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## General Convention

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The Rev Robert G Carrion

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# IN THIS CORNER

## Cover to Cover

"The Blue Book must be read in its entirety before arriving at General Convention." (p. 453, *The Blue Book*, 1991)

**T**he Blue Book is a necessity for those who participate in General Convention. It contains reports of the committees, boards and agencies of convention along with resolutions proposed by those bodies, and is a constant companion of bishops and deputies. Unlike some of its predecessors, the 1991 edition of *The Blue Book* really is blue.

I claim to be one of the few persons who actually has read *The Blue Book* from cover to cover. It was an enlightening exercise. There is, hidden among the highly-publicized resolutions and reports, some fascinating information. I submit the following without comment:

The Episcopal Church is an acknowledged leader in the response of the international faith community to the HIV/AIDS pandemic (p. 4).

The Standing Commission on Ecumenical Relations has submitted a resolution that would establish dialogue between the Episcopal Church and three historic Black Methodist Episcopal churches (p. 83).

"It is possible for a person to be baptized, confirmed, even ordained without ever encountering Jesus Christ as a person, rather than simply as a concept" reports the Standing Commission on Evangelism (p. 111).

Sales of "Forward Day by Day" have increased to 1,183,000 copies per year (p. 173).

General Theological Seminary is concerned with "What seems to be a gradual shrinking of the overall pool of applicants to all of our seminaries" (p. 177).

"We must draw upon the insights of feminism, particularly in the way it has reflected the insights of ecology," the Standing Commission on Human Affairs reported (p. 210).

A resolution proposing a liturgical form for celebration of a retirement is presented by the Standing Liturgical Commission (pp. 283-284).

The same commission's Committee on Christian Initiation will study proposed rites of passage for the beginning of adolescence during the next triennium (p. 286).

A resolution submitted by the Standing Commission on Church Music proposes a series of supplements to *Hymnal 1982*, including, among other selections, inclusive language hymnody (p. 351).

A resolution from the Planning and Arrangements Committee recommends Indianapolis as the site for the 1994 General Convention. Another resolution suggests Anaheim, Denver, New Orleans, Orlando and Philadelphia be considered as sites for the 1997 convention (p. 434).

The Standing Commission on the Church in Small Communities has submitted a resolution that 1994 be designated as a Year of Celebration of the Small Church (p. 448).

A resolution proposed by the Standing Commission on Stewardship and Development includes "A Theology of Mission," which says, in part: "The mission of the church, and therefore of the Episcopal Church, is to serve as midwife to the new creation begun in Jesus Christ" (p. 465).

The Board for Theological Education salutes six dioceses for the leadership they have demonstrated in giving one percent of their net disposable income to seminaries in 1989: Hawaii, Nevada, Northwest Texas, North Carolina, Mississippi and Fond du Lac (p. 499).

The traditional uniformity of prayer book worship and in holy orders are no longer the only symbols and instruments for promoting Anglican unity (p. 523).

DAVID KALVELAGE, editor

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by John Schuessler

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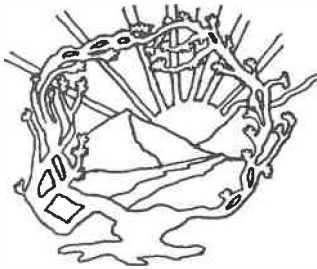
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# LETTERS

## Half Right

Bishop Shimpfky is half right [TLC, June 9]. "Ethical behavior is more than sex," and that more is concerned with the boundaries we choose to place around our relationships with others. An ethic of love is surely called for, but in a world hopelessly mired in confusion about the nature of love, such pronouncements lack sufficient specificity to be of much help.

Bishop Frey's proposal, far from being "legalism substituted for morality," is an important first step in the church's owning its responsibility to offer a clear voice of guidance in the midst of this confusion.

What Bishop Frey proposes is simply that the clergy honor the same vows that we call upon our congregations to make. The foundation for this proposal would seem to be a recognition of the sacredness of human sexuality and the marriage relationship. That is to say, sex should be holy, set apart within the boundaries of marriage vows, and the clergy should find both the courage to speak this truth and the honesty to live it.

Bishop Shimpfky's arguments to Bishop Frey's omission of proposed canons regarding other areas of behavior begs the question. The issue at hand is sexual behavior among clergy, and Bishop Frey is right on target.

(The Rev.) G. LYMAN REED  
St. Paul's Church

Kittanning, Pa.

I must take issue with my old friend and former classmate, the Rt. Rev. Richard Shimpfky, over his letter. Bishop Shimpfky makes the mistake of over-generalization. In his criticism of Bishop Frey's proposed legislation for General Convention, Bishop Shimpfky begins by carefully stigmatizing Bishop Frey with the "L" phrase — "literal word of God." One of the first defensive measures of the liberal establishment is to accuse everyone who does not agree with them of fundamentalism. He then goes on to his own literalistic view of Bishop Frey's



proposal, which ignores the obvious connotative meaning and assumes that all Bishop Frey is concerned with is sex.

On the other hand, it is clear that the issue of sexual morality is at the forefront of the struggle for control that is current in the church. In order to avoid a face-to-face confrontation with real issues facing the Episcopal Church, some liberals have adopted the "red herring" method of attempting to shift the discussion away from the real issue by vague and nebulous harangues about "those who steal, manipulate, seduce, lie, etc."

With all due respect and affection for my former diocesan, I think Bishop Frey's proposal does have serious shortcomings. In contrast to Bishop Shimpfky's critique, I think Bishop Frey's proposal is weak because it does not ultimately go far enough. His vague references to moral behavior still leaves the door open for a wide range of questionable behavior.

The Episcopal Church has wasted vast amounts of time, energy and resources "dancing" around the issues that face us, trying to avoid coming to grips with the real problem. We do no favors to anyone by avoiding dealing with the real issues. It is time to decide what we really stand for and get on with proclaiming the gospel.

(The Rev.) LESTER L. BUNDY  
Regis University  
Denver, Colo.

It is disconcerting, to say the least, to find the Bishop of El Camino Real seriously stating that the church needs as much clarification on all the various moral issues he lists as on sexuality. Where has the bishop been for the past few years? Is he really not aware of the quagmire the entire church is in because of confusing and muddling responses by bishops such as himself to questions about sexuality?

Bishop Frey is putting forward a much-needed and straightforward clarification in the canons which would require clergy to be loyal to what they already have subscribed as authority. And Bishop Frey's proposed change carefully and sensitively avoids "gay-bashing" and "male-bashing."

With regard to Bishop Shimpfky's gratuitous swipe at Bishop Frey's knowledge about the attitudes of early

(Continued on next page)

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# LETTERS

(Continued from previous page)

Christians toward sexuality, the former betrays his complete ignorance. Two major works of early Christian life and faith, Robin Lane Fox's *Pagans and Christians* and Peter Brown's *The Body and Society*, both show just how right Bishop Frey is about the radical sexual ethic and the deep commitment to family values of early Christians. It might even curl

Bishop Shimpfky's hair to see that Bishop Frey was in no way understating his case.

(The Rev.) DALE COLEMAN  
St. Matthias Church

Shreveport, La.

## Seat and Voice

I would be the first to agree that a bishop "should be present when his colleagues meet" and that retired bish-

ops emerge as "outstanding consultants" and should indeed have seat and voice in the House of Bishops [TLC, June 2].

This province of the Anglican Church is the only one of the 28 provinces that extends to retired bishops, not only seat and voice, but also vote.

In Resolution Number 46 of the 1988 Lambeth Conference, the bishops of the Anglican Communion stated, in reference to all active bishops in full-time diocesan work, that they should be ensured, "that all bishops should have a true *episcopate* of jurisdiction and pastoral care and are seen as belonging fully to the local college of bishops." This resolution refers to the hope that all bishops will be able to exercise jurisdiction and participate fully in the councils of the church, and I fully support that position. The resolution is, however, silent on retired bishops, probably because 27 provinces assume that if a bishop no longer has jurisdiction, and therefore responsibility, the bishop does not determine the policy that others will have to carry out.

In the House of Bishops of the Episcopal Church, bishops without jurisdiction, assistant, suffragan and retired bishops, can now substantially outvote bishops with jurisdiction. This means that frequently such bishops without jurisdictions often determine the policy of the church, for instance, by voting with a minority of bishops with jurisdiction, thus becoming a majority and changing the outcome of a vote.

I believe a bishop is always a bishop, but a retired bishop should not be a part of determining the policy of the church, by voting policy, which others with the responsibility have to implement. I welcome the wise counsel and advice of experienced and retired bishops and rejoice that they are part of the college of bishops. I am, however, strongly opposed to their having a vote.

(The Rt. Rev.) ROGER J. WHITE  
Bishop of Milwaukee  
Milwaukee, Wis.

## What He Said

This is to set the record straight about my statement regarding leadership qualities for ordination [TLC, March 31 and letter, TLC, May 26]. In my convention address, I said,



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“Therefore, when parish clergy and vestries become involved in the process of endorsement of persons applying to become postulants, look for leadership qualities and not just for genteel piety.”

(The Rt. Rev.) JAMES B. BROWN  
Bishop of Louisiana  
New Orleans, La.

### Subtle Message

It was refreshing to find the light touch of David Kalvelage's column on vanity plates [TLC, May 12].

I had one for a year or so. One can have only so many letters on Texas plates, so my message had to be a bit subtle. Having sung in church choirs for a little over half a century, my plates read “BOX OK.”

I found it discouraging that only one organist ever caught on right away.

(The Rev.) JAMES WALWORTH  
Far Rockaway, N.Y.

