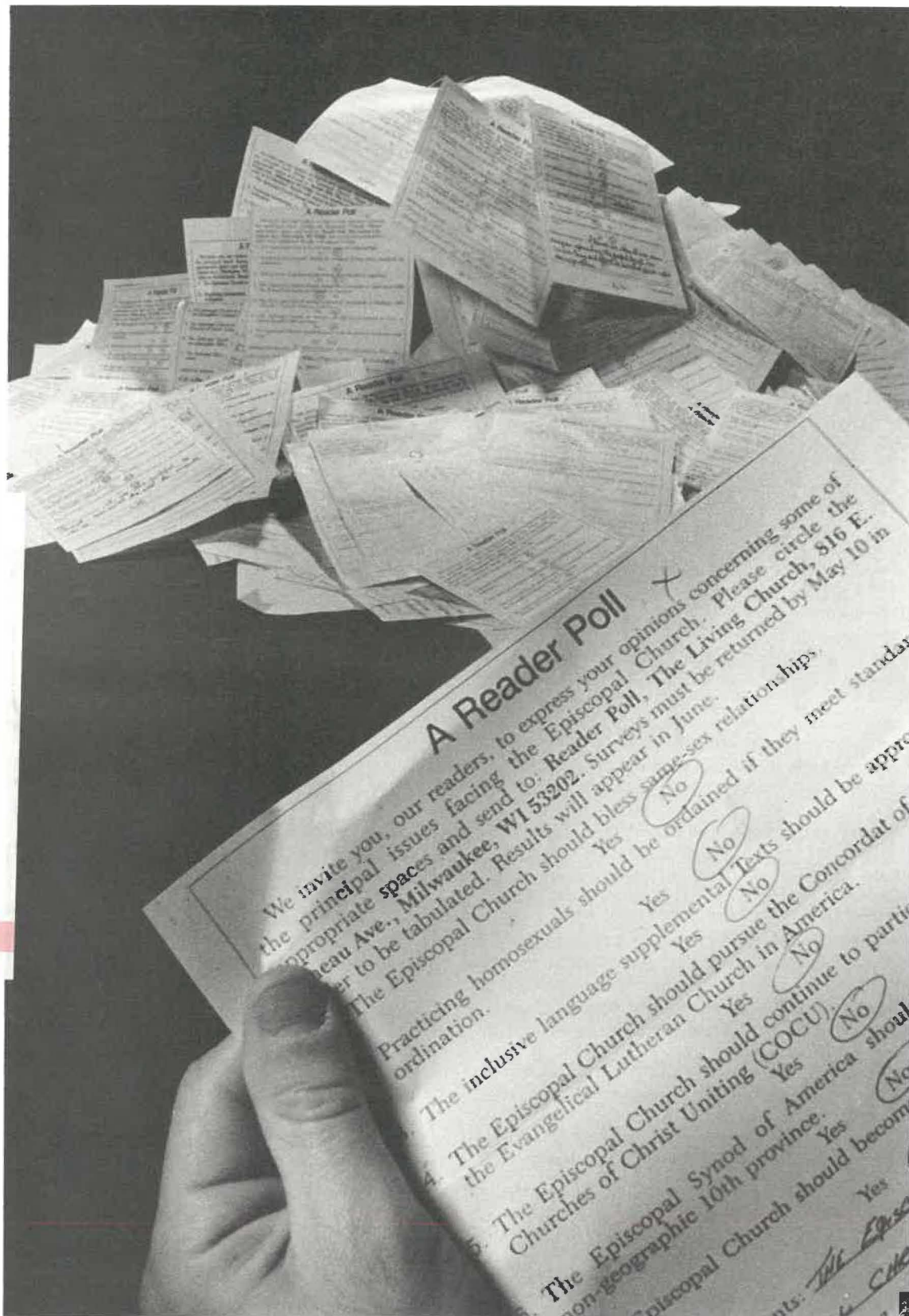


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Results of Our Survey

IN THIS CORNER

'The Original Bag Lady'

As I traveled the "Jericho Road" (my nickname for the city blocks I walk between Penn Station and the General Theological Seminary), I approached the figure of an aged woman, stooped over her cart, slowly sorting through its contents.

"Now this must be the original bag lady," I mused, for this woman was covered and clothed in black plastic trash bags from head to foot. One bag was tied around her waist and worn as a skirt, another draped over her shoulders and arms and tucked into the skirt, a third worn as a cape over her head. Additional plastic bags were tied and knotted about her feet. It was a grey and drizzly day, and I was amused by the fact that her creative ensemble was doing a better job of keeping her dry than my store-bought "water repellent" coat clinging damply to my arms and my loafers with stylish weave pattern allowing puddles to seep in and out. My stomach growled, reminding me that I had skipped breakfast, and that I was in the midst of some people who had not had the luxury of that choice. The grace of God had taught me to pray my way along this "Jericho Road," a prayer walked rather than talked, a prayer that was more of a question than anything: even taking it one step at a time, just how is one supposed to walk this way?

The figure in trash bags gently and carefully took inventory of her belongings. "Hello?" I stammered, asking permission to see her face and enter her world. She looked up at me and smiled, not a half-hearted smile, but one full of radiance and innocent wonder, the kind we so often dismiss as the telling face of people "not in touch with reality."

"Excuse me," I said hesitantly, "but I was wondering if you have had anything to eat today?"

Her smile deepened.

"Oh, yes, thank you for asking. I just finished a cup of coffee with milk and sugar." (An empty styrofoam cup and lid lay on top of her belongings. Had she fished it out from the garbage somewhere?) Her face suddenly changed to concern, "Oh, but I don't have anything to offer you to eat."

"That's O.K.," I replied, trying to quell my surprise, "But I was wondering if I could buy you something to eat, some lunch?"

Again she smiled and replied, "No, thank you. The coffee was plenty, I'm just sorry I don't have any left to offer you." And with this a sadness seemed to overtake her as she again began to slowly sort through the contents in her cart, looking for something to offer me.

Trying to control my horror at causing her pain, while drinking deeply of her hospitality and generosity, I looked into her cart, this time at her invitation. She offered me a piece of her treasure, anything I wanted or needed: materially a collection of nondescript items, socks and paper bags, string and more used trash bags.

What she truly offered me was the peace of our treasure. I began to smile, a deep, full smile from a joy that inflamed my heart (a smile that now mirrored hers).

"Oh thank you," I replied, touching her arm in gratitude. "You have given me so much in just meeting you today. God bless you!"

"God bless you!" she beamed back.

Indeed.

Our guest columnist is Karen E. J. Henry, a resident of Brookhaven, N.Y.

CONTENTS

June 9, 1991

Proper 5

FEATURES

- 13 'Thanks for Asking'
Results of The Living Church reader poll
- 16 Evangelism and Renewal
by Claude Payne
One is maintenance, the other marketing
- 17 A Visible Presence
by John D. Walker
On wearing a clerical collar
- 21 Looking for New Initiatives
by Orris G. Walker
Part 4 in a weekly series of articles looking toward General Convention
- 27 Daily Prayer on the Computer
by Peter A.R. Stebinger
A tool for spiritual direction

DEPARTMENTS

- 5 Letters
- 10 News
- 18 Editorials
- 24 All God's Children
• Take, Eat: This Is for You
(part 1)
- 28 Short and Sharp
- 29 Books
- 32 People and Places
- 34 Benediction

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LETTERS

Not the Answer

Dean and Bishop William C. Frey proposes a canonical addition requiring clerical abstinence from sexual relations outside of holy matrimony to "lessen cases of alleged sexual misconduct" among the clergy and to return the church to the "radical sexual ethic of the early church and its Jewish counterpart in the Roman Empire" [TLC, April 28].

I have studied Bishop Frey's thought with care. Yes, the Episcopal Church must develop a code of ethics for the clergy in some appropriate manner. Bishop Frey's proposal is not the answer for at least two reasons. First, ethical behavior is more than sex. Bishop Frey reflects in his plan the terrible flaw of the new evangelicals who bash the rest of us with one literal word of God while carefully detouring silently around Christ's strictures against, for example, divorce. Moral theology and ethical behavior is about much more than sexuality. His proposed canon is a legalism substituted for morality and enshrined in canon. The mischief that damages our clergy fabric lies with those who steal, manipulate, seduce, lie, cheat, misrepresent, abandon families, are lazy and everything else implicit in a failure to lead a godly and moral life as an example to the flock.

Secondly, Bishop Frey's reading of the early Christian community and its Jewish counterpart in the Roman Empire is a romanticized view of the past. Even a cursory reading of the Old Testament reveals a sexual ethic comparable to the ethic he appears to hold only as radically incompatible, and church history reveals a radical commitment only to abuse of marriage laws in sanctifying the whim of royals and prelates. In fact, the only thing this "wonderful legacy of the past" radically resembles is the romanticized 19th-

century middle-class Protestant ethic of the United States.

No, if we are to find (as we must) fresh ground to sanctify primary relationships and ethical behavior, it must be based on something better than appeal to the good old days when men were men and women were glad. Culture is forever in decline and Christ forever haunts the land with his radical commitment to love. I doubt he is very excited about yet one more effort to substitute legalism for true morality.

(The Rt. Rev.) Richard L. Shimpfky
Bishop of El Camino Real
Monterey, Calif.

More Hypocrisy

Your journal's reader poll [TLC, April 21] is a characteristic example of one of the Episcopal Church's less endearing behaviors: a posture of reasonably addressing in a public forum questions which have long since been answered in private practice. What is the point of asking whether "practicing" homosexuals should be ordained? The question implies that, if the answer is no, the church will not ordain people identified that way. And that is not reality: there is no infallible test, nor any way to keep a person on what is presently perceived to be the "straight and narrow" path.

I have resided in and participated in the activities of three dioceses in the past 30 years. All of them had and have clergy who were and are homosexual. If the majority answer to your question is no, is TLC prepared to present a plan to "unordain" all these people?

Perhaps your next reader poll should solicit readers' responses to the statement, "The Episcopal Church would be strengthened if it stopped offering hypocrisy as an acceptable option."

EVELYN P. DUGAN
Hartsdale, N.Y.

Spiritual Peace

Thank you for Bonnie Shullenberger's article on Medjugorje [TLC, April 14]. Her experiences parallel mine and those of my family. The profound sense of spiritual peace issuing from that place, the focus of Our Lady's messages on her son, Jesus, the changed lives of those who take on the

(Continued on next page)

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LETTERS

(Continued from previous page)

roles of pilgrims . . . are undeniable blessings. What is even more wonderful is the true catholicity of those who go to Medjugorje — Greek and Russian Orthodox, Roman Catholics, Anglicans, Protestants, Moslems, Jews and yes, even agnostics and atheists. Almost all find something special in their experience which leads them into a deeper conversion to the living God.

There is a message for our church and our time in Medjugorje: to turn to Jesus with a renewed sense of obedience in prayer, fasting, penance, conversion and peace. This is expected, but not normative, in the life of Episcopalians.

(The Rev.) C. EDWARD SOUTH
St. Andrew's Church
Mentor, Ohio

Object of Evangelism

I was puzzled by the letter of Fr. Hoornstra [TLC, April 28], puzzled as to the nature of the evangelism so spoken of, since the results of the efforts of the thousands mentioned are not ap-

parent in church membership. Is it that we are not making converts, as the successors of Wesley would have done [TLC, March 3]? And are not converts the ultimate earthly proof of evangelism? Perhaps we should think more about this during the Decade of Evangelism.

Is not the object of evangelism the saving of souls? As St. Paul wrote, ". . . Christ Jesus came into the world to save sinners." But the sinner must know that he sins and, therefore, must know what his sins are. Perhaps not all at once, but he must feel remorse for those sins he knows of in order to welcome the relief of forgiveness when, being repentant, he accepts Jesus as Savior.

It is in the "how to" part that we have trouble, as we may become discouraged before we are fairly started. A hundred years ago, nearly everyone believed in God and the devil. And nearly everyone believed in heaven and hell. Not so today, which suggests we need to repair our fences by communicating the truth to the unconverted, namely, that there is a God,

whom we worship, and a heaven, where we expect to spend eternity; and that although there is sin of many varieties, and we are all sinners, yet Jesus Christ died that we all might inherit eternal life. But something is required of us: that we repent and believe.

How does the unconverted come to the point of belief? On the first Pentecost, Peter spoke to a multitude, outlining the life, death and resurrection of Christ as a witness before converting 3,000 to the new faith. His hearers were "cut to the heart" and asked what they should do. Repent, said Peter. His personal witness bore great fruit.

RICHARD C. THOMPSON
Racine, Wis.

The Right Order

Fr. Black's superb four-part series [TLC, April 14-May 5] attacks and describes what is ailing our beloved church as no one else has addressed to date.

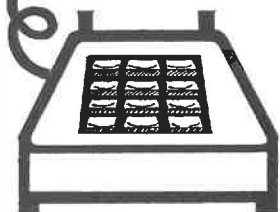
As an Episcopalian of 24 years since my 20s, I have seen lots of changes. Coming from a Protestant background, the Episcopal liturgy took a lot of getting used to. Half the time the ritual and ceremonial was confusing. I was paranoid and embarrassed as I tried to figure out how to juggle the hymnal, the BCP 1928 (yes, much easier to use, although I love the new book), and a folded paper bulletin telling me this and that.

