturgy, the work of the people in which we listen and respond to God. We, our souls and bodies, hearts and minds, stand, sit and kneel, feel and respond, think and judge. In the sermon the preacher prayerfully reflects on and presents to us God's involvement in the whole of our lives as focused through the scriptures of the day.

Thus, preaching finds itself challenged constantly to come out of our heads and enter into the whole of our lives. We are not called to desert our heads — all good preaching contains a rigorous and honest intellectual dimension. But a good sermon also moves us through our feelings, the emotions which permeate our intellectual life and those which are less subject to analysis but form our strong and living bonds with the people and world about us. Because our cognitive and affective self is embodied, the preacher knows how essential the sensory dimension is.

A moving sermon uses imagery and metaphor, focusing feelings and insight through the flesh by which we sense and know. The preacher is also acutely aware that body language, voice, movement, position, alternation of silence and sound, light, color and darkness, are all part of the total reality of the event of preaching.

The Just Creation. Just as we are growing today in our efforts to preach to the whole person, we are aware that we proclaim the word to people who



Bishop Browning
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live in community in the world. Our congregations are not aggregates of individuals, but interconnected persons who are part of the earth and all which inhabits it.

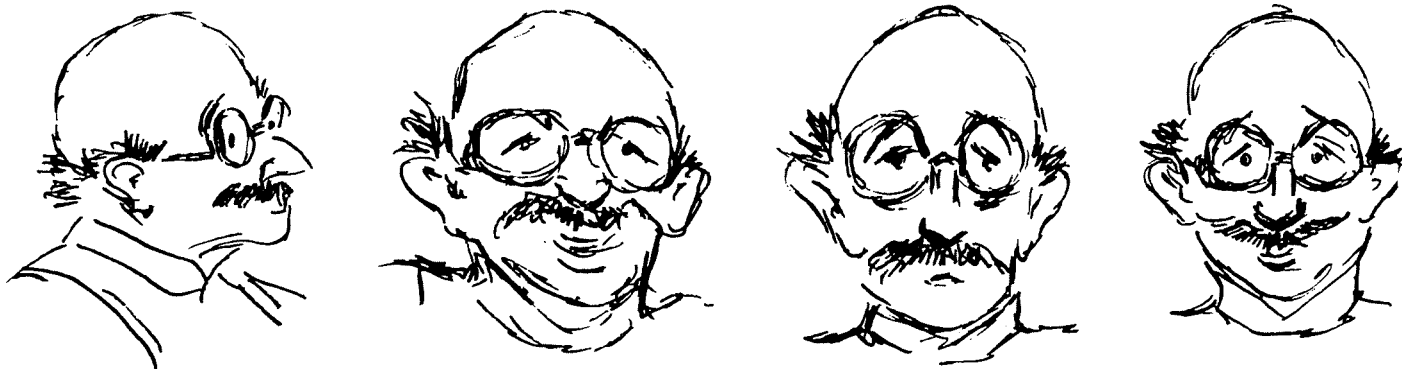
Traditionally, preachers have been alert to individual moral behavior and interpersonal ethics. We know from listening to sermons that we ought to go to church on Sunday, to pray, to be honest in our words and deeds, to be kind and patient with our neighbor. By and large, our Episcopal preaching has confined itself to the personal realm.

In our heart of hearts we know that all aspects of our lives are addressed by scripture, and every dimension of existence belongs in the sermon. Especially are we aware of our commission in baptism "to strive for justice and peace among all peoples." We hear from Isaiah that the Spirit of the Lord "has anointed me to preach good news to the poor, release to the captives, sight to the blind. . . ." The gospel offers freedom of spirit for all to know God. But God's freedom also stops the oppressor from enslaving others in body, mind or spirit; and frees the enslaved to claim their full humanity. From the pulpit, we announce God's justice to the world.

God made a whole world of earth, sea and sky, with insects, birds, fish and animals. We are made part of this whole world, "in the image of God."

We are empowered to love and nurture God's creation, to be stewards of the whole earth. Ecology is no passing fad; in its most basic sense of care for the earth it is fundamental to the gospel and to our preaching. We are called to respect and love the earth and sky which God gave us for food, shelter and rest. Sermons preached to stewards of the earth help us understand how to grow in responsibility to the earth, as well as improving our stewardship of all the economic resources God has given us, individually and as a world.

