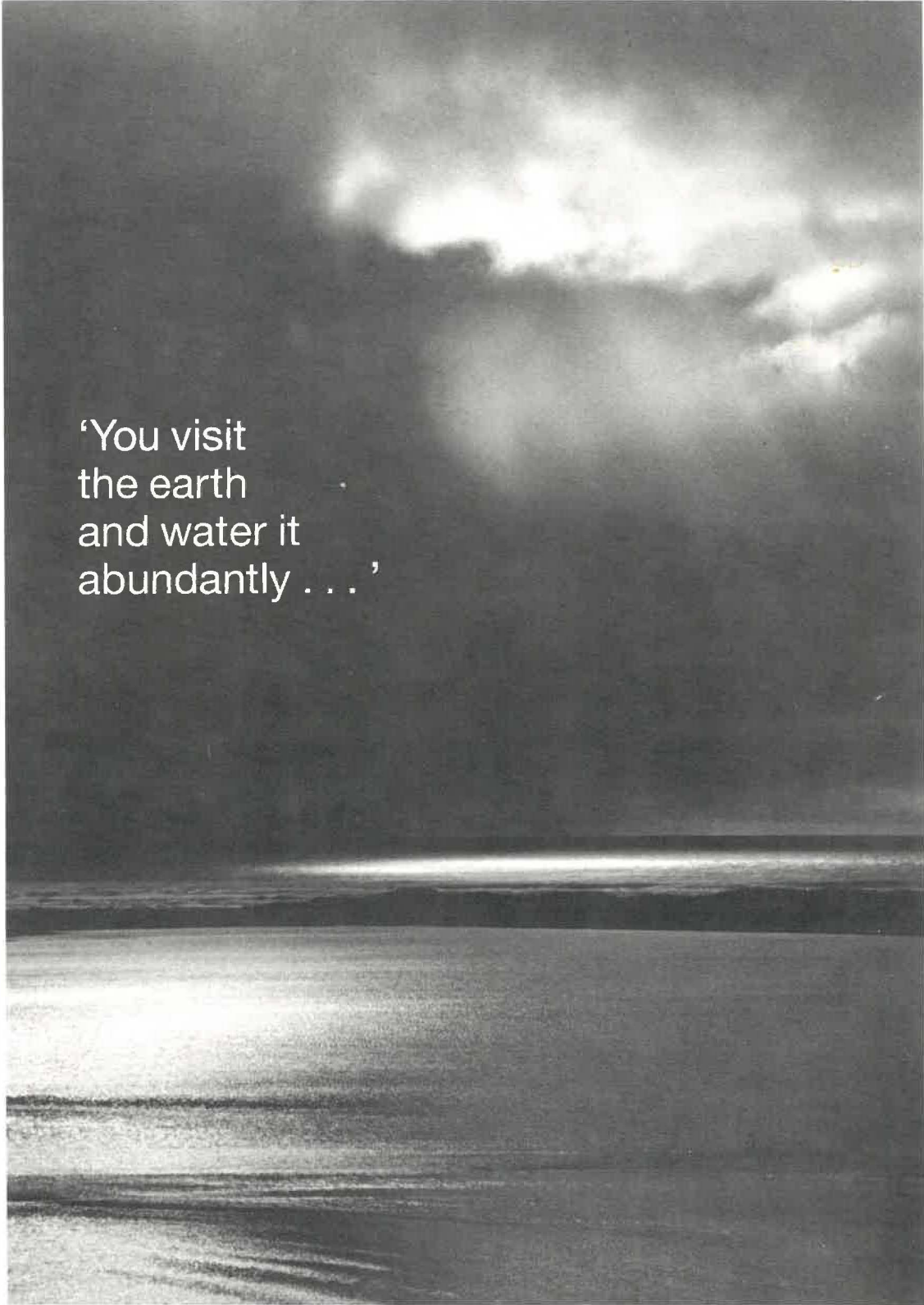


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the earth
and water it
abundantly . . . '

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IN THIS CORNER

Trying, and Trying Again

A few days ago, I talked with a member of the parish who has always been on the margins. She is part of a clan that has been in the parish for several generations and has many households. Her late mother was very involved in the church, but she and her children have not been involved with the core Sunday morning community, in any significant way, for years.

She came to me in crisis, as she has off and on before. This has happened so many times that she sometimes compares herself to the proverbial "bad penny." During the past year, her second marriage had broken up, her debts had grown beyond her ability to pay, she had some scrapes with the law, and her alcoholic father had been hospitalized again. She was seeking advice, monetary support, and a person with whom she could talk out her problems and, perhaps, seek some solution.

I was the only person she trusted anymore, she told me. She had, over time, managed to alienate most of those who might

***She had taken none
of the actions we
had agreed upon.***

help her. So she came back to me again. I found myself wishing she had not. And yet, although I knew a brief harsh word would send her out of my life, I mustered the energy to try for the umpteenth time in the past six years to find a way to help her.

Why?, I wondered. She had agreed verbally with the advice I had given her the last time, yet had taken none of the actions we had agreed upon. Why was I willing to try again, knowing, fearing, that this time would prove as futile as the last?

I am sure I will be accused of the sin of co-dependency. After all, are we not merely helping the people who come to us to continue in their dysfunction? I would argue differently. After all, I try to give the best advice I can. I refer those whose problems are larger than I can cope with to the appropriate resources. Yet, I find that dysfunctional people will behave in dysfunctional ways and so I am not surprised when they return to me after everyone else has turned them away. And I know that I will try again and again because God has tried again and again with all of us.

If the church rejects such people as this parishioner, I fear that soon we will find reasons to give up on many of the problems which plague this society. Problems like racism, economic inequality, war and peace and the need to win the world to Christ have been with us since Christ's time and we are still called to try to solve them.

Yes, I hope that this time she will use the resources available and straighten out her life. Yes, I hope she will come back to worship and find the strength of the Holy Spirit to reform her life. I fear this will not be the case. All I know is I will be here the next time, continuing to be faithful to her as God has been faithful to me and to all of us.

Our guest columnist is the Rev. Peter A. R. Stebinger, rector of Christ Church, Bethany, Conn.

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by Katherine Merrell Glenn

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ON THE COVER

Psalm 65, which speaks of the waters, is included in the readings for Pentecost 6.

Religious News Service photo

LETTERS

Intinction Cups

The use of an intinction cup seems to me to be a denial that the common chalice contains the Blood of Christ.

I was dismayed to read in the *Lexington Herald-Leader* on April 2 that two local doctors had stated that they found disease-causing germs on half of the chalices tested after being used in communion services in St. Michael's Church, Lexington, Ky. "Tempest in a Common Cup?" [TLC, June 6] made reference to this article.

Although the doctors' study was not able to document cases of people who became ill through common communion cups, they concluded that "it would be best to use clean, individual cups." Best for whom?

Their report caused at least one parish besides St. Michael's, in the Diocese of Lexington, to institute the anomaly of intinction cups.

