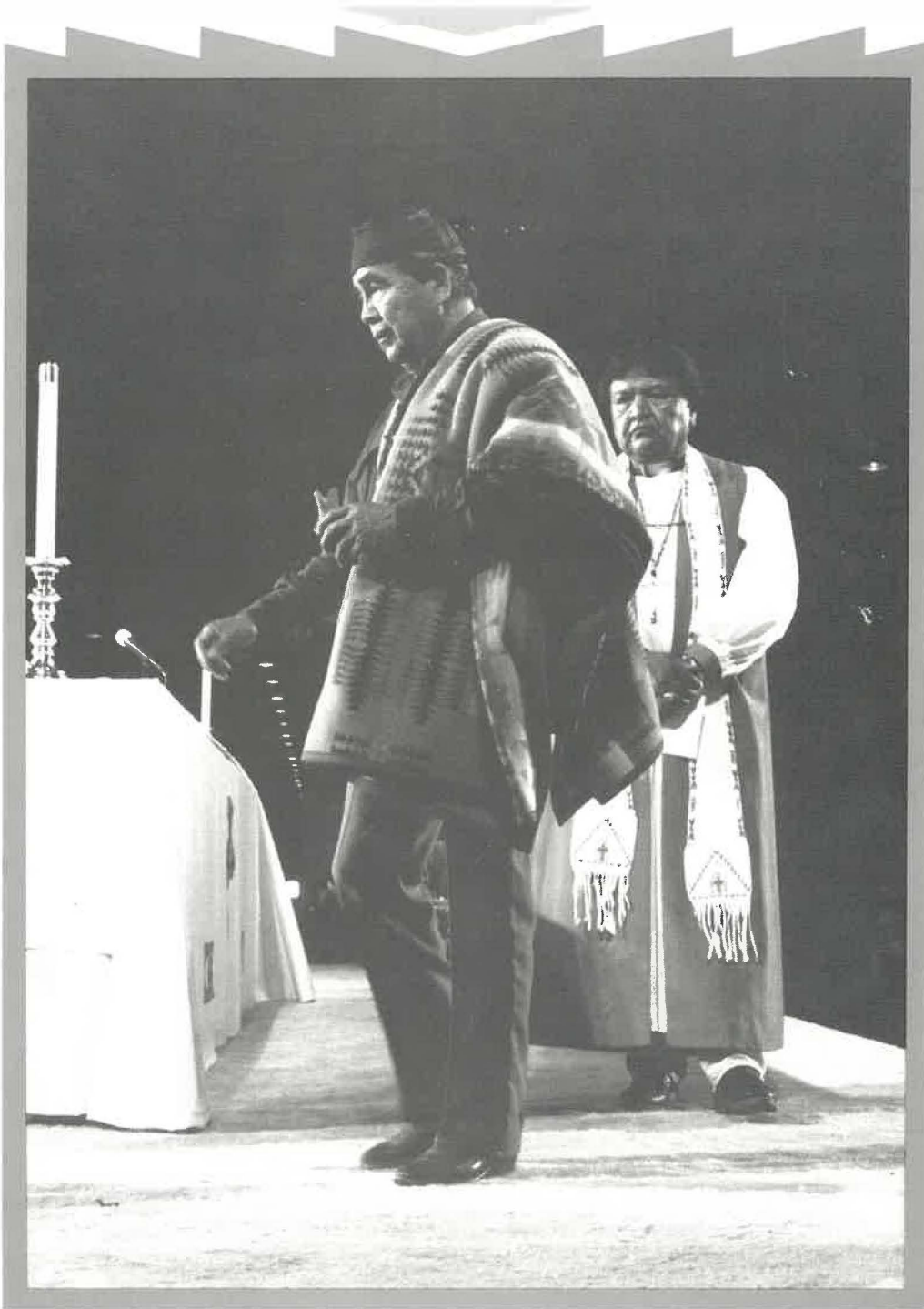


# THE LIVING CHURCH

*Serving Episcopalians Since 1878*



The Rev Robert G Carroon  
1335 Asylum Ave  
Hartford CT 06105

**General Convention Opens in Phoenix**

# IN THIS CORNER

## The Audit on Race

I enjoy taking part in surveys. So much so that I even talk to those people who call my home and ask me if I would give them a few minutes to answer questions about various products.