Conclusion. We are preaching the word in a new time — God's time — to congregations with different experiences and visions of the world from those of their ancestors. Thus it is not surprising that we have new and renewed insights into preaching itself, encompassing a greater concern for prayer and Bible study, the appeal to the whole person in the sermon, and the inclusion of social justice and stewardship of the earth as integral parts of the gospel message. But amidst all of our concern to make our preaching more effective, and address the hopes and fears of our world directly, we humbly but confidently affirm with Paul, that we are preaching the crucified Christ, God's wisdom, who is to the world "saving justice, holiness and redemption."



The Blessed Narthex

Gangplank Between the Ship and Shore

By NICKLAS A. MEZACAPA

Standing in the froth of the ascending waves where the sand meets the sea is one thing, and standing in a New York City subway is another. But there is one place where I can stand as a parish priest that has a character all its own. When I am in that little vestibule that insulates the nave of the church from the rest of the world, called the narthex, I am mindful that I am standing on "holy ground."

I used to go to the narthex after church with the same mind with which one goes to give blood: you know that it's a nice thing to do but you'd rather not. I used to see the narthex as just a "political-palm-pressing-place," but now I feel that that was just my own prejudicial view. I even read of another member of the clergy who had resolved to go directly to the fellowship hall at the end of the services to avoid "narthex chatter." It would seem reasonable that people who really needed to see you would make the effort to find you wherever you were. I tried this approach, but found that when I avoided the narthex after services, I missed seeing that percentage of the congregation that tends *not* to stay around for coffee and cookies. I felt like I was missing something important.

So, I decided to return to the narthex with a fresh outlook. Here, I determined, was another opportunity to

The Rev. Nicklas A. Mezacapa is rector of Calvary Church, Rochester, Minn.

hear "the still small voice" of the congregation. Granted, all that is said there may not be earthshaking, but I wanted to be where that "voice" was, to give it every chance to be heard.

During the final hymn I walk to the back of the church and out into the narthex. Once there, I straddle the threshold, prepared to gather up whatever might come my way. After the dismissal, the congregation begins to move toward the door, and they begin to slide by. Some just shake my hand and say nothing. Some have short remarks about the weather, the sermon, or yesterday's ball game. Some look right into my eyes and let me see down into their hearts. They bring concerns or personal stories that call for help. In the narthex, tears seem to rest in the corners of eyes, or sometimes they hide altogether behind nervous laughter. In this small space where the priest may have the most



frequent contact with the largest number of parishioners, the healing Christ must be available to even some of the faintest signals.

It would not be right to pretend that every meeting in the narthex is filled with human passion. There are also those parishioners who consider their trip through the narthex with dread. Having survived the hymns, flipped the kneelers, escaped the sermon, and prevented the children from putting the person in the next pew into a headlock, the narthex becomes the last obstacle in the Sunday morning gauntlet. All they have left to do is to make it by the parish "holy one" without being interviewed, and they'll be home free! With their faces feeling hot, they lope by, perhaps wishing that there was another way to get to the car. They smile, introducing the kids as they flow out the door and the rector claws the air.

Others come by to pick up on an ongoing conversation that bounces easily from week to week. Often these are the only words that I get to share with these people, but strange as it may seem, we feel quite close to one another.

However the people go by, I want to be there to reach out as their friend and priest. If I can be receptive on this "gangplank between the ship and the shore," between the mystery of our corporate prayers and the prayers "lived out" in their lives, then I can be part of the touch that can encourage and befriend to which I am called.

The narthex can be just a place to hang coats, display tracts, or shake happy hands, but it can also be an isthmus of grace where God can squeeze through a small crack in our lives for good. The narthex in your church is such a place. Be on the lookout for all of those places in your life, like the narthex, where the depths of people's hearts can meet and find hope, as we are united in the mystery of Christ.

EDITORIALS

Busy Month

This month of June will be a busy one for your magazine and for the Episcopal Church as a whole. We begin now, in this issue, with our early summer Parish Administration Number. Two weeks down the road, the issue of June 19 is our special Pre-convention Number, giving General Convention information and the list of deputies arranged by diocese. We provide this issue free to all registered convention visitors as a service to the church. The list of deputies is, for most people, the only available list of its kind, so if you go to the convention, don't lose your copy.

The issue of June 26 will be our special Women's Triennial Number which will contain a list of delegates. This also will be a valuable issue for visitors to Detroit.

In the first days of July, members of TLC's staff will be going to Detroit to set up our booth and news reporting

operation. The convention extends from July 2-11. This will be a particularly exciting convention this year and we will be doing our best to get a full report to our readers.

