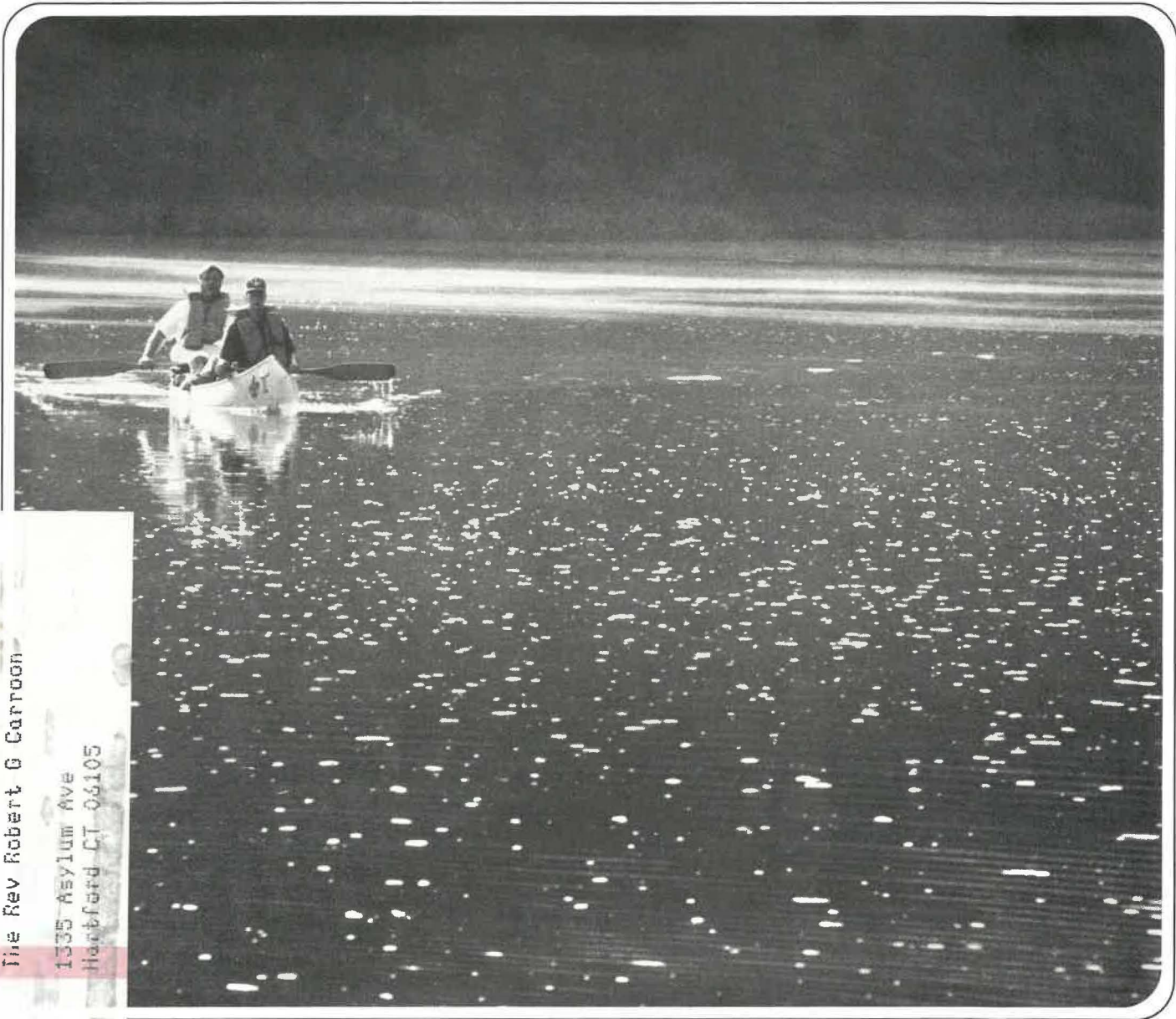


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A Summer Morning

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a preparation for the eternal rest promised
to your people in heaven.**

(Book of Common Prayer, p. 99)

IN THIS CORNER

Roundup from Recent Weeks

Catching up. . . . Amazingly, we continue to receive completed forms for our reader poll. Even though we had asked that the polls be returned by May 10, they have continued to appear in our mail, some with postmarks as recent as June 29, nearly three weeks after the results appeared in our magazine [TLC, June 9].

Those who responded late knew of the deadline, but attached such comments as: "Please take my vote to General Convention;" "Just wanted to register one more vote;" or "In case you do another listing." We received 66 completed polls from a parish in the Diocese of Nebraska, and another 28 from an Episcopal Church Women's regional meeting in the same diocese.

The late arrivals brought the total number of participants to 2,710, and changed the percentage of responses by 1 percent in five of the seven categories. There was a 1 percent increase in the number who: approved of the Episcopal Church blessing same-sex relationships; agreed that the church should pursue the Concordat of Agreement with the Evangelical Lutheran Church in America; agreed that the church should continue to participate in dialogue with Churches of Christ Uniting; disagreed that the Episcopal Synod of America should be permitted to form a non-geographic 10th province; and agreed that the church should become more involved in environmental issues.

We are grateful for the publicity given to our poll by other media. The results have appeared in newspapers ranging from the *Washington Post* to various diocesan publications (one of which took its own survey using our seven questions) and have been reprinted in parish newsletters. To all who took the time to participate, please accept our thanks.

I will be the first to admit that we probably have subjected our readers to enough about vanity license plates. My column about them [TLC, May 12] and a succeeding piece by the Rev. Christopher Webber [TLC, June 23] are probably enough for awhile.

Yet. . . . Because many readers have responded with their own observations, I feel compelled to share some additional "evangelistic" plates I've seen in recent weeks, all in southeastern Wisconsin. They are presented without comment:

ACTS, SEEKHM, CREE8R (also CREATR), FR JOE, SEABRY, SAINT, ANGEL2, MITRE6, DIED4U, IOUGOD, IRENIC and PTL YE.

Finally, when Mariners' Church of Detroit mailed a press release to various publications concerning the outcome of its court case brought about by the Diocese of Michigan, it couldn't hold back its enthusiasm. On the outside of the envelope, stamped in red ink, were the words "WE WON."

DAVID KALVELAGE, editor

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LETTERS

True Liberality

Quoted remarks concerning Nashotah House by various liberal episcopal trustees and graduates give a discouraging picture of their true liberality [TLC, June 16]. Such liberality should embrace those who differ from a majority viewpoint. Is our episcopal liberality merely dogmatic, narrow and rigid?

