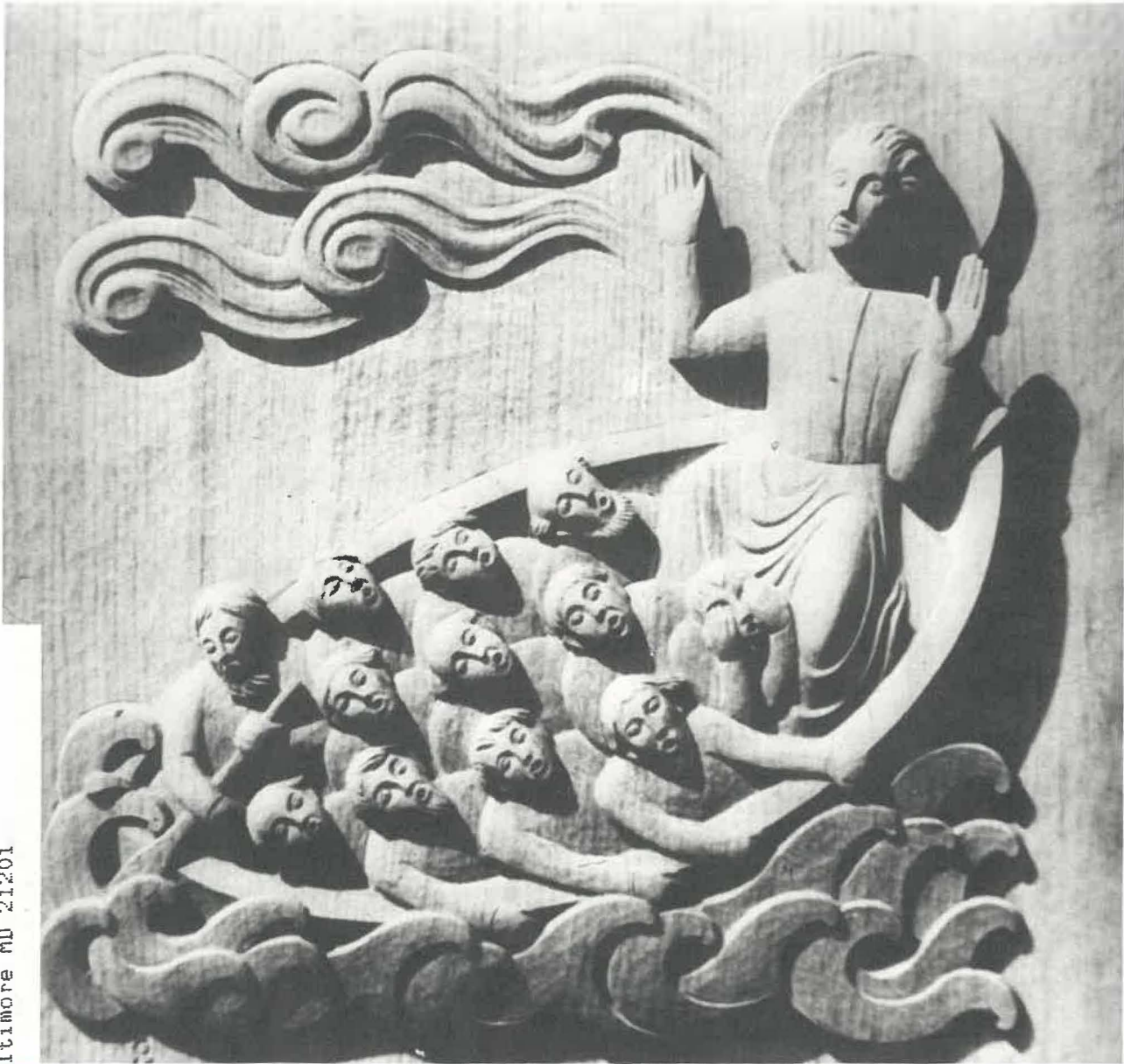


The Living Church

June 19, 1994 / \$1.50

The Magazine for Episcopalians



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*'Who then is this, that even the wind
and sea obey him?'*

Mark 4:41

IN THIS CORNER

Worth Examining

For many people, the report of the National Steering Committee for Human Sexuality Dialogues will be one of the best-read parts of *The Blue Book*, the recently published compilation of reports and resolutions for the 71st General Convention. The report will generate interest not only because of its topic, but also because of the large number of Episcopalians who have participated in the dialogues on sexuality.

The committee's report is in response to a resolution of the 70th General Convention "to initiate a means for all congregations . . . to enter into dialogue and deepen their understanding of these complex issues (regarding human sexuality)." I have not participated in the dialogue, simply because my parish hasn't offered it, although it is just now doing so. But I have had a chance to read three different manuals used in this process, and have pored over the responses printed in *The Blue Book* report, along with others in various diocesan newspapers. Some numbers, compiled by the committee as of Dec. 31, 1993, are worth sharing:

- Some 1,128 congregations and more than 77 percent of dioceses have participated in the dialogues to some extent.
- A minimum of 30,000 persons took part in the dialogue, with more than 18,000 doing a questionnaire upon completion.
- About 49 percent of those who completed the questionnaire believe single people should abstain from genital sexual relations.
- About 45 percent believe it is possible to be a faithful Christian and be sexually active outside of marriage.
- About 74 percent believe it is possible to be a faithful Christian and live with someone of the opposite sex without marriage.
- About 54 percent believe supporting committed relationships between gay or lesbian persons could strengthen the Christian community.

The report reveals the topics most frequently included in the dialogues were these: Biblical understanding of sexuality, Christian marriage and family, psychological and social aspects of sexuality, and gay and lesbian relationships.

"The most powerful experience for many of those who participated," the report states, "was the discovery that in the context of Christian community, an endeavor like this one could truly build up the body of Christ rather than tear it apart."

When reading the report, one should keep in mind that the questions were not referendums on theology, church policy or legislation, but were intended to gather opinion. And it should be pointed out that many parishes decided not to participate in the dialogue, and that even in participating congregations, only a small proportion of the membership took part.

What happens now? The report of the steering committee is presented to General Convention along with reports of other committees, boards and agencies. There is no resolution or recommendation attached, but the report becomes a resource for further discussion. The report states that congregations which have not yet participated in the dialogues are encouraged to do so, and that dialogue should go on.

The report should provide valuable insight into the beliefs and opinions which exist within the Episcopal Church. The fact that its findings were generated through conversations and dialogue rather than debate may turn out to be its most valuable asset.

DAVID KALVELAGE, editor

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ON THE COVER

Jesus stilling the waters, which is explained in the gospel reading for June 19, is illustrated in a wood carving by Otto Muench. Also included in this Sunday's readings are the words from Psalm 107:29: "He stilled the storm to a whisper and quieted the waves of the sea."

LETTERS

Think Small

The article REVIVAL! [TLC, May 15] poses an important challenge to the Episcopal Church as we ponder new paradigms of structure and growth for the future.