Looking Back and Ahead

Good administration within a parish, or anywhere else, requires both looking back and looking forward. We need to learn from what has happened in the past, and to use what we have learned in the future. Early summer is an important time for thinking back over the successes and failures of the past months and for constructive planning for the months ahead.

We hope the articles in this Parish Administration Number will be helpful to both clergy and lay leaders as they consider the life of their parish. We are especially glad to present Bishop Browning's thoughtful article on preaching, a topic that is always timely.

VIEWPOINT

Making Rehabilitation Possible

By ROSS W. CAMPBELL

"Viewpoint" is a column that offers a variety of perspectives within the church.

No one, least of all judges, prosecutors, defenders, the police, and probation officers will question the obvious fact that our criminal justice system is plagued by obstacles, delays and frustrations. What is ignored by those outside the system is the painful truth that these difficulties, and the great increase in crime, are products of the greater society that owns, authors, and funds the criminal justice system.

The increased volume of crime re-

flects not only the increased population of adolescents and young adults in our country but, more particularly, the disappearance from home, school and church of basic moral values and the discipline to enforce them. The tension between mercy and justice has paralyzed the church into uncertainty concerning its own biblically based moral foundations. In government, liberty has often become license under the guise of newly invented "rights." Without external standards from church and state to guide them, parents are adrift upon a sea of moral chaos and children are brought up without any incentive to adhere to the right when it is not in their immediate self interest to do so.

While many first-time offenders are rehabilitated by dedicated probation officers, a high percentage of felonies are perpetrated by a relatively small

number of habitual offenders, whom it has proven impossible to rehabilitate because they have never been "habilitated" in the first place. As for "correcting" them, imprisonment merely neutralizes them temporarily. True punishment, as such, has long been ruled out as too painful for our society to contemplate. What remains is relatively useless, and very expensive. The state of the criminal justice system simply reflects the state of the society that shapes it. Until that society rehabilitates itself, rediscovers the fundamental moral values that the experience of the centuries have tested and found sound, and develops the courage to discipline itself to follow the harder right rather than the easier, self-indulgent wrong, it remains that police officers, probation officers, prosecutors and judges can only cope on a case-by-case basis as best they can.

The Hon. Ross W. Campbell is a judge on the 22nd Judicial Circuit of Michigan, and was, for several years, a deacon in the Diocese of Michigan before becoming a non-stipendiary priest.

Which Curriculum?

What are we going to do next September? What curriculum will we use? This article is not a review of the four or six or ten most frequently used curriculums in the Episcopal Church. It's a look at what you can learn about yourselves and a curriculum as you consider making it your chosen partner in the presentation of the gospel to your children: a little pre-marital counseling, if you will, for a marriage which may not always have been made in heaven.

Curriculums are not interchangeable parts. Christian education materials reflect a variety of different approaches to Christian nurture and its place in the life of the worshiping community. A parish needs to begin by examining its own assumptions.

What are you looking for your curriculum to do? Teach children the Bible? Develop their faith? Transmit to them the particular outlook, heritage and lore of a specific tradition within the church? Help them to see their daily lives in the light of the gospel? Incorporate them into the worship life of the parish? Arm them against the encroachments of secular culture? It may help to "brainstorm" some of these goals in a group — formulate them freely, let them be as sweeping or as specific as you like, and write them all down on a chalkboard or newsprint — then go over the list, rephrase

and combine them where that seems appropriate, and rank them in order of importance to your parish.

How much of a consensus do you find? Do teachers, parents, Christian education coordinator and clergy share a basically similar outlook? Or do you form into "parties," or is a whole range of perspectives represented? Where there is broad divergence of outlook but basic good will, a good expedient may be for different teachers to choose separate curriculums, rather than try to impose a single "core" curriculum on the entire parish education program. If well managed, such a scenario can offer children a refreshing variety of learning styles and spiritualities, and help them appreciate the breadth and diversity of the church's life.

A professional consultant can be a big help in this evaluation and learning process. Many dioceses maintain a staff position in Christian education, or a resource center.

And don't hesitate to look elsewhere for help of this kind: a nearby seminary (it doesn't have to be Episcopal), or the regional headquarters of some other denomination, may have a resource center or staff who would be more than happy to work with you.

Visit a resource center or order by mail the sample packets that most publishers provide for their curriculum materials. Allow plenty of time for examining them; write down your reactions. There are many different ways of considering a curriculum. Does the material respond to the terms in which you formulated your goals for Christian education in the parish? Do you find yourselves considering new and different issues? You may

need to go back and rework your original goals, perhaps more than once.