At midnight mass of Christmas, our rector and office staff put together a superb booklet complete with all the music in its rightful place, because everybody who doesn't attend all year is there Christmas Eve, and we don't have enough hymnals and BCPs to accommodate the 75 percent increase in attendance on that occasion. The special booklet is elegant, easy and attractive to use, although being on the finance committee I know we can only afford to print it like that once or twice yearly. But it sure beats our complicated BCP, which, even though I know Rite II almost by heart, all the page flipping for collects, prayers of the people and confession and great thanksgiving detracts from a TV program.

And that hymnal! I speak as a choir member for some 18 years. I love our Anglican music, but whoever put the

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MICHAEL S. CAMPBELL
Los Angeles, Calif.

• • •

I failed to find in the four articles by Fr. Jeffrey Black any helpful advice. Instead, it seems more of the "Anglican-bashing" which is so popular (when we are not "bishop-bashing").

With such strong statements about our dying church, I thought he had some miracle cure for those of us in parish ministry, some word of wisdom which would shake us out of our traditional piety and help us set the world aflame for Jesus. Or at least he would

tell us how to double and triple our congregations so we would not die as a denomination. After reading all four installments, his advice seems to be that which we have followed for a long time . . . the continuing in the "apostles' teaching and fellowship, in the breaking of the bread and in the prayers."

On the other hand, I did appreciate his willingness to put in print his own struggle with the "numbers game," which concerns us all to some extent. It is not so much a matter of not buying into the "bigger is better" syndrome or an unwillingness to change into a massive community center church approach with all the latest marketing gadgets and sales techniques. Rather, it is a continuing appreciation for what we have inherited of the apostles' teachings . . . a low pressure and thoughtful piety which is a welcome relief for many from the manic and muscular religiosity of much of American life. Quiet voices will no longer do. The church as an oasis where one is to become refreshed

does not appear to be doing its business vigorously enough. It must surely be dead or dying . . . dying in spite of the fact that the word is preached as well as it can be, the poor are being fed, the prayers are being offered, God is being worshiped as well as possible by those present.

There is a fine line perhaps between quiet and deadness, just as there is between activity and busyness. Let's not mistake the quiet workings which go on in countless parishes and by countless Anglican Christians for sickness or the death rattle (or death wish). We are only the gardeners after all. God is still the harvester.

(The Rev.) JASPER PENNINGTON
St. Luke's Church

Ypsilanti, Mich.

No Response

I am surprised, not only by a statement made in the letter written by Susan Russell [TLC, Feb. 24], but also by the fact that no one has responded

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Question?

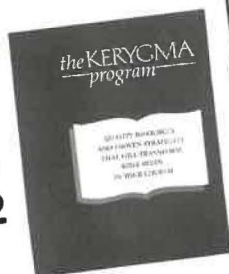
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Exhibit Booth # 176

LETTERS

(Continued from previous page)

to it. She defends the clergy of her diocese who favor "the celebration of same gender relationships"; they are not "out of touch" but "are on the 'frontline' of the controversy." The laity only "approach the question on a purely theological, hypothetical basis."

No theology is hypothetical. As a lay seminary graduate (an exegete and theologian), I recognize we laity are often unaware that we even have a theology. Theology, knowledge of God, may be a gut level feeling or something known deeply with both head and heart.

The problem is that the clergy to whom she refers held a theology determined by the experiences of people who are broken, not by the wholeness of the Bible and the historic Christian faith. That subjective theology is informed from below because it looks at man first; it leaves humans their sin and without hope. However, objective theology determined first by the God who created man, is informed from

above by the word God has revealed to us about himself and man. It offers his healing to a broken world.

MARY A. MOODY

Leetsdale, Pa.

An Important Question

Archdeacon Seeks' letter [TLC, April 28] raises an interesting and important question.

The distinction between "heresy" and "theological error" depends on the distinction between doctrines that have the definite, express authority of the church as such, and opinions that have only the authority of the group or school or theologian teaching them. To state, for example, that Christ was not human, like us in all things, would be heresy, inasmuch as the question has been officially settled (BCP, pp. 864, 865). On the other hand, to state that Christ would have become incarnate, even if humans had never sinned, is to voice a theological opinion. I consider it an error, but many eminent divines do not, and the matter has never been decided definitively.

The question, however, is whether this distinction is a real one for the Anglican churches today. Is there such a thing for us as "orthodoxy" — and its opposite, "heresy" — or is everything up for grabs? It has been typical of Anglicanism to answer, in effect, that it doesn't matter much either way, because we rely for our identity on liturgy rather than theology or doctrine. Whether that answer is adequate to the present situation becomes more and more doubtful.

(The Rev.) CHARLES C. HEFLING, Jr.
Boston College

Chestnut Hill, Mass.

A Misrepresentation?

Bishop Spong may be controversial, but he should not be misrepresented. The Rev. Carroll E. Simcox's letter [TLC, April 14] states that Bishop Spong rejects Jesus' divinity and bodily resurrection.

In his book *The Easter Moment* (Harper paperback, 1987), Bishop Spong writes: "That risen Christ was real. I cannot say that too emphatically. He was not resuscitated, he was *resurrected* [Bishop Spong's italics]. He was changed. It was not the limited physical eyes of our humanity that saw him, but eyes of faith newly opened by the power of his life — but those newly opened eyes really saw him. This was no mirage, no vision, no hallucination . . . suddenly Jesus and God were seen as a single reality."

Unless Bishop Spong has retracted these views, one must assume that he still believes them.

JOSEPH P. CATINELLA

Rego Park, N.Y.

Excluded Groups

Clearly, homosexuality in the church is a controversial subject. The letters pages of THE LIVING CHURCH have been filled with opinions for and against gays and lesbians in the priesthood, or in church-blessed relationships. Most people center on the acceptability of gays and lesbians as Christians.


Church history is filled with examples of a formerly-excluded groups being taken into the church. Blacks and women are frequently-quoted examples. Our current controversy resembles the earliest dispute in the Christian church: should gentiles be allowed into the church without submitting to the law of Moses?

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The Jewish-Christians had ample scriptural evidence to condemn and exclude the gentiles. The gentiles didn't eat the right foods, didn't wash properly, and weren't circumcised. The Jewish-Christians cried out, "How can uncircumcised gentiles be admitted into the church?" Similarly, a faction in today's church cries out, "How can homosexuals be admitted as full members of the church?" Paul addresses the issue, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" (Galatians 5:6). We might adapt this as "for in Christ Jesus neither heterosexuality nor homosexuality is of any avail, but faith working through love."

There will always be factions in the church which wish to exclude another group on the grounds of scripture, tradition or reason. But Christ is radically inclusive. If Christ has taken in the formerly-excluded gentiles, blacks and women, how can Christ not welcome gays and lesbians?

NICHOLAS PARADOPOULOS
San Francisco, Calif.

Light and Life

When I read "A Book's Effects" in response to *The Imitation of Christ* [TLC, May 5] by Joanne Maynard, my heart went out to her in realizing how misunderstanding she is of this classic of timeless Christian spirituality, and how much she is missing. I sensed an environmental reaction springing from the pop culture of "feel good about yourself," rather than the depth of



spiritual experience springing from humility. Also, it reflects the modern world's incapacity to understand "the poor in spirit" condition with which Jesus began his Sermon on the Mount.

She's right when she said, "We do not need to be told to be humble or to despise ourselves." That never works.

But neither Jesus nor Thomas a Kempis do that. Rather, they talk about the "blessedness" (happiness) of being absolutely poverty-stricken and utterly derelict of any resource of our own so that, in the emptying of ourselves, we become open vessels for God to fill (power for the powerless), then we are able to love ourselves as Jesus loves us, and not as the perverse self-love of the narcissist.

The key to understanding *The Imitation* is found in two words: light and life — the light of truth and the life of grace. Self-esteem is derived, not acquired; it is a consequence, not an achievement. Chapter 7 of Book II is, "On Loving Jesus Above All Things" which can't be done until we realize how "he first loved us." Chapter 8 of Book III is "On Humility in the Sight of God." Both point to love of self through the eyes of God. Only by the grace of God can esteem of self be real (consciously or unconsciously). Otherwise, it will depend on something or someone other than God.

(The Rev.) EDWARD E. MURPHY
Merced, Calif.

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The Rev. Canon Robert G. Tharp was consecrated as the first Bishop Coadjutor of East Tennessee at the Civic Auditorium in Knoxville, Tenn. May 4.

About 1,700 people attended the service, including the Bishops of Haiti and Costa Rica. They were joined by two dozen other bishops in the laying on of hands.

Serving as co-consecrators were Bishops William E. Sanders of East Tennessee; William H. Folwell of Central Florida (retired); Furman C. Stough, senior executive, Episcopal Church Center and Robert H. Johnson of Western North Carolina. The Most Rev. Edmond Browning, Presiding Bishop, was chief consecrator.

Bishop Folwell also preached the sermon. He said that although we hear that the church is in crisis, our attitudes as Christians are what are important.

"There is no great value in wringing our corporate hands or decorating our churches with crepe. Such is far from the joy promised by Christ," he said. "Instead, what we are doing here, now in this service of consecration, can be witness to a church that is a pulsating, vibrant, dynamic expression of the victory of Jesus Christ."



Bishop Tharp greets the congregation

The new bishop received his pectoral cross from St. Peter's Church in Columbia, Tenn., and from citizens of the community of Columbia. Bishop Tharp was rector at St. Peter's for 10 years.

A handcrafted Tennessee walnut crozier was given to the new bishop by his family. Before being elected to the

episcopate, Bishop Tharp served for five years as canon to the ordinary for the Diocese of East Tennessee. The Presiding Bishop recently asked Bishop Tharp to serve on a newly-formed environmental committee appointed for the House of Bishops and the House of Deputies.

ALICE CLAYTON

A 'Ludicrous' Comparison, Jewish Leaders Say

Jewish leaders have condemned an article written by the Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia, for comparing Israel's treatment of the Palestinians with the Nazis' early anti-Semitic actions.

Writing in his diocesan paper, *The Jamestown Cross*, Bishop Vaché said that Israel's behavior "approaches genocide of the type which the Jews experienced in the late '30s and early '40s in Germany. Many of the same tactics are now being used against the Palestinians."

The bishop added that present Israeli measures — such as arrest and imprisonment without charges, confiscation or destruction of homes, random curfews and, especially, the bloody repression of the Intifada, the

Palestinian uprising — "erode the moral fiber" of the Jewish state and its people.

Ira Gissen, director of the regional office of the Anti-Defamation League of B'nai B'rith, echoed the reaction of area Jewish leaders by calling the Israeli-Nazi comparison "ludicrous."

Expected Criticism

"The churches were actively teaching contempt, which created the climate in which the Holocaust was possible," Mr. Gissen said. "Perhaps the bishop is trying to relieve his own profound sense of guilt."

The bishop said he realized the column would provoke strong criticism.

"Now, in no way do I intend to say that they (the Israeli government) have gas ovens," said Bishop Vaché. "But for all intents and purposes, their goal is to remove from Israel those who are not of the Jewish faith."

"Who are the terrorists? Those who shoot bullets or those who throw stones?" he asked, referring to Israeli soldiers who have at times fired on rock-throwing Palestinian demonstrators.

Bishop Vaché said he stands by his column, although he said it has been difficult for him to discuss the issue with leaders of Virginia's Jewish community. Part of the reason, the bishop said, is the attitude taken by some Jews that "if you criticize the Israeli government in any way, you're anti-Semitic."

No Longer on the Outside

Emmanuel Center becomes place of care for Memphis neighborhood

"When I went home and told my father I had been baptized, he told me I was making a commitment, that I would have to start doing things differently," said Robert Covington, one of 52 persons baptized at Emmanuel Center in Memphis on May 7, an unprecedented occasion in the Diocese of West Tennessee.

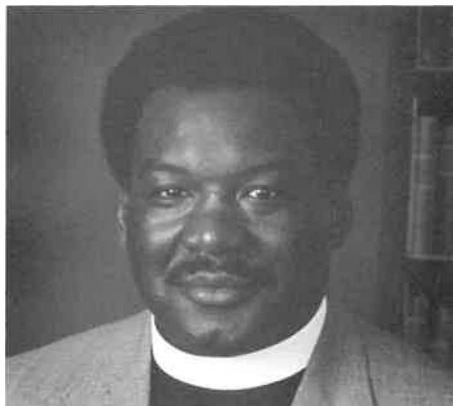
Looking around the room which had become familiar to him in the past months, Robert said there already has been a change in his life.

"When the Rev. Hubbard first came last year, I saw what was going on in the neighborhood and I wanted to be a part of it," he said. "I started coming into church and helping. I dreamt that I was kneeling in front of someone and he had his hands on my head, but I couldn't hear what he was saying. But I heard clearly what the bishop was saying when I was baptized, and there was my dream come true."

"You are sealed by the Holy Spirit in baptism and marked as Christ's own forever," said the Rt. Rev. Alex Dickson, Bishop of West Tennessee, over and over again that evening. Children, adults, entire families queued up and were baptized at the font by the Rev. Colenzo Hubbard and the Rev. Robinson Okwalo. After they were towed by lay minister Novella Arnold, they knelt before Bishop Dickson.

"I feel like St. Peter on Pentecost," the bishop said later; to him it was also a dream come true.