### A Misnomer?

By choosing to put a white male priest on the “Time for Ordinations” cover [TLC, June 2], you contradict your name *THE LIVING CHURCH* and the subtitle *Serving Episcopalians*.

ANTONIA MATTHEW  
Bloomington, Ind.

### Exceptional Measures

The article concerning the Bishop of Massachusetts' intervention in the election of a rector at the Church of All Saints', Ashmont [TLC, May 19] is to be commended for a concise, even-handed treatment of a difficult situation. I was surprised, however, to find no mention of the exceptional measures to which Bishop Johnson resorted in the exercise of his episcopal authority.

Because the rector-elect was not canonically resident in the Diocese of Massachusetts, the bishop could effectively block the election simply by denying the priest's application for resident status. A letter would have sufficed. Bishop Johnson, however, took more drastic action: he seized the parish and inhibited the curate (and rector-elect) from the exercise of all

(Continued on page 9)

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# LETTERS

(Continued from page 7)

sacerdotal functions. He took these steps on a Saturday afternoon; the next morning the parishioners arrived to discover an unfamiliar priest at the altar and the bishop himself in the pulpit.

To me, at least, Bishop Johnson's actions seem distressingly like the persecutions of "ritualist" clergy and parishes in the late 19th century. It is difficult to believe that such extraordinary measures were taken solely in defense of diocesan guidelines for the search process. In such circumstances as these, is it any wonder that the parish would align itself with an organization of like-minded parishes and individuals? There could scarcely be a more vivid demonstration that an effective orthodox Anglican witness cannot be maintained by scattered parishes, isolated and vulnerable to a hostile hierarchy.

WILLIAM D. BUCKINGHAM  
Philadelphia, Pa.

• • •

Your report about the situation at All Saints', Ashmont raises a serious question about what appears to be the increasing frequency with which bishops, in a heavy-handed way, exceed their canonical authority. According to Title III, Canon 18.1, the bishop has no authority to appoint an interim priest during a vacancy in a parish unless "the authorities of the parish shall for 30 days have failed to make provision for the services . . ." Is there some other source of authority by which bishops appoint interim clergy? Or is it simply that vestries are unaware of their rights, or afraid to stand up for them?

(The Rev.) VERNON A. AUSTIN  
St. John's Church  
Norristown, Pa.

• • •

I found the article on All Saints', Ashmont, very disturbing. The parish has a curate it wants as the rector. But because of diocesan guidelines and other canons, the parishioners are, for all practical purposes, being denied that right.

Not too many years ago, I watched the selection process for a new rector by the church I belonged to in Vir-

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The Phoenix Convention Center, where General Convention sessions will be held.

## Volatile Issues to Frame 10 Days in Phoenix

General Convention participants and visitors will find an array of potentially volatile issues and an emphasis on a simpler lifestyle during the 10-day event in Phoenix.

Arizona's decision not to allow a paid holiday honoring Martin Luther King, Jr., has engendered some changes in the basic structure of the 70th convention July 11-20. Deputies and bishops will meet in small groups for one and a half hours most mornings for Bible sharing, the Eucharist and to share their experiences of racism in church and society. Exhibitors have been asked to limit their space to represent the convention's commitment to a simpler lifestyle and racial equality.

In line with those goals, convention-goers are being encouraged to spend less money on meals and donate part of their funds to the new Martin Luther King, Jr. Legacy Scholarship Fund to aid minority students. It is hoped that daily noon meals served in a "common area" of the convention center will help to foster community and also emphasize simplicity and sharing.

The House of Bishops and House of Deputies will be faced with more than 500 resolutions, but one of the most obvious and controversial will be sexual orientation and the ordained ministry. Two major resolutions will be presented, one which would leave the ordination decision up to the discretion of diocesan bishops; the other, proposed by the Rt. Rev. William Frey, dean of Trinity Episcopal School

for Ministry, would be a canonical change, affirming the church's traditional position concerning marriage and sexual morality, a step which would prohibit the ordination of non-celibate homosexuals.

Another issue which has recently come to the forefront of the church's attention has been the environment. Formed during the 1988 General Convention, the Consultation on the Environment has developed a report which resulted in the Executive Council's adoption of an environmental policy. This year's convention will be asked to establish an office of environment and sustainable development, funded with \$100,000.

### Financial Problems

Along with more outward-looking issues, the convention will have to deal with its own internal problems, such as a difficult financial situation. It is likely that issues of diocesan apportionment rates to the national church will arise as will funding within the national church in general. The 1992 proposed budget of \$44.5 million envisions cuts in spending for national mission operations and the Presiding Bishop's office, with world relief efforts seen as the only major dollar growth area.

Supplemental Liturgical Texts authorization, evangelism and relations with the Evangelical Lutheran Church in America will come under further discussion, though progress towards full communion with the ELCA may be delayed by a recom-

mendation of ELCA bishops. The Lutherans will vote on the issue later this summer. A proposal to "continue to study, develop and evaluate supplemental inclusive language texts" will be introduced, with an eye on the possible authorized use of Supplemental Liturgical Materials for use in the next triennium. As the church struggles to define evangelism during its Decade of Evangelism, it is likely the convention will be asked to affirm the 1973 definition of evangelism as "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to accept him as Savior, and follow him as Lord, within the fellowship of his church."

In addition, an official panel has urged the convention to support continued comprehensive economic sanctions against South Africa until the Anglican Church in Southern Africa and the South African Council of Churches call for their end.

Deputies also will be asked to commend Presiding Bishop Edmond Browning for his opposition to the Persian Gulf War and his support for Palestinian statehood, U.S. pressure on Israel for Palestinian rights and a declaration that there is a distinction between "anti-Jewish prejudice" and "legitimate criticism of Israeli government policy."

About 10,000 persons, including exhibitors, staff, visitors and Triennial delegates, are expected to be involved with the convention. The number includes about 900 in the House of Deputies and as many as 200 bishops.

# Getting Things in Order

## Executive Officer of General Convention Highlights Schedule Changes

It will not be business as usual for the Rev. Donald Nickerson when General Convention is held in Phoenix, July 11-20. Fr. Nickerson is executive officer of General Convention and has been overseeing preparations for the triennial gathering for months.

Fr. Nickerson said, in a recent interview, that preparations for convention are "fairly similar" this year compared with previous conventions, but "what is different this time is we are working later in the schedule because of changes which have taken place in the nature of convention — specifically worship."

Another change he noted was the creation of an office of the secretary of General Convention, which will be supervised by the Rev. Canon Roswell Moore of the Diocese of California. "This will be major assist to me as secretary of General Convention, and to Bishop Herbert Donovan and me as the secretaries of the two houses," Fr. Nickerson said. He added that the new office probably would make the production of the *Convention Journal* a bit easier as well.

The well-publicized changes at this

year's convention — a simpler lifestyle, addressing racism, spending time in small groups — have resulted in plenty of feedback to his office.

"We've gotten it both ways . . . positive and negative," he said. Fr. Nickerson's office has received letters and phone calls concerning the changes in convention, and he's heard considerable reaction in person as he travels around the church.

Fr. Nickerson reported that the opinions on the change in lifestyle during convention have been "very positive," and he went on to discuss some of the other changes.

"We will have a major focus on liturgy," he said. "The Bible sharing for me has the potential to open up to the church the workings of the Spirit in a new and creative way. The opportunity for intimacy in small groups is vital. It will help us break down lots of

the 'isms' which tend to divide people."

Fr. Nickerson said there will be Eucharist almost daily in small group settings, with nearly 300 tables of 8-10 persons in the mornings with a consecration of the elements to take place at each table.

He also spoke to an oft-heard complaint that the people "in the pews" in Episcopal churches aren't being heard when General Convention makes its decisions.

"They can be heard," he said. "They're heard when they attend the annual parish meeting and elect delegates to their diocesan conventions, who in turn elect the deputies to General Convention. Another way is for them to engage General Convention deputies through telephone calls or in conversations. I know from having been a deputy in two dioceses that this takes place. And people also ought to be able to approach their own bishops.

### Informing Dioceses

"I don't subscribe to the theory that deputies should state their intention to vote on a particular issue before convention," he said, "because at convention they'll be informed by the Spirit, by debate, by conversations formal and informal with persons present at convention, by various interest groups, and find that their minds might be changed. I believe that when deputies return home, they have an obligation to inform others about the actions of convention and about their part in those decisions."

The General Convention staff consists of nine persons and three temporary helpers at the Episcopal Church Center in New York City. Fr. Nickerson said the Diocese of Arizona will train nearly 1,000 volunteers for the Phoenix convention.

From 10,000-12,000 persons are expected to attend the convention and to register in one capacity or another (deputy, visitor, exhibitor, etc.). Fr. Nickerson said at any one moment there are from 3,000-4,000 people in attendance. The highest number usually occurs during a major service.

DAVID KALVELAGE



Fr. Nickerson

## Convention Worship Services Planned

Three major services will highlight the 1991 General Convention, along with frequent opportunities for smaller services and Bible study.

The opening service, on the evening of July 10, will include a tribute to Martin Luther King, Jr.

The second service, during the afternoon of July 13, will focus on the spiritual contribution and understanding of Native American Episcopalians.

The third service will take place during the evening of July 18, and



1970 Opening Service in Houston

will feature the Most Rev. Robert Runcie, former Archbishop of Canterbury, as preacher. It will include a reaffirmation of baptismal vows and the United Thank Offering ingathering.

## Bishop Robert Terwilliger Dies

The Rt. Rev. Robert Terwilliger, retired Suffragan Bishop of Dallas, died June 3. He was 73.

