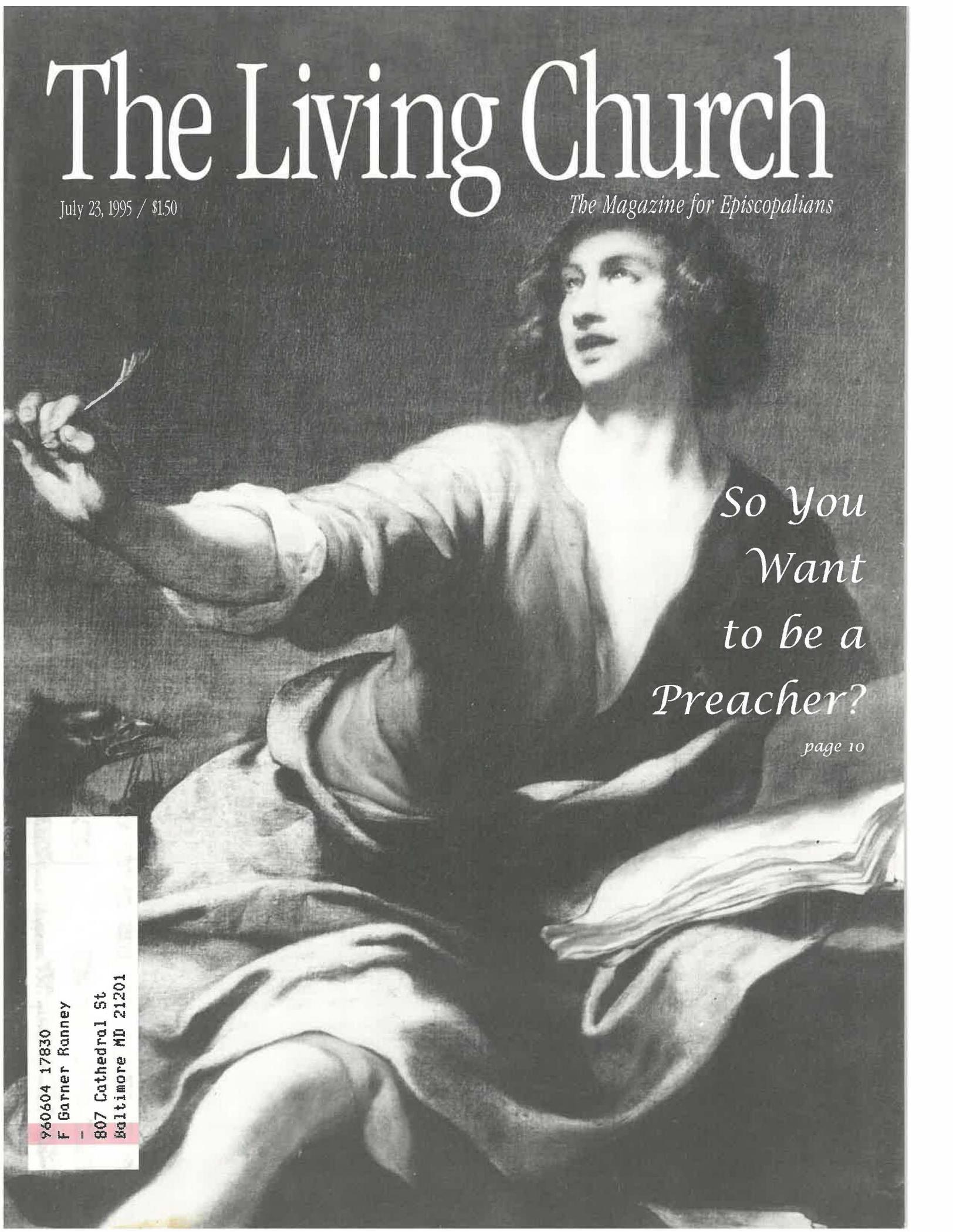


The Living Church

July 23, 1995 / \$1.50

The Magazine for Episcopalians



*So You
Want
to be a
Preacher?*

page 10

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Photo by RNS

Quote of the Week

The Rt. Rev. Gavin Reid, Bishop of Maidstone in the Church of England, on the date to celebrate the millennium: "The nation will be celebrating on 1 January 2000. The church will look like a bunch of idiots if we come in a year later."

In This Corner

A Revealing Report on Ellen Cooke

I have just finished reading the report of Coopers & Lybrand, a self-proclaimed "professional services firm," which conducted the audit of the treasurer's office at the Episcopal Church Center following the revelation that former treasurer Ellen F. Cooke had misappropriated church funds.

Two things stand out in the report. First is the computation of interest on the embezzled funds. Interest due as of May 1, 1995, was calculated using the New York State statutory rate, 9 percent simple interest. According to that rate, the interest would total \$369,804.09. Added to the \$2.2 million in misappropriated funds that had been announced previously, the total increases to more than \$2.57 million.

The other revelation in the report involves activity by Mrs. Cooke after the missing funds were discovered (Feb. 7). On Feb. 23, Mrs. Cooke wrote a check for more than \$35,000 payable to the Bankcard Center. And on March 3, she transferred \$20,000 from one bank account to another, then transferred \$20,000 from the second account to a third account. On the same day, she went to a bank and withdrew \$4,000 from yet another account, causing an overdraft.

Among other interesting facts in the report:

- Eight employees at the Episcopal Church Center were interviewed by auditors.
- Mrs. Cooke appeared to use a computer only for electronic mail, and prepared only handwritten financial schedules.
- Eight methods were used by Mrs. Cooke to misappropriate funds.

- On Feb. 7, the date Presiding Bishop Edmond Browning said he learned of the missing funds, Mrs. Cooke deposited into a personal bank account a check belonging to the Episcopal Church Center for \$46,000. Payment on the check was stopped by the bank.

- In July 1994, Mrs. Cooke, with Bishop Browning's permission, opened a discretionary bank account. The Presiding Bishop never used the account during the six months it was open, but Mrs. Cooke did. During that time, five checks totaling \$228,000 were drawn against it.

- Mrs. Cooke's corporate American Express card charges from July 1990 through March 1995 amounted to more than \$393,000, including more than \$322,000 for personal expenses.

- Mrs. Cooke requested and authorized five checks payable to a chauffeur amounting to more than \$4,500.

- It appears Mrs. Cooke used corporate gift accounts maintained by the church center to use as gifts to visiting dignitaries and as retirement presents. Gifts with a total value of more than \$3,000 were either removed by Mrs. Cooke, without authorization, from the vault at the church center, or delivered to her home.

While the Coopers & Lybrand report answers some questions and provides some details, there is still much we do not know. We may have to wait until someone steps forward to prosecute before we learn the extent of damages.

DAVID KALVELAGE, editor

Sunday's Readings

Not So With God

Pentecost 7: Gen. 18:1-10a(10b-14); Ps. 15; Col. 1:21-29; Luke 10:38-42.

Some people seem to place a higher value on what they do rather than who they are. Witness: When we meet someone new at work or at a social gathering, our first question after we learn that person's name is: "What do you do?"

Organizational and institutional vitality is frequently measured by how much activity there is. We find ourselves rewarded at work by how much we do, not who we are. John Bradshaw has described us as "human doings" rather than human beings. It is safe to say that for most of us, our identity is defined more by what we do than who we are. Not so with God.