Rather than threatening the future of Nashotah House or predicting its demise, these bishops could work to heal the wounds caused by the long debate by encouraging their candidates to enroll there. Few would now dare to ask to attend Nashotah when their bishops' negative views are known.

If there is room in the Episcopal Church for the Episcopal Divinity School with its super-feminist and liberal agenda, surely there is room for a seminary which maintains biblical and classical Anglican theology, ecclesiology and practice. Since ordinands have many choices for theological education, why is there not room for one institution bold enough to raise questions in the matter of ordination? If the church can question the articles of the creed and aspects of sacramental theology, and can struggle with issues of morality, cannot the "who" of who can be ordained have differing interpretations?

Now is the time for bishops (especially those with ties to Nashotah) to show true liberality, by daring to let their ordinands be exposed to a different viewpoint, a legitimate view of the church differing from theirs. I would hope and pray that during the next several months our bishops would rethink their liberality, and begin to help Nashotah as healers rather than threatening it by boycotts.

DOROTHY W. SPAULDING
McLean, Va.

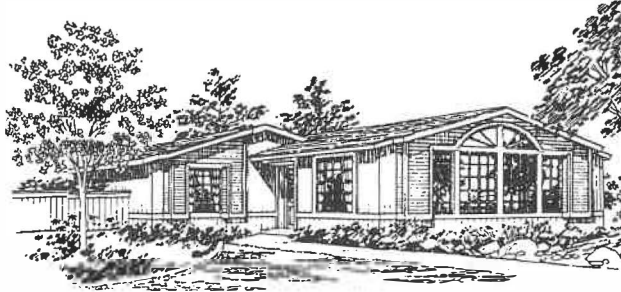
• • •

I am amazed at Bishop Gray's response to the recent decision of the Nashotah House trustees: "The trustees seem to care more about a theological issue than the survival of Nashotah House."

I disagree with the theological stance of the trustees, and welcome women into all the ordained ministries

(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

of the church. However, I expect those who disagree with me to act according to their convictions.

I hope all our ordained leaders, and most especially our bishops, will have the courage to act from their theological convictions, not from concern for the survival of institutions, including the institution called the Episcopal Church.

(The Rev.) DAVID GARRETT
Newport, Tenn.

• • •

I wish to thank Bishop Gray (Northern Indiana) for putting the Nashotah matter into perspective: "The trustees seem to care more about a theological issue than the survival of Nashotah House." *Kemper fidelis!* It would be hard to find a more succinct position statement of either heterodox bishops or orthodox seminaries. The Nashotah board is to be commended for having voted "to obey God rather than men."

JOHN D. TEAGUE
Coopersville, Mich.

• • •

How sad the incredible statement of the Bishop of Northern Indiana that "the trustees seem to care more about a theological issue than the survival of Nashotah House." Praise God they do, that someone does risk that commitment! After all, Jesus did not go to the cross to uphold business for the Jerusalem Lumber Dealers Association!

Theological truth is the only issue worth risking our lives and faith for. When the institution's survival comes first and truth is subordinate to that, the church has betrayed her sovereign Lord and Savior. That is what the traditionalist movement is all about, put-

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

ting historic truth, especially scripturally bound morality, first.

Of course, it is going to take hard work for Nashotah House to walk this high road. But clearly there are people there who value theological trust highly enough to commit to this truth. Many of us will be working with and for them with renewed enthusiasm. The trustees' decision is a refreshing act of faith in a trying and betraying time. We applaud and support them.

(The Rev.) ROBERT A. SHACKLES
President, Prayer Book Society
Muskegon, Mich.

• • •

Bishop Gray's statement regarding the decision of Nashotah House to continue its policy of excluding women from presiding at the Eucharist represents the boldest statement of amoral institutionalism I have yet read. If one wishes to condemn Nashotah House for its theology, so be it, but lament that its trustees care more about theology than institutional survival is absolutely inexcusable. All that is holy witnesses against him.

(The Rev.) WILLIAM H. SWATOS, Jr.
St. Mark's Church
Silvis, Ill.

What Are We Counting?

Your letter to the editor by Richard Thompson and the article by the Rev. Claude E. Payne — when he talks of marketing — continue the debate over numbers and evangelism [TLC, June 9].

The real question is what are we counting. Do we count only more compliant, loyal members in the church on Sundays? Or do we count new missionaries and evangelists bringing good news in word and deed to their daily environments?

The call to discipleship is a call to serve God's reign in both our personal and public lives. Evangelism is not completed until the new disciple takes up all of her/his life as ministry in Jesus Christ's name. That is the covenant of baptism and reaffirmation.

Approached this way, counting is interesting and needed but it is not nearly as interesting and needed as forming and supporting new missionaries and evangelists in their work, their homes, their communities, their

citizenships (local, county, state, nation and world), and their leisure as well as their churches.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

An Apology

In signing the Statement of Reconciliation and Solidarity with Jewish and other Christian leaders in the Richmond area on June 7, I have offered my full apology for the unintentional pain caused and the affront to the Jewish community by what I now perceive to be the inappropriate and offensive analogy which I made between the Germany of the '30s and early (pre-Holocaust) '40s and the present persecution of the Palestinian people by the Israeli government [TLC, June 9, July 7].

I now understand that any comparison of the Holocaust, or the events preceding it, to any other event in human history (regardless of how horrible or tragic) is, for the Jewish people, a sacrilege and desecration of that most sacred event in Jewish history, the Holocaust. My apology for that offense is sincere, unreserved and wholehearted. I also understand from that meeting that it is possible to be critical of the Israeli government without being considered anti-Jewish.

In that spirit, therefore, I will continue to raise the issue of the oppression of the Palestinian people in East Jerusalem, the West Bank, Gaza and the Golan Heights by the Israeli government. I stand firm in my resolve to urge any and all people to demand of our government that conditions be placed on U.S. aid to and trade with Israel, namely full cooperation in the peace efforts, the restoration of human rights to the Palestinian people with cessation of harassment, discrimination and oppression, and the return of the lands of East Jerusalem, the West Bank, Gaza and the Golan Heights.

At the same time, it is essential that we make similar demands on the other Middle East nations, that further aid and trade be conditioned on their full cooperation in the peace initiative, on the full recognition of Israel as a sovereign nation with secure borders as set forth by the United Nations in estab-

(Continued on page 11)



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Trustees Retain Control of Mariners' Church

An attempt by the Bishop of Michigan, the Rt. Rev. R. Stewart Wood, Jr., to have the diocese obtain clear title of Mariners' Church in Detroit, has been denied.