To use intinction cups, either to palliate those members who do not believe what the church teaches about the sacrament of Holy Communion or to entice new members who are not used to re-

ceiving from a common chalice, appears to me to be a poor way of evangelizing. If the church would teach the faith, our souls and our bodies would be far better off.

If we "rightly, worthily, and with faith" drink the cup of blessing, we partake of the Blood of Christ, wherein is healing of our souls and bodies, certainly not disease and sickness.

Does it not all boil down to the age-old question, "Who say ye that I am?"

FRANCES KELLER BARR

Lexington, Ky.

• • •

I read with interest "Tempest in a Common Cup?" and was amazed at the glaring omission of any mention of the contents of the cup.

If we think about several dozen people sharing a single glass to drink a soda or iced tea or lemonade or water, we might indeed find it offensive. But what is in this cup of which the article speaks? Does it not make all the difference in the world that it is the Blood of Christ? Have we not such assurance of the purity of Christ's Blood, life-giving as it is, not

death-dealing, that fear of infection is entirely out of place?

Weekly, at the very least, for nearly a half-century, I have been making my communion. For many years I have added a weekday communion to that of Sunday. At especially privileged periods of my life I have even made a practice of daily communion. I am rarely sick. I can go for years without contracting so much as a single common cold. Surely if the common cup spread infection I would be in a perpetual state of illness. So would the clergy. They would be dropping like flies, since they consume any remaining contents of the chalice after all the communicants have partaken of the sacrament, and then cleanse it with water which they also consume. They would be getting a concentrated dose of germs if this were an ordinary vessel with ordinary contents. But this is the Blood of the New Covenant. Where is our faith? Who can believe that God would play such a dirty trick on us as to command us to continue an act which would bring us sickness and death?

Perhaps the church should be giving
(Continued on next page)

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

better instruction to communicants before they reach the altar rail. God's gifts are of healing and wholeness and life. Self-preoccupation at the moment of receiving the sacrament is destructive of the communion with him which we are meant to experience. Our only thought during that sacred act of partaking of the Blood of Christ should be, "Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

FAY CAMPBELL

Bethesda, Md.

• • •

I was interested in the article "Tempest in a Common Cup?" by Patricia Wainwright.

When I began my ministry as chaplain at Cambridge Psychiatric Hospital, the medical staff objected to my use of wine and the common cup. They reasoned that we had patients in an alcohol treatment program and that wine should not be available to them, even in the common cup at the hospital chapel.

After a brief struggle with individual plastic cups and grape juice, I insisted on the use of wine and on an intinction cup. For the past 24 years, this method has been the common corporate act of receiving in the hospital chapel. It has been readily accepted by those of different denominations who worship in this chapel, and is a great convenience for the 60 or more who must receive private communion on their wards.

After many years of using the intinction cup, I would recommend its use to any congregation where the common cup has come into question.

(The Rev.) ALBERT S. CHAPPELEAR

Cambridge Psychiatric Hospital
Cambridge, Ohio

• • •

In response to "Tempest in a Common Cup?" for many years I served as a missionary in an Indian village in Alaska. If there were any danger of becoming infected from the common cup, I should have died of tuberculosis long ago, as it was prevalent among the Indians. I am still alive and healthy at the age of 98.

(The Rev.) HENRY H. CHAPMAN

Asheville, N.C.

• • •

While I found the article, "Tempest in a Common Cup?" interesting and timely, it contains one factual (typogra-

phical?) error which needs a note of correction.

The Rev. Ernest Davis is identified as being associated with St. Michael's, Indianapolis. There is no priest by this name, either in Indianapolis city or in the Diocese of Indianapolis. *The Episcopal Church Annual* lists an Ernest Davis in Independence, Mo. Perhaps this is the priest cited in the article.

There are, to my best knowledge, no congregations in this diocese which are using individual cups. And I personally believe the common cup is a strong symbol of the common life which Christians share in the body of Christ. Should compelling health concerns dictate, change may be necessary. But for now, and like others interviewed in the article, I see no compelling reason to abandon the common cup.

(The Rt. Rev.) EDWARD W. JONES
Bishop of Indianapolis

Indianapolis, Ind.

{ Bishop Jones is correct. Fr. Davis is in
Independence, Mo. Ed.

Gospel Vision

In reference to Bishop Hathaway's letter [TLC, June 6], I submit that if bishops of the Episcopal Church offered as clear and concise a "gospel vision" as Bishop Hathaway ascribes to the Orthodox in his letter, those "able and dedicated" priests of the Episcopal Church he so properly regrets are leaving, would be staying.

(The Rev. Canon) JAMES R. COX, SSC
St. John's Military School
Salina, Kan.

Charge to Deacons

I am glad my Viewpoint article, "Is the Diaconate Needed?" [TLC, March 28], generated some response. It was meant to be provocative. But I am sorry that a major point was obscured in the editing process. My purpose was not to put down deacons but to encourage the development, training and deployment of lay ministries, which are caught in the "clerical captivity" of the institutional church.

I should like to respond in particular to the letter of John Docker [TLC, April 18] and the Viewpoint article of Winnie Crapson [TLC, May 2]. Much is made, as do these writers, of the ordination charge to deacons that they "are to interpret to the church the needs, concerns and hopes of the world." Verna Dozier, the lay theologian, makes the point that there

are two "churches": There is the church as an institution, with orders and structures, and there is the church as a people of God, with varieties of gifts and functions. They should be working together, but often they aren't. This charge to deacons seems to say: "We (the institutional, clergy-dominated church) are so separated from the world that we need to have someone interpret the world's needs and concerns to us. We can't quite trust the laity (the people of God out there in the world) to do this, so we will send out some of our own (deacons, fellow clergy) to report back to us what it is like out

there. Besides, we're not sure that the laity (unordained) can do ministry without getting disorderly."

A gross caricature? Perhaps. But my point is, there are plenty of lay persons, for whom the world is home and work-place and focus of ministry, who can "interpret to the church the needs, concerns and hopes of the world," and do so without a clergy bias. Deacons may have their special roles, but this is not one of them.

(The Rt. Rev.) DAVID R. COCHRAN
Bishop of Alaska, retired
Tacoma, Wash.

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Council Addresses Sexual Abuse

One of the Episcopal Church's foremost experts in the field of sexual abuse addressed members of Executive Council during its meeting June 15-17 at a downtown Minneapolis hotel. Having been involved in the issue of sexual abuse for nine years, the Rev. Canon Margo Maris, canon to the ordinary of the Diocese of Minnesota, has become co-

-convenor of the Sexual Exploitation Committee appointed by the Presiding Bishop.

The report of Canon Maris was a highlight of the council meeting, which was a day shorter than usual. Among other business was adoption of a resolution naming Philadelphia as the site of the 1997 General Convention, and an an-

nouncement of the theme for the 1994 convention.