It was but a dream when at the diocesan convention of 1988, funds and other support were granted for outreach from the Emmanuel Center. Emmanuel parish was making its plans to move away from its original building and neighborhood. Although in the '60s the parish had resolved to stay put and fight the encroaching housing projects and resulting subcultures, its members fell victim. There was one robbery after another; harassment and general mistrust became the rule between neighbor and parishioner. Nobody was happy in the arrangement, so the parish moved away, albeit not forgetting the resolve to its former environs.



The Rev. Colenzo Hubbard

A business arrangement was struck between the Diocese of West Tennessee and the Church Home Trust providing for the preservation and renovation of the old facility. Emmanuel parishioners continued their neighborhood outreach there, and many others from the diocese became involved in myriad after school and free time enrichment activities. Offerings at the rapidly-developing center included tutoring, creative dramatics, Bible study, music and job training through youth service. It quickly became a popular neighborhood pursuit.

By the time Fr. Hubbard was hired as executive director in August, 1989, the groundwork was laid. The former Alabama football star took the Emmanuel ball and ran fast and well. The burly priest and his football became a familiar sight all around the housing projects. He attracted the young like a pied piper. Baptism and confirmation classes ensued in addition to the other activities.

Many persons who a little over a year before not only had not known there was an Episcopal Church, but who were altogether unchurched, are now members of God's family. Said Fr. Hubbard's wife, Debra, "Once you reach out to people in an evangelism effort, you become responsible for them, and evangelism is not complete unless you bring people fully into the church family."

Shortly after Fr. Hubbard moved with Debra and their two daughters from Birmingham, Robert Covington

noticed the activity at the church on the corner of St. Paul and Cynthia streets. Robert felt drawn to the church for reasons he was soon to understand.

His association with Emmanuel Center began because his young nephew, Eric Isom, was attending the Bible Club and after school athletics. Fr. Hubbard, interested in learning about the child's family, followed him home one afternoon and met Betty Iso, Eric's mother and Robert's sister. Betty since has committed her life to Christ and has become very involved at the center.

One of the first "care groups" (home Bible studies) developed in her home and that was how Robert also committed his life to Christ. Having a disability, Robert is unemployed and used to hang out in the neighborhood. Now he hangs out at Emmanuel Center and does whatever needs to be done. He and his sisters are participating in the adult literacy program.

Charles Phillips, one of the original Emmanuel parishioners who has remained involved with the center, said the involvement of the area residents signifies a real relationship between the center and the neighborhood.

"Back in the '50s," he recalls, "the children would peek in the windows and stare at what they called the men in dresses! They were really on the outside then, not the inside."

Board member Jean Campbell said she feels something close to despair driving through the streets of Memphis because there is so much that is ugly and rough. "But now Emmanuel Center provides a haven where the people can come to be lifted out and up, experience the church, and meet others who care about them."

Robert Covington said he had looked at Emmanuel Church often as he passed by and dreamt of being a part of the ministry there.

"I'd always wanted to be baptized too, so God does work things out in mysterious ways. Jesus Christ and the Father will always be watching over me now."

BINDY SNYDER

CONVENTIONS

The council of the **Diocese of Nebraska** met May 3-4 at Holy Apostles' Church, Mitchell, under the leadership of the Rt. Rev. James Krotz, diocesan bishop.

A campaign to include the name of the Rev. Hiram Kano in the national church's calendar was initiated by a resolution, which was passed unanimously. Fr. Kano was one of the first Japanese-born clergy to function in the Episcopal Church, at the instigation of the Rt. Rev. George Allen Beecher, Bishop of the Missionary District of Western Nebraska. During part of his ministry, Fr. Kano's headquarters was Mitchell. Fr. Kano's widow and their son and daughter were honored guests at the council.

The first reading of a revised constitution of the diocese was passed, which will presumably be ratified next year. The diocese adopted a deficit budget of \$605,950.

(The Rev.) WILLIAM BARNDIS

• • •

Social ministry was the theme for the 207th convention of the **Diocese of Maryland**, which met May 10-11 at the Holiday Inn in Timonium, Md.

The Rev. Kenneth Leech, community theologian at St. Botolph's, Aldgate in England, cited chapter and verse in describing servanthood and the prophetic church and said it is "a serious mistake to think of social ministry as something added to the gospel."

A wide variety of topics came before the convention's 400 delegates for discussion or action. The economy was high on the list of concerns. Through resolutions, various caps were placed on the diocese's assessments of its 120 parishes and mission churches. The question of a formula for future assessments and the apportionment to the national church will be studied during the next year.

In his address, the Bishop of Maryland, the Rt. Rev. A. Theodore Eastman, discussed the diocese's continuing studies of human sexuality and racism — both topics also were discussed at length on the convention floor — and of the need to build ministries to Hispanic peoples in the diocese. He reported that the House of

Bishops would hold its 1992 meeting in Baltimore in connection with the church's tricentennial, and said that a guest would be the Archbishop of Canterbury, the Most Rev. George Carey.

One of the convention's many highlights was the witness of a teenager, Jenny Feldwick, who told that she had

come to the church through the youth group at St. John's in Ellicott City. What she found, she said, was a surprise, because "grown-ups don't talk to teenagers about God." Her participation, she said, has become her most rewarding activity.

WILLIAM STUMP

BRIEFLY

The four presidents of the Middle East Council of Churches reported progress on efforts to have the whole church in the Middle East **observe a common date for Easter**, perhaps as early as next year. Because of differences in calculating the Easter dates, some Christians celebrate Easter on one date, and others a week or more later. One of the four MECC presidents is the Rt. Rev. Samir Kafity, Bishop of Jerusalem for the Episcopal Church in Jerusalem and the Middle East.

Seven priests in the Diocese of Michigan have formed the **Irenaeus Fellowship of Priests**. Modeled after the Irenaeus Fellowship of Bishops, which was formed following the last General Convention and involves about 65 bishops, the Fellowship of Priests believes in "the highest standards of faith and practice for our church." These standards "must be firmly based in the primacy of the holy scripture, consist-

ent with the historic traditions of the church, and interpreted by the best use of reason informed by the Holy Spirit."

Christ Church Cathedral in Eau Claire, Wis., welcomed the first Wisconsin Cathedral Acolyte Festival. Held April 14, the tri-cathedral event involved deans Dorsey Henderson of Fond du Lac, Patrick Matolengwe of Milwaukee and H. Scott Kirby of Eau Claire.

The British government has announced a plan to make up to **\$20 million available** for the repair and maintenance of England's deteriorating cathedrals, in response to last year's plea from retired Archbishop Robert Runcie. Private funds will still be needed to repair the 42 Anglican and 19 Roman Catholic buildings, many which may have to be closed for safety reasons before the end of the century.



More than 150 acolytes representing 25 parishes in three dioceses process along the Susquehanna River after gathering at Christ Church, Binghamton, N.Y. for an acolyte festival recently.

'Thanks for Asking'

More than 2,500 respond to *The Living Church* reader poll

The responses came from every domestic diocese in the Episcopal Church as well as Canada, England and Germany. They came from bishops, theological seminaries, vestries, religious communities, diocesan staff persons, study groups, parishes, cathedrals and missions. A total of 2,589 responses to THE LIVING CHURCH'S reader poll of major issues facing the church, which appeared in the April 21 issue, were sent to our Milwaukee office.

Respondents reacted very strongly on the negative side of the first three of the poll's seven questions. Less than 20 percent of those who responded approved of the church blessing same-sex relationships, ordaining practicing homosexuals or approving inclusive language liturgies. In addition, 62 percent believe the Episcopal Church should pursue the Concordat of Agreement with the Evangelical Lutheran Church in America, 44 percent feel the church should continue to participate in the Churches of Christ Uniting (COCU) dialogue, 53 percent feel the Episcopal Synod of America (ESA) should be permitted to form a non-geographic 10th province if it decides that is necessary to remain part of the Episcopal Church, and 60 percent believe the Episcopal Church should become more involved in environmental issues.

About half of those who responded wrote comments about the issues, the poll itself or other church-related matters. Many of the polls came from parish-related groups. Rectors from 22 dioceses polled their congregations, discussed the issues with their vestries, or used the topics for adult forums or study groups. A parish in the Diocese of Albany scheduled a special meeting to discuss the poll, and a member of a seminary community distributed the poll to faculty, staff, students and others.

A look at the individual issues:

1. The Episcopal Church should bless same-sex relationships. Respondents felt strongest about this issue, with 88 percent voting no. Many persons included comments that if the church approved this, they would leave the church. "I will leave the church after 72 years if this takes place," said a 72-year-old member of the Diocese of New York. One person from the Diocese of Milwaukee who voted no identified himself as "a 46-year-old homosexual, and my life partner and I have always been accepted by the church. By that, our relationship is blessed."

"We do not help homosexuals by trying to fit scripture to their lifestyle," said a respondent from Massachusetts. "Let's have more blessing and less judging, more inclusiveness and less exclusiveness," said another from Texas. "Clergy bless parades of animals, why not relationships?" asked a reader from Los Angeles.

Some who voted no mentioned they could affirm such blessings as long as it was clear that it was not a "marriage."

"My love for and commitment to my partner have lasted longer than many of the 'straight' marriages I have witnessed," an Ohio man wrote. "We don't want to be married as straight people are, but we deserve no less than an opportunity to speak our love and commitment before God."

2. Practicing homosexuals should be ordained if they meet standards for ordination. Many called to our attention that if a homosexual is active, then standards for ordination are not being met. A man from West Tennessee who identified himself as a parish priest for 23 years, said, "I have accepted the ordination of women and the 1979 Prayer Book, but I will be forced to organize 'a remnant' if this is approved by General Convention."

"If the church ordains practicing homosexuals, then what is the message to my parishioners?" asked a priest from Chicago.

"Since our Lord never spoke of homosexuals, one wonders why the church spends so much time on the subject," said a respondent from the Diocese of Washington.

Many cited the fact that since the church has been ordaining practicing homosexuals for centuries, that it should continue to do so. The recommendation of the Standing Commission on Human Affairs that the decision on who is fit

(Continued on next page)

**'We all need to be praying like crazy'
— West Missouri**

**'We have lost our way in a morass of
trendiness'
— Western Michigan**

**'I am 13 years old and I do not want my
church to be involved in the New Age thing'
— Oregon**

**'How refreshing to be asked instead of
being told what I should feel'
— Texas**

**'This is an awful survey. All the
questions are smoke screen
issues'
— Massachusetts**

**'Somehow I feel I'm
disenfranchised'
— Idaho**

**'I am 93 years old — born, baptized, confirmed
and married in the Episcopal Church, and very
unhappy with the trend of the church today'
— Connecticut**

**'Your sample will be skewed'
— Ohio**

for ordination be left up to diocesan bishops received considerable criticism.

"We become a congregational church if the 'local option' to ordain gays is approved," wrote a member of the Diocese of Eau Claire. "Standards of sexual behavior for clergy need clearer statements and then need to be applied equally in all dioceses for those ordained and seeking holy orders," was a statement from Western New York.

3. The inclusive language supplemental texts should be approved. This subject drew considerable comment. Many of those who voted no actually approve the concept of inclusive language, but couldn't support the trial texts which were used last year.

"I am a woman priest who is very much in favor of inclusive language," wrote a subscriber from Central New York. "However, the supplemental texts are trite. There is no beauty or flow to the words. Liturgy has been reduced to the lowest common denominator of the secular world."

"Some supplemental texts should be made available as soon as possible, but the ones tested last year aren't yet good enough," was a response from New York.

Many said they would be in favor of liturgical texts addressing pronouns which deal with humanity, but they were strongly against those which tried to use inclusive language for the deity.

"I approve of the new liturgical texts because they help many enrich their worship experience," said a respondent from Virginia. "I personally would never use them in my parishes."

A member of the Diocese of Texas summed up the feelings of many when he wrote, "if supplemental texts are allowed, the 1928 BCP should also be allowed."

"It's an issue for the right-wing nuts of EU (Episcopalians United) et al, but nobody else gives a damn," said another from Easton.

An East Tennessee participant voted no but added, "the canticles are good," and one from Western Michigan called the texts "poorly written and thoroughly unsound."

There was a considerable number of responses from persons who wrote that they were not familiar enough with the proposed texts to be able to answer the question.

4. The Episcopal Church should pursue the Concordat of Agreement with the Evangelical Lutheran Church in America. While more than 60 percent of participants in the poll answered yes, they included comments of caution or uneasiness.

"It might be helpful if the Episcopal

A Reader Poll

	Yes	No
1. The Episcopal Church should bless same-sex relationships	318 (12%)	2,242 (88%)
2. Practicing homosexuals should be ordained if they meet standards for ordination	388 (15%)	2,165 (85%)
3. The inclusive language supplemental texts should be approved	405 (17%)	2,035 (83%)
4. The Episcopal Church should pursue Concordat of Agreement with the Evangelical Lutheran Church in America	1,473 (62%)	908 (38%)
5. The Episcopal Church should continue to participate in dialogue with Churches of Christ Uniting (COCU)	1,075 (44%)	1,363 (56%)
6. The Episcopal Synod of America should be permitted to form a non-geographic 10th province	1,254 (53%)	1,133 (47%)
7. The Episcopal Church should become more involved in environmental issues	1,471 (60%)	981 (40%)

Note: Not all participants responded to every question.

