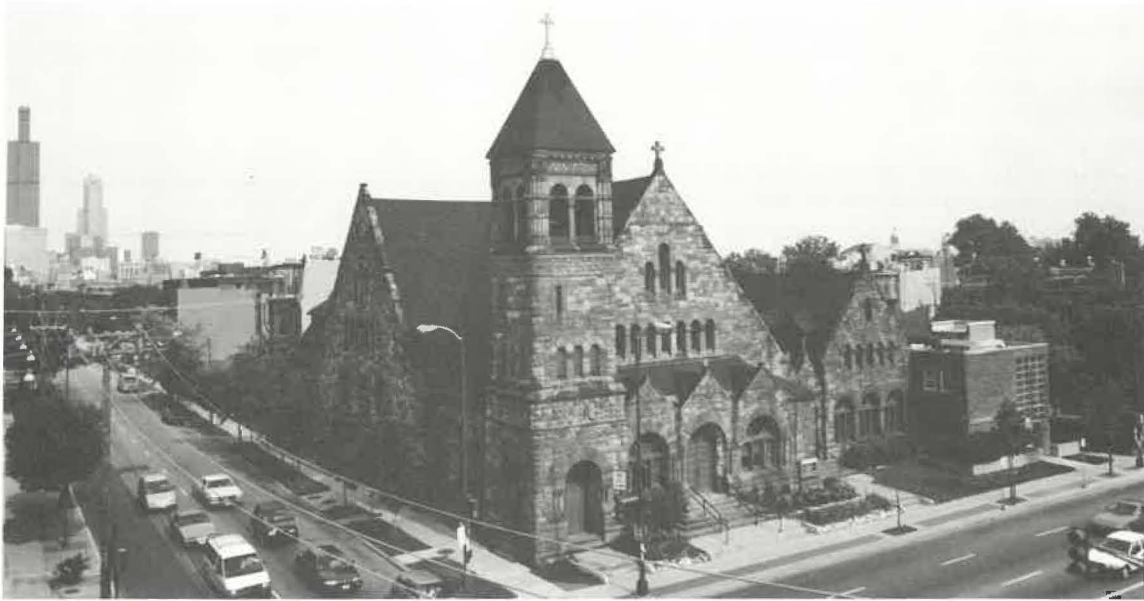


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The Rev Robert G Carroon
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Neighborhood Churches: Stabilizing Presence

IN THIS CORNER

So Now What Do We Do?

Remember the racism audit? That highly-publicized questionnaire which was distributed to persons attending the 1991 General Convention? It's in the news again.

Nearly a year after the audit was taken in Phoenix, a document examining the results of that audit has been distributed from the Episcopal Church Center. "Race and Ethnic Relations in the Episcopal Church" reports on the audit, which was completed by about 1,600 persons.

I must admit that after spending some time with this booklet, I'm not sure I know any more about racism in the Episcopal Church than when I left Phoenix last July.

The document breaks down responses to each of the 66 statements on the racism questionnaire. One section lists the responses according to province. Another divides the replies by race, and a third listing is according to status (bishop, deputy, member of Triennial, etc.).

For example, in the responses to statement 35 on the audit, "The Episcopal Church is a Racist Institution," we learn that 31 percent of the total number of persons who completed the audit agreed with that statement. In Province 9, the Latin American dioceses, only 17 percent agreed, and in Province 3 (mid-Atlantic states), 40 percent agreed. In addition, 69 percent of black males agreed with the statement as well as 50 percent of Native Americans, 27 percent of Hispanics, 27 percent of white females, 22 percent of Triennial delegates and 46 percent of bishops.

Several interesting facts appear in a section titled "Conclusions and Recommendations." For example, data indicates that leadership "for changing racial and ethnic relations within the church and in society comes more from ordained than lay members." Another finding: Blacks and Native Americans experience the highest degree of "alienation and disrespect" from the Episcopal Church. Whites report the strongest feelings of inclusion and respect from the church.

Those who analyzed the results recommend:

- that the racism audit be re-administered at future General Conventions;
- that local units which wish to administer the audit to others be encouraged to do so, providing proper training has been received by leaders;
- that persons representing different racial and ethnic groups be commissioned to work through differences.

Having taken the audit at General Convention, I was naturally curious to see the results. They are, of course, interesting, but after absorbing table after table, one is likely to ask, "What does it all mean?" even after reading the commentary provided by those who prepared the booklet.

One wishes the document had been distributed prior to the outbreak of violence in Los Angeles, but, on the other hand, with images of that shattering event still etched in our minds, we may look at this report from a changed perspective. Now that we have all this data, what do we do with it? How will we respond to the findings?

DAVID KALVELAGE, editor

CONTENTS

July 12, 1992

Pentecost 5

FEATURES

9 Martin Marty Sees Better Days Ahead

by David Sumner

A popular church scholar comments on the Episcopal Church and the future

DEPARTMENTS

3 Letters

6 News

10 Editorials

10 Viewpoint

11 Books

13 People and Places

ON THE COVER

Church of the Epiphany (top) and St. Edmund's were two of three Episcopal churches in Chicago that recently completed a year-long program on religious property and stewardship. The third was All Saints'. The program helps older churches manage their properties, with the benefit of maintaining vital city ministries [p. 7].

Photos by Neal A. Vogel/Inspired Partnerships

LETTERS

Changes Needed

I applaud Stephen Freeman's article on restructuring the church [TLC, June 7]. He calls us to abandon our contemporary passion for corporation theory and the production of results and to reappropriate a theological understanding of the church. As he rightly notes, such reappropriation would entail significant changes to the institution of the Episcopal Church.

My only criticism is that Fr. Freeman is not radical enough. If the church is to be understood as eucharistic community, gathered under the liturgical and pastoral presidency of the bishop, then we must ask if the current configuration of the diocese as a confederation of congregations must not also be altered dramatically. As currently structured, it is institutionally impossible for the bishop to exercise properly his or her ministry as bishop. Their job description is, and must be, that of a CEO and administrator. Everything else is just rhetoric.

Orthodox theologian John Zizioulas has cogently argued that it is the local church, or parish, that is the primary ecclesiological unit. Until parish and diocese become identical — until it becomes possible for the people of God — lay people, deacons and presbyters — to gather weekly as church under the presidency of their bishop, we will continue to be plagued by curial bureaucracies and a corporation mentality.