After almost 30 years as deacon and priest, Bishop Terwilliger went to Texas in 1976 to be consecrated Suffragan Bishop of Dallas. He was a graduate of Syracuse University, earning a divinity degree from the Episcopal Theological Seminary and other degrees from Yale and General Theological Seminary. He served in parishes in Massachusetts, Connecticut, California and New York, until 1967 when he became the founding director of Trinity Institute, a center for continuing education for Episcopal priests and bishops which is a ministry of Trinity Church in New York City. He held this position when he was elected to the episcopate.

He was a trustee and adjunct professor of theology at General Theological Seminary in New York City and served on the board of trustees of the University of the South in Sewanee, Tenn., and Nashotah House in Wisconsin. During his years in Dallas, he was a regular lecturer at the Episcopal Theological Seminary of the Southwest in Austin.

As a member of the National Anglican/Orthodox Theological Commission, he was also deeply involved in the International Anglican/Orthodox Joint Doctrinal Discussions. In 1976, he met with the International Commission in Moscow, the first such meeting behind the Iron Curtain. He



Bishop Terwilliger

met with them again in Odessa, Russia, in 1983.

He was a consultant to the Standing Liturgical Committee of the church and a member of the Presiding Bishop's Consultation on Ministry.

Bishop Terwilliger was the author of *Receiving the Word of God* and *Christian Believing*. He was co-author of *The Charismatic Christ* and *To Be a Priest*.

He retired in 1986 and was preceded in death by his wife, Viola. He is survived by their daughter, Anne Elizabeth Terwilliger of Huntington, N.Y.

Services were held at St. Matthew's Cathedral in Dallas.

## A Critique of 'Consumerism'

More than 100 Episcopalians concerned with social justice policy met in Washington recently for the Bishop Lyman Ogilby Episcopal Advocacy Conference.

Joined by Senators Edward Kennedy (D-Mass.) and Albert Gore (D-Tenn.), the Most Rev. Edmond Browning, Presiding Bishop, told participants that society must go beyond an "addiction to consumption" to solve economic and environmental problems.

"Our record of stewardship is not a good one," Bishop Browning said. "Why have we just spent billions of dollars to fight a war? Why do we spend money on covert wars elsewhere

overseas? Why do teenagers take another human life in exchange for a leather jacket? Why do we have a savings and loan scandal? Why have we reached a state where our national leaders cannot get a handle on the national deficit?"

Bishop Browning said one of the reasons is consumption. "We define success by how much we consume . . . This consumerism feeds on itself and demands more consumption, which leads to overproduction and exploitation of resources. And to maintain this way of life, we justify the expenditure of hundreds of billions of dollars on armaments," he said.

## Apology Made for Comments about Israel

At a closed meeting of Christian and Jewish leaders, the Rt. Rev. Charles Vaché, Bishop of Southern Virginia, met with ecumenical leaders and expressed "regret and an apology for the pain caused" by his comparison of Israel's treatment of the Palestinians to the Nazis' early treatment of Jews.

The leaders met at Saints Constantine and Helen Greek Orthodox Cathedral in Richmond, and discussed the controversy that was started in May when Bishop Vaché wrote in his diocesan newspaper that Israel's behavior "approaches genocide of the type which the Jews experienced in the late '30s and early '40s in Germany."

Though other Virginia bishops had supported Bishop Vaché in criticizing Israel, they had not made a direct comparison with the Nazis. United Methodist Bishop Thomas B. Stockton of Virginia said in a public letter that "anyone who has visited that country is aware of the massive human rights violations that are experienced by the Palestinians at the hands of the Israelis."

In an open letter to ecumenical leaders, Rabbi Leon Klenicki, director of interfaith affairs for the Anti-Defamation League of B'nai B'rith, said, "It is absurd and horrifying to equate the murder of six million innocent Jews and the torture of countless others to Israel's treatment of the Palestinians."

Bishop Vaché initially reacted to Rabbi Klenicki's letter by saying that "the Jewish community is hypersensitive" on the issue. While he said that he "did not do anything intentional to offend the Jewish community," he said he did not "know how you could say the same thing (about Israeli treatment of the Palestinians) without being offensive."

To try to defuse the controversy, the Rev. C.M. Dombalis, rector of the Greek Orthodox cathedral, and Rabbi Myron Berman of Temple Beth-El helped to set up the meeting between Bishop Vaché and other Christian and Jewish leaders. [RNS]

# Province 4 Synod Prepares for General Convention

The Synod of Province 4 met June 5-7 at Kanuga Conference Center in Hendersonville, N.C., and included bishops and General Convention deputies.

The program consisted of addresses and discussions about matters which will be considered at General Convention. The Very Rev. James Parks Morton, dean of the Cathedral of St. John the Divine in New York City, spoke on environmental issues. The Rt. Rev. Vincent Pettit, chairman of the Standing Liturgical Commission, spoke of the extensive revisions of *Prayer Book*

*Studies 30*, which the SLC is recommending.

A panel of three discussed the sexuality matters. These were the Rt. Rev. John Howe, Bishop of Central Florida, Mrs. Scott Evans, a member of the Standing Commission on Human Affairs, and the Rt. Rev. George Reynolds, Bishop of Tennessee.

## Lively Discussion

Ellen Cooke, treasurer of the national church, came from New York to speak about the budget and financial matters. The more than 200 people

present were divided twice into 25 discussion groups, and lively discussion ensued.

The Rt. Rev. Don A. Wimberly, Bishop of Lexington, was elected to be the provincial representative on the Executive Council for a six-year term. Others elected were: the Rt. Rev. Robert Estill, Bishop of North Carolina, as president; the Rt. Rev. Rogers Harris, Bishop of Southwest Florida, as vice-president; Mrs. Marie Rogers, secretary, and Ms. Toni Gilbert, treasurer.

(The Rev.) EMMET GRIBBIN

## BRIEFLY

Well-known evangelist Bishop Michael Marshall has joined Nashotah House seminary as adjunct professor of evangelism. Bishop Marshall plans to visit Nashotah House November 19-21 and each term thereafter, when he will conduct seminars on preaching and evangelism for seminarians. Formerly vicar of All Saints Church, Margaret Street in London, he is director of the Anglican Institute in St. Louis, Mo. and has led many conferences, missions and retreats across the country.

During a recent telephone campaign, **Episcopalians United** collected about \$125,000 to fund its participation at General Convention. According to executive director, the Rev. Todd Wetzell, nearly 36,000 people were contacted and about 10 percent contributed.

An essay on the environment has rekindled conflict between the Rt. Rev. John Spong, Bishop of Newark, and Roman Catholics in the city. In an essay which appeared recently in the *Episcopal Voice*, Bishop Spong said, "The failure of a Christian body to endorse birth control must be viewed today as an act of immorality . . . no antiquated religious system can be allowed to compromise the human struggle to survive." Archbishop Theodore E. McCarrick, head of the Ro-

man Catholic Archdiocese of Newark, said about the article, "It's not surprising, considering the source . . . I just hope this doesn't mean his book isn't selling well."

The Seamen's Church Institute of New York and New Jersey dedicated its new maritime headquarters in Lower Manhattan recently. The Rev. James R. Whittemore, institute director, was joined by the Rt. Rev. Richard Grein, Bishop of New York, and more than 12 other tri-state religious leaders in an ecumenical service of dedication. Actress Brooke Shields, a friend of the institute, officially christened the new structure, which will not only house executive offices but includes an ecumenical chapel, maritime training center and the institute's Center for Seafarers' Rights.

A new religious order in Denver has been officially recognized by the Standing Committee on Religious Orders of the House of Bishops. The Order of Christ Centered Ministries was founded in 1973 by a core group of seven members, all still with the community. With encouragement from St. Benedict's Abbey in Snowmass, Colo., and close ties to St. John's Cathedral in Denver and the Diocese of Colorado, OCCM offers retreats and workshops through its Contemplative Prayer Outreach Fellowship.

## CONVENTIONS

The Diocese of Maine held its convention at the Cathedral Church of St. Luke in Portland on May 18 with 86 clerical and 190 lay delegates present.

Passed was a resolution inaugurating "Foundations for Ministry," an endowment fund campaign for the diocese with a goal of \$3,250,000.

Also passed were resolutions calling for regular prayer for peace in Liberia, commending congregations' increased knowledge of and relationship with the Native American communities in Maine, and recommending Sojourner Truth and Jonathan Myrick Daniels to the Standing Liturgical Commission and the General Convention for inclusion on the calendar of the church year.

The Rt. Rev. Victor Scantlebury, Suffragan Bishop of Panama, preached at a service of Evensong Friday and at a Eucharist Saturday. He spoke of mission and the development of the companion relationships between the Dioceses of Panama and Maine.

A budget of \$1,033,449 was passed.

ELIZABETH M. RING

## Correction

An error occurred in the editorial, "A Surprising Response to Our Reader Poll" [TLC, June 9]. The phrase "about one percent of the church's baptized membership" should have read "about .1 percent of the church's baptized membership."

# David Collins: A Firm Leader...

By JOHN SCHUESSLER

**T**he Very Rev. David Collins doesn't fit easily into a category.

He is described by one close friend as "a thorough-going Anglican." Meanwhile, he talks unabashedly about the need for people "to know Jesus Christ as your personal Lord and Savior."

He is a leader in the charismatic renewal movement who is also admired for his work in the national life of the church. Following this month's General Convention, he steps down after six years as president of the House of Deputies and nine years as vice president. He also has served nine times as a deputy to General Convention.

As dean of St. Philip's Cathedral in Atlanta for 18 years, retiring in 1984, he is remembered fondly for blending a warm, pastoral style with confident administrative skills to serve a diverse congregation recognized as the largest in the Episcopal Church.

