

The Living Church

August 28, 1994 / \$1.50

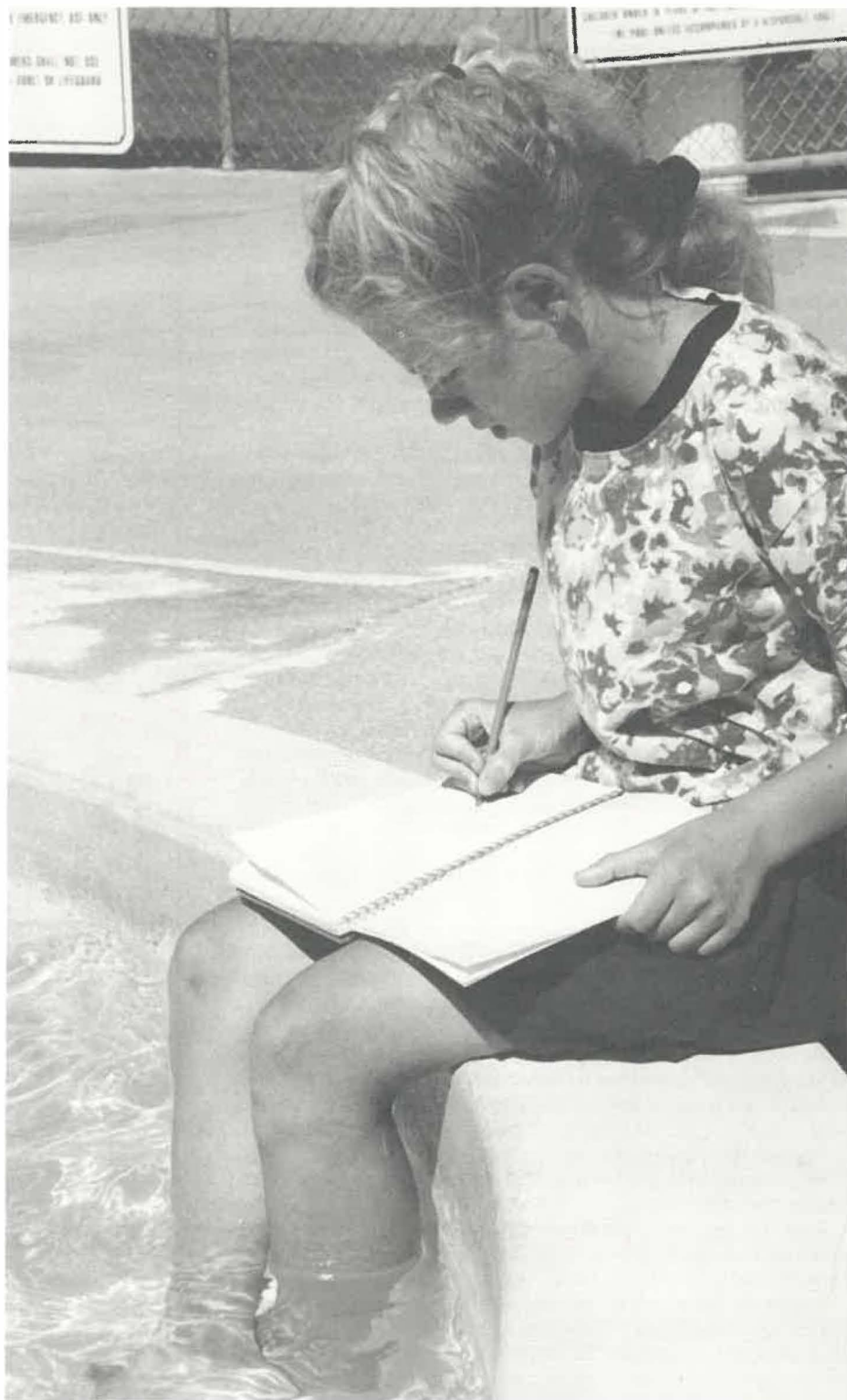
The Magazine for Episcopalians

Inside:

Final article
in a series
'Looking to
Indianapolis'

Viewpoint:

'Therapeutic
Priesthood'
Hurts Mission



Memories of summer camp [p.2]

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IN THIS CORNER

Humbling Morning

It's summer. The rector is in Scotland. No one picked up the messages from the answering machine while I was away all day Saturday and had a "sub" for the "sub" at the 9 o'clock Eucharist.

The early service has just ended on Sunday morning, and I'm learning about a mother's death. No mention had been made during the service. I had been out of town ... Well, you get the picture. Mental note: Announce in next week's bulletin and write a card.

Walking into the church kitchen for a cup of coffee, I see on the message board that a reader for 10 o'clock can't be here. I turn to leave and learn that the reader of the second lesson cannot read at 10 either. Mental note: Find two readers before next week's service.

Acolyte appears wanting to know if she's appropriately dressed and what color cross (the crosses for the acolytes hang on ribbons the color of the liturgical season) to wear. She's never lit the candles before. Also, well, it had been awhile, could we go over ... You get the picture. Mental note: Help acolyte light the candles on the high altar before next service.

Conversation with the deacon about doing the Liturgy of the Word from the choir area produces more uncertainty from the acolyte over when to ring the sanctus bell. We enter the sanctuary and kneel on the first step: I show her that the prayer book is opened to the correct page, and that the places to ring the bell are marked. I show her the striker and tell her to hit the bell toward the bottom rim or else there won't be any sound — at least no sound you'd want to hear in church, or elsewhere for that matter. She thinks she's got it.

I pop across the street to the post office, in alb, to post two letters — one a response to a speaking engagement, the other the sympathy note to the 8 o'clock parishioner which I had just written. As I put the letters in the outside mail box, the chaplain from the hospital jogs by and says he's never seen a blessing of the mail before. Retorting that I also blessed runners who were not in church on Sunday morning, I realized he was out of hearing distance. Mental note: Call Fr. Waff for lunch next week.

I catch a parishioner before she says her preparatory prayers; she'll be glad to read the first lesson. I set out for the parish hall to find another reader. She too is happy to read, commenting, "I've noticed a lot of readers don't show up in the summer."

Show the acolyte where to wait. Head to the restroom. Return, have a prayer with the deacon and acolyte and enter church. Announce the Penitential Order and begin the liturgy. Invite people to confess, and the substitute organist immediately begins the Gloria. Loudly, no chance to stop. I begin my Yoga deep breathing exercises in hope of making it through the liturgy. Mental note: Speak to organist after church about the liturgy next Sunday.

Sermon, creed, prayers. "... sacrifice for the whole world." Pause. No bell. Mental note: Go over when to strike bell with acolyte again. "... in remembrance of me." Dead-bolt clunk. She aimed too high. Mental note: Go over *where* to strike bell ...

Liturgy ends, deacon dismisses us; we enter the sacristy for a prayer. Amen, and the acolyte whirls off. We catch her by the sleeve of the cotta and remind her to extinguish the candles. The deacon will help, as I head for the church door. Mental question in the side aisle: What on earth are those visitors thinking about all this?

