

# THE LIVING CHURCH

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**Genesis: Wondrous Simplicity**

# IN THIS CORNER

## Good Preaching Abounds

A recent editorial [TLC, April 12] asked the question "Why Not Better Sermons?" While the subject of that editorial referred specifically to preaching in black churches, the aforementioned question is relevant to Episcopal churches everywhere. Why not better sermons?

I was thinking about the question on a recent Sunday when the preacher apologized publicly for not having a "real" sermon for an 8 o'clock congregation. As a retired priest, he wasn't used to preaching at the "early service," and found it difficult to preach at that hour. Thereupon he launched into a wonderful bit of teaching on how and why the Episcopal Church celebrates the Easter season for seven Sundays, and successfully wove that day's gospel into his homily.

Later in the day, I thought again about the preacher's message and his approach. Sound teaching was based on the message of scripture. It occurred to me that teaching has been sorely lacking in many of our sermons, and that if more teaching had been presented in our pulpits, our lay persons would have been better prepared to face the changes, challenges and issues which have faced the Episcopal Church for the past 25 years.

I have been blessed by experiencing wonderful preaching. In one parish where I was a member, guest preachers were almost the norm, and introduced me to a variety of sermons and preaching styles. In another, the rector used to preach from the crossing, wandering down the center aisle. His preaching was so good that it didn't matter to me whether his sermons lasted a half-hour. I wanted to hear more. In another place, I listened to a priest who could say more in seven or eight minutes than most preachers could in 30. In still another parish, sermons were to last 12 minutes. No more, no less. You could set your watch by the sermons and some did. More than one watch on the wrist of a person seated nearby sounded a "beep" at the 12-minute mark. I've sat through a 45-minute sermon in a charismatic parish, watched with fascination in another congregation to see what the preacher was going to do with his balloon "prop" which was attached to the pulpit, heard some effective teaching while a priest sat on the floor surrounded by children, and patiently endured and cringed during a "dialogue sermon" between preacher and congregation.

One memorable summer sermon occurred after the preacher apologized to his congregation. He didn't have time to prepare his sermon, he said, because he had returned from the diocesan camp late the night before. He then delivered, "off the cuff," one of the best sermons I've ever heard.

The point of all this rambling is that there is wonderful preaching in this church. It takes place in tiny missions in the Adirondack Mountains of New York State, in great cathedrals, by retired priests in Sunbelt congregations, and everywhere the gospel is proclaimed. When you travel this summer, you'll find it, probably in some unexpected places. The propers for the Sundays after Pentecost offer some wonderful opportunities for first-rate preaching. When you find good preaching, don't keep it a secret. Share the good news with others.

DAVID KALVELAGE, editor

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A 16th century woodcut by German artist Hans Burkmaier the Elder depicts Adam and Eve in the garden at the temptation.

Religious News Service photo

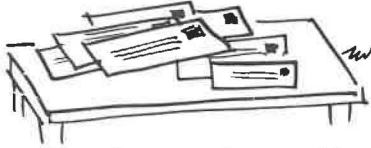
# LETTERS

## Visionaries Needed

In "Searching for Answers" [TLC, May 31], Harry Cook asks the same questions I ponder as a member of my diocese's standing committee.

He and Anne Kramer have diagnosed a part of the problem, I believe, in the failure of the Episcopal Church in the past two decades to minister to youth and young adults. We have not captured their imagination, nor have we called for their commitment to follow Jesus Christ as Lord and Savior. We have neglected to form and shape future leaders.

That says a lot about our vision for leadership. Are we therapists? Executives of organizations? Examples of holiness? Agents of gospel transfor-



mation? Or do we seek our self-actualization through the seminary experience with little regard for what God calls us to do in parish ministry?

What I keep looking for are aspirants for ordained ministry who do not want to be maintenance workers, but visionaries, architects, builders and planters, people willing to dream and to take risks in ministry. They are few. I am frustrated.

Thank God for programs which form and educate new and renewing Christians. These and other programs fulfill the desire of many to grow in faith. Let's become clearer about our vision for ordained leadership. And let's do all we can to support and develop our younger members to ensure the continuity of faith and to raise up a new generation of leaders before it's too late.

(The Rev.) JOHN R. THROOP  
St. Francis' Church

Chillicothe, Ill.

## Take the Money

Regarding the "Briefly" on the Rev. David Jones [TLC, May 10], I believe he was "some stupid" (a Newfoundland expression) to want to return his "praying money" to the New Hampshire legislature. He could have sent the money directly to an organization in the church which would fulfill the purposes to aid the "unspeakable suffering in New Hampshire" and sent a thank you note to the legislature with

the statement of how he would use the money. I am sure legislators would agree.

(The Rev.) DAVID W. PLUMER  
Isle Aux Morts, Newfoundland  
Canada

## True Images Needed

Dealing with Islamic religion and its followers in a redemptive way is impressively exemplified by St. Alban's Church, Annandale, Va. [TLC, May 17].

Most of us in Episcopal parishes don't come in direct contact with Muslims, so we tend to remain remote, and assume to be true the stereotypical images of Islam given by the media for many centuries. We have often been given the impression that Islam is the enemy of Christ. Actually, Mohammed could not have praised Jesus and the great Bible prophets more highly. The cultural form of Christianity in his time simply did not fit the cultural

forms needed for the people to whom Mohammed was called to bring God's revelations.

All of us need to get truer images about this fastest-spreading of all world religions and make use of such images as a basis for better promoting world peace and healthier individual attitudes. Very helpful is the Episcopal Radio-TV Foundation's new video, "Understanding Islam," interestingly presented by Anglican bishops and other scholars.

(The Rev.) DAVID W. CAMMACK  
Trinity Church

Baltimore, Md.

## 'Special' Ministries

A Harvard student in the 1950s and part-time organist/music director then and since, I played at St. Mary's, Dorchester [TLC, May 24] some 40 years ago. I marveled at the immensity and

(Continued on next page)

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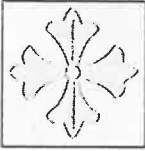
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When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. Churchpeople profit by sharing in the act of worship outside their home parishes.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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# LETTERS

(Continued from previous page)

beauty of the place, reflected on its presumably glorious past, and shuddered at the paucity of current-day communicants. What a thrill it was to read of Fr. Waldron's encounter with Julius, the pillow-maker, and to feel the life and love that is part of St. Mary's today.