Author Jeffrey Black observes that the South Korean church has grown to staggering numbers (in one case a church of over 780,000). How? By thinking small.

This focus on small, intimate, and personal faith development groups should be of little surprise to a religion that was founded on a small group of 12 Apostles, and which grew as new converts met from home to home (Acts 20:20).

The author suggests we should study the South Korean church's model with humility. This is made easy with the writing of *Prepare Your Church for the Future*, by Carl F. George. In it he discusses a specific, usable plan for growing the church through small groups. He includes detailed charts and steps to take so that even those not trained in small group work or church growth can follow along.

Like the tiny mustard seed we, too, might need to think small before we can grow into the greatness of Christ's Kingdom.

(The Rev.) ROBERT B. BRANDT
Grace Church

N. Attleboro, Mass.

• • •

Great that you report Jeffrey Black's appreciation of revival in Tanzania — a revival which continues in many of the dioceses of that province. Having witnessed similar power in the Diocese of Central Tanganyika in 1979 and in the Diocese of Mount Kilimanjaro, it is a cause for rejoicing.

It is important, I believe, to remember the day-by-day faithfulness of bishops,

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

clergy and lay people who are not endowed with charismatic gifts, but who preach the word and minister the sacraments with conviction and joy.

After three months in Arusha — a comfortable and pleasurable town — in 1990, I am quite aware that my brother priests there continue to sacrifice for the sake of the souls of their people. Perhaps the comfort and pleasure of Arusha, in which they cannot afford to join, makes their sacrifice more visible and wrenching.

I am sure that all who have in one way or another participated in the life of the province of Tanzania come away with an attitude which demands a more simple life style, a reverence for the land and a resolve to live day by day.

(The Rev.) DUNCAN R. MCQUEEN
Trinity Church

Lenox, Mass.

Next Issue?

Since a group of Christian clergy and Jewish rabbis is sending an open letter to school superintendents and presidents of local school boards to safeguard the separation

of church and state [TLC, May 8], I hope they saw a recent article in *Episcopal Life* [February]. The Rev. Ted Karpf (National Episcopal AIDS coalition) and two other Episcopalians met with President Clinton to discuss AIDS policy. According to the article, these Episcopalians agreed with the president that it was time to stop a false separation between church and state on issues such as AIDS.

What will be the next issue — gun control? Free condoms in the schools?

The freedom of religion clause in our Bill of Rights protects us from a state-sponsored religion that forces all into compliance. It also protects us from a federal government that might want to exploit the people in the pews to implement its political agenda.

DANA HERBERT

Nashville, Tenn.

Forbidden Practice

The debate about the blessing of homosexual "marriages" has obscured an
(Continued on next page)

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LETTERS

(Continued from previous page)

underlying, critical issue. Should the church signal to adolescents in the stage of forming their own sexual orientation that homosexuality is a valid choice?

By blessing homosexual unions we are giving the church's *imprimatur* to a practice which has been forbidden in scripture as well as in Jewish and Christian tradition for 4,000 years. We are saying to young people whose sexual orientation is developing that it is acceptable for them to choose homosexuality.

Society has traditionally looked to the church for moral guidance. Now the leadership of the church is telling those who are most vulnerable that it is not only acceptable to practice homosexuality but that God will bless such unions. Those who believe what Christians have always believed about homosexual practice are condemned as homophobes.

The true enemies of the homosexual are those church leaders who affirm these people — especially those who are young and vulnerable — in their bondage to sin.

BILL CHENEY

Atlanta, Ga.

Diaconal Ministries

Lest one be allowed to think that the Diocese of Central New York has some kind of myopia regarding deacons [TLC, May 15], let it be known there are two very valuable persons exercising the diaconal ministry in the Utica-Rome District of that diocese.

The Rev. Hazel Farkas has an active ministry through Grace Church, Utica. In addition, the Headwaters Episcopal Mission has an association with the Rev. William R. Wheeler, who has recently been received by our bishop from another diocese.

We of the Headwaters Mission are just beginning to discover the dimensions of the diaconal ministry and are looking forward to learning a great deal from Deacon Wheeler.

(The Rev.) RICHARD H. LEWIS
Headwaters Mission

Boonville, N. Y.

CORRECTION: Because of incorrect information received in a news release, the article on the reinstatement of Bishop Stephen Plummer [TLC, May 22] reported erroneously that the House of Bishops concurred with the Presiding Bishop's plan to reinstate the Bishop of the Navajoland. The house voted not to express itself on the matter and to leave the decision to the Presiding Bishop.

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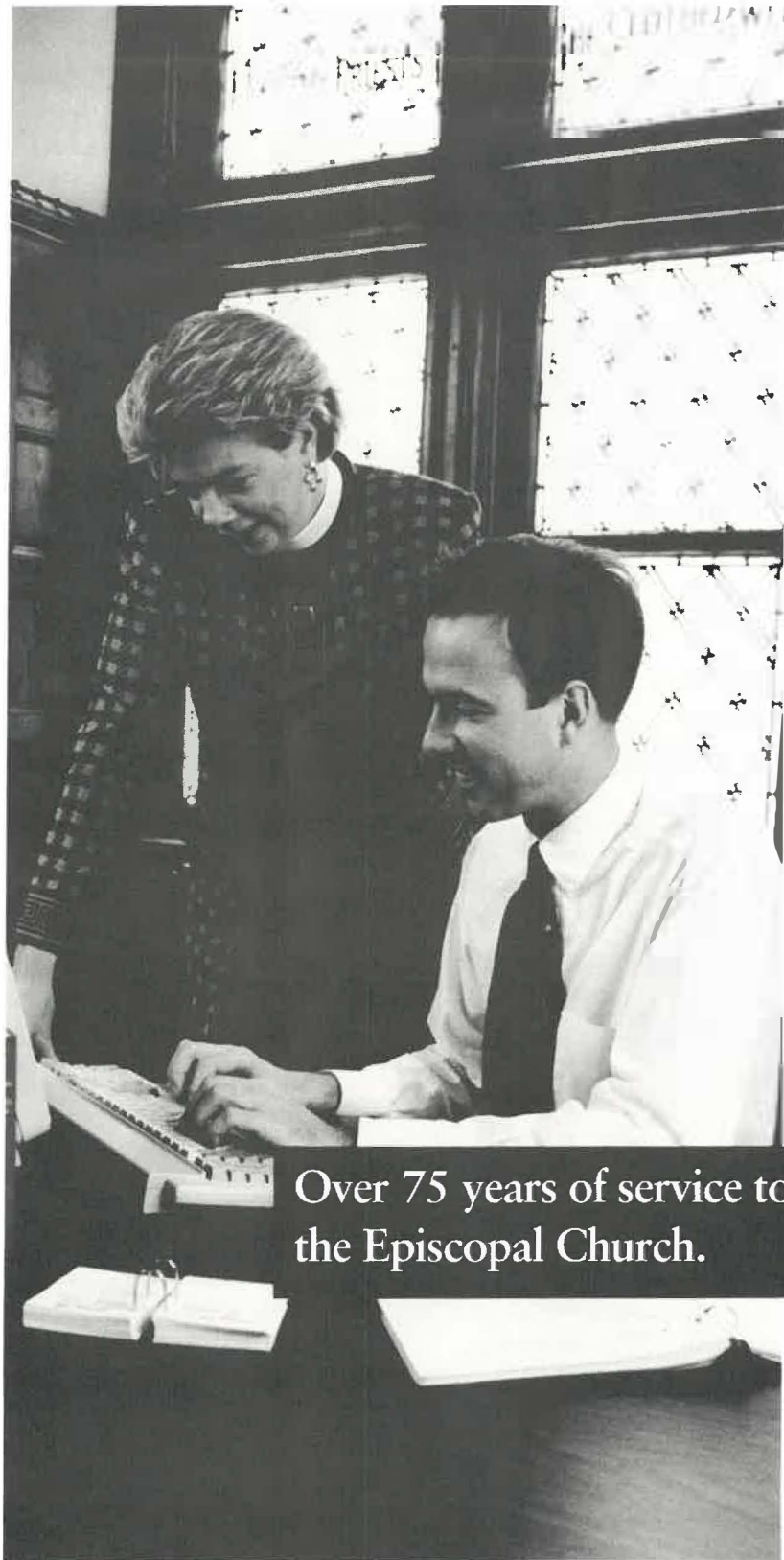
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Bishop Ottley Will Observe U.N.

