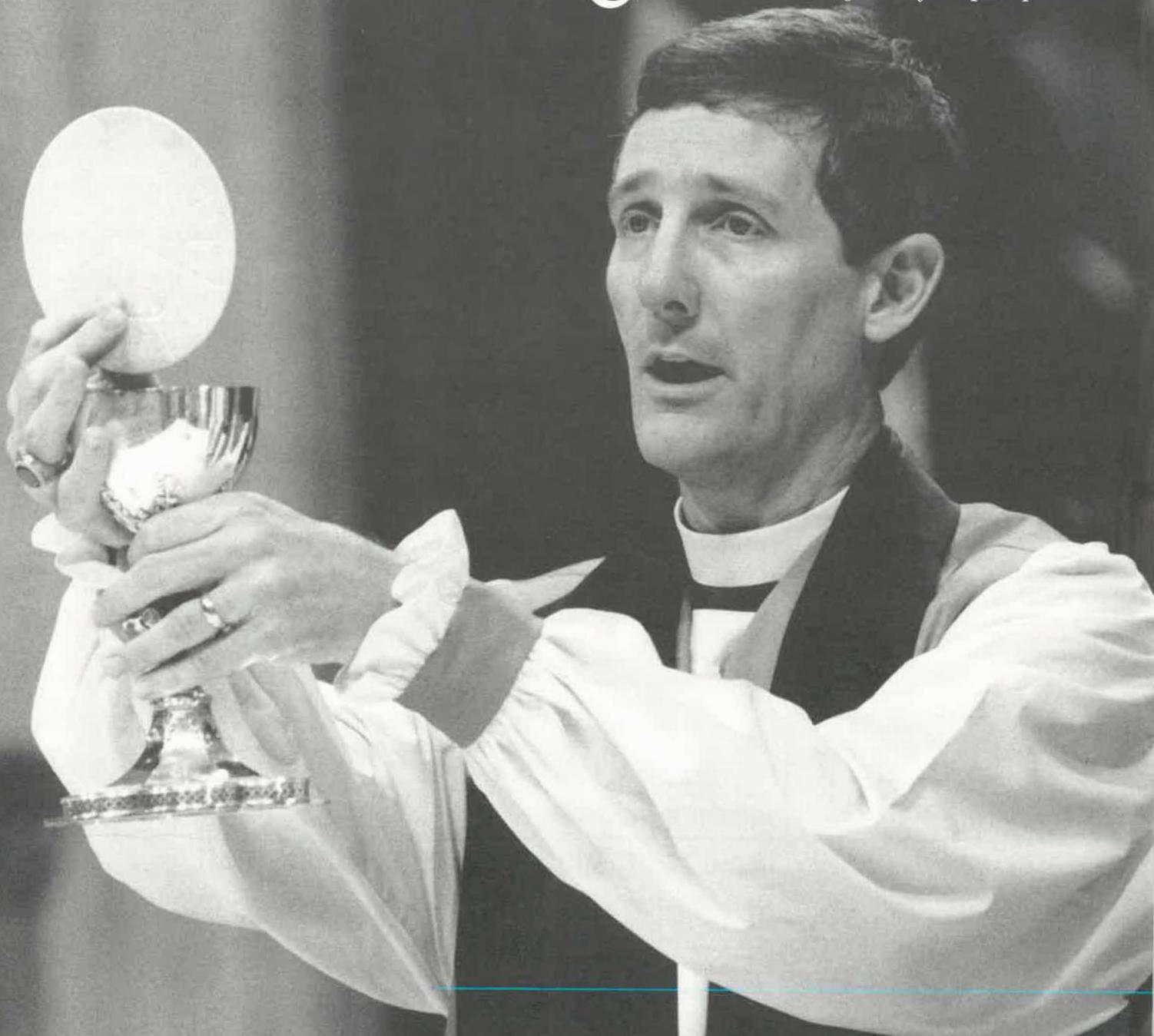


# The Living Church

July 16, 1995 / \$1.50

*The Magazine for Episcopalians*



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Diocese of Virginia  
Completes its College  
of Bishops with the  
Consecration of Bishop  
David Colin Jones *page 7*

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**On the Cover:**  
Bishop David Colin Jones celebrates the Eucharist at his consecration.  
*Photo by Doug Buerlein*

**Quote of the Week**

The Rev. Kevin Smith, vicar of St. Catherine's Church, Enumclaw, Wash., writing in *The Episcopal Voice*, of the Diocese of Olympia: "There is a whole culture disintegrating at the front steps of our churches and cathedrals. And all we can do is get our knickers in a twist about what we imagine our brethren and sistren are doing behind closed doors — which is none of our business in the first place."

**In This Corner**

**About That Picture ...**

When we published the most famous photo ever to appear in our magazine on the back page of our June 11 issue, we had no idea of the monster we were creating. That photograph, which was included in a promotional ad in our Parish Administration Issue, has led to letters, telephone calls and FAXes from persons wanting to know more. Who are the bishops in the picture? What was controversial about it? How can we get copies of the photo? Will we print it again?

Betty Parker, secretary of the Diocesan Altar Guild of the Diocese of Los Angeles, wrote of plans for the guild to produce three matching copes and mitres for wear by bishops there during the diocesan centennial celebration and found it hard to believe that "we're almost celebrating the centennial of the vestments, also. We wonder what we might be producing had the debate gone another way."

Our photo was taken Nov. 8, 1900, at St. Paul's Cathedral, Fond du Lac, Wis., at the consecration of the Rt. Rev. Reginald H. Weller as Bishop Coadjutor of Fond du Lac. He served as coadjutor for 12 years, then became diocesan bishop for 21 years. Publication of the photo in TLC caused an outrage among the low-church members of the Episcopal Church, for it was believed to have been the first time a group of Episcopal bishops appeared in a photo wearing copes and mitres. While it is a familiar sight today, cries of "Popery!" were heard in many places following publication of the photo.

Since it first appeared, the photograph became known as the "Fond du Lac Circus," and copies of it have been seen on office

walls, including mine, in many parts of the church.

The identification of those in the photo are, back row from left: The Rt. Rev. Anthony Kozlowski of the Polish National Catholic Church; the Rt. Rev. G. M. Williams, Bishop of Marquette (now Northern Michigan); Bishop Weller, the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, the Rt. Rev. William E. McLaren, Bishop of Chicago; the Rt. Rev. Arthur L. Williams, Bishop Coadjutor of Nebraska; the Rev. John Kochuroff and the Rev. Fr. Sebastian, chaplains to the Russian Bishop; and the Rt. Rev. Tikhon, Bishop of Alaska and the Aleutian Islands. Front row, left to right: The Rt. Rev. Isaac Lea Nicholson, Bishop of Milwaukee; the Rt. Rev. Charles Chapman Grafton, Bishop of Fond du Lac; and the Rt. Rev. Charles P. Anderson, Bishop Coadjutor of Chicago.