Probably the most frequently cited concern for a curriculum is that it should be "Bible-centered." Parents and teachers alike join in formulating this goal. But after looking at a few curriculums, those reviewing materials can see that the idea of "Bible-centered" can be understood in several very different ways.

One curriculum begins with Genesis and works through the Bible in chronological order over a span of several years, giving at least some attention to every major story. Another proceeds in thematic units, keyed to the academic year and the church year and reflecting children's developmental levels, and illustrates these themes with carefully chosen biblical stories, characters, and quotations, gradually building up, in the course of several years, a fairly balanced (but unchronological) tour through the different eras of biblical history and the different types of biblical literature.

Another closely follows the three-year liturgical lectionary, focusing each week on at least one of the scriptures read at the liturgy, and relying on the internal logic of the church's year to provide the framework and context. Still another rearranges the stories to fit children's developmental levels, but makes no reference to the church's year or even the school year; instead, it provides tape recordings and study questions for each child to complete individually at his or her own pace, so that no two members of the group are necessarily doing the same work at the same time.

Each of these curriculums is described by its publishers as "Bible-centered," but their use of the Bible is

Gretchen Wolff Pritchard is a Christian educator, artist and writer of parish education materials. She resides in New Haven, Conn. She wishes to give special thanks to Marcia Holroyd and the Paul Vieth Center at Yale Divinity School for help in preparing this article.

very different. In addition, some curriculums consciously teach "biblical literacy," or the skill of finding one's way through the Bible, citing chapters and verses, listing scriptural characters and events, using maps and concordances, and so on; others do not. Among those that do, these skills may be taught with a "fundamentalist" or a "historical-critical" orientation, or somewhere in between; or these issues may be sidestepped entirely and left to the teacher to deal with.

It should be clear by now that the way a curriculum responds to the imperative to be "Bible-centered" reflects an entire theology, often incompletely articulated, of the role of scripture as normative both for individual faith and for its corporate expression in the church. There is a world of difference in children's experience of the scriptures within the body of Christ, between a church school class consisting of individual listening stations with individual storybooks, workbook questions to answer, and an individual art project, each checked off on a tally sheet before beginning the next unit on the one hand; and on the other hand a class consisting of a circle of children gathered to hear the same gospel that the adults are hearing in church, and responding to it by singing, working together in making a banner and then carrying that banner into church at the offertory.

Both of these models have been specifically drawn up for use in the Episcopal Church; both have been widely applied and widely hailed as "successful." Each has its advantages and disadvantages. But we are kidding ourselves if we think that they are merely two different ways of packaging the same product: scripture, faith and the life of the church. Taken in themselves, they are almost totally different products. Obviously, a parish can greatly diminish its differences by its use of time on Sunday morning: a lectionary curriculum may be much

less integrated into the Sunday worship than this sketch suggests; an academic curriculum can be heavily supplemented. The difference, however, remains.

In the concern over the place of scripture in our Christian education, other areas of the church's life and experience may be forgotten entirely. Look back over your list of priorities: besides scripture, what else did you want to make sure to offer your children? Some curriculums deliberately make a place for church history, lives of saints, units on church seasons, holidays and sacraments; theological concepts ("covenant" and "ministry", for example), and Christian ethics. Others really do not, and parishes that are committed to making these topics a part of their children's nurture may have to supplement their main curriculum or use a combination of several materials.

There are also some practical, less theological questions to ask of a curriculum. The realities of parish size and resources may cause these to override other considerations and point us toward a particular curriculum in spite of its imperfections in some areas. How large is your program? If you have only a dozen children, ranging in age from four to 14, there is little reason to look at a curriculum which is based on a fixed sequence of closely graded levels from kindergarten to grade eight. Conversely, a large parish with many children and little money has no hope of success with a curriculum based on the use of individual tape machines. And how much help does the curriculum give the teacher? Some teachers simply must have a lesson guide that gives step-by-step instructions not only for each project but for each class session; others will never follow such instructions, no matter how excellent, but will always go their own way, and may be happiest with a lesson plan consisting primarily of adult-level insights into the scriptural

or other subject matter. How about the suggested projects: are they varied enough to please children and teachers? Are they practical — do they match your available talents and resources? Give your teachers time to take a hard look at these considerations, and to express their reactions freely.