As have many, I have missed parts of our pre-renewal worship practice like the General Thanksgiving, the canticles *Venite* and *Jubilate*, the suffrages, prayers and collects of the daily offices, and the Decalogue. One "excuse" has been the "need" to keep the Eucharist to one hour, more or less. I must tell you that *special* Eucharists, like last evening's rafter-ringing celebration of the new ministry of the Rev. Esther Chuboff at Christ Church, Quaker Farms, in Connecticut, lasted 100 minutes and could have gone on forever!

With God's help, we can make all our ministries and all our worship services as "special" and as loving as those of St. Mary's and Quaker Farms. After all, isn't that what it's all about?

ALAN O. DANN

Woodbridge, Conn.

### Legal Advice

The article, "Make the Most of the Music Budget" [TLC, May 31], was a well-thought-out process to make a presentation to a budget committee. Mr. Davidson covered many useful topics.

I would like to add that it is important to stress to committee members that photocopying of copyrighted materials is illegal. Too many times a church considers itself exempt from such practices. In addition, it becomes an easy way to stretch the music budget by not purchasing original copies. This robs the composer of income and helps to keep publishing prices high. In the long run, a purchased copy will last generations and is better stewardship.

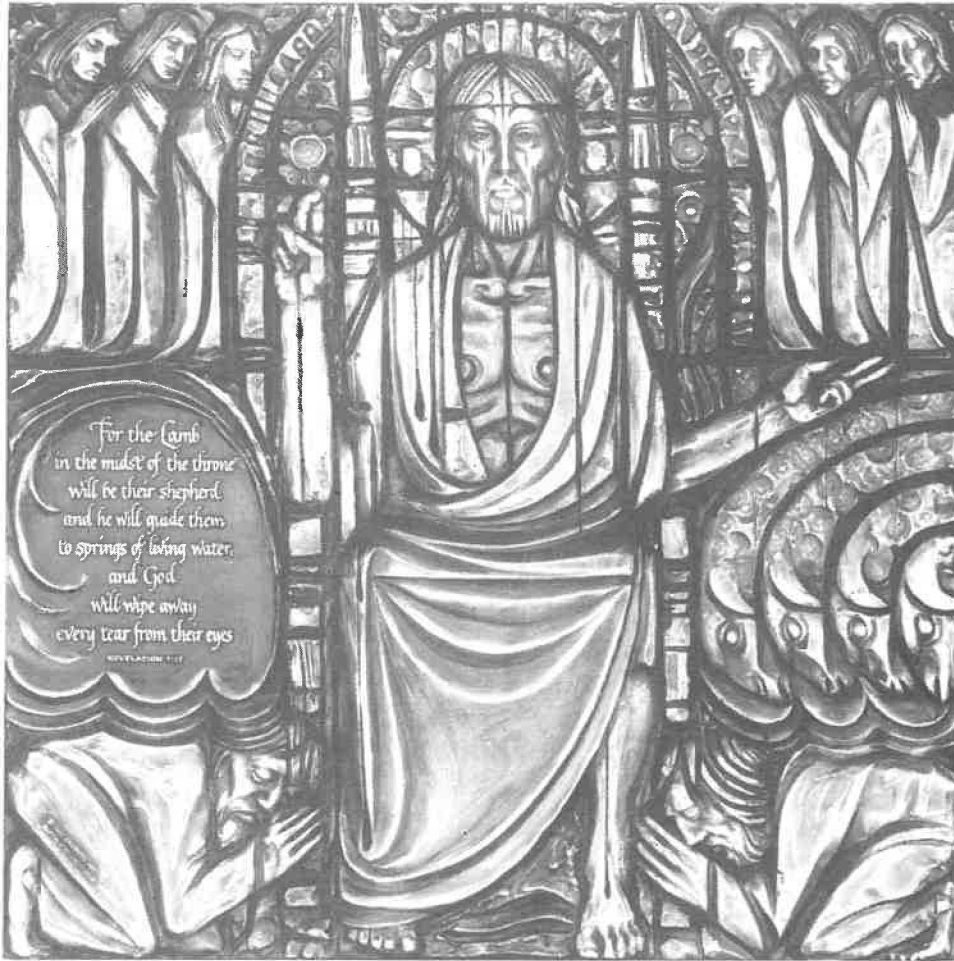
JAMES R. BARRY

Fairfield, Conn.

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses.

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# Message on Racism Sets Tone for Council

'We have to keep asking what we can do,' Bishop Browning says in Albuquerque

Continued concern for racism in the Episcopal Church dominated Presiding Bishop Edmond Browning's address to the Executive Council when it met June 16-19 in Albuquerque, N.M.

Bishop Browning told council members of his trip to Los Angeles soon after the outbreak of violence in that city "to stand in solidarity with the people there on behalf of the whole church.

"It was extraordinarily painful to talk with people who had lost all they had, who were afraid, perhaps whose homes were intact but whose souls were deeply wounded. There were deep wounds to all races and pain enough for everyone.

"I also saw how we, the church at our best, can begin to rise to the occasion," Bishop Browning said. "I saw grief and horror transformed by human caring and compassion. It was another time in my life when I have been called to reflect that out of every tragedy comes an opportunity for revisioning, for transformation. That is the lesson of the cross."

Bishop Browning's remarks followed the distribution of a document "Race and Ethnic Relations in the Episcopal Church," which had been sent to council members shortly before the Albuquerque meeting and reported on the results of the racism audit taken at the 1991 General Convention. The Presiding Bishop cautioned council members that they, and he, cannot set themselves apart from racism.

"How can we say we are not involved when that same society of which we are a part not only allows, but facilitates the holding on to privilege and abuse of their power by white people at a bitter cost to everyone else?" he asked.

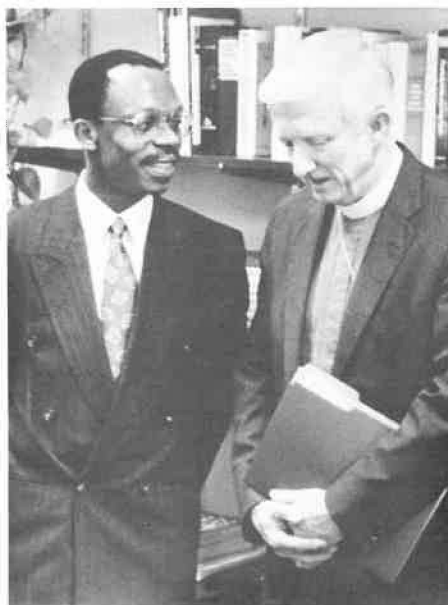
"How can we say we are not involved when within the structures of our own church we find subtle and not-so-subtle indications of the racism that infests our own society? Our racism audit gave us a way to begin working on that, and I pray God we have the strength and the humility to confront our own sin."