"For centuries the church has attempted to manage the dilemma of the use and misuse of power and authority which is entrusted to its leaders," Canon Maris said. "But in the '90s, the church, especially the Episcopal Church, is called to focus specific energy on solving the problem of misuse of power and authority in the area of sexual misconduct by our leadership, especially our ordained leaders — deacons, priests and bishops."

The committee of which Canon Maris is co-convenor was formed in response to a resolution from the 1991 General Convention, which declared sexual misconduct of harassment, exploitation, abuse and force to be wrong. She said the guiding principles for the committee are justice for victims, mercy for offenders and healing for the church.

"We (Episcopalians) have gained the reputation in this country for taking this issue very seriously," she said. She added that other Anglican churches have turned to the U.S. committee for assistance.

Canon Maris said her committee has worked with others in the Episcopal Church, including the Church Insurance Co., the Church Pension Fund and the Office of Pastoral Development. She told council members of five conferences for bishops and other diocesan staff persons sponsored by the Office of Pastoral Development in which 53 of 99 dioceses have sent representatives and 35 bishops have attended.

"The education of bishops and the re-schooling of chancellors and insurance people has led to the possibility of the church's developing a safety network for individual victims and congregations to come forward for hearing and healing," she said.

Canon Maris cited four primary needs listed by the committee: 1. Recruitment, training and supervision of advocates for individual victims located throughout each province; 2. Recruitment, training and supervision of congregational consultants in order to bring about understanding and healing; 3. A way to pick up healing costs for individuals, using a mediation process rather than a litigation process; 4. Development of educational materials for the laity to address their

Bishop Browning: 'We Are Trying to Make the Church a Place of Safety'

The Most Rev. Edmond L. Browning, Presiding Bishop, posed what he called two "operative" questions to the Executive Council when it met in Minneapolis June 15-17. In his address from the chair, Bishop Browning asked "Where is God in all of this?" and "Are we becoming more who God means us to become, or less?"

The Presiding Bishop admitted the questions are difficult to answer and suggested the answers be lived. He spoke of conflicts in Liberia, the Sudan and elsewhere, and particularly in Bosnia.

"We are at a time when the church must articulate where God is in all of this," he said, "and in response, seek to understand our role in God's purposes."

"Though it is sometimes hard to make out the shadow of God's hand through the vale of tears, of this I think we are clear: God is present with those who suffer. And our own prayers are with the suffering, as well as our help in ways that seem, and are, pitifully limited."

He asked where God is in the problem of sexual abuse in the church.

"We have a problem. That we know," he said. "I am not proud of the problems, but I am proud of the way we are facing them. We are trying to be open. We are trying to make the church a place of safety, where vulnerability is a gift, though it may lead to the cross."

Bishop Browning spoke strongly against groups within the church which are trying to make those who hold differing points of view look bad.

"It is woefully off the mark for groups within the household of faith to attempt to promote their points of view by diminishing the points of view of others," he said. "I do not intend to give examples,

though several spring to mind. It is not the role of the Presiding Bishop to chide the over-zealous by name. I do believe it is the role of the Presiding Bishop to point to a dynamic prevalent today in our society, and around the landscape of our church as well."

Bishop Browning also addressed a number of topics during a press conference following one of the sessions of council:

- On the St. Louis symposium, which he will not attend: "I think their coming together can be a healthy and good experience. I wish it every success. I plan to be with my children and grandchildren."

- On the "national" church: "I have a sense that the roles national churches have played in the past are very much in need of evaluation. We need to be more in service to the local church."

- On President Clinton: "My heart aches for him. He has stumbled in a number of areas. I pray God he can re-center himself and find more able bodies to help him. He's a very bright man."

- On the ordination of homosexuals: "I think it's a question that has yet to be answered. I think people are more willing to discuss this."

- On the Episcopal Church in Haiti: "It's an incredible church . . . a church very concerned about the life of the country. Nothing is being done in terms of governing Haiti. Only the churches are providing the services needed."

- On his ministry as Presiding Bishop: "I'm very privileged to be in this position. This is a time which requires patience and compassion and sensitivity. I find it as challenging as anything I could do. Some days I'd like to stay in bed."

DAVID KALVELAGE

(Continued on page 13)

West Tennessee Completes Election of Bishop Coadjutor

The Diocese of West Tennessee has finally elected a bishop coadjutor. The Rev. James M. Coleman, rector of St. John's Church, Memphis, was chosen on the 11th ballot when the special election convention of the diocese reconvened June 19, after a three-week recess.



Fr. Coleman

The first session of the convention ended May 29 after 35 ballots with no election [TLC, June 20]. Fr. Coleman had led in both the lay and clergy orders. Both the clergy and the laity of the diocese met informally during the interim to seek better understanding of differences.

Four of the eight nominees withdrew their names after the first session: The Very Rev. M.L. Agnew, dean of St. Mark's Cathedral, Shreveport, La.; the Rev. Harry B. Bainbridge, III, rector of Christ Church, Easton, Md.; the Rev. Robert G. Certain, rector of St. Alban's, Harlingen, Texas; and the Rev. David R. Hackett, rector of St. Timothy's, Signal Mountain, Tenn.

Remaining on the ballot with Fr. Coleman were the Rev. Robert E. Allen, rector of St. Mary's, El Dorado, Ark.; the Rev. Reynolds S. Cheney, II, rector of the Church of the Holy Communion, Memphis; and the Rev. August L. Sorvillo, rector of St. James', Ormond Beach, Fla.

At the opening of the second session, the Rt. Rev. Alex Dickson, Bishop of West Tennessee, said, "It is time to elect a bishop coadjutor and get on with the mission that God has given us."

Applause and cheers greeted Bishop Dickson's announcement of the election. Fr. Coleman spoke to the convention: "I can't help but believe it is the work of the Holy Spirit that an election took place. In the power of that Spirit I readily accept the election."

Fr. Coleman, 63, is a native of Memphis. He graduated from the University of Tennessee and the School of Theology

West Tennessee Votes

C=Clergy
L=Laity

BALLOT	Allen		Cheney		Coleman		Sorvillo	
	C	L	C	L	C	L	C	L
1	1	6	22	42	21	36	8	31
2	0	5	21	42	24	36	7	32
3	0	2	23	41	23	38	6	34
4	0	1	22	41	23	41	7	31
5	0	1	23	42	24	42	5	29
6	0	0	20	42	26	46	6	24
7	0	0	21	42	28	58	4	11
8	0	0	16	38	34	70	3	4
9	0	0	19	34	33	75	1	3
10	0	0	17	36	35	74	0	2
11	0	0	16	33	35	76	1	3

Needed to elect: Clergy 35, Lay 75

of the University of the South. In 1975 he received a doctor of ministry degree from Wake Forest University.