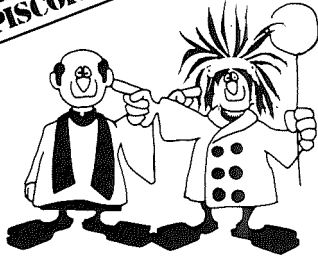
Finally, how does the curriculum "feel?" Is it faithful to the depth, complexity and power of scripture and Christian tradition, or does it give simplistic answers or no answers? How is the artwork? Is it cute, sensational, or technically poor, or does it invite a child into wonder and mystery? How about the figure of Jesus — is he blond and blue-eyed? Are the pictures of daily life inclusive of different races, ages, sexes and social conditions? Is it patronizing to anyone? Do the questions and stories respect children's experience? What is its "bottom line" — is the gospel subliminally equated with "being good" at home and school and not much else? Is the type style attractive and the printing virtually free of typographical errors? Do you catch any factual errors? Your teachers and children will be living with these materials; if they don't seem right, think hard before getting them, however well recommended they come.

A curriculum is a valuable tool in the parish's nurture of its children. No curriculum, by itself, can bring about sound and balanced Christian nurture; indeed, it is probably a mistake to think of parish nurture first of all in terms of the academic model that the term "curriculum" brings to mind. But a well-chosen curriculum offered as a part of a wider parish effort to include children in the worship and life of the church, can be instrumental in fostering faith and awakening devotion and conscience as well as transmitting information. There are good materials out there; it is up to us to use them wisely and with creativity and love.



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VACATIONING?

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Stimulating, Disturbing

THE IMPOSSIBLE VOCATION: Ministry in the Mean Time. By John Snow. Cowley. Pp. 158. \$8.95 paper.

This has to be one of the most stimulating, disturbing and useful books on pastoral practice to come along in our time. It's value is not in being systematic, for it is not. It's great use is in the trenchant observations and acute analysis of the state of our culture and church and how we got this way. Snow has provided an inside look at what he calls our therapeutic worldview. As a product of late '50s seminary education, he describes how the triumph of clinical pastoral education profoundly changed our theology and church life — and not always for the better.

Some of the main victims of the dominance of pastoral psychology in theological education are: trivialization of salvation, a subtle resurgence of salvation by works, and a superficial misunderstanding of sin. The empirical approach to the church's purpose and work devastated the reality and power of faith. It also confused and dramatically altered the practice of ordained ministry.

The paradigm of transference-countertransference in pastoral work is elucidated by Snow in brilliant description and application. His critique of modern styles of parish administration without reference to conversion and authentic self-esteem is simultaneously blistering and exciting. Here is a prophet who calls us to self-examination in liturgical practice,

search processes and recognition of lay ministry! He is professor of pastoral theology at Episcopal Divinity School in Cambridge, Mass.

His overall point of an interim pluralistic ethic is exceedingly weak in coherence, and his minor obsession with the "sexual ambiguity" of clergy vestments reveals his unfamiliarity with the history of human dress. Nevertheless, his intriguing understanding of recent developments in our society and our church make this work valuable to all clergy and lay leaders.

(The Rev.) SUDDUTH REA CUMMINGS
St. Mark's Church
San Antonio, Texas

Practical Theology

FORMATION AND REFLECTION: The Promise of Practical Theology. Edited by Lewis S. Mudge and James N. Poling. Fortress. Pp. 164. \$12.95 paper.

That there is a great gulf fixed between seminary classroom and local vineyard is no news. That a formal discipline has been developed by the academic community to meet this plight is less widely known. This "practical theology," not any variant of "pastoral theology," is reviewed here in eight diverse essays.

E. Farley provides historical context and shows inclusion of pastoral and related secular disciplines. With no paradigm at hand for "reflective wisdom in the believer," he seeks as a faith discipline a declericalized dialectic of formation and reflection for deliberate interpretation of situations. C.E. Winquist notes disjunction of academia and creation and pleads foundational theology within which any other theology may then be substantial.

J.D. Whitehead looks at play in scripture, Plato, and 45 recent years (Huizinga through Erickson). His "authorities" (Christian tradition, culture, and personal experience) interplay: practical theology. T. Groome in a "shared praxis approach" relates a series of "movements": the student's experience, critique by reason-memory-imagination, confrontation with Christian tradition, creative dialogue singular experience and tradition, and a forward-looking commitment response. D.S. Browning for eth-



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ics and education refines the above and other contributions, links development (Piaget, Erickson) and suggests a revised critical correlation with theological ethics as central.