"Loved the service, Father. Could we use the wafers every Sunday instead of that other bread?" Mental response: Tell the rector, not me. "Good to see you this morning."

Sure, I'll help move the flowers to the chapel. No, I'm sorry I don't know the combination to the safe. Oh, someone locked it too early. Mental note: Relearn combo to safe.

Lights out, doors locked, fans off. Quiet. Peace. Stillness. Mental prayer-note: Thank you, God, for trying to release me from my perfectionism and compulsion, and for working through us, even as we try to sing your praises and glorify your Holy Name.

(The Rev.) TRAVIS T. DU PRÆST, JR., book editor

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ON THE COVER

Laura Anderson of Mooresville, Ind., cools her feet while writing in her journal at the side of the pool during her stay in late July at Waycross Camp in Indiana. Waycross, the camp and conference center of the Diocese of Indianapolis, is located in a hill country 50 miles south of the city in Brown County.

LETTERS

Too Subtle

Some of your readers' responses [TLC, July 31] to Bishop Charlton's Viewpoint article [TLC, June 26] were truly hilarious — some deliberately and others evidently quite unintentionally. Even the most obvious satire is apparently too subtle for some people.

Or is it a sign of the times — perhaps a measure of our current sexual disorientation — that some of us no longer recognize absurdity on this subject when we see it?

Do brave the storms of protest and print more such utterances on Topic A, if you get any. It is truly time to lighten up a bit. A little humor might help us reach some accommodation, if not agreement, on this subject. At least it should neutralize some of the "acid" causing our current spiritual "heartburn."

FREDERICK DICKERSON

Chapel Hill, N.C.

Bishop Charlton's Viewpoint article was a witty and ironic comment upon the current preoccupation with sexual matters

(not their own) by many people. The hardest form of writing is humor; what was intended as tongue-in-cheek seldom reads that way to others.

In any case, TLC does not deserve the abuse heaped upon it [TLC, July 31] by its "gentle readers" for simply printing Bishop Charlton's personal viewpoint.

MRS. WILLIAM A. ANTHONY

Austin, Texas

• • •

I read with a smile Bishop Charlton's "A Trinitarian Sexual Ethic." "Good!" I thought, "it's about time we can look at some of the issues that beset the church. Perhaps we can embrace a perspective only humor can bring."

A month later I learned how mistaken I was. I read with increasing shame the letters to the editor regarding Bishop Charlton's piece. I found myself guilty of demeaning myself; of dismissing those with whom I disagreed and of agreeing with one who deliberately misrepresented others.

O felix culpa! I was indeed glad upon reading several letters to the editor shed-

ding pursed-lipped light on the folly of my smile. It proved to be an occasion for proper repentance and amendment of life. More specifically, I pledged to avoid humor as sin itself!

I am finding a "new me." It's almost like being re-born! Do not mistake my excitement as one that is pleasurable. Far from it. I am discovering the seriousness of life. I am learning mature grimness. In my newfound risen consciousness and repentant attitude about the evil of humor, I am finding evidence in nearly every corner of our beloved church of those who persist in finding humor in the issues of the day. More so, they even find humorous the way people act. The plague of secular humorism is upon us!

While we have all seen those who engage wilfully in humor, there are those who do not know they are humorists. Such unconscious humorism serves as living proof of the depth to which humorism attacks our souls.

Wiping the smile off my face, I pledged to make it my cause to wipe the smiles from other's faces. No action can be too strong; no effort too large! Humorists

(Continued on next page)

FOR THE UNION of EVANGELICAL CHRISTENDOM

The Irony of the Reformed Episcopalians

ALLEN C. GUELZO



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LETTERS

(Continued from previous page)

must be eradicated from the church! We must return to the seriousness to which we have been called!

In an age when visions are vogue, I envision humorism to be the centerpiece of General Convention, 1997! What a joy! Not a joy as wonder and the mystery and the mirthfulness of God's love. Rather, I envision the joy of tight-lipped and dead-ly serious deputies eradicating humorist and humorism as General Convention convenes in 1997!

Heaven forbid! Did I see Screwtape smile?

(THE REV.) ROGER S. WILLIAMS, S.S.C.
Calvary Church

Seaside, Ore.

Living a Lie

The Rt. Rev. Otis Charles is urging gays and lesbians to "come out of the closet" [TLC, July 24]. Excuse me, Bishop Charles, but after living your entire working career as a lie and risking nothing, why do you think we should applaud you for coming out as a gay person after you have experienced a non-prejudicial working career as a supposed straight person?

I reserve my respect for gay people who have been "out" their entire careers and have suffered the slings and arrows of prejudice and still maintained their integrity and been honest as to who they really were. Living a lie for the majority of your life is demeaning to yourself and to other gay persons. I can't believe Bishop Charles expects people to respect him for his dishonesty.

My partner and I came out of the closet in our early 20s. We have been together 26 years and recently retired after spending 24 and 27 years with IBM. During our careers we encountered much prejudice, but we walk today with our heads held high knowing we were honest and helped pave the way for other gay men and lesbian women.

THOMAS J. VAN ETTEN
San Francisco, Calif.

• • •

I was distressed by the article about Bishop Charles. I am in full pastoral sympathy with gay and lesbian Christians. We are each as God made us; we have each been given a hand of cards, and the moral and ethical life is not about those cards, but rather about how we deal with them with God's grace. But to compare, even in
(Continued on page 12)

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A Call for Equality from Blacks in Church of England

Blacks in the Church of England have issued a "trumpet call" for justice, reminding the church that they, too, are people, Christians and Anglicans.

The call was issued during the first national gathering of blacks in the Church of England, the Black Anglican Celebration, held in late July in York.

The gathering featured addresses by the Archbishop of Canterbury and the Archbishop of York, and concluded with a call for the Church of England and its leaders to remember: "Black people are people. Black Christians are Christians. Black Anglicans are Anglicans."

"Our ethnic origins may lie in Africa, the Americas, Asia or the Caribbean Islands, and a few of us are visitors from these lands," the statement said. "But mostly we ourselves are English, a large proportion of us born in England.

"We belong to this land and to every corner of it. Make us more visible within the life and leadership of our church."

A survey conducted in preparation for the celebration found that black Anglicans are not getting involved in the Church of England's structures in proportion to their presence in the pews.

Black Anglicans make up 4.5 percent of the usual Sunday attendance, but they comprise only 3 percent of parish electoral roles, which enable Anglicans to vote for representatives to church councils, deanery synods and diocesan synods.

RELIGIOUS NEWS SERVICE

Fourteen Nominees in Diocese of Georgia

Fourteen priests will be nominated in the election of a bishop by the Diocese of Georgia Sept. 16 at the Pro-Cathedral of St. Paul, Savannah. The bishop-elect will succeed the Rt. Rev. Harry Shipps, who has announced his retirement.