He is, theologically, a conservative who does not shy away from social concerns and ecumenical interests. While dean, he served a year and a half as president of the Christian Council of Metropolitan Atlanta, known as a powerful organization for social change. He developed good relationships with Jews and Roman Catholics, and continues to do so; recently he went on retreat at a Roman Catholic school in Ohio to prepare for General Convention.

When friends and associates are asked to describe him, they repeat certain words: fair, bright, charitable, caring, compassionate, a gentle but firm leader.

It is those last two adjectives — gentle and firm — that best describe the two sides of David Collins that remain with you after a conversation with him.

While in Indianapolis for a conference, he sat on a bench outside the convention center for an interview.

Asked about the current state of affairs in the Episcopal Church, he

showed his firm side while sharing convictions about what the church should be in light of the great commission given to it by Christ, and how it appears to him the church gets sidetracked into less important concerns of personal rights and freedom at the expense of spreading the gospel. His fiery spirit is revealed clearly in his eyes when driving home a point through a long glance at his listener.

"I'm not despairing," he began. "I think distressed best describes how I feel. So much of what I see and hear is opinion, and I don't know anyone who is willing to die for an opinion."

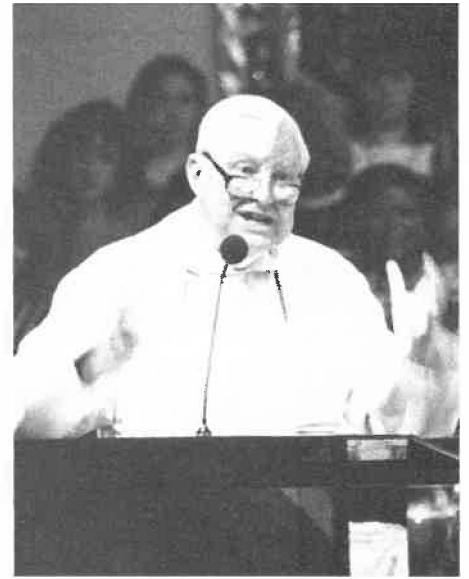
Perhaps "dying for" are only theo-

For example, "do we believe Jesus Christ is worth dying for or is a myth good enough? Most of the priests of the church really teach there is no hell."

"The key," he emphasized, "is scriptural authority."

"Obviously there will be differences of opinion" on many complicated questions that face the church. Penultimate questions have their place. "It is important what we do about South Africa," for instance, he said. "It's not all or nothing. But what are our priorities?"

He believes the common base of faith as revealed in the Bible is worth dying for, "because it is so ultimately



**The Very Rev. David Collins will step down as president of the House of Deputies**

retical words for Episcopalians in a relatively peaceful United States, compared to places like Uganda and the Muslim world, where hundreds of thousands have died for their faith. Nevertheless, Dean Collins believes the idea should not be dismissed.

He chose his words slowly and carefully to explain his concern. "If I understand the Christian faith right, you've got some priorities that are basic, unshakable," he said. "Matters of eternal life and death."

"Someone has spoken of there being ultimate things and penultimate things. It seems to me we ignore the ultimate things."

important, both to carry out the will of God as well as our ultimate salvation."

Furthermore, he believes when Episcopalians get caught up in such things as the beauty of the liturgy to the neglect of the "ultimate concerns," the church loses credibility.

"Episcopalians sometimes like to see theirs as the Cadillac of churches," he said, "and even of other religions. I think it's arrogant on our part to suggest for a Hindu he should want to drive our car."

That is his firm voice.

But the gentle pastor came out when he politely interrupted the inter-

# ...and a Gentle 'Supreme Pastor'

view to embrace an old friend who happened to pass by. The friend asked him what he was doing, and Dean Collins explained he was talking to THE LIVING CHURCH. Then he added with a smile, "and saying all kinds of things that will probably get me into trouble."

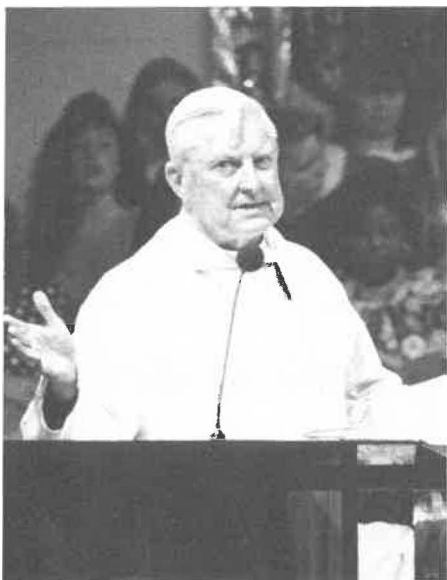
Friends have told him he sometimes comes across in interviews as a "negative prophet." He doesn't wish to be known that way. That is why he cautioned about the word "despair" to describe his feelings for the church.

"On a human level I have a lot of despair," he said. "And I can see why a lot of people are despairing. But I'm

experience."

Among renewal movements, he views the charismatic as distinct from others, such as Cursillo, Marriage Encounter and Faith Alive, which are aimed at renewing particular parts of the Christian life. In contrast, "the charismatic/spiritual renewal seems to be the only one aimed at renewal of the totality of the Christian life," he said. "The only one that would be recognizable to Christians of the apostolic age. It has no founder, like other movements. This seems to be something that has happened beyond human working."

Unity among Christians in renewal



at the conclusion of the 70th General Convention in Phoenix.

not downhearted, because the Christian church is the Lord's, not ours . . . and he has his way eventually. If it was of humans, it would have been extinct centuries ago."

Dean Collins, in fact, was the optimist when talking about what the Episcopal Church can become. Asked what is special about the church, he responded, "We have a way, a chance . . . Because of the evangelical and catholic roots of our church, we also have the chance to take the pentecostal experience and to join it in a way that doesn't force a choice between, but allows for a way to harmonize to give fulness to the Christian faith and

has strengthened him to take steps of faith. For example, in 1975 he was in Rome for a conference where the charismatic movement received Vatican blessing. He saw Protestants and Catholics "come together in the power of the Holy Spirit." That experience gave him the courage a year later at General Convention, as chairman of the deputies committee on the ordained ministry, to make an unusual request for five minutes of silent prayer in the house before the vote on the ordination of women to the priesthood. "I don't think people will forget that moment," he said.

When General Convention ends,

Dean Collins will finally get to the writing he had planned to do when he left St. Philip's, which includes comments "on what I see God doing in the world" from personal experiences. He and his wife, Virginia, will also continue leading renewal and healing weekends once a month, known as Windsong.

"I really want to get to the writing," he said.

Likely to be included are reflections on growing up in Arkansas, where he was an unwanted child until adopted by an Episcopal priest and his wife, the Rev. Charles and Agnes Elizabeth Collins. His father was rector of St. Luke's Church in Hot Springs for 20 years before his death.

"I saw the good and bad side of a long-term commitment," Dean Collins said of growing up. And he followed in his father's footsteps, having served basically in three places during his life — five years as a parish priest in Arkansas, 13 years as chaplain at the University of the South, his alma mater, before going to Atlanta.

"I'm not saying moving is a bad thing, and, of course, there are other ways you can show commitment," he said. "But one way commitment is shown is by being there in the good times and the bad times. I think I got that from my father."

For many people throughout his life, David Collins has had a way of being in the right place at the right time. He moved from Arkansas to Seawanee at a critical moment. With Seawanee having decided to admit blacks to the seminary, many seminarians were leaving and virtually the entire faculty had resigned, including the chaplain. At age 30, Fr. Collins went to take the chaplain's place. Some thought him too young, but as one veteran observer of the school attested, the new chaplain proved to be "a calming influence."

When he moved to Atlanta in 1966, Dean Collins stepped into "a very conservative, old-time parish, traditional congregation . . . and worked hard to broaden the view from just the low,"

(Continued on page 16)

(Continued from previous page)

said the Rt. Rev. C. Judson Child, Jr., Bishop of Atlanta from 1983-88. Bishop Child was canon pastor of the cathedral from 1967 to 1978. He and Dean Collins are close friends.

"David won't like my saying this, but I think it is his personality, his bold manner and self-confidence . . . his being charismatic in both senses of the word," Bishop Child said, that made it possible for him to accomplish what he did.

"He is the kind of person who can implement people's talents. People really enjoy working with and for him. Not everyone agreed with him, but he opened a lot of doors."

The bishop also considers him "one of the top preachers of our time . . . gutsy, open and unsentimental, but the gospel."

Dean Collins' intelligence helped dismiss the idea that charismatics are anti-intellectual, according to another Atlanta priest, the Rev. Gray Temple, Jr., rector of St. Patrick's Church for the past 16 years. "David is such a splendid example for the charismatic movement," he said.

His position in the House of Deputies also makes Dean Collins vice chairman of Executive Council. When

presiding at council meetings, he has been careful to let all voices be heard, said the Rev. Abigail Hamilton of Morris Plains, N.J., a council representative of Province 2. "I think that's where you see his pastoral role coming into his leadership. He wants to hear you," she said.

To describe Dean Collins in the fewest words possible, she chose "supreme pastor." She called herself a moderate and said on many issues she would find her views and those of Dean Collins "not too close." Nevertheless, he is a person who doesn't let differences of opinion keep him from caring for someone. "If you needed him, he would be there," she said.

How has being an adopted child contributed to his ministry? His answer points to the meaning of being adopted by God.

"As an adopted child, it's easier to . . ." he began, then thought a little more. "You gain a particular insight into how adopted children can be *real* children. My *real* parents are my adopted parents. God is my *real* Father. It [Father] is not just some mild technical term."