The presence of Bishop Tikhon at that consecration was a particularly noteworthy occurrence. He was invited by Bishop Grafton, even though the two had never met, and a friendship eventually developed between the two. Bishop Tikhon later became Patriarch of Moscow and All Russia, serving through the Russian Revolution. An Orthodox Church in America seminary in Pennsylvania is named St. Tikhon, and an icon of St. Tikhon hangs in the chapel of St. Mary the Virgin at Nashotah House.

At present there are no plans to print the photo again, and we have neither the equipment nor the personnel needed to handle requests for reprints of the photo.

DAVID KALVELAGE, editor

**Sunday's Readings**

**Just Your Average Cyclor-Samaritan**

*Pentecost 6: Deut. 30:9-14; Ps. 25:3-9; Col. 1:1-14; Luke 10:25-37.*

A man was traveling the highway when his tire blew out and he found himself in the ditch, cut and bruised. He struggled back to the highway knowing he needed help. He tried to get help but no one would stop. No one wanted to get involved. The man was a Native American.

First to pass by was a nurse. She worried about the possibility of a lawsuit, and did not stop. In the second car was a minister. He worried about being late for a service in the next town, and did not stop.

Finally, came a man dressed in black

leather on a motorcycle. He had the word "outlaw" stitched on the back of his jacket. He saw the injured man, stopped, used his first-aid kit to bandage the cuts, loaded him on the back of his cycle and took him to the clinic in the next town. He left \$50 with the clinic to help with expenses.

This is a modern version of an old story. But the question put to the lawyer by our Lord remains fresh. It carries a demand for an answer now as then. As citizens of the kingdom, we are called to break the boundaries of fear and prejudice, to risk life itself if that is necessary. There may be limits to our concern and action. Not so for the follower of the King. If you have ears to hear, then hear.

# LETTERS

## The Real Problem

With reference to the editorial, "Executive Officer Needed" [TLC, June 18], you will recall that we had a *de facto* executive officer. Her name was Ellen Cooke. In asking for a titular replacement, you seem to be trying to solve the wrong problem. The real problem is one of governance, not administration.

In organizational terms, \$40 million is not a lot of money. Managing it certainly does not require an extra person (@ \$150,000, with benefits, for example). Mrs. Cooke's predecessor says she "dismantled every safeguard and moved the personnel out of key positions so she would have freedom of movement."

What the national office of the Episcopal Church needs is a small group of incorporators, professional trustees if you will, who provide management experience, counsel, direction and oversight in national church operations. Like the Church Pension Group and other "official agencies," the incorporators need only loose ties to General Convention, preferably taking the place of the existing

Nominating Committee for the Presiding Bishop. This corporation would hopefully encourage Bishop Browning and his successors to operate the national church's business affairs in a more businesslike manner.

The Cooke affair was a systems breakdown requiring a systems solution. Appointing an executive officer is an item of expense that just won't provide the assurances we need.

ALAN O. DANN

Woodbridge, Conn.

The editorial, "Executive Officer Needed," is exactly on target.

The church is not well served by clergy who have spent time learning to do administrative CEO-type work instead of ministerial skills. One of the reasons the diaconate lost its original usefulness was because it was turned into an administrative role. That left out deacons' ministry to the poor and raising up of the laity. The same is true for bishops whose ministry is pastoral care of their people and teaching

the Christian life. The laity, on the other hand, usually offer many people who are extensively trained in administration and far more useful than clerics in that role. We persist in overlooking lay vocations and overloading the clerical vocations with expectations which are foreign to that call.

(The Rev.) SALLIE BIRD DUNKLE, deacon  
Frostburg, Md.

I must make a small comment on the editorial, "Executive Officer Needed." The second paragraph states: "Every other Anglican primate but ours is also a diocesan bishop." There are two exceptions to that statement: The Primate of the Anglican Church of Canada surrenders his diocesan jurisdiction upon election; and the Prime Bishop of the Episcopal Church in the Philippines, upon election, also surrenders his diocesan see and receives the honorary responsibility for the Cathedral Heights compound in

(Continued on next page)

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# LETTERS

(Continued from previous page)

Manila, which includes the cathedral, a school and a hospital.

(Br.) JAMES E. TEETS, BSG  
Episcopal Church Center

New York, N. Y.

## Led Astray

After 40 years of teaching and practicing psychiatry, I thought I was pretty well acquainted with psychiatric syndromes, concepts and literature. However, after reading the Rev. Earle Fox's Viewpoint [TLC, June 4] in which he refers to the "documented evidence showing homosexuality to be a lethal addiction," I find I do not know his documents or even understand his concept of addiction. Too bad he didn't cite his references.

On the other hand, perhaps Fr. Fox, like too many of our clergy, has been led astray by self-anointed "authorities" who use scientific terms in idiosyncratic ways and cover up their seriously flawed "research" methodologies.

I often find myself wishing the clergy would be as cautious about quackery and pseudo-science as my colleagues in medicine and psychology.

HENRY P. HARE, JR., M.D.

San Antonio, Texas

As someone who aspires to be an "honest liberal" and who considers himself to be an orthodox Christian, I must say that the Rev. Earle Fox's article [TLC, June 4] is a frightening statement of what could go wrong with this church.

It is obvious that an open "liberal" search for the truth does not make for a "comfort-oriented" church, because Fr. Fox seems not the least bit comfortable with not only those who differ from him in areas like sexual morality, but also on the essentials of our faith. Fearful folks like him seek to destroy the openness to truth which has been the hallmark of traditional Anglicanism for more than four centuries.

His most-telling comment was—"the content of the Christian faith is not a mystery." These must be the least humble and most frightening words I've ever heard, especially from a priest. All of the biblical and credal faith we proclaim is contained in mystery and paradox, especially our core doctrines of the Incarnation, the cross and Resurrection and the Trinity.

This lack of theological humility, igno-

(Continued on page 12)

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# Presiding Bishop's Satellite Teleconference Sets the Record Straight on Ellen Cooke

Episcopalians assembled in churches and cathedrals throughout the U.S. heard Presiding Bishop Edmond L. Browning discuss national treasurer Ellen F. Cooke's embezzlement of \$2.2 million, and his determination to continue in office for another two and a half years during a special closed-circuit telecast from Washington, D.C., June 24.

Bishop Browning had made the same declaration to the Executive Council a week earlier in Seattle [TLC, July 2] and drove it home when a Detroit caller's claim of participation in "damage control" appeared to typify considerable mail urging Browning to resign because the loss occurred "on his watch."



Bishop Browning

The Executive Council paid the \$25,000 tab for the two-hour program from the Reuters studio in downtown Washington. It was watched by nearly 2,000 persons from Florida to Hawaii and from Louisiana to North Dakota, including a Roman Catholic chancery



Pamela Chinnis

in Peoria, Ill.

Bishop Browning was joined by Pamela Chinnis, president of the 900-member House of Deputies. The moderator was Sarah Moore of the Diocese of Michigan, recently elected as president of Episcopal Communicators.

"I said my last three years would be 'a piece of cake'," Bishop Browning began, "but it's been anything but that because embezzlement is a serious situation affecting many people during the course of discovery."