Bishop Browning said the eradica-

tion of racism is the largest challenge facing the church, and that the sin of racism must be addressed "as the church."

"We have to keep asking what we can do, and praying for the strength to do it," he said. "The task is enormous, but the power of God is truly unlimited."

The issue of economic justice became concrete when the council dealt with the issue of autonomy for the Philippine Episcopal Church. A plan was adopted which for the first time gives the PEC what it has long sought in order to move toward autonomy: a clear picture of and commitment to the Episcopal Church's financial support for the PEC. Support will continue but decrease from \$800,000 in 1993 to zero in the year 2008. Council



ENS photo by Jeffrey Penn

Exiled Haitian President Jean Bertrand Aristide (left) meets with Presiding Bishop Edmond Browning during a recent visit to the Episcopal Church Center in New York. Aristide is seeking financial and political support to restore him as head of a constitutional democracy in Haiti. A Roman Catholic priest, he reaffirmed his belief in a just society built on the tenets of the Christian faith, which he said is the best hope for restoring democracy in his country. Democracy is achieved through faith as well as engagement in the political process, he said.

urged the Church Pension Fund to give first priority to delivering its promised assistance for the PEC in setting up a pension plan for its clergy.

Two new lay members were elected to the council at this meeting. Toni Gilbert is the treasurer of Province 4 and a communicant of Church of the Good Shepherd, Lookout Mountain, Tenn. Elton Jerome Murdock is the treasurer of both the Diocese of Fort Worth and Province 7, diocesan administrator and a communicant of Holy Comforter in Cleburne, Texas. The meeting was the last one for council member Joyce McConnell of the Diocese of Olympia, who represented Province 8. Hobart Banks of the Diocese of California, the new Province 8 representative, was welcomed as a new council member.

In other business, council approved an amended budget which contained program cuts of 35 percent in order to meet the current budget shortfall of approximately \$3 million. A total of \$1.4 million of this shortfall is due to economic stress experienced in various dioceses, and the remaining \$600,000 is being withheld intentionally by other dioceses.

Council members also heard from the Rt. Rev. Terence Kelshaw, Bishop of the host Diocese of the Rio Grande, who welcomed visitors, and the Rt. Rev. Luc Garnier, Bishop of Haiti, who spoke of the political unrest in his country. He highlighted the Episcopal Church's "concern for the whole person" in that region, attempting to respond to spiritual, medical, educational and agricultural needs.

As in the past several meetings, council members spent considerable time in small group discussions and in Bible study.

A visit to Santa Fe rounded out council members' time together, where they heard about local diocesan efforts to decentralize program to the deanery level, and where parishioners of Holy Faith and St. Bede's hosted them for dinner.

Council's next meeting will be Nov. 13-16 in the Diocese of Long Island.

(The Rev.) BRIAN TAYLOR

# Best Sermon Awarded Upon Preaching Conference

"Servant Woman" by the Rev. Michael B. Curry, rector of St. James' Church in Baltimore, was chosen best sermon in the Episcopal Evangelism

Foundation's 1992 Best Sermon competition.

For this annual event all senior wardens are contacted by mail and asked

to submit sermons which, in their judgment, have been effective for the persons and congregations where they were preached. The sermons are then judged by members of the foundation's board. Cash awards are given to the preachers and their churches for the first five places, and the other five winners are honored by being published in the foundation's annual collection.

The other top-five winners are the Rev. Richard I.H. Belser, rector of St. Michael's, Charleston, S.C.; the Rev. Karen B. Johnson, rector of St. Anne's, Damascus, Md.; the Rev. Stephen Parker, rector of St. Matthew's, Wilton, Conn.; and the Rev. Donna Ross, rector of Christ Church, Oberlin, Ohio.

## Stories of Faith in Montana

To celebrate the seventh year of his consecration, the Rt. Rev. C.I. Jones, Bishop of Montana, has replaced his normal round of visitations to the nearly 50 congregations in his diocese with a series of nine regional meetings which go by the intriguing title, "A Fire We Can Light."

These meetings are being held on Saturdays from 9 a.m. to 5 p.m. in the larger communities of the diocese, with people from the smaller congregations in each area also invited and encouraged to attend.

Bishop Jones wrote recently in the diocesan newspaper: "The basic premise of the day we spend together is that our faith is built upon a three-part foundation — prayer, Bible study and sharing our stories. Since the diocese has been concentrating on prayer through retreats and prayer lists, and on Bible study through *Kerygma* and other means, we are now concentrating on telling our stories."

The Saturday event begins with a brief "gathering" time with refreshments and music. This is followed by an opening prayer and an address by the bishop, in which he explains that the entire day's experience will be "the Liturgy of the Word," as participants, members of Christ's body, the church, share their stories.

A videotape then depicts the stories of Montana and those who live in this large diocese, and shows how "story" binds people together in the midst of distance, change and isolation.

The bishop then begins by sharing his own story. He wrote in the brochure which publicizes the program: "For over six years, I have traveled the highways of Montana. I have jogged the streets of Great Falls as the morning sun rose on a

fiery horizon my heart could not contain. I have flown my airplane into Montana sunsets, hiked through carpets of alpine green and looked back up a winter's mountain to see my solo ski tracks in a virgin snow.

"You have shared your faith with me in struggling small communities and in the noisy chaos of larger urban churches. Around your kitchen tables you have told me stories of the pioneer spirit of your grandparents. I believe that there is a great unleashed power in the mountains of Montana and in the stories of your faith. I believe there is a tremendous energy just waiting to be tapped.

"We hold in our hands a flint wanting to be struck. There is a fire to be lit that can light the way of our future and warm the communities in which we live. I invite you to be part of this 'Fire We Can Light'."

The gathering then breaks up into small groups to tell stories, and a plenary session reflects on what has been learned and felt. Lunch is followed by the bishop's teaching on the faith story with gospel references. More time is spent in small groups followed by a plenary session for discussion and next steps.