(The Rev.) ALVIN F. KIMEL, JR.
St. Mark's Church

Highland, Md.

• • •

J. Stephen Freeman's trenchant article on Episcopal structural reform hits the mark with its analysis and remains largely on target with its suggested solutions. Like East Tennessee, all of our dioceses should hunker down to think through the implications of Fr. Freeman's thesis.

I believe Fr. Freeman would endorse the claim that the Anglican Communion is a federation of spiritual families. The bishop and his diocese are married to each other until the bishop's retirement. At least that's the way it used to be in better days. Unfortunately, as things have developed since that fateful year of 1919, the Episcopal CEO (Chief Eucharistic Officer)

of each diocese has become the CEO (Chief Executive Officer), and the diocese has become a corporation instead of a family. Like all corporations, its chief concern became finance rather than faith. Bishops have been demoted from father in God to career executive.

God bless our faithful fathers in God. We count on them. At the same time, we must consider the current shambles of Episcopal Church polity. One would pray that we keep asking, with confessional candor, where is the center of our individual and corporate lives — with our father in God at the altar of God, or with our chief executive officer at diocesan headquarters?

(The Rev. Canon) JOHN R. WHITNEY
Westfield, Pa.

• • •

The structural reforms at the national church level suggested by Fr. Freeman are worth serious consideration, especially those of limiting the functions of General Convention.

In the mid-1950s, when I was at General Seminary, a story was circulating about Dr. J.V. Langmead Casserley, who was professor of dogmatic (yes, it was a legitimate word) theology there. He was at a banquet at General Convention, at which the burning issue of the day was the admittance of women deputies. An earnest lady sitting next to him asked him: "Dr. Casserley, can you give me any theological reason why women should not be deputies to General Convention?" He replied courteously: "My dear madam, I cannot give you any theological reason why we should even have General Convention."

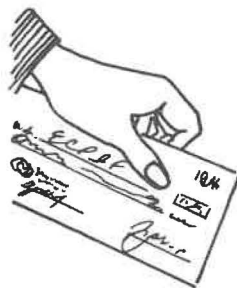
What we do need is a theology of authority in the church today, with a renewed understanding of the relation among scripture, tradition and reason.

(The Rev.) RICHARD C. TUMILTY
Portland, Maine

• • •

The article "Structural Reform Needed" is a constructive and accurate analysis of the Episcopal Church's acute sickness, especially points 1, 2 and 4. It is encouraging to learn that the Diocese of East Tennessee is to pursue consideration of the subject matter of the article. There could be no better

(Continued on next page)



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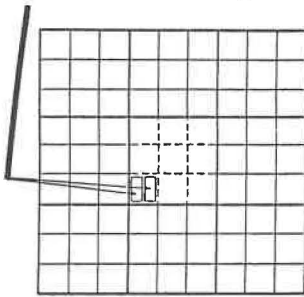
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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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The Rev. Canon H. Boone Porter,
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LETTERS

(Continued from previous page)

agenda than that for any diocese!

(The Rev.) FREDERICK M. MORRIS
Bloomfield, Conn.

Ministry in Nevada

Like the vast majority of our visitors (20+ million in 1991), David Kalvelage failed to learn of the work of the Episcopal Church in Las Vegas [TLC, May 31]: Six congregations (one recently established a vigorous Total Ministry training program for laity; a daily outreach ministry providing food for more than 100 families; and the establishment of a 24-hour shelter for women and children.

I agree that ecology is not a priority in the eyes of our No. 1 industry, but this congregation is participating in a program of water conservation as we exchange our lawn for desert landscaping.

Does the editor realize what size an Episcopal Church sign would have to be in order to be noticed on "the Strip"? The resources required for that project are better used among the needy of Las Vegas and beyond the Diocese of Nevada.

(The Rev.) JOHN H. YODER
All Saints' Church

Las Vegas, Nev.

• • •

David Kalvelage must have been dozing when he wondered in his column about the pronunciation of "deserts" in the phrase "give them their just deserts." My Webster's gives as No. 3 definition of the word: "the quality or fact of being deserving of reward or punishment" and gives its pronunciation as "di-'zert" (as opposed to dez-ert).

Of course, he may also have been thinking of another definition of "just." In any event, it was an interesting column.

BETTY B. PARKER
Pasadena, Calif.

{ Obviously, Ms. Parker has a more
comprehensive dictionary than mine.
Ed.

Still a First

In reference to your reporting of the dedication of a headstone for the Rt. Rev. Edward Thomas Demby [TLC, May 31], may I offer a minor correc-

tion? Bishop Demby was not the first black bishop consecrated in the Episcopal Church. That distinction belongs to James Theodore Holly, consecrated Bishop of Haiti in 1874.

Bishop Demby was the first black bishop in the United States. Both he and Henry Beard Delaney were consecrated as "suffragan bishops for colored work," for the dioceses of Arkansas and North Carolina, respectively, in 1918. Their consecrations were at the same time a compromise solution to the demands of the Conference of Church Workers Among Colored People for blacks in the episcopate, as well as the beginnings of an experiment in a "racial episcopate."

It was believed at the time that black bishops could function as missionaries among "their people," thereby attracting more black people to the Episcopal Church. The experiment ended with Bishops Demby and Delaney, however, and the next African-American bishop consecrated in the United States was John Melville Burgess in 1962, as suffragan of Massa-

chusetts. In 1970, he was elected Bishop of Massachusetts, becoming the church's first black diocesan bishop.

The Rev. Canon HAROLD T. LEWIS
Officer for Black Ministries
Episcopal Church Center
New York, N.Y.

The Brotherhood

Regarding the article, "Brotherhood of St. Andrew: Meeting Needs and Reaching Unchurched Men" [TLC, May 31], if truth in advertising is to be a norm, I think the title should be amended to read: "... (if you're straight, that is)". We founded a chapter of the brotherhood in this parish in 1988. In its 1991 pre-convention issue of *St. Andrew's Cross* (the brotherhood's periodical), there was an article by someone who had founded an organization called "Regeneration." In the article, this person stated that homosexuality is societally induced and, consequently, something from which one can be de-programmed and "cured."