He Succeeds Bishop Paul Reeves of New Zealand

The Rt. Rev. James Ottley, Bishop of Panama, has been appointed Anglican Observer at the United Nations. Bishop Ottley, vice president of the House of Bishops since 1990, succeeds the Rt. Rev. Paul Reeves, who left the position to return to New Zealand.

The appointment was announced by the Rev. Canon Samuel Van Culin, secretary general of the Anglican Communion, and was made in consultation with the Archbishop of Canterbury, the Most Rev. George Carey.

The Most Rev. Edmond L. Browning, Presiding Bishop, called Bishop Ottley "a person of great integrity — and deep concern for the difficult issues facing the Third World. This sensitivity will be enormously helpful in his crucial role at the United Nations."

Bishop Browning said Bishop Ottley's work as a participant in Christian-Muslim dialogue and as a representative of the



Bishop Ottley

Presiding Bishop at the World Council of Churches "will enable him to be a superb representative."

Bishop Ottley, 57, was born in the Republic of Panama. He is a graduate of Virginia Theological Seminary and the Episcopal Theological Seminary of the Caribbean. He was ordained deacon and priest in 1964, and served as assistant at St. Paul's, Panama City, 1964-69, and later became its rector, from 1977 to 1984. He was executive secretary of Province 9, from 1976 to 1984, when he was elected Bishop of Panama. He is married and is the father of four children.

"I will hope that the office of the Observer to the United Nations will bring a biblical, theological perspective to the whole process of democratization that will have the capacity to invite the members of the various nations to sit around the table to negotiate and to present alternatives as we struggle... with the problems of human rights and peace and justice around the world," Bishop Ottley said.

Bishop Ottley has been a critic of the slow pace of United States reconstruction efforts in Panama. During the U.S. invasion of Panama in 1989, his home was shaken by the bombing, and his son narrowly escaped death from gunshots.

He expects to begin his new ministry in November, and he also will assist the Bishop of New York.

Housing Project May Hurt Finances of Hawaii Diocese

The Diocese of Hawaii may face financial liabilities of more than \$13 million as the result of signing a guaranty for a \$4 million bank loan in June, 1993, to Episcopal Homes of Hawaii, Inc. (EHH). The loan was to be repaid Feb. 28, 1994, well before the June 30, 1994, loan due date, but payment was not made as promised.

Incorporated in 1989 as a non-profit corporation separate from the church and with its own board of directors, EHH planned to build a 320-unit retirement project in East Honolulu known as Hale O Malia. The Rt. Rev. Donald P. Hart, Bishop of Hawaii, served as chairman of EHH's board, and the Rev. Peter F. Van Home, diocesan executive officer, was EHH president. Both have resigned their positions with EHH. Michael P. Porter resigned as diocesan chancellor, but continues as retained lawyer for EHH.

'Sponsorship Relationship'

Mr. Porter told the *Honolulu Star-Bulletin* the resignations "sever what was a sponsorship relationship." He told the newspaper that the \$150 million project has run into serious financial difficulties, but said it is hoped reorganization and completion of the project would be possible.

"We still think it's a viable project and our objective is to make it happen," said Chuck Swanson, vice chairman of the board of EHH, in an interview with the *Honolulu Advertiser*. He told the paper the board has taken responsibility for construction.

For guaranteeing the loan, the diocese was to receive a sum of \$1 million, which would, as Bishop Hart wrote, "help substantially in the reduction of other debts accumulated by the diocese in past years."

Bishop Hart was on sabbatical in Vancouver, B.C., when details of the financial problem became public. Two members of Hawaii's standing committee traveled to Vancouver to meet with Bishop Hart, and the bishop then cut short his sabbatical to return to the diocese. The diocesan council formed a Special Review Committee to gather information on the project and to make recommenda-

(Continued on page 12)

Convention Leaders Hoping for Unity

Chairs of 26 legislative committees of General Convention met with convention leaders in Indianapolis and issued a letter May 20 to all convention deputies and bishops which states "something new and exciting is happening in our church."

Pamela P. Chinnis, president of the House of Deputies, the Rt. Rev. James Ottley, Bishop of Panama and vice president of the House of Bishops, and the Rt. Rev. Herbert A. Donovan, secretary of the House of Bishops, were among the signers of the letter.

The 50 persons in attendance participated in small-group reflections and shared their hopes for the 71st General Convention, which meets in Indianapolis Aug. 24-Sept. 2. Participants learned about improvements in the legislative process, made plans for committees and took steps to establish a closer working

relationship between the two houses.

"We are united in our hope that the convention be a means of proclaiming our unity as a people called together by God to proclaim the good news of Jesus Christ," the letter states. "We hope for personal renewal, inspiration and encouragement for the work of our dioceses and congregations. We pray that the mission of the church 'to restore all people to unity with God and each other in Christ' (BCP, p. 855) may be strengthened — not merely by the decisions we make but by the way in which we make them."

The letter also states: "We hope to be able to leave Indianapolis in September with a renewed awareness of our oneness in Christ, a servant community rooted in prayer and theological reflection, committed to mutual respect, cooperation and honest dialogue, listening to God and to each other."

Despite Tensions, Nigerian Church Growing Rapidly

The Church of the Province of Nigeria, the second largest Anglican church in the world, is not popular with the Nigerian government.

"The government doesn't like the Anglican Church," said the Most Rev. Joseph A. Adetiloye, Archbishop and Primate of the Nigerian church, during a recent visit to Milwaukee. "It (the church) stands up to them."