Church would recognize the Augsburg Confession in some way as a legitimate, authentic expression of the evangelical, catholic faith," said a respondent from Wyoming.

"I would have voted yes on No. 4 until the Lutherans became so huffy about the matter," wrote another from Oregon.

A large percentage on both sides of the question shared comments about apostolic succession being the key to whether the idea of full communion ever could reach fruition.

"Instead of worrying so much about apostolic succession, we should be concerned that some of our bishops don't believe in the resurrection of Christ," said a member of the Diocese of Oklahoma.

"The historic episcopate has failed us. Why should it be a blessing for them?" (Los Angeles)

"Not only should Lutherans move toward us regarding apostolic succession, we should move toward them regarding proclamation of the gospel," said a participant from Pittsburgh.

A warning came from Minnesota, where the Lutheran Church has many members: "Go slow...the ELCA will have us out of apostolic succession if they have their way."

A reader from the Diocese of Albany summed up the feelings of many by writing, "Work on this should be continued, but it obviously is not in an acceptable form now."

5. The Episcopal Church should

continue to participate in dialogue with Churches of Christ Uniting (COCU). For the most part, this was not a popular issue with those who responded. Many who answered affirmatively included comments that stressed efforts should go no farther than dialogue.

"I think we have more in common with the COCU churches than with the Lutherans," a Virginia respondent wrote. Many attached negative replies:

"A Protestant scheme in which we have no part." (Nebraska)

"COCU is dead as far as I'm concerned. I only wish they would bury it once for all." (Fort Worth)

"COCU has gone nowhere for decades — forget it." (West Missouri)

"The time has come for the Anglican Communion to give up union schemes with Protestants." (Central New York)

6. The Episcopal Synod of America should be permitted to form a non-geographic 10th province. Of all seven questions, this one provided the narrowest margin and the biggest surprise as participants approved of the idea, even though the synod itself seems to have backed off moving toward a 10th province. Many who voted no added comments that there needs to be a way for traditionalists to remain in the Episcopal Church. Others who voted no said their answer would turn to yes if the church approves any of the first three questions of the poll.

"This wonderful minority should be kept in the church," said a New

Hampshire reader.

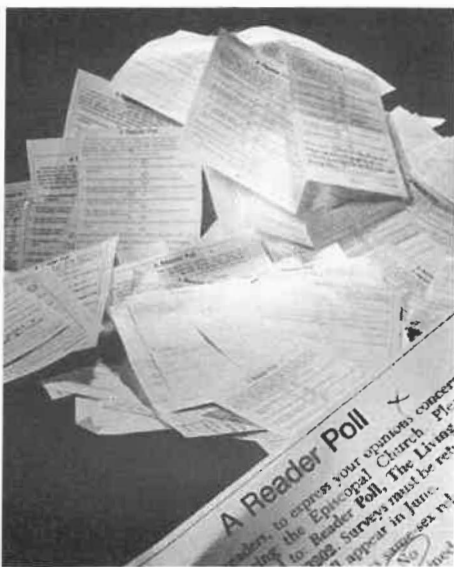
"They would be better off in their own denomination," argued a participant from Milwaukee.

"I am a member of the synod, but I cannot see how a 10th province could ever work," wrote an Arizona reader.

A participant from the Diocese of the Rio Grande voted no, but added, "if it's wise, ESA will stay and fight another day."

"What else can traditional Episcopalians do if they're pushed out by the heresy of the mainstream church?" was a question from Spokane, and a Colorado respondent wrote, "we should not have had to form an ESA in the first place."

7. The Episcopal Church should become more involved in environmental issues. Nearly everyone agreed, whether they answered yes or no, that there needs to be more attention paid to the environment. The bigger question was whether the church should get involved. A large number of the no voters believe that individuals should become more involved in environmental issues and the church should emphasize spiritual matters instead.



"These are Christian issues — matters of conscience for many Christians," said a member of a Southern Ohio parish which had many of its members participate in the poll. "And the church is almost silent. It's time for a very active, progressive stand."

"There are plenty of organizations worrying about environmental issues," countered a reader from Alaska. "Obviously, the church has enough to worry about without this."

A member of the Diocese of Pennsylvania warned, "not if this means focus on social justice at the expense of the gospel."

General comments at the bottom of the poll included an enormous variety of topics and issues. Many thanked us for producing the poll and for giving them a chance to participate. Many seemed to take great delight in informing us that the results of this poll would not be scientific, even though we admitted that ourselves in an editorial in the same issue in which the poll appeared.

Participants commented about Bishop Spong, the Presiding Bishop, the 1928 Prayer Book, the 1940 Hymnal, elections of bishops, abortion, divorce, racism, evangelism, education and the current deployment system. A large number of comments stressed that the Episcopal Church should go back to the basics.

"We have had our fun, we did our experiments, but we have not learned, and so we go on merrily rejoicing, not realizing that in spite of all the fun on board, the ship is sinking," said a Springfield reader.

"The church should concern itself with piety, holiness and spirituality instead of fighting over racism, homosexuality and inclusive language," said a participant from Southeast Florida.

"The church cannot be all things to all people," an Alabama subscriber noted. "In doing so, we lose our way."

Many quoted phrases of scripture to us. Some said we asked the wrong questions, or we tried to confuse people with our questions. Others added questions 8, 9 and 10 of their own.

"The major issue is the significant decline in membership," came an opinion from Rochester. "The basic purpose of the church is to save, not lose, souls."

"The Episcopal Church as it now stands and the Laodicean Church have far too much in common for us to continue to exist," wrote a participant from Central Pennsylvania.

And from the Diocese of Washington: "The Episcopal Church has placed itself at the mercy of a diversified group of perpetual complainers, the professional victims. The victims whine and the church rolls over on its back, ready to submit to any change or canons of liturgy that radical feminists, ethnic minorities, homosexuals and others demand in the name of equality."

"The Episcopal Church can continue to be a great church because it is on the cutting edge of issues confronting modern society," said a member of the Diocese of New York. "Many times our courageous stands are prophetic beacons that assist the rest of Western Christianity."

Where Did They Come From?

Colorado	183	Chicago	34
Dallas	134	Washington	33
Albany	118	South Carolina	33
Western		Massachusetts	32
New York	115	San Diego	32
Arizona	108	Louisiana	31
Tennessee	106	Michigan	31
Connecticut	77	Virginia	30
New York	74	Georgia	30
Minnesota	60	Southern Ohio	30
Milwaukee	57	Rio Grande	28
West		Quincy	28
Tennessee	55	Ohio	28
San Joaquin	48	Maryland	27
Pennsylvania	47	Bethlehem	25
Fort Worth	42	Alabama	24
Pittsburgh	41	North Carolina	24
Oregon	39	Western North	
Central Florida	37	Carolina	24
New Jersey	37	Hawaii	23
Southwest		Spokane	23
Florida	34	Nebraska	22
		Long Island	21

11-19: Florida, Texas, Fond du Lac, Rhode Island, California, Western Kansas, West Missouri, Atlanta, Olympia, Western Massachusetts, Central Pennsylvania, Los Angeles, Springfield, West Texas, Newark, Indianapolis, Southern Virginia, Southwestern Virginia, Northern California, Missouri, Western Louisiana, Eau Claire and New Hampshire

10 or less: East Tennessee, Southeast Florida, Maine, Western Michigan, Easton, Arkansas, Northwest Texas, Oklahoma, Utah, East Carolina, Northwest Pennsylvania, West Virginia, Delaware, Upper South Carolina, Central Gulf Coast, Alaska, Central New York, Wyoming, El Camino Real, Lexington, Kansas, Kentucky, Iowa, Nevada, Rochester, Northern Indiana, Vermont, Idaho, Mississippi, South Dakota, Northern Michigan, North Dakota, Navajoland, Montana and Eastern Oregon

Foreign: Ontario 2, Nova Scotia 1, Quebec 1, Germany 1, England 1

Notes: Responses are listed by diocese, but are based upon the location where the poll was mailed. Postmarks or return addresses were used to determine the sources. In 13 of the 15 dioceses with the highest totals, entire parishes, or those attending church on a particular Sunday, were polled.

Evangelism and Renewal

One is maintenance, the other marketing

By CLAUDE E. PAYNE

When going to an automobile dealer, invariably there are two major departments connected by an administrative office. Personnel in one department is dedicated to the sale of new cars. The other's principal focus is service.

No dealer ever mixes the two functions, sales and service, marketing and maintenance. Both are integral, but require completely different skills.

Regarding sales, the dealers do everything possible to maximize the number of potential customers who either call or visit the dealership. They advertise. Then the sales force is trained to welcome, engage, encourage and display to potential customers the newest of their cars and trucks.

If few customers purchase, regardless of the potential of the product or the effectiveness of the sales force, the dealership will decline. And morale will be poor. The franchise also will suffer if there is not good service. If a dealer cannot service well, customers will become annoyed and will, sooner or later, go elsewhere.

All of this has tremendous implication for the church. The church has a mission with both marketing and maintenance functions. The mission is to make new disciples, recruited from the ranks of those who have no active allegiance to Christ. "Go, therefore, and make disciples," Jesus says (Matthew 28). And the mission is also to be a body which provides perpetual upkeep and maintenance. "Feed my sheep," Jesus says (John 21).

What is so incredible, misguided and confusing to mission in the Episcopal Church is the grouping of evangelism and renewal together as though they were similar functions (Departments of Evangelism and Renewal. Conferences of Evangelism and Renewal). But while they are both singularly important, they have complementary rather than similar objectives. In the language of business, one should be new customer-oriented.

The other is keeping the existing flock at optimum health.

Renewal has played a vital role in the church for a long time. Renewal has deepened commitment. This has impacted stewardship. The tithe has become a household word for Episcopalians. This was hardly believable some 25 years ago.

Renewal has affected Christian edu-

Perhaps this is
a numbers game.
But not unlike
the early church.

cation. The systematic education of adult Christians in local congregations was almost unheard of a generation ago. But now it is commonplace. Bible study is being offered everywhere. Renewal also has affected outreach, mission to those in need. Many congregations now support areas of local community concern which had been ignored. This aspect of our church's mission is a proud one. And renewal has revitalized worship. This has affected both spirit and the level of congregational participation.

But this renewal has not brought on numerical growth. Look at the statistics. In 1970, there were 370 Episcopal congregations which claimed to have 1,000 or more communicants. In 1986, this number was down to 252. In 1987 it was 243. In 1988 it was 212. This decline is awesome.

Renewal-focused people often want to continue their own renewal, and challenge others to participate in what has been so vital to them. And those closest and easiest to reach are the "non-renewal" people in existing congregations, and not those in the community who are unchurched. Therefore there is little numerical growth. So renewal should be recognized for what it is and for what it is not. And it

is not evangelism, or at least the kind that causes the church to grow.

Hence there is a necessity to develop evangelism as a marketing function, independent of maintenance. Here the focus is getting people on Sunday morning out of bed, out of apartments and residences, out of shopping malls, off of golf courses and tennis courts and into church.

This isn't the whole story, but it is a critically essential first step. The next is to let the liturgy foster the evangelization process. Historically, the attractiveness of the Episcopal tradition has been its Christ-centered worship. Evangelicals of late have been coming into our ranks. It is not that we have been working to attract them, but because they have "discovered" us through their own search. And they have come because of our worship, focused on the various dimensions of liturgical worship: praise, confession, intercession, proclamation, communion, drama, solemnity, corporate participation, awe and reverence.

We have inquirers' classes or confirmation classes to lead them further. These should be using the best talents of clergy and laity to nurture the potential disciple into the deeper elements of the faith.

When it comes to evangelism, we must realize that we are in approach basically a catholic and not a protestant church. Our numerical growth has never been by tent revivals, crusades, door-strategy confrontations or television appeal. Generally, the protestant commitment to the invisible Christ. The catholic approach has been assimilation into the body of Christ, the church, as an outward manifestation of the invisible Christ.

Jesus did not call his disciples to believe. He called them to follow. And the kind of life they experienced as a result led them to believe. This would seem to dictate a necessity for evangelism to have as its purpose getting people, one by one, to come, look and see. There is no commitment beyond. There is no judgment. There is just concern.

The Episcopal Church is in a re-
(Continued on page 31)

The Rev. Claude E. Payne is rector of St. Martin's Church, Houston, Texas.

A Visible Presence

I was certainly glad I had worn my collar that day

By JOHN D. WALKER

Recently I experienced a remarkable situation as I walked through a crowded shopping mall. A total stranger approached me and asked what the church teaches about the marriage vows. "Does a woman have to *obey* her husband?" she wondered. A lively discussion on marital vows and their place in the modern world followed, and we left each other challenged and happy for having had the conversation.

In a matter of days another stranger came up and asked me to pray for his son, who had been hospitalized. We sat and talked for a time, praying for the boy, and parted having shared his hopes for the future. Our lives had touched for a moment because something had made this man seek me out as someone he could talk to.

In reflecting on these two chance encounters I realized that they may have occurred due to my habit of wearing my clergy collar most of the time I am "out in the world." There are times when this "visible presence" is important. I have heard the plea of some fellow-clergy *not* to wear clericals because they set the priest apart, sometimes building a barrier between the laity and those who are ordained. Yet I have experienced the opposite effect, on the whole. And people have taken my garb as a clue that they may feel free to approach me with questions, prayer requests, anger at the church (frequently we are able to do some talking about this), and those great spiritual questions that confront and confound us all.