I wrote to the then-president of the brotherhood and asked if the inclusion of this article was meant to convey that it was the national policy of the brotherhood that gay men and boys were in some sense "diseased" and not really welcome in the brotherhood in their current state. His reply was that I was raising a "theological" question [sic] to which the national chaplain would respond. The response from Bishop Terence Kelshaw did suggest prayer and, I suppose, he figured that was an adequate reply to my question about the national policy of the brotherhood. Since there was no later repudiation of this article in *St. Andrew's Cross*, our local chapter chose to dissociate itself from the brotherhood in 1991.

I am committed to the diversity of our church (especially the mutually respecting variety), but I think we owe it to one another to at least be honest about where we're coming from.

(The Rev.) JAMES B.D. CORBETT
St. Andrew's Church

Ojai, Calif.

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Anglicans Present at Earth Summit

During the first two weeks of June, I had the privilege of attending the United Nations Conference on Environment and Development in Rio de Janeiro as a representative of the Diocese of Newark, where I am chairman of the commission on the environment.

In spite of the conflict between nations of the Southern and Northern hemispheres, reluctant participation by the United States, and the immense complexity of the issues being addressed, the "Earth Summit" may have been a watershed in history, and in the relationship of the human race to the rest of the created order.

There was a profound religious presence at the summit, expressed most fully in the Global Forum, where 30,000 members of the non-governmental organizations of the world gathered to study, pray and work for the success of the political summit taking place 20 miles away.

I was pleased to run into many Anglicans from around the world and Episcopalians from the United States. The Rt. Rev. Sir Paul Reeves, Anglican observer to the United Nations, was much in evidence at the parallel Global Forum for Parliamentarians and Spiritual Leaders, co-chaired by the Very Rev. James Morton, dean of the Cathedral of St. John the Divine in

New York City. Archbishop Reeves presented to the Global Forum a copy of the "Earth Charter" developed by ICCRE (International Coordinating Committee on Religion and the Earth), of which he is a board member. The charter, developed over the last four years through conferences in the United States, Philippines, Africa



and India, had been accepted as part of the official Earth Charter of the United Nations prior to the Earth Summit.

Also present was Ethan Flad, staff liaison to the newly-formed national Environmental Stewardship Team. Thomas Chappell, a member of the team, was present early in the confer-

ence to represent the concerns of business for the environment. In addition to my representation of the Diocese of Newark, the chairs of the environmental committees of the dioceses of Georgia and Northern California were active in the Earth Summit, and present in Rio at the demonstration of American citizens against the failure of the United States leadership.

Various other Episcopalians identified themselves and were present at a meeting hosted by Archbishop Reeves for two bishops of Brazil.

Profound issues of justice and equity in the world economic order were raised in Rio, where the Earth Summit focused on the possibility of sustainable development — raising the standard of living of all the world's peoples without damaging the ecosystems which give us life. For those committed to environmental stewardship and economic justice, the tension was real and the theological implications profound.

Believers of many faiths worked together in the two weeks of the conference. That some of us were there representing parts of the Episcopal Church was satisfying and challenging.

(The Rev.) FRANKLIN E. VILAS

(Fr. Vilas is rector of St. Paul's Church, Chatham, N. J.)

Traditionalist Bishops Address Disunity

Traditionalists attending the second International Bishops' Conference on Faith and Order in England have asked the Archbishop of Canterbury to set up a commission with equitable representation of views "to study and recommend canonical provision for pastoral care within and between the provinces and dioceses of the Anglican Communion."

Nearly 50 Anglican bishops attended the June 11-12 gathering in London, including the bishops of Eau Claire, Fort Worth and San Joaquin in the Episcopal Church.

In the letter to the Most Rev. George Carey, Archbishop of Canterbury, the bishops noted they had heard from a large number of provinces con-

cerning "our present disunity." The letter cites seven instances of how the Anglican Communion "has preserved unity by being obliged to live for a time with the fact of disagreement and now of impaired communion (as recognized by the Lambeth Conference of 1988)." Among the instances cited are the Church of the Province of Southern Africa accommodating the Church of England in South Africa and the existence of extra-provincial dioceses in the Anglican Communion directly responsible to the Archbishop of Canterbury. The letter points out that such examples "indicate a will on the part of the Anglican Communion to make special provision for special conditions."

On the day following the conference, a Festival of Faith was celebrated in Wembley Arena, attended by a crowd of more than 6,000. The Rt. Rev. Eric Kemp, Bishop of Chichester, was celebrant and the Most Rev. Donald Robinson, Archbishop of Sydney, Australia, was preacher, saying Anglicans had no option "but to protect the character of our church, whose visible authenticity depends on its adherence to apostolic faith and order."

The gathering preceded the Church of England synod, which meets this month in York and will consider legislation on the ordination of women. A final vote on the matter is expected to take place in November.

Older Chicago Churches Preserve Buildings and More

Three Episcopal churches in Chicago — Church of the Epiphany, All Saints' and St. Edmund's — are among 17 initial graduates of a year-long program on religious property stewardship.

The program, administered by Chicago-based Inspired Partnerships, trains clergy and lay leaders of older churches and synagogues in property management and capital fund raising.

A recent study of 152 Chicago churches and synagogues 40 years old or older found that the majority, despite struggling to maintain their aging structures, house two or more programs serving the neighborhoods beyond their congregations. Through programs such as food and clothing distribution, day care and shelter for homeless, and counseling for problems such as drugs or divorce, the churches serve a needy community, in which 70 percent are not church members, according to the study commissioned by Inspired Partnerships.

The study was an attempt to document concerns of politicians, business leaders and preservationists who have contended these buildings and their ministries are essential to the neighborhoods, especially because welfare funding has been cut. Recognizing the array of human services urban congregations provide through the use of their older houses of worship, Inspired Partnerships' goal is to help ensure the future of these buildings.

Clergy and lay leaders from each church attended monthly workshops led by national experts who covered a variety of practical property-management and fund-raising topics. They gained information on energy conservation, building materials and maintenance, contractor selection, capital campaigns, space sharing and identifying community needs. Each church also received more than \$10,000 worth of technical support, including a comprehensive building condition report, an energy audit and individual consultations.