Those to be nominated are the following: The Rev. George D. Black, rector of St. Peter's Church, Rome, Ga.; the Rev. John A. Bower, rector, Zion, Charles Town, W.Va.; the Rev. James R. Bullion, rector, St. Patrick's, Albany, Ga.; the Rev. Canon Mark Lawson Cannaday, canon to the ordinary, Diocese of West Texas; the Rev. Richard A. Cantrell, rector, St. John's, Moultrie, Ga.; the Rev. James H. Cooper, rector, Christ Church, Ponte

Nashotah House seminary has announced it will sell a portion of its property for development into a private equity country club. The proposed sale involves about 270 acres of land which has been used for farming. The Very Rev. Gary W. Kriss, dean of the Wisconsin seminary, said proceeds from the sale will be used in the purchase of additional faculty housing and for endowment. In a separate transaction, the seminary announced the purchase of the home of Bishop Jackson Kemper, the first Missionary Bishop of the Episcopal Church, who lived near Nashotah.

The **ban on membership of clergy** of the Church of the Province of South Africa in political parties will be examined by the bishops' synod, according to the *Southern African Anglican News*. The prohibition has caused controversy since it was imposed by the synod after the unbanning of the African National Congress and the Pan Africanist Congress in 1990.

The Diocese of Lexington will begin a **school for ministry** in September under the direction of the Rev. Dixon Barr, a newly ordained deacon. The school will operate primarily at Christ Church Cathedral, Lexington, but will also offer courses on a regional basis. The Rt. Rev.

Vedra Beach, Fla.; the Rev. J. Stephen Freeman, rector, St. Stephen's, Oak Ridge, Tenn.

Also, the Rev. William L. Galaty, rector, St. Anne's, DePere, Wis.; the Rev. William Gedge Gayle, rector, St. Martin's, Metairie, La.; the Rev. Alexander M. Greene, associate rector, Christ Church, Denver, Colo.; the Rev. Harald K. Haugan, rector, All Souls', Jacksonville, Fla.; the Rev. Henry I. Louttit, Jr., rector, Christ Church, Valdosta, Ga.; the Rev. Jon Shuler, executive director, Shaping Our Future, Inc., Knoxville, Tenn.; the Rev. Philip H. Whitehead, rector, St. Michael and All Angels', Columbia, S.C.

BRIEFLY

Don A. Wimberly, Bishop of Lexington, said the venture is in part a continuation or reactivation of the Episcopal Theological Seminary in Kentucky, which has been closed for several years.

The Rt. Rev. Jonathan Ruhumuliza, Bishop Coadjutor of Kigali in the Church of the **Province of Rwanda**, has appealed to "Christians who know the value of human beings to assist us with much prayers, help us in reconciliation because the wounds, this time, are very deep and it will take a long time to heal them." Reports in London indicated at least 13 Anglican clergy have been killed in the strife in Rwanda.

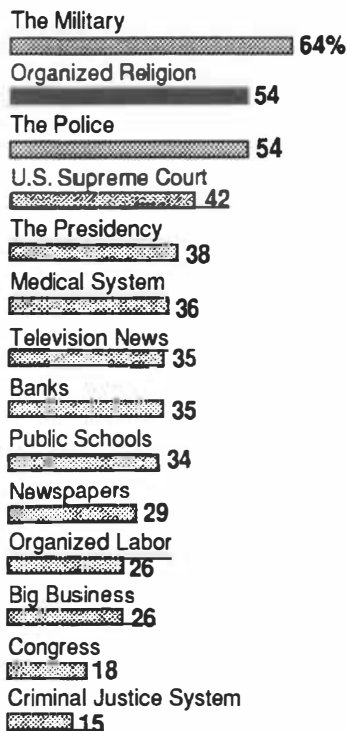
Grants from the Presiding Bishop's Fund for World Relief and the Jessie duPont Fund have enabled the **Richmond (Va.) AIDS Ministry** to make plans to assist five times as many people in its housing program this fall. The duPont Fund, acting in partnership with the Diocese of Virginia, granted Richmond AIDS ministry \$80,000 to increase staffing for its guest housing program if the ministry could raise \$40,000 in matching contributions. That came from the Presiding Bishop's Fund.

A **new religious community** is being formed in the Episcopal Church based on the spirituality of Celtic Christianity. The Order of St. Aidan is open to laity and clergy, married and single. It consists of 10 elements, including study, spiritual direction, daily prayer and mission. The order already is established within the Church of England.

The Rev. William R. Abstein, II, rector of St. John's Church, Tallahassee, Fla., and the Rev. Jack Boswell Wilhite, vicar of Grace Church, Panama City Beach, Fla., have received the first two Faithful Alumni/ae **Recognition Awards** from the University of the South's School of Theology. The award recognizes recipi-

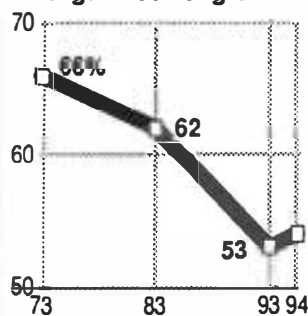
The Confidence Factor

Confidence in institutions



Despite a steady loss of confidence over the past 20 years, the majority of Americans still have more confidence in organized religion than most other institutions.

Confidence in organized religion



Source: Gallup telephone interviews with 1,036 adults, ages 19 and older in March of 1994. Could vary 3 percentage points in either direction.

RNS/J. Trigg

ents as role models for "all of us as we seek to carry out our vocations in the church," said the Very Rev. Guy Fitch Lytle, II, dean.

A Roman Catholic priest in Oshkosh, Wis., announced in a letter to members of his parish he is **leaving his church** and plans to continue his ministry as an Episcopal priest after serving the Diocese of Green Bay for 17 years. The Rev. Paul Feider told parishioners of his sadness over the church's requirement of celibacy for priests, and said he would study at Nashotah House seminary.

St. Luke's Episcopal Missionary Church, Richmond, Va., formerly a congregation of the Episcopal Church, **received title to its church building** following a two-year legal battle with the Diocese of Southern Virginia. Papers filed with the Circuit Court of the City of

Richmond give St. Luke's title to the property in an order signed by Judge James Wilkinson.

The **Anglican Pacifist Fellowship** has joined 14 other organizations, including the United Nations, in condemning war toys and war games, according to Ecumenical Press Service. The fellowship raised a petition calling on television broadcasters to stop advertising war games.

The **Christian Methodist Episcopal Church** is the third church to approve a proposal to enter into covenant communion with eight others in a plan put forward by the Consultation on Church Union (COCU). The Episcopal Church is scheduled to take up the matter at its 71st General Convention Aug. 24-Sept. 2 in Indianapolis.

Bishop's Son Charges North Carolina Priest with Sexual Abuse

Jeffrey Haines, the son of the Bishop of Washington, the Rt. Rev. Ronald H. Haines, has filed a suit against a priest of the Diocese of Western North Carolina alleging sexual abuse while he was a minor.

"Some months ago, our son, Jeffrey, shared with us that he had been sexually abused during a period of his childhood and adolescence," Bishop Haines said in a letter to clergy and lay leaders. "The alleged perpetrator was a friend and an Episcopal priest in the Diocese of Western North Carolina. It was a devastating revelation but as a family we made the decision to take responsible action."