Last year, for example, I was on staff for a summer camp for high school students, and I wore my jeans and T-shirts for most of the week. On Sunday I decided to wear my clericals to note the day; and suddenly these young adults deluged me with questions and ideas about the church's



view on modern problems such as drugs, abortion and premarital sex. Their insights were mature and complex; and in none of the interesting and challenging dialogue was there a barrier between us because I was a priest. It was almost as if this visible presence gave them permission to approach me, and for us to wrestle together with our faith. Surely it was more important to them in that encounter to learn of the teachings of the faith for which I stand, than to hear my personal opinions as John Walker.

Faith is an inward journey — at times a struggle — that often shows itself in an outward form. Several years ago I held the door open for a woman leaving the post office and wished her a good day. Later that afternoon she appeared at our mission and began her story. "I knew you were a priest by what you were wearing," she said, "but I knew you must be an Episcopal priest because you smiled and talked to me. You were nice to someone you didn't even know. I followed you to the church because we are new in town and need a church home. The Episcopal Church has been our church since we were married."

Simple Sign

I was slightly taken aback that such a simple sign as a greeting would be taken as confirmation of the openness of the church, yet this woman's faith was strengthened by the church's unconditional acceptance of her. It seemed important to her that I, as a priest, would greet her without knowing who she was or what gifts she had to offer. I was reminded of the phrase, "You know not when you might entertain angels." And I was certainly glad I had worn my collar that day.

These incidents of healing and faith are only one side of the coin, of course. When I walked into a local convenience store to pay for gasoline for a trip, the atmosphere inside was distinctively tense as I made my way down the aisle. The furtive glances and down-turned faces puzzled me until I realized that most of the customers were gathered around the magazine rack where "adult" materials were sold. Suddenly I could identify the chill in the air as frustration and anger at their "having been caught in the act." My presence made the browsers uncomfortable and curious about what my reaction would be.

The need for all of us to be outward and visible signs of God's love for the world is more important than being perceived as "different." Just as there is an ontological change for all of us at our baptisms, or when we take a marriage vow, there is a change that occurs at ordination, one that we hope is evidenced in our lives and actions in each case.

At ordination to the priesthood, the examination of the candidate outlines what is involved: "As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts" (BCP, p. 531). Especially in today's world, Christians are a visible sign of God's love in the faith, hope and charity they extend to others. A priest or deacon wearing clericals, not for preferential treatment or recognition, but as a silent witness to God's presence in our busy and heavily secular culture, may serve as a reminder of the kingdom that is both to come and somehow already made manifest among us.

A person who ventures out in clerical garb (or wears a cross or some other symbol of the faith) also suggests an openness and a certain vulnerability to those who pass. For me, the occasional inconvenience or hostility I may encounter is far outweighed by the opportunity to witness to God's love that comes from being a "visible presence."

The Rev. John D. Walker is rector of St. Michael's Church, Pineville, La.

A Surprising Response to Our Reader Poll

We must admit we were caught off guard by the number of persons who responded to our poll on some of the important issues facing the Episcopal Church. We were pleasantly surprised by the fact that 2,589 of the surveys were returned, and gratified by the response from every domestic diocese in the church.

Right away we should note, as we did in a previous editorial [TLC, April 21] that this was not a scientific study. The poll appeared only in the April 21 issue of the magazine and would be seen, we believed, mostly by our subscribers. We are happy to admit that we were wrong. We are pleased by the fact that so many of our subscribers decided to share the poll with others. Rectors placed it in Sunday bulletins and newsletters, study groups and vestries discussed it and filled it out, members of families worked on it together, and many persons included thoughtful comments about the state of the Episcopal Church.

We are not foolish enough to believe that the percentages of the responses would be the same if the entire membership of the Episcopal Church were asked to complete the survey. After all, the total number of respondents is only about one percent of the church's baptized membership. Nevertheless, the overwhelming margin by which voters rejected the ideas of the church blessing same-sex relationships, ordaining practicing homosexuals and continuing with inclusive language liturgical texts ought not to be taken lightly. While these issues may be popular with much of the church's leadership, we believe they are highly unpopular with those who occupy the pews week after week, whose opinions are rarely sought.

Potential to Divide

We were distressed to read the large number of comments from persons who said they would leave the Episcopal Church if either or both of the two "sexuality" issues would be approved by General Convention in July. While we realize that many of the remarks may be nothing more than idle threats, we also recognize the fact that these two issues have the potential to divide the church like nothing since the 1976 General Convention, which dealt with the ordination of women and prayer book revision.

No doubt we will be accused of accepting polls from persons who might have been involved in ballot-stuffing. We admit that such shenanigans could have taken place, but given the facts that people had to provide their own envelopes and postage, that seems unlikely.

If a poll was submitted, it was counted. When polls were sent to us with a comment that one represents the same views of a spouse (or as many as eight in one household), the extras were not counted. When a parish sent us an envelope containing many polls (several sent in more than 100), each one was tallied.

We realize, also, that our listing of dioceses from which the polls originated may not be entirely accurate. We used either the postmark, or a return address when that was provided, for our sources. That, of course, can be faulty, as many persons may live or work in one diocese and

belong to a church in another diocese whose boundary might be nearby. And in one case, polls were distributed to members of a seminary community whose members may be resident in many dioceses, but our listing counted them all in the diocese where the seminary is located.

Our intent in producing the poll was twofold. First was to provide an opportunity to be heard for that large number of persons in the Episcopal Church who feels out of touch with many of the developments within the church. And second was to get people to think, and hopefully, pray, about the issues which may come before General Convention. We believe we accomplished both purposes.

We would like to thank all who participated in the poll. Your comments and frustrations were read. Thanks, also, to those clergy who shared the poll with so many in their parishes. Certainly this enabled us to bring greater diversity into what we believe was a worthwhile endeavor.

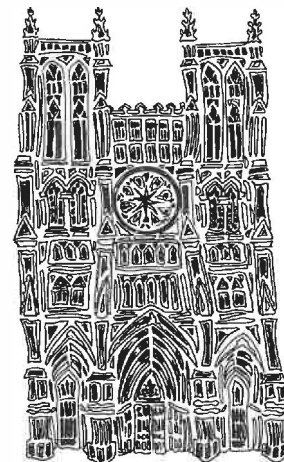
Matters of Parish Interest

This issue is the largest this magazine has produced for more than a year. It is more sizable than usual because of the increased amount of advertising.

The reason for the additional advertising is that this is a Parish Administration Number, one of four we publish each year devoted to ministry of the Episcopal Church at the parish level. These four issues have more readers than usual because they are sent to subscribing and non-subscribing clergy in the Episcopal Church.

We are particularly pleased that the issue will have additional readers because it includes the results of the reader poll we undertook in April and May. Also included are articles appropriate to the administration of a parish, including such topics as strategy for mission, using a computer in spiritual direction, whether members of the clergy need to wear a collar in order to do effective ministry and the beginning of a three-part series on whether infants should be admitted to communion.

We welcome those who are not regular readers of TLC and hope they, and our subscribers, enjoy the magazine.



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An Ongoing Battle

The Lamb's War

by The Rev. Carl E. Buffington, Jr

Spiritual Warfare - those words make my toes curl. Nonetheless, that is the theme for the National Clergy and Spouse Conference slated for August 27-30 at the Ridgecrest Conference Center in North Carolina. While the war in the Middle East has abated, it too, while it was active, made my toes curl. Like it or not, *reality is what's going on and there is an on-going war. In calling this event THE LAMB'S WAR, we are trying to put it into a perspective. Let me explain:*

In the Revelation of John we hear: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise." (Rev 5.12)

Here we meet the Lamb. Later we see that He has 7 horns and 7 eyes and sends forth the 7 spirits. In Biblical imagery, this stands for completeness, power and presence - omnipotence, omniscience, and omnipresence.

From John's description of Him, it is clear that He is the one who was slain, sacrificed, split from ear to ear. He is the victim, the one offered up, ransomed for us all.

While He is the victim, He's also the victor, the one who has conquered through suffering.

In the 14th chapter of John's apocalypse we see Him before the redeemed on top of Mt Zion. And in chapter 17 we hear that because He is the King of kings and Lord of lords, He will be victorious! Finally, in the 19th chapter He is described in a variety of images, but the last word is that this conquering King/Suffering Lamb will make war on all who come against God's will. We, rag tag group that we are, are called to be part of this Lamb's army.

Our weapons are prayer, worship, God's word, faith, unity and vulnerability - just to mention a few. The arena for the engagement is the home, the parish, the world, the head and the heart. It is an internal as well as external war we wage.

The perspective I'm hoping to share is: there is a breadth and a balance to this theme. The breadth is from brokenness to boldness. For the balance, allow me to borrow from C.S. Lewis's, **The Screwtape Letters**: "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them."

The reason I am convinced this conference is so critical for parish clergy to attend is: the

parish is the place where ground for the Kingdom of God is either won or lost. Here people are trained and equipped, given armor and instruction, or not.

In light of this, we will spend a major portion of our time at this conference **ministering** to one another, counting on the Lamb's presence, power and omniscience to touch us in our need. We will spend quantity and quality time in **worship**, expecting God to minister to His people as we minister to Him. We also hope to do a lot of 'how to's' so we can be **equipped** to take ground for His Kingdom in our parish environs. We want this event to be life changing and a very practical help in time of need.

It is the Lamb's war and we are called to serve, toes curled or not. ■

The Rev. Carl E. Buffington, Jr. is Assistant National Coordinator for Episcopal Renewal Ministries and leads Parish Discipleship Weekends in parishes nationwide.

Looking for New Initiatives

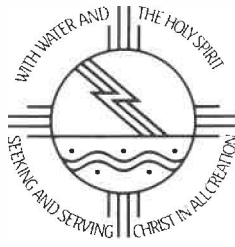
By ORRIS GEORGE WALKER, JR.

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

Some bishops and deputies will arrive at General Convention in Phoenix under protest, others will be hoping to deal with issues of racism, sexism, the environment, peace and economic justice, and still others will be looking for business as usual. Those arriving under protest sincerely believe that the only effective witness the church could have made was to relocate the convention with all that that entails.

Some are not convinced that much can be accomplished in addressing the

The Rt. Rev. Orris George Walker, Jr. is Bishop of Long Island.



Major Issues of General Convention

issues of institutional racism in the time allotted. The normal work of convention can be overwhelming. By adding Bible sharing and community lunches, while noble, this will only increase the pressure on already over-taxed deputies. For still other depu-

ties, all of this looks like a "spiritual sugar coating" when an exorcism is needed. I await to see how a simpler lifestyle will enable the convention to focus on its theme. For me, there is the feeling "we have done this somewhere before." Yet, new initiatives, with new personalities, might transform our present situation. Perhaps the Holy Spirit has something in store for the Episcopal Church.

At Phoenix, the church will attempt to address a wide range of issues. Questions regarding an appropriate sexual ethic certainly will command attention. It is my hope that sexuality will be considered theologically by the convention. That is, that our sexuality be acknowledged as a gracious and good gift from our creator. As with any gift, our sexuality should be received

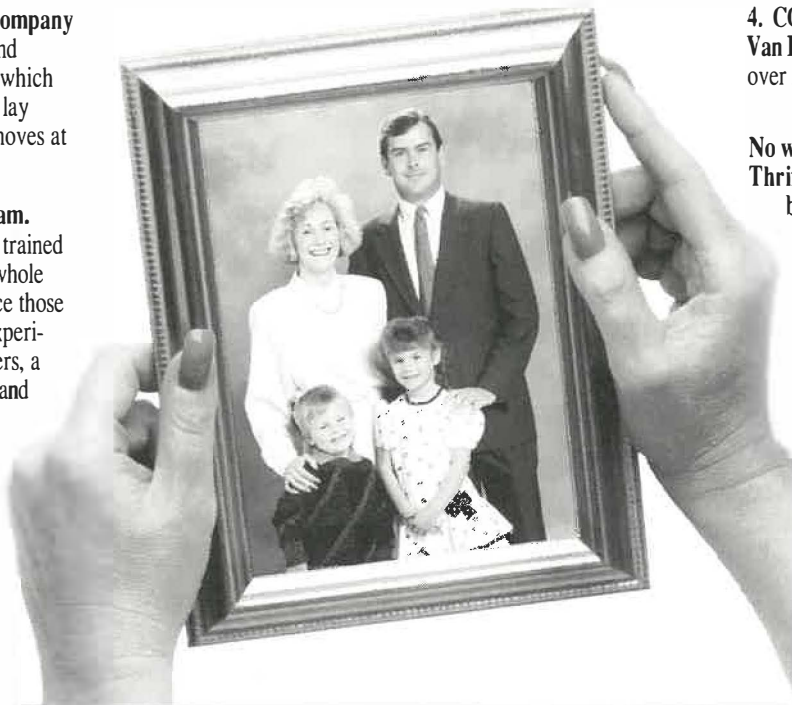
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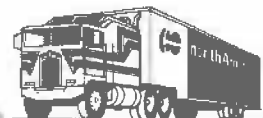
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(Continued from previous page)

with thankfulness, appreciation and joy. Much of the present debate in the life of the church seems to view sexuality as that which is problematic. This view would see sexuality as necessary but under the influence of sin. Rarely, if ever, would sexuality be viewed as under the sway of grace.