The Rev. Thomas F. Pike, rector of Calvary and St. George Parish in New York City, was the featured speaker at

Inspired Partnerships' recent graduation ceremony. "Buildings have a sacramental quality," he said. "They are outward and visible signs of grace — a tangible expression of the community of faith moving through time. They celebrate the past, enable the present, and make a statement of hope about the future. In many places the religious building is the critical center for human services and community formation."

'Blessing and Curse'

According to the Rev. William K. Gros, vicar of the 107-year-old Church of the Epiphany in Chicago, the program enlarged his perspective as to "what it means to look at a parish with a building that is both a blessing and a curse. The American approach has been if something is not entirely functional to tear it down. But many churches can be recycled to restore their beauty, charm and historic significance while upgrading them to meet the needs of today."

As for addressing those needs, Fr. Gros said the building report for the landmark Church of the Epiphany has enabled the congregation to prioritize immediate, mid-term and long-term maintenance needs. And, he said, the church has already completed some of the cost-saving improvements learned through the workshops.

Saving on building maintenance means more money to devote to the church's St. Gregory's School and an after school drop-in center for grade schoolers, both critical to the poverty-stricken residents served by the west side parish.

Darinka Dimitrijevic, a member of the All Saints' Church building and grounds committee, found Inspired Partnerships' fund-raising sessions useful immediately in strengthening the parish. With regard to seeking donations, "we learned that it's okay to ask," she said, "and that the best people to ask are personal contacts in one-on-one situations." Further, the program "helped us think of stewardship not only in terms of money and tithing but in terms of a property insurance



Photo by Neal A. Vogel

All Saints' Church, Chicago

policy for the future."

According to junior warden Cornell Blaylock of St. Edmund's, the energy audit enabled the church to solve some electrical problems.

Holly Fiala, executive director of Inspired Partnerships and member of St. Paul's Church, Riverside, Ill., noted: "The skills and resources these graduates have gained should go a long way toward helping to sustain their churches' critical role in community life. We want to help avert the crises that force churches and synagogues to permanently close their doors. While congregations can begin anew elsewhere, neighbors who depend on the substantial human services those congregations make through their buildings and ministries cannot."

Funded by the Indianapolis-based Lilly Endowment, Inspired Partnerships is a not-for-profit ecumenical organization. In addition to offering technical training in property management and fund raising, the organization offers a referral service to congregations seeking contractors, trades people, consultants and technicians for building maintenance and repair. It also provides building-diagnostic services to churches and synagogues.

CONVENTIONS

Trust in the structures of the national church was reaffirmed by delegates attending the 122nd convention of the **Diocese of Central Pennsylvania**, June 12-13, at Bucknell University in Lewisburg. Defeated soundly were two resolutions that had challenged the policies of the national church by decreasing or diverting the financial support of local churches.

Those favoring the change argued that people prefer to contribute to specific programs of their choosing and that resources kept at the local level are better spent. The prevailing view, however, saw the effort to restrict the support of the national church as divisive, short-sighted and inappropriate. "We are a national church. We are community," said the Rev. Roy Turner, rector of St. Luke's, Mechanicsburg. The Rev. Mark Santucci, rector of Christ Church, Williamsport, appealed to the delegates "to trust the church to listen to the word of God and to discern the will of the Spirit."

Others argued that diverting funds from the national church was an inappropriate expression of dissent. The church has many forums to voice objection to church policy, they said; to withhold funds solves nothing and leads to isolation, negativism and disintegration.

Both the address by the Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, and a sermon delivered by Pamela Chinnis, president of the House of Deputies, focused the convention theme: "Evangelism and Inclusiveness in the Body of Christ."

"If we exclude people we consider unacceptable, then there soon will be no one left to talk to," Mrs. Chinnis cautioned. Bishop McNutt challenged the delegates to "reach out to all people, regardless of their station in life. In God's kingdom there can be no outcasts. Christ invites everyone. If we are to reflect his nature, then we, too, must accept and value every single person."

A resolution calling on every church in the diocese to plant 25 trees on church property or at members' homes or businesses was adopted. While some argued that planting trees was not enough, others noted that the effort was symbolic and that it was part of a national campaign to plant 100 mil-

lion trees across America.

Delegates went on record supporting the church's traditional view that physical sexual expression is appropriate only within a monogamous union of husband and wife. The resolution also expressed the view that faithful, monogamous sexual expression in marriage, or abstinence apart from marriage, was the standard expected of anyone seeking ordination to holy orders. The resolution also called for continuing study of human sexuality issues.

A \$1.2 million proposed budget was adopted.

• • •

The **Diocese of Central New York** focused on the mission of local parishes at its 123rd convention, June 5-6, at the State University of New York, Binghamton.

"A Call to Arms," the convention theme, was depicted graphically on banners, name tags and printed mate-

Priest Found Stabbed to Death

The Rev. Thomas John Davidson, 48, rector of St. Michael's Church, Yakima, Wash., was found dead in his apartment June 11, an apparent victim of a murder.

According to a Diocese of Spokane official, Fr. Davidson had been stabbed in the throat many times and was found by a parishioner. There had been no forced entry into the apartment. It was reported that Fr. Davidson's stolen car was found in Oregon with some of his belongings and a 17-year-old youth asleep in it. The youth is in police custody.

Born in Albany, Ore., Fr. Davidson was a graduate of Portland State and Duquesne universities. He served churches in Boring and Sandy, Ore., and in Spokane, Wash. He was a member of the Confraternity of the Blessed Sacrament, Society of Mary, Guild of All Souls and Society of the Holy Cross. He is survived by his parents, who reside in Portland, Ore.

rials. The design was taken from the diocesan cross. Each arm of the cross stands for one of the four orders of ministry: lay persons, deacons, priests and bishops.

In his address, the Rt. Rev. David B. Joslin, Bishop of Central New York, spoke of joining arms in reaching out to others and about churches being centers of mission and service in their communities. "Have you noticed," he asked, "that people who are excited about the mission of Christ are less apt to be distressed about whether a candlestick has been polished correctly?"