Although he said he had received complaints on Mrs. Cooke's management style a year ago, he sidestepped a question on why he had not asked for her resignation until last December. Bishop Browning said he did not know of the theft until Tuesday afternoon, Feb. 7. He also avoided a direct answer to an

Indianapolis caller asking why auditors had not discovered the loss over a five-year period. After all, he said, more than 100,000 checks are issued by the treasurer's office annually.

"I personally believe there was more than just what she spent on real estate and the other things we know about," he added.

The Presiding Bishop said he intended "to restore integrity and not to permit her to ruin my ministry and the church's ministry."

A major step, he disclosed, is the appointment of the Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania, to the newly created position of chief

operating officer following his retirement. Meanwhile, a search is being launched for a new treasurer.

Bishop Browning tensely refused comment when asked privately during a break in the program if he believed Mrs. Cooke's husband was aware of the embezzlement and if the former rector's renunciation of holy orders was in lieu of being deposed.

Responding to a caller from Columbus, Ohio, about the difficulty of creating "an atmosphere of love" in the midst of moral breakdown, Bishop Browning reaffirmed belief in homosexuals' "rightful place at the Lord's table" and increasing evidence  
*(Continued on page 8)*

## BRIEFLY

The Rev. Canon Russell Martin, of Jacksonville, Fla., was **found guilty** of three charges of sexually abusing a teenage boy in 1987 by a circuit court jury in Waukesha County, Wis. Canon Martin, 37, was one of five men charged by a Texas man, now a 21-year-old college student, who said he was abused while he resided with his parents on the campus of Nashotah House seminary. Two men are serving prison terms and two others are awaiting trial.

The Church Commissioners of the Church of England reported recently that they had been forced to **reduce their support** for cathedrals by nearly 1 million pounds. The cuts are attributed to payments in 1994 of some 2.6 million pounds in compensation and housing aid to clergy who had applied for resignation compensation after the church approved ordination of women to the priesthood.

The **Evelyn Underhill Association** held its fifth annual quiet day June 17 at the College of Preachers in Washington, D.C. The quiet day was led by the Rev. Milo Coerper, a non-parochial priest of the Diocese of Maryland, Dana Greene, a member of the faculty at St. Mary's College (Md.), the Rev. Lin Lundy of the United Church of Christ, and Kathleen Staudt, adjunct professor at Virginia Theological Seminary. The association emphasizes Evelyn Underhill's contribution to the understanding of prayer.

The Presiding Bishop's Fund for World Relief awarded **\$544,262 in grants**, most in the range of \$2,000 to \$4,000, it was announced in June. Thirty-six dioceses were given grants, and overseas grants went to Japan for continuing earthquake rehabilitation, and to war victims in Bosnia, Croatia, and Russia. The sum of \$85,568 was earmarked to assist the Rwandan people in their country and in neighboring countries, bringing the total for that effort to \$958,686.

# Consecration of Second Suffragan Completes Virginia's 'College of Bishops'

More than 1,700 people — including 15 bishops, some 200 clergy and 375 singers in the diocesan choir — gathered in Washington National Cathedral June 24, for the consecration of the Rev. David Colin Jones as Suffragan Bishop of Virginia. With his consecration as the 907th bishop in the American succession, diocesan Bishop Peter James Lee's vision of a "college of bishops" is complete. The Diocese of Virginia, the third largest in the country with 81,000 baptized members, 186 churches and 400 clergy, is also served by the Rt. Rev. F. Clayton Matthews, Virginia's other suffragan bishop.

Presiding Bishop Edmond L. Browning was the chief consecrator. In addition to Bishop Lee and Bishop Matthews, co-consecrators were the Rt. Rev. Robert P. Atkinson, retired Bishop of West Virginia and for five years assistant bishop in Virginia, and the Rt. Rev. David H. Lewis, retired suffragan of Virginia.

Bishop Jones was elected by the 200th annual council of Virginia on Jan. 27, on the third ballot. At the time of his election, he had been rector of the Church of the Good Shepherd, Burke, Va., for 17 years. Before being called to Burke, he served in his native West Virginia.

His bishop there, Bishop Atkinson, was the preacher for Bishop Jones' consecration. "Remember the moment" of your



Kilpatrick's Photography

**Bishop David Colin Jones**

consecration, Bishop Atkinson said, the moment when "the soul was pure and the conscience clear ... Remember this day and you will be a good bishop."

Bishop Jones has been a deputy to General Convention several times, and has served on numerous diocesan boards and committees, including the executive board of the annual council, as dean of his region, and on Virginia's standing committee. He has been particularly involved in the establishment and supervision of new congregations through the founding of two mission churches, as well as through his leadership of diocesan bodies

which plan and supervise new churches. This experience will be important as he begins his new ministry; Bishop Lee has delegated responsibility for church start-ups and revitalization to Bishop Jones, and Bishop Matthews will concentrate on ministry, deployment and the ordination process.

Although all three bishops will visit churches throughout the diocese, Bishop Jones will continue to live in Burke. Each bishop maintains offices in Richmond at the diocesan headquarters, and in Alexandria at the Virginia Seminary.

A native of Youngstown, Ohio, Bishop Jones, 52, was raised in Fairmont, W. Va. and is a 1965 graduate of West Virginia University. He holds an M.Div (1968) and a D.Min. (1991) from Virginia Theological Seminary. He was ordained in 1968 by Bishop Campbell of West Virginia.

Bishop Jones and his wife, Kay, have two children: David Colin Jones Jr., an attorney in Richmond, and Elizabeth, a graduate student who is spending the summer helping her father set up his new office. Kay Jones teaches French at St. Stephen's and St. Agnes, a diocesan school, where this year she has also been an interim administrator. She plans to return to the classroom full time which will allow her to travel with her husband on occasion.

## Bishop Dixon the Latest to Ordain Practicing Homosexual

The ordination to the diaconate of a non-celibate lesbian, Barbara Clarke, 54, by the Suffragan Bishop of Washington, the Rt. Rev. Jane Dixon, is the latest turn in a series of controversial ordinations of gay clergy.

Bishop Dixon acted as the ecclesiastical authority in a ceremony in Washington National Cathedral June 17, while the diocesan bishop, the Rt. Rev. Ronald Haines, is on sabbatical. In reply to written questions, she said she had followed a House of Bishops' agreement by notifying the 15 bishops of Province 3.

"Not so," countered the Rt. Rev. John Howe, Bishop of Central Florida, one of 10 bishops who have filed a presentment against the Rt. Rev. Walter Righter, retired Bishop of Iowa, for ordination of an avowed homosexual while assisting in the

Diocese of Newark in 1990. "What the bishops agreed in March was only that when something was likely to be controversial we would consult, pray and share counsel," Bishop Howe said.

Bishop Dixon read a statement declaring "It is clear that there is broad and firm support in the diocese for what we have come together to do here this morning."