During a Eucharist, individual candles are lighted from the paschal candle as symbols of the "fire" that is shared and taken into the world.

"We end up the day knowing each other a great deal better," Bishop Jones said. "This is exemplified by a comment made by one participant that he could now relate to me as a human being, after hearing my story about farming in Kentucky. He said, 'Knowing you've had to clean out a barn and shovel manure just like I do helps me know you as a person.'"

JOANNE MAYNARD

### Week-long Conference

The foundation, which provides supplemental theological education, also recently held its Preaching Excellence Program at the College of Preachers in Washington, D.C., during which the contest winners were announced. Invited to the conference were outstanding students from the seminaries in the Episcopal Church.

Among those who spoke were Sen. John Danforth of Missouri, an Episcopal priest. He suggested preachers begin dealing with the question of limits in providing health care. Pamela Chinnis, president of the House of Deputies, outlined 10 trends of the future, including cultural changes both in the church and in the wider society. And William Willimon, professor of Christian ministry and dean of the chapel at Duke University, lectured on the unique character of the church. He shared three sermons that were representative of his work as a preacher at the university.

The Eucharist was celebrated daily during the week-long conference, and the evening office was sung, both with sermons preached by conference faculty. Each student preached twice during the week, preparing one sermon before arriving and a second during the conference, a short homily on a given text.

More than 40 seminarians participated. They were assigned to one of five preaching groups in which they gathered several mornings.

## Diocese of Easton Lists Nominees

Three persons have been nominated in the election of a bishop coadjutor in the Diocese of Easton. A nominating committee put forth the three candidates, and others may be nominated from the floor when the convention is held July 11 at Trinity Cathedral in Easton, Md.

Those nominated are: the Rev. William H. Brake, Jr., rector of Pohick Church in Lorton, Va.; the Rev. Canon Jervis O. Burns, Jr., canon for mission in the Diocese of Louisiana; and the Rev. Martin G. Townsend, rector of Christ Church, Blacksburg, Va.

The new bishop coadjutor will succeed the Rt. Rev. Elliott L. Sorge, when Bishop Sorge retires.

Founded in 1868, the Diocese of Easton comprises nine counties on the eastern shore of Maryland.



The Rev. Martin L. Smith, SSJE, has been elected the Superior of the North American Congregation of the Society of St. John the Evangelist. From England and a U.S. citizen since 1985, for the past three years he has been senior brother at Emory House, a retreat house at West Newbury, Mass. He is known for leading retreats and workshops in the U.S. and Canada and is author of several books, including *A Season of the Spirit*.

## BRIEFLY

The Rt. Rev. David B. Reed, Bishop of Kentucky and the senior diocesan bishop in the Episcopal Church, has announced his plans for retirement on April 25, 1994, the 30th anniversary of his consecration as bishop. If all goes well in the search procedure, the new bishop should be consecrated in early 1994.

Plans for the election of a bishop coadjutor in the **Diocese of North Carolina** have been changed, and there will now be an election of a new diocesan bishop in January 1993. Consecration of the new bishop will occur in the spring of 1994 at which time the Rt. Rev. Robert W. Estill will retire. Suffragan Bishop Huntington Williams, Jr. will stay on to work with the new bishop. Commenting on the change, Bishop Estill said, "I think this is a responsible way of handling the transition and avoiding an unnecessary period of coadjutorship."

## Around the Church

Episcopal, Roman Catholic and Lutheran high school students in northwestern Pennsylvania gathered for a weekend rally May 15-17 at Gannon University in Erie. The idea for a rally came out of monthly meetings the Rt. Rev. Robert Rowley, Jr., Bishop of Northwestern Pennsylvania, held with the Lutheran and Roman Catholic bishops in the area. Workshops targeted music, suicide, relationships, stress, sexuality, families, ministry and racism. Each bishop gave an address and a prayer service closed the event.

\* \* \*

More than 60 couples married 50 years or more reaffirmed their marriage vows at a service of celebration in Christ Church Cathedral, St. Louis, on June 7. The Rt. Rev. Hays Rockwell, Bishop Coadjutor of Missouri, officiated at the service.

\* \* \*

The Diocese of Lexington has its first Canon 9 priest. The Rev. Marvin Suit was ordained recently by the Rt. Rev. Don Wimberly, Bishop of Lexington, at the Cathedral Church of St. George the Martyr. Canon 9 priests are ordained to serve in specific small

communities. Fr. Suit, an attorney, serves St. Francis' Church, Flemingsburg, Ky.

\* \* \*

The Rt. Rev. Tom Collings, Bishop of Keewatin, and others from the Canadian diocese spent three days in May in worship and conversation with people from around the Diocese of Northern Michigan, including the bishop, the Rt. Rev. Thomas K. Ray. Similarities and differences were shared. Both dioceses are working to make ordained ministry available and to encourage the ministry of all baptized people. The Canadians were taken with the Northern Michigan emphasis on the latter.

\* \* \*

A non-residential school for persons training for the diaconate has been formed in the Diocese of West Missouri. Called the West Missouri School for Training in Ministry, the school has a curriculum of 12 different courses which last for two months apiece. The Rt. Rev. John C. Buchanan, Bishop of West Missouri, is president of the school, and the Very Rev. Bruce D. Rahtjen, vicar of St. Mary's, Kansas City, is dean.

The Rev. Peter Larom, rector of Grace Church in White Plains, N.Y., will become **executive director of the Seamen's Church Institute (SCI)**, effective Oct. 1. He succeeds the Rev. James R. Whittemore, who is retiring. Prior to Grace Church, Fr. Larom served World Vision as program coordinator in the Sudan and from 1980 to 1985 worked for the Episcopal Church of the U.S. while in Uganda. The SCI was founded in 1834 as an affiliate of the Episcopal Church.

The International Bible Society is publishing *Hope for the Future*, an NIV New Testament and Psalms designed for **women in crisis pregnancies**. After last year's forum sponsored by the Bible Society to discuss special scriptural needs of crisis pregnancy shelters, the new publication was designed "to encourage, comfort and instruct women who seek counsel at crisis pregnancy centers nationwide," said Glen Paauw, IBS product development manager.