Archbishop Adetiloye said part of the problem between church and state is the fact the government is Muslim. "There are hitches," he said. "The church doesn't accept military dictatorship. The church stands for democracy. The military dictatorship annulled the democratic elections."

The archbishop said a Muslim leader is a personal friend, but with Muslim religious leaders, "We are very friendly — superficially." He added that the strong Muslim presence perhaps leads to more cooperation within and between Christian groups.

He said the Nigerian church has not addressed the question of ordaining women because "we could not afford a divisive step" in the face of Muslim antagonism. The archbishop said the Nigerian government has sought to limit free worship, and even the building of churches. He told of a church building which had burned down. When the congregation wanted to rebuild on the same site, the government refused permission because the site was too close to a mosque.

Archbishop Adetiloye visited Province 5 bishops in an attempt to strengthen companionship between the two churches. "I want to strengthen the partnership formed at the 1978 Lambeth Conference," he said.

While in Milwaukee, the archbishop spent some time talking about the rapidly-growing Nigerian church. In 1979, it had 17 dioceses; by 1995, it is expected to have 50. He said Anglicans comprised the largest church in Nigeria, and that Christians made up 51 percent of the population. Muslims account for 47 percent. The Anglican church has "five large seminaries and three small ones," with three of the seminaries operating jointly with other churches — Methodist, Presbyterian or United Church of Nigeria. The archbishop hopes to have a bishop in the cap-

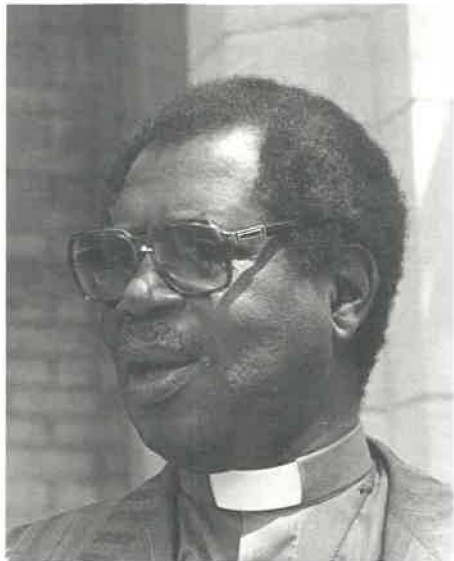


Photo by Catherine Boyd

Archbishop Adetiloye

ital of each of Nigeria's 30 states. "The bishop should be the chief missionary," he said.

He said the dioceses of Province 5 and the Nigerian church have exchanged personnel and materials. "The Diocese of Western Michigan sent books to the Diocese of Kwara," he said.

Particular needs cited by Archbishop Adetiloye included communication tools such as fax machines and other links to the Anglican Communion. In one diocese, he said, there were 31 churches in 1990 and 133 in 1994, being cared for by 17 clergy, without sufficient transportation and communication. He said he hopes to see a greater sharing of ideas involving exchanges of clergy and seminarians.

Archbishop Adetiloye also commented on the horrifying events in Rwanda, which have been watched anxiously in Nigeria.

"When blood is shed, hatred heightens," he said. "When people want an end to military dictatorship, one can't rule out anything."

He said Nigeria has been able to avoid the kind of strife seen in Rwanda, but at one point a situation appeared "on the edge of breakdown, but peace was established."

"In Nigeria, God has been gracious," he said.

PATRICIA WAINWRIGHT

Covenant Supports 'Credal Orthodoxy'

Financial Commitment Also Addressed

Seven bishops and prominent lay persons and clergy from around the country have decided to refuse to help pay for actions contrary to orthodox Christianity or to allow those who engage in such actions to minister regularly in their parishes or dioceses. Those persons met in Atlanta in late May and approved a covenant titled "Episcopalians in Apostolic Mission."

The covenant includes a short doctrinal statement, position statements on several issues over which Episcopalians are divided, and a declaration of the signers' relation to their dioceses and the national church.

The signers of the covenant wish to support "all the congregations of our local dioceses and the structures of our church as a national body." However, they could not, "in good conscience," support "tendencies within the wider Episcopal Church today contrary to official Anglican ethical standards," even if they are authorized by General Convention.

In particular, the covenant declared, "we will not conform ourselves to [such actions], we will not directly financially support them, nor will we permit those who engage in them to minister regularly within our congregational and/or diocesan life."

"We don't want to be grumpy or just start a fight," said the Rev. John Rodgers of Trinity Episcopal School for Ministry, the chairman of the meeting. "We are just a group of faithful Episcopalians who love their church but simply cannot support some things that have been done and be faithful to our baptismal and ordination vows."

Different Parts

"Coming from as many different parts of the Episcopal Church as we do," said the Rt. Rev. John-David Schofield, Bishop of San Joaquin, "the power of this gathering was evident immediately in the clear commitment of all who were present to Jesus as Lord and the authority of scripture."

William Cheney, a lay person from

(Continued on page 12)

Religious Community Switches to Charismatic Episcopal Church

The Life in Jesus Community, a religious community for men and women in the Episcopal Church, has left the church to join the Charismatic Episcopal Church. The community of 10 professed members, five postulants and one novice, based in Libertytown, Md., will be formally received into the new church July 22.

The Rev. Philip C. Zampino, rector and founder of the order, and a priest in the Episcopal Church for more than 26 years, said he made his decision after years of concern over "the trends which have been moving the Episcopal Church away from its biblical and historic moorings." He told members of the community of his decision, and they decided unanimously to join him.

"We have been praying for the Episcopal Church for a long time," he told

TLC in a telephone interview. He cited such issues as pro-choice stance on abortion, "liberalization of sexual issues," inclusive language, ordination of women, and the episcopate itself. "These have troubled us for a long time. We felt there had to be a change."

Fr. Zampino said "this move away from orthodox Christianity has made it increasingly difficult for me to function. I have felt relegated to a marginal or peripheral position for my beliefs, and at the same time found myself apologizing often to other Christians as a result of my denominational affiliation."

The Charismatic Episcopal Church began as a new church about two years ago in southern California, and strives to be evangelical, charismatic, sacramental and liturgical.

BRIEFLY

National Executive Council member Timothy Whitlinger of the Diocese of Michigan told participants in the National Jubilee Ministry Conference in Salt Lake City, Utah, there was **no budget shortfall** in the national church. "It's easy to get the wrong idea about what's going on in the church," he said. "The church is not in financial crisis. There was a decrease in revenues from some dioceses, but it's miniscule."

The Rt. Rev. **Reginald Hollis** resigned as episcopal director of the Anglican Fellowship of Prayer at the conclusion of AFP's recent conference in Denver. Bishop Hollis told participants that two days of intense meetings prior to the conference had revealed serious difficulties between the executive committee and himself about basic policy and other matters.

The **national budget of the Presbyterian Church** (U.S.A.) is being revised to reflect an estimated \$2.4 million loss in giving, created in part by the church's involvement in the controversial Re-Imagining Conference on feminist theolo-

gy last November in Minneapolis. The revised 1994 budget is nearly \$2 million below the original budget adopted last year, and officials said \$1.2 million of the shortfall could be attributed to protests over the conference. A second \$1.2 million will be trimmed from the proposed 1995 budget because of protests.