In response, three persons arose to declare the ordination to be "contrary to doctrine and teaching." One of them, David Bickle of All Saints' Church in the Chevy Chase area of Washington, said "history may record this day as the beginning of the end of our national Episcopal Church." He was escorted to a microphone by an usher and afterwards joined others in walking out of the cathedral as the ceremony continued. Another woman

and a man were also ordained.

Deacon Clarke was presented by her life partner, representing the laity, and the rector of her sponsoring parish, the Rev. Duane Alvord of St. John's, Norwood. She said she had been in a committed relationship for 10 years and lives in Kensington, Md. She is a native of Ellsworth, Maine, holds a doctorate from Tulane University, and is a research biologist and associate professor at American University.

The ceremony recalled Bishop Haines' narrowly escaping censure for his ordination of another avowed lesbian, the Rev. Elizabeth Carl, almost four years ago to the day. Neither of the women holds parish positions at present. Deacon Clarke expects to be ordained priest in December.

(The Rev.) JAMES B. SIMPSON

## Deacon Conference: Spiritual Ministry for the Marketplace

Under the theme, "Let the Whole World See and Know," the biennial conference of the North American Association for the Diaconate met in Des Moines, Iowa, June 21-25. More than 170 participants gathered, representing deacons of the Episcopal Church and the Anglican Church of Canada, and including representatives from the Diaconal Association of the Church of England, diaconal ministers of the Evangelical Lutheran Church in America, and the ecumenical organization Diakonia of the Americas and the Caribbean.

Pre-conference seminars included preaching for deacons, led by the Rev. J. Neil Alexander of the General Theological Seminary, a workshop for directors of diaconal formation programs, led by the Ven. Colin Johnson, executive assistant to the Bishop of Toronto, and a workshop for persons in the diaconal formation process, led by the Rev. Edwin Hallenbeck, a deacon who is director of the Centre for the Diaconate, and the Rev. Jaclyn Gossard, chairwoman of the Diocese of Kansas' commission on ministry, also a deacon.

The three principal conference workshops were convened by the Rev. Canon Linda Strohmer, evangelism officer for the Episcopal Church, Terry Mattingly, assistant professor of communications at Milligan College, Tenn., and the Rev. Geoffrey Curtiss, rector of All Saints' Church, Hoboken, N.J. Workshops focused on the interaction between the church and the world. Mr. Mattingly challenged participants to reflect critically on the pervasive influence of popular culture and media and its effect on the church. Fr. Curtiss invited participants into the theology and methodology of the church's participation in public action. Canon Strohmer encouraged deacons to craft the prayers of the people according to needs, hopes and concerns of local churches.

In his opening keynote address, the Rt. Rev. Tom Ray, Bishop of Northern Michigan, offered a vision of baptismal ministry lived out in daily life, beyond the "territorial" concerns of clericalism or anti-clericalism. "Ordered ministry," he said, "is not territorial. It is to reveal, uncover, and value ministry that is already there." Bishop Ray described diaconal

ministry as "a dramatic view into the mystery of daily baptismal ministry." He challenged deacons to "explode" for the baptized the meaning of who they are.

The Rev. Carolyn Jones, associate for family life ministries at All Saints' Church, Beverly Hills, Calif., and a corporate ethicist, delivered a second keynote address on "The Church in the Corporate World." With reflection on the use of the "flesh" and "spirit" in the fifth chapter of Galatians, she described a spirituality for ministry in the marketplace in which "the cross is the only adequate symbol to confront what we find in the corporate world."

Elected to the board of directors of NAAD were the Rev. Linda Brondsted (Diocese of Central Florida), Mary Hassel (Minnesota), the Rev. Jim Heron (New York), and the Rev. Susanne Watson (Iowa). The Rev. William O. Jones (Southwestern Virginia) was elected vice president/president elect.

The next NAAD conference will be held in San Francisco, Calif., in June of 1997.

(The Rev.) JEFFREY D. LEE

## Presiding Bishop's National Teleconference

*(Continued from page 6)*

that homosexuality "is a 'given' and not a matter of will."

When a Vancouver, Wash., man asked why Bishop Browning was wearing an AIDS ribbon instead of an insignia supporting other research, the Presiding Bishop said he was recognizing the Episcopal Church's lead in urging study of the disease and in advocating compassion.

A Phoenix caller's suggestion that the Presiding Bishop be left to handle the theft "in a civil manner," reminded Bishop Browning that the diocesan editor in Arizona had said that a dollar from every Episcopalian in the country would cover the loss. In fact, he said, some "sacramental" contributions had been received.

(The Rev.) JAMES B. SIMPSON

## Integrity Turns to Evangelism

"Go Forth for God" was the theme of the national convention of Integrity, the organization for gay and lesbian Episcopalians, which was held in Atlanta June 8-11. The convention is held in years when General Convention does not meet.

Worship was the focus of convention, highlighted by the closing Eucharist at All Saints' Church on Trinity Sunday. A circle of more than 200 persons, including the celebrant, the Rt. Rev. Frank Allan, Bishop of Atlanta, and two other bishops, was intended to illustrate the nature of the Trinity. The Rev. Canon Linda Strohmer, evangelism officer at the Episcopal Church Center, preached on the eve of Trinity Sunday.

The convention's co-dean, Mark Graham of Atlanta, was the recipient of the Louie Crew Award for outstanding contributions to Integrity, at the convention banquet.

Plenary presentations were intended to prepare for evangelism by focusing on the Anglican core of scripture, tradition and reason. Presenters were the Rev. Gray Temple, rector of St. Patrick's, Atlanta; the Rev. Willa Goodfellow, chaplain at the University of Iowa; and the Rev. John Westerhoff, theologian and author. Another presentation was "a rite for the celebration of life together" by Bishop Otis Charles, retired dean of Episcopal Divinity School, and Bruce Garner, immediate past president of integrity.

The convention also included 10 workshops. Among them were one by Canon Strohmer on evangelism in the gay and lesbian community and another by the Rev. Canon Rowan Smith, provincial executive of the Church in the Province of Southern Africa, on the liberation struggle in South Africa and the church's role.

KIM BYHAM

# A Part-Time

# Anglican

By JOSEPH M. BYRNE

At the early age of 11, I experienced the joy of being a part-time Anglican. At that time a Roman Catholic, I knew little of the difference between Roman Catholicism and Anglican Catholicism. I only knew in the 1930s good Roman Catholic boys did not enter Episcopal churches. Good priests and nuns said so, and we dared not disobey. But we did!

My cousin Frank, also a cradle Roman, and I faced a dilemma. Two of our best friends were to be confirmed in St. George's Episcopal Church, Flushing, N.Y. Just having completed our own confirmation training, we very much wanted to attend the confirmation of our good friends, Gloria and Gladys. So we designed a plan which would free us of serious sin and give us liberty to attend the confirmation service at St. George's.