# Genesis: Wondrous Simplicity

By W. KILMER SITES

In the past century, biblical scholars and archeologists have discovered much that throws new light on the background of the scriptures. Studies in the Babylonian culture, for example, have been helpful in understanding the Book of Genesis. In the light of this new information, we have gained a deeper appreciation of the creation stories with which the Bible begins. Hopefully, more people will learn of these discoveries and what they mean.

It may well be that those magnificent introductory chapters of Genesis are the most important writing in the history of the world. They provide the prologue to the Bible without which the rest of the scriptures cannot be understood. They lay the foundation and give the guidelines not only for Jewish thought and life, but also for the Christian church and Western civilization. Exaggerating their influence on the history of the world would be quite difficult.

Even more amazing are these writings when we look at the culture and beliefs of the Babylonians among whom the exiled Jews lived. The life of the gods of the Babylonians with their feuding and conniving would be a fit plot for a modern-day soap opera. In the beginning were the god Apsu and the goddess Tiamat (whose name means chaos). In due time, children were born to this pair, but the family did not live happily ever after. When the offspring ganged up on their father, Apsu, and killed him, Tiamat was determined to get revenge. Before she could carry out her plan of action, however, Marduk, her grandson, thrust her through the heart with his sword. From half of her body he made the sky and from the rest he made the earth. Mixing the blood of Tiamat with the dust of the ground, Marduk created the human race. So goes the charming creation story of the Babylonians.

Living in the midst of this Babylonian ethos, the writer of Genesis

penned that opening line, wondrous in its simplicity: "In the beginning, God created the heaven and the earth." And so, in the very first line of scripture, monotheism in all its glory is boldly and clearly affirmed. The idea of monotheism was revolutionary; the consequences of belief in it momentous.

One of the fruits of monotheism is the development of modern science. For monotheism brought along with it

## These first chapters affirm the goodness of the world.

the affirmation of the orderliness and dependability of the way in which creation functions. In a polytheistic society, no one ever knows which of the gods may get the upper hand and later the basic workings of the universe. Any observations made today would be worthless tomorrow. With such uncertainty and confusion at the heart of things, scientific investigation would be an exercise in futility. Without science and all that it has brought, our world would indeed be very different and quite impoverished. Genesis 1 gives us assurance of the permanent structure of creation which in turn has given humanity the encouragement to investigate and learn about it.

In these first chapters, we find the affirmation of the goodness of the world. Repeated at the conclusion of each stage of creation is the declaration, "And God saw that it was good." As a consequence of this, our material world, including human sexuality, is not to be looked down upon or abused because it is God's handiwork. This fact of the goodness of creation is proclaimed six times in the first chapter of Genesis and underlies everything written in the scriptures. As far as we can tell, this declaration of the goodness of creation is the first instance where it is found stated so clearly and is the primary source for the belief.

Another fruit of these chapters is the remarkable understanding and dignity they have given to marriage. In the ancient world, marriage was treated as a contract between a man and a woman whose primary purpose was to establish the legitimacy of children and ensure the orderly transfer of family property. If the husband and wife got along with each other, fine. If not, then too bad. With Genesis 1 and 2 came the understanding that marriage is a union between husband and wife in which the relationship between them is to be so close that the two become one flesh. Each will share and contribute to the fulfillment of the other.

It is important to dwell on these chapters of Genesis lest we forget what they have contributed to our life and outlook. Regrettably, the unnecessary struggle between a blindly deterministic view of evolution and a hard literalism in biblical interpretation has obscured the glory and the importance of these passages for the 20th century. They are not given as much emphasis as they deserve.

In the past several decades, more attention has been given not only to the cultural setting, but also to the cultural conditioning of the Bible. From some quarters, we now hear that the scriptures are so culturally conditioned by their time and background that they are all but irrelevant for our time and world. What there could possibly have been in the Babylonian culture to inspire these glorious chapters in Genesis is not made clear by those who hold this view. It is clear, however, that if this extreme view they take were to prevail, the scriptures would be only of historical interest and of little help to us.

A society and church adrift in relativism and edging toward chaos need to hear afresh and give heed to these magnificent words of Genesis. They provide the foundation, the underpinning that gives the gospel power. Let us then "read, mark, learn and inwardly digest" these passages that God has inspired, and find in them the blessed hope made fully known in our Savior Jesus Christ.

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*The Rev. W. Kilmer Sites is a retired priest of the Diocese of Central New York who resides in Emmaus, Pa.*

## Welcome, Travelers

**B**ecause of the heavily-discounted airfares offered in June, more people than usual will be traveling this summer. One of the stipulations of most of those fares is that the traveler must stay over a Saturday night. Hopefully, this means many of our churches will have more visitors than usual this summer.

We hope our churches will have a warm welcome for

travelers this summer, and that visitors will be invited to participate in whatever fellowship or educational programs that might be offered.

It should be relatively easy for Episcopalians to attend church no matter where they might be. The Yellow Pages of the telephone directory, religion pages of local newspapers, the back pages of this magazine and your local parish office all are helpful in locating churches while traveling. Spending a summer Sunday morning with another parish family can be an enriching experience.

## VIEWPOINT

# 'Our Mother, the Earth'

By WILLIAM C. WANTLAND

**I**n Greek mythology, Gaea is the goddess of the Earth, sometimes referred to as Mother Earth. Other mother goddesses of that time include Isis of Egypt, Astarte of the Canaanites and Ishtar of Babylonia. Worship of these mother goddesses was strictly condemned in the Old Testament.

These goddesses were seen as expressions of the divine power, and were usually part of a pantheon of pagan divinities. Certainly the worship of these mythological beings is forbidden to Christians as the worship of false gods, condemned by the first and second commandments.

Recently, American society has seen a rise in interest in the worship (or at least respect) given to Gaea, as Mother Earth, both by some environmentalists, and by some proponents of New Age neo-paganism.

Often, non-Indians refer also to "Indian spirituality" as embracing respect (and possible worship) for "Mother Earth."

Does Indian spirituality embrace this pagan concept of Gaea of Astarte, or is the reference to "Mother Earth" compatible with Christianity?

First, it is necessary to point out that there is no such thing as "Indian spiri-

*The Rt. Rev. William C. Wantland is Bishop of Eau Claire.*



RNS photo

All that is created, including the earth, is related to us.