He continued, "Mission-oriented people tend to be happy people, filled with life, and that vitality is a contagious blessing to others." It was his conviction that the Holy Spirit was now calling the Episcopal Church to making its parishes strong, vibrant centers of Christian community that reach out to others and help people find community with their God, each other and themselves. Of special importance is ministry to children, youth and young families, he said. Families and the values that enable families to be fulfilled should be of primary concern.

"I'm prepared to bet my episcopate on the mission of the local parishes," he said.

Significant among resolutions passed unanimously was one calling for a study leading to a companion relationship with the Diocese of El Salvador.

The convention also unanimously affirmed resolutions which encourage youth involvement in vestries and district councils, and with the diocesan commission on aging "to promote opportunities for youth to minister to people who have reached retirement age, and for those who have reached retirement age to minister to youth."

ANITA MONSEES

Around the Church

The Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut; Bishop Daniel P. Reilly of the Roman Catholic Diocese of Norwich; and Bishop Robert L. Isaksen of the Evangelical Lutheran Church in America, New England Synod, signed a covenant June 14. The new covenant pledges the three church bodies to cooperative prayer and work.

Martin Marty Sees Better Days Ahead

Popular scholar comments on the Episcopal Church and the future

By DAVID E. SUMNER

Martin E. Marty's popular column "M.E.M.O." in the *Christian Century*, his newsletter *Context*, thousands of articles and more than 40 books have made him perhaps the most-quoted commentator in mainline Protestantism today. In a recent telephone interview, he made some observations on three current issues in the life of the Episcopal Church: church growth, human sexuality and ecumenical relations.

Dr. Marty says the Episcopal Church might be well-poised to gain from a resurgence of interest in religion among the American public. The 1990 small membership gain could be a sign of better days to come.

"People feel that the 1990s is a good time [for the churches] because there is a sense of a reaction against and a rejection of some of the distractions that inevitably are associated with the 1980s — usually called the 'decade of greed' or something like that. It was a decade of a great attention to the material order," said Dr. Marty, who is professor of the history of modern Christianity at the University of Chicago Divinity School. He has been at the school since 1963.

Individualism is yielding diminishing returns, Dr. Marty concludes, and that means people are looking for a sense of community. Churches, especially the Episcopal Church, are in good situations to provide this.

"There's an exhaustion in so many other orders in life," he said. "The political order is very unpromising right now. Nobody can get very excited about it. The economic order isn't delivering what it did. We won the Cold War and we won the Gulf War, but winning the war isn't much fun because the aftermath is as complex as the 'pre-math.'

"That doesn't mean that whenever everything else gives up, people go to religion. But it does mean that things in religion that were compelling —

David E. Sumner is a member of the faculty of the department of journalism at Ball State University, Muncie, Ind.

but were latent — have a chance to be more manifest."

Episcopalians are "well-placed" to profit from the search for community again, he said. That's because there are many Episcopal churches in cities where people are most likely to feel the need for community.

"I like to put it this way," he said.

"There are three things that lead people from generalized faith to specific participation in the life of a Christian community. One is the search for identity; two is the search for authority; and three is the search for experience.

"I do believe that the Episcopal Church, when it's healthy and at its best, whenever it's effective, does provide people with an identity. They're not going to be able to give authority of a sort they don't believe and can't believe . . . It shouldn't want to give the simple answers that have been given by others, but it should give simpler answers than it has been giving."

Serious Study Needed

When asked about the debate over the ordination of avowed homosexuals, Dr. Marty staked out a middle ground, but said the Episcopal Church hasn't "wrestled" with its sense of scripture and tradition as seriously as it ought.

"Certainly there's no way to solve it on the basis of the two poles that argue with each other," he said. "Too many Episcopalians have a sense that there is a long tradition of theology and scripture and philosophy done by people of different ages. Their vocabulary and concerns at least ought to be reckoned with and usually aren't.

"On the other hand, the other folks are right in that very often when they say 'settle biblically,' they mean 'literally.' Episcopalians know they don't — and can't — do it literally."

He criticized church statements that are too tied to the psychology of the moment.



Dr. Marty

"I do have to say that in general, official statements do tend to be moved more by adaptation to the psychology of the moment," he said. "We ought to have learned in the '60s, '70s and now '80s that as soon as the moment passes, there is nothing more dated to being too tied to the moment. So you certainly want every insight you can get from the medical sciences and biology, but I think there has to be much more wrestling with scripture and tradition than there usually has been."

He said the debate over the "Frey canon" at the Phoenix General Convention (that clergy should abstain from sexual relationships outside of marriage) was a symbol of a breakdown in trust relationships in the church.

"The pathos of it was that having to debate passing it was already a sign of breakdown of trust in relationships," he said. "Passing a law won't rebuild the trust relationships. It was a symptom of a deeper breakdown in trust more than it was a careful response to the problems people have on all sides.

Turning to the ecumenical movement, Dr. Marty said the important issues of 20 years ago aren't the same as the important issues of today.

"Today the real differences are north world, south world, east world, west world, men's world, women's world, black church, white church. The real divisions follow different patterns. What we're going to see is a need for an emerging kind of ecumenism. It won't be nearly as neat, but it will move much further."

Orthodox-Roman Catholic tensions in the former Soviet Union and Protestant-Catholic friction in Central and South America are the big clouds on the ecumenical horizon. "Those things make our stalled negotiations turn quite pale," he said.

Dr. Marty is the only person to ever serve as president of both the American Society of Church History and the American Catholic Historical Association. An ordained Lutheran minister, he served 10 years in the pastorate and completed his Ph.D. at the University of Chicago in 1956. He is now working on the third of a four-volume series on 20th-century American religion.

A Good Bet

In his address to the convention of the Diocese of Central New York last month [p. 8], the Rt. Rev. David B. Joslin let it be known that he believed his diocese should have strong parishes.

"I'm prepared to bet my episcopate on the mission of the local parishes," said the first-year bishop in a not-so-subtle message to convention delegates.

We are pleased to hear a bishop echo what TLC has been saying for many years: that the parish is the key unit in the life of the church.

We live in an age in which people look with distrust at a central authority, whether it be government or the

church. While many are wary about the policies and intentions of the diocese or the national church, they may not lose faith in their parishes. For it is in the local church where members' spiritual lives are nurtured, and where they can find fellowship in the body of Christ. It is the parish, not the diocese or the national church, in which evangelism will be most operative. It is the parish in which stewardship may be taught most effectively.