God is, of course, concerned about the way we conduct ourselves. But he is also concerned with who we are. We are precious to God because we exist and not simply because of what we may or may not accomplish.

Two of the lessons for today underscore this reality about God. Sarah will have a child just because God wants her to be so blessed, not because she has earned it as a reward. Mary is complimented by God, because she is willing to be for a short time and not busy herself by doing as her sister has done. We need to work hard and humbly to be in the Lord's presence for some time each day simply so that he may enjoy our being. If we spend all our time doing, we will never get to know him or ourselves.

Not a Call

I commend Deacon Barbara Mraz for her thoughtful reflection on divorce [TLC, June 18]. I can only surmise that it is shared with us at the cost of some personal pain, and is therefore evidence of courage, which I hope other readers, as do I, appreciate.

It is therefore with some reluctance that I take issue with her statement that the decision to pursue a divorce can sometimes be a response to the call of God. I would like to think the author simply did not choose her words carefully, because the word "call" is a profoundly significant term in the context of Christian theology and spirituality. God calls us, both generally and particularly, into the mystery of his holy and righteous will. He also redeems our mistakes and sometimes even rescues us from the consequences of our own sinful folly. But he does not call us into that which is fundamentally unholy and tragic.

I have, purely by the grace of God, been married to the same woman for 23 years. Even so, I would not be so presumptuous as to consider my marriage immune from the possibility of divorce. But if such an impasse should occur, it will be the result of my own sin. Having reached that point, divorce may prove to be the least of all available evils, and I am confident that grace would abound and that redemption and healing would follow. But the act itself would be nonetheless tragic, an anti-sacrament of human sinfulness, a path on which God would be with me, but not one to which he calls me.

(The Rev.) DANIEL H. MARTINS
St. John the Evangelist

Stockton, Calif.

Another Word

The editor has provided his readers with a useful list of words that are so overused and misused in today's Episcopal Church that they in effect have

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.

been voided of significance. It seems to me that there is another candidate for membership on this list: "tragedy."

It has become a commonplace to refer to any shocking and terrible event as a tragedy. Just because it is shocking and terrible. I submit that we can't tell at the moment whether such recent events are tragic or simply melodramatic.

In a true tragedy, the result of the terrible thing that happens to the protagonist is supposed to be a catharsis which leads to spiritual and moral advancement on the part of the witnesses to the tragedy and, one hopes, on the part of the protagonist as well. If no improvement comes in the wake of the terrible event, then what we have is not a tragedy, but a mere melodrama. Something worthwhile is learned from a tragedy, and it changes at least some of the characters for the better. In a melodrama, on the other hand, nobody learns anything, so no one changes (except perhaps to get worse).

It is too soon to say whether the "815" embezzlement scandal or the Johnson suicide, terrible though they are, will prove

to have the redemptive effect of a tragedy on the Episcopal Church. They might simply prove to be a couple of particularly sad elements in an ongoing ecclesiastical soap opera, in which everyone keeps on doing the same thing over and over again and expecting different results.

(The Rev.) SAMUEL L. EDWARDS
Episcopal Synod of America
Fort Worth, Texas

Sane and Sober

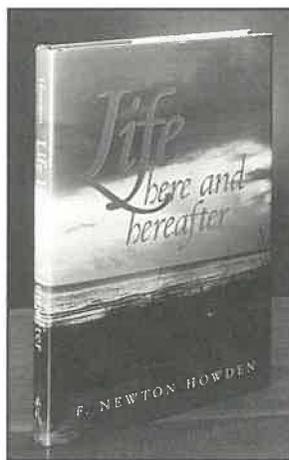
Having observed the exchanges over the issue of *koinonia*, I am delighted to see the sane and sober views of the Rt. Rev. Arthur A. Vogel [TLC, June 25]. The bishop's rationality is a pleasant alternative to the muddle-headed and vituperative babble emanating from two seminaries and other sources. It also has the distinct advantage of being true. My only concern is whether or not the current House of Bishops has the ability to comprehend the genius of one of the great, and frequently ignored, minds of the church.

(Continued on next page)

Life Here and Hereafter

by F. Newton Howden

A book dealing with life in this world and the life to come



The Reader will find here a mine of information, much of which would be hard to come by elsewhere. With skill and scholarship, the author touches on almost every phase of human thinking about the life beyond. Most of all he deals with Christian belief, its history and its import for us today ... For all its fullness, the book is easy and pleasant to read. — *Dr. Pierson Parker, Professor Emeritus of New Testament, The General Theological Seminary, New York City.*

This is a thought provoking and pleasant reading. — *The Rt. Rev. John M. Allin, 23rd Presiding Bishop, U.S.A.*

Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is just a book. I was captivated by the author's pastoral style, intrigued by his scope, and challenged by his message. — *Jeffrey A. Mackey, writing in The Living Church.*

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LETTERS

(Continued from previous page)

That revelation will be most interesting as
well.

(The Rev.) BRUCE N. GARDNER
St. Alban's Church

Superior, Wis.

More Than Outreach

The article "Love Thy Neighbor"
[TLC, June 11] on the great variety of
parish outreach programs was interesting
and indicative of the depth of concern
Episcopalians have for the needs in their
communities.

It left me wondering, however, how
many of the 39 churches listed incorpo-
rate the gospel message into their out-
reach activities. Spiritual ministry was
mentioned in only two of these programs.

As important as meeting physical needs
is, the church should not be primarily a
social agency with a Christian base, but
should be primarily an evangelistic com-
munity with outreach providing physical
and spiritual assistance as a unit to per-
sons in need. The churches and Christian
organizations of all denominations that
are doing this are thriving and are making
a life-changing contribution to those they
help, not just fulfilling a temporary need,
as important as that is.

My plea is that, with material help,
recipients will be told about Christ's love
for them and the personal relationship he
wants to have with them. This can be done
either verbally or with printed material or
both, in a loving, non-judgmental, non-
coercive way. I know from experience
that Episcopalians can learn to share their
faith naturally and with ease to meet the
deepest need of all — knowing God.

JOYCE NEVILLE

Buffalo, N.Y.

I applaud the articles in highlighting
outreach.

Patricia Nakamura's article "Love Thy
Neighbor" listed much-needed ministry in
many areas, with emphasis on how to get
started.

Many of these ministries represent the
two priorities of the church passed at the
1994 General Convention — children and
prison ministry.

Hopefully, the articles will challenge
readers to get on with the ministry of our
church as our Lord so directed in Matthew
25.

J. W. ROSS

Ponte Vedra Beach, Fla.

Once for All

In response to "Sounds Familiar" [TLC, June 18], I must say I disagree with (the Rev.) Magruder's statement concerning "Revealed Truth." I believe the fullness of God's truth was revealed once for all in Christ Jesus — his ministry, his teaching, his person. The coming of the Holy Spirit was the great "Ah Ha!" for the disciples and for those who followed the Holy Spirit of God. As Jesus promised, it led the disciples, and still leads us, into understanding that fullness that was once revealed.

(The Rev.) GREGG L. RILEY
Grace Church

Hutchinson, Kan.