—tality." There are more than 300 Indian tribes and nations in the United States, speaking 200 different languages, each representing a different viewpoint of spiritual understanding. It is more appropriate to speak of Lakota spirituality, or Seminole spirituality, or Chippewa spirituality, rather than a generic and non-existent uni-

versal practice of spirituality.

Further, each and every culture uses particular ways of expressing acts or beliefs which have a spiritual quality.

For example, in the first-century culture of the Middle East, the symbol of cleansing was the act of washing. Baptism became a spiritual symbol of cleansing of the soul, and hence a rite of initiation into a religious belief system. Baptism was part of the rites by which Gentiles became proselytes of Judaism. Baptism was also used by John the Baptist, and later by Christians.

By the same token, bread and wine were the staples of diet in the Middle East, as tortillas and pulque were in Central America. Jesus took these cultural symbols and made them outward and visible signs of the sacrament of the Eucharist.

For us Christians, these cultural symbols of the Middle East have become universal sacramental signs. What Jesus used, we now use, even if it is not originally a part of our own ethnic or cultural background.

However, Christianity, as it spread from the Middle East to Africa and Europe, adapted local cultural symbols to express Christian truth to people who otherwise might not have easily understood the Christian message.

We are familiar with the missionary

*(Continued on page 12)*

# BOOKS

## Deeper Religious Life

**CHRISTOLOGY AND SPIRITUALITY.** By William M. Thompson. Crossroads. Pp. xii and 239. \$27.50.

Following in the tradition of Baron Friedrich von Hügel, William Thompson seeks to bring worship and belief, prayer and theology, contemplation and speculation, into dialectical relationship with each other, thereby deepening our religious life. For Thompson, prayer and contemplation are fundamental to a sound theology. He calls for experiential knowledge, but experience disciplined by intellectual reflection.

The author's own reflection is advanced by an impressive range of sources, from patristic writings, through the classics of Roman Catholic spirituality (particularly the French school of Pierre de Berulle), to contemporary thinkers like Barth, Gadamer, Voeglin, Karl Rahner and David Tracy. Toward the end of the book, Thompson treats not only central issues in the Christology debates, but also issues in Mariology, recent political and feminist theology, and relations with non-Christian religions.

He is professor of theology at Duquesne University and editor of *Bérulle and French School* in the Classics of Western Spirituality.

(The Rev.) LINWOOD URBAN  
Professor Emeritus of Religion  
Swarthmore College  
Swarthmore, Pa.

## Solid and Sane

**SPIRITUAL CONNECTIONS: The Journey of Discipleship and Christian Values.** By Brian P. Hall. Values. Pp. 170. \$9.95, paper.

This short book by the Rev. Brian P. Hall, an Episcopal priest and professor of pastoral counseling at Santa Clara University, presents a method for the discernment of one's values.

Six easy-to-read chapters lead the reader on this spiritual journey. Discipleship and God's Word; Values, Signs and God's Word; Faith, Hope and Love; Gospel Values as Gifts; Paths on the Faith Journey; Discerning God's Call; the Disciples' Struggle with Good and Evil; the Disciples' Discipline. Chapters four and six are the meat of the book, for in them the primacy of life within the body of Christ

is stressed. That is, that all individual growth necessarily takes place within the context of the church corporate. The book is loaded with solid, traditional, spiritual advice — albeit in a novel and different way.

Dr. Hall is chairman of Values Technology which is an organization committed to training religious leaders in values theory. He has published several other books, among which are: *Value Clarification as Learning Process* (1973) and *Shepherds and Lovers: A Guide to Spiritual Leadership and Christian Ministry* (1982). While his approach is different, it is solid, sane and spiritually sound. One need not be afraid to recommend it to a friend.

(The Rt. Rev.) WILLIAM G. WEINHAEUER  
Retired Bishop of  
Western North Carolina  
Asheville, N.C.

## Spirited Tales

**HELLBENT FOR HEAVEN.** By George McAdams. Peter E. Randall, publ. Pp. 112. \$10 paper (plus \$2.50 postage and handling; order from the Rev. George McAdams, PO Box 131, Spruce Head, Maine 04859).

To be addressed as the Reverend Doctor is not all that unusual, but when the Reverend is an Episcopal priest and the Doctor is an experienced pathologist, you have George McAdams. His pleasing, personal essays have appeared in periodicals as different as *THE LIVING CHURCH* and newsletters of the Rackliff Island Association.

Like the Maine Central Railroad, zigzagging from foggy lobster port to orchards aglow with apple blossoms, this book rolls comfortably from the secular to the sacred. Dr. McAdams tells about his home in Spruce Head, Maine, bemusing this Florida reader with tales of a frozen septic tank in a state where people chop wood the way we chop weeds.

Dr. McAdams tells about doing an autopsy on the body of a parishioner who had committed suicide and then officiating at his funeral. Best of all, he writes spiritedly of islands, dogs, gulls and people and the God of them all.

He charms. He writes as if he's hellbent for heaven.

A.E.P. WALL  
Orlando, Fla.

# PEOPLE and PLACES

## Appointments

The Rev. Samuel Bassett Abbott will become rector of Grace, 802 Broadway, New York, NY 10003 on Sept. 1.

The Rev. Canon Leopoldo J. Alard is canon for Hispanic ministries in the Diocese of Texas and vicar, Iglesia de Santa Cruz, Houston, TX, add: 3203 W. Alabama, Houston 77098.

The Rev. John Philip Ashey is assistant of Apostles, Fairfax, VA.

The Rev. Thomas Day is rector of St. Timothy's, Box 96053, Houston, TX 77213

The Rev. Pam Easterday and the Rev. Stephen Easterday are associate missionaries of the Central Deanery Cluster, Idaho; add: Box 324, Rupert, ID 83350.

The Rev. Andrew T. Gerns is rector of Trinity, Box 1642, Parkersburg, WV 26101.

The Rev. Patricia Greene is associate for ministry development of the Seven Rivers Cluster, Eastern Oregon/Idaho; add: Box 203, Payette, ID 83361.

The Rev. George E. Hall is director of the Oratory of the Little Way, Box 155, Gaylordsville, CT 06755.

The Rev. Gayle E. Harris is rector of the Church of St. Luke and St. Simon Cyrene, Rochester, NY.

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

The Rev. Ronald R. Lausch is part-time vicar of Christ Church, Milton, and St. James, Exchange, PA.

The Rev. Beth Long is vicar of St. John's, Ashfield, MA.