The charge was made against the Rev. J. Faulton Hodge, 65, of Rutherfordton, N.C., a retired priest. It was the second suit filed against Fr. Hodge within a matter of weeks. A suit was filed against Fr. Hodge and the diocese July 30, also alleging sexual abuse of a minor.

"These are very serious charges and we intend to cooperate fully as they are investigated," said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina. "We want the truth to come out and we want to be compassionate and fair to all of the individuals concerned."

Fr. Hodge, who denied the charges, will not be able to function as a priest until the charges are resolved.

Jeffrey Haines said Fr. Hodge's pattern of sexual abuse began when Jeffrey was 8 years old. He met with Bishop Johnson and his chancellor last February to discuss the allegations, and a second meeting with diocesan officials was held in May. He said attempts to reach a settlement brought no response from the diocese, and that he had discovered other persons — men and women — who also allege sexual abuse by Fr. Hodge during a period of almost 20 years.

"Jeffrey had hoped to resolve this situation in an amicable fashion, but, unfortunately, that has not been possible," Bishop Haines said in a letter to other bishops. "Our personal observation is that the adversarial approach of the Church Insurance Co. is not compatible with the pastoral message the church proclaims. My son has no choice so the case now enters a new phase with the intention of a civil lawsuit."

Episcopal News Service contributed to this story.

We Can Become More Welcoming

(Last of a Series)

By ANNE CARTER MAHAFFEY

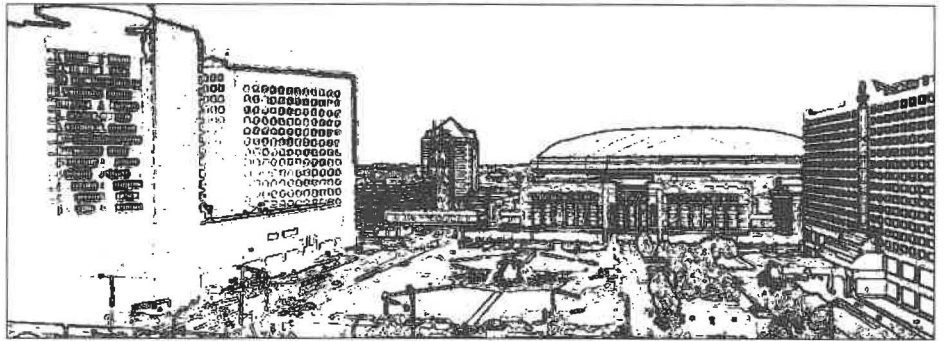
My oldest child was married this summer in a small Episcopal church in Berkeley, Calif. The group attending the wedding represented a great mixture of people, of varied national and racial backgrounds. My delight in my daughter's lively friends was tempered by sadness, knowing that my own congregation does not look like this, that some of these bright young people might well not be made welcome in my own or other churches, and, most of all, that the church has no place in many of their lives.

As I look forward to Indianapolis, one of my greatest concerns is that we will fail to be a welcoming church. We worry about declining numbers, and then we manage to bang the door in many faces. I applaud the Committee on the Status of Women for its work in the area of violence against women. It has been too easy, for too many years, to look the other way, and by our inaction to say that victims of violence must keep quiet about the reality of their lives if they are to be welcome in the church.

The same committee is calling for revision of the Book of Common Prayer by the year 2006. Yes, we have gone through huge upheavals getting used to the current book, but it was completed too soon to be as inclusive in language as we now know necessary. We can close doors by the language we use. Recently, I led a group through a workshop I have done many times, and used as illustration a familiar passage from Matthew. Unthinkingly, I used a not-very-old but not inclusive translation, and by my carelessness I really turned off one of the participants. I had closed a door for her, and the value of the workshop for her was gone. So I hope we will give consideration to asking the SLC to begin the revision process.

The *Louisville Courier-Journal* of July 10 carried a long and compassionate article on the blessing of same-sex relationships. It noted that "even among protestant denominations supporting gay rights, such as Evangelical Lutherans and

Anne Carter Mahaffey is parish coordinator at St. Matthew's Church, Louisville, and a deputy from the Diocese of Kentucky.



LOOKING TO INDIANAPOLIS

Episcopalians, congregants are divided over homosexual weddings." Indeed. But if the secular press in a conservative city can discuss this calmly, cannot we as the church do at least as much? I am not at all sure what we will come up with at this convention, and my guess would be that we are not ready to think about approving such rites, but my hope would be that we would listen to each other with open hearts and minds.

The positive side of the Phoenix convention for me, as difficult as it was, was that I felt many people of very differing opinions were given a chance to speak, and to be heard.

I know that budget and structure will be major concerns in Indianapolis, and I hope we will not become so wound up in these internal matters that we forget what it is to be the body of Christ. Yes, we need to be fiscally responsible and yes, we need a structure that makes sense, but such ministry is done without any budget! Ministry takes place structure or no, and sometimes in spite of structure. So let's not lose sight of who we are, and let's not spend so much time on ourselves that we lose sight of the gospel. Will it be possible to come together as the joyful people we are called to be, and not as grim and determined factions?

My reading of the convention from those in the pews, at least in Louisville, is that most members of congregations aren't in the least bit interested in what we do about the size of convention or the

location of the church center or who is paid what. They do care about the reduction of support for missionaries. They feel strongly on every side of the sexuality issues. More and more really care about racism and sexism. They care about Christian education. They struggle with family issues, and the problems of single parents. The newly divorced come tentatively looking for a church home, almost always with the question, spoken or unspoken, "Will I be welcome here?" Singles frequently say, "This church is just for families." Young adults struggle to find a place in the church, if they come at all. We come as convention deputies representing all these concerns.

Can we learn to be welcoming, to look within people instead of judging them, to really listen to each other in our congregations and at General Convention? What could it be like if we came home from convention with news of wonderful stories of the people of God, instead of gloomy reports about ongoing strife? With news of church people who, though of differing opinions about many things, treated each other as our Lord has taught us to do?

To those who will be at convention, I would like to say this: We have a wonderful church, warts and all. Let's work to strengthen it, and to support it, and to support each other, even when we cannot agree. To those who live within any reasonable traveling distance of Indianapolis, come and visit. One of the wonderful parts of a General Convention is meeting so many Episcopalians, from so many places, so varied in background. If we learn to be truly welcoming, our congregations may all come to be as varied, to represent as many points of view, and that will be great cause for rejoicing!



Mrs. Mahaffey

Commendable Relief Efforts

While the duration was less, the territory more condensed and the number of persons affected was fewer, the stories of compassionate ministry amid the floods in Georgia are as moving as they were a year ago when the Mississippi River ravaged much of the Midwest.

Almost immediately the Diocese of Georgia received \$25,000 from the Presiding Bishop's Fund for World Relief, and major gifts arrived from the dioceses of Texas, Central Florida and elsewhere. Volunteer relief workers came from many parts of the country, but Episcopal churches in the Albany area provided some of the most effective ministry to those most affected by the flood.