• • •

I must disagree with Fr. Magruder when he writes: "Then along came Jesus who knew the scriptures well and had a high respect for them. Instead of accepting the scriptures as the final authority, he called on his Father and the Holy Spirit to guide his moral decisions." Fine. So far. Because Jesus Christ, God Incarnate, is the One making the moral decisions.

But it's too much of a stretch for me to believe that this opens the door for every Tom, Dick and Harry in the church to make moral decisions contradicting scripture. I have a hard time believing that this flood of moral decisions we are getting is all coming from the Holy Spirit, and is not just in support of various personal agendas.

If I'm still here at the Second Coming, and Jesus Christ says to me, "Yes, Virginia, all these moral decisions are indeed moral," then I will believe them. But not from every Tom, Dick and Harry in the meantime. Sorry.

VIRGINIA MYERS

Seattle, Wash.

• • •

The Rev. Thomas M. Magruder notes — quite correctly — that one must not be pharisaic in one's reading of scripture. Jesus most assuredly was not pharisaic in his reading of scripture, but we must beware, because I do not recall Jesus saying, or implying, "Well, this was written by and for a very unsophisticated reader; therefore, today, we can ignore it."

I look for the guidance of the Holy Spirit as I read scripture, and I frequently discern new readings of old and familiar passages. Rarely am I able to preach one of

my year-old sermons without re-writing it.

Fr. Magruder's telling sentence is: "This means that we must wrestle with moral decisions." As they say in Nevada, "Jackpot!" The longer I live, the more I see dependence on outside influences, but unfortunately not God. I am sure all of us have been required to hear the self-righteous clerk say, "The computer says ..." There is no appeal. The moral decision is evaded because "The computer says ..."

The human race has had to deal with many situations which have the perceived capability of destroying humanity: from the invention of gun powder to nuclear energy; from assembly line manufacturing to the computer. The only answer I see is solid Christian evangelism, commitment, faithful preaching of the gospel, and the administration of the sacraments in awe and wonder.

(The Rev.) JOHN M. FLANIGEN, JR.
American Falls, Idaho

How It Happened

In his letter [TLC, June 18], the Rev. Paul Evans objects to the words "sinful

human eye" in the third stanza of the hymn "Holy, Holy, Holy" on the grounds of the goodness of creation. As the clerical deputy responsible for suggesting this inclusive language substitute for "eye of sinful man" to General Convention 1982, I am surprised by his interpretation of these words.

When people speak of greedy hands, an inquisitive nose, or a foul mouth, it is understood that it is certain persons who are being thus characterized. No one thinks of God's creation of hands, noses or mouths as being maligned. Since my choice of words was not "human sinful eye" but "sinful human eye," I thought it would be obvious that "sinful" qualifies "human" more than "eye."

However, the idea for the wording the author describes as "anathema" came from Jesus, whose words I quote from the NIV Bible "If your right eye causes you to sin" (Matt. 5:29) and "If your eyes are bad" (Matt. 6:23). I believe my phrase has biblical warrant.

(The Rev.) W. FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

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— Steven Charleston, Bishop of Alaska

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Texas Gathering Draws More Than 1,400

"I've never been so proud to be an Episcopalian. Thank you," Mary White said at the close of Evening Prayer. Her sentiment underscored the overwhelming success of "A Gathering of the Diocese," which brought 1,470 Episcopalians from across the Diocese of Texas together June 22-24 for teaching, dreaming and networking.

A cavernous tent, covering four tennis courts on the campus of Episcopal High School, Houston, hummed with 180 tons of air conditioning to keep 95-degree temperatures at bay while members of more than 146 churches were ferried to the tent on golf carts from the parking lot.

"The Gathering was an opportunity to come together as one body and decide what the church is going to be about in the future," said the Rt. Rev. Claude E. Payne,

to discuss Habitat for Humanity, a non-denominational ministry building homes for those in need. The resulting group of 25 people challenged churches in the diocese to build 200 new homes and repair 2,000 more in partnership with each other. According to the Rev. John Musgrave, this far-reaching invitation to participate in the mission of the church will touch thousands of people. "Generation X'ers" (the 20 somethings) met with boomers in their 30s and 40s to talk liturgy and inclusiveness, while another group convened quietly to "Listen to the Holy Spirit." "The diocese is lacking in diversity of clergy and diocesan leadership," said one group, while clergy were called to task by another group for "not preaching about moral issues and core values." Yet another met to talk of ways to nourish and care for clergy.

Notes from 82 meetings were transcribed, printed overnight, and made available to all participants the following day.

Plenary speakers included the Rev. Loren Mead, founder of the Alban Institute, and cultural and demographic specialist Carol Childress, from the Leadership Network. Bishop Payne received a standing ovation following his plenary incorporating his vision of tripling the size of the diocese in 10 years, from 74,000 to 200,000.

"Each of you here is a walking spiritual treasure," he said, calling all persons to share their spiritual wealth with the seeker and the unchurched. Citing a "growing spiritual hunger in our age," Bishop Payne sees the church of the 21st century, rich with lay leadership, emulating the first century church, where spiritual treasures are shared in inquirers' classes and small groups of deepening spiritual transformation.

Former Texas Secretary of State Myra McDaniel and local businessman Lorne Bain followed Bishop Payne to give a lay perspective on the bishop's message. Ms. McDaniel called inquirers' class a lifelong process of learning. "Bishop Payne's vision empowers laity through the role of lay leaders witnessing the spiritual dimen-



sion of their lives and is an ideal vehicle for reaching the unchurched in today's culture," said Ms. McDaniel.

Most of the 30 workshops showcased local experts for easier networking beyond the Gathering and had standing room only crowds. The Rev. Henry Stroebel, chair of the diocesan Bioethics Committee, said experts on his panel began discussions in the workshop on "Gene Manipulation and Personal Privacy" and were soon eclipsed by lively and knowledgeable experiences from their audience. A workshop for "Growth in Small Town Congregations" transformed members from a participating "small town church" to "the only Episcopal church in the county."

The Gathering experience overcame some earlier dissatisfaction with the registration cost of \$125. In response to requests early on in planning, a children's program was held concurrently at no cost for households of participants and a youth lock-in received rave reviews from 135 young adults who participated fully in the Gathering. One evaluation form said it best: "I've paid a lot more for a lot less." C. N. "Tom" Tinker, general chairman of the Gathering, addressed several questions about expenses by reading the budget from the podium, announcing finally that the event had broken even.

Bishop Payne urged members to do more than enjoy the experience of the Gathering but "to work diligently to develop and build just one step at a time," promising the assistance and resources of the diocesan staff to help. "The outward focus is on the unchurched, the upward focus is on the Lord who calls us and the inward focus is on ourselves, not in isolation, but as one church, one community of faith . . . to do infinitely more than we can ask or imagine," he said.

CAROL E. BARNWELL



Carol E. Barnwell photo

Young adults attending said they were the "church of the present — not the church of the future!"

Bishop of Texas. The non-legislative meeting offered plenaries, workshops and a "formalized coffee break" called Open Space Technology.

"We were electrified by the response to the Open Space process where anyone could convene a group discussion on any subject for which they feel a passion," Bishop Payne said. More than 80 people lined up with newsprint and marker to announce subjects they wished to discuss. "There's no telling where all the energy and ideas will pop up throughout our diocese," he added.