During David's teenage years and many years afterward, he was influenced by Bishop R. Bland Mitchell of Arkansas, a close family friend who

became a "quasi-father figure" for 16-year-old David when Charles Collins died in 1939. He secured funding for young David to attend the University of the South the fall after his father's death. Dean Collins admired the bishop for his "rock-ribbed integrity and total orthodoxy . . . an old style bishop who knew how to bish," he said with a laugh.

When not writing or leading retreats, the dean will continue his devotion to baseball and the Atlanta Braves, whose chaplain he was for a number of years.

"I'm a statistician at heart," he said. "There are those who say I only decided to come to Atlanta because the Braves were coming, too," he said, and laughed again.

He and his wife have three sons, a daughter and grandchildren. Asked if he would do anything different in his life, he was pensive as he spoke of his children. They can justifiably say their father may have been too devoted to the church when they were growing up. Were he to turn back the clock, Dean Collins said, "I would be far more sensitive to the priorities of God, family and job, in that order. I regret the job tended to come first — especially when presumably it was for the Lord."

## Welcome from the Bishop of Arizona

As the bishop of the Diocese of Arizona, it is my happy privilege to extend a most warm and cordial welcome to the bishops, deputies, delegates to the women's Triennial, visitors and friends as we gather in Phoenix for the 70th General Convention of our church.

We in the Diocese of Arizona are aware that there has been real unhappiness among some members of our church over the decision to keep the convention in Phoenix despite the failure of the state to enact a paid Martin Luther King, Jr., holiday. Let me assure you that we Arizonans have been, and will continue to be, active in the effort to see that such a holiday will be enacted in November of 1992.

The convention will be held in our see city of Phoenix, which is part of Maricopa County. In 1953 Judge Fred C. Struckmeyer (an Episcopalian)



The Rt. Rev. Joseph Heistand

wrote a legal opinion declaring segregation to be illegal in Maricopa County. The United States Supreme Court did not outlaw segregation until 1954, and when considering its case it asked for a copy of Judge Struckmeyer's opinion.

Phoenix is one of only a few cities that voluntarily employ a larger per-

centage of minorities than is required in each of eight federal employment categories. One-third of all city employees are from minority ethnic groups, while minority population figures are far less. This city requires all firms seeking to do business with the city to make a commitment to non-discrimination and to maintain a current affirmative action plan on file.

I point out these facts to assure you that everyone will find a truly genuine welcome and sincere Arizona hospitality. We are proud of our diocese, of our outreach programs designed to meet areas of unmet human need, of our university and youth ministries, of our education for ministry and camp and conference centers, and of our efforts in evangelism.

Our volunteers are ready to assist you. If we can be of any service, please let us know.



## The Marital Blessing

The Standing Commission on Human Affairs, in its report to General Convention, recommended that preliminary work begin on drafting a service for the blessing of same-sex unions (*The Blue Book*, p. 202). We are unable to support such a recommendation. In addition to other factors, of which our readers are no doubt aware, we believe such a rite would only confuse the meaning of holy matrimony as life-long union of man and woman. To put it simply, further confusion about matrimony is not what the Episcopal Church needs today.

The marriage blessing is the application, here and now to a particular couple, of that more generic blessing God gave to the first human beings in the first chapters of the Bible. There it is clearly tied to their being male and female (Genesis 1:27-28; 2:23-24; 5:2). This is also explicit in our Lord's reference to these verses (Matthew 19:4-6; Mark 10:6-8).

The blessing of God implies the seriousness of matrimony, divine favor and divine assistance in fulfilling its obligations. In the face of this, we hear increasingly of husbands or wives simply walking out on their spouses and children, sometimes for no apparent reason, or because of boredom, or because of erotic attraction to another person. In some cases, the emergence of homosexual motivation is alleged as justification for leaving one's spouse. The breaking up of a home in order to fulfill the lust of one or two persons, whether it involves males or females, is part of what we vowed not to do when we made our marriage vows. Whatever one chooses to call it, adultery is adultery. By condoning it, the church compromises its own credibility.

It is evident that many people slip and some fall. The church ought to be recognizable as a community within which lives can be pieced together, and where the path is plain to repentance, confession and forgiveness. Healing, rather than legalism, should characterize the church's position. Permissiveness is not healing, however, and to condone is not to cure.

We live in a culture in which everyone is supposed to look and act young (that is, sexually attractive), in which marriage is always supposed to be romantic (or else terminated), and in which sexual gratification is a major (or the major) goal in life — along with the acquisition of money and power, of course. After 2,000 years of historical experience, the church should know that such suppositions may provide enjoyable daydreams for adolescence, but they are no sound basis for a civilization, a community, a family or an individual life.

## Many Voicing Opposition

If our mail is any indication, many deputies to General Convention and bishops are getting an earful, or an eye-ful, from congregations all over the Episcopal Church.

During the past month, TLC has received copies of more than a dozen letters being sent from vestries to convention deputies, bishops or the Presiding Bishop. All of the letters have one thing in common: they express concern over the report and proposed resolution of the

Standing Commission on Human Affairs relating to sexuality.

The report [TLC, March 31] includes a resolution which will be presented to General Convention in July. The resolution proposes that each diocese of the Episcopal Church "is fully competent to determine whom best to ordain. . . ." Presumably, this would allow a diocese to determine that a practicing homosexual person is fit to be ordained.

None of the letters we received from vestries recommends adoption of the resolution. In fact, all speak strongly against it. No doubt there are letters written by vestries which speak favorably of the commission's report. We just haven't received any.

As mentioned previously [TLC, April 7], we believe the proposed resolution (A104) is contrary to scripture and should not be adopted by General Convention.

## A Special Issue

Many who read this issue will not be subscribers to this magazine. We welcome them as readers and hope they enjoy this special issue. This pre-convention issue is being offered to General Convention deputies, bishops, Triennial delegates and visitors to Phoenix.

Whether you are attending or not, this issue is intended to help you feel more a part of this massive gathering.

We hope all Episcopalians will take time to pray for God's guidance before and during General Convention. The Book of Common Prayer includes several prayers appropriate for this occasion (nos. 7 and 8 on page 816, nos. 12 and 14 on page 818 and nos. 13 and 14 on page 204 or 255).

## Post-War Questions

Following the recent war in the Persian Gulf, Americans have been appropriately grateful that almost all of the men and women in our armed forces have returned home alive. Thank God for that! We have also been appropriately proud of their fine performance in action.

Yet less pleasant thoughts and disquieting questions arise. Within many churches disturbing questions are being asked. We should be glad that this is so. Under our present church-state relationship, it is not usually suitable for churches to support or attack particular candidates or parties. It is highly suitable, however, for churches to raise questions about honesty, justice and morality in government.

It is asked whether the gulf war was a just war. For Christian thinkers, as well as many secular moralists, one of the criteria for a just war is that it be of last resort, all possible efforts of negotiation having failed. Another is that the net effect of the war be helpful and constructive, rather than destructive and harmful. Another is that it have honest and acceptable intent. Were we there to "save" Kuwait — now virtually a burning wreck? Or to preserve the oppressive Kuwaiti government? Or to eliminate our old ally, the dictator Saddam Hussein?

Such distasteful questions do not go away, for the tragic drama of the Persian Gulf is not yet over.

## A Meaningful Step

By KENNETH D. ALDRICH, JR.

**T**he proposed Concordat of Agreement between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church is a great breakthrough in ecumenism. As someone with a family heritage which includes both Lutherans and Episcopalians, I rejoice to see this proposal emerge from discussions between the leaders of the two churches. Perhaps it needs modification, but it should not be scrapped as some naysayers have suggested.

As American Lutherans and Episcopalians explore the possibilities of full communion, it will be necessary for us to take stock of each other's heritage — cultural as well as theological. The distinctive influences of our respective European mother churches have been somewhat blurred in North America, yet they are still present just under the surface. But the issues in which we differ need not present insurmountable obstacles to mutual understanding.

Both Lutherans and Episcopalians are heirs of the conservative wing of the 16th century Reformation in that their early leaders strove for a renewed evangelical catholicism. Nevertheless, there are significant distinctives — historical, ecclesiastical and ethnic — which characterize the two churches. I believe these differing traditions can serve as a means of mutual enrichment rather than points of contention in a developing relationship.

Lutherans tend to emphasize the centrality of sound doctrine while the place of church order and liturgy are important to Episcopalians. Thus the Episcopal Church places emphasis

in the continuation of the "historic episcopate" (bishops tracing their office back to that of the apostles), while Lutherans have denied the necessity of the historic episcopate, although retaining it in places like Sweden. Lutherans, on the other hand, have insisted on doctrinal consensus for intercommunion and on the importance and authority of historical statements of faith such as the Augsburg Confession (the platform for the Reformation presented before the Diet of the Holy Roman Empire) which have no parallel among Anglicans.

This difference of emphasis is, I believe, rooted in two pre-Reformation traditions of spirituality within Western Christendom: the Benedictine and the Augustinian. Martin Luther was an Augustinian monk, and the Augustinian ethos is evident in the churches of the Augsburg Confession to our own day. The Book of Common Prayer, which defines Anglicanism as much as anything, is based on a Benedictine ethos paramount in England at least since the time of Anselm, Archbishop of Canterbury. He, as well as several other primates, served as Benedictine abbots before becoming archbishop, and left a distinctly Benedictine imprint on the English Church.