The Rev. Donald S. McPhail is now rector of Grace, 98 Wentworth St., Charleston, SC 29401.

The Rev. John Naegle is part-time vicar of Hope Church, Mt. Hope, PA.

The Rev. Peter W. Peters is rector of St. Luke's, Fairport, NY.

The Rev. William A. Roberts is missionary of the Mountain Rivers Community, Idaho; add: 101 4th St., Idaho Falls, ID 83401.

## Ordinations

### Priests

Michigan—Georgene Conner, assistant, St. Paul's, Rock Creek Parish, Washington, DC; add: 913 C St., N.E., Washington, DC 20002.

Milwaukee—Michael Patrick Flanagan (for the Bishop of Upper South Carolina), curate, St. Michael and All Angels', Columbia, SC; add: 6408 Bridewood Rd., Columbia, 29206.

Montana—Kerry E. Holder, assistant, Church of the Incarnation, Box 3046, Great Falls, MT 59403.

Rochester—David Cripps, St. Peter's, Henrietta, NY.

Western North Carolina—Michael V. Phillips (for the Bishop of Upper South Carolina), assistant, St. Christopher's, Spartanburg, SC; add: 400 Dupre Dr., Spartanburg 29302.

### Transitional Deacons

North Carolina—C. Robert Harrison, 3565-A S. Stafford, Arlington, VA 22206. David A. Pfaff, Christ Church, Box 25778, Raleigh, NC 27611.

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## VIEWPOINT

*(Continued from page 10)*

work of St. Boniface, who ended the pagan German worship of the oak tree by replacing it with the evergreen, which by remaining green year round, symbolizes eternal life, and so now represents the Incarnation of Jesus, as the Christmas tree. Likewise, the pagan springtime colored egg became the Easter egg, the symbol of Christ bursting from the tomb as a baby chick bursts from the egg. There is also the Roman practice of celebrating the winter solstice (the feast of *Sol Invictus*) as the rebirth of the sun, but now the date of celebration of the birth of the Son, the Nativity of Christ.

Various Indian cultures have ways of expressing theological concepts which are compatible with Christian understanding, and hence excellent teaching tools for the church. For example, as the Revelation of John points out, incense is a symbol of the prayers of the faithful rising before the throne of God. Just as early Christians used incense, so Chippewa people use sweet grass, and Navajo people use cedar. Just as for Europeans and some Asiatics, a bell calls one to meeting or worship, and the ram's horn served the same purpose in ancient Israel, so a conch shell in Hawaii, or an entrance song in Plains Indian culture.

By the same token, there are cultural symbols which clearly cannot be used by Christians, as they symbolize concepts contrary to Christian belief. The pentagram in the Middle East and Eastern Europe is a symbol of the powers of evil. Likewise, the Inuit chants to placate evil spirits, or the Navajo belief concerning dead bodies and the souls of the dead.

### Cultural Symbols

In short, there are many cultural ways various Indian peoples might use their own symbols to express Christian truth.

But what about Mother Earth? What do Indian people mean when they speak of the earth as our mother? Remembering that we cannot speak for all Indian people indiscriminately, nonetheless, most Indian people would share a common belief in one God, who creates all that is, and would carefully distinguish between the Creator and the created order (the universe).

Several years ago, an elderly Chippewa woman spoke to a number of

male prison inmates at a Wisconsin state prison. She was not a Christian, but followed the traditional religion. I remember clearly her admonition to the Indian inmates: "Do not be fooled by the white beliefs. Always remember, God is your Father, and the Earth is your mother. Do not confuse the two."

Most Indian people see God as the source of all that is, the Creator. All that is created, including the earth, is related to us, as part of our extended, created family. For this reason, many Indian people will speak of "our brother, the deer," or "our cousin, the tree," or "our mother, the earth." This in no way expresses any concept of an earth goddess, or indeed of divinity in the earth.

### 'From the Earth'

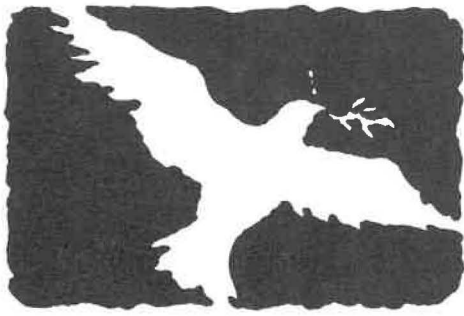
This distinction between Creator and creation, between God as Father and Earth as mother, simply reflects one clear strand of holy scripture, and of Christian spirituality.

In Genesis, God orders the earth to give birth to all forms of life, both plant and animal: "God said, 'Let the earth produce fresh growth, . . . plants bearing seed' " (Gen. 1:11). "God said, 'Let the earth bring forth living creatures . . . all according to their kind' " (Gen. 1:24). Genesis 3:19 also speaks of all coming from the earth and returning to the earth. This is paralleled in Ecclesiastes: "All came from the earth (dust) and to the earth (dust) all return" (Eccl. 3:20).

Later, in Ecclesiastes, the phrase "Mother Earth" actually appears: "As he came from the womb of Mother Earth, so must he return, naked as he came" (Eccl. 5:15).

In the opening verse of chapter 40 of Ecclesiasticus, the earth is referred to as the "mother of all": "A heavy yoke is laid on the sons of Adam, from the day when they come from their mother's womb until the day of their return to the mother of all (the earth)."

Too many modern Americans cannot accept that Christianity was not originally expressed in any European terms, is not culturally wed to European culture, and can borrow symbols from any culture which may be excellent ways of expressing the universal truths of Christianity. Many Indian symbols may be ways of expressing Christian truth that may seem strange to Europeans, but not to those who see through the eyes of other cultures.



## BENEDICTION

Although scripture emphatically proclaims love as the highest virtue, love's reputation is taking quite a beating. It is diluted and even ridiculed, reduced to the level of warm feelings. "I love" prefaces sentences intended to somehow equally convey our response to God and pets, best friends and chocolate. "Charity" no longer speaks of devotion but of indifferent tolerance borne out of a sense of duty.

It is essential that the church salvage love, not as a sterile concept or as mere sentiment, but as the vital and supreme reality to which God calls us, individually and corporately.

The church would do well, especially in these days when debate over issues of human sexuality is so common, to keep in mind the words of C. S. Lewis: "It is dangerous to press upon a man the duty of getting beyond human love when his real difficulty lies in getting so far."