Indigenous members of the **Anglican Church of Canada** have issued a statement asking for "a new, self-determining community." The national Executive Council of the Canadian church pledged its "prayerful support and dialogue throughout the process" of developing a relationship.

Two executives of the **National Council of Churches** have resigned, part of the continuing fallout over the loss of about \$8 million in funds council officials are attempting to recover. The officials who resigned, Emilio F. Carrillo, director of the council's Office of Human Resources, and Robert K. Soong, head of the Office of Finance and Administration, were suspended after the loss of funds was discovered in March.

CONVENTIONS

Down-playing the legislative model, the 210th convention of the **Diocese of Maryland**, held in Hagerstown May 19-21, was devoted largely to small-group meetings in which delegates and guests explored an issue considered crucial by the people of the diocese — whether unity can be achieved amidst the diversity of the Episcopal Church of the late 20th century.

The 400 people present were guided by talks delivered by the convention chaplain, the Rt. Rev. Craig B. Anderson, dean of General Theological Seminary, and by the address of the Rt. Rev. Charles Longest, Suffragan Bishop of Maryland and bishop-in-charge since the Rt. Rev. A. Theodore Eastman's retirement as diocesan in January.

"The only regularly scheduled time the whole community assembles is the convention," Bishop Longest said. "It is here we should come as the 'scattered' to become the 'gathered.' It is here we should commit ourselves to the work to be done in mission. It is here we should commit ourselves to the work to be done before we leave ... to be scattered throughout the 10 counties of Maryland before we come together again.

"We have not done this very well. Our conventions are not participatory. Too much is said by too few. Too many say very little. Too often we do not listen to the other person. We 'load up' with resolutions, using the legislative model to come to a decision. We are not working well together between conventions, so what makes us think we can come together as a convention and work well enough together to find that common ground upon which we stand ... and act together in the name of one Lord? Moses and Aaron and Joshua would have no trouble understanding what I just said."

Bishop Longest referred to the results of a survey conducted by a diocesan planning commission. The major concerns of the 4,000 who responded to the survey were a "yearning for a proclamation of a clear vision of a common ministry" and unity amidst the diversity.

In its legislative business — fewer than a dozen resolutions were considered — delegates voted to retain the mandatory assessment process, rejecting a call for voluntary giving by the 119 churches of the diocese.

WILLIAM STUMP

The Living Church

Seeking Joy That Lasts

*Having tasted it, we want
to experience it again.*

By WILLIAM J. MCGILL

In a memorable "Peanuts" comic strip Charlie Brown and Linus are leaning over a fence engaged in one of their earnest conversations. Charlie says, "Life is a lot like a baseball game. We all have certain positions to play. We all make a few hits and we all make a few errors." True enough, but some of the hits are bigger than others, and they have the power to define our lives.

In sports, there are moments when the thrill of victory seems to transform all things, to make all things new. To the participants, those moments seem exquisitely unique. They can imagine no other such moments in their lives or anyone else's, and they can hardly imagine the rest of their lives. The thrill of victory seems so powerful, so all-encompassing, that we sometimes see everything else as anti-climactic.

Every season has its champion, and sometimes the champion seems most unlikely. The Cinderella story played out in the arena of sport creates an experience so intense that the participants come to interpret everything else from that moment.

Despite the certainty that the moment is unique, the event is almost commonplace. Read hometown newspapers after

the local team has won a championship — name your sport, your level, your hometown — and the expressions of joy are identical. Invariably someone will say something like, "This is why we practiced all year, played in the summer and worked so hard. I've never had an experience like this and I don't know if I ever will again. I wish we were still playing. I don't want to quit. I don't want this to come to an end."

That sentiment is commonplace, reiterated whenever and wherever a local team has played out a dream season. But the words are real and specific, spoken by a particular athlete after a particular event, a high school basketball player from a dog-eared, depression-wracked small city in western Pennsylvania. His team had rallied from an early deficit to win its 27th straight game, and in so doing became the Pennsylvania Interscholastic Athletic Association's Class AA basketball champion. Undermanned and undersized, it had used speed and intensity to pursue a dream that in its fulfillment momentarily lifted the players, their families, friends and fans, out of the gray realities that surrounded them. And they did not want it to end.

But if the words are particular, frozen in the memories of one identifiable group of teenage males, the experience plays itself out time and again in other lives. Every time the euphoria seems



Photo by Mary M. Braunsdorf

The triumphs of our childhoods are sometimes allowed to have a stultifying power over our lives.

new, the moment unique, yet whatever words are used mean the same: "I wish we were still playing," that the transitory might be eternal.

We think of such an experience as joy, what C.S. Lewis described as "an unsatisfied desire which is itself more desirable than any other satisfaction." And once having tasted it, we want to experience it again, or we want the moment to linger. There is ample literature graphically illustrating what happens when people recall a big victory, a golden moment. Perhaps none are more poignant than the stories years later of what has happened to members of Little League teams that have won championships — children whose greatest moments are already behind them. We could find in any of the myriad of stories of famous victories examples of the stultifying power of triumph. I have often wondered what happened to those young men who came back to that western Pennsylvania town holding high their trophy. I have not wondered enough to pursue the subject. Perhaps I am fearful that what I will

(Continued on next page)

The Rev. William J. McGill is vice president and dean of the faculty of Lebanon Valley (Pa.) College.

JOY

(Continued from previous page)

find is the drabness of lives too soon made lovely — or of lives made lovely by a too-transitory joy.

Many of us have exciting moments, and though we too experience the intensity of that desire to keep on playing, we recognize the moment as transitory and we go on from it, treasuring the memory, not knowing that memory is but one stone in the life we build. Some of us, however, try to recapture and freeze hope in a glorious moment. We cling to a moment of beautiful certainty, and cry out, "I don't want this to come to an end." We mistake this cry for an affirmation of faith.

Every baseball fan has vivid images of climactic moments, perhaps none more memorable than the "Miracle at Coogan's Bluff": Bobby Thomson hitting a three-run homer to win the 1951 National League Pennant for the New York Giants in the third and final game of a three-game playoff with the Brooklyn Dodgers. These images are powerful and full of meaning, but too often we lose the broader meaning in the exhilaration of the moment. One of the entrancing elements of baseball is that for all the excitement of those moments, they do not exist in isolation. They are part of a pattern; they can occur only because so much has gone before. Had the Giants won one more or one less game before Oct. 3, 1951, that moment

for Thomson would not have occurred. That change could have happened in any one of the 156 games prior to that day, and in any inning of those games, one pitch, one stumble in the outfield, one bunt hit harder or softer, could have altered the outcome.