What model of marriage will serve the church's needs?

Are sexual relations appropriate only for those who dwell in the state of holy matrimony? And what model of marriage will serve the church's needs? Often during the debate on this matter a "late 20th century upper middle class" model is held up. This model is not sufficient for the life situations in which many persons find themselves — single, single not by choice, or those who are not called to the vocation of marriage. A serious study of the ingredients that make for a wholesome and joyful sexual relationship would be most helpful.

There are those who wish the church to take a strong position against the blessing of same-sex unions. The Standing Commission on Human Affairs is recommending that appropriate liturgical texts be developed for such blessings. The context in which this debate will take place must be considered. The church needs to make a clear statement about sexuality as a divine gift. A gift given to us so that we might enjoy another human being and experience a fulfillment that enables us to be in communion with that which we call holy.

In considering the spiritual, psychological and physical dimensions of sexuality, we must be mindful that there are those who are quite comfortable with their sexual orientation. Indeed, there are many who feel their sexual orientation is a gift from God to be enjoyed and celebrated. No church assembly will be able, by parliamentary methods, to resolve the issues before us. Therefore, a serious study of the complex witness of scripture, the ever-evolving body of scientific studies and the living witness of homosexual persons in our church, is essential. Further,

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we must acknowledge that the church has been, and continues to be, served well by homosexual persons.

I would hope that the convention will not get drawn into a debate on who should be called to what ministry or vocation. God calls individuals to ministry. Women and men are then faced with making a response. If human beings fail to respond, God has the choice of raising up stones to do his bidding.

Another issue that will be considered is the excellent work of the Standing Liturgical Commission. Its request to continue to develop and refine the Supplemental Liturgical Texts should be supported.

There is a serious constitutional question, removing the vote from retired bishops, that will be before the convention for a second reading. I am not sure that this matter has been carefully thought through. I have not been convinced by any reports I have seen that this group of bishops should be disenfranchised.

There is something to be said for the wisdom of experience, something not normally honored in our culture. Over the years, I have noted that many retired bishops have exercised restraint when they feel that they should not vote on certain matters, especially those regarding finance. Further, it should be noted that many retired bishops do not wish to participate in yet another meeting.

I am encouraged by the work of the Evangelism Commission. Slow but steady progress is being made to make Episcopalians comfortable with an Anglican approach to evangelism. As one who has lived in a so-called minority community, I have always felt uncomfortable with the language of evangelism. This was partially because of my experience with persons associated with such movements who held unacceptable racist theological perspectives. Years of survival in that environment had made me cautious of persons who know the Lord so well. It begged the question, "do we know that same Jesus?"

I am proud to be a member of a church that is living so creatively into the hopes, fears, joys and pains of the world. Between now and the convention, bishops, deputies and triennial delegates must devote themselves to study and prayer. This will be essential preparation in order for us to do justice to the many issues and opportunities for ministry that will be before us.

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Take, Eat: This Is for You

(First of a monthly series of three)

By GRETCHEN W. PRITCHARD

The second edition of the publication, *Children in the Eucharist* (1990), from the office of Education for Mission and Ministry of the Episcopal Church, contains this paragraph in its introduction:

"The 1988 General Convention of

the Episcopal Church passed a resolution which unequivocally affirms that all baptized persons, regardless of age, are children of God, and as such need the benefits of the Holy Eucharist. It, however, calls on parents or guardians to take the responsibility of deciding

when their children begin receiving the sacrament. Children's readiness to receive is often measured by the parent's or guardian's readiness to accept the fact that indeed their children are ready."

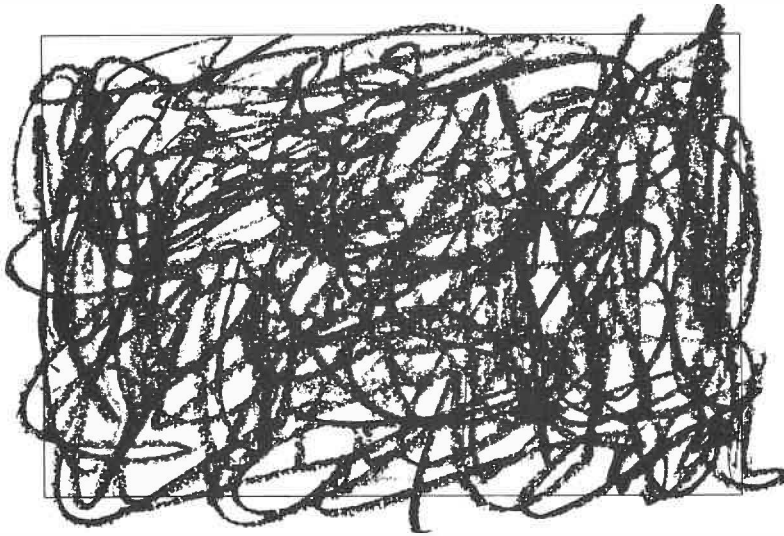
The receiving of communion by primary-age schoolchildren, years before they are confirmed, has become commonplace in the Episcopal Church in the 20 years since *Prayer Book Studies 18* enunciated its celebrated principle that children should never remember a time when they were not fed at the Lord's table. But the church at large, as *Children in the Eucharist* suggests, has yet to take the further step — that of consistently giving communion to all baptized children, of whatever age, right down to the infant in arms. Indeed, in the years since *Prayer Book Studies 18*, much energy has been invested in the development of educational programs and parish traditions marking the admission of first- or second-graders to communion. Far from working toward a situation in which children will never remember their first communion, we have worked hard to ensure they find it memorable indeed.

What is the theology — sacramental and pastoral — behind the often-repeated conviction that even the smallest baptized child should be a regular communicant? What are the reasons for the deep resistance to actually putting such a conviction into practice?

Historically, baptism and the Eucharist are inseparable. In the first generations of the church, the universal practice seems to have been that baptism was immediately followed by admission to communion; when baptism was offered to infants as well as to adult believers, so was the Eucharist. Baptism, originally performed only by the bishop, included anointing with

Gretchen Wolff Pritchard, of New Haven, Conn., publishes "The Sunday Paper," materials for Christian education with an emphasis on conveying the gospel to children.

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oil and the invocation of the Holy Spirit. When it became impossible for the bishop to officiate at all baptisms, his role was delegated to the parish priest, except at Rome. There the final anointing was separated from the main baptismal rite and reserved for the bishop, who administered it at a later time to large numbers of neophytes together.

This practice later spread through the West and is the ancestor of the separate rite of confirmation. Confirmation, however, was not at first a maturity rite nor in any way connected with instruction or intellectual attainment. It was administered to the newly-baptized as soon as could be conveniently arranged; in the meantime, they were immediately admitted to communion. The establishment of confirmation by the bishop as a prerequisite for admission to communion is unique to the English church. It was introduced in the 13th century in order to remedy an egregious neglect in England of the sacrament of confirmation and a general laxity in pastoral duties on the part of bishops. In the churches of the Eastern rite, meanwhile, all three rites — baptism, chris-

mation (anointing) and Eucharist — remained inextricably linked and were all administered on the same occasion by the parish priest. Children were chrismated at baptism, received communion, and continued as regular communicants throughout childhood — a practice which has continued unaltered until this present day.

Once a Year

Eucharistic theology in the West had, by the eve of the Reformation, so deteriorated that most lay people received communion only once a year, at Easter. At a normal Sunday parish mass, the only communicant was the priest. This was partly due to a transference of the role of the congregation to the parish clerks, who spoke the people's responses and acted their part, while the congregation itself remained outside the chancel, engaged in private devotions.

The chalice was withdrawn from the lay people in the 13th century, primarily, it seems, out of concern lest they spill it and profane the real presence of Christ. Since it had become customary for infants to receive only

the consecrated wine (on a spoon or fingertip), this restriction amounted to an abandonment of their participation in communion. The practice of giving a silver spoon or a "christening cup" at a child's baptism survives to this day as a fossilized relic of baptismal communion in one kind only.

St. Augustine once remarked, with characteristic hyperbole, that the Eucharist is such a mystery that the intellect is a handicap in approaching the altar, and the ideal communicants are infants and the mentally ill. Under the influence of scholastic theology, this image was supplanted in the West by the ideal of the instructed adult, coming to the sacrament with mature understanding of its meaning and operation. The Protestant reformers set out to make this image a reality. Putting their deepest trust in the instructed intellect, they consciously devalued the imaginative and non-verbal side of human nature. In the sacrament of confirmation, they found the ideal rite through which to institutionalize the importance of instruction and understanding among the faithful. Then, on the model of the English church, they

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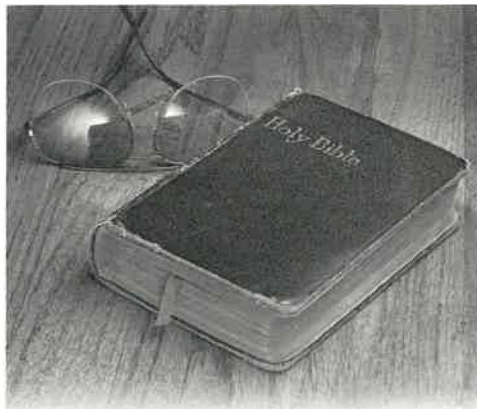
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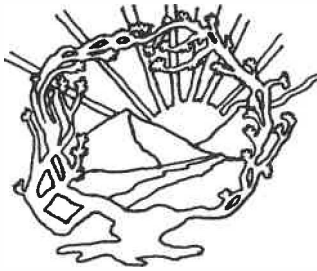
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made confirmation a prerequisite for admission to communion.

These changes were made with the goal of reviving frequent and meaningful participation in the Eucharist by the laity, who were now to approach the altar with conscious, informed and zealous faith rather than inarticulate superstition. In the revitalized Roman church of the Council of Trent, the same movement is at work: a tightly-defined pastoral theology now mandated that baptized children attain the age of reason, be instructed, and receive the sacrament of penance before becoming communicants.

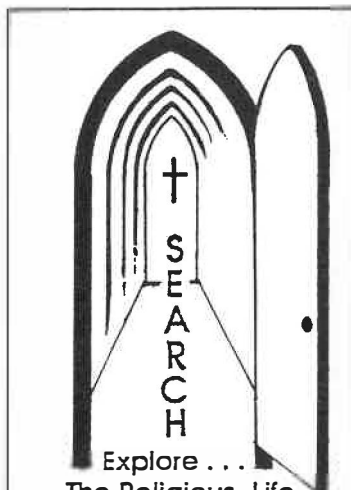
Obscured Connection

The evolution of sacramental theology in the late middle ages served to obscure the connection of the Eucharist with baptism, and of both with the assembly of the faithful. Baptism had come to be viewed as the rescue of a threatened soul from certain damnation, to be performed as soon after birth as possible. The Eucharist was understood as a propitiatory sacrifice offered by the priest in Christ's name for the sins of the whole world. As such, it had no obvious connection with baptism.

The medieval theology of baptism survived essentially unchanged in both Geneva and Rome, and is still not laid to rest, as any pastor knows who has had to decide whether to go ahead and baptize a baby whose parents have never been to church before and have no intention of ever coming again, but want the baby baptized "just in case." Still, we have come a long way from the state of mind in which, as Marion Hatchett notes in his *Commentary on the American Prayer Book*, "an author writing in 1911 could rejoice that, due to the hard work of the last generation of clergy, baptisms were now normally in private soon after the birth of the child."

We do not baptize babies mainly to wash away their stain and make them acceptable to God in case they should die tomorrow. We baptize them in the presence of their whole church family, in the context of a parish celebration of the Eucharist, to incorporate them into that mystery which fills us with life and joy and peace.

In the wake of this abandonment of one traditional rationale for infant baptism, we have not experienced a
(Continued on next page)



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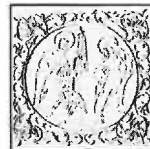
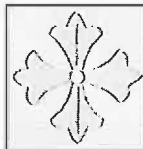
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DAILY PRAYER ON THE COMPUTER

By PETER A.R. STEBINGER

One of the occasional facets of parish ministry is the use of individual spiritual direction as a tool for deepening one's ability to serve our Lord. As a parish priest, I am both in spiritual direction and someone who provides it for a number of individuals. My focus is on the life of prayer for the person and on their experience of God.

What is remarkable for me (although this should not be surprising since I have the same problem myself) is the constant problem of disciplined daily prayer. People frequently have a terrible time finding time in their lives for anything more than "now I lay me down to sleep." Thus, the daily office, the foundation of Anglican daily prayer, usually becomes a fantasy — often discussed, occasionally desired, almost never achieved, except by the most disciplined.

It was within this context that I found myself talking about the problem of daily prayer with one of my spiritual directees. He was talking about how he thought the daily office would be great for him but he just couldn't find the time. "I want to," he said, "but the press of the day's work always seems to get in the way." I knew something about his work. He is a professor of mathematics at a local state university, and I found myself asking

God for the gift of discernment. "What are the things that happen to you every day?" I asked.

"Well, I do a lot of things," he responded.

"What is constant?"

"I do some work on the computer every day."

Short Form

Ah, the computer. I knew he liked to play with computer problems and to try to design his system for what he wanted to do. So, in what was surely a gift of the Holy Spirit, I suggested that he place the text of the short form of Morning Prayer from the BCP as the first screen which would appear when he turned on his computer. He said he thought that would work, and we agreed to talk about it the next time we got together.