Ordained in 1957

For a year before being ordained a priest in 1957, he was deacon-in-training at St. Mary's Cathedral, Memphis. He was priest-in-charge of Church of Our Savior, Gallatin, and Epiphany Church, Lebanon, Tenn., 1957-60; chaplain at Agnes Scott College, Decatur, and Georgia Institute of Technology, Atlanta, Ga., 1960-62; rector of Good Shepherd, Knoxville, Tenn., 1962-66; rector of St. John's, Johnson City, Tenn., 1966-72; rector of Christ Church, Martinsville, Va., 1972-75; and rector of St. James', Baton Rouge, La., until 1989 when he became rector of St. John's. He was a deputy to General Convention, 1982-88.

He and his wife, the former Mary Carter Hughes, have three children: Frederick, 32, Finley, 31, and Jonathan, 22.

The tentative date for consecration is Nov. 13, pending approval by diocesan standing committees and bishops.

JULIE DENMAN

ECF Grants Awarded

The Episcopal Church Foundation has announced spring grants totaling about \$90,000 awarded to seven projects emphasizing community partnerships in the areas of education and leadership development.

Board member Bruce Rinehart, chairman of the Grants Review Committee, said that "the strongest proposals have the support of more than one group including the diocese, congregations, and other religious and secular agencies."

Grants range from \$5,000 to \$16,680, which goes to the Episcopal Election Project for a two-year study of how the current process of electing bishops affects the candidates and their families, and clergy and laity of dioceses during the elections.

Grants of \$15,000 were awarded to the Lay Leadership for Hispanic Ministry in the Diocese of Los Angeles, and to the self-help community development project EZRA, which is co-sponsored by the Episcopal Diocese of South Carolina and the South Carolina United Methodist Conference.

Fr. Payne Chosen as Bishop Coadjutor of Texas

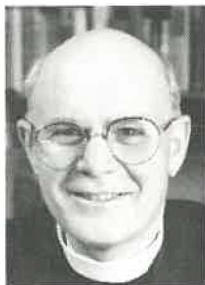
The Rev. Claude Edward Payne, rector of St. Martin's Church in Houston, was elected Bishop Coadjutor of Texas during a special convention June 18, at Christ Church Cathedral, Houston. It was an early birthday present for Fr. Payne, who turned 61 the next day. His election came on the sixth ballot.

Fr. Payne is scheduled to be consecrated in October. He will succeed the Rt. Rev. Maurice M. Benitez, Bishop of Texas, who has not announced any plans to retire.

"He is an outstanding man and will be an outstanding bishop for the diocese and the church," Bishop Benitez said of Fr. Payne.

"If further qualified in the process, I am delighted, thrilled and honored to serve you," Fr. Payne said when presented to the assembled delegates. He pledged full support of Bishop Benitez and described his personal four-part plan: "building trust, reflecting optimism, being an encourager and leading by example."

Fr. Payne grew up in Abilene, graduated from Rice University and had a career as a chemical engineer before deciding to enter the priesthood. He studied at Church Divinity School of the Pacific, where he earned a master of divinity degree in 1964. He received a doctorate from the school in 1988. He is a trustee of CDSP and a board member of Episcopal High School in Houston.



Fr. Payne

Bishop's Assistant

For 13 years Fr. Payne was assistant to the Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, 1964-1975, when Bishop Bailey was secretary of the House of Bishops.

Fr. Payne served a number of places in Texas, beginning as an assistant at Epiph-

any Church and chaplain at Texas A&I University in Kingsville, was assistant rector of St. Mark's, Houston, and then served 15 years as rector of St. Mark's, Beaumont. Since 1983 he has been at St. Martin's, a parish of 4,000.

The senior warden of St. Martin's vestry, Bill Henry, said Fr. Payne's ministry has been marked by his support and empowerment of the laity, citing his "ability and willingness to be a pastor" and "trust in each person's ability to minister to each other."

Fr. Payne was elected from a slate of 14 nominees. The Rev. Kenneth W. Keselus, rector of Calvary Church, Bastrop, Texas, received the next largest number of votes. Others with significant vote totals were the Rev. John H. Rodgers, Jr., professor of systematic theology at Trinity Episcopal School for Ministry, Ambridge, Pa.; and the Rev. Jeffrey H. Walker, rector of Palmer Memorial Church, Houston.

A complete ballot was not available.

CAROL BARNWELL

Fr. Doss Elected Coadjutor in New Jersey

The Rev. Joe Morris Doss, rector of St. Mark's Church, Palo Alto, Calif., was elected Bishop Coadjutor of New Jersey June 18 in a special convention at Trinity Cathedral, Trenton. Fr. Doss was elected on the third ballot from nine nominees.

The bishop coadjutor will succeed the Rt. Rev. G.P. Mellick Belshaw as Bishop of New Jersey. Bishop Belshaw has not announced a retirement date.

Fr. Doss, 50, has been rector in Palo Alto since 1985. Prior to that he was rector of Grace Church, New Orleans, from 1973-85, and deacon-in-charge of Good Shepherd, Lake Charles, La., 1971-74.

He is a native of Mobile, Ala., a gradu-



Fr. Doss

ate of Louisiana State University and General Theological Seminary. He also has a J.D. degree from LSU's School of Law. He is a member of Associated Parishes and has been a deputy to General Convention. Fr. Doss and his wife, Susan, are the parents of two children.

Others nominated were: the Very Rev. Barry R. Howe, dean of St. Peter's Cathedral, St. Petersburg, Fla.; the Rev. John P.

Croneberger, rector of Church of the Atonement, Tenafly, N.J.; the Rev. Michael W. Goldberg, rector of Holy Trinity, Ocean City, N.J.; the Rev. Nicholson B. White, rector of St. Paul's, Cleveland Heights, Ohio; the Rev. David P. Hegg, II, rector of St. Peter's, Morristown, N.J.; the Rev. Herbert G. Draesel, Jr., rector of Holy Trinity, New York City; the Rev. Virginia M. Sheay, rector of St. Luke's, Trenton, N.J.; and the Rev. C. Hugh Hildesley, rector of Epiphany, New York.

Providing consents are received from diocesan standing committees and bishops, the consecration is expected to take place Sept. 19 at Trinity Cathedral.

New Jersey Votes

C=Clergy

L=Lay

BALLOT	Howe		Croneberger		Goldberg		White		Hegg		Draesel		Doss		Sheay		Hildesley	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
1	22 ¹ / ₃	54	14 ² / ₃	29	8	18	7	3	10	9	5 ¹ / ₃	12	39	61	1 ¹ / ₃	7	22 ¹ / ₃	15
2	36 ¹ / ₃	73	11	16	4 ¹ / ₃	9	2	0	5	2	3 ¹ / ₃	8	53	93	1	1	14 ¹ / ₃	8
3	42 ² / ₃	78	2	3	3	4	—	—	0	1	1 ² / ₃	4	81 ¹ / ₃	20	—	—	—	—

'Why Won't They Listen to Me?'

(Last of a three-part series)

By KATHERINE MERRELL GLENN

Bobby is 20 years old. He was hit by a car when he was 16 and suffered a severe head injury. He was in a coma for several weeks, and suffers from mild spasticity, loss of short-term memory, and speech difficulties. Bobby is a frequent reader in chapel and a "pillar" of our worship community.