Lutherans — in common with most Protestants, all of whom are greatly influenced by St. Augustine — tend to emphasize the doctrine of the atonement. Episcopalians, like the Benedictines, have an almost Judaic reverence for the wonder of God's creation. We



should see these two emphases are complementary rather than contradictory. Where the two emphases come together is in the doctrine of the incarnation. Both Episcopalians and Lutherans are theologically and liturgically strongly committed to the doctrine of the incarnation, and indeed, the celebration of the incarnation is central to the faith, practice and sacramental worship of the two traditions.

Ethnic representation is another element which distinguishes the two communions, but one which could serve as the basis of a culturally-enriching experience. In the course of the Reformation, the Augsburg Confession was adopted in nations outside Germany (the place of its origin), particularly in Scandinavia. Thus the ELCA is made up of Finns, Swedes, Slovaks, Norwegians, Latvians, Danes, Estonians and Icelanders as well as Germans. Until the outpouring of missionaries into Africa and Asia during the last century, Anglicanism remained mostly a British tradition (indeed the term "Anglican" comes from the Latin for "English"). However, both Lutherans and Episcopalians have become more inclusive over the years and have made fruitful efforts to incorporate blacks, Asians and Native Americans as well as those of European descent other than Teutonic or British in their church families.

For example, there are almost three times as many ELCA congregations offering services in Spanish as there are those with services in German. Together, the churches represent a rich mosaic of ethnic groups reflecting the diversity of American society.

The relationship between the two traditions in this country has had its ups and down over the years as Lutherans concentrated on unity within  
(Continued on page 35)

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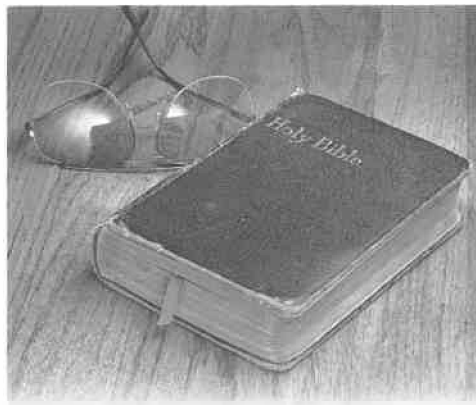
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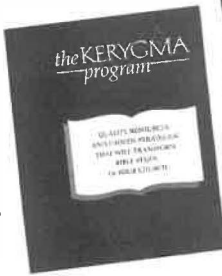
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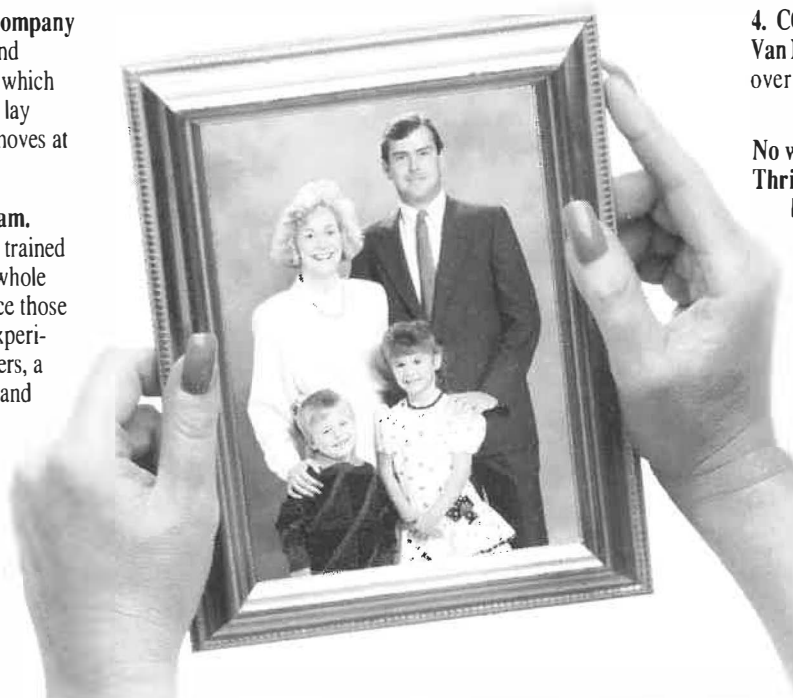
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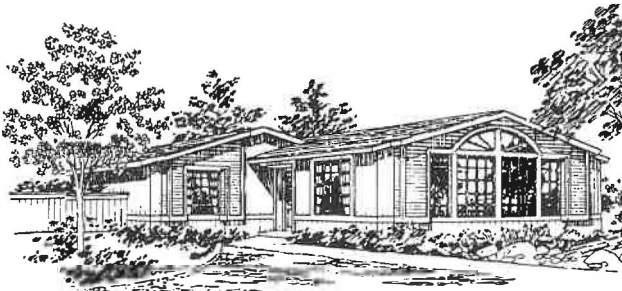
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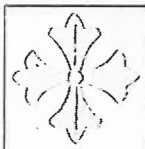
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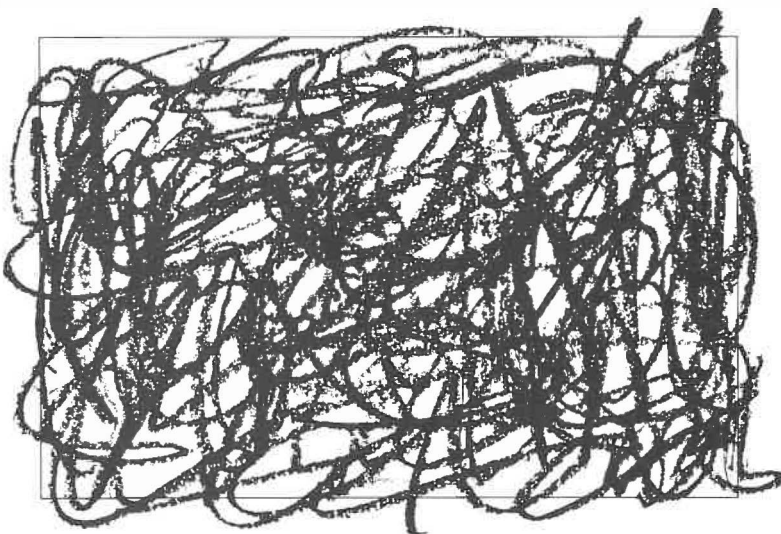
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## LETTERS

(Continued from page 9)

ginia. More recently, I followed the selection process for a bishop coadjutor for the Diocese of Spokane. In these cases I have been appalled at the terrible amount of time and money being spent for questionable results — time and money which I am sure could have been used for more constructive purposes.

The 15-month search for a new rector for All Saints' Church is proof supreme of the wasted effort and costli-

ness of the Episcopal Church's selection process. Current selection practices may very well be contributing to the loss in church membership.

GREGORY M. BENNETT  
Richland, Wash.

### On Target

Your editorial [TLC, April 28] "The Plight of the Little Church" is on target. I am in a diocese where it was estimated in recent years that 75 percent of our congregations are in the under-200 category. At the same time, it was estimated that the Episcopal

Church has 66 percent of its congregations in the under-200 group. If these figures are right, and I think they are fairly accurate, then with modern costs to build and run a church we are indeed in trouble.

You are right about the training of clergy. I was trained to run a big church. I never have in 35 years and I never will. It's obvious, if the percentages above are right, 66 percent of us won't have that chance. In our diocese we could well use clergy raised up from the local area, working perhaps with a fully-trained and educated guide. However, we have turned to closing many of these mission congregations. Naturally, we are deeply concerned about the Decade of Evangelism.

Ministry has gone out the window. In the same time period our diocesan structure (well-paid clergy positions) has increased several hundred percent. Further, in our cities, with significant and rapid sociological changes taking place, where we have declining congregations, little or no attention is being paid to them. I feel my diocese and the Episcopal Church may, in a relatively short time, fall in on itself.

(The Rev.) ROBERT E. CREASY  
St. Matthew's Church  
Universal City, Texas

• • •

While you have nailed a couple of the realities with regard to participation by members of small congregations in diocesan and regional gatherings, you have omitted some others of equal importance.

Though we are wont to admit, church politics is a matter of power, and power is the obvious possession of the program and corporate-sized parishes (to use Arlin Roughage's terms), for they have the power to be "big" which translates "successful."

The main reality on the part of many members of small congregations is intimidation in the face of the power of the big churches, and often, in the case of representatives from rural parishes, fear of the city itself. This may seem unreasonable to urban-dwellers, but it is a harsh reality for rural folk who are unfamiliar with even street addresses.

Small town folk, mostly, do not go to cities very often. Some may go to shop occasionally, but they will go to a specific shopping center, perhaps eat in a nearby restaurant, or go to a ball game. The most frequent visit by small

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town people to cities is to hospitals where a relative or friend is a patient.

You are almost correct in the statement "little churches need little programs which can come to them." Little churches need to hear from programs, not big numerically, but from significant evangelists, significant stewardship leaders and significant teachers. The last thing little churches need is a "delegation" from a big church accompanying a "program" that "will show you how we do it in big and successful St. Swithun's." The greatest thing well-endowed parishes can do to assist small churches is to underwrite part of the cost of sending the best talent available to the small churches.

There are, of course, exceptions to these generalities, and thank God for them, for they can, and do, and will, hold their own with the best the big churches have to offer. But such persons are, I'm afraid, the rare exception, not the rule.

(The Rev.) MERRILL K. BROACH  
St. Paul's Church

Clay Center, Kan.

## Superior Plan

I write in support of the proposal of the Rev. Canon E. Thomas Higgons [TLC, April 21]. In context of the proposed Episcopal-Lutheran Concordat, Canon Higgons suggests we can move to immediate and "full interchangeability of ministers . . . if we had a mutual ordination by the laying on of hands," a possibility already provided for, as he states, in Title 3, Canon 12 of the latest *Constitution and Canons*.