Bishop Wood filed a lawsuit in Wayne County Circuit Court last August after what he described as "almost two decades of growing estrangement" between the diocese and the church and its rector, the Rev. Richard W. Ingalls.

Northern California Welcomes Bishop Lamb

The Rev. Jerry A. Lamb became Bishop Coadjutor of Northern California in a service at Sacramento Convention Center attended by about 3,000 persons June 9.

Bishop Lamb was consecrated by the Most Rev. Edmond Browning, Presiding Bishop, in the presence of nine other bishops, including the Rt. Rev. Robert Ladehoff, Bishop of Oregon, whom Bishop Lamb served in his previous ministry as executive assistant to the bishop. Bishop Ladehoff preached the sermon, using servanthood as his theme. He said Northern California "had elected a bishop who can serve."

Music was provided by a 270-voice choir comprised of members of choirs of 31 parishes, a brass ensemble and bell ringers.

Bishop Lamb is a former Roman Catholic priest who was received into the Episcopal Church as a deacon in 1977. He served in parishes in Eugene and Coos Bay, Ore., before becoming rector of Trinity, Ashland, Ore., where he served from 1980-88. He and his wife, Jane, are the parents of a daughter.

Bishop Lamb will serve with the Rt. Rev. John Thompson until the latter retires as diocesan. The Rt. Rev. Clarence Haden, Bishop Thompson's predecessor who retired in 1978, was present for the service.

To support his action, the bishop cited such matters as the church not giving monetarily to the diocese since 1976, the absence of Mariners' lay leaders at diocesan council meetings, and Fr. Ingalls' renunciation of his ministry in the Episcopal Church, which stemmed from his dissatisfaction with the diocese, the 1979 prayer book and the ordination of women as priests. Fr. Ingalls was formally deposed last June.

"Our canon law is precise on the point that a parish holds its property in trust for the diocese," the bishop said in a letter to clergy in the diocese upon filing the suit. "The canon also stipulates that, should a congregation choose to withdraw from the diocese and national church, it is free to do so but must relinquish title to and possession of that property."

But on June 19, Circuit Judge Charles Kaufman decided in favor of Mariners' board of trustees. To support his decision, the judge pointed to the will of Julia Ann Anderson, the widow of one of Detroit's early military commanders, which stipulated in 1842 that the money and land she left should be used to build a church for transient sailors, which would be controlled by a self-perpetuating board of trustees.

"There is a question raised concerning the intent of the testatrix as to her desire to have the church adhere to the Protestant Episcopalian tenets," the judge stated. "This court can only be guided by the words of the will where they are clear and unambiguous. . . . The fact that there was to be a Mariners' Church, with no indication that it be Episcopalian, would clearly indicate that the intent was to minister to sea-going persons of whatever denomination in which they may worship."

1848 Act

He cited an act of the Michigan legislature in 1848, the year the church was founded, which stipulated Mariners' be managed according to the will of the donor.

However, the judge said the issue is more complex. "What apparently confuses the issue revolves on subsequent acts of the trustees in 'affiliating' with PECUSA," he wrote.

Bishop Wood and diocesan officials

argued that the decision to affiliate, in 1849, made Mariners' part of the diocese. But in Judge Kaufman's opinion, he said the resolution to affiliate "is crystal clear in doing so only so far as such resolution does not conflict with the act [of 1848] and the duties granted and imposed thereby.

"The act clearly grants powers but it also imposes duties. Those duties are



Historic Mariners' Church in Detroit

those incorporated in the will, which, among other things, requires the board of trustees to hold the property and administer it in order to carry into effect the true intent, design and meaning of the will. The intent was to maintain a church for mariners, and the trustees to retain power to administer the church.

"Whatever others may say about the testatrix's intent to establish a Protestant Episcopalian church, nowhere in the will is there such a provision, either direct or implied."

After learning of the judge's decision, Fr. Ingalls responded, "I'm happy and relieved, of course. But I'm also sure there'll be an appeal."

A diocesan spokesman told TLC "the bishop and chancellor are exploring" options.

Fr. Ingalls continues to conduct Sunday services at the church, using the 1928 Book of Common Prayer.

Mariners' is a downtown landmark overlooking the Detroit River near the city's Renaissance Center. In 1955 it was moved to its current site to make room for the Detroit Civic Center. It has gained international attention as a refuge for Great Lakes seafarers and has been featured in a National Geographic television special.

CONVENTIONS

Meeting May 31-June 2 at the Doubletree Hotel in Salt Lake City, the convention of the Diocese of Utah adopted a new five-year operational mission statement, received a \$3.14 million 1991 budget, blessed its new offices at Tuttle Center and approved a resolution to place Utah's pacifist Bishop Paul Jones before General Convention for consideration on the church's liturgical calendar.

The convention also passed resolutions to study the structure and sites of future conventions and directed the companion diocese committee to proceed with a recommendation for a companion relationship with either a foreign or domestic diocese in 1992. The congregation of St. James, Salt Lake City, gave a presentation on the new \$1.7 million building project, in partnership with the diocese.

The operational mission statement, presented as a resolution from diocesan standing committee, was the result of nine months' work by an ad hoc task force and statewide meetings. The statement is to "suggest a way to focus on that portion of mission and ministry we do together as diocese (and) to ask each individual entity, be it congregation, institution or specialized ministry service agency, to find where their life in Christ can be more readily focused by using this Operation Mission Statement," said the Rt. Rev. George E. Bates, Bishop of Utah.

The Rt. Rev. E. Otis Charles, Bishop of Utah for 15 years before becoming dean and president of the Episcopal Divinity School in Cambridge, Mass., was the chaplain, preacher and banquet speaker.

SARAH T. MOORE

BRIEFLY

St. Michael's Farm for Boys in Pica-yune, Miss., a ministry to youths ages 13-16, is planning to merge with the St. Francis Academy, Inc., of Salina, Kan. St. Francis' president, the Rev. Phillip J. Rapp, said the merger will expand the base of ministry and allow a young person to be treated within traveling distance for the family. St. Michael's will serve the southeast. St. Francis Academy, which also has facilities in New York, helps restore troubled young people to wholeness.

'A Filipino Heart'

The church in the Philippines has grown with the friendship of Canon Philip Weeks and Barnabas Ministries

From a distance, the newly-independent Philippine Episcopal Church seems overwhelmed. The overwhelming majority (82 percent) of Filipinos are Roman Catholics, and groups such as Mormons and Jehovah's Witnesses are gaining ground.