When a runner is thrown out trying to steal second and the next batter hits a home run, we cannot assume the team has lost a run in the bargain. Had the runner been safe, the pitcher might have used a different sequence of pitches and the batter might not have hit a home run; and if the runner had not tried to steal, there might have been yet a different sequence. Each moment affects the next, not by assuring what will happen, but by altering the possibilities of what can happen. The reality of the big hit is rooted in the details of the whole game, of the whole season. "The Miracle at Coogan's Bluff" was not that one hit on that one pitch, but the entire season: The Giants falling far behind the Dodgers, then finishing with a rush to force the playoff.

Anyone whose vision of baseball comes from television highlights which consist of home runs, strikeouts and an occasional fielding play has touched merely the surface and missed the deep currents which comprise the essence of the game. The beauty of baseball, its appeal and ability to entrance, lies, like God, in the details.

And the reality of our faith is rooted in the details of our lives. In speaking of

faith, we often emphasize the dramatic event. St. Paul's conversion on the Damascus road influences how we think of our own faith journey. We yearn for the mountaintop experience, the big hit. That paradigm is seductive. The idea of a sudden and dazzling intrusion of God into our lives, of being born anew in a moment of overwhelming emotion, appeals to our need for a defining moment. We want to be able to say, "This is when it happened. At this instant I was completely and forever transformed."

Conversion Experiences

Certainly God can and does seize and shake individuals. But the process of conversion for most of us is more gradual and erratic. Looking back, we may identify particular moments when we became aware of God in our lives. Those moments only crystallize what has gone before. We might argue that even for Paul himself there was much that led up to the seemingly abrupt conversion, but we have little documentation of that. What we do know is that the testimonies of such Christians as St. Augustine and C.S. Lewis describe conversion (*metanoia*) as a cumulative process rather than as a single event.

That is important to remember. It places the big hit in perspective. But it has its own limits, its own seductions. If we are wrong to focus too much attention, to place too much importance, on the dramatic event, we would err were we to preoccupy ourselves with the specifics of how we got there. If it is wrong to define our lives in terms of one brief shining moment, it is also wrong to lose ourselves in the mazes of what was and what might have been. While we benefit from understanding how we have gotten to where we are, what the stages of our spiritual journey have been, we need to remember that the journey continues.

Faith is not a devotion to the past. It is rather the courage to go forward into an unclear future. As Flannery O'Connor wrote to a friend: "You arrive at enough certainty to be able to make your way, but it is making it in darkness. Don't expect faith to clear things up for you. It is trust, not certainty . . ."

We cannot make our way if we believe all that is good and lovely and exalted in our lives is bound up in a transitory victory won in one of the games we play — no matter how famous the victory — or that the season is over and we are safely home. The 1951 Giants lost the World Series to the Yankees, four games to two.

The Hen

Dear Lord.
I am Your hen —
whose chicks of yellow fluff
have given me of cares more than
enough!

Although
they dart about
when I would hold them near,
I shall not starve their dream to feed
my fear,

But know
just how You felt,
who longed above all things
to draw the darting world beneath
Your wings.

G.A. Maxson

EDITORIALS

While You Are Traveling ...

In the summer, many of us take trips to various attractive places. Such trips may be greatly enriched if we make the effort to visit churches. Some of them may resemble our own parishes; some may be very different. It can, for instance, be an inspiring experience to worship with a congregation of Native American Episcopalians in the West or in Alaska, or with a congregation of West Indian Anglicans in the islands of the Caribbean. Such experiences could even lead to interesting contacts with fellow worshipers.

Episcopalians sometimes travel in foreign countries and return home without ever realizing our church had a presence there. People going abroad are urged to talk about their plans with their parish priest, who may have some useful suggestions or references from *The Episcopal Church Annual*. For example, many people visit the Holy Land without making any contact with the Episcopal/Anglican church there, and without any awareness of the significant efforts for peace our people have been making, or of the important charitable and welfare institutions we support there. Members of our church who are in Jerusalem on Sundays should not fail to worship in St. George's Cathedral. The cathedral compound, also containing St. George's College, is a beautiful island of peace in East

Jerusalem. Awareness of our own traditions in this holy place is deeply rewarding. Lastly, those traveling abroad should be aware that there are many places to worship through the Convocation of American Churches in Europe.

Careless Development?

A proposal of the Diocese of Washington to develop houses and roads in a wooded area it owns in suburban Maryland may be somewhat of a shock to many members of the church, as well as to the general public. At this moment the Episcopal Church is waking up to the seriousness of the environmental crisis. Significant resolutions in this regard have been prepared for submission to the General Convention, calling, among other things, for voluntary concern with environmental questions by businesses. Many parishes and dioceses are starting similar programs. In the face of this, it is astonishing that a well-known and conspicuous diocese, in the nation's capital no less, should appear to flaunt these efforts. That the diocese promises to save some old trees on this property is hardly relevant in the face of what this whole development symbolizes and communicates to the public about the intentions of the church.

VIEWPOINT

Tradition Is a Living Thing

By E. FRANK HENRIQUES

I love the Church of England. We Episcopalians are blood descendants, of course. And I love the English people: They are gracious and courageous. (Courageous? Remember who it was that beat up on Hitler — with a little help from their friends.) And they speak real English!

I have served in the Church of England several times, for short stints, most recently last summer. So I weep today for my British churchmates. I grieve to see them in turmoil over the ordination of women. From what I have observed, it's a relatively small minority of laity and clergy who are fighting this "heretical" notion of female priests. But just as in our own American branch of Anglicanism, this minority can be very vocal. (I guess it's

**God's truth
to man
is ongoing.**

just another application of Carlos Murphy's Law: Minorities are always noisier than the hordes.)

I won't bore you with all the irrefutable [sic!] arguments for the ordination of women, an idea whose time has only now, finally, come. Alleluia. Let me enunciate

only a single principle that underlies this whole conglomerate mess.

"Traditionalists," whether in the Church of England or in our own American variety thereof, have one major objection to women priests: It's contrary to tradition. The church, they say, has never ordained women. True, I suppose. But so what? Tradition is a living thing, constantly in flux. It's not a static, fossilized cadaver. We're making tradition all day long! Our tradition of ordaining women today will be looked back upon, a century from now, as venerable, historical, "immutable."

At one point, our tradition honored the burning of witches, the torturing of infidels (especially Jews) who would not accept Christianity, and the condemnation of left-handed persons. Do we still honor these traditions? Backward as we may be, I trust we do not.

We cannot have it both ways. We cannot
(Continued on next page)

The Rev. E. Frank Henriques is interim vicar at Grace Church, Wheatland, Calif.

VIEWPOINT

(Continued from previous page)

not pick and choose what parts of tradition we will accept and what parts we now spurn.

And now, hark! I have an unlikely ally for my cause: William Porcher DuBose. Unless you've attended an Episcopal seminary somewhere along the line — ah, blessed day — you probably have never heard of the gentleman. DuBose flourished in the 1870s. He was a chaplain in the Confederate Army. He taught theology for almost 50 years. He is hailed as a "lesser saint" in the Episcopal Church. And most importantly for my purposes here, DuBose is acclaimed in our Lesser Feasts and Fasts as "probably the most original and creative thinker the American Episcopal Church has ever produced."