The Bishop of Central New York knows that a parish doesn't exist to carry out the policies and programs of the diocese or national church. He realizes that if parishes are weak, then the diocese probably will be weak as well. We salute Bishop Joslin for his emphasis on parish life. We hope the message will be repeated elsewhere.

VIEWPOINT

Homosexuality: Getting Beyond Politics

By GEORGE W. BARGER

Denominational conventions this past year, including our own General Convention, have generated many newspaper headlines on the "Church and the Homosexual." Resolutions on the subject that were passed indicated not decision, but indecision. One might argue that this impasse is a sure sign of guidance by the Holy Spirit, since clearly we are not yet ready to decide.

But, indecision is a form of decision, and leaves a kind of vacuum. Like nature, debate abhors a vacuum. The space is sure to be filled by interest groups of various persuasions, and "prophetic" individuals anxious to be at the leading edge of "courageous" action.

I contend that the "either/or" model which has dominated the homosexuality debate, and which has resulted in the decisional gap, can be replaced by an alternative decision model, one with impressive credentials. It is the paradigm derived from medicine, and has served Christians well in relation to alcoholism.

The presumption is not that homosexuality and alcoholism are two of a kind. Instead, the assumptions are this: 1. We are at an impasse in decision regarding homosexuality. 2. The church is ill served when it seeks to resolve questions solely through political mechanisms. 3. In a similar dilemma, the medical model furnished a *modus vivendi* that has proved useful over time.

Alcohol studies are a pointed reminder that we don't need to have a full grasp of cause-effect relations in order to intervene usefully. As Christians, we can say that persons with uncontrolled alcohol problems are not suitable candidates for ordination, nor are they acceptable in local pastorates. Blessing a marriage in which alcohol problems loom large can be a matter of diocesan or individual decision, depending on what canons are operative. It is, however, a context in which, in good conscience, one could decline to participate as clergy. (It even is possible to inveigh against uncontrolled alcoholism, though one has the impression this kind of sermon is not as common as it once was.)

Alcoholism and homosexuality have some things in common. Despite our best efforts, we don't understand

much about the developmental sequence of either. We know something of predisposing causes of alcoholism, but even the most sophisticated causal chain produces a predictive probability a good deal less than 1.00.

The socio-biological roots of homosexuality are obscure. Shall we label it simple moral perversity? Is it best understood as an alternative lifestyle for a rather small percentage of persons? Is it rooted in the genes? Is it an outcome of certain behavioral junctions? One thing seems clear: We don't know the answer to these and related questions.

A major first step could be taken if the national church, or some combination of dioceses, would commission a thorough review of research literature relating to homosexuality. Current research gives the impression that it lacks precision: Samples are non-representative (happenstance, availability or snowball); variables are poorly defined; consequently, inter-sample comparability is unreliable. The various denominational position papers and reports seldom cite the same studies. Instead, one or a few authorities are called on to support sweeping conclusions and moral exhortations. A literature review would

The Rev. Canon George W. Barger is a canon at Trinity Cathedral, Omaha, Neb.

allow some sense of where we are in unraveling the mystery of human sexuality; and it would give direction to further research.

Virtually the same comments could be made about alcohol research. It, too, lacks a current literature review; its samples are generally poor from the standpoint of methodology. That does not negate the general conclusions suggested above. Churches have found it possible, even desirable, to greet the alcoholic as one with the rest of the Christian community, equally in need of the Great Physician. It has been possible to participate with them in rehabilitation programs, and welcome them to sacramental life and worship.

Worth Trying

Why wouldn't something similar be a step forward in the homosexuality debate? The non-judgmental framework, the willingness to accept the personhood of the other despite personal moral misgivings, surely commend themselves. On the other hand, it would be equally legitimate to raise questions about ordination of practicing homosexuals, or the blessing of same-sex relationships.

There is a problem with that last sentence: It contains unspoken assumption, namely, that homosexuality is indeed non-normative for Christians. I don't know how to escape that dilemma, for while debate can be abstract, behavior always is concrete. While remaining open to the future, one must decide at this time and place. I am not yet ready to negate what seems both biblical and consonant with the current state of empirical knowledge, and move into what seems to be an elastic ethic of "responsible love," or whatever phrase is suggested.

Biblical foundations are admittedly less straightforward regarding homosexuality than they are relative to remarriage following divorce. They are, however, clearer than those regarding uncontrolled alcoholism. Or so it seems to me. Aren't they non-normative for Christians?

Those conclusions, however, are not the heart of this essay. Instead, and I would underline this, my thesis has been that it is time for the church to table its political debate about homosexuality, and seek systematic understanding. While we are doing this, the model which has served us so well in relationship to alcoholism can surely guide us in welcoming and relating to the homosexual.

BOOKS

The Meeting Place

THE CASE FOR CHRISTIAN HUMANISM. By R. William Franklin and Joseph M. Shaw. Eerdmans. Pp. xviii and 270. \$18.95 paper.

In some circles, the term "Christian humanism" would be considered a contradiction in terms. "Humanism" is held up as the enemy of Christian faith, an enemy which must be fought by appealing to the Bible, to "traditional family values," and a "God-centered religion." In other words, it is identified with all that is represented by secularism — values which derive from mere human concerns, rather than from revealed and eternal truth from God.

The authors of this volume seek to show how wrong such a denial of humanism truly is — wrong biblically, historically and theologically. They do so in three areas: first, a historical description of humanism in scripture and in Western intellectual history; second, in the meaning of Christian worship; and third, in the Christian

doctrine of God.

Quite rightly, I believe, they focus upon worship, especially the Eucharist, as the primary source for a "Christian humanism." And for that reason, as well as many others, this thorough and clearly written study ought to be read by Anglicans, for we have a long history of understanding eucharistic worship as the meeting place of God and humankind and, therefore, of understanding the Incarnation as the theological center of our Christian faith.