Even though it wasn't billed as a survey, I looked forward to completing the Audit on Race and Ethnic Relations in the Episcopal Church which was distributed to participants of General Convention and Triennial at their meetings in Phoenix.

The audit was a questionnaire coordinated by the Executive Council's Committee on Racism and designed by the National Training Institute of Alexandria, Va. It was presented as part of the emphasis of this convention to examine racism in our own lives and that of the church, following the decision of Arizona voters to reject a referendum which would have established a paid state holiday honoring Martin Luther King.

"The purpose of this survey is to provide a means first to examine and then to discuss how the Episcopal Church as a whole and the various racial and ethnic groups within it perceive racial and ethnic issues within the church," stated the directions for completing the audit.

With that in mind, I plunged into it thoughtfully, aware that respondents would not be identified.

The audit consisted of 72 questions, each of which had five possible answers, ranging from "strongly agree" to "strongly disagree." Some of them were easy, such as identifying my age group, gender and race. Others were more complicated.

For example, "The awe and respect accorded to bishops is different for non-white bishops than for white bishops." Or, "I am confused and nervous about all the concern with racial and ethnic questions in the Episcopal Church."

Some were direct: "The Episcopal Church is a racist institution," or "I don't feel that I have to address racial issues," or "I sense considerable anger about racial and ethnic issues in the Episcopal Church."

The last section consisted of reactions to the questionnaire. I responded that I liked completing it, that I was able to be frank in answering the questions, and, most importantly, that answering the questionnaire caused me to reflect on my racial/ethnic identity in useful ways. If this audit accomplishes nothing else, it seems to me that such reflection would make it worthwhile.

The audit had its flaws, with some questions too general, some appearing to be "tricks," and most of them turning out to be statements rather than questions. But it turned out to be a healthy exercise . . . one which makes me anxious to see the results.

DAVID KALVELAGE, editor

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Alfred Yazzie, Sr., a Navajo medicine man (foreground) takes part in the opening service of General Convention July 10, with the assistance of the Rt. Rev. Steven Plummer, Bishop of Navajoland.

# LETTERS

## Struggles of Giving

I found part I of your two-part series on financial problems in the church [TLC, June 23] extremely interesting. To claim that people are not giving because of "economic hard times" is a gloss of the worst sort. I submit two hypotheses as to why giving in the church is in serious trouble. 1. People will not give to a church that is in theological error. 2. The church is a poor steward of its resources.

The Episcopal Church is struggling with the issues of homosexuality and inclusive language to name just the big issues. We are attempting to change the very teachings of scripture — change that the general populace of the church finds anathema. The Assembly of God is building one new church a day because it teaches the simple truth of Jesus, basic morality and the holiness of scripture.

Stewardship implies the ordering of priorities for the proclamation of the good news. I find it difficult to justify the expense of large diocesan staffs or conventions and fine meals in the best of hotels. The task of the church is outlined in the great commission, not to be mired in politics. We have lost sight of our priorities.

(The Rev.) CHARLES P. WALLIS  
West Plains, Mo.

## Religion Only

Reading over the comments on the results of your recent poll [TLC, June 9] I noted a caveat from one of your subscribers regarding question #7 (the environmental issue). This writer remarked, "not if this means focus on social justice at the expense of the gospel." I have heard this remark, and many variations of it, during my 83 years on this planet. Almost invariably what the person means is that he/she wants "religion only" on the part of the church, or as one former parishioner said, "Whaddya wanna bother with fair housing, civil rights, environment and all such — — — for? I come to church to forget all that."

In point of fact, social justice is part and parcel of the gospel. It's a case of "both and" not "either or." One need only read passages like Matthew 25:31-46, plus a large number of scattered passages beginning with the first chapter of Genesis for this to be abundantly clear. We have a duty to our

fellow humans, and a responsibility to our "island home" that we care for each other, and use God's gifts in such a way that we neither waste nor wantonly destroy them. If we fail in that, our masses, confessions and church projects are not going to do us much good as far as God is concerned.

(The Rev.) G. PETER SKOW  
Rockford, Ill.