Excited by the Open Space concept, Tom Larkin of Austin convened a group

Historiographers and Archivists Offer Strong Comments

Conference deals with historical impact of racism in the church

Historiographers and archivists from around the country attended a conference jointly sponsored by the National Episcopal Historians and Archivists Association and the Archives of the Episcopal Church on the theme "Civil Rights and Christian Mission." The gathering was held June 23-25 at the Episcopal Seminary of the Southwest in Austin, Texas. In a departure from the association's usual selection of diocesan or local topics of interest, the program explored the historical impact of racism on the institutional church. Other program sessions were devoted to the acquisition and care of diocesan archives, photographic collections, and managing the records of local congregations.

Mark J. Duffy, national church archivist, described the main purpose of the conference as "to bring together several perspectives on the topic of the civil rights movement as it affected the church, drawing on individuals who had worked with the Archives to secure documentary evidence of the period or who had recently published on some aspect of the church's passage through the era of the civil rights struggle."

Comments received in the week preceding the conference from the Rev. Reginald Blaxton, of Washington, D.C., became part of the background for the conference. Commenting on the lack of adequate African-American representation among the presenters, Fr. Blaxton wrote, "The question at issue is not whether white (or foreign) scholars are competent to understand, capture, and communicate the meaning for the church of this critical period (the civil rights era) of American social history. The point, rather, is that native speakers of a language — any language — tend to be more sensitive to nuance and depth of meaning and interpretation than those, however fluent, for whom the language is foreign. I suspect, further, that African-American

Province 3 Focuses on Baptismal Covenant

Province 3, comprising 13 dioceses in the mid-Atlantic region, held a Ministries Fair in Hagerstown, Md., June 25-27. Under the theme "The Ministry of All the Baptized," 87 registrants concentrated on the implications of the baptismal covenant and the ministries we are called upon to do, both inside the church and outside.

The keynote address was given by the Hon. Byron Rushing, immediate past chaplain of the House of Deputies, and seven-term member of the Legislature of Massachusetts. Mr. Rushing highlighted the call to laity to be ministers of the gospel in their daily activities, not only in typical church programs. He said in his own parish church, a different vocational group is spotlighted each Sunday. Mr. Rushing hoped we would not be called "children" or "sheep," but rather a new name such as "saints" or "disciples."

He took note of the role of clergy, to be enablers of the laity. Enablers, he said, will never be out of a job. He applied the

same observation to the office of the Presiding Bishop, where the enabling of other bishops would be primary, and the corporate duties of the national church assigned to someone else. This shift might become effective in 2005, when yet another Presiding Bishop is elected.

Seventeen workshops and a major address by LaDonna Wind, consultant in evangelism, were presented on the fair's theme. Bishop Robert Rowley of Northwestern Pennsylvania, president of the province, addressed the closing Eucharist at St. John's Church, Hagerstown. He asked if we can state our confidence in the meaning of Jesus in our lives. He asked if we can seek and serve Christ in all persons, and if we will strive for justice and peace among all people. He invited the congregants to turn to each other and answer these questions and to identify the issues that block us from being effective.

(The Rev. Canon) RICHARD W. DAVIES

Exemplary Deacons Acknowledged

Fifteen deacons were cited for exemplary ministries during the convention of the North American Association for the Diaconate, June 22-24 in Des Moines, Iowa [TLC, July 16].

Br. Justus Van Houten, president of NAAD, announced the awards for "these deacons nominated by the dioceses in which they serve, for a rich variety of ministries."

Those honored were: Deacons William H. Ealy, for a variety of ministries in the Diocese of Alabama; Veronica M. Ritson, for ministry to persons centered at Trinity Cathedral, Phoenix, Ariz.; Lawrence Holman, for an ecumenical ministry to the aging located at Church of the Redeemer, Sayre, Pa., in the Diocese of Bethlehem; Gwendolyn Dillon, for ministry to marginal persons, emanating from Sts. George and Matthias Church, Chicago; Robert Davidson, for crisis and outreach ministry at St. Bartholomew's, Estes Park, Colo.

Also, Robert V. Parker, for social

service ministry leadership at Venture House, Wichita, Kan.; Dixon Barr, for establishing the Diocesan School for Ministry in the Diocese of Lexington; Br. Ed Munro, for his chaplaincy to the port of Baltimore; Maureen May, for nursing home ministry operating from St. James', Fremont, Neb.; Charles Nelson, for jail and prison ministry from Gethsemane Cathedral, Fargo, N.D.

In addition, Michael Jackson, for liturgical ministry at St. Paul's Cathedral, Regina, Saskatchewan, in the Diocese of Qu'Apelle, and for his writing; Margaret C.F. Higbie, for hospitality and institutional chaplaincy in the Diocese of Rhode Island; Marilyn J. Sapharas, for ministry to persons with HIV/AIDS functioning at Christ Church, Sarasota, Fla.; William H. Moore, Jr., archdeacon of the Diocese of Springfield, for a variety of ministries; and Shirley Trail, for prison and halfway house ministry in the Diocese of Western New York.

(Continued on page 8)

As the Saga Unfolds

Ever since the story broke about the embezzlement of church funds at the Episcopal Church Center, we have been almost inundated by various reactions from all parts of the church. We have received many Viewpoint articles, a sizable number of letters to the editor, copies of letters sent to the Presiding Bishop, telephone calls from persons who have questions or wanted to express an opinion, and letters not intended for publication.

The scandal over the misappropriation of church funds has outraged Episcopalians as much as any development in recent decades. People on every side of every issue are united, if only temporarily, concerned about the future, and anxious to see the matter resolved.

Because of the large volume of articles and letters to the editor received on this subject, we are not able to publish all of the opinions of our readers. We are grateful to all who have shared their thoughts. Please know all have been read, and may be helpful as the saga continues to unfold.

Texas Sets Example

A Gathering of the Diocese of Texas may have given us a glimpse into the future of the Episcopal Church. The Gathering, which attracted nearly 1,500 people to a tent on a hot June weekend [p. 6], brought Episcopalians from 146 parishes together for plenary sessions, workshops and other activities. The event resembled *Shaping Our Future*, a national symposium in St. Louis two years ago, in its structure. It even included the Open Space Technology, a popular feature of the St. Louis event, which allowed participants to do some dreaming.

Bishop Claude Payne of Texas and other organizers of the Gathering are to be commended for bringing such a variety of their members together and for offering quality programs. At this time of "decentralizing," many Episcopalians are looking to their diocese, rather than the national church, for leadership. The Diocese of Texas has taken a big step in that direction.

Historical Impact of Racism in the Church

(Continued from page 7)

historians are also more keenly aware of the socio-ethical implications (and ramifications) of racially-biased storytelling."

The Rt. Rev. Arthur Walmsley, retired Bishop of Connecticut, opened with the main address, reflecting on times when the church seemed consumed with the struggle to advance civil rights even when it lagged in developing a theological approach to racism and its own complicity. "During the build up and actual march from Selma to Montgomery, I tallied the number of Episcopal clergy I knew to be taking part, and estimated that the total was at least one out of every 10 clergy then in active ministry," Bishop Walmsley said. The present assault on affirmative action and the political preoccupation with reforming welfare mask a return to less-subtle forms of racism . . . How to be the church in that setting will call for tenacity and courage."