L.S. Mudge leads us into the complex of signs which is the faith community's living thought and bids us use this vantage point within its continuous motion and recreation as the basic referent for practical theology. R.S. Chopp, sharply critical of all of the above, shows politics-centered liberation theology to "address issues outside the limits and possibilities of a revised correlation method." In turn D. Tracy finds that interreligious dialogue and the ecological-nuclear (holocaust) crisis demand a wholistic, global dimension to any heuristic theology.

While running the gamut from pedantry to lucid evocation, this book is a helpful orientation to terms used and some major topics explored by pioneers of ecclesial movements today. By it some doors have been opened for this reader. Ample notes are helpful, especially for bibliography.

(The Rev.) DAVID W. BROWN
The Middlesex Area Cluster Ministry
Diocese of Connecticut

Superior Report

DEACONS IN THE MINISTRY OF THE CHURCH: A Report to the House of Bishops of the General Synod of the Church of England. Church House Publishing. Pp. 144. £4.95. paper.

Although the Episcopal Church, with more than 1,000 deacons, has long led the Anglican Communion in the renewal of the diaconate, this recent English report is in many ways superior to the numerous official studies done on this side of the Atlantic. Commissioned by the House of Bishops of the Church of England, the report was written mainly by Bishop Timothy Bavin, of Portsmouth (site of a pilot program for deacons). In February the bishops voted to "receive the report." After Lambeth they intend to form some resolutions or guidelines.

Bishop Bavin's report examines the history and current scope of the diaconate, proposes a theology of a distinctive diaconate based on the *diakonia* received in baptism, and explores the future of the order. The report sees

deacons as servants to the wider community, enablers of the church, and servants within the church. All these ministries are focused in the liturgy, where the deacon "symbolizes in his or her movement between the people and the altar the union of the whole worshipping community."

(Deacon) ORMONDE PLATER
New Orleans, La.

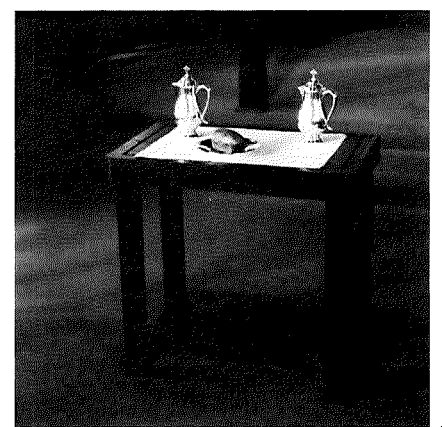
The Bible and Our Hymns

A SCRIPTURAL INDEX TO THE HYMNAL 1982. Hymnal Studies Eight. By Marion J. Hatchett. Church Hymnal Corp. Pp. v and 303. \$15.95 paper, ring-back.

Dr. Hatchett, professor of liturgics and church music at Sewanee, has again provided a valuable resource for clergy, musicians, and others concerned with planning the services of public worship. This book proceeds through the Bible, citing chapters and verses which have hymns directly or indirectly relevant to them.

The numbers and first lines of the hymns (*Hymnal 1982*) are given, followed by reference to the Daily Office Lectionary and (on facing pages) Sunday Lectionary, if the passage occurs, and also pastoral offices, *Occasional Services* and *Lesser Feasts and Fasts*. One can see at a glance where any passage is used and on what years such use occurs. Biblical books not related to any hymn are omitted; thus, there is no reference here to Judges, Ruth, Ezra, or Esther, although these books are read in the Daily Office. This useful book should encourage the growing concern for the relation between scriptural passages, hymns, preaching and teaching.

H. B. P.



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THE LIVING CHURCH

NEWS

(Continued from page 7)

church to have a woman bishop to the belief that if women are not consecrated bishops then the validity of the ministry itself is open to question.

Bishop Wantland noted that there is now certainly no consensus of the faithful in the Anglican Communion. Without a consensus, a woman's consecration would be divisive. The question is not a matter of power, or authority, or chauvinism but of assurance of the validity of the sacraments, he said.

A woman's consecration would also present serious obstacles to our ecumenical dialogue with the Orthodox Church and with Roman Catholics.

Bishop Wantland concluded, "A consecration now can have disastrous consequences. To act unilaterally would be to act tragically . . . I hope that a means of holding the church together can be found. I hope General Convention can do something before a woman's election. If we can take an agreement to Lambeth, we may preserve the unity of the Anglican Communion. If we are able to find a resolution which will let us work together while this is being worked out, we will serve all of Christendom."

Ms. Haines spoke about women serving as priests and frequently cited her own experiences as hospital chaplain, parish priest and archdeacon as well as in her personal life as wife and mother.