The work of St. Paul's Church, Albany, Ga., and its rector, the Rev. Thomas Downs, has been exemplary. The parish published "The Episcopal Flood Relief Newsletter," which reported on relief efforts and listed needs, and it took a leading role in reaching out to other churches in need of assistance. Over

and over, when tragedies and natural disasters strike, we see congregations following our Lord's command to "love your neighbor as yourself." For this response, we are most thankful.

Important Links

While the calendar indicates there are about three more weeks of summer, for most of us summer comes to a close at the end of August or with the Labor Day holiday. In a rush to do some traveling before summer winds down, many of us will be headed to the beach or the lake, perhaps the mountains or the woods or an unfamiliar city.

As we mentioned at the beginning of summer, the chance to worship with other Episcopalians can be a wonderful opportunity. Some churches have opportunities through discussion groups or parish newsletters, for travelers to share their experiences of the summer. This can be an educational and useful experience, for human links between different localities can help bind the church together.

VIEWPOINT

'Therapeutic Priesthood' Hurts Mission

By JOHN R. WHITNEY

Some say the church is not a hotel for saints but a hospital for sinners. A tidy aphorism indeed! But some of us like this one better: "The church is to mission as fire is to burning."

Mission is not a condition of passive depression or of contentious political action. Mission gladly expresses the gospel, the good news.

At the heart of the Executive Council's "total redesign of program work" stands the plan to let fall the mantle of missionary authority back upon the shoulders of the parishes and dioceses. In 1835, every Episcopalian was dubbed a member of the Domestic and Foreign Missionary Society. However, authority to control our missionary efforts drifted steadily upward to the top and has lodged there. The coordinating efficiency of the Executive Council was supposed to correct the

inherent injustices where local parishes and dioceses competed for missionary goals and souls — usually foreign ones.

Currently, the discerning reader suspects that this "total redesign" puts the best face possible on the decline of our missions, and hence of our church, during the years since the post World War II ecclesiastical euphoria. Now, at the church's highest headquarters, the missionary inspiration has expired. The mission has been rendered moribund by the council's preoccupation with non-missionary overweening good works.

The blame should not be placed on any particular person or "party," but upon all of us who are Episcopalians. Better yet, let's put the blame for the corruption on those sorts of sly demons that C.S. Lewis would appreciate.

The first of these corruptions has developed as the psychologization of the clergy. It began largely in the hallowed halls of the seminaries. That general school of thought, "the new mother tongue," taught us the practice of intense introspection. Whether in an optimistic or pessimistic mode, the new development taught us

the primal significance of the self.

The seminaries continue in this psychocentric universe of discourse in light of which almost everything is taught. A certain pastoral theology usage permeates the campus atmosphere. The therapeutic theory of the priesthood has prevailed at the expense of the older evangelical and sacerdotal models. Far-sighted mission has been replaced largely by near-sighted ministry. We seminarians may have feasted our intellectual pride on systematic theology, but we invested our professional ambitions in those hurting people in the parishes waiting for our help.

Feeling Good

The mild-mannered therapist priest scarcely could duplicate the miracles of Jesus, but could help the hurting people to overcome the most negative emotions. This would bring them to achieve a degree of self-realization that would result in their feeling as good as they could feel about themselves. The psychological priesthood has labored persistently to

(Continued on next page)

The Rev. John R. Whitney is a retired priest of the Diocese of Central Pennsylvania. He resides in Wellsboro, Pa.

VIEWPOINT

(Continued from previous page)

teach by precept, and especially by example, that Christians are hurting sorts of people continually in need of verbal nursing. Considering the egocentric sources of sin, the success has not been surprising.

The second of our three corruptions has been the politicization of the episcopacy. It began, perhaps, with the appearance of clergy career planning. Next to how to help the hurting people, how to help one's career became the very heart of the continuing education curricula of the seminaries. Of course, the career vision turned the mind of the priest away from the notion of settling down in the parish for

Priests should call us to missionary foresight rather than to analytical insight.

the long haul. Such modest aspirations were defeatist and took one's mind off career development. The local parish became a stepping stone.

The aspiring priest who did make it to the cathedral soon realized he couldn't just sit there on his cathedra with nothing to do but confirmations, councils and conventions. Quite naturally, along came something to love as a substitute for the parish. The multidimensional diocesan program with the overseas companion bishop at the heart of it contained worthy elements that any bishop should regard with unreserved affection. Given these cluster bombs of good works, another natural step followed. The efficient thing to do was to join forces with kindred bishops and secular political peers in networks of common program. Bishops formed intense camaraderie with the political action parties out there fighting in behalf of a welter of victim causes. All of these good causes were well organized and staffed with aggressive personnel that required in the beginning, and still do, considerable funding for staff salaries, computers and public advertising.

Predictably, lay persons have increasingly resolved not to adopt hurt feeling anymore as a prevailing way of life. Their patron saint no longer is Our Lady of Perpetual Depression. They also have decided not to accept so uncritically all the programs initiated by higher head-

quarters requiring of them only hands-on money. Critical selection became too difficult. Dioceses and Executive Council seemed to say, "Buy one you like, get one you don't like free."

So we come to the third corruption, the victimization of the laity. Let's face it, laity, for the most part, either out of blind loyalty or fascination with power, you fell for it, just as did we priests and bishops. You allowed a therapeutic priesthood to convince you that to be somebody you had to be somebody's victim. You all must be hurting, victims of your parents, your children, your spouses, your bosses or some other significant other. You believed too easily us who were your self-centered rectors and program-centered bishops. We sang you the siren song of the Beatles, "I want to hold your hand," to say nothing of your purse-strings.

The most important principle, one often expressed lately, involves the re-establishment of ordinary bishops in daily contact with ordinary laity. We suggest every bishop, whether ordinary, coadjutor or suffragan, be required canonically to serve while bishop as the resident and responsible rector of one particular parish. Being rector of all aided parishes and missions has been an empty kind of pastoral joy. The translation of bishops plus the office of assistant bishop should go, thus eliminating the stepping-stone syndrome at the level of the episcopacy.

The second principle suggests seminaries re-emphasize education for apologetics as the universe of discourse for the promulgation of the gospel. Surely what Christ calls for from parishes is that many more lay persons be trained to act as persuasive protagonists for the gospel, and that many fewer be trained to respond to the call for self-possessed dependency. Priests should call us to missionary foresight rather than to analytical insight. Continuing analysis does paralyze. Looking in the mirror does grow boring. The glory of the Lord must replace the hurting of the self at the heart of priestly formation for spiritual leadership.

The passionate evangelists and the zealous priests at the altar have always been the men and women who have inspired the church in the days of her spiritual power. Pastoral counseling should linger as an ancillary art for special cases, but not as the principal preoccupation of faculties and commissions on ministry. May all four orders of our ministry grow up to become once again the fullness of the missionary church.

BOOKS

The Grandeur of Humanity

THE CRUELTY OF HERESY. By C. FitzSimons Allison. Morehouse. Pp. 197. \$12.95 paper.

C. FitzSimons Allison, retired Bishop of South Carolina, reviews Christian orthodoxy as it came to credal expression through the great four councils of the early church — Nicea in 325, Constantinople in 381, Ephesus in 431 and Chalcedon in 451 A.D. His passion is to "show how urgently needed it is for orthodoxy to be seen as good news defending us from bad news" (p. 163).