The Rev. Gardner Shattuck, who is working on a history of the church in the period, told of frustration and oppression coupled with moments of excitement and progress. Drawing on his work with original source materials, Dr. Shattuck highlighted the ministry of Tollie Caution to dramatize the crucial learning experience that the struggle for civil rights has for those interested in the continued struggle for racial equality. "During his heyday in

the 1950s (the Rev. Tollie) Caution was arguably the most prominent African-American priest in the Episcopal Church. However, although he died only eight years ago, few Episcopalians today — at

**The church ...
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in the U.S.A.**

least, few white church members — know his name."

The Rev. John Morris, former executive director of the Episcopal Society for Racial and Cultural Unity, described the unofficial effort to forge an integrated church. ESCRU's militancy succeeded on many fronts, but it also served to reveal the subtler forms of racism that marginalized the black clergy and churches.

It was this racism that the Rev. Paul Washington of Philadelphia spoke of in his reflective paper. Fr. Washington recalled a particularly bitter memory of being told by a bishop who, intending to appoint him to the vicarage of a nearby white congregation, was informed by a representative that, 'We know Fr. Washington, we respect and like him but as our vicar he would also be our pastor and we have daughters.'

Drawing on his recently published autobiography *Other Sheep I Have*, Fr. Washington challenged the group to "explore the issues of institutional racism in church and society. Referring to Sunday worship hour as the most segregated hour in the week, Fr. Washington asked, "Can we not sadly and shamefully conclude that the church, the parish church as an institution, is the most glaring relic of racism in the U.S.A.?"

Prof. Elwood Dunn of the University of the South continued the theme of exploring the original sources of the church for historical enlightenment. A native Liberian, Prof. Dunn reminded the group that the American struggle was not a purely national tragedy. He spoke of the history of the Episcopal Church in Liberia as a re-enactment of the "American experiment," an outpost for exporting cultural hegemony through the boarding schools and other "civilizing" institutions.

KATHY BURNSIDE

The Living Church

Compartmentalized Religion

By E. FRANK HENRIQUES

I am a professional religionist: a person who is paid to promulgate religion. In my case, the Christian religion. Specifically, I am an Episcopal priest — formerly, a Roman Catholic priest.

I have been “selling” religion for more than 50 years — yipes! it’s true! — and most of the time I feel I haven’t touched a single soul in, lo, that half century. This is not hyperbole, much less humility. I honestly feel that way. Have I had a single convert? I sometimes wonder . . .

I do not mean a convert to the particular “brand” of Christianity I happened to be selling at any particular time: “My denomination,” in other words. That’s purely peripheral — or, more accurately, it’s irrelevant.

I happen to be an Episcopalian at this moment, and I rejoice in that fact. I am a “convicted” Anglican. I love my church, squabbles, high-churchism, warts, ultra-conservatism, wild-and-woolly liberalism, and all! It suits me.

But the conversion I’m talking about is much more basic than mere denominationalism. I mean, the real gut-stuff: conversion to the Christian gospel itself. No, I am not referring to some kind of a “conversion experience,” with lights flashing and bells (preferably church bells) ringing. That is all very good stuff, indeed — the ecstatic experience — but it still is not at the heart of the matter.

The deep down essential heart of the matter is the wholehearted, absolute acceptance of Jesus Christ, not only as personal savior, but the acceptance of everything he taught, and exemplified, and lived and died for.

That’s the tough part. Do any of us really and truly accept and live by all that? The real saints did — I think? — by and large? — perhaps? But that kind — real saints — is mighty scarce.

We’re back to that wonderful statement of G.K. Chesterton: Christianity has not been tried and found wanting — it’s been found difficult and not tried. Nietzsche said the same thing from a slightly different viewpoint: The last Christian, he said, died on the cross.

In other words, none of us accepts the entire Jesus Christ: everything he was and stood for. We accept the easy parts,

**I simply argue
that the cross
be raised again
at the center
of the
marketplace
as well as
on the steeple**

the parts that agree with our way of thinking, with our *modus vivendi*. The parts that won’t make a claim upon our bank balance, the parts that don’t go contrary to our particular brand of politics. Christianity has been found difficult and not tried.

Let me cite a practical — if painful — example: Do we, as Christians, vote any differently from our non-Christian neighbors? Does the gospel of Jesus Christ enter, even vaguely, indistinctly, into our political philosophy? Are we as Christian in the voting booth as we are in church on Sunday morning?

I admit defeat. To the best of my recollection, I have yet to convince a single churchperson that his/her voting should be as Christian as his/her Sunday attendance!

I say it loudly. I am not preaching partisan politics here; I am not espousing any particular political bent, to the left or to

the right. I am asking only for a political philosophy with a true Christian flavor! I am only asking for Christian underpinnings, as you, not I, interpret the gospel of Jesus Christ.

When I was a young priest, we used to talk about “compartmentalized” religion, that we tend, willy-nilly, to divide our lives into distinct and autonomous compartments: a religion compartment, a work compartment, a recreation compartment, a financial compartment.

These are supreme and sovereign jurisdictions, without blurred borders. And never should they meet or even overlap. Sunday mornings we enter our religion compartment, Monday mornings, our work compartment, Wednesday evenings, en route to the bowling alley or the cinema, we enter our recreation compartment. Almost every day, even if it is only for a few fleeting moments, we enter our financial compartment. But above all else, keep those blessed compartments distinct and especially autonomous!

We had a rhyme which summarized “Compartmentalized Religion”:

Mr. Business went to Mass/He never missed a Sunday/Mr. Business went to hell/For what he did on Monday.

The unadorned truth that I am laboring to enunciate is simple: Our faith must imbue and permeate all of our living, not just the churchy part. This obtrusive truth has never been more graphically expressed than by that craggy old Scotsman and founder of the lone Community, George F. MacLeod:

“I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves on the town garbage heap at a crossroad so cosmopolitan that they had to write the title in Hebrew, Latin, and Greek . . . at the kind of place where cynics talk smut and thieves curse and gamble. That is where he died, and what he died about. That is where church people ought to be, and what church people ought to be about.” □

The Rev. E. Frank Henriques is an occasional contributor to TLC who resides in Grass Valley, Calif.

So You Want to be a Preacher?

By JAMES P. ADAMS

So you want to be a preacher? You had imagined the event of your first or best or some sermon a hundred times ... and here you come, climbing confidently into the pulpit. Looking like something off the cover of the Wippell's catalogue. It's you. You're the preacher. A dream come true. You were born, bred and blow dried for this moment! Now, only the final refrain of the sermon hymn separates you from preaching the gospel.

If your old preaching daydreams were anything like mine, there was never an actual sermon, just prelude and postlude. The next thing you know, you're shaking hands with attractive, intelligent, untroubled parishioners. They all loved the sermon, and now they adore you. Fantasy complete, but still no sermon.

Until you're actually called upon to slay a real sermon dragon, you cannot fathom the perils and pitfalls of the whole endeavor. It is less like accepting an Academy Award and a lot more like an agonizing child birth. The ancient Greeks said: "When the gods want to punish you, they make your dreams come true."