One Sunday morning Bobby did not come to chapel, and I was asked to visit him in his dorm. Bobby greeted me without his usual grin, visibly trembling, his teeth chattering. We prayed together and he stopped shaking. We sat together in the lounge of his dorm and had the following conversation. (Bobby calls me "Father.")

"What's going on, Bob? We missed you today."

"I'm on suicide precautions, Father."

"Bobby, what happened?"

"Well, Father, you know I work at Goodwill. Well, I went to the 7-11 by Goodwill to get a snack and I bought a bottle of Sominex and took them all. I didn't really try to commit suicide, Father. But they think I did and now I'm on suicide precautions and I can't go to work or to chapel and I have to have my meals here on the unit."

"Do you know why you took the pills, Bobby?"

"Well, Father, you know I was supposed to be getting out of here in February. They've been giving me all these tests, y'know, y'know, y'know, and all these conferences and stuff, y'know, y'know, and then Thursday they told me I wasn't ready to get out. This is the eighth time in two and a half years they've told me I was getting out and then changed their minds, Father."

"Tell-ya-troot, Father, they don't listen to me at all, they just listen to themselves talk. I try to tell them the ways I've gotten better, y'know, y'know, y'know, and they always say the same things back to me like I never said anything at all. They always say, 'You've got to be patient, Bobby."

The Rev. Katherine Merrell Glenn is deacon-in-charge of St. Thomas' Church, Alamosa, and St. Stephen's, Monte Vista, Colo.

You've got to give this some more time. Be patient, Bobby. Just a little more time.' They never hear what I say. I am patient, Father, and I work so hard and I keep notes and I *have* improved, but when I try to tell them, y'know, y'know, y'know, they just don't hear me. They don't even try to hear me. They don't care about me. They just care about the money they're getting.

"Tell-ya-troot, Father, they don't pay any attention to me at all until it's time to make discharge plans again, and then they say I'm not making progress. And then they call my mother and she always agrees with them. She doesn't listen to me either, Father, y'know, y'know, y'know, and I think she doesn't want me to come home. She doesn't want to be, y'know, y'know, y'know, y'know, *bothered* with having me around. She has a new boyfriend and she doesn't even come to visit but once a year and then she spends about an hour a day with me and spends the rest of her time shopping and sight-seeing, y'know. She doesn't care about me, either."

"Oh, Bobby."

"So, Father, y'see, y'see tell-ya-troot, that's why I took those pills, y'know, y'know, not to, like, *die* or something, but to get them to listen to me."

"I see. Are they listening now?"

"No, Father, that's the thing, y'know, y'know. I try to tell them that I didn't really want to commit suicide, that I only wanted them to pay attention to what I was telling them, y'know, y'know, but they only listen to what they are saying about me and not what I'm saying about myself, Father. I don't understand. I always listen when other people are talking. I always listen when they're talking. Why won't they listen to me?"

We sat in silence for several minutes. Bobby blew his nose, a little calmer somehow. Then he continued.

"Father, I pray every day to God and ask him to help me. You know I do. I have always loved God so much and tried so hard to do the right things and not to make any trouble for anyone. Tell-ya-troot, Father, maybe if I had made trouble, they would have listened to me more. But lately, Father, I have been feeling like

maybe even God doesn't listen to me. Like maybe even God doesn't love me anymore. I mean, I try *so hard*, Father. I try and try and try and they never see that I've made progress. No matter how hard I try, it's never enough. I've been in places like this for four years, Father. When is it going to be enough? When am I going to make enough progress to get out? I pray to God and I try my hardest and nothing changes. This is terrible, Father, but lately I've been feeling like maybe there isn't anybody there when I pray, y'know, anybody on the other end. And then, Father, sometimes I feel like if there is and he doesn't care enough to listen, then maybe I don't love him anymore. Maybe I need to hate him. But that's so terrible, Father. I can't hate God. I just can't hate God. But sometimes I do. Is there really a God, Father?"

"Is there, Bobby?"

"Yes, I know there is. Yes, I know he's there. But why doesn't he listen anymore? Does he even care about me a little bit anymore? Why doesn't he help me get better? Why doesn't he help me get out of here? I don't want to spend the rest of my life in institutions where nobody listens to me and nobody cares about me and nobody pays any attention to me, y'know, y'know, and when I cry they say, 'Don't get discouraged, Bobby. You just have to be patient. This takes time, Bobby.' And then they write down that I'm depressed and that's another reason I have to be kept here. Tell-ya-troot, Father, tell-ya-troot, maybe I did want to die just a little bit. Maybe . . ."

We sat in silence again for a few minutes. Then Bobby began again.

"Hey, Father, if a person, y'know, y'know, commits suicide, then do they go to hell?"

"What's hell, Bobby?"

"Um, um, um, hell is fire that burns and burns forever and keeps on hurting you but you never burn up. I mean, um, um, um, hell is being in pain that never stops . . . and there's nobody there to help you and you can't get out."

Silence.

"What's hell, Bobby?"

"Um, um, hell is dark and sad and pain

(Continued on page 12)

EDITORIALS

Two Dioceses to Watch

In recent weeks we have noted the impending retirements of the bishops of Fond du Lac and Quincy. While the news may not be overly significant, except within those dioceses, the election process in both places will be worth watching.

Although they are two of the smallest dioceses in number of members, the two jurisdictions are well known because their bishops are among the five diocesans who neither ordain women to the priesthood nor license them to function within their dioceses. In both places, there is an active segment of the membership believing the time has come for change.

Given the ugly politicking which accompanied the recent coadjutor election in Fort Worth over the ordination issue, it would appear the elections in the two Midwest dioceses have the potential to be just as contentious. We hope members of both dioceses will approach the elections prayerfully and with open minds.

Bishops William L. Stevens of Fond du Lac and Edward H. MacBurney of Quincy have served their dioceses well and the Episcopal Church faithfully. They will be missed.

VIEWPOINT

Gender, Race and Favored Status: It's Time for Change

By G.H. JACK WOODARD

At this point in the Episcopal Church's story, racism is hardly news, any more than reports of continuing sexism are news, but the comments of a number of black priests in a recent article [TLC, May 16] were disappointing.

What is disturbing is the failure of most of the black clergy quoted to move beyond defensive, separatist thinking based on expecting to receive some kind of favored status because of their race. What is also disturbing is women clergy continuing to act and think they are going to receive special consideration because of their gender. That happened in the recent episcopal election in the Diocese of Virginia, when three strong female candidates, each expecting to be elected as one of two suffragan bishops, did little or nothing while the black male candidate and his supporters organized, sent out materials, telephoned, worked, and wound up being elected. The days of spe-

The Rev. G. H. Jack Woodard is a retired priest of the Diocese of Virginia who resides in Alexandria, Va.

cial attention due to race or gender seem to be on the wane.