For him, the heresies fall into either of two basic types — Docetism which denies Jesus' humanity and leads to escape from the issues of life, and Adoptionism which makes Jesus' divinity a reward he earned and so leads us to self-centeredness when we assume we can do the same. His readable summary — complete with copious examples and even some diagrams — is a valuable guidebook for the first explorer of these complexities of essential doctrine.

In a time when we downplay the reality of sin and try to psychologize it away, we need writers such as Allison to point out that sin and deliverance from it is part of the gospel. To talk and live as if evil is either unreal as in many New Age teachings, or as if it really could be overcome by trying harder as in many self-help programs is indeed cruel.

There is a further "cruelty" in heresy which Allison has missed because, probably, of his concentration on sin and deliverance from it. The early councils were at least equally concerned with how we can know God at all. To mediate the truth of God to us, Jesus had to be both fully human and fully divine.

The councils affirmed that in Jesus Christ we really do see and hear what God is like, and, thereby, reassured us that, through Jesus Christ, we can enter relationship with God. Moreover, we can understand our capacity to grasp the truth of God and to commit ourselves to God as our using of the image of God still at work in us in spite of sin.

This capacity to know and to commit ourselves to God — and the rest of God's image in us (BCP, p. 845) — is part of the

Buying Books?

We hope you find the book reviews interesting and helpful. Books reviewed in TLC are not available through this magazine, but may be purchased through a church bookstore or your local bookseller.

self God made and the self Jesus reminds us to love in others as well as in ourselves. Heresy, with its oversimplifications, will miss this grandeur of humanity. And the unexpected gift is that when we grasp the truth of God and commit ourselves to God, we experience, with Paul, "...not I, but the grace of God that is with me" (1 Cor. 15:10).

(THE REV.) A. WAYNE SCHWAB
Essex, N.Y.

'A Golden Cord'

SPIRITUAL JOURNEY. By George Carey. Morehouse. Pp. 148. \$10.95 paper.

The Archbishop of Canterbury, the Most Rev. George Carey, relates his visit to the Taize Community (Burguney, France) in the company of 1,000 young people (ages 17-25) from every part of England two years ago in August.

Begun 50 years ago by Br. Roger to seek reconciliation between Christians through prayer and worship, Taize is a religious community of brothers from all Christian traditions. Concerning this, Br. Roger says, "The genuine differences between Christians is to be shared openly on the basis of a spiritual unity with God" (p. 4). This pilgrimage, the archbishop says, was "to be with these youths from England with the goal of unity in Christ and with one another in the Kingdom of God" (p. 7).

In successive chapters, Archbishop Carey reflects on "Journeys" — into prayer (waiting, relationship with God, listening, dialogue), into the unexpected

(diversity), into self and community, into stillness and simplicity, in music, into the Eucharist and into discovering God's will.

Along the way, the archbishop gives an excellent reflection on human sexuality (pp. 54-57). Each of the "journeys" is itself worthy of a book.

"The purpose of Taize," writes Br. Roger, "is to enable people to meet God (and) there must be space to listen to Him and space to talk with Him" (p. 62). Concerning the Eucharist (the best chapter), the archbishop approvingly quotes Bishop Stockwood: "I think of the Mass as a golden cord that begins at Bethlehem, proceeds to Calvary and the Easter Garden, continues through the joys and sufferings of mankind until it reaches the Kingdom of God" (p. 111).

On their way back to England, the archbishop had this message read to the young people: "All of Christian life is a pilgrimage, live out your faith in the world, be an enthusiast for Christ!"

Clearly, concisely, and ably written, this book is heartily recommended.

(THE REV.) EVERETT I. CAMPBELL
Pittsburgh, Pa.

Through Women's Eyes

SIX NEW GOSPELS: New Testament Women Tell Their Stories. By Margaret Hebblethwaite. Cowley. Pp. 151. \$10.95 paper.

WE WERE THERE: Women in the New Testament. By Lucy Fuchs. Alba House. Pp. 136. \$7.95 paper.

Margaret Hebblethwaite's book has changed forever the way I feel about and

understand the entire New Testament. She has given me a new look at the people and events in these women's stories, and at the women themselves.

She writes in the introduction: "In this book, I look at Jesus through the eyes of



women. But because women are so different, and there is no single perspective that can be labeled 'the woman's view,' I look at Jesus six times, through the eyes of six different women. In effect that gives us what might be called six new gospels ..."

These tellers of the "new gospels" are Elizabeth of Judaea, Mary of Nazareth, the woman at the well (who is called Photina in ancient Roman tradition), Martha of Bethany, Mary of Bethany and Mary of Magdala.

The author's talent and sensitivity enable her to blend the long-ago, familiar stories with contemporary concepts and idioms in ways that made me see new things — new truths about women in the times when these women lived, and down through 2,000 years. And she does this in a winsome way, without anger — "speaking the truth in love."

The book has very extensive footnotes, which round out and expand the main text.

We Were There also tells gospel stories about women, but because they are not told in the first person, they were not as vivid to me. There are about 50 stories in this book, each just a couple of pages long. Topics include, for example, the Canaanite woman, Anna in the temple, Tabitha, and several chapters on events in the life of Mary, Jesus' mother.

Following each story are several discussion questions that would be helpful for a study group or for one's own reflection.

JOANNE MAYNARD
Helena, Mont.

Books Received

CAN THESE DRY BONES LIVE? By Frances Young. Pilgrim. Pp. 134. \$10.95 paper.

CITIZEN CHRISTIANS: The Rights and Responsibilities of Dual Citizenship. Eds. Richard D. Land and Louis A. Moore. Broadman & Holman. Pp. 136. \$12.99 paper.

DYNAMICS OF MARRIAGE: Love, Sex, and Growth from a Christian Perspective. By Jack Dominian. Twenty-Third. Pp. 167. \$9.95 paper.

Rwanda, Easter Week 1994

Kigali howls and writhes through the dark in rage.
Six sat at the table of peace, and two were taken.
Fresh blood will supply the editorial page,
heads drop like young fruit when the wrath-tree is shaken.

Her belly torn open like a half-eaten moon,
Kigali shivers and mourns in bullet-drenched rain.
Hacked down like grass, decomposing too soon,
her children devour their own flesh again.

At dawn's shattered gate, the drunk platoons loiter,
the undead find refuge in the gut of the grave.
Ravens keen *kyries* amid spoils of the altar
where a grieved God repents of his power to save.

William Shullenberger

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Longmeadow, Mass.

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The Rt. Rev. William C. Wantland,
Eau Claire, Wis.

The Rev. Herbert A. Ward, Jr.,
Boulder City, Nev.

LETTERS

(Continued from page 4)

a small degree, homosexual invisibility to the atrocities of Bosnia and Rwanda is a scandal. It demeans the hundreds of thousands who have suffered and died in those two troubled lands.

(THE REV.) THOMAS W. PHILLIPS
Providence, R.I.