You begin by reading the passage, whatever it is: Prodigal Son, Pentecost, doubting Thomas, the empty tomb. "Oh, great! I love this passage. There's so much in here. Thank you, God."

Time to write. You try to get quiet. "O.T. content quiz tomorrow, Why are the kids still up? They're driving me crazy! The rent is nine days late. What time is it? ... the bomb blast in Oklahoma City, all those bloody children (thank you, God, for my children)." Your head and heart are oceans apart. Still no sermon.

You pray. "Gracious God, thank you for the gift of your son and for your word. I want to preach your word faithfully. Just

help me to see or say or ..."

The car needs a brake job. I should start dinner. I feel so alone. What time is it? God, I can't do this alone. I need a sermon. What will I say? I know in my heart but I can't find the words. They've taken away my word and I don't know where to find it. Head and heart are oceans apart. Help me, God."

You get a cup of coffee. You read the passage again. Prodigal Son, Pentecost, doubting Thomas, the empty tomb. "Oh,

this is an impossible passage. There's too much in here. Help me, God." Still no sermon.

You read the passage again. This time out loud. "What does it say to me? Where does the shoe pinch? My feet are killing me! It's hot in here. Is the air conditioning on?" You're possessed by seven competing thoughts at the same time. Still no sermon.

It's late. You're exhausted. You give up. You go out for some fresh air. Emerson



Luther debates at Leipzig. RNS photo

James P. Adams is a seminarian from the Diocese of New Hampshire who attends Virginia Theological Seminary.

said: "When it is dark enough, we see stars."

Suddenly, from your head, drops an awkward worm of an idea. It lands gently in your heart with a delicate silky thread attached. Head meets heart. This fragile bridge carries whispers between the passionate heart and the reasonable head. The heart flirts with emotions, the head responds with concrete theology. The heart extends a gentle hand of gospel truth. Anxious, the head grabs hold.

The computer screen is no longer blank. But still no sermon. Just a strange mix of morning-after thoughts and theology. "I need a coffee. This won't preach. What am I going to do?"

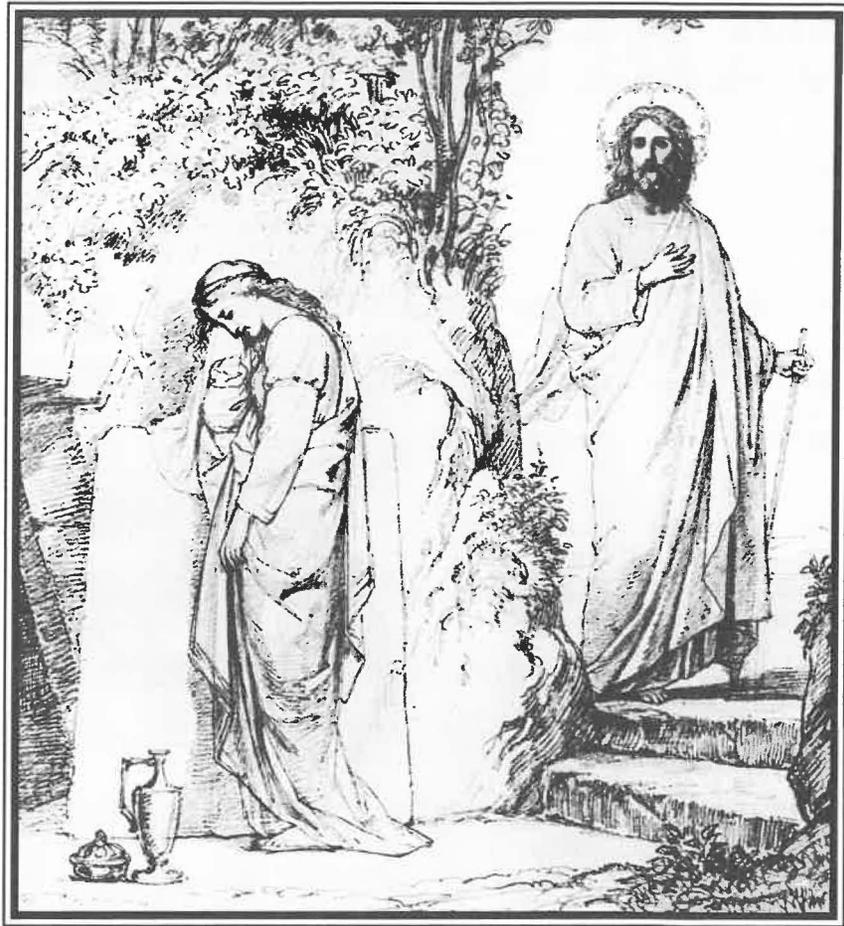
Unexpectedly, the birth pangs begin. Words that sound something like what you need to say and hear begin to flow. As the sermon emerges, you are both aching mother and coaxing midwife. When it is over, you have five pages. Finally, a sermon. Sunday comes. You can't find the blow-dryer but you know it doesn't matter. You go to the place where your brothers and sisters in Christ are gathered and you deliver the word as the Lord has given it to you. The sermon goes OK.

When Jesus cast out seven demons from Mary Magdalene, who would have guessed she would be ordained the first Christian preacher? Like the Old Testament prophets before her, Mary was not a likely choice for the job. She never would have gotten past the commission on ministry!

Mary Magdalene is one of those larger than life figures. She wasn't nearly as bad as her critics say, nor as virtuous as those who love her say. She has a bad reputation now, but not in her own day. She's gotten a bad rap. She was not a prostitute. She was not even the apparently sensuous woman who wiped Jesus' feet with her hair.

What we do know about Mary Magdalene is that she had courage. She was one of the few who remained with Jesus until the bitter end, that turned out not be the end at all. In the midst of all those Roman soldiers, she stood by the cross and was present as Jesus died. After his death, Mary was willing to take the risk that must have been involved with going to the tomb of Jesus.

But she went to the tomb out of love and out of her own sense of need, not out of faith. She didn't set out to be the first witness to the Resurrection. On what must have been the most hopeless of days, she carried embalming oils to the tomb. She would anoint the dead body of Jesus. And then, she met Jesus again face to face. It took a moment, but once he called her by



RNS photo

name, Mary recognized him and she couldn't let go of the joy of seeing him again.

Jesus sent her to the other disciples. "Tell them that I am ascending to my Father and your Father, to my God and your God." After the horror of Friday's crucifixion, and the numbing nothing of Saturday, Mary Magdalene finally had her sermon! When, at last, she found the other disciples, her first words said it all. "I have seen the Lord." If they would hear it for the truth that it was, it would be all she would need to say.

If Mary Magdalene had really seen the Lord, then Jesus really was the Saviour. If it was true, then what had seemed like the very worst day of their lives had in fact given birth to the most glorious day ever! That is, if Jesus was alive.

Maybe it was the message, or perhaps the messenger. Whatever it was, they did not believe her. All four gospels agree. When, on that first Easter morning, Mary Magdalene preached, "I have seen the Lord!" there wasn't an "Alleluia" in the house.