She retold the Adam and Eve story, stressing that Eve traded security for risk, comfort for adventure. The Virgin Mary also opened the world to a new vision and a new life. By contrast, she said, hierarchical churches always prefer to keep the status quo. "There

never has been" becomes "there never shall be" in regard to such changes as the consecration of a woman bishop. The possibility of a woman bishop is a life change marked by justice and hope, she said. It would shatter traditional structures. We do not like to think the Divine Mind is not just what we once thought it was.

"Until the Presiding Bishop can address the House of Bishops as my sisters and brothers, that house is divided and incomplete. It is without unity, without justice and without peace," she concluded.

(The Rev.) R. EMMET GRIBBIN

Communicators Meet

Workshops, discussion and camaraderie were the agenda for the annual meeting of the Episcopal Communicators at Christ the King Conference Center in Sacramento, Calif. April 18-21.

Over 70 participants from all over the U.S., including one from Canada, attended workshops on feature writing, video production, photography and more.

Speakers for the conference included the Rt. Rev. George Barrett, retired Bishop of Rochester, who presented several meditations.

Communicators were briefed on preparations for Lambeth and General Convention by Sonia Francis, executive for communication at the national church center; and the Rev. Charles Cesaretti, the Presiding Bishop's Deputy for Anglican Relations.

Polly Bond Awards were presented for excellence in communication in a variety of categories. Winners included the *Virginia Churchman*, *The Witness*, *The Voice* from the Diocese of Newark, *THE LIVING CHURCH* and others.



Bishop Wantland (left), Archdeacon Haines, the Rev. Mary Adelia McLeod, and Bishop Spong at "Issues '88" conference held at Kanuga.

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A Manual for Priests of the American Church, \$20.00; *The American Missal*, 1951 Edition (altar size), \$275.00; other materials compatible with 1928 Book of Common Prayer. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210; (912) 477-6622.

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The Rev. Charles P. Dickey is vicar of St. Anne's, Omak and St. James', Brewster, Wash. Add: Box 3251, Omak 98841.

The Rev. Ronald S. Fitts is interim priest of St. Peter's-by-the-Sea, Box 296, Narragansett, R.I. 02882.

The Rev. Bryan E. Glancey is rector of St. Stephen's, 616 Cayuga Dr., Niagara Falls, N.Y. 14304.

The Rev. Desmond J.P. Goonesekera is vicar of St. Patrick's, Box 431, Big Fork, Mont. 59911. Fr. Goonesekera is originally from Sri Lanka.

The Rev. Jeffrey A. Jencks is priest-in-charge of St. John's, 1506 Mendon Rd., Ashton, R.I. 02864.

The Rev. Earle C. King Jr., is rector of St. Martin-in-the-Fields, 2587 Baseline Rd., Grand Island, N.Y. 14072.

The Rev. Robert B. Leve is assistant of St. John's, 315 N. 6th St., Lafayette, Ind. 47901.

The Rev. Charles M. Miller is vicar of St. Christopher's, Fairview, Mass. Add: 15 Old Farm Rd., Chicopee, Mass. 01020.

The Rev. John B. Pahls, Jr., is interim pastor

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SUMMER CHURCH SERVICES

(Continued from previous page)

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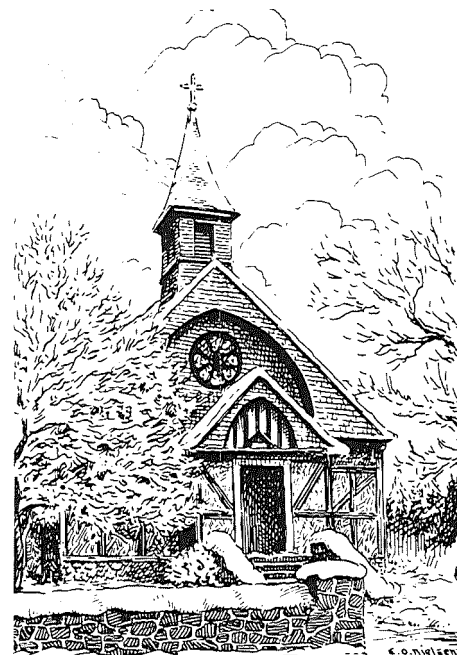
DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; the Rev. Floyd Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Special services during General Convention week