'Sacred Relics'

Weigh carefully these words which he wrote in 1892: "We must cease to treat the phraseology, the forms, the definitions, and dogmas of Christianity as sacred relics, too sacred to be handled. We must take them out of their napkins, strip them of their ceremonies, and turn them into current coin."

If I may paraphrase DuBose, he is saying that revelation, God's truth to man, is ongoing. It evolves (if you will excuse the dirty word). Women priests were not part of God's revelation in the 19th century; they are today. Indeed, DuBose said this same thing somewhat less explicitly than I have: Each time must have its own living interpretation, since the interpretation cannot but be, in half measure at least, relative to the time. If the divine part in it is fixed, the human is progressive and changing just in so far as it is living."

Listen to this contemporary theologian (Adrian Hastings, *The Theology of a Protestant Catholic*): "Any sort of fundamentalism which could settle the shape of the church or the formulas of her faith once and for all in terms of how things were in the fifth century or the second or at the death of the last apostle or whenever, has absolutely to be rejected."

William Sloan Coffin puts it graphically: "You can't tell me that God closed shop when, in the year 382 A.D., church authorities decided to close the pages of the New Testament to further writings about Jesus."

And perhaps William James puts it most forcibly of all: "We have to live today by what truth we can get today and be ready tomorrow to call it falsehood."

Changes in Church's Structure Explained at Province 6 Synod

Delegates to the Province 6 Synod meeting May 19-21 at Calvary Cathedral in Sioux Falls, S.D., heard presentations from officials at the Episcopal Church Center on the 71st General Convention, to be held this summer in Indianapolis.

The Rev. Canon Donald Nickerson, executive secretary of General Convention, and treasurer Ellen Cooke made presentations along with Diane Porter and the Rev. Patrick Mauney. Discussions were held on convention, the new funding system and budget for the national church, and the changes in structure of the church as a result of the listening process undertaken by the national Executive Council.

The Rev. Creighton Robertson, bishop-elect of South Dakota, welcomed those in attendance and the Rt. Rev. James E. Krotz, Bishop of Nebraska, celebrated the

Eucharist. The Rt. Rev. Roger J. White, Bishop of Milwaukee, gave the keynote address and led the group in community-building exercises, with the session focusing on the mission statement Province 6 adopted in 1993.

Burns Davidson, a member of the national Standing Commission on Constitution and Canons, spoke about several proposed canonical changes that will be considered by General Convention.

Bishop Krotz was elected president, and Nancy Robinson of Colorado vice president.

The province voted to hire a part-time administrative assistant whose primary responsibility will be to facilitate communication and coordination in the province.

SHERRY MAULE

Financial Problems for Diocese of Hawaii

(Continued from page 6)

tions. That led to council action "that the Episcopal Church in Hawaii shall, with due dispatch, completely disassociate itself from Episcopal Homes of Hawaii, Inc., and all of its projects, including specifically Hale O Malia."

An unaudited financial statement completed in late January showed the precarious financial position of EHH. The *Star-Bulletin* revealed details of a memo from that time, showing "EHH owed approximately \$3 million in accounts payable, \$5.3 million in bank debt and

\$5.1 million in private loans, for a total of \$13.4 million, and as of Feb. 17, 1994, it had approximately \$35,000 on hand."

David Chung, a member of the finance committee of the diocese and diocesan council, told the *Star-Bulletin* the church is now separate from EHH. "We are a creditor," he said, adding the church is liable only for the loan, which it has guaranteed.

If the \$4 million loan is not repaid by EHH, the diocese, as guarantor, is liable for that amount. The annual interest on \$4 million at 8.5 percent is about \$340,000.

Covenant Supports Orthodox Christianity

(Continued from page 7)

Atlanta, and organizer of the meeting, said the group was not forming a new denomination. "We're not leaving the Episcopal Church," he said, "but reclaiming the church for biblical and credal orthodoxy."

The covenant takes a position on several issues currently facing the Episcopal Church. It calls for the protection of life "from conception to natural death" and the limitation of "sexual intimacy and intercourse" to "heterosexual, monogamous, lifelong marriage."

Although granting that other religions

"contain truth and profound error," the statement declares that only Jesus "is the full revelation of God" and that Christians are called to witness to all people.

Among the 50 signers are leaders of Episcopal Renewal Ministries, the Episcopal Synod of America and Episcopalians United, along with others from 20 dioceses. The signers include: Bishops Schofield, John Howe of Central Florida, Stephen Jecko of Florida, Edward MacBurney of Quincy, James Stanton of Dallas, John Buchanan of West Missouri, and Terence Kelshaw of the Rio Grande.

PEOPLE and PLACES

Appointments

The Rev. **Gerald C. Anderson** is rector, St. Anthony on the Desert, 12990 E. Shea Blvd., Scottsdale, AZ 85259.

The Rev. **Joan Anthony** is associate rector, St. Francis', 600 S. LaCanada Dr., Green Valley, AZ 85614.

The Rev. **Joseph N. Davis** is rector of St. Philip's, 9380 Davies Plantation Road, Brunswick, TN 38134.

The Rev. **Geoffrey Dibbs** is pastoral assistant, Church of the Advent, Sun City West, AZ. Add. 13150 Spanish Garden Dr., Sun City West, AZ 85375.

The Rev. **Charles Flynn** is vicar of Trinity, 125 N. 2nd, Monmouth, IL 61462.

The Rev. **Mark Linder** is rector of Christ Church, 1215 State St., Bowling Green, Ky. 42101.

The Rev. **Norma Jean Rogers** is priest-in-charge of St. Andrew's, 969 Country Club Dr., Nogales, AZ 85621.

The Rev. **W. Terry Sweeney** is vicar of St. Mark's, 1550 7th Ave., Silvis, IL 61282, and St. John's, Preemption.

The Rev. **Thomas R. Ward, Jr.**, is university chaplain at University of the South, Sewanee, TN.

Ordinations

Priests

Missouri — **Sheila Coopridner**, curate, St. John's, 3664 Arsenal, St. Louis, MO 63116; **Georgia Humphrey**, staff, Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103; **Gretchen Pickeral**, assistant, St. Barnabas, 2900 S. Catherine, Florissant, MO 63033.

New Hampshire — **Nancy Vogele**, assistant, St. Paul's, 21 Centre, Concord, NH 03301.

Upper South Carolina — **Thomas M. Rutherford**.

Other Changes

The Rev. **Edward W. Fellhauer** is vice president/executive director for the St. Francis' Academy's St. Michael's Campus, Picayune, MS.

Changes of Address

St. Anne's Church, 1000 W. Webb Rd., Dewitt, MI 48820.

The Rev. **Charles Sykes**, P.O. Box 6, Inglefield, IN 47618.

Retirements

The Rev. **John Sterling**, as rector of St. Philip's, Brunswick, TN.

Seminaries

The Rev. **Charles Henery** is sub-dean of Nashotah House, 2777 Mission Road, Nashotah, WI 53058.