As aspiring preachers, we look to Mary Magdalene and what does she do? She leads us to her Lord, Jesus Christ, who is

the source of all hope. That is why a sermon about Mary Magdalene must ultimately be a sermon about Jesus and about hope. She wouldn't have it any other way.

When, God willing, I am ordained to the priesthood, the bishop will charge me with these words from the prayer book: "In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and the life to come."

When Mary Magdalene preached, "I have seen the Lord," the other disciples were shown the way to find the Lord for themselves. As preachers, that is the best we can do and the highest hope we can hold.

So you want to be a preacher? Preach the word of the risen Lord. Say "I have seen the Lord" and leave the results to the One who is the author of your sermon and the author of your salvation. Drop the awkward, too good to be true, worm of truth with that delicate silky thread attached. Preach it trusting that those who follow that thread (back to where it leads) will find Jesus Christ. And Jesus will weave that delicate thread into a magnificent, silken blanket of faith that will last forever. □

Mary & Martha

Sisters of different temperaments

painting by Deepak Nath from RNS

By LAWRENCE N. CRUMB

In the gospel for Sunday, July 23 (Luke 10:38-42), we meet the two sisters, Mary and Martha of Bethany, those friends of Jesus who, together with their brother Lazarus, provided him with hospitality on many occasions. It is this passage which has made Mary and Martha household names, and the traditional designations for the two distinct temperaments which they embody.

We meet them again in St. John's gospel, first in the account of the raising of their brother Lazarus (11:1-44) and again in the description of the supper at which Jesus' feet are anointed with a precious ointment (12:1-8). In both episodes, the anonymous village of Luke's gospel is identified as Bethany, and in both of them the two sisters display the same differences of temperament that we have already seen. In the first, it is Martha who goes out to meet Jesus at some distance from the house, while Mary stays at home, deep in mourning. In the second, we read that "Martha served, but Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment" (12:2b-4).

It is unfortunate that many people approach the two sisters of Bethany with a built-in predisposition to sympathize with one or the other. It is apparent, however, that Jesus not only accepted but valued and loved each of the sisters for what she was, and did not rebuke either for not being more like the other. Before we can consider Jesus' appreciation of the sisters, some possible misconceptions should be examined.

First, the relationship between Mary and Martha is not one of sibling rivalry, such as we see in the Old Testament

brothers Jacob and Esau. The home at Bethany appears to be one where Jesus was a frequent guest, one whose hospitality he particularly enjoyed. Obviously, no



one enjoys being a guest in a home marked by constant bickering, and we may assume that the outburst of Martha, recorded by Luke, was uncharacteristic; that the household was, usually, one of peace and harmony. The sisters had assumed complementary roles, and the arrangement worked. Part of the difference in roles may have been dictated by a difference of age: Martha is always men-

tioned first (with one exception, where Mary is identified in relation to another episode) and the house is described as being hers. The implication is that Martha is the older of the two, perhaps by several years, a situation which would make her the logical "head of the household," including its kitchen.

Second, it must not be taken for granted that Martha is overworked and needs Mary's help. In all likelihood, Mary has already done what she could to help without actually being in the way. Moreover, although servants are not mentioned, they were probably present. If Lazarus and his sisters were able to provide hospitality to Jesus and his disciples, and to put on the kind of supper implied by the passage in John 12, then Martha would not have been literally "alone" in the kitchen, but simply the only one of the family working with the servants on the preparations. So while Martha does what she does best, giving one final check-up on all the arrangements, Mary does what she does best, entertaining the guest of honor and being an appreciative audience for his teaching.

Third, in our attempt to appreciate Mary and Martha as representatives of virtues which complement each other, we should not over-simplify the distinction between the two into a set of false opposites, such as material vs. spiritual, or practical vs. intellectual, as if Martha were the worldly and Mary just happened to "go in for religion and that sort of thing."

The three stories, taken together and read carefully, suggest both women were both intelligent and devout. And yet, because of their differing personalities, these shared characteristics were expressed in different ways. We might say, to make a point by exaggeration, that Martha was the "theologian" while Mary was the "mystic."

In the story of the raising of Lazarus, both sisters go out to meet Jesus, both grieving for their dead brother, Lazarus, both believing in Jesus as Messiah.

(Continued on next page)

The Rev. Lawrence N. Crumb works in the Reference Department of the library at the University of Oregon.

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. **Clark W.P. Lowenfield** is rector of Trinity, 3333 S. Panther Creek Dr., The Woodlands, TX 77381.

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.

Mary & Martha

(Continued from previous page)

Martha expresses both grief and belief: "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Then Jesus enters into a discussion with her, saying, "Your brother will rise again." Martha, sharing the widespread Jewish belief in a general resurrection in the distant future, but not perceiving what that has to do with the immediate situation, replies, "I know that he will rise again in the resurrection at the last day." And Jesus, who embodies and makes present all the divine promises, replies with the words of hope which have opened the Anglican burial office for more than 400 years: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." When Jesus adds, "Do you believe this?", Martha's answer is straightforward and direct: "Yes, Lord; I believe that you are the Christ, the Son of God, he who is

coming into the world."

Mary, on the other hand, expresses both her grief and her belief through her actions: She falls at Jesus' feet and, after uttering a few words, breaks down weeping. And Jesus, realizing not only that she is overcome with grief but also that her sensitive, intuitive mind is one that goes directly to the heart of things, does not engage her in a theological discussion, as he had done with Martha, but proceeds directly to action.

Then the sisters of Bethany disappear from the pages of scripture, and we cannot say with any certainty what became of them.

In any event, the two sisters are still very much in character: Martha the theologian, sharing her knowledge of Jesus through verbal discourse; and Mary the mystic, who sat at the feet of Jesus and now serves as companion to his mother, sharing with her a memory of the man they both knew and loved, and doing so with an intuitive manner that needs no words to express itself. □

Deaths

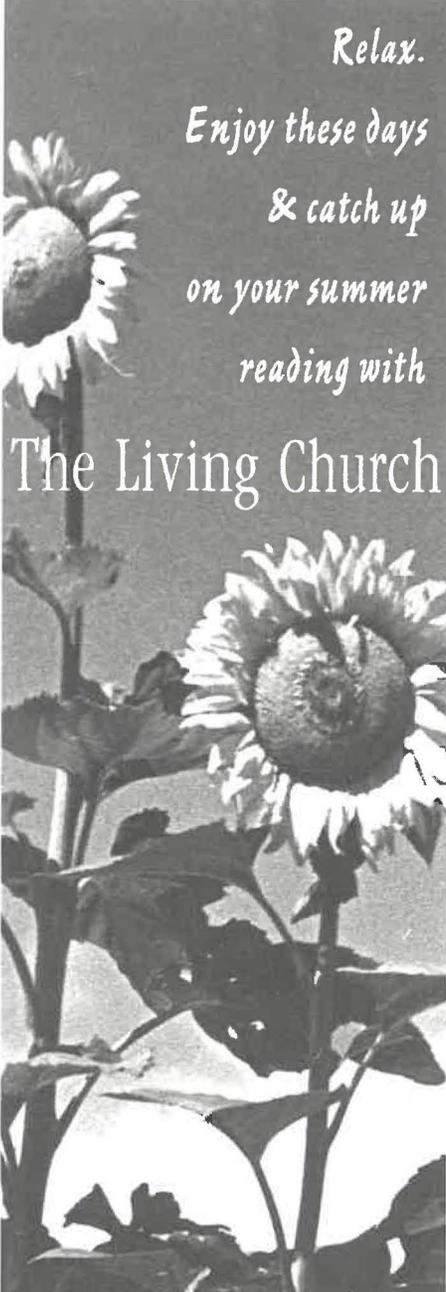
The Rev. **John Henry Vruwink**, retired priest of the Diocese of Olympia, died May 26 after a long struggle with cancer. He was 79.