Two strengths of the book should be especially noted. First, the authors bring to their study Anglican and Lutheran perspectives. This is helpful, not only because of the close relationship between the two churches, but also because each church represents a particular emphasis in the Western Christian tradition — emphases often thought to be at odds with one another — the catholic and sacramental aspect of Anglicanism and the faith/word emphasis of Lutheranism. To show

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that both traditions are humanistic helps to overcome an often mistaken dichotomy.

Second, the authors use many contemporary examples of the humanistic concerns of the Christian community, discussing places and movements in which the Christian church is regaining its sense of power of the Holy Spirit in the world of human concerns.

(The Rev.) JAMES E. GRIFFISS
Resident Fellow
The DeKoven Foundation
Racine, Wis.

Fresh and Accessible

CONFLICT IN LUKE: Jesus, Authorities, Disciples. By Jack Dean Kingsbury. Fortress. Pp. xii and 180. \$11.95 paper.

Those unfamiliar with literary approaches to the gospels and in need of a preaching or teaching resource for Year C can happily meet both needs with this clear and perspicuous study. Kingsbury examines Luke from the consecutive perspectives of its three chief characters: Jesus, the authorities and the disciples.

By showing the bases, origins, developments and resolutions of these conflicts, Kingsbury illustrates the coherence of Lukan narration and Lukan theology. The latter emerges through the former and cannot simply be distilled from it. *Conflict* is a fresh and accessible review of the third gospel that vindicates its method while crisply synthesizing a substantial body of scholarship.

* * *

THE GOSPEL ACCORDING TO ST. PAUL. By Hubert Richards. Liturgical. Pp. 136. \$9.95 paper.

The author writes for the ordinary reader, particularly for those who do not like Paul. One may fault Richards' treatment of background and critical issues, but not his evocative and cogent presentation of Pauline thought. The work abounds in judicious quotations from recent versions and some expanded paraphrases. The "study" questions are notable for their existential relevance, a quality accentuated by an abundance of unaffected but pertinent illustrations. Witty, insightful, incisive and wise, this will be a useful text or resource for parish classes.

(The Rev.) RICHARD I. PERVO
Prof., New Testament and Patristics
Seabury-Western Theol. Seminary
Evanston, Ill.

PEOPLE and PLACES

Appointments

The Rev. **George L. Cleaves, Jr.** is rector of St. Christopher's, 4417 S. Saginaw Rd., Burton, MI 48529.

The Rev. **Charles E.N. Hoffacker** is rector of St. Paul's, 3201 Gratiot, Port Huron, MI 48060.

The Rev. **Michael K. Mutzelburg** is rector of St. Patrick's, 1434 E. 13 Mile Rd., Madison Heights, MI 48071.

The Rev. **Ronald R. Peak** is rector of Church of the Atonement, 4401 W. Oakland Park Blvd., Lauderdale Lakes, FL 33313.

The Rev. **Charles Riddle** is interim rector of St. Paul's, Winston-Salem, NC; add: 520 Summit St., Winston-Salem 27101.

The Rev. **Jerrald L. Townsend** is interim rector of All Saints', Box 430357, Pontiac, MI 48343.

The Rev. **Charles Virga** is priest-in-charge of Trinity, Box 388, Marshfield Hills, MA 02051.

The Rev. **Marshall T. Ware** is interim assistant of Christ Church, Raleigh, NC; add: Box 25778, Raleigh 27611.

Ordinations

Priests

Albany—**William H. Love**, rector, St. Mary's, Lake Luzerne, NY.

California—**Richard Lee Green**, assistant, Christ Church, Portola Valley, CA; add: 1012 Mission Ave., #10, San Rafael, CA 94901. **Pamela Kay Higgins**, 1420 Bancroft Way, Berkeley, CA 94702. **Valerie Ann Valle**, 227 Los Banos Ave., Walnut Creek, CA 94598.

Permanent Deacons

California—**Barbara Jean Hill**, 555 Pierce St., #340E, Albany, CA 94706. **Robert Edmond Hughes, Jr.**, Box 340, North Highlands, CA 95660. **James Peter Poole, Jr.**, St. Cyprian's, San Francisco, CA; add: 43 Robblee, San Francisco 94124. **Karl Paul Ullrich**, 1803-A Park Glen, Santa Ana, CA 92706. **Elizabeth Needham Whitmore**, Incarnation, San Francisco, CA; add: 2227 32nd Ave., San Francisco 94116.

Southern Virginia—**Morgan M. Ivins**, St. Paul's, Newport News, VA.

Reception

The Rt. Rev. **William E. Swing**, Bishop of California, received as a priest on June 6 **Mark Edward Stanger** from the Roman Catholic Church; add: 46 Lloyd St., Apt. 4, San Francisco, CA 94117.

Resignation

The Rev. **Alfred D. Seger**, as deacon assistant of St. Anne's, DeWitt, MI.

Other Changes

The Rev. **E. Dudley Colhoun, Jr.**, 800 Kenwick Dr., Winston-Salem, NC 27106, is non-parochial in the Diocese of North Carolina.

The Rev. **Anna Louise Pagano**, 114 Laurel

Hill Rd., Chapel Hill, NC 27514, is non-parochial in the Diocese of North Carolina.

The Rev. **Harold Payne**, Rt. 1, Box 107, Cameron, NC 28326, is non-parochial in the Diocese of North Carolina.

The Rev. **Catherine Powell**, 320 Boston Post Rd., Weston, MA 02193, is non-parochial.

Cathedral Clergy

The Rev. Canon **Lauren Artress** is now canon for special ministries on a part-time basis at Grace Cathedral, 1051 Taylor St., San Francisco, CA 94108.

Honorary Degrees

At its commencement exercises in Denmark, SC, **Voorhees College** awarded the degree of Doctor of Canon Law, Honoris Causa, to **Charles Metcalf Crump**, a Memphis attorney and lay leader in the Episcopal Church who has been an advocate for the three historically black Episcopal colleges, especially Voorhees.

Changes of Address

The Rev. **Richard N. Ottaway** is now at 16 Bell Terrace, Bernardsville, NJ 07924, in the Diocese of New Jersey.

The Rev. **Charles Frederick Parthum, III**, may now be addressed at 320 Boston Post Rd., Weston, MA 02193, in the Diocese of Massachusetts.