Our young theological minds decided if we entered the Episcopal church by the side door, we would incur no blemish on our baptismal innocence. We also concluded that no serious harm would come to our souls if while attending an Episcopal service we behaved opposite to what the congregation did. If people sat, we stood up. If they knelt, we sat. If they blessed themselves, we folded our arms. We took special delight in our plan, even though the congregation must have wondered where these two oddities came from. However, being young and still innocent enough, we delighted in being part-time Anglicans as we rejoiced with our Episcopal friends in their reception of the sacrament of confirmation. To this

day, no priest, nun or parent has discovered our successful plan, so our Anglican experience was full of joy without reprimand.

My last part-time Anglican experience was as a Franciscan Roman Catholic priest. It was much more above board and some 25 years later. After Vatican II, the dean of the Franciscan seminary assigned me to work with newly ordained clergy along with the more seasoned clergy. Communication and genera-

ence of one typewritten page on a particular event. The event could be concerned with liturgy, pastoral care, stewardship, spiritual direction, leadership or specific issues of doctrine or morality. A written copy of the event was given to each priest in attendance. After the priest publicly read about the event, it was the task of his clerical colleagues to discern what they believed was done correctly or incorrectly. In other words, the clergy present functioned as a sounding board to discern areas of agreement or disagreement, as well as make suggestions on improved methods, systems or behavior. It was my task to act as facilitator to keep a focus on fairness and courtesy. The task was easy since each member of the clergy knew he would take his turn as presenter.

Discussions were lively and beneficial. Many older clergy increased their esteem for the younger clergy and vice-versa, as they realized their mutual levels of commitment to truth and their Lord. The final goal was to build a sense of cohesiveness by coming to a consensus on one or more theological principles. After a morning of presentations, dialogue and evaluation, a level of clerical community was experienced because of openness, sharing and consensus. Not all problems were shared or solved, but a sense of hope arose because a small beginning took place with the help of Anglican theological reflection.

The reflections were the foundation for the clerical group to invite local theologians to comment on the morning's events. Eventually we were brought to the altar, where the Holy Eucharist gave substance to the day's reflection. After supper, many clergy stayed for the type of fellowship which develops trust and friendship.

One day a month, with Franciscan Roman clergy, I enjoyed the experience of being a part-time Anglican. The innocence of childhood, and the seriousness of adulthood do meet in the Anglican experience. Now, as a full-time Anglican, I wonder why we do not use the richness of our experience more effectively to strengthen both clergy and laity. □

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tion gaps increased among Roman clergy in the late 1960s. The Very Rev. Gordon Charlton of Virginia Theological Seminary was asked to give me some quick training in Anglican theological reflection. Dean Charlton, later the Suffragan Bishop of Texas, was a great help to me. The Anglican method he instructed me to use proved to be most successful. Then, as a full-time Franciscan Roman priest, I enjoyed the part-time experience of being an Anglican.

Each month a group of some 20 to 30 priests, young and old, newly ordained and others ordained for from five to 40 years, came together for Anglican theological reflection. Franciscan clergy came from the surrounding cities and towns in the dioceses of Newark, Paterson and Trenton. Each month a different priest was assigned to write a pastoral experi-

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*The Rev. Joseph M. Byrne is a retired priest of the Diocese of Albany. He resides in Lake George, N.Y.*

# Protestants of Different Stripes

By WILLIAM H. HARRISON

**B**ishop John MacNaughton [TLC, May 7, 14] may be right. Perhaps there are two churches within the Episcopal Church. I do not presume to judge the accuracy of Bishop MacNaughton's sociology. However, if the division is as he describes it, then there are no Anglicans in the Episcopal Church, only protestants of different stripes. This is unfortunate, because the Anglican tradition offers impressive theological resources with which to address the specific problem Bishop MacNaughton has brought to our attention: the question of authority in the church, especially as it concerns the standing of scripture and the nature and role of church polity.

Let us consider the phrase, "The word of God containing all things necessary to salvation," a portion of the ordination vow, which Bishop MacNaughton regards as a summary of *Church One's* position. This form of words has a long history, having been a matter of debate during the Reformation and having entered Anglican thought through the work of Richard Hooker, a 16th-century theologian who stands among the most authoritative spokespersons in the history of Anglicanism.

Hooker's use of the phrase seems precisely to contradict Bishop MacNaughton's. Indeed, Hooker wrote to oppose the biblicist mentality which pervades *Church One*. Bishop MacNaughton implies the absolute authority of scripture over all matters, such that contemporary sociology, for example, has less authority in the sociological realm than scripture possesses in the same area. In contrast, for Hooker, the notion of the word of God as containing all things necessary to salvation is intentionally limiting. The authority of scripture is absolute, but only within the limited realm of those matters which are specifically concerned with salvation (namely: the role of faith, hope and charity in human life, as God's means for bringing humanity to perfection, which is

union with God). Hence, there can be no authority above scripture on matters of Christology or Trinitarian theology. However, on issues not specifically related to salvation, including church polity and the creation of precise moral rules in a community, scripture has no greater authority than any other bearer of traditional customs.

Matters not pertaining directly to salvation, but important to human life, are decided on the strength of human reason, as applied by the community in conversation with inherited custom. Through education, human reason develops the ability to judge "between truth and error, good and evil" [Laws, 1, vi, 5], coming to know the "Laws of well-doing [which] are the dictates of right Reason" [Laws, 1, vii, 4].

Thus, the question of whether certain forms of homosexual behavior are appropriate does not seem to be an issue to be settled by reference to scripture, but, instead, by human reason as exercised by the community in consultation with tradition.

What of the scriptural references to the matter? Hooker recognizes that laws of all sorts appear in the

Bible, which contains a variety of material and comes out of a particular historical context. However, some specific ordinances ("laws of regiment," to be established on the strength of human practical intelligence) are appropriate to certain historical circumstances, while other ordinances are suited to other circumstances. The presence of such ordinances in scripture does not detract from their historically limited character. As society changes, so must the law, although the orientation toward the good must remain.

Does this mean that *Church Two* is in the right? Partly, but not entirely. As I understand Bishop MacNaughton's presentation of *Church Two's* position, it is,

essentially, an appeal to the conscience of the individual against the stance of the church as a whole. Taking seriously the demand for justice which is a fundamental aspect of the Christian message, this church believes it must place its moral commitment to the wronged of society above its relationship to the larger community which constitutes the Episcopal Church. For *Church Two*, issues of justice are moral issues.

As we have noted, scripture cannot appropriately be used to dictate church polity. The call to justice which *Church Two* discerns in scripture would seem, however, to be a salvation issue, insofar as the kingdom of God may be understood as the reign of God's justice throughout all of existence. Hence, if the church community recognizes certain forms of homosexual behavior as valid and appropriate, then the church would be scripture-bound to ordain gay and lesbian people. Such a recognition would be attained through the use of human reason in conversation with the wisdom of the past and of the whole world, for Hooker believed that all people can know the good.

Richard Hooker was intimately aware of the problems which arise when individual conscience comes into conflict with community law. He regarded a community as a natural organism. Hence, he couldn't ignore the danger inherent in efforts to undermine the body politic (or, perhaps more appropriately, the body ecclesiastic). If a "politic society" (community) is to thrive, laws must be obeyed. This is not to imply that they cannot be opposed. Rather, Hooker called for public, reasoned debate, with appropriate authorities judging and deciding, as the means to solve such crises.