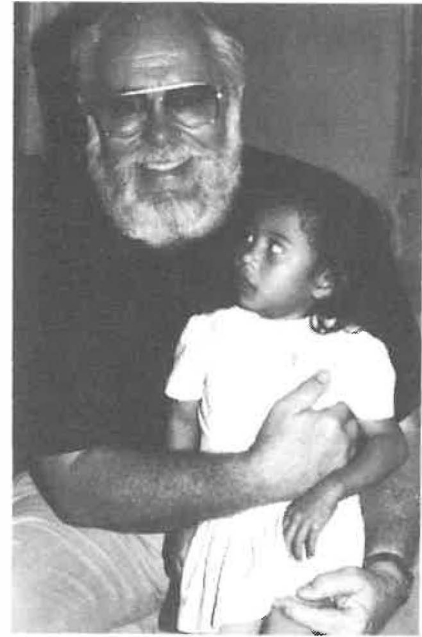
But close up, this church, which became the newest province of the Anglican Communion a year ago, has an important role to play in the religious life of the nation. The Filipino Roman Catholics admitted in January in a national summit meeting in Manila that they are seeing large numbers of their adherents leave the church. Those who do not seek out Pentecostal churches sometimes compromise on the Episcopal Church.

It's an opportunity the Episcopalians don't want to pass up. Several Filipino bishops are relying on a 57-year-old American priest to help them out. He is the Rev. Canon Philip Weeks, founder of Barnabas Ministries of Maitland, Fla., and a one-man renewal commission for the Filipino church.

Canon Weeks' heart was won toward the Philippines during his first trip there in 1981. He was amazed to see how Filipino parishes did without the luxuries Americans take for granted. Not only did some of them lack basics such as hymnals and church buildings, but parishioners could not afford medicine, clothing and schooling for their children.

During that 1981 visit, Canon Weeks found no renewal organizations were working in the Philippines. And because of its close relationship to the American church, Filipino dioceses lacked companion relationships with resource-rich American dioceses that other foreign dioceses had.

Canon Weeks then founded Barnabas Ministries, named after the New Testament figure known for encouraging other Christians. He organized twice-yearly missions by Americans to Filipino parishes to preach, teach and pray over people for healing.



Canon Philip Weeks and a friend

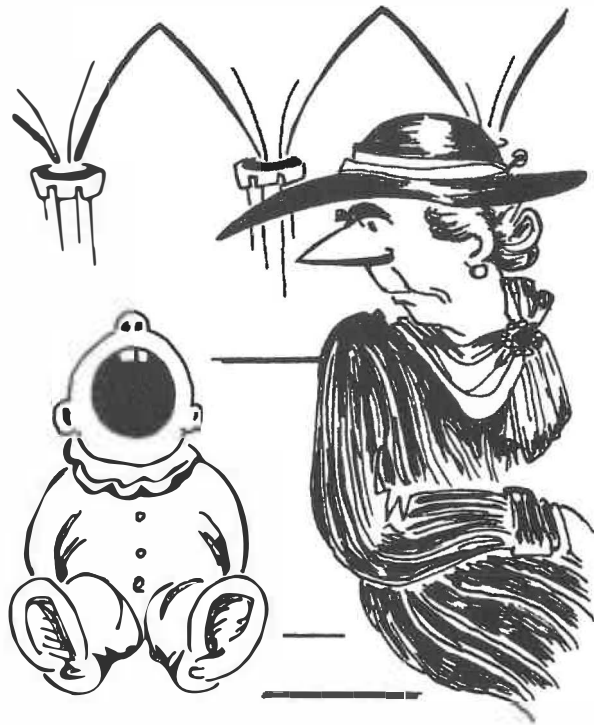
He then branched into scholarships for high school and college students. Any Filipino youth interested in a good secondary education must pay \$100 yearly for parochial school, an amount beyond the budgets of many Filipinos. College costs \$400-\$450 yearly. Canon Weeks found almost 300 Americans willing to sponsor these students and conduct long-distance relationships with them by mail.

Last January, Canon Weeks brought a team of 12 Americans to Manila to present a conference on evangelism to Filipinos. He told them that during his past decade of ministry in the Philippines, "I've seen the blind see, the mute hear, the crippled walk. I've seen God do many healings. I'm not afraid to ask. Act on it. You only go wrong if you ask for nothing."

His listeners were mostly laity plus some informally-dressed clergy and the Rt. Rev. Manuel Lumpias, Bishop of the Central Luzon. During a question-and-answer session, Bishop Lumpias asked Canon Weeks how to

(Continued on page 14)

All Screaming Babies, Bless the Lord!



Illustrations
by Byrd Eastham

Facing Distractions in Church

By JOHN HALL

Two people in the pew in front of you are carrying on a whispered conversation while you are trying to say your prayers. Very annoying! Across the aisle, another worshiper makes the showiest genuflection you have ever seen, followed by a sweeping sign of the cross which nobody could miss. How distracting! A child is banging a prayer book and making whiney noises. Why don't those parents do something? And, to

The Rev. John Hall is rector of All Saints' Church, Warwick, R.I.

top it all off, the person on your left, who insists on singing the service music with gusto, is nowhere near being on key.

You wonder why you came to church at all. You could have had a much more meditative experience of God by staying in the quiet and privacy of your home.

But this is corporate worship. It is not meant to be quiet and it is not meant to be private. It may be between you and God at home, but in church, it's you, God and the world. And the world is made up of persons at least as fallible and as annoying as you are.

I know a priest who never fails to irritate me when he celebrates the Eucharist. He makes little changes in the liturgy as if to improve it, and he does it in a spirit of knowing something that the rest of us don't know, but he will gladly teach it to us if we would but listen. At least that is the way I interpret his attitude.

Unfortunately, by the time I have finished interpreting his attitude, a lot of prayer has gone by that I have missed because I was so busy interpreting and being superior. Whose problem is that?

Some people have a problem with the wiggling, gurgling, talking and

banging of children in church. They will say it is the parents who are to blame, not the children. When those parents were children, they were expected to sit perfectly still and to participate in the service as model, albeit mini, Christians. And they require the same of their children.

All of this is doubtless true, and it is appreciated by most clergy. I know I can find the noise of children, not including the gurgling, very distracting, especially when I am trying to preach.

The Noisiest

But I am a pastor to many, and many have different ideas about child rearing. They want their children to feel comfortable in church — at home, not stiff and formal. They want them to have an easy and natural relationship with God. Yes, most of such people will eventually take their children out of church if they get too noisy, but their idea of what is too noisy may be different from that of the strict obedience school.

Complicating the issue is the fact that the noisiest children tend to come from families where there is a particular need to be in church. The children are unruly because they are affected by problems at home, and the parents are so preoccupied with those problems that they are not very good at disciplining their children or even noticing that the children are distracting others. When complaints are voiced, a priest is hardly in a position to explain that the family is dealing with an impending divorce or abuse, or some other private horror.