About six weeks later, we met again. I asked how the computerized daily office was working. He had gone beyond my suggestion and seemed quite pleased. He had not only installed Morning Prayer but had placed all of the short forms in the computer. He then keyed the particular form of the office to the internal clock in his computer so if he signed on at mid-day he got the noonday office, in the late afternoon, Evening Prayer and so on. Finally, he decided that each day should end as well as begin with prayer, so he set up a system for having the short form of the office also be the last thing he saw before signing off the

system for the day.

His wife prefers the psalms, so he told me he had set up another system which gave her a randomized selection from the Psalter when she signed on.

Because I wouldn't know how to design any of this, I continue to be amazed by the system. But it is helping these two people in their life in prayer and in their attempts to be faithful followers of Jesus Christ.

In providing spiritual direction, we need to meet people where they are, and we need to be creative. This high technology is a gift from God. The question is: can we find ways to use it?

The Rev. Peter A. R. Stebinger is rector of Christ Church, Bethany, Conn.

CHILDREN

(Continued from previous page)

significant movement toward abandoning infant baptism itself. On the contrary: there is a consensus that we want babies to share with us, long before they can articulate it, a deep perception that they are accepted, loved and sustained in God's family. We do not want to wait until they are able to ask for this gift: we want them to know it has always been theirs.

In the teeth of scriptural and catechetical assertions that faith and repentance are specific ingredients in baptism, we bring babies to the font without requiring of them a conscious decision in favor of belief in Christ, an

intellectual assessment to certain doctrines, or a psychological crisis in which the child is "saved" or "born again." We share the profound conviction that that faith of the sponsors, and baptism itself, pattern this conversion and rebirth into the child's life already, and he or she has only to grow into it and claim it.

If this is our conviction, how do we justify postponing the church's sacramental nourishment until a time when the child reaches a certain developmental level? If we do not require such competence for baptism, why should we require it for communion?

Next month: Qualifications for admission to communion.

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By TRAVIS DU PRIEST

THE PASTOR AS COUNSELOR.
Edited by Earl E. Shelp and Ronald
Sunderland. Pilgrim. Pp. 152. \$9.95
paper.

Six essays collected by the directors
of the Foundation of Interfaith Re-
search and Ministry on pastors and
counselors. The Very Rev. James C.
Fenhagen, dean and president of Gen-
eral Theological Seminary, writes the
lead essay on being a counselor in a
congregational setting; a fine review of
wisdom literature and the application
of biblical wisdom in real-life settings.

**INTRODUCTION TO CHRISTIAN
WORSHIP.** By James F. White.
Abingdon. Pp. 320. \$13.95 paper.

Revised edition of a 1980 book by
United Methodist minister and writer,
James White, sometime president of
the North American Academy of Lit-
urgy currently teaching at Notre
Dame University. True to its title, the
book remains a solid introduction and
reference work on the subject. Healthy
attention to Anglicans and the Book of
Common Prayer.

**FAITH, FOCUS AND LEADER-
SHIP: Keys to Excellence in Six Epis-
copal Churches.** By Peter A.R. Ste-
binger. Forward Movement. Pp. 128.
\$2 plus shipping and handling, paper.

Practical pointers and discussion of
elements identified (in a sabbatical
project) that six excellent parishes
share; yes he does define excellence,
drawing from items such as the teach-
ing of the faith, common life in com-
munity, being led by a highly skilled
priest, and so on. I particularly appre-
ciated the chapter on the importance
of the sermon as the primary teaching
tool of the successful parish.

**LISTEN TO THE VOICE WITHIN:
A Jungian Approach to Pastoral Care.**
By Christopher Perry. SPCK. Pp. 229.
£7.99 paper.

British psychotherapist Christopher
Perry leads us on an inward journey in
the field of pastoral care. Fascinating
and helpful, though somewhat jargon-
driven, the book raises the often un-
asked question: "What was happening
inside the pastor?" Uses case scenarios
to make his points.

BOOKS

Practical Suggestions

CHURCH GROWTH AND THE POWER OF EVANGELISM. By Howard Hanchey. Cowley. Pp. 247. \$22.95 cloth, \$12.95 paper.

By his own admission Howard Hanchey draws an overly vivid contrast between mission-minded and maintenance-minded congregations in order to emphasize why some churches are full of joy and experiencing growth while other churches stagnate.

Mission-minded congregations are described as places of celebration. God is present and ministering actively in God's world. Newcomers are celebrated as sent by God. Worship is a lively affair because God is close and most interested in our lives. Sunday school is a nine-month celebration for all ages. There exists a passion for excellence in all areas of congregational life and ministry. People are eager to thank one another for personal ministries.

Maintenance-minded churches, by contrast, are more interested in themselves than in God and God's ministry. God is remote. Worship is perfunctory. Ministry is attempted by appeals to obligation and duty. It is assumed that the way things are is how things ought to be.

This book caused me to take a searching look into my ministry style and the life of my church. I began to ask, "How do I get there from here?" The second half of the book points the way.

Using personal stories of evangelizing moments from his own experience, the author expresses God's relationship with us as a conversation to which we may fail to listen (sin). Personal evangelism involves listening for God in another's story and thereby being available to introduce God to God's world. God seeks those who will make an introduction for God so that God may strike up a conversation in another's life.

The author gives a wealth of practical suggestions for congregations seeking to become mission-minded, on such topics as worship and preaching, clergy leadership style, seminary education, the work of calling committees, welcoming the newcomer, ministry to the lapsed, lay ministry in the world (mission-minded churches pay close attention to the ways in which

they work with God to take care of God's world), vestry leadership, newcomer and membership classes. The sections on curriculum development are worth the price of the book.

I am sorry the author neglected to address the church's social justice ministries as an essential ingredient in the evangelization of our society. I was also disturbed by the book's depressing statistics, which I do not think accurately describe the church's health and vitality.

All in all, a most challenging and helpful resource. The book would make an excellent vestry/leadership story.

(The Rev.) WILLIAM COOPER
St. John's Church
Essex, N.Y.

Understanding Each Other

THE MALE-FEMALE CHURCH STAFF: Celebrating the Gifts, Confronting the Challenges. By Anne Marie Nuechterlein and Celia Allison Hahn. Alban Institute. Pp. 68. \$9.95 paper.

Anne Marie Nuechterlein and Celia Allison Hahn of the Alban Institute have written a lively and helpful work for today's church. Pastors and lay leaders alike continue to adjust to the surprises, both wonderful and painful, that arise from men and women working together as ordained ministers. Whether, like the current writer, you serve on a staff with both male and female clergy or not, you will find much in this work to increase your understanding of your colleagues of the opposite sex.

Brief though it is, the book has a solid theological core, especially as it moves the discussion of self-esteem past the clichés of "pop-psych" and into the theology of justification by faith. There is also a clear call to ethical behavior regarding the dilemma of sexual attraction on a male-female staff.

The authors have skillfully woven into their biblical background insights from two popular contemporary resources — Jungian theory as expressed in the Meyers Briggs, and family systems thinking as interpreted by Rabbi Edwin Friedman. Throughout, their attempt is to explore without judging the different ways males and females approach ministry. Especially helpful to this reviewer was the insight that

women are less likely than men to sin in the area of pride and self-sufficiency, and more likely to sin by hiding their talents and gifts rather than risk offending or threatening others.

The book deals with male-female staff relations in the context of very normal-sounding Episcopal, Presbyterian and Lutheran case studies. This has the advantage of being familiar to most of their readers. However, most of such churches have been stagnant

(Continued on next page)

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BOOKS

(Continued from previous page)

and therefore unconsciously demoralized during the period that women have entered the ordained ministry. Our authors talk a good deal about women not accepting the male model of success. But the Bible suggests another image for effectiveness that both sexes could adopt — fruitfulness. I wondered, as I read the book, what would happen to these staff relationships if they occurred in the context of a church that was rapidly growing and bearing fruit. It would be good to have a case study from such a congregation written by our able authors sometime in the future.

(The Rev.) JEFFREY BLACK
St. Andrew's Church
Kansas City, Mo.

Bringing In the Kingdom

THE CHRISTIAN HEALING MINISTRY. By Morris Maddocks. Triangle. Pp. 270. \$8.95 paper.

The author is a bishop. He's also adviser to the Archbishops of Canter-

bury and York on the ministry of healing. The fact that there's such a position and it is filled by a bishop tells us something about the way the healing ministry is looked at in Great Britain. The book is packed with examples of how the healing ministry is a respected and vital part of parish life there.

Dom Gregory Dix gave us a landmark book on the liturgy; this one may do something similar for the healing ministry. It is comprehensive and it is profound. It takes us into the heart of Christ's earthly ministry as the basis for all Christian healing.

Bishop Maddocks doesn't just trace scriptural and historical developments, he explores and presents a theology of healing in ways that no one has done before. Example: chapter 12 deals with the transfiguration as a key to the healing ministry of Christ's disciples and all who have followed them.

"The transfiguration is a unique vantage point from which to view the life and work of the healing Christ. He is the central figure, the Christ of God, and alone gives authenticity to the use of the story as a healing model." He

then looks at three aspects of the transfiguration — the preparation, the event and the results — and shows us how the model can be applied.

Most current writers on healing talk mostly about meeting personal needs. Bishop Maddocks considers this issue too — in great detail. He describes lots of aids to healing of brokenness on the personal level. But he carries us beyond this by applying the healing ministry to social ills.

Maddocks relates all of this to the Decade of Evangelism. "The healing movement may well be something that is happening to the church to recall it to Christ's own method of evangelism." This book points the way. It's exciting to all who are seriously involved in the ministry of healing.

(The Rev.) GEORGE ALDRICH HILL, III
President, Episcopal Healing
Ministry Foundation
Cincinnati, Ohio

Excellent Guide

THE CATECHUMENAL PROCESS: Adult Initiation and Formation for Christian Life and Ministry. By the Office of Evangelism Ministries, the Episcopal Church. Church Hymnal Corp. Pp. 304. \$14.95, paper.

From the title, one might assume that this book represents a revival of the classical catechumenate. However, this is not the case. Instead, this excellent guide was compiled in response to the Mission Imperatives of the 1988 General Convention, particularly Mission Imperative I; the call to "inspire others . . . to seek, follow, and serve Jesus Christ through membership in his church." It does not attempt to delineate an explicit response to this call but rather seeks to aid in the development of diocesan and parish models for ministry to adults. Specifically, this form of the catechumenate would attempt to reach adults who are seeking either to enter the church, to reaffirm and strengthen their commitment to Christ, or to act as parents or sponsors for an infant baptism.

This invaluable resource manual underscores the need for intense planning before implementing a catechumenal technique, while emphasizing the fact that this is to be a journey of faith, not merely a time of rigid instruction. Each chapter of the book can stand alone as a guide to formulating a specific method of ministry, and

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the appendices and bibliography lead to many more.

However, besides the book's readability and practicality, it has some surprising strengths, especially for a volume coming out of the offices of the national church. The cardinal importance of the sacrament of holy baptism both as an initiation into the church catholic and as the union of an individual with a faith community is stressed repeatedly throughout the text. Perhaps even more surprising (and pleasing) is the manual's insistence on the intense participation of the diocesan bishop not only as an administrator but in his role as chief pastor. All in all, this book is well worth while for any person involved or interested in the formulation of new avenues of ministry to adults.

AMY JILL STRICKLAND
Washington, D.C.

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STYLEBOOK ON RELIGION. Catholic News Service. Pp. 215. \$9.95 paper.

This splendid reference guide and usage manual, designed for religion journalists, will be valuable to almost anyone wanting to look up information about religious teachings and institutions, especially but by no means limited to Roman Catholic.

A thousand entries include Episcopal Church, Buddhism, Archbishop of Canterbury, Anglican Communion, filioque, fasting, virgin birth, Vatican embassy, lectern ("the speaker stands at or behind it, not on it.")

It is available from Catholic News Service, 3211 Fourth St., N.E., Washington, D.C. 20017.

A.E.P. WALL
Sarasota, Fla.

Books Received

A WORLD AT PRAYER: The New Ecumenical Prayer Cycle. Edited by John Carden. Twenty-Third. Pp. 408. \$14.95 paper.

THE STEWARD: A Biblical Symbol Come of Age (revised edition). By Douglas John Hall. Eerdmans. Pp. 258. \$14.95 paper.

CONFESSING CONSCIENCE: Church Women on Abortion. By Phyllis Tickel. Abingdon. Pp. 160. \$10.95 paper.

EXPERIENCING THE BIBLE WITH CHILDREN. By Dorothy Jean Furnish. Abingdon. Pp. 160. \$12.95 paper.

A SONG FOR NAGASAKI. By Paul Glynn. Foreword by Shusaku Endo. Eerdmans. Pp. 264. \$11.95 paper.

THE HAGAR EGYPTIAN: The Lost Tradition of the Matriarch. By Savina J. Teubal. Harper and Row. Pp. 226. \$19.95 paper.

EVANGELISM

(Continued from page 16)

markably good position for this kind of traditional evangelism. And the Holy Spirit, who has caused such strides through renewal in commitment, stewardship, outreach and worship, also can empower for the evangelization process and church growth.