If memory serves me, such a mutual ordination/consecration ceremony was once envisioned as an eventual possibility for COCU churches by the late, great architect of ecumenism, the Rev. William Wolf. Such a plan seems to me infinitely superior to the currently proposed "temporary suspension of rules," once the concordat is agreed upon. For, to recognize pastors as priests, even though temporarily, seems to me to be contrary to the spirit of the Lambeth Quadrilateral, destructive of the meaning of apostolic succession, and not truly ecumenical. For ecumenism, at its best, doesn't require a giving up of values which a denomination considers vital, but an offering of a gift to others. If such a gift is not welcome, or at least not yet, it can wait "on the table" until the Spirit reveals that the time is right.

(The Rev.) SINCLAIR D. HART  
Williamstown, Mass.

## Too Many Liturgies?

Fr. Valentine's query [TLC, May 5] about the number of liturgies that one might offer during Holy Week prompts me to respond.

I too serve in a small parish whose average attendance on Sunday is 45. During Holy Week this year we had 13 services, including a three-hour ecumenical service on Good Friday. Although none of my parishioners attended all 13 services, I continue to offer the full spectrum of liturgies.

The first and most important reason — and one which my parishioners reaffirm year after year — is that it is by and through these many liturgies that one enters into the fullness of the passion and resurrection. The second reason is that the variety of liturgies touches different parts of the mystery inside each person. Whether it is the simplicity of a said Eucharist on Monday evening amidst profound silence, or the almost mantric repetitions of *Tenebrae*, or the sensuousness of foot-washing, or the splendor of vigil, or the light of Easter morn, all contribute to one's understanding of and becoming part of the paschal mystery.

I regret that Fr. Valentine's question about offering "so many" liturgies centers on how many or what percentage attend. When I am faced with such questions — as I am often in such a small church — I remind myself that our Lord said "feed my sheep," not "count my sheep."

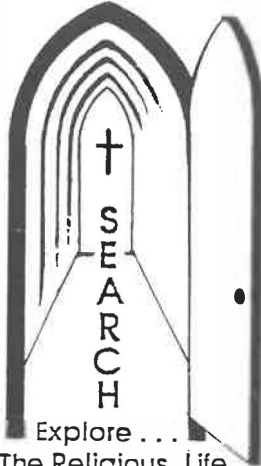
It sounds as if Fr. Valentine is making all these decisions himself, rather than soliciting input from parishioners. Lay officiants may lead several of the Holy Week liturgies, and a liturgical planning committee could help with preparations and decisions.

There are many possibilities, but now is the time to act and to decide, so that he needn't feel anxious next year as Holy Week approaches.

(The Rev.) WALTER SHERMAN  
Trinity Church  
Lawrenceburg, Ind.

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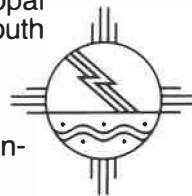
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## VIEWPOINT

(Continued from page 18)

their own ethnically-diverse ranks and Episcopalians looked elsewhere for partners in ecumenical dialogue. Now, finally, the two church bodies have rediscovered their commonalities. We are potentially on the verge of a new and historic manifestation of unity within the Body of Christ. How tragic it would be if this great potential were destroyed by old prejudices.

Generally speaking, Lutherans and Episcopalians complement each other geographically; that is, the one group is relatively strong in areas where the other is relatively weak. For example, the midwest has many Lutherans but few Anglicans; the converse is true in New England. In some places; e.g. Philadelphia, the denominations are more or less equally matched. Full communion would make it possible for members of one group to feel "at home" with a congregation of the other group in a place where their own church had no church. Likewise, clergy who wished to minister in areas where their own church had few congregations would have many more opportunities for a call when the congregations of the other church became open.

As the two denominations grow closer, they can serve as a model for *rapprochement* between the member churches of the Lutheran World Federation and the Anglican Communion in many other parts of the world. The

challenge of greater Christian unity still remains. Should the proposed concordat be ratified, it would still be necessary to keep in dialogue with the Missouri Synod (a conservative group of Lutherans not involved in the concordat), with churches of the Presbyterian-Reformed tradition, with whom the Lutherans have been in off-and-on-again dialogue since the Reformation, as well as with those of the

Full communion would make it possible for members of one group to feel "at home" . . . with a congregation of the other group.

Methodist heritage, which sprang from Anglican roots. We can hardly ignore the mother church of Western Christendom. Nor dare we forget our sisters and brothers of Eastern Orthodoxy with whom Anglicans in particular have had a significant ongoing relationships.

The Body of Christ has been divided for so long that we have become indifferent to the sad scandal of our divisions. The proposed concordat is one small step, but a meaningful step, in fulfilling our Lord's express desire that we all might be one.

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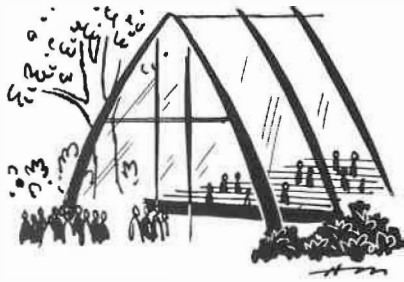
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## PEOPLE and PLACES

### Appointments

The Rev. C. Alex Barron, Jr. is rector of the Church of the Good Shepherd, Cashiers, NC; add: Box 2114, Cashiers 28717.

The Rev. James B. Bell (ret.) is rector of Christ Church, 703 S. Main, Jefferson, TX 75657.

The Ven. Dennis A. Blausler is archdeacon of the Diocese of Northwestern Pennsylvania; add: 145 W. Sixth St., Erie, PA 16501.

The Rev. Christopher J. Coppen is vicar of St. Thomas', DuBois, WY 82513.

The Rev. Karen Evans is rector of Emmanuel, Alexandria, VA; add: 1608 Russell Rd., Alexandria 22301.

The Rev. Jessica A. Hatch is associate of Grace St. Paul's, 2331 E. Adams St., Tucson, AZ 85719.

The Rev. Stephen Scott Kirk is rector of St. Matthew's, 700 N. Walnut, Wilmington, DE 19801.

The Rev. Gordon K. McBride is rector of Grace St. Paul's, 2331 E. Adams St., Tucson, AZ 85719.

The Rev. William B. Miller is vicar of St. James', 3701 E. Martin Luther King Jr. Blvd., Austin, TX 78721.

The Rev. Kenneth J. Semon is rector of St. Michael and St. George, Clayton, MO; add: Box 11887, Clayton 63105.

The Rev. Timothy Vann is interim dean of Trinity Cathedral, Omaha, NE and canon to the ordinary of the Diocese of Nebraska; add: 200 N. 62nd, Omaha 68132.

### Ordinations

#### Priests

Alaska—Francoise Gelineau Ray, vicar of St. Augustine's, Homer, AK; add: Box 4274, Homer 99603.

Colorado—Myrna E. Bivens, is rector, St. Andrew's, Manitou Springs, CO; add: Box 466, Manitou Springs 80829. Jacob C. Fles, assistant of Grace Church, Colorado Springs, CO; add: 601 N. Tejon, Colorado Springs 80903.

Michigan—Charles Virga, 25 Torrey Ln., Roxbury, MA 02332.

Northwestern Pennsylvania—Douglas Kennedy Dayton (for the Bishop of South Carolina), minister of education and evangelism, St. John's, Sharon, PA; add: 226 W. State St., Sharon 16146. John Greenwood Myers, vicar, Grace Church, Lake City, PA; add: Box 208, Lake City 16423. Cynthia Margaret Spencer, rector, St. John's, Kane, PA; add: 427 Chase St., Kane 16735.

### Retirements

The Rev. Thomas E. Bradfield, as vicar of St. Boniface's, Comfort, TX; add: Box 805, Comfort 78013.

The Rev. A. Nelson Daunt, as rector of St. Christopher's, Bandera, TX; add: Rte. 2 Box 41, Bandera 78003.

The Rev. Steirling G. Gordon, as rector of St. Paul's, Kenbridge; St. Andrew's, Victoria; and Gibson Memorial, Crewe, VA.

The Rev. Philip E. Jerauld, as associate of St. Andrew's, Framingham, MA; add: Box 769, Searsport, ME 04974.

The Rev. Frank D. Musgrave, as rector of St. Matthew's, Toledo, OH; add: 3515 Harley Rd., Toledo 43606.

The Rev. Sumner Walters, Jr., as vicar of St. Ambrose, Foster City; add: 1217 Skycrest Dr. #3, Walnut Creek, CA 94595.

The Rev. Richard H. Gingher, as chaplain of Toledo Mental Health Center, Toledo, OH; add: 4424 Hill Ave., Apt. #1, Toledo 43615.

The Rev. Charles H. Huffman, as rector of St. Matthew's, Austin, TX; add: 6306 Highland Hills Dr., Austin 78731.

The Rev. Lon M. Prunty, as rector of St. Alban's, Houston, TX; add: 7306 Winding Trace, Houston 77086.

### Change of Name

St. Paul's and Grace Church, both of Tucson, have merged to become Grace St. Paul's Episcopal Church, 2331 E. Adams St., Tucson, AZ 85719.

### Resignations

The Rev. Caroline M. Bain, as vicar of St. Augustine of Canterbury, Edinboro and St. Peter's, Waterford, PA.

The Rev. Steven B. Clark, as rector of Grace Church, Ridgway, PA.

The Rev. Warren Crews, as rector of St. Timothy's, Creve Coeur, MO.