Dostoevski wrote: "He who desires to see the living God face to face should seek him not in the empty

firmament of his mind, but in human love." Most Christians experience love in a combination of three ways. Firstly, there is familial love, such as between parents and children and between brothers and sisters. Secondly, there is romantic love. Finally, at its rarest and most complex, love between Christians is found in the bonds of true friendship.

All of these loves, in varying ways and degrees, have the potential to draw the soul into a closer union with the God Who is Love. However, the church has erred consistently on this count. Traditionally, this has been by holding up an ideal of spirituality focused on God so exclusively as to devalue his children in the world. And today we see a growing movement in the church which interprets St. Augustine's "Love God and do as you will" merely as a "blank check" for behavior and beliefs which all too often elevate the self over any love for others.

The church must combat these serious misunderstandings with some very serious teaching. Our earthly loves, at their best, are microcosmic, and the best of each should be taken as reflection of God's love: the sacrifice of familial love; the passion of romantic love; the conviction of friendship. Love must be seen as a decision, not a matter of warm feelings. Only then can we consecrate ourselves to a life of pure love, which in turn makes our every action a prayer.

AMY JILL STRICKLAND  
Arlington, Va.

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(Continued on next page)

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**EXCLUSIVE MOUNTAIN ESTATE** with spectacular, southerly bluff view with roaring mountain stream and waterfall. Beautifully landscaped with terrace and formal garden with large wooden bridge leading to front of house. Cathedral ceilings throughout with all glass front with panoramic view. Mountain stone fireplace with seven foot opening along with 10 skylights highlight in living room. Property located 15 minutes from University of the South campus. \$325,000.00. Contact: **Tom Brown**, Real Estate Marketing, P.O. Box 273, Monteagle, TN 37356. (615) 924-2937.

## FOR RENT

**NEW ORLEANS Garden District Apartment:** St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church**, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

**PIPE ORGAN** (Wicks Unit organ Highland, IL); two manuals; three rank; 16 ft. base, excellent condition. Asking \$5,000 (negotiable). Contact: **The Episcopal Diocese of Central New York**, 310 Montgomery St., Syracuse, NY 13202.

## FOR SALE

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## SERVICES OFFERED

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**CLERGY** travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

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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+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 Martln, 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; hof, 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. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
 Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## TAMPA, FLA.

**ST. ANDREW'S — "Tampa Downtown"**  
 Marion at Madison Sts.  
 The Rev. Stephen Ankudowich, r; the Rev. R. Michael Swann, assoc; the Rev. Veronica Fitzpatrick, d ass't  
 Sun H Eu 8 & 10. Wed & Fri H Eu 12:10. MP wkdys 8:45

## 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

The Very Rev. William Willoughby, III, r 34th & Abercorn  
 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-ATKA** Rt. 114  
 Weekly visiting clergy; call for schedule (207) 787-3401  
 Sun 7:30 Communion, 11 MP

## FALMOUTH, MAINE

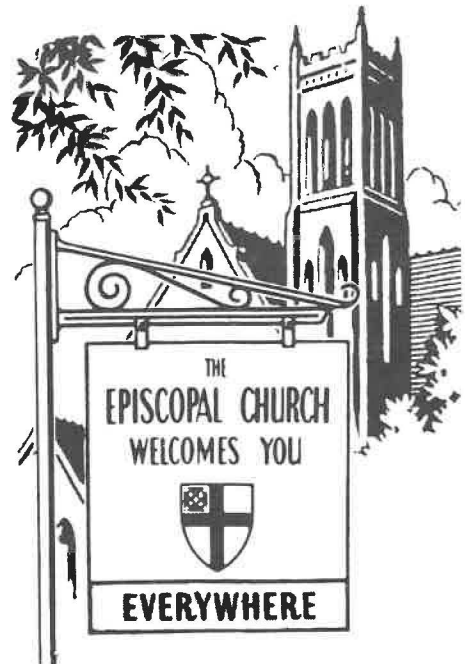
**ST. MARY THE VIRGIN** 43 Foreside Rd.  
 The Rev. Thomas Luck, r (207) 781-3366  
 Sun 8 & 10. Wed 7:30, Thurs 10

## MILLINOCKETT, 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 Maryland Rd.  
 The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby, assoc (410) 859-5633  
 Sun 7:40 MP, 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.

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

## DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
 The Rev. Richard Kim (313) 962-7358  
 Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## 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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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). Wkdy Eu Mon 7:30, Wed 9:20, Sat 5

## 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 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. Phillip 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 Wilmot 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: 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. 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.

**ST. PAUL'S** Broadway at Fulton  
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

## 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 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. Chandler, M.Div., ass't  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10  
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

## 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. Tues 12 noon, Wed 7, HD 7

## 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  
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

## 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

## 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. (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.

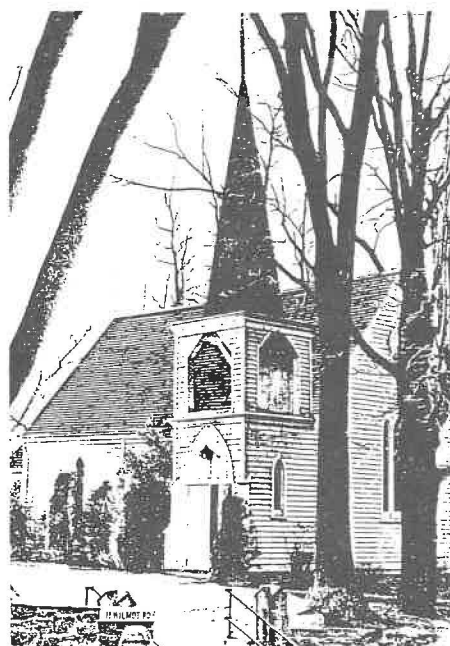
**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. Hank Anthony, ass't  
Sun Eu 8 & 10

## GATLINBURG, TENN.

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

## NASHVILLE, TENN.

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



St. John's, New Rochelle, N.Y.

## 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. Philputt (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)  
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 (206) 376-2352  
The Rev. Patterson Keller, r  
Sun H Eu 8, 10. Thurs H Eu 10

## SEATTLE, WASH.

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

## TRINITY

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

## 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

## 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.

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde (465) 20387  
Near the Instituto Allende  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30