Hence, if I can be pardoned the anachronism of declaring, in his stead, what Hooker might say in present circumstances, I believe he would call for open debate at the national level concerning the moral appropriateness of homosexual behavior. This debate would involve both Episcopalians and non-Episcopalians, Christians and non-Christians, with the developing mind of the whole national community receiving serious considera-

(Continued on next page)

William H. Harrison is a member of St. Paul's Church, Newton Highlands, Mass.

## More Numbers to Watch

Nearly lost among the discussions by Executive Council of the embezzlement in the treasurer's office were some negative numbers which bear watching. For the first time, dioceses are pledging to the national church program budget according to a "covenant range" approved by General Convention last year. According to the new funding formula, each diocese was given a covenant range for support of the program budget rather than a specified amount. For example, the Diocese of Alabama, the first on the alphabetical list, was given a range of \$383,120 to \$478,259 for its 1995 apportionment, based on its diocesan budget. The diocese then pledged \$494,259, or above the range.

At its meeting in Seattle [TLC, July 2], council got a glimpse of how the new system is functioning. With 98 of the 100 domestic dioceses having responded, pledges for 1995 totaling \$25,664,954 have been made. Considering the total minimum range of the 98 dioceses is \$24.9 million and the total maximum range is \$30.6 million, the average of these ranges is about \$27.7 million. That means the total already pledged is about 93 percent of the average range. Officials at the Episcopal Church Center are projecting a shortfall of about \$1.5 million from the dioceses.

Given the fact that this is the first year of the new funding

formula, and that various circumstances could cause pledges not to be honored, it is difficult to predict whether it will succeed. But, like most numbers at the church center these days, these will be watched closely.

## Good Strategy

The plan for members of the Executive Council to visit every diocese next year [TLC, July 2], much as they did in 1993, is good strategy. Communication between the national church and dioceses will be helpful, especially considering the unfortunate events of recent months.

It is encouraging to see that steps already are being taken to make the visits more effective than those of 1993. For example, instead of a group of diocesan leaders chosen by the bishop to meet with the visitors, it is being encouraged that "grassroots persons, the youth and other groups, who truly represent the diversity of the diocese," be included. The visitors will be a member of council and a "diocesan linkage" person from the Episcopal Church Center. In order to reduce costs of the visit, council members will travel from nearby dioceses.

We will be hearing more about this program during the next few months. The preparations being made now, well in advance, should help ensure that the diocesan visits will strengthen the relationship with the national church.

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(Continued from previous page)

tion. Judgment would be rendered by the leadership of the church, which, based upon conclusions reached in this discussion, would then decide whether to ordain gay and lesbian people. All Episcopalians would be duty-bound to abide by the church's decision, which would be considered final unless and until the appropriate authorities choose to reopen discussion.

Bishop MacNaughton has identified four things shared by the two churches within the Episcopal Church: the Book of Common Prayer, national apportionment, leadership of the Presiding Bishop and House of Bishops, and the church canons. I urge all Episcopalians to add a fifth: attentiveness to the Anglican theological tradition. Such a change would, I believe, substantially alter the character of the current debate. Critical appropriation of our shared tradition could assist us in understanding the biblical issues, while enabling us to elude the trap of an untenable biblicism. Thinkers such as Richard Hooker might enable us to find enough common ground for genuine reasoned conversation, among ourselves, and with other Christians and non-Christians, to become a possibility. Such a development would strengthen the efforts of all Episcopalians of good will toward building a genuine community, an Anglican church. □

## Stop

*Job 37:14*

*Stop and consider  
All God's wonders,  
The drama of the thunder,  
The blessing of the rain,  
The ballet of the butterfly,  
The waltz of the river,  
The silence of the moon rise,  
The singing of the coming dawn,  
And ask then,  
Are there miracles.*

*K.S. Hardy*



# LETTERS

(Continued from page 4)

rance of how we Episcopalians seek the truth, and the denial of the mysteries of faith which contain the truth we proclaim should scare all of us far more than those among us who disregard traditional church teachings on sexual morality.

(The Rev.) C. NEAL GOLDSBOROUGH  
St. Luke's Church  
Alexandria, Va.

## Make Room for Daddy

May Daddy save us from the fundamentalists of the extreme religious left [Sunday Readings, TLC, June 11]! We who would wish to stand up against the extremism of the religious right are left with nary a leg on which to do so!

Abba, daddy, indeed! We all know that the state of education in this country is dismal, but can it have degenerated so far that an alleged scholar can impute to a word that is 2,000 years old a concept that didn't so much as exist a hundred years ago?

Yes, the word "daddy" is older than that. Yes, Abba may be a word which has a less harsh connotation than some other Hebrew or Aramaic words for a male parent, though my search through a computerized concordance does not suggest what words these might be. However, the American, 20th-century concept of daddy is inseparable from a view of fatherhood which would not only not have been held by our grandparents, not only a view of which they had never heard tell, but a view of which, had they heard of it, they would not have believed any sane person to be capable of holding.

Granted, our Lord asks that we think of God as a kindly and loving Father, rather than as a cruel and arbitrary one. But don't try to tell any reasonable person that Christ asks us to think of God as the insipid, inane, indulgent Hollywood cum TV daddy which, as it is a creation *de novo* of our own age, cannot possibly be referred to by a 2,000-year-old document.

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

The Abba=Daddy concept is anachronism exaggerated to the point of madness.

May daddy forgive the writer of that frightful bit of exegesis. May daddy also grant that we may not be led astray by that writer, failing which, instead of *Gloria Patri*, we shall all soon be saying, "Hi Daddy, Kid and deviant Spook."

(The Rev.) ROGER GEFFEN  
Newton, Mass.

## 'The Whole Verse'

I am sorry Robert Tompkins was offended by my paraphrase of John 14:6(a) [TLC, April 23] and want to agree with his very catholic point that we err in using a partial text in a way "repugnant to the sense of the whole." However, the conventional verse divisions do not always guide us to "the whole verse," and need not be taken as divinely inspired, as they do not appear in the original Greek. I think John 14:6(b) belongs with verse 7.

However, the point of the citation was that the "proof text" "I am the way" comes in response to Thomas' questioning. Similarly, the revelation of the divine name, "I Am," in Gen. 3:14 comes in response to Moses' questioning. The lesson might be "question Authority and listen when authority speaks."

(The Rev.) BOB GRIBBON  
Centre ville, Md.

## Others' Share

As the story of Ellen Cooke's embezzlement emerges, we are wondering why members of the Executive Council have not stepped forward to acknowledge their own share of responsibility for its occurrence on the watch they shared with the Presiding Bishop.

As we understand it, the role of Executive Council is to bring business and accounting expertise to the management of church funds. The admission of one council member that he could have pushed harder for appointment of a new accounting firm goes only a small part of the way toward the sharing of responsibility we believe council members bear.