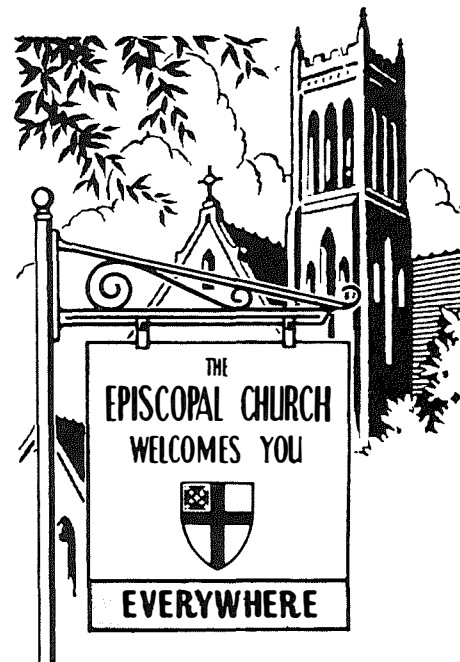
ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun 8, 10, 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily



St. Peter's by-the-Sea, Sitka, Alaska



LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
Sun 8:30, 10:30; Tues 12:30. Convenient to downtown & Interstate 80

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William W. Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10:30

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
Sun 8 & 10:15 (1S & 3S HC; 2S & 4S, MP-8 H Eu). Wed H Eu 8:30, EP 5:30. Thurs 11 H Eu/Healing

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway
The Rev. J. M. Doublisky, CSSS, r
Sun H Eu 9:30. Wed H Eu & Healing 10. Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda
Sun HC 8:30, 10:30, EP 5:30. Wed HC 7:15, Thurs HC 10

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 Palace Ave.
The Rev. Philip Wainwright, r
Sun Masses 8 Said, 9:15 & 11 Sung. Wkdays as anno

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

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

EPIPHANY

1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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 and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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. Organ recital, 1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMilian, ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; K.R.S. Warner, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

WESTHAMPTON BEACH, N.Y.

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

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; 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

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6, Sat 9. MP before first mass of day, EP 5

SELINGROVE, PA.

ALL SAINTS
129 N. Market (717) 374-8289
Sun Mass 11. Weekdays as anno

NEWPORT, R.I.

TRINITY Queen Anne Square
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Robert W. Anthony, r; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8 Choral Eu 10

GATLINBURG, TENN.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

TRANSFIGURATION

14115 Hillcrest Rd.
Terence C. Roper, r
Sun HC 7:30, Ch Eu 9 & 11:15; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), EP daily 6. H Eu Wed & HD 10; C Sat 12-1

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. D. F. Lassalle
Sun 8 H Eu, 10 H Eu & Ch S

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

TRINITY

The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

LEWISBURG, W. VA.

ST. JAMES 218 Church St. 24901
The Rev. J. Christopher Roberts, r
Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

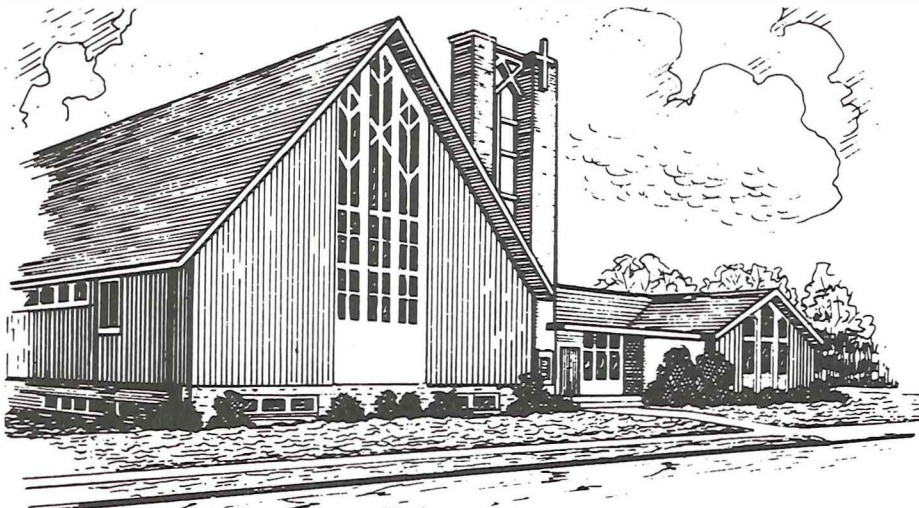
ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J. E. Gulick, dean; the Rev. Canon R. E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

JACKSON HOLE, WYO.

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park (1 mile from Moose Visitor Center)
Sun 8:30 Eu, 10:30 MP; Wed Eu 4. Clergy: Frank Johnson, Lester Thrasher



St. James Church, Laconia, N.H.

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