To do this, renewal and evangelism must be defined further as to what they are not. Renewal is not evangelism and evangelism is not renewal. One is maintenance, the other marketing. In the language of competitive debate or sports, one is defense, the

*Our worship should be
planned with visitors
in mind and with
well-appointed
worship areas.*

other offense. Together, as separate units, they make a great team. Together otherwise, they make a confused team.

Evangelism has to do with love. It is sharing the treasure of faith. To give a hungry person faith but no food is a mockery of faith, but to give food without identifying the supreme giver is apostasy, a denial of the one under whom we are to serve.

So the most sound strategy for Episcopalians is to give thanks to God for the various elements of renewal which have in recent years brought new life to the church. At the same time there should be encouragement, teaching and priority given to getting the unchurched to our worship. Simply thinking they will walk in from the street isn't enough. In fact, this exposes a witness that is timid and insecure. Our worship should be planned with visitors in mind with well-appointed worship areas. There should be visitor cards neatly displayed. There should be worshipers ready and eager to embrace those who come, and taught to go out and invite people to come in.

This is hardly profound. It is not necessarily easy. But life begets life. And any family that doesn't risk

growth is going to die, no matter how renewed.

There may be those who say derogatorily that this is promoting a numbers game. Perhaps it is. But not unlike the early church. Numbers are always the result of something else. In our case, evangelization, the gospel imperative to make disciples. How we can avoid numbers in this is beyond comprehension. After all, God is in the marketing and maintenance business, saving and feeding. The intention undergirds the Incarnation. And numbers are important.

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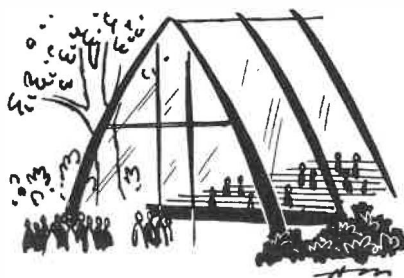
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Appointments

The Rev. J. Kenneth Asel is rector of Emmanuel, 108 E. Walnut, Farmville, NC 27828.

The Rev. Elaine H. Breckenridge is assistant of St. Thomas', 1416 N. Loop 1604 E, San Antonio, TX 78232.

The Rev. Donald W. A. Bretz is rector of Christ Church, 1014 Main, Wellsburg, WV 26070.

The Rev. Edward S. Bushong, Jr. is rector of St. Anne's, Appomattox, VA.

The Rev. Philip R. Byrum is rector of St. Timothy's, Box 1527, Wilson, NC 27893.

The Rev. Donald R. Cicchelli, Jr. is assistant to Sir Paul Reeves, Anglican Consultant to U.N., 815 Second Ave., New York, NY 10017.

The Rev. Steven B. Clark is rector of St. Joseph's, Durham, NC; add: 1902 W. Main St., Durham 27705.

Other Changes

The Rev. Jerry W. Fisher is non-parochial; add: 5000 Timmons Dr., Durham, NC 27713.

The Rev. Ralph Macy is non-parochial; add: Rt. 2, Box 565, Wake Forest, NC 27312.

The Rev. Richard N. Morris is non-parochial; add: Rt. 1, Box 285, Pittsboro, NC 27312.

The Rev. Samuel C. Walker is non-parochial; add: 595 South Valley Rd., Southern Pines, NC 28387.

Resignations

The Rev. Paul A. Fuessel, Jr., as vicar of the Halifax-Pittsylvania Cure, VA.

Deaths

The Rev. Eaton Van Wert Read, vocational deacon and assistant of St. George's, Bridgeport, CT, died at the age of 84 in Bridgeport on March 3.

A native of Geneva, IL, Fr. Read received his B.A. at Beloit College and his Ph.D. at the University of Chicago. He was dean of the College of Business of the University of Chicago and Werner Professor of Business. In 1955 he became assistant deacon at St. Paul's, Fairfield, CT, and then served as assistant deacon at St. George's from 1967 until he died. He is survived by his wife Virginia.

The Rev. Thomas Blandford Waring, retired rector of Christ Church, East Norwalk, CT, died in Stamford, CT, of a brain tumor on March 12. He was 53 years old.

Born in Hackensack, NJ, Fr. Waring received the B.S. degree from Fairleigh Dickinson Univ. in 1959, attended General Theological Seminary and was ordained to the priesthood in 1963. From 1962 to 1971 he served churches in Austin, Liberty, Anahuac, Houston, Port Arthur, Jefferson and Leigh, TX. He then became vicar of St. Peter's Church, Living, NJ, and was its rector from 1978 to 1980 when he went to Christ Church, East Norwalk. Survivors include his wife, Adelaide; a daughter, Anne; and two brothers, the Rev. James H. Waring of Midland, MI, and Beaver J. Waring of Glen Ellyn, IL.

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THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: P.O. Box 281, Monmouth, IL 61462-0281.

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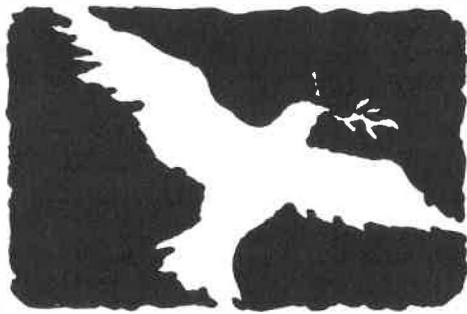
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BENEDICTION

The author is Clifton J. Noble, a resident of Russell, Mass., an occasional contributor to TLC.

Two decades ago, a relative suggested removing "liver spots" by rubbing skin with castor oil as described by Dr. D.C. Jarvis in *Folk Medicine* (1958, p. 150). If you would avoid those signs of aging on face and hands, give it a try. I found it a joy to watch the small dark spots slowly enlarge and fade away in weeks. But treatment takes time, and the reward of backsliding may be new spots.

Prayer, like the castor oil routine,

is effective by daily application. We believe in it, follow directions, and behold, it works! Neglect it and lose something vital. Prayer proclaims need. A 30-second repetition of the Lord's Prayer reminds us to look to God for insurance against all needs — trivial as finding lost spectacles or considerable as ending the Gulf War! Formulating need into prayer takes time, and import may determine the span of prayer-time before assurance comes of answers on the way. After panicky prayers I still have the glasses I started with in 1973. But, during the atrocities in Kuwait and mercenary attacks in London and elsewhere, it took a nightly hour to pray for authority of our Lord over all nations and for defeat of evil. Now, with other prayer-sayers, I thank God that evil spots are in abeyance.

Jesus exhorts us "always to pray, and not to faint" (Luke 18:1). God has the wherewithal for remedy. Millenniums of history attest to Godly fulfillment of human need. Our answers are faith-building reminders that "Hitherto hath the Lord

helped us" (I Samuel 7:12). Desire is more whim than want which does not merit five minutes' prayer. Perseverance with prayer, much more than with castor oil, is effective to help, heal and remove the unsightly spots from experience.

Moses Rod

Holy Spirit over me:

Touch me, Hand of God.

Let my spiraling
searching plea

Be my Moses rod.

Part the waters difficult,

Lead through shifting sea.

Let me know the better part,

Only found in Thee.

Mark Lawson Cannaday

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

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

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ST. PETER'S-BY-THE-SEA 611 Lincoln St.
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Sun H Eu 7:30, 10, 6; C Ed 10; Wed H Eu & HU 7 & 10

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carloter (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc
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ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
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Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

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Sun H Eu 8 & 10 (Sung)

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Rev. G. C. Laedlein, past. ass't; the Rev. B. C. Greenlee, past.
ass't
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8.
EP Mon, Wed, Fri 7:30. H Eu Tues 6:30

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

ASCENSION and ST. AGNES Mass Ave. at 12th St., N.W.
The Rev. Perry M. Smith, r
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10
noon; Sat 9:30

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The Rev. Dr. Richard Cornish Martin, r; the Rev. August W.
Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E.
Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15
(Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30;
Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP
6; C Sat 5-6

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

SUMMER CHURCH SERVICES

(Continued from previous page)

HONOLULU, HAWAII

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

WOODSTOCK, ILL.

ST. ANN'S 503 W. Jackson
The Rev. Paul M. Shaffer, r
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r
Sun H Eu 8 & 10, Wed 10, HD as anno

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean; the Rev. Joseph M. Kimmelt, c
Sun Masses 8 (Rite I), 10 (Sung Rite II). Daily: Mon, Wed, Sat 5. Tues, Thurs, Sat 9, Fri 12:10. MP daily 8:30, Sun 7:30. EP daily 4:30

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Sun 7:30 Communion, 11 MP

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Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

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H Eu Sun 8, 10:15, Wed 10. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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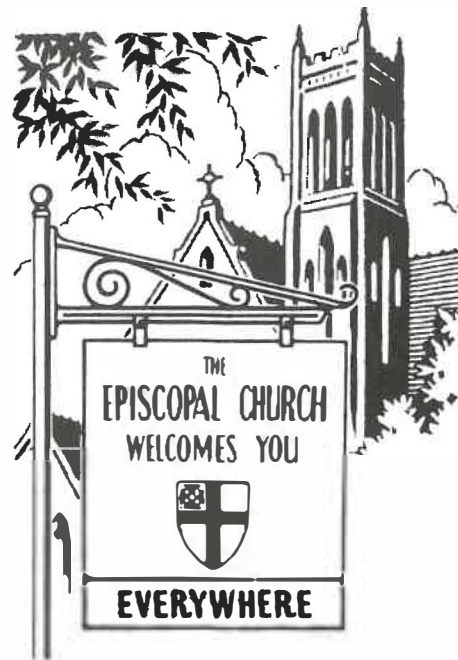
ST. JOHN'S 48 Middle St., Gloucester
and **ST. MARY'S** 24 Broadway, Rockport
Sun H Eu 8 & 10

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Dr. Kenneth J. G. Semon, r-elect; the Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S). Daily MP, EP, HC

LACONIA, N.H.

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



NEWARK, N.J.

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

TRENTON, N.J.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
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HC Sun 8 & 10. MP wklys 8:30. HC Wed 7, Thurs & Fri 12:10

ALDEN, N.Y.

ST. AIDAN'S 13021 Main St., off Rt. 20
Closest to Darien Lake
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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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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noontday 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

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The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05



Church of St. Michael and All Angels, Baltimore, Md.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

ROCHESTER, N.Y.

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

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William Romer, a
Sun Masses 6:30, 8 & 10

STONY BROOK VILLAGE, N.Y.

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

SUNNYSIDE, N.Y.

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

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

WESTHAMPTON BEACH, N.Y.

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

CHARLOTTE, N.C.

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

GETTYSBURG, PA.

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

NORRISTOWN, PA.

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

PROSPECT PARK, PA.

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

SELINGSGROVE, PA.

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

RAPID CITY, S.D.

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

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A. D. Lewis, ass't
Sun Eu 8 & 10

KNOXVILLE, TENN.

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

DALLAS, TEXAS

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

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40).

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, c; Fr. Reginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCR. Daily as anno. (817) 332-3191

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

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

IVY, VA. (near UVA & Charlottesville)

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

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

ORCAS ISLAND, WASH.

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

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

SEAVIEW, WASH.

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

CHARLES TOWN, W.VA.

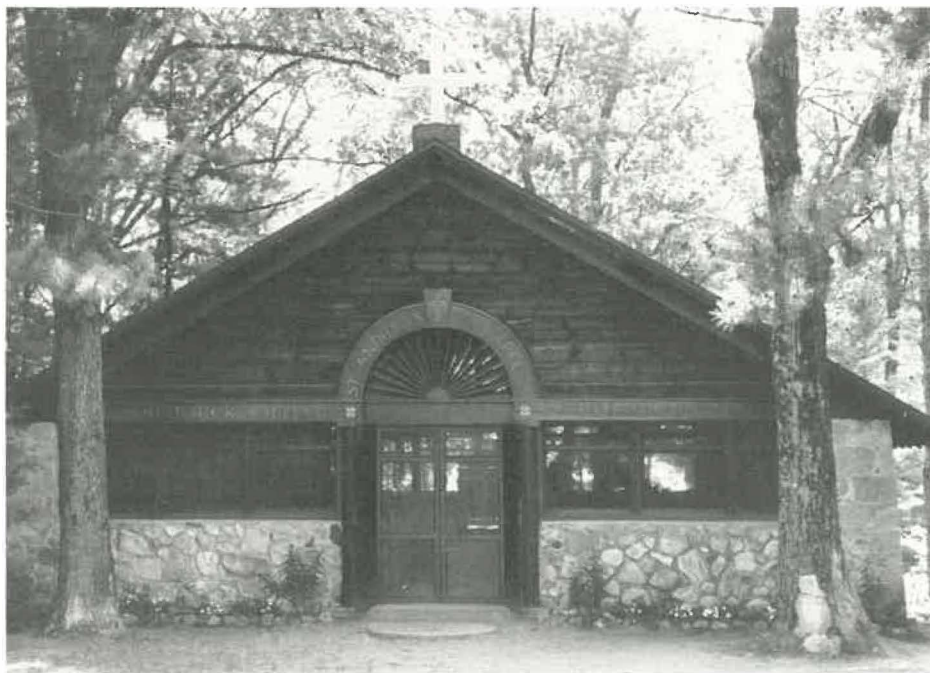
ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

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



St. Andrew's Chapel, Camp O-ATKA, East Sebago, Maine

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