Biblical Input

This is written in response to the letter from Virginia Myers [TLC, July 24]. I was the moderator of a discussion group on human sexuality conducted between two missions in Arizona. We used the booklet put out by the ELCA and adapted for the Episcopal Church.

In our discussions, the Bible played a large part in the understanding of the issue. We had one session devoted to just the Old Testament's references to sexuality, and another on the New Testament. The other sessions all were on socially relevant problems, any biblical references that were applicable, the church's role in this issue, and how we as Christians could best serve all people.

I can agree that not a large number were involved in my discussion group, but my understanding was that we were not dictating the church's position on human sexuality, but aiding in the development of a pastoral teaching on this subject.

GORDON SNIDER
Prescott Valley, Ariz.

Beyond Description

I was intrigued by the Rev. Charles F. Sutton's letter [TLC, June 12]. It seems to me that his glib and easy dismissal of the Reimagining Conference is based more on newspaper reports than on any serious study.

Is there any student of scripture or theology today who holds that the totality of God is contained in the appellation of Father, Son and Holy Spirit? Does not God go beyond any description we can ever attribute to Him or Her or It? Is it not true that whatever we do say about God is so finite that there remains an infinite variety of attributes that we will never know about the Deity? If someone wants to characterize God in a way or in words that make more sense to her-him, that have more of the meaning of a spiritual relationship for them, are they to be condemned as heretics, as Fr. Sutton is quick to do? God is not a man, nor a woman, nor a Christian. God is mystery; we are helped by scripture, tradition and reason to know something of the Divinity but

never to comprehend it.

As to Fr. Sutton's slighting of Sophia as creator, he should ponder the scriptures (Wis. 10:1-19:22) where Wisdom (Heb. *hokmah*) is personified as God's agent in creation. She is spoken of as feminine, exercising the powers we attribute to God. Tradition holds Sophia as a prefiguration of Christ. She is a prophetess (Prov. 8:1-36) who invites all those to her banquet who have not yet achieved wisdom.

DANIEL TURNER
Oakland, Calif.

The Written Word

I am delighted that three readers chose to attack my views on tradition [TLC, July 24]. I am chastened that no one chose to defend me, but that's the way the cookie crumbles and the heretics sizzle (at the stake). But I am mollified to know that though my sins may be scarlet, my words are read (with begrudging apologies to Hilaire Belloc).

Allow me to make two points for the edification of the Rev. Daniel S. Grubb: 1. He accuses me (and William Sloan Coffin whom I quoted) of denying that "the sacred canon of the New Testament was . . . closed in A.D. 382." I did not say that, nor did Coffin. The canon of the New Testament was closed, indeed, around that time. Written revelation ceased at that point. Rightly or wrongly, the New Testament was judged complete. We accept that. We cannot add to nor subtract from that written word of God. But does Fr. Grubb really mean to say that, as of that moment in recorded history, God ceased to speak to his people, ceased to reveal himself further? In simple terms, here's what I am saying: God's revelation is ongoing. He continues to reveal himself to every generation.

2. Fr. Grubb pleads with us to return "to the faith of our fathers and mothers." Now seriously, does he really want to return to the faith which accepted slavery as the will of God? Does he want to embrace a totally wooden literal understanding of scripture? Those items, whether we like it or not, were part of the faith of Fr. Grubb's parents and grandparents.

Has Fr. Grubb never heard of the development of Christian doctrine? John Henry Newman wrote a whole book on the subject when he was having trouble accepting such "new" Roman Catholic dogmas as the Virgin Mary's Assumption and Immaculate Conception. Newman convinced himself that these were, indeed, legitimate developments of Christian truth. Neither of these Marian "truths" — not my term — is scriptural nor solidly embedded in tradition. But Newman

enunciated the most important truth — ah, according to my [dim] lights — ever spoken re. dogmas-and-creeds-and-doctrines-and, indeed, regarding the Bible itself; that with the passage of time God continues to reveal himself to us, encouraging us to probe and explicate these enormous mysteries.

(THE REV.) E. FRANK HENRIQUES
Grass Valley, Calif.

• • •

Regarding the recent exchange on the subject of “tradition”, it would be helpful to distinguish between Tradition with a capital T, and tradition with a lower-case t.

The former, the great body of revealed teaching concerning apostolic faith and order, cannot be changed or modified in any way. The latter refers to the various customs and usages of a particular time and place, which are not of the essence of the faith.

If this distinction were more clearly understood in the church, especially by our leaders and our decision-makers, we would not be in the trouble in which we find ourselves.

CRIS FOUSE

Copper Canyon, Texas

Being Organized

Thank you for the commendation in the editorial [TLC, July 10] of the Church Pension Fund’s ministry to the retired clergy, the spouses and survivors.

Your readers may be interested to learn that a ministry by retired clergy of the sort you encourage is being organized in the Diocese of Western Michigan by Pat Kellogg, the bishop’s administrative assistant. She is developing a deanery-based corps of retired clergy to perform such aspects of the bishop’s pastoral and ecumenical responsibilities as he will from time to time assign. More information about this imaginative program will



be available from Ms. Kellogg directly as the work progresses.

(THE REV.) EDWARD R. SIMS
Rockport, Mass.

In the Image

Prof. Howard Rhys’ article [TLC, July 10] was disappointing. Fr. Rhys got off to a bad start when he suggested Christian belief is authentic because no one has proved that it isn’t. Then when he tried to describe what it means “to be created in the image of god,” he failed to distinguish humans from animals who are also able to change behavior, make choices, live with a code of behavior, love their offspring, be creative, and maintain order.

The author dangled intriguing terms like “disinterested love,” “hesed” or “steadfast love,” and “God has nowhere left himself without a witness,” without the explication which those phrases needed.

While his concepts of God the compassionate creator and of unrestrained freedom as addiction were on target — and, yes, Judeo-Christian morality does have a good track record over several millennia — he then intolerantly denounced feminism, homosexuality and pluralism as massive aberrations.

In refusing to deal with real issues, Fr. Rhys became just one more traditionalist who is not helping us understand current reality in the developing context of where we’ve been and where we ought to be going. In plain language, what I want to know is whether homosexuality is an “innate compulsion” or not. I would also like to know when abortion is justified. And if preference for “men of European origin” isn’t prejudicial, what is?

ALAN O. DANN

Bethany, Conn.

‘A Profound Shift’

With reference to the article, “An Important Decision Ahead” [TLC, July 31], I find Mr. Lockwood’s comments quite helpful as I begin to think in terms of Bishop Browning’s successor.

One point of difference is with the following statement: “A major challenge will be to meet our clear callings as a catholic church to world mission and national ministry at a time when our dioceses and congregations are withdrawing financial support for work beyond their horizons, preferring instead to commit their funds to effective local ministries they can directly control.” While this depicts accurately the current phenomenon, I suggest “our clear callings . . . to world mission and national ministry” are met precisely through the response of local congregations living

faithfully our baptismal promises.

“The local congregation determines the agenda for the church at other levels, whose principal vocation is to respond to and support the mission of the local church” (*The Truth Shall Make You Free: The Lambeth Conference 1988*, p. 49). And: “Mission and ministry are being carried out in parishes and dioceses as members respond to the Baptismal Covenant and the empowerment of the laity” (*The Report and Proposal of the Presiding Bishop and the Executive Council*, 1994, p. 4).