• • •

You have given readers a fair and well-represented sampling of comments from the 2,589 responses you received to your April questions, on which you invited response to some issues before the church and General Convention.

I do not believe it was as much a poll as a tally sheet. A poll is conducted by some measure of random sampling with questions phrased in as neutral a manner possible. The questions you posed, especially the first three of the seven, appealed to readers anxious to respond with a resounding "no," which they did. Your editorial stated your surprise at the favorable margin of response to the sixth question — support for an Episcopal Synod of America formation of a non-geographic province in the Episcopal Church for those opposed to women's ordination. This suggests these four questions were closely linked for respondents.

Those who responded with strong negative views certainly deserve to be heard. Many were encouraged by clergy who hold similar views to duplicate the questionnaire and urge people to send them in. That is all the tally (rather than poll) reveals.

(The Rev.) JOHN M. SCOTT  
St. Mary's Church  
Hamilton Village  
Philadelphia, Pa.

• • •

"It's an issue for the right-wing nuts of EU."

To the person from the Diocese of Easton who responded in those words to your poll questions about inclusive language texts: remember the words of the Lord Jesus (OK, of the evangelist, *quicumque sit*), "Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say,

(Continued on next page)

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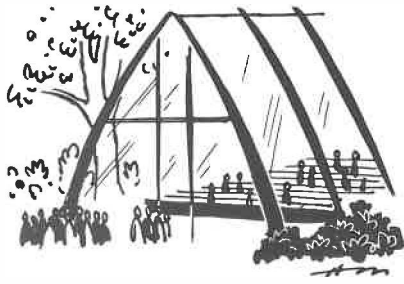
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and the views of Episcopalians*

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# LETTERS

(Continued from previous page)

Thou fool, shall be in danger of hell fire."

So as not to be dismissed as a proof-texting fundamentalist, let me put it another way: dear brother, do not be so scornful of consciences that are constrained differently from your own. As the archbishop said, "In all things, charity."

Or again: If you want to be inclusive, how about including me?

MERRILL ORNE YOUNG

Surry, Va.

## Clash of Values

Thank you for the fine article by the Rev. Scott Benhase, "A Rejected Invitation" [TLC May 26]. His phone conversation with another minister in his community over the proposed "National Days of Thanksgiving" dramatized so well the clash of values at work.

While I have no doubt that Fr. Benhase has reported on this conversation faithfully, the sad truth is that this exchange just as easily could have taken place with Episcopalian George Bush or the mainstream of the Episcopal Church. In my view, nothing has personified the Episcopal approach to war better than what happened in the Persian Gulf, the efforts of Presiding Bishop Browning notwithstanding.

As the terrible tragedy of the Middle East continues to unfold, one must ask: What was accomplished? Are we now any closer to peace?

(The Rev.) NATHANIEL PIERCE

Christ Church

Cambridge, Md.

## Implausible Claim

The editorial "Confessing the Holy Trinity" [TLC, May 26] tells us the view that the Holy Spirit eternally proceeds from the son is "suggested nowhere in holy scripture." This claim is implausible on the face of it.

The doctrine of the Spirit's eternal double procession can be found in the writings of St. Athanasius, St. Basil and St. Epiphanius. Its fullest defense was formulated during the scholastic period. It was the subject of lengthy debate at two councils intended to be ecumenical, and attended by both Eastern and Western theologians. Are we readers really expected to believe that in 16 centuries none of the doc-

trine's champions has presented any scriptural passages that suggested it?

But of course they did. A formidable list of such passages (with an almost endless catena of citations from early fathers, both Eastern and Western, defending the doctrine) may be found in E. B. Pusey's open letter to Henry Lid-don "On the Clause 'And the Son.'" I submit that to say there is nothing in holy scripture to suggest this doctrine is either careless or dishonest. I agree with the editorial's author that the doctrine of the Most Holy Trinity de-serves better than that.

R.N. NEFF

Arlington, Va.

### An Author Responds

One can only be grateful for the attention given by TLC to my book *What Does the Bible Say About Suicide?* [TLC May 12]. The reviewer's comments are appreciated for noting that it is the first attempt at this ap-proach within biblical scholarship, which is in itself rather strange.