Let's think about salaried positions for clergy. The reality is that the Episcopal Church is a shrunken denomination with its seminaries still pumping out graduates full blast. The result is there are far too few salaried positions for seminary graduates. So there is unemployment or underemployment of clergy, an oversupply, especially of white male clergy, but among white female clergy as well.

Finding Black Clergy

But there is a severe shortage of black clergy. Ministries await them, maybe not the ones they would like to have, but ministries. White priests often are called to small black parishes because black clergy have turned down those rectorships, with their low pay and lack of prestige. Those small parishes could grow faster and have richer ministry with black rectors, but they have a hard, if not impossible, time finding black clergy to accept their rectorships.

An example is Meade Memorial Church in Alexandria, Va. It was a small black congregation in a dinky, inadequate

What You Get Is . . .

When he addressed the Executive Council recently in Minneapolis [p. 6], the Most Rev. Edmond L. Browning, Presiding Bishop, spoke against the "politics of gotcha." In other words, to use Bishop Browning's example, "Gotcha! I'm right! You're wrong!"

Most of us have seen such politics at work, although we may not be familiar with the terminology. We hear it from politicians of both major parties on the national, state and local levels. Unfortunately, the politics of "gotcha" has infiltrated the church as well. There are, within the church, persons who are so convinced their theological perspective or belief on a particular issue is right, they have been known to try to make those who disagree with them look bad.

Those who practice "gotcha" politics wind up hurting both themselves and the accused. It is difficult for persons to follow the great commission while they're speaking or writing against, or even ridiculing, the points of view of others. Such behavior certainly falls outside Anglican comprehensiveness and diversity, and is, to be blunt, unChristian.

church building and a below-guidelines rector's compensation in 1986, when I accepted its rectorship for my last five years prior to retirement. But it had energy, vision and great potential. In that five years, we formed a good gospel choir, improved the liturgy to be more participatory, changed the church school materials to include black history, developed community ministries like a shelter, sought wide visibility, won community service awards, tripled in size, and built a million-dollar-plus new church. Only then was it possible for Meade to get a black rector.

Now it has a fine one and it will flourish, but it should not have been impossible for Meade and the diocese to find a black rector in 1986 or during the preceding 15 years. That situation and the thinking behind it needs to change.

What, then, should black clergy do in a church like ours where blacks will always be a small minority and where racism is not going to vanish?

1. Stop thinking like reverse racists. When Canon Nan Peete comments in *THE LIVING CHURCH* that no black male priest can be expected to work for a white female priest, even one as outstanding as Vienna Anderson, Canon Peete is thinking like a black racist and is no help to the best interests of black clergy. Young priests, of any race, should live so long as to have the opportunity to work with and learn from quality clergy like Vienna Anderson. That same kind of thinking — and pressure — caused three
(Continued on next page)

(Continued from previous page)

outstanding young black clergy to turn down the chance to minister with me at St. Stephen and the Incarnation, Washington, while I was rector there in the 1980s. The objection then was to working for a white male. That was their loss, as well as mine.

2. Stop expecting to be favored as special and claiming "racism" when there is no special favorable treatment. When the Rev. Bob Hood writes "the question is whether blacks should be encouraged to enter the priesthood at all," he is way off

Focus on the priesthood as vocation in Christ.

base about what the priesthood is.

The numbers of black men and women entering our seminaries urgently needs to increase. So when Canon Harold Lewis, being paid by the Executive Council to recruit minorities for the priesthood, seems to echo in his comments Fr. Hood's beliefs, he raises a question about his fitness for his vitally important ministry. He should be evaluated on the basis of the numbers of outstanding blacks and other minorities entering seminaries. Those numbers should go up as the fruit of his work. The potential recruits are out there, but they won't be recruited on the basis of "career."

It is a challenging situation for all clergy and yet, God continues to recruit fine men and women of all races for the ordained ministry to help bring a more faithful church into being. Each of them needs to understand there is no longer any special treatment for any priest.

3. Start celebrating the gains, instead of complaining about the losses. The number of black bishops is slowly but fairly steadily increasing, and a southern diocese has elected one [TLC, May 23]. Washington National Cathedral, with its overwhelmingly white constituency, has a black dean. Gains like that should be celebrated. Prepare the way for more. Black clergy need to prepare themselves and their attitudes to be attractive to the whole church as authentic, capable Christian leaders for all church members, and thus be far more likely to be called or elected. Great black bishops, like the late John Walker of Washington, are good role models. Bishop Walker's great heart loved and pastored white priests like me, as well as black, and yet

grieved over his never being able to get many of his black clergy even to come to his diocesan clergy conferences. Many of them insisted on standing apart from him and the diocese.

4. Focus on the priesthood as vocation in Christ, not as career in an institution. A clear-eyed analysis of the current status of the priesthood as career raises serious doubts about the intelligence of anyone who sets out to become a priest as a career move. Becoming a priest is definitely no sensible career move for blacks or whites. For example, in regard to clergy pay, Fr. Hood is quoted as saying clergy salaries are skewed by racism because the rector of Trinity, Wall Street, is reputed to make \$130,000 while the rector of a black congregation in New York may receive \$35,000. Fr. Hood is being ridiculous.

I retired two years ago from 31 years of ordained ministry, mostly as a parish priest in five churches, and I never was paid more than about \$35,000, including housing. That was because I never tried to be called nor was I called to any cardinal rectorship like Trinity, Wall Street. My stipend was the common priestly pay level in the Episcopal Church. It has

nothing to do with racism or sexism. I'm doing fine in retirement, and I never lacked anything I really needed during all those years as a priest. The leaders of the early church would have thought I lived in luxury.

Of course, the inequities in clergy pay should be reformed, but the root cause of clergy salary inequity is our congregational nature as a church, not racism (or sexism). In my case, the further cause was my vocation as an inner-city urban priest, not exactly where the gold is. My "career" was behind me in the business world which I left to enter seminary.

It is time for more constructive thinking about the priestly vocation by black clergy and less passive thinking by female clergy about the way the real church works. The days of special treatment for any clergy are on the way out. And career ambition is an unfit presence in the heart of a bishop. There, a downwardly mobile commitment to love and serve Christ's world and people, at whatever cost, should reign supreme. Black and white, male and female priests, together need to see the institutional church clearly as the sinful body it is and never cease working to improve it.

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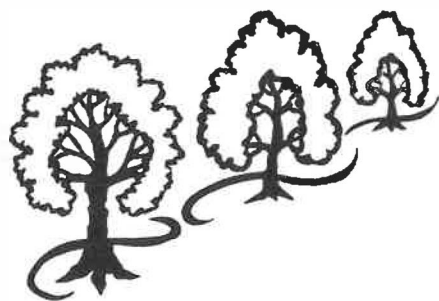
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INJURY

(Continued from page 9)

and lonely. Nobody cares about you. You can cry and cry and nobody hears you. You can't get out. You can try and try but you can't get out. Nobody listens to you, not even God."