We await comment along these lines from council members. Are we in error? Why are they, so far, allowing the Presiding Bishop to take all the "heat?" Oh, well, these are the days to blame the leader for everything. Too bad the church follows society, yet again.

(The Rev.) A. WAYNE SCHWAB  
ELIZABETH P. SCHWAB

Essex, N. Y.

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Longmeadow, Mass.

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

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

# People and Places

## Appointments

The Rev. **Robert T. Harrell** is rector of St. Luke the Physician, 12355 S.W. 104 Rd., Miami, FL 33186.

The Rev. **David Howard** is vicar of Trinity, Lake & Center, Lawrenceburg, IN 47025.

The Rev. **William Hall Hunt** is rector of Good Samaritan, 1150 Blanding Blvd., Orange Park, FL 32065.

The Rev. **R. Michael Jones** is rector of Incarnation, Box 729, Highlands, NC 28741.

The Rev. **Susan C. Kohlmeier** is rector of St. Matthias', 115 East Ave., East Rochester, NY 14445.

The Rev. **Chris Laing** is rector of Holy Apostles, 2200 E. Minnehaha Ave., St. Paul, MN 55119.

The Rev. **Marshall Lowell** is rector of St. Margaret's, 6874 Old Church Rd., Hibernia, FL 32043.

The Rev. **Philip McNairy** is rector of Christ Church, 321 West Ave., Red Wing, MN 55066.

The Rev. **Tim McRee** is rector of St. Andrew's, 99 Academy, Canton, NC 28716.

The Rev. **Sue Moss** is rector of St. James on the Parkway, 3225 E. Minnehaha Pkwy., Minneapolis, MN 55417.

The Rev. **Helen Packard** is vicar of St. Nicholas', 37 Point, New Hamburg, NY 12560, and priest-in-charge of St. Mark's, Chelsea, NY.

The Rev. **Suzanne Seavey** is missionary in Eagle Creek, IN, for the Diocese of Indianapolis.

The Rev. **C. Douglas Simmons** is associate of St. Paul's, Box 1190, Fayetteville, AR 72702.

The Rev. **Joanna White** is rector of St. Andrew's, 40 Old Mill Rd., Staten Island, NY 10306.

The Rev. **Elizabeth A. Zivanov** is interim rector of Zion, 10 Park Place, Avon, NY 14414.

## Ordinations

### Priests

**Central Florida** — **Robert L. DeMoss, II**, assistant, All Saints', 209 S. Iowa Ave., Lakeland, FL 33801.

**Delaware** — **M. Antoinette Schiesler**.

**Florida** — **Gordon Dallas Smith**.

**Indianapolis** — **Robert Lamborn**.

**Lexington** — **Diane Hill**.

**San Joaquin** — **Anthony Monreal** (received from the Roman Catholic Church), assistant, St. James' Cathedral, 4147 E. Dakota Ave., Fresno, CA 93726.

**Springfield** — **Richard Swan**.

**Texas** — **R. William Dickson, John Graham, Ed Konieszny, Bill Laucher**.

### Deacons

**Arkansas** — **Edgar H. Hoffman, Susan Payne**.

**Bethlehem** — **Michael Shrubsole**.

**Central Florida** — **Ross Blackburn, Harry Lore**.

**Central Pennsylvania** — **Stephen C. Casey**, St. Paul's, Lock Haven, and Trinity, 137 3rd., Renovo, PA 17764; **Jeffrey A. Packard**, St. Andrew's, 208 W. Foster Ave., State College, PA 16801; **Marcia C. Wilkinson**, St. John's, Box 612, Carlisle, PA 17013.

**Eau Claire** — **Linda Mentzer, Jeanne Stout**.

**Florida** — **Cindy Baskin, Travis Greenman, Ken Vinal**.

**Georgia** — **Paschal Schirm Mingledorff**, hospital minister, St. Thomas', 2 St. Thomas Ave., Savannah, GA 31406.

**Iowa** — **B. Eric Johnson, Mary Jane**

**Kaisersatt, Sue Palmer, Leon Pfothenauer**.

**New York** — **Cynthia Bell, John Capellaro, Peter Grandell, Anne Kitch**.

**Pittsburgh** — **John S. Gabig, John A. Porter**.

**San Joaquin** — **James Douglas Buchanan**, assistant, St. Timothy's, Box 306, Bishop, CA 93515; **Ellen Mighells Cook Deuel**, assistant, St. Francis', 915 E. Main, Turlock, CA 95380; **Lawrence Fenwick Harrison; John Hricko**, assistant, St. Jude's-in-the-Mountains, P.O. Box 278, Tehachapi, CA 93561; **Errol Linn Montgomery**, assistant and school chaplain, St. Luke's Parish and School, 350 W. Yosemite Ave., Merced, CA 95348.

**Western Louisiana** — **LeBaron Thomas Taylor, Raymond Joe Waldon, Jr., Rowena Ruth White**.

**Western North Carolina** — **Bert Eaton**.

## Resignations

The Rev. **Michael Winsor**, as rector of St. James', Hyde Park, NY.

## Retirements

The Rev. **Daniel S. Grubb**, as priest of St. Mary's, Red Bank, PA.

The Rev. **James Harper**, as rector of St. Mary's, Bonita Springs, FL.

The Rev. **Frederick Johnson**, as rector of St. Paul's, Spring Valley, NY.

The Rev. **Stanley Johnson**, as chaplain of the University of Pennsylvania.

The Rev. Canon **Jimmye Elizabeth Kimmey**, as executive for ministry for the Diocese of New York.

The Rev. **A. Robert Rizner**, as rector of St. Mary of the Angels, Orlando, FL.



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**CONTEMPLATING RETIREMENT:** Seeking retired, or soon to be retired minister interested in serving an organized mission St. Paul's Church in the new Episcopal Diocese of Eastern Michigan. Beautiful church and parish hall located in retirement/resort community on an island in the St. Clair River between Michigan and Canada. Year round energetic membership of dedicated laity with increased attendance in the summer. Require part-time minister, terms negotiable. Contact **Richard Chute 810-748-3752.**

**ST. PAUL'S, OGALLALA,** yearns for a bivocational or retired priest to serve part-time as pastor, leader of worship and teacher. Best of western, small town living. Abundant outdoor activities. Excellent rectory. Possibly the nicest folks you'll ever meet. Call the: **Diocese of Nebraska (402) 558-5373.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796**

## POSITIONS WANTED

**EXCEPTIONALLY** gifted organist/choir director seeks fulltime appointment in large parish; Middle Atlantic states preferred; will consider all inquiries. Send info about your church to: **Cassandra E. Shuford, 1421 Statesville Ave., Charlotte, NC 28206.**

**RETIRED CALIFORNIA PRIEST** (65) seeks central U.S. congregation desiring resident priest — basic but not full-time ministry (in accordance with pension fund standards). Reply **Box J-758**.