Further, there are the correct obser-vations that suicide is at no point advo-cated in the book, that the Bible does not say anything directly about suicide as being either good or bad, and that the church can play a significant role at several points in the current crisis.

The objections to the book, how-ever, prompt further, less appreciative comments. To say that "the sanctity of life given by God" is "more or less" dismissed may be true for those por-tions of the book which portray bibli-cal interpretations that condone sui-cide, but to characterize the entire book in that way is hardly justified.

In addition, to say that "the notion of the church as a healing and hope-filled community is nowhere to be found" raises the concern that perhaps the reviewer received a copy in which the final pages were missing. Not only

were three official statements by reli-gious communities summarized, but the last emphasis was on "what reli-gious communities can do." There is also my reference to attempted sui-cides as "children of Jonah," those who are still capable of accomplishing God's great purposes (p. 23).

The larger church remains in need of all the biblical, theological and practical help we can get from in-formed denominational bodies. The best hope from TLC's brief review and this response is that Episcopalians might be encouraged to formulate their own official statement on suicide for the benefit of its own members and of that larger church. Who will go for us?

JAMES T. CLEMONS

Professor of New Testament  
Wesley Theological Seminary  
Washington, D.C.

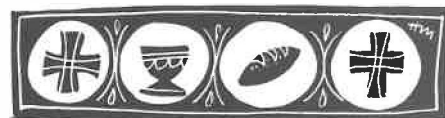
### Eucharistic Discipline

In discussing the communion of children, Gretchen Pritchard writes [TLC, June 9] that "eucharistic theol-ogy in the West had, by the eve of the Reformation, so deteriorated that most lay people received communion only once a year, at Easter." This mis-leading statement is based on a collec-tion of common misconceptions.

The practice was not prompted by a debased view of communion, but by a very highly exalted one, that unpre-pared communion was spiritually and physically dangerous. This view, which was based on scripture (1 Cor. 11:27-30), was developed by clergy in the fourth century in an effort to per-suade new converts in Constantine's Empire to take communion more seri-ously. In later centuries, clergy devel-oped specific techniques of "prepara-tion," most notably, confession and fasting. They were known as "eucha-ristic discipline." These techniques were required only of adults, because infants could not confess their sins. Once children had reached "years of discretion," and were old enough to fast and go to confession, they were expected to do so before receiving communion.

The unexpected response of the adult laity was not to undertake eu-charistic discipline weekly in order to receive communion weekly, but in-stead to avoid this dangerous process altogether. Lay people received com-

munion frequently as infants, but vir-tually stopped receiving communion when they became old enough to fast and go to confession. (This is still the practice in traditional Eastern Ortho-dox communities). Clergy responded by requiring lay adults to take com-munion periodically. The required period



lengthened throughout the Middle Ages. By the Reformation, the period was annual.

The Reformation did not change this situation significantly. Some Prot-estant churches (including the Church of England, for purposes of this discus-sion) increased the frequency to four times a year, but the basic issue — the danger of unprepared communion — was still accepted throughout Chris-tendom (both East and West). Cran-mer's Exhortation to Communion, which survived in the 1928 BCP, re-flects this view.

Significant change did not occur un-til the 20th century, and occurred only in the West. Initially, the leaders of the liturgical movement, in our church and in others, attempted to encourage both eucharistic discipline (fasting and confession) and weekly communion. However, they realized, eventually, that eucharistic discipline discouraged weekly lay communion. In order to encourage weekly communion, they chose to discourage eucharistic disci-pline. Like enthusiastic reformers everywhere, they taught that the prac-tice they discouraged was the product of "deteriorated" theology, and should be dropped. They won, of course. Theirs are the teachings that are pre-sented in seminaries today.

DANA E. NETHERTON

Arlington, Va.

### Correction

Because of a correspondent's error, the article, "David Collins: A Firm Leader and a Gentle 'Supreme Pastor'" [TLC, July 7], contained a sentence which read: "With Sewanee having decided to admit blacks to the seminary," . . . That sentence should have read: With Sewanee having decided not to admit blacks to the seminary.