"What's hell, Bobby?"

"Hell is the place where people go that even God doesn't love anymore. Hell is the place where people go that don't even love God anymore. Hell is . . ."

"What, Bobby?"

"Is this hell, Father?"

"Is it, Bobby?"

Silence. Bobby sat for a few moments, thinking.

"What's heaven, Bobby?"

"Heaven is, heaven is, um, um, where everything is light and good and strong and there are angels and music and um, um, and God is there."

"Tell me about heaven, Bobby."

"Well, the people who go to heaven are all good people, y'know, Father? They're all good people, who loved God and who loved each other. I mean they weren't, like, perfect, but they really loved God and they really tried to live the right way, y'know, y'know? They really tried . . . they really tried . . ."

"What's heaven, Bobby?"

"Well, Father, in heaven everyone is happy. In heaven, all the people love each other and they love God and . . . and . . . and God is, y'know, y'know, God is *there*, *with* them, y'know, and they all love each other, God and all the people and angels and maybe animals and, oh yeah, and flowers, too. And oceans. And mountains. I mean, heaven is like all the best

stuff you can think of, Father."

"Tell me more, Bobby. Tell me more about heaven."

Bobby has an incredible smile. It spreads all the way across his face and his eyes crinkle up and turn into little parentheses lying on their tummies. Something warm and delightful radiates from Bobby when he smiles. At this point in our conversation, Bobby graced me with his first smile of the day.

"Heaven is where you go and people really listen to you, Father. Um, um, heaven is where you go when you try and you succeed instead of fail, Father. Heaven is where you go and there are, y'know, y'know, beautiful things and beautiful people and beautiful feelings, Father. When you are in heaven, you know you're not a bother to anyone. You know you're there because God loves you. And God's love just spills out of everybody onto everybody else and that's why it's heaven. No, it's because God is there that it's heaven. No, no . . . wait . . . I think, Father, y'know, y'know, that maybe whenever people love one another, whenever someone loves somebody else, it's God's love spilling out of one person onto the next person. So maybe that's the most important thing about heaven, huh, Father? Maybe this is heaven sometimes, too, huh, Father? Maybe this is heaven sometimes, too, huh, Father?"

He took my hands in his, beaming.

"I love you, Father. Thank you for listening."

"I love you, Bobby. Thank you for talking."

"I love you, God. Thank you for listening."

"Amen."

"AMEN!"

PEOPLE and PLACES

Retirements

The Rev. **Julian W. Jones**, as rector of St. Paul's, Kennewick, WA; add: 3710 S. Everett St., Kennewick 99337.

Deaths

The Rev. **Howard Rutenbar**, retired priest of the Diocese of West Missouri, died of cancer on May 29 at the age of 71.

Fr. Rutenbar was born in Detroit, MI. He received the M.Div. degree from Berkeley Divinity School in 1951 and was ordained to the priesthood the same year. He served churches in Connecticut, Michigan and Texas, and in 1965 became rector of Christ Church, St. Joseph, MO, where he remained until his retirement in 1988. He served on many diocesan and national commissions including the Presiding Bishop's Commission for Social and Specialized Ministries for 9 years. Fr. Rutenbar is survived by his wife Jeanne Alice, a daughter, Catherine Russell, and two sons, Todd Rutenbar, and the Rev. C.

Mark Rutenbar, rector of St. Paul's Church, Macon, GA.

The Rev. **Dennis R. Walker**, interim rector at St. Mark's, Toledo, Ohio, died June 7 at the age of 69.

Fr. Walker was a graduate of Stanford University and the Church Divinity School of the Pacific. He was ordained in 1960 and served churches in Ohio, Alaska, New Mexico and West Virginia. He also earned the Purple Heart and Bronze Star medals in World War II. He ministered to persons with AIDS and was president of Toledo's Old West End Association. Fr. Walker is survived by his wife, Barbara, two sons, a daughter, a stepson, a stepdaughter, a brother and a grandchild.

Correction: Because of a typing error, a quote attributed to the Rev. Carmen Guerrero in the article about the Regional Consultation on Violence Against Women [TLC, May 30] was erroneous. What she said was: "But we must also draw from the depths of the spirituality our foremothers have given us . . ."

COUNCIL

(Continued from page 6)

needs and concerns.

Council members spent time in a question-and-answer session with Canon Maris.

"To me, (abuses of) minors are the most serious offenses because those persons aren't fully developed," she said. "It brings up serious issues of trust."

She said most of the perpetrators with whom she is familiar have been multiple offenders. "Most times, it's not a single event, it's a pattern," she said.

Canon Maris said she receives "about 25 phone calls a week from people who want to know who they can talk to in their part of the country. And Bishop (Harold) Hopkins (of the Office of Pastoral Development) probably gets a lot more."

"We have no concept of how deep this problem is," said the Most Rev. Edmond L. Browning, Presiding Bishop.

In a related matter, Bishop Browning spoke to the council about the recent case involving the Rt. Rev. Steven Plummer, Bishop of Navajoland [TLC, June 13]. He outlined the process used when charges of sexual misconduct are brought to the attention of the Presiding Bishop's office.

"We hope we have been consistent," he said. "We have tried to develop a process to deal with these cases in a consistent manner."

He shared questions confronting him and his advisors in dealing with these matters.

"How do you bring healing and wholeness to the person who has been accused and to the accuser?" he asked. And "once you reach a point of reconciliation between the victim and the perpetrator, how does the person be restored to ministry?"

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, reported on the visits to dioceses being made by council members and staff members from the Episcopal Church Center. He said 95 visits have been scheduled, 62 visits made and reports have been completed on visits to 20 dioceses. Barry Menuez, senior program officer at the church center, said 85-90 visits would be completed by the end of August and that reports would be compiled and analyzed in Sep-

tember. Joyce Austin of the Diocese of New York and the Rt. Rev. Elliott Sorge, retired Bishop of Easton, reported on their visits.

"I found an absence of hostility," said Ms. Austin, who visited four dioceses. "People felt it was important to hear what participants had to say. And bishops said they were hearing things they needed to hear."

"People really appreciated the visits," Bishop Sorge said. "It was the right move for us to go and visit."

Treasurer Ellen Cooke reported that the final receipts for the general church program budget for 1992 were 97.8 percent of estimates, and total expenses were 96.1 percent of budget, resulting in a surplus of more than \$639,000. She said 79 dioceses had responded to the assessment for 1993, pledging nearly 85 percent of the asking. She said 49 dioceses responded with an apportionment pledge equal to the asking, three pledged more than asking, 27 pledged less than

asking and 14 pledged corresponding to a percentage of diocesan income.

Bishop Browning announced that the theme for the 1994 General Convention in Indianapolis will be "With Water and the Holy Spirit: Proclaiming One God, One Family, One Earth."

The selection of Philadelphia as the 1997 site came in the form of a resolution as a result of the recommendation of the Joint Standing Committee on Planning and Arrangements, and approved by the presidents of both houses of convention, the vice president of the House of Bishops and a majority of the presidents of the provinces. Denver and Orlando were the other cities under consideration.