Fr. Vruwink was born in Grand Rapids, MI. He was educated at Princeton University, New Brunswick Theological School and Butler University. He first served as a Dutch Reformed Minister from 1941-46 before being ordained priest in the Episcopal Church in 1947. He served parishes in Ogdensburg, NY, Indianapolis, IN, Tulsa, OK, and Medina and Seattle, WA. He was also the author of *Lively Tradition*; *Healing Cross*; and *The Glory of it All*. He retired in 1987. Fr. Vruwink is survived by his wife, Emma, four children, nine grandchildren, and two great-grandchildren.

The Rev. **Walter A. Perkins**, priest of the Diocese of Albany and vicar of Holy Name, Boyntonville, NY, died May 5 at Child's Nursing Home in Albany, NY. He was 81.

Fr. Perkins was born in Glens Falls, NY. He was ordained priest in 1953. He served as priest-in-charge of Christ Church, Pottersville, St. Andrew's, Schroon Lake, and Good Shepherd, Chestertown, NY. He was rector of All Saints', Hoosick, and Trinity, Schaghticoke, NY, and also served in Hobart, Stamford, Bloomville, Potsdam, and Colton, NY. Fr. Perkins is survived by his son, Kenneth Perkins.

Bill B. Cody, San Antonio, TX, president of Province 7, died May 6 while visiting his daughter in the Chicago, IL, area. Mr. Cody is survived by his wife, Betty Ann, his daughter, Kathy, his son, David, and several grandchildren.



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ORGANIZATIONS

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

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

POSITIONS OFFERED

THE TRINITY EPISCOPAL MINISTRY is searching for leadership to guide us in our "Journey in Faith." We are three small parishes within 35 miles of each other and about 50 miles south of Chicago. If you are interested in "Journeying" with us, please contact: **Trinity Episcopal Ministry, St. Ambrose Episcopal Church, 925 MacArthur Dr., Chicago Heights, IL 60411 (708) 748-6166.**

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FULL-TIME ORGANIST/CHOIR DIRECTOR for large, traditional parish, beginning late summer/early fall 1995. Two Sunday services, 25-member adult choir with paid quartet, large training choir and youth choirs (grades 1-6) with modified Royal School of Church Music program. Three-manual Schlicker organ (1967, rest. 1983); Whitechapel handbells. Keyboard mastery, strong choral background, thorough knowledge of Anglican church music, openness to creative musical enhancement of worship and an ability to communicate with parish members necessary. Send resume to: **Music Search Committee, St. Luke's Episcopal Church, P.O. Box 3128, Darien, CT 06820.**

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

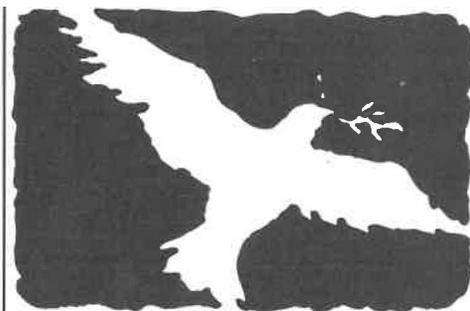
ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience. **CLERGY travel FREE.** Call Everett and get FREE gift (212) 736-2028. **Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

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CUERNAVACA, MEXICO study/vacation apartment. \$150 weekly/monthly rates. **(817) 737-5164.**

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.**



Benediction

Marriages may not be made in heaven; yet it is God's love, and his alone, which ultimately leavens and levels us all.

Marriage is like an ancient plow; pulled by one, pushed by another; together intent only on survival and success.

Marriage can be like a beautiful dance; two people moving with rhythm and with grace, ever conscious of the other's presence and pleasure.

Marriage might be likened to a spring garden; tilled, planted, watered, and carefully weeded as it grows and then blossoms into maturity.

Marriage can be an adventure; a fascinating voyage into oceans and over lands we didn't think existed; through experiences we didn't even dream possible.

Marriage is also an ever unfolding mystery; of love and life and romance and reality; of successes and failures, and new beginnings.

Marriage is both a private and a public partnership; wherein both partners share in the work, the risks, the excitement, the fun, the profits, and the losses.

Marriage is truly one of life's great journeys! So travel carefully. Travel light. Travel on with open minds and hearts. Travel on with anticipation, humor, grace, courage, patience, and confidence. Travel on with God as your guide.

(THE REV.) ALANSON B. HOUGHTON
Georgetown, S.C.

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SUMMER CHURCH SERVICES

PHOENIX, ARIZ.

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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)

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

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

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 Martin, 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

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

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun 8 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

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 Tpke
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.
McClellan, 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

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,
ass'ts; 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

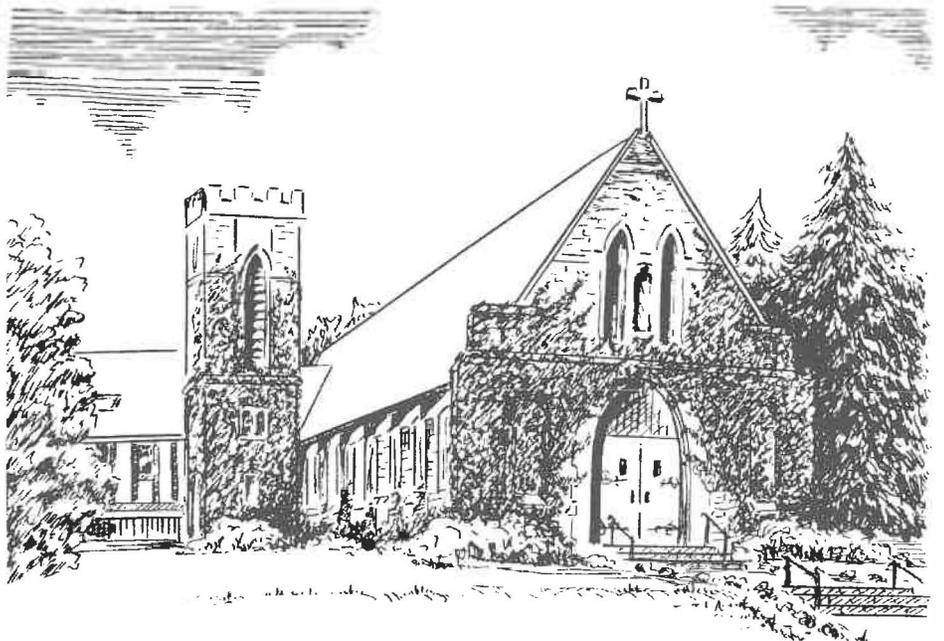
MILWAUKEE, WIS.

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

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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St. Thomas' Church, Rochester, N.Y.