## FOR SALE

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

## TRAVEL

**ISRAEL,** the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC. Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift (212) 736-2028. **Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

## VIDEO TAPES

**NOW ON VIDEO.** "Grant Them Wisdom ... An Introduction to Christian Marriage." Hosted by the Rev. Dr. Mark S. Anschutz. 70 minutes in length, this video is a strong foundation for those planning to be married and a solid source of renewal for those married. \$34.40 including S&H. **800-345-6665.**

\* In care of **The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936.**

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## THE LIVING CHURCH

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# SUMMER CHURCH SERVICES

## BUENA PARK, CALIF.

**ST. JOSEPH'S** 8300 Valley View  
Near Knott's Berry Farm & Disneyland (714) 828-5950  
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

## LOS ANGELES, CALIF.

**ST. JAMES'** 3903 Wilshire Blvd.  
The Rev. Kirk Stevan Smith, r (213) 388-3417  
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

## ESTES PARK, COLO.

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

## 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

## HOLLYWOOD, FLA.

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## AUGUSTA, GA.

**CHRIST CHURCH,** Eve & Green Sts.  
The Rev. Theodore O. Atwood, Jr.  
Sun Masses 8 & 10 (Sung). Wed 6:30

## 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

## 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

## BLOOMINGTON-NORMAL, ILL.

**CHRIST THE KING** 918 S. University  
The Rev. Robert M. Montiel, r  
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

## OLNEY, ILL.

**ST. ALBAN** 231 S. Elliott  
The Rev. John F. Wall  
Sun H Eu 9. Bible Study Wed 6 (Parish House)

**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, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible

## 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

## ROBINSON, ILL.

**ST. MARY** W. 33  
The Rev. John F. Wall  
Sun H Eu 11. Bible Study Monday 6:30

## INDIANAPOLIS, IND.

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

## BLADENSBURG, MD. (D.C. AREA)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 9, Thurs 7

## OCEAN CITY, MD.

**ST. PAUL'S BY-THE-SEA** 302 N. Baltimore Ave.  
The Rev. Bryan Eaton Glancey, r (410) 289-3453  
Sun 8 & 10. Thurs Eu Healing 9:30

## BOSTON, MASS.

**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 (413) 637-0073  
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. 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. Canon William H. Paul, v  
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace  
The Rev. Ivan Weiser, interim r  
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM BY THE SEA**  
W. Penn & Magnolia Founded 1880  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## 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

**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

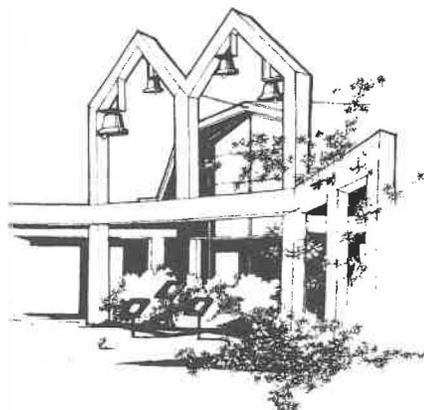
**Trinity Dining Room** (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

**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 Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

(Continued on next page)



St. Dunstan's Church, Houston, Texas

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ROME, N.Y.

**ZION CHURCH** 140 W. Liberty St.  
The Rev. Richard S.M. Emrich, III, r (315) 336-5170  
Sun 8 & 10. Wed 11

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas R. Parke, r 584-5980  
Sun Masses 6:30, 8 & 10

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun  
10. All Souls' Mill Pond Preschool Daycare information call  
(516) 689-7825

## 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)

## WILLISTON PARK, L.I., N.Y.

**ST. ANDREW'S** 147 Campbell Ave.  
The Rev. Berry Parsons, r (516) 746-5527  
Sun Mass 9; Thurs Mass & HS 10; HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## 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 Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said  
Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD  
7:30. C by appt

## NORRISTOWN, PA.

**ST. JOHN'S (Founded 1813)** 23 E. Airy St.  
(Across from Court House) (610) 272-4092  
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk  
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.  
McClean, assisting; the Rev. Frederick C. Watson, d  
Sun: MP 7:40, H Eu 8, 9:30; Wkdy: Tues & Thurs 9, other days  
as anno. Traditional worship, Gospel preaching, liturgical music

## 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; Tues 9:30 HS; Thurs &  
Fri 7 HC. Bible & Prayer groups. 1928 BCP

## RAPID CITY, S.D.

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

## NASHVILLE, TENN.

**ST. ANDREW'S** 3700 Woodmont Blvd.  
Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily  
Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

**ST. PHILIP'S** 85 Fairway Dr. (Donelson)  
The Rev. Peter Whalen Near Opryland  
Sun H Eu 8 & 10

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (Between I-30 & I-20)  
Fr. Alan E. McGlauchlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr.  
Laurens Williams, SSC, ass't  
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as  
anno. (817) 277-6871; Metro 265-2537

## CORPUS CHRISTI, TEXAS

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the  
Rev. C. Bruce Wilson, assts (512) 882-1735  
Sun 8 & 10. Weekdays as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7719 (214) 823-8134  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Peggy Patterson; Canon Juan Jimenez; Canon Trudie  
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom  
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.  
King, Jr.  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung  
Eu; 12:30 & 6:30 Sung Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt, v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

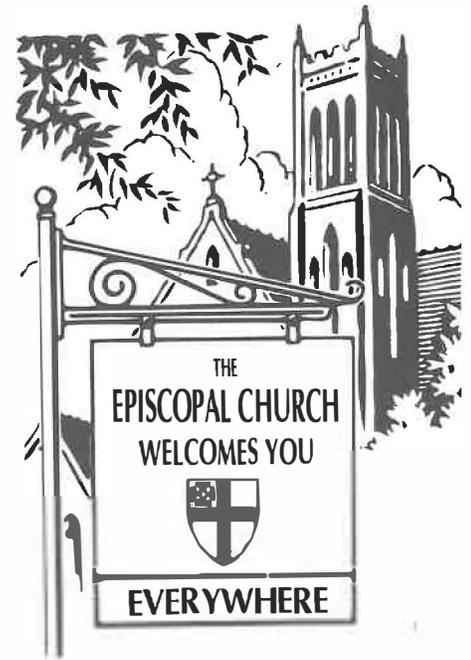
## FORT WORTH, TEXAS

**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

**HOLY APOSTLES'** 8200 Tumbleweed Trail  
The Rev. Canon James P. DeWolfe, Jr., interim r  
Sun H Eu 9:30

## HOUSTON, TEXAS

**ST. DUNSTAN'S** 14301 Stuebner Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the  
Rev. George W. Floyd  
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing



## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School  
9:15 (all ages—nursery 9-12)

## SAN ANGELO, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke Lane (near 281 & Basse Rd.)  
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,  
assts; Tim Smith, organist (512) 828-6425  
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

## RICHMOND, VA.

**EMMANUEL AT BROOK HILL** 1214 Wilmer Ave.  
The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1  
The Rev. Prof. Reginald H. Fuller (804) 266-2431  
Services: Sun 8 and 10. HD 7:30

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## 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. Rosalie H. Hall, M.  
Div., assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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