Council members traveled to Fari-bault, Minn., site of the first Episcopal cathedral, and to a Dakota Indian community to learn about some of the diocesan ministries.

Council's next meeting will be in Hartford, Conn., in November.

DAVID KALVELAGE

[When] all the believers were gathered together in one place . . . they were all filled with the Holy Spirit.

Acts 2:1,4



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TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn hoards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (800) 662-4466 or (615) 598-0208.

CHURCH MUSIC

ST. MICHAEL'S MASS, RITE II reprinted again! Send \$2.00 for packet w/accomp. and pew editions. Benjamin Harrison, 6630 Nall Ave., Mission, KS 66202. FAX (913) 236-5268.

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ALL SAINTS CURRICULUM for the small church Sunday school. Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

NEWSLETTERS

FREE FOR THE ASKING. Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

CONTEMPORATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

FULL-TIME RECTOR, St. Mark's, Fincastle, nestled in the valley of Virginia, is a small traditional church anxious to grow. Fincastle is conveniently located to medical and educational centers in the Roanoke metropolitan area. Letters of interest should be sent to: Search Committee, P.O. Box 286, Fincastle, VA 24090.

RETIRED OR SEMI-RETIRED PRIESTS: Mission churches — traditionalist congregations in the Diocese of Quincy (Illinois). Modest stipend, health insurance, housing and utilities. Contact: Mr. W. Robertson, 3601 N. North St., Peoria, IL 61604.

DIRECTOR of Youth Ministries for growing suburban parish. Experience in youth ministry required. Must have vision for team ministry and discipleship with youth. Send resumé to: The Rev. F. Martin Gornik, the Church of the Ascension, P.O. Box 11388, Knoxville, TN 37919.

PART-TIME PRIEST: Traditional parish, small private college town, salary package \$20,000-\$25,000. Ministry includes leadership in Christian growth, evangelism, stewardship, full liturgical participation. Send resumé/profile to: St. Peter's Episcopal Church, P.O. Box 224, Hillsdale, MI 49242.

ASSOCIATE FOR PARISH MINISTRY: Youth ministry, pastoral care for all ages, liturgical and spiritual leadership. Active parish on university campus. Women encouraged to apply. Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.

VICAR wanted. Small, dedicated congregation in attractive, wonderful Wyoming. Outdoor recreation, excellent schools. Vicarage, utilities, remuneration. Contact: Vern Strickland, Archdeacon, 104 S. 4th St., Laramie, WY 82070; (307) 742-6606.

PROFESSIONAL YOUTH MINISTERS: Contact: Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone (407) 423-3567.

COORDINATOR OF CHRISTIAN EDUCATION. All Saints' (Atlanta) is looking for a lay person who is an educator and is passionate about the possibilities of Christian education. Large program in urban parish. Duties primarily relate to children's education, with some adult education. Must be Christian well-grounded in the faith, knowledgeable about child development, and skilled in training, organizing and inspiring volunteers. Full-time preferred; will consider part-time. Good salary. Excellent full-time benefits. Send resumé to: The Rev. Jim Pritchett, 634 W. Peachtree St., Atlanta, GA 30308.

WANTED: Assistant English/Spanish speaking priest. Queens—NYC, 10 hours weekly. Free rent in studio luxury apartment, \$1,000 honorarium. Church of the Redeemer, 30-14 Crescent St., Astoria, NY 11102-3249. (718) 278-8093.

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PROPERS

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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.

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TRAVEL

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VOCATION CONFERENCE

1993 **VOCATION CONFERENCE**, September 3-8, 1993. Sponsored by the Sisters of the Holy Nativity at St. Mary's Retreat House, 505 E. Los Olivos, Santa Barbara, CA 93105. (805) 682-4117. Come let us help you discern whether or not you are being called to the Religious Life.

WANTED

GOOD USED PEWS or chapel chairs with kneelers. Needed by late July, 1993. Parish located within Salish-Kootenai reservation. St. Andrew's Episcopal Church, P.O. Box 1112, Polson, MT 59860. Phone (406) 883-5524.

CHURCH BELL for bell tower. Contact: Trinity Episcopal Church, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.

WOOL CLERGY CLOAKS, vestments, etc., for Anglican Church in Newfoundland. Contact: St. Paul's, 390 Main, North Andover, MA 01845.

SUMMER CHURCH SERVICES

ARCATA, CALIF.

ST. ALBAN'S 1675 Chester Ave.
The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

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

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

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 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, 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

SAVANNAH, GA.

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

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 7:30, 10, 6. Wed 10 H Eu & Healing

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

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 Jo-
seph M. Kimmett, the Rev. Canon James Cox, the Rev. Can-
on 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 CHAPEL at Camp O-AT-KA Rt. 114
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

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

BLADENSBURG, M.D. (D.C. Area)

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the
Rev. Allen B. Warren, III, ass't
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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL 4800 Woodward Ave.
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

CHURCH OF ST. MICHAEL & ST. GEORGE

Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

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 Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

(Continued on next page)



Emmanuel Church, Orcas Island, Wash.

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

SUMMER CHURCH SERVICES

(Continued from previous page)

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt, ass't
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7. Thurs & Fri 12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACRAMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

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 Espanol; 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. & 43rd 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; C Sat 11:30-12, 4-5, 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. Masud I. Syedullah, Priest-in-Charge

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

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
Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

WEST HAMPTON 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)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu & Healing 10. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGSGROVE, 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)

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices: Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SCC, c; Fr. Thomas Kim, v; Fr. Dan R. Thornhill, ass't
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
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trude Smither; the Rev. William Dockery
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)

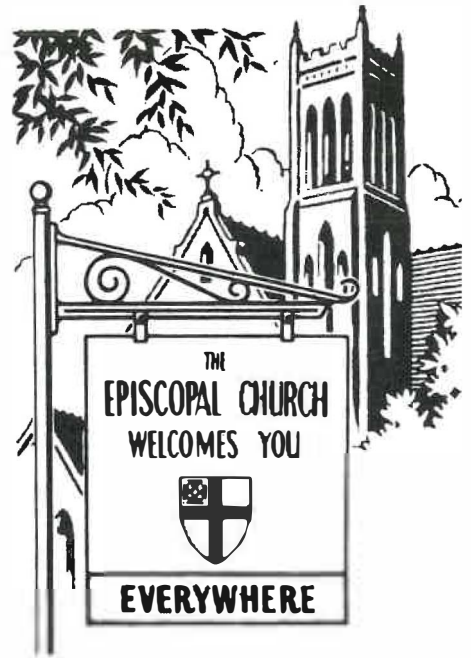
INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collins; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun H Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II



PHARR, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun H Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

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

EAU CLAIRE, WIS.

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

LAKE GENEVA, WIS.

CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Slocum, p-i-c
Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

MILWAUKEE, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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