### To Our Readers:

We welcome your letters to the edi-tor. Each letter is subject to editing and brevity is appreciated. We pre-fer submissions to be typed and au-thors must include their names and addresses. Because of the large vol-ume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

# Protest Greet Bishops and Deputies

## Deputies Recommit to NCC, Greet Ecumenical Visitors

The decision to keep the 70th General Convention in Phoenix was protested by black members of both the House of Deputies and the House of Bishops minutes after the sessions were called to order.

Antoinette Daniels of the Diocese of New Jersey told the House of Deputies that the decision to remain in Phoenix after voters rejected a referendum for a statewide, paid Martin Luther King holiday was being protested.

Ms. Daniels said some members were protesting the decision, and "many more of us protest the ways that Episcopalians of color were ignored and not consulted seriously when the response to the events in Arizona were being formulated.

"They were disregarded, and we see this reaction as more typical than extraordinary of their experiences in the church," she said. "All of us protest that the Episcopal Church again has turned against its members of color and people of color in the world."

The Very Rev. David Collins, president of the House of Deputies, accepted the statement and said the house has long recognized the right to protest.

Deputies had the opportunity to add their names to the protest, through papers which were distributed throughout the house.

Dean Collins announced that 854 deputies were registered for the opening session, 274 of them being present for their first convention.

The Rev. Kermit Lloyd of the Diocese of Central Pennsylvania was introduced as the chaplain of the house, and Dean Collins recognized two deputies for long service. Sheldon Crocker of the Diocese of Texas was present for his 13th consecutive term, and Hugh R. Jones of Central New York also was attending his 13th convention.

A large contingent of ecumenical visitors was introduced to the house, including Joan Campbell, executive secretary of the National Council of Churches, and Roman Catholic Archbishop Rembert Weakland of Milwaukee, both of whom spoke briefly.

In its opening sessions, the house passed a variety of resolutions, among them a recommitment to the church's participation in the National Council of Churches, and another which commits the church to develop and promote a more comprehensive mission



Dean Collins (left) and Bishop Browning at opening service

strategy for new congregation development.

Deputies also met in joint session with the House of Bishops to hear a report from the Presiding Bishop's Fund for World Relief.

The Rev. Donald Nickerson was re-elected secretary of General Convention and Ellen Cooke was re-elected treasurer.

Deputies also heard words of welcome from the Rt. Rev. Joseph Heistand, Bishop of Arizona, and Phoenix Mayor Paul Johnson.

DAVID KALVELAGE

## Bishops Face First Resolution Concerning Homosexuality

Lively debate on a resolution to allow representatives of the gay and lesbian community to be part of the Standing Commission on Human Affairs highlighted the first two days in session for the House of Bishops.

The resolution was affirmed by the house, 91 to 63, and was the first of a number of resolutions on homosexuality the bishops would face.

Those voicing opposition, including Bishop Gordon Charlton, retired Suffragan of Texas, and Bishop John MacNaughton of West Texas, focused on the precedent the resolution would set.

Bishop MacNaughton said he was troubled that "active" homosexual persons might be put on the commission as a political statement, setting a precedent for other groups.

He was challenged by Bishop Barbara Harris, Suffragan of Massachusetts, who contended that if someone has never been part of a minority group, such as women or African-Americans, which has been "studied," that person might not recognize the importance of being properly represented in a committee.

"We don't know what we're talking about," said Bishop William Wolfrum, Suffragan of Colorado. Citing the need for more information regarding sexuality while emphasizing what he felt were more important things to discuss, Bishop Wolfrum said he was "not going to vote on any issues that come up on this subject [homosexuality], because to vote either way is blasphemous."

The vote came after a heated exchange in which Bishop Spong of Newark accused Bishop MacNaughton of being "homophobic" in his comments.

Presiding Bishop Edmond Browning opened the first day with a speech in which he asked the bishops to consider the potentially explosive issues of the convention with compassion and concern for one another's views.

When roll was taken the first day, 35 of the 143 house members answered "present under protest" because of Arizona's lack of a paid holiday honoring Martin Luther King, Jr.

The bishops passed several resolutions the first day, with little debate. One urged that Medicare funding be provided for a new contraceptive device, "Norplant," to those unable to afford it. Another suggested that married couples seeking "in vitro" fertilization or other methods of high-technology pregnancy methods seek pastoral counseling and consider adoption as a legitimate option.