After awhile, that family gets straightened out (maybe), but then there comes along another with similar problems, resulting in new noisy children. It is necessarily so, or else the church is not doing its job of



ministering to needy people.

Furthermore, any pastor or director of Christian education knows parents can be sensitive about their ways of bringing up children. Resistance to even a hint of criticism can be extreme at times. After all, this is America, where one has a right to bring up one's children as one sees fit, right? Others will reply that our rights go only to the point at which they start to infringe upon those of others, after which there has to be compromise. How is all of this to be resolved? There may not be a way to resolve it to the complete satisfaction of all concerned.

On the other hand, church is meant to be family, and things almost never run perfectly in families. Hard as it may be, as a church family we have to learn to put up with one another and work out our differences.

From Within

Annoying as these others may be, the most pernicious distractions in church for me are the inner ones, such as inappropriate thoughts while I am trying to pray. Just when I am supposed to be at my purest, getting ready to touch the source of all purity, I can find myself in a realm of supreme unworthiness.

How does one deal with that kind

of a distraction? A psychologist once gave me a tip. She told me not to try to bury inappropriate thoughts or hold them in, but let them out. Pretend there is a little trap door on the top of my head, a la Monty Python, she said, and open it when afflicted by inappropriate thoughts to let them out. Crazy as it sounds, it works for me.

How could I let a little thought get between me and almighty God? Or a child's crying? Or whispering in the pew ahead? Or another priest's idea of how the liturgy should be celebrated? Whose problem is it when I let such minor events have such major consequence? I must learn to deal with little distractions, because even if I can solve the present one, there is



bound to be another soon after, and I will be in trouble again.

Looking at the matter positively, maybe I am meant to see distractions as gifts from God, opportunities in spiritual training. Perhaps I am being taught to pray through these moments. Maybe instead of complaining, I am to learn to give thanks for them.

Furthermore, if I am bothered by little things, what will happen when something big comes along? But when I am able to embrace members of my family, even when they are at their most annoying, I am learning to do an important part of my ministry.

So let the crying babies bless the Lord. Glorify the Lord all tone deaf singers and whisperers. Let all who would posture their piety before the assembled flock glorify the Lord, praise him and magnify him forever. And all impious thoughts and impure notions, let them float up and out, into the air and into the light, and let even them praise the Lord and magnify him forever.



A Crisis of Apostasy

By ALVIN F. KIMEL, JR.

The Episcopal Church is now in a crisis of apostasy. This is a strong claim, even though I use the word apostasy not in the strict sense of a formal renunciation of Jesus Christ, but in a more popular sense to signify generalized departure from the fundamental dogmas of the catholic faith.

This apostasy became very clear to me during the recent debates of my own diocesan convention. Two resolutions were presented. The first was to reaffirm the confession of God as Father, Son and Holy Spirit, and to insist that all new eucharistic prayers to be authorized by General Convention should explicitly address those prayers to God the Father through the Son in the Spirit. The second was to reaffirm Jesus Christ as the way, the truth and the life, the only mediator to the Father. Both resolutions were soundly defeated.

What was illuminating about the debates was the kind of arguments advanced to oppose the resolutions. Expressing the rhetoric of inclusivity and pastoral sensitivity, and offering vague appeals both to the ineffability and love of the deity, one person after another stood up to oppose the constitutive necessity of Jesus Christ, both for the godhead and for the salvation of humanity. This is, I suggest, the issue now confronting the Episcopal Church; and upon it hangs the catholic, and indeed, Christian, identity of this church.

In the Nicene Creed, formulated by the fourth century councils of Nicaea and Constantinople, the catholic church declared Jesus Christ of "of one being" (*homoousios*) with God the Father. This was an astounding claim. By it both Greek and Jewish understandings of deity were overturned and reconstructed. In this confession, the church insisted that in the biblical di-

One person after
another stood up
to oppose the
constitutive necessity
of Jesus Christ

vide between Creator and creature, the human being Jesus of Nazareth was to be located clearly and categorically on the Creator side. God is not God apart from the Nazarene. The man crucified under Pontius Pilate is the second person of the Holy Trinity, fully deserving of our worship and adoration.

Divine Fatherhood

This confession of the full divinity of Christ means, first, that God is eternally defined as Father in his relationship to the divine Son, who is "God from God, light from light, true God from true God." The divine fatherhood refers not to God's originating, or even compassionate, relationship to humanity, but rather to his eternal relationship to Jesus Christ. God is the Father, for Jesus is his Son who names him "Father"; and this historic relationship constitutes their mutual identity in the Holy Spirit: by the resurrection there forever stands before the first person of the Godhead the one who calls upon him as Father. Thus, we may know God the Father only in and through his Son, for only the Son can introduce us to *his* Father. Jesus is the place where the Father is encountered; from Jesus we learn who his Father is.

Secondly, the confession of the full divinity of Christ means that Jesus is the exclusive mediator of salvation — exclusive not in the sense that God cru-

elly restricts salvation to the few who have heard and accepted the gospel, but exclusive in the sense that Jesus is the divinely-appointed place in whom we are incorporated into the triune life of God by the power of the Spirit. For the Nicene church and early fathers, the fullness of salvation was nothing less than full participation in the life, communication, joy and ecstasy of the divine society of the Father, Son and Holy Spirit.

If we are unitarians, then it is indeed terrible and arbitrary to insist on Jesus as Savior of the world; but if we are trinitarians, then we recognize that entrance into the Godhead is possible only through the one who is both truly God and truly human, the one who is the intersection of Creator and creation, divinity and humanity, Son of God and Son of Man. Jesus Christ alone embodies the fullness of salvation, for only Jesus Christ is exalted to the right hand of the Father. In him our human nature has been recreated, renewed, transfigured and sanctified in the communion of the triune God.

To be baptized into Christ Jesus is to be baptized into his risen humanity and reborn by the Holy Spirit. Incorporated into Christ and his eternal relationship with his Father, we take to our lips that specific invocation which can be properly uttered only by the divine Son himself, and in the Spirit we are bold to say, "Our Father" (Gal. 4:6).

Both the claim that we are free to address God in terms which we may devise out of our own imaginations, and the claim that there are many saviors and many ways to God, are not only blasphemous but logically impossible. They betray either outright repudiation of the Holy Trinity or a terrible ignorance of it. In either case, when the Episcopal Church tolerates such claims within its corporate life, when it allows these claims to shape its preaching, teaching, liturgical celebrations and convention decrees, it has become an apostate community.