### Deaths

The Rev. John Maurice Crenson, curate of St. John's, Barrington, RI, died April 7 at the age 67.

Fr. Crenson was born in New York City and married in January 1945, Adeline Deloros Streit, by whom he had two children, all of whom survived him. Before his ordination he was on the faculty of Rhode Island College and served on the Barrington School Committee. A graduate of Loyola and St. John University, he was ordained priest in 1990.

The Rev. Edwin G. Wappler, former dean of the Episcopal Theological School at Claremont (Bloy House), died April 1 at the age of 57 in Oak Park, IL; he had suffered from brain cancer.

Rector of Grace Church, Oak Park, since 1985, Fr. Wappler took early retirement in 1988 because of his illness. Prior to Oak Park, he had been rector of St. Wilfrid's, Carlowville, AL and had been a visiting scholar at Episcopal Divinity School in Cambridge, MA after leaving Claremont in 1981. He was dean of Bloy House from 1974 to 1981 and simultaneously was assistant professor of ethics and religion at the ecumenical School of Theology at Claremont. A graduate of Seabury-Western Theological Seminary, he held a Ph.D. from Duke University. He is survived by his wife Joanna and five children.

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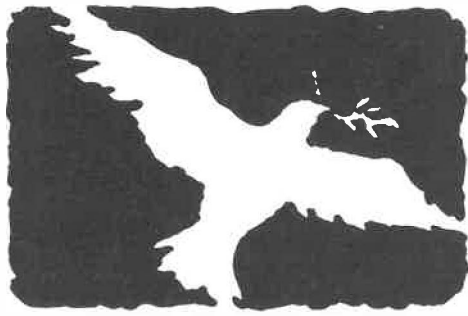
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## BENEDICTION

*The author is Holt Graham, professor emeritus at United Theological Seminary of the Twin Cities, Minn.*

It is timely that on the Sundays preceding General Convention, we are reading from St. Paul's correspondence with the church at Corinth. Paul was no stranger to controversy in the church. Understanding him properly, we can learn from what he said.

One mistake is to modernize Paul;

another is to archaize ourselves. We cannot properly lift off solutions from the New Testament and slap them down on our problems, as if there were no differences between the civilization and culture of the first century and today's.

We can, however, take our cue from the way Paul deals with the problems that beset the church at Corinth, as listed in I Corinthians. We find that Paul does not offer specific solutions for each individual problem. Instead, he supplies principles. But not abstract or general principles. That is the way we think, after centuries of Western philosophy. He is an ancient Jew, and thinks in pictures and metaphors. Our work is to formulate principles that function for us the way Paul's metaphors functioned for him.

Fortunately, he gives us some. One of his controlling metaphors is that of the church as the Body of Christ. He spells out what in today's language are the principles of mutuality and interdependence.

Paul's other controlling metaphor is the church as the temple of the

Holy Spirit. For "temple," he uses not the word that means building, but the one that means dwelling-place; the church as the dwelling place of the Holy Spirit. Instead of offering specific solutions to particular problems, Paul refers each problem to its ultimate principle of solution in an understanding of the church as the Body of Christ and as the dwelling place of the Spirit of God.

The Book of Acts shows the Spirit out ahead of the church. Assuming that those of many nations present at Pentecost returned home and told the story, it is clear that before a single apostle set foot outside Jerusalem, the Spirit had caused the message to be spread. So it continues to be with the Spirit at work in us.

Paul concludes I Corinthians 13 with the crowning triad of gifts: "Now abide faith, hope and love; and the greatest of these is love." Those three are the lenses through which to observe convention. They are the gifts that enable us to perceive even in the mundane mechanisms of a church convention the hand of the Lord at work.

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(Continued from previous page)

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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

## 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. Lillas, 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

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

## ST. LOUIS, MO.

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

## OMAHA, NEB.

**ST. MARTIN'S** S. 24th & J, just off I-80  
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC. A parish of the Episcopal Synod of America

## LACONIA, N.H.

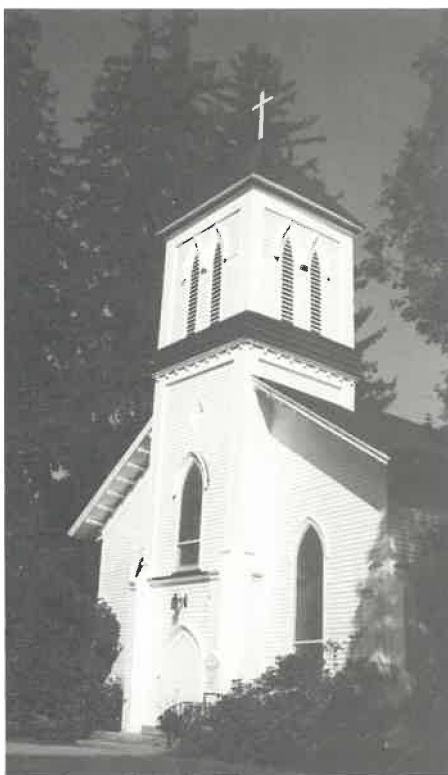
**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## BARNEGAT LIGHT, N.J.

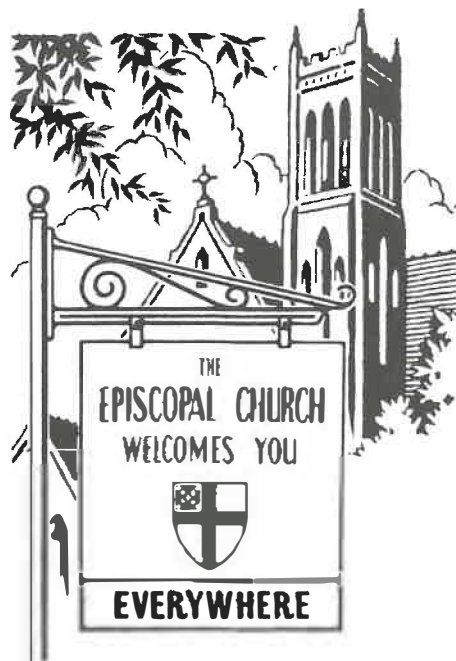
**ST. PETER'S AT THE LIGHT** 7th St. & the Blvd.  
The Rev. Adam J. Walters, priest-in-charge  
Sun H Eu 10 (All year). June, July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

## NEWARK, N.J.

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



Christ Church, Roxbury, Conn.



## 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 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  
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

(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 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

## STONY BROOK VILLAGE, N.Y.

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

## SUNNYSIDE, N.Y.

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

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main St. 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E. Chan-  
dler, 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. (704) 537-0370  
The Rev. Mark House, r  
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

## PHILADELPHIA, PA.

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

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St. 272-4092  
(Across from Court House)  
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 H 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. (605) 342-0909  
(On the way to Mount Rushmore)  
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. (615) 543-3081  
The Rev. Michael Doty, v  
Sun H Eu 10:30. Wed H Eu 7

## KNOXVILLE, TENN.

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev.  
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)

## 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 a.s. anno.  
(817) 332-3191

## PHARR, TEXAS

**TRINITY** 210 W. Caffery (512) 787-1243  
The Rev. Robert Francis DeWolfe, r  
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 Ev 9:15

## TRINITY

The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip 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. (304) 725-5312  
The Rev. John A. Bower, r  
Sun H Eu 8 & 10:30

## MILWAUKEE, WIS.

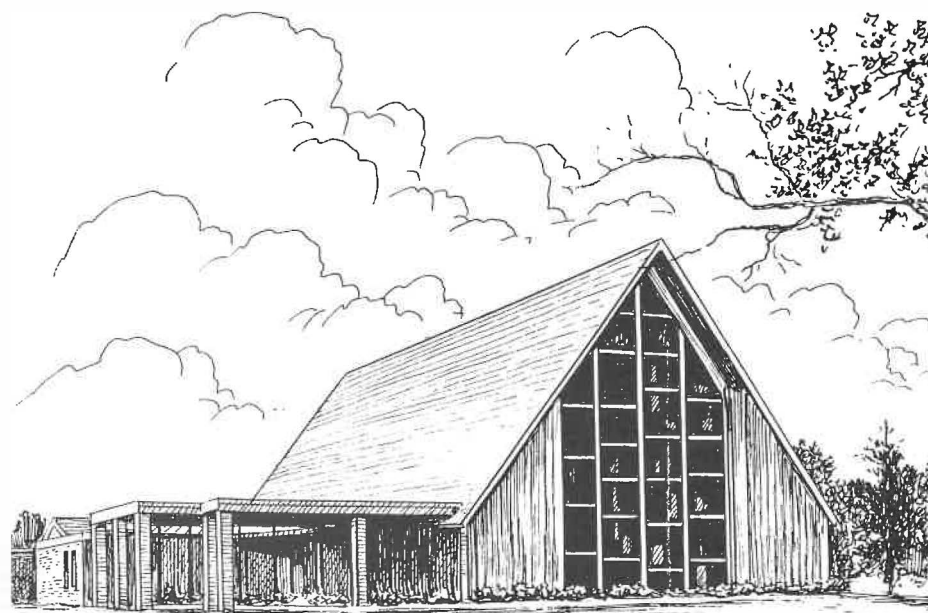
**ALL SAINTS CATHEDRAL** 818 E. Juneau 271-7719  
The Rt. Rev. Patrick Matolengwe, dean  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde (485) 20387  
Near the Instituto Allende  
The Rev. Dr. Richard C. Nevis, r; the Rev. Sibylle Van Dijk,  
d ass't  
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

## ST. CROIX, VIRGIN ISLANDS

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



St. Andrew's Church, Charlotte, N.C.