During a joint session of the houses, deputies and bishops watched a video presentation provided by the national church celebrating 50 years of service by the Presiding Bishop's Fund for World Relief.

KIRSTEN KRANZ

The Living Church



# Opening Service Honors Martin Luther King

A tribute to the Rev. Martin Luther King, Jr. dominated the opening liturgy of the 70th General Convention of the Episcopal Church July 11 in Phoenix.

The service, which lasted for more than two hours, featured *The Paschal*

sometime later in the year," he said. "You will be warmed by love. You will be hot with anger. You will be exhilarated. You will be frustrated. You will see the church in all of its glory and with every last one of its warts."

The sermon briefly addressed rac-

Bishop Browning spoke further of anger. "Do not make the mistake of thinking that the presence of anger here in this meeting is a sign that the church is in danger," he said. "The presence of anger is a sign that the church is alive. The opposite of love is not anger; the opposite of love is indifference."

The 40-minute triptych is an oratorio by Robert Burdick, director of music at Trinity Church, New York City. It is scored for electronic tape, choir, organ, English horn, brass quartet and narrator, and is basically an electronic composition. It was sung by the combined voices from choirs of the parishes of the Diocese of Arizona.

The service also included a new hymn which honors Dr. King, composed by the Rev. Harold Lewis of the Episcopal Church Center staff.

The Eucharist was celebrated in the same setting being used for the daily small group Bible sharing. More than 300 round tables were used, with the elements distributed at each of the tables, following the consecration by a priest or bishop at each table at the same time as the celebrant.

The altar was covered by a frontal created by women of the Native American church in memory of the Rt. Rev. Wesley Frensdorff, Bishop of the Navajoland who was killed in an airplane crash two years ago.

DAVID KALVELAGE



The choir performing *The Paschal Triptych: A King Portrait*

*Triptych: A King Portrait*, a presentation of music and scripture, and recorded words of Dr. King, as the liturgy of the word and was followed by the Holy Eucharist. The Most Rev. Edmund L. Browning, Presiding Bishop, was the celebrant and preacher at the service, which was attended by an estimated 5,000 persons at Phoenix Convention Center.

The Hataalii, the prayers of the blessing way, were recited by the Rt. Rev. Steven Plummer, Bishop of Navajoland, and Alfred Yazzie, Sr., a Navajo medicine man, to open the service. The prayers are part of the Native American culture which hallow a space by emphasizing the four polar ends — north, south, east and west.

Bishop Browning delivered his sermon in two parts, with the triptych presented in between. The Presiding Bishop acknowledged that many convention deputies and bishops came to Phoenix apprehensive, and that the following ten days would be difficult.

"The next ten days will be among the most challenging days you are likely to have in 1991 — unless you are

planning to climb Mount Everest ism, one of the principal issues of this convention, and the Presiding Bishop mentioned the anger felt by many, who feel convicted of crimes they did not commit, "judged for the sins of others."



Visitors to the exhibit hall in Phoenix seek assistance

Photos by Kenneth Busby

## Women's Triennial Opens

# Rediscovering a Need For Each Other

The Triennial Meeting of the Women of the Episcopal Church opened its session in Phoenix on July 11 with representatives of 114 dioceses

ago when a square was contributed from each diocese.

Presiding Bishop Edmond Browning spoke a few words of welcome and

pression and terror. On one occasion a gun was leveled at her. From these experiences and the news from many parishes and dioceses she was convinced Episcopal Church Women were more concerned than ever before in participating in the ministries of reconciliation and caregiving.

There is a growing awareness that women are rediscovering they need each other as they grow in faith. The ECW has a place for every woman.

The national board spent a day on the Pine Ridge Reservation and two days in Mexico City. These experiences led them to much soul-searching, but gave them a new understanding that in spite of poverty, powerlessness and discrimination many people still had a joyous faith.

Mrs. Burke held up a red piece of fabric and began to pull off fringe strips and throw them away. She said just so the women of the church must not discard the fringe people of our communities as this would reduce both the size and the quality of the "fabric" of our common life. At the close of the session, each Triennial delegate was given a similar piece of