Deaths

The Rev. **Wade Baldwin Janeway**, priest of the Diocese of East Tennessee, died May 23 in a Chattanooga hospital. He was 78 years of age.

Fr. Janeway attended Carnegie Tech, Jacksonville University, the University of Texas and Yale University and was graduated from the Episcopal Seminary of the Southwest. Prior to seminary he worked for Pittsburgh Plate Glass. He served churches in Florida and Tennessee. He is survived by his wife, Jane, a son, two daughters, a sister and nine grandchildren.

The Rev. Canon **E. Edward M. Philipson**, rector of Church of the Ascension, Bradford, PA from 1963 to 1983, died April 27 at the age of 72 in Carteret County General Hospital, Morehead City, NC.

A native of England and a graduate of the University of Michigan and Berkeley Divinity School, Canon Philipson was ordained priest in 1944. He served churches in Michigan and Pennsylvania and was six times deputy to General Convention. He is survived by his wife, Barbara, three sons, one daughter and six grandchildren.

The Rev. **Clyde E. Whitney**, priest of the Diocese of Nebraska, died at the age of 90 on April 22 at Scottsbluff Hospital, Scottsbluff, NE.

Ordained to the priesthood in 1943, Fr. Whitney was called as rector of St. Andrew's in 1944 where he served until his retirement in 1969. He also served several interims in Wyoming and was at St. James, Guatemala City, Guatemala, 1969 to 1970. A graduate of Nashotah House, he is survived by his wife, Rae, of Gering, NE.

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CATECHUMENATE

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SUMMER CHURCH SERVICES

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
 Founded 1896, consecrated 1900. Pro-Cathedral of Peter T. Rowe, 1st Bishop of Alaska — the "dog-sledding" bishop
 Sun 8 & 10:30 H Eu. Wed & Holy Days 5:30

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
 The Rev. John S. Yaryan, p-i-c
 Sun H Eu 9:30

ELK GROVE, CALIF.

ST. MARY THE VIRGIN 9085 Calvine Rd.
 The Rev. Edwin T. Shackelford, III, r
 Sun H Eu 8 & 10. Wed H Eu 10 & 7.

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlotia (El Toro & I-5 Exit)
 The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc
 Sun 8, 9:15 & 11. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
 The Rev. A. David Neri, r (408) 375-8476
 Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

ESTES PARK, COLO.

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

LITTLETON, COLO.

(So. Suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
 Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc
 Masses: Sun 7:30 & 9. Weekdays as anno

ROXBURY, CONN.

CHRIST CHURCH Church and North Sts.
 The Rev. Bruce M. Shipman (203) 354-4113
 Sun H Eu 8 & 10 (Sung)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
 The Rev. Henry C. Galganowicz, r (203) 277-8565
 Sun Eu 8 & 9:30

WASHINGTON, D.C.

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

ST. PAUL'S

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 5-6

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
 Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Boile, Winnie M. Boile, James G. Jones, Jr., ass'ts
 Sun MP 7:50, Masses 8, 10 (Sung), 5; 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
 Sun Masses 8, 10:30 (Sung). Daily as anno

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
 The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr., ass't; the Rev. Dorothy Nakatsuji, d
 Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S

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

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
 The Very Rev. Todd Smelser, dean
 Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

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. 8th St. - 9th St. exit off I-70
 The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmitt, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom, ass't
 Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted (913) 827-4440

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

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
 The Rev. Thomas Luck, r (207) 781-3366
 Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKET, MAINE

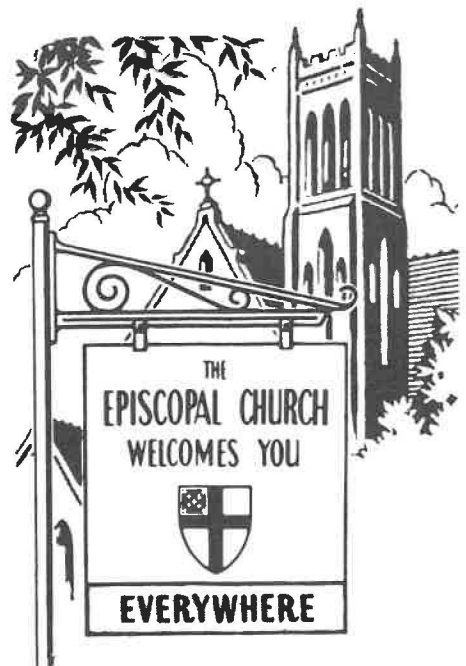
ST. ANDREW'S 40 Highland Ave.
 The Rev. Lance B. Almeida, r (207) 723-5893
 Masses: Sat 5; Sun 8, 10; Wed HS 7

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
 Sun Masses 8, 10. Tues 9, Thurs 7



LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Marydell Rd.
 The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby, assoc (410) 859-5633
 Sun 7:40 MR, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

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 7

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., Dorchester
 At Ashmont Station on the Red Line (617) 436-6370
 The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
 Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
 The Rev. Robert M. Wainwright
 Sun 8 & 10

LENOX, MASS.

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 Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.
 Thurs Eu 10. (413) 637-0073

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
 6345 Wydown at Ellenwood
 The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc
 Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
 The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
 Sun Eu 8 (Rite I), 10:15 (Rite II). Wkly Eu Mon 7:30, Wed 9:20, Sat 5

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun H 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, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri
12:10

NEW ROCHELLE, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 9 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. David L. Carlson, c
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.

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Sun H Eu 8. Mon-Fri H Eu 1:15
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

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 H 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, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun H Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
HD as anno. Call for Ch S information

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)

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 H Eu 8 & 10:15. Tues 12 noon, Wed 7, HD 7

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpk
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The 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. Hank Anthony, ass't
Sun H Eu 8 & 10

GATLINBURG, TENN.

TRINITY 509 Airport Rd.
The Rev. J. Walter R. Thomas, r (615) 436-4721
Sun H Eu 8 & 11. Wkdays as anno

NASHVILLE, TENN.

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon 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)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott
(214) 521-5101
Sun H 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)
Sun 8 HC, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S).
1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (512) 787-1243
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach)
Near Fiesta Texas (512) 696-0834
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S (512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

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

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; daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung, Adult Ed 9:15

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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdays as anno.



St. Paul's, Savannah, Ga.