The Rev. Alvin F. Kimel, Jr. is rector of St. Mark's Church, Highland, Md.

EDITORIALS

The Unusual Case of Mariners'

Mariners' Church has been a landmark in downtown Detroit for more than a century. Now the church has been established as a landmark of different sorts following a recent circuit court case [p. 6].

Mariners' emerged from a lengthy legal battle with its independence from the Diocese of Michigan, which had tried to obtain legal control of the church property. The fact that Mariners' sought to be independent and control its own building and finances is hardly a landmark. Churches which have withdrawn from dioceses and the national church have for years wound up with legal entanglements with their respective dioceses when they've tried to take their buildings and assets with them. What does make this case unusual is that the presiding judge ruled on the side of the church rather than the diocese.

The Michigan case has been watched by parishes in several dioceses which are in various stages of trying to leave the Episcopal Church while maintaining control of their properties and finances. Those congregations shouldn't put too much hope in the outcome of the Mariners' case, because this one is different. The will of Julia Anderson, whose intention was that Mariners' be founded as an independent church to provide ministry to seafarers, turned out to be the deciding factor, and made the Mariners' situation unlike other parishes which are turning

away from the Episcopal Church.

It would not be a surprise if the Diocese of Michigan decided to appeal this case. We may not have heard the last of Mariners' Church.

That's Communication!

Amid the complaining that often takes place about lack of communication in the Episcopal Church, the Diocese of Tennessee is setting a fine example.

The Rt. Rev. George L. Reynolds, Bishop of Tennessee, has begun what he calls "constructive two-way communication" in his diocese. Bishop Reynolds sent a letter to the members of his diocese about a month before General Convention and explained that he hoped "you can be in closer touch with what is going on" at the convention in Phoenix. The bishop's letter listed various ways in which people can get news from convention and encouraged them to do so.

Most importantly, he included a reply form on which members of the diocese could share their ideas, thoughts and opinions about the issues discussed in his letter.

We salute the Bishop of Tennessee for attempting to establish two-way communications in his diocese and for trying to ensure that members of the Diocese of Tennessee are well-informed about issues facing the church.

LETTERS

(Continued from page 5)

lishing the State of Israel in 1948 and the granting of human rights to all people, especially the Kurds, Jews, Christians, Palestinians and others to whom such rights are denied in those countries.

(The Rt. Rev.) C. CHARLES VACHÉ
Bishop of Southern Virginia
Norfolk, Va.

One-Sided View

I was appalled to read Richard Walker's report [TLC, June 16] of the "Town Hall Hearing on Sexuality Held in Diocese of Atlanta." Mr. Walker has given a one-sided view of the meeting by only quoting Bishop Allan and not the 300 people who attended the meeting. I was one of those who listened (for more than three hours) as 39 speakers gave their "testimonials" on the subject of homosexuality and the ordination of practicing homosexuals to the priesthood. Twenty-nine of those speaking appealed to the bishop and deputies to General Convention to vote against such ordinations, and ten gave the opposite view.

Since that meeting, the chapter



(governing body) of the Cathedral of St. Philip has passed a resolution urging Bishop Allan to support Bishop Frey's resolution [TLC, April 28] at General Convention. It is my opinion that Bishop Allan has misread the people of his diocese and Mr. Walker has not done his journalistic best in reporting only one side of the issue.

BREE B. KELLY

Atlanta, Ga.

• • •

I was amazed, but not surprised, by Bishop Frank Allan's analysis and description of the "Town Hall" meeting in Atlanta. Bishop Allan gave the impression that he was placating a few noisy members of some "conservative" (his label) organizations at a forum of some type. That some "phone calling" occurred implies that this meeting was a meaningless packed house of "conservatives." Nothing could be further from the simple facts.

At that meeting, more than 300 pa-

risoners from across Bishop Allan's diocese went to his cathedral to pour out their hearts concerning the explosive and divisive issues of our church's position regarding, among other things, ordination of homosexuals, inclusive (politically correct) language and the blessing of same-sex unions. Some of the most visible and active leaders of the bishop's diocese spoke passionately in regard to these matters. I do not think more than one-fourth were even members of the bodies he named. But who would know? Nobody wore labels and nobody expected to be labeled either. Our bishop seems rather willing to label people.

Bishop Allan heard the voice of opposition. This opposition came from his flock who trusted him to "listen" with an open heart. Sadly, this did not happen.

HUNTER TISON

Atlanta, Ga.

'Perceived' Episcopalians

Stewart M. Hanson, Jr., has discovered [TLC, June 2] that, counting those who "perceive" themselves to be

(Continued on next page)

(Continued from previous page)

Episcopalians, the church has numerically increased over the past 20-30 years. He quoted a study by the City University of New York that there are 3,042,000 claiming to be Episcopalians; however, ". . . this is not religious affiliation. These are people's perceptions of what they are . . ." Add to this number the Episcopalians who listed themselves as "Protestant" — say 500,000, and lo and behold, we are back to our 3,542,000 "membership."

Of course, baptized members have decreased as has active participation in worship services and, factoring in inflation, our financial support has decreased, but that is irrelevant. It's the number of "perceived" Episcopalians that really counts. Furthermore, this trend — less baptized and more perceived members — will continue provided the church is determined to play the gender semantic game; rewrite and reinterpret the Bible showing that sin is really an approved alternate lifestyle; update or dismiss the culturally-determined words and actions of Jesus that were so closely observed for 2,000 years during which time the Christian faith was spread around the world.

Perhaps the trend will accelerate so that by the end of the Decade of Evangelism, we might have 500,000 baptized members and 3 million "perceived" members. Think of the consequences. Since the baptized members would be the only ones attending worship services and financially supporting the church, we would probably only need one church for each diocese and four priests to minister to the 500,000. With the closing of so many excess churches, nine bishops — one for each province would be ample — equalling the ratio of bishops to laity in Africa. Millions of dollars could be saved by selling 815 Second Ave. and closing all the seminaries.

We can take heart that there are so many "perceived" Episcopalians, and knowing that the church is growing. If Mr. Hanson really believes that, I would like to sell him a bridge in Brooklyn.

JAMES F. McCLURE
Fort Wayne, Ind.

The Real Name . . .

There are two incidental features in a recent issue [TLC, June 2] which make it impossible for me not to write this letter of admonition:

1. Norman A. Hulme's letter, "An

Alternative Move," gives some informative background on Lutheran-Episcopal history, but commits one egregious *faux pas*. Three times he speaks of Lutherans in Sweden as the "Swedish Lutheran Church." Its proper name is the Lutheran Church of Sweden, or just The Church of Sweden since it is the official state church. This German Lutheran pastor has learned the hard way in his contacts with Lutherans of Swedish background that if you don't want big trouble, you never refer to them as "the Swedish Lutheran Church." It would be almost like referring to your Presiding Bishop as "Eddie."

2. Thomas C. Fitzhugh III, in "The Ordination of a Friend," gives us a fascinating description of one of your ordination services. Yet he throws me off by continually referring to the ordinand as a "Dog." Do you mean to say you now have a furry, four-footed Episcopal priest who goes around barking and wagging his tail at his parishioners? Someone ought to check into the canonicity of that ordination.

(The Rev.) EDWARD A. JOHNSON
Jasper, Ind.

Filioque Defense

An editorial notes [TLC, May 26], "the historic fact is that *filioque* was not part of the authentic Nicene Creed." The editorial goes on to state, however, that "to print these words as if they were actually a proper part of the Nicene Creed, and to induce the members of the church so to regard them, is falsehood."

For "and the Son" to follow "who proceedeth from the Father" in the Nicene Creed is indeed falsehood if the Eastern Orthodox Church is right in denying that the Holy Spirit proceeds from the Son. On the other hand, if the Eastern Orthodox Church is wrong in that denial, then it is to omit those words that is falsehood.

As I pointed out more than a year ago [TLC, March 25, 1990], "perhaps the Eastern Orthodox Church is correct. . . . Until such a statement is set forth authoritatively by an ecumenical council, however, I would prefer to continue reciting the Nicene Creed with the words 'and the Son.'"

"In the meantime, the Episcopal Church would be well advised not to eliminate 'and the Son' from the Nicene Creed completely, but only to make that phrase optional."

WILLIAM R. RENNAGEL
De Land, Fla.

BOOKS

Not an Archetype

BRAVE NEW FAMILY: G.K. Chesterton on Men and Women, Children, Sex, Divorce, Marriage and the Family. Edited by Alvaro de Silva. Ignatius. Pp. x and 279. \$11.95 paper.

The Rev. Alvaro de Silva, a Roman Catholic priest and scholar, writes in his introduction to this volume: "We look for the wrong thing in the right place. And often we manage to turn the right thing into something very wrong." Unwittingly, in these few words, he has summed up both the strength of Chesterton and the weakness of this compilation of his works.

G.K. Chesterton (1874-1936) is a famous adult convert to Roman Catholicism, an event he referred to as a "coming home." He wrote extensively, though hardly exclusively, on the home and the decay of that institution.

This book contains a number of selections of verse, prose and mere quotations on this theme, as well as a rather tenuously connected section on Christmastide. Those who choose to read this anthology not because of the subject material but simply because it is authored by Chesterton, a consummate writer, will be in for a treat, for it is a wonderful showcase of his craftsmanship.

However, Fr. de Silva has attempted to make Chesterton a convincing spokesman for a return to domesticity, a virtually impossible chore. Few modern-day Christians (Roman Catholic or otherwise) will be swayed by an author who discusses birth control in a section entitled "Assassins of the Family," and who is militantly intolerant of divorce under any circumstance. In trying to make Chesterton appear archetypal, Fr. de Silva has instead made him seem prosaic and antiquated.

AMY JILL STRICKLAND
Washington, D.C.

Useful Reference

MASTERING CHURCH MANAGEMENT. By Don Cousins, Leith Anderson, Arthur DeKruyter. Multnomah. Pp. 166. \$12.99.

Mastering Church Management is one of a series, *Mastering Ministry*. One other volume, *Mastering Contemporary Preaching*, is not available, with the ten other volumes becoming available at various times from sum-

mer, 1990, through winter, 1992.

For authors Cousins, Anderson and DeKruyter, good church management is the basic requirement if one is to be an effective pastor, because, without effective church management the pastor will have difficulty with that most basic of all pastoral responsibilities: the ordering of priorities. Also, good church managers will use pastoral skills to get the best efforts from staff members — which is a realm secular managers do not always consider.

The tension between pastoral concerns and the concerns of good management was clearly delineated when one of the authors, in describing a personnel problem, declared: "I don't have time for this." Yes, this is a clear recognition of personal limitations (not all pastors do this), and the fact that job responsibilities may or may not wait for the person to grow into the job: but if the church's mission involves worship, re-birth, renewal and service (I claim that it does), it seems that a more pastoral response to this situation could have been made.

There are some problems with this book. One, that authors apparently did not write in close collaboration. Next, since two of the authors are pas-



tors of huge "mega-churches," and the third is a staff member responsible for 80 of 225 staffers; they therefore write about concerns and opportunities that not all pastors will encounter. Again, the authors write from an environment of a congregational polity, which means that those of us who are in an episcopal polity must make some adaptations. However, the red thread of continuity through the tapestry of this book is the fact that all three authors insist that good church management is, in reality, the seizing of pastoral opportunity rather than counting paper clips and the shuffling of paper.

Mastering Church Management will be found more valuable as a reference manual rather than a text to study.

(The Rev.) JOHN M. FLANIGEN, Jr.
Hailey, Idaho

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PERIODICALS

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

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NEWS

(WEEKS — from page 7)

evangelize the illiterate, and when altar calls should be given during a service.

Bishop Lumpias got involved in charismatic renewal in 1981 at a conference in Singapore. In 1984, he asked Canon Weeks to conduct a conference for 60 of his priests, 28 of whom claimed they had a conversion experience.

"They have certainly influenced us," Bishop Lumpias said of Barnabas Ministries. "Not only this diocese but the whole Filipino church."

Canon Weeks also has helped struggling Pentecostal churches and the Philippine Independent Catholic (PIC) Church — a denomination in communion with the Anglican Communion. To the delight of PIC Bishop David Ga, Canon Weeks raised \$16,000 one year to help build a PIC cathedral in Dumaguete, a city on the island of Negros Oriental. To this day, Bishop Ga praises Canon Weeks, as do his parishioners, who report that church attendance quadrupled when

the cathedral was completed.

Most times, Barnabas Ministries concentrates on the "barrios," the poor, less-populated, rural areas. Canon Weeks has organized a pre-school feeding program that for \$72 a year, 250 American sponsors provide one child each with a daily snack, a rice supplement for their families, and Christian training.

Back in America, Canon Weeks will ask pharmacist friends to donate any antibiotics (penicillin, tetracycline and ampicillin) they can spare plus vitamins for the feeding programs. Children at the Dumaguete feeding program get fluoride with their vitamins, since dental care (other than extraction) is unknown among the poor there.

Many Return

Canon Weeks also will ask American parishes to donate Sunday school materials and old 1940 hymnals.

Since 1982, about 120 persons have gone to the Philippines with Canon Weeks, many of them returning three or four times because of friendships they have formed with the Filipinos.

A case in point is the Rev. Francis Daytec, an Episcopal priest assigned to a new parish in Cabanatuan, the epicenter of last year's earthquake in the Luzon province. While pastoring a small congregation in Cabanatuan, he is planting seven churches in isolated towns. His job is lonely and the conditions, (his living room, dining room and kitchen double as the sanctuary for the Cabanatuan congregation) are daunting. His church is hidden on a side street and, as of January, he had not been able to afford a sign.

Still Canon Weeks is optimistic that Filipino clergy like Fr. Daytec will rise above their difficulties.

Canon Weeks continues to concentrate his energy on the Philippines, where he flies four times yearly with as much money and medicine as he can afford to take. Filipinos treat him as a sort of Santa Claus bearing gifts. They crowd around him, asking for certain things from America or if more of their children could have American sponsors. This moves him deeply.

"I may have an American body," he tells them, "But I have a Filipino heart."

JULIA DUIN

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2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-8

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

SAVANNAH, GA.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

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

WOODSTOCK, ILL.

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

INDIANAPOLIS, IND.

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

SALINA, KAN.

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

EAST SEBAGO, MAINE

ST. ANDREW'S at Camp O-AT-KA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

CENTREVILLE, MD.

ST. PAUL'S Liberty St. at Church Lane
Near US 301 on Maryland's Eastern Shore
Sun 8 HC; 9:30 MP with HC

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r (301) 384-6264
H Eu Sun 8, 10:15, Wed 10. Daily MP 9

BOSTON, MASS.

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

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

CAPE ANN, MASS.

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

LENOX, MASS.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, 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

BARNEGAT LIGHT, N.J.

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

NEWARK, N.J.

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

TRENTON, N.J.

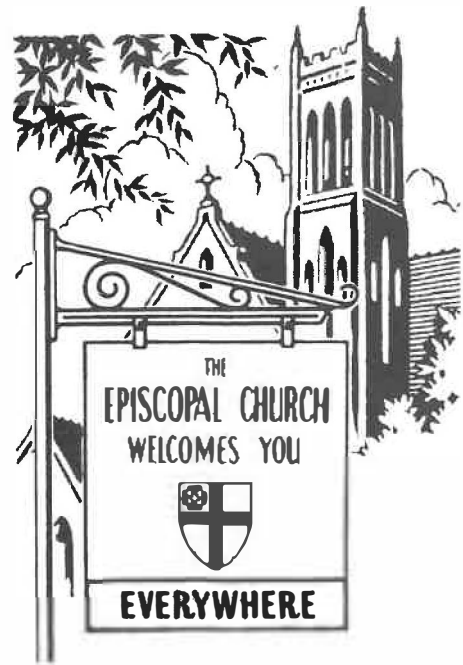
TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
HC Sun 8 & 10. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10



St. Paul's Church, Centreville, Md.



ALDEN, N.Y.

ST. AIDAN'S 13021 Main St., off Rt. 20
Closest to Darien Lake
The Rev. John A. Russell, v (716) 937-3461
Sun 8:30, 10:30 H Eu, 10 Family Christian Education

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

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

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

ROCHESTER, N.Y.

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

SARATOGA SPRINGS, N.Y.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

STONY BROOK VILLAGE, N.Y.

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

SUNNYSIDE, N.Y.

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

WESTHAMPTON BEACH, N.Y.

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

CHARLOTTE, N.C.

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

GETTYSBURG, PA.

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

NORRISTOWN, PA.

ST. JOHN'S 23 E. Alry 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 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

ATOP LOOKOUT MTN., TENN.

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

ELIZABETHTON, TENN.

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

KNOXVILLE, TENN.

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

DALLAS, TEXAS

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

DALLAS, TEXAS (Cont'd.)

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

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15 HC (ex 1S). Nursery available at 10. 1928 BCP. Daily as anno. (817) 332-3191

PHARR, TEXAS

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

SAN ANTONIO, TEXAS

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

IVY, VA. (near UVA & Charlottesville)

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

VIRGINIA BEACH, VA.

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

ORCAS ISLAND, WASH.

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

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller
MP Mon-Sat 9; dally 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.

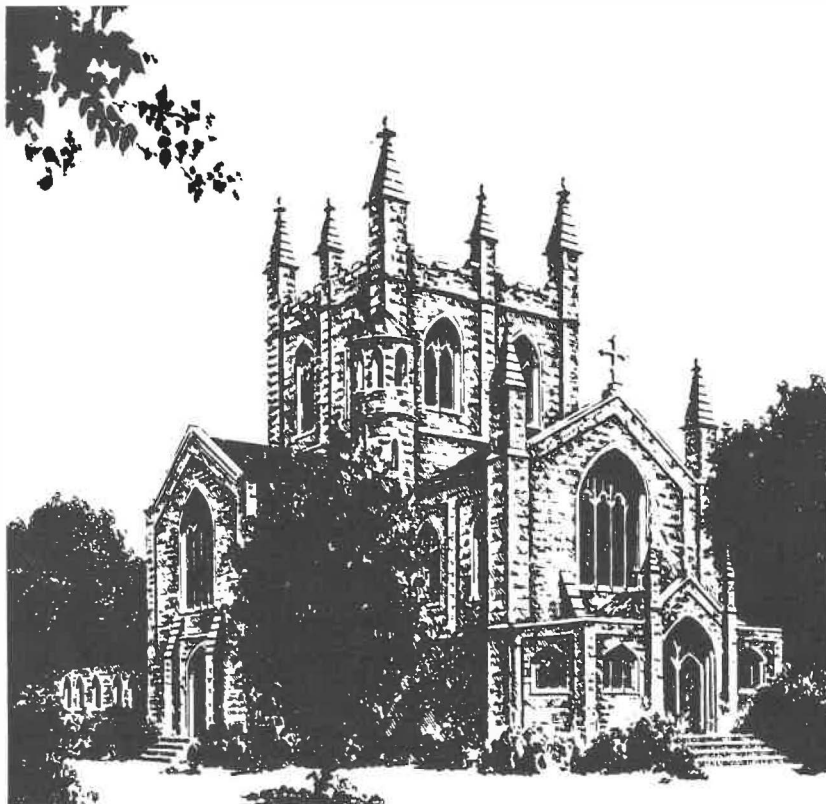
ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

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 Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30



Christ Cathedral, Salina, Kan.

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