These two hopeful assessments point to a profound shift in thinking about church structure which, I trust, will keep us from the rather questionable notion that “world mission and national ministry” proceed through some individual we elect as Presiding Bishop, rather than through the ministries of all baptized persons. Perhaps it would be of great help to the next Presiding Bishop if we remove the burden of the church’s ministry from his or her shoulders and accept it ourselves.

(The Rev.) M. EUGENE CARPENTER

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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

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.**

C.S. LEWIS STUDY TOUR, June 17-July 2, 1995. Oxford-Kilns-Magdalen / Arthurian sites / countryside tours / London. Early registration discounts for deposits received by November 18, 1994. 141 S. Reed Ct., Lakewood, CO 80226. (303) 777-7703.

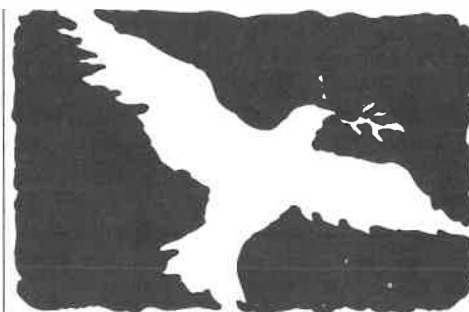
VOLUNTEER OPPORTUNITIES

L'ARCHE Mobile needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'ARCHE is an International Federation of Christian Communities founded by Jean Vanier. Contact: **Martin E. O'Malley, 151 S. Ann St., Mobile, AL 36604.**

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BENEDICTION

It is easy to associate the word peace with the coming heavenly kingdom. That is our future and eternal hope. But in the tension of our present anxiety, it is unlikely we will focus our prayer on what we will experience in passing through death and the grave. Now is our moment of greatest concern. Today we are confronted with conflict everywhere in the world. We are more aware of violence among neighbors and even among families than at any other time in history. Even within the church, there is turmoil over issues, and the fragmentation of Christ's body continues.

Our personal security is challenged by the undisciplined spirits of the desperate. Our unity is menaced by the spirit of unrestrained self-interests. Our very souls are under attack by unclean spirits.

"What have you to do with us, Jesus of Nazareth? Have you come to destroy us?" (Mark 1:24).

I suppose the unfortunate man in the synagogue who cried out these words knew that the Holy One of God had power to destroy. It might have been less obvious that he also possessed authority to transform, heal, restore. "What is this? With authority he commands." Yet, this commanding authority is not grounded in conflict. It does not overpower with brutal force. Instead, it subdues with the calm strength of love, the quiet confidence of serenity...

"Be still, and come out of him" (Mark 1:25).

We have within an insatiable yearning for peace, but we know that we have not the power to establish it. Someone or something with ultimate authority must be called upon to reorder existence if our hope is to be fulfilled. Thanks be to God, that is what the gospel proclaims.

The peace we seek is not outside our reach. The Prince of Peace has brought it very near. If we are to know this peace, we will do so only through the peace of Christ's presence in our lives. Is not this the peace that we share at the altar?

(The Rev.) **TIMOTHY P. PERKINS**
Baton Rouge, La.

SUMMER CHURCH SERVICES

PHOENIX, ARIZ.

ALL SAINTS' CHURCH and SCHOOL 6300 N. Central Ave.
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; T. Davidson; 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 Carlota (El Toro & 1-5 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 off I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Saml'r J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 5 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
& B6. 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

BARNEGAT LIGHT, N.J.

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



St. John's Church, New Rochelle, NY

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.

NEW ROCHELLE, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-
ñol; 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. IGNATIUS 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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun E u 8 & 10. Wed H E u 12, Sat 5 H E u

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 E u 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busier, S.T.M., r; the Rev. John H. Peter-
son, M.Div., ass't
Sun 8 HC (Rite I), 10 H E u (Rite II) 1S & 3S; MP 2S, 4S, 5S.
10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H E u (2S,
4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun E u 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.
McClellan, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of
PA turnpike
Sun: H E u 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 E u 8, 10:15 (Sung); Tues H E u 9, Thurs H E u 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 E u 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H E u & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol E u 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 E u; 9:15 Ch S; 10:30 Sung E u; Tues 9:30 HS; Thurs & Fri 7
HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r; the Rev. Stephen Williams,
exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley;
the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick
Cockrill; the Rev. Ray Ramge
Sun 8, 9, 10:15, 11:15. Christian Ed 10:15 all ages. Tues 7; Wed
7, 10:30, 5:45. Listed in National Register of Historic Places.
Tours available.

RAPID CITY, S. D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H E u Rite I), 10:15 (H E u Rite II). Wed 10 (H E u &
Healing)

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen (615) 883-4595
Sun H E u 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. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H E u; 9:15 adult classes & Ch S; 10:15 Sung E u;
12:30 Sung E u (Spanish), 6:30 H E u (Spanish)

INCARNATION

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

FORT WORTH, TEXAS

HOLY APOSTLES' 3290 Lackland Rd.
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H E u 11:15. (817) 926-9090

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
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H E u, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30
HC/Healing

SAN ANGELO, TEXAS

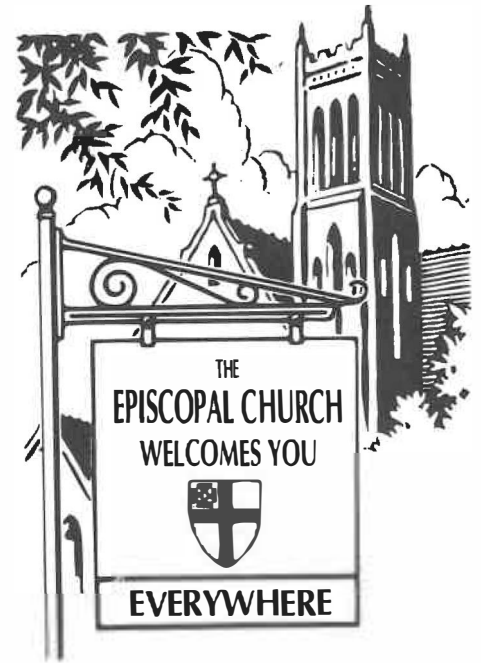
EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges,
pastoral ass't
Sun H E u 8 & 10:30. Christian Ed 9:30. E u Wed 5:30, Thurs
noon

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 E u 7:45, 10, 6. Wed 10. Prayer/Praise H E u 7:15

ST. MARGARET'S

5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Pohn; the Rev. John M. Beebe, ass't
Sun E u 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
The Rev. Patterson Keller, r (206) 376-2352
Sun H E u 8, 10. Thurs H E u 10

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
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 E u 8 & 9:30. Sat H E u 5 at Community Church in Manitow-
ish 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. Ben-
jamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div.,
assoc
Sun Services: 9 H E u, 10 Sun School, 11 H E u



Church of the Holy Faith, Santa Fe, NM