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Deaths


The Very Rev. **George Warren Hill**, former dean of George Mercer Jr. Memorial School of Theology, died Nov. 6, 1993, of a heart attack at his home in Wilmington, NC. He was 69.

Fr. Hill was a native of Sioux City, IA, and a graduate of Iowa State University and Seabury-Western Theological Seminary. He served the Diocese of Long Island from 1949 until his retirement in 1990. In addition to his rectorships of St. James the Just, Franklin Square, NY, and St. Lawrence of Canterbury, Dix Hills, he served as registrar, instructor, professor of church history and professor of systematic theology at the Mercer school. He was a member of the standing committee, diocesan trustees and a deputy to General Convention. He is survived by his wife, Shirley, two sons, Christopher, of Columbus, OH, and David, of Wilmington; two daughters,

Catherine Jervey, of Reston, VA, and Julia Lee, of Dayton, OH, and two grandchildren.

Sr. Jane Elizabeth, S.S.M., died April 6 at Sherrill House in Boston following a long illness. She was 94.

A native of Philadelphia, she taught school there prior to her reception as a postulant with the Society of St. Margaret in 1953. She took life vows in 1957. Her early years were spent at the convent in Boston, and at St. Monica's Home in Roxbury, MA. In 1964, she went to the convent in New Hartford, NY, and worked at Grace Church, Utica, NY. From 1968 to 1971, she lived at St. Margaret's House in Germantown, PA, and worked at the Church of St. James the Less there. In 1975, she opened and directed St. Agnes House in Lexington, KY, a home away from home for cancer patients. She was ordained to the diaconate in 1977, the first member of the society to be ordained.



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ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

WANTED

CLERGY VESTMENTS: Stoles, chasubles, black wool cloaks, home communion kits, etc. For churches in Newfoundland and Labrador. **St. Paul's, 390 Main, North Andover, MA 01845.**

*In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

SUMMER CHURCH SERVICES

PHOENIX, ARIZ.

ALL SAINTS' CHURCH and SCHOOL 6300 N. Central Ave.
Canon Carozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.
Youngs, Dir. of Music; K.B. Johnstone, Verger
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu; Tues,
Thurs, Fri 8:05

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlotia (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
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN. (Black Rock Turnpike)

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
Easy access of I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 6 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

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.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

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

KEY - Light face type denotes AM, bold 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, Eucha-
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-
ance; 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/A, handicapped accessible

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

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, 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 Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & 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

NEWARK, N.J.

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

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

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.
Marion Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

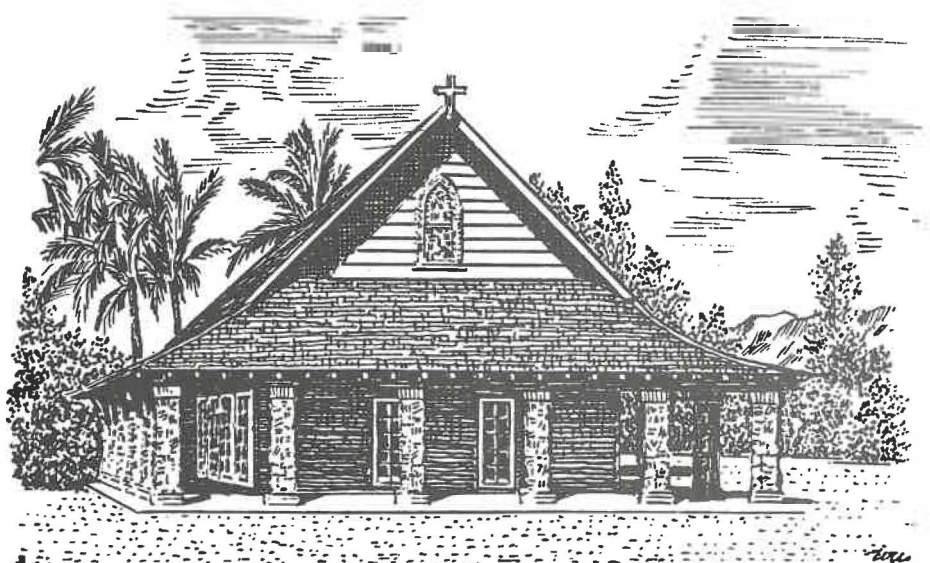
LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

NEW ROCHELLE, N.Y.

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

(Continued on next page)



All Saints' Church, Kapaa, Kauai, Hawaii

SUMMER CHURCH SERVICES

(Continued from previous page)

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. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8 & 10. Wed HC & Sermon 6

ST. IGNAZIUS OF ANTIOCH
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdays 7:30. Sat 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
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 Martin, D. Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich III, r (315) 336-5170
Sun 8 & 10. Wed 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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, 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
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) (610) 272-4092
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship - Gospel Preaching

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. 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. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter Whalen
Sun H Eu 8 & 10

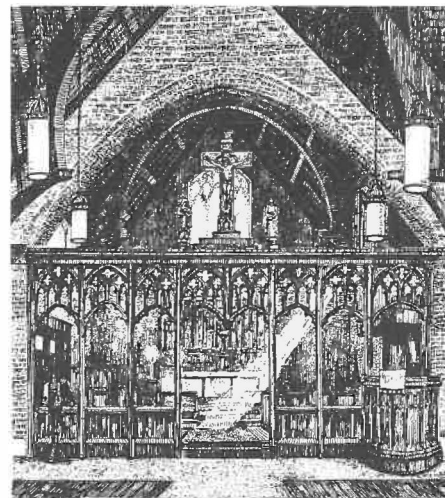
DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Jockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamani, the Rev. Canon Roma A. King, Jr.
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)

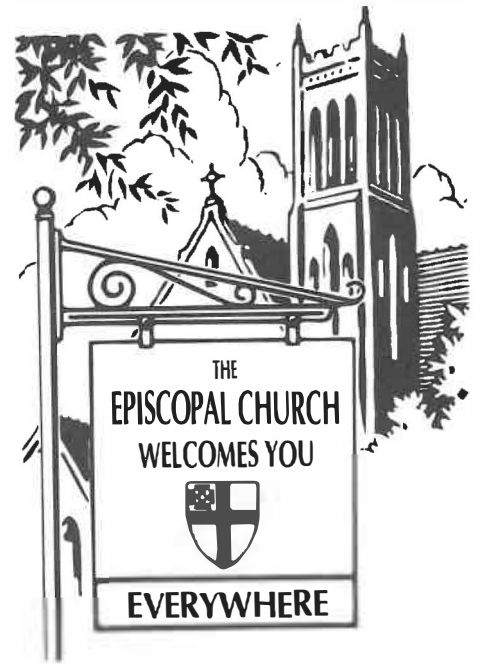
INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philippitt; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 9



Cathedral of St. Paul, Savannah, Ga.



FORT WORTH, TEXAS (Cont'd.)

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP daily as anno (817) 332-3191

PHARR, TEXAS

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

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges, pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; 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. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amiss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters

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.; the Rev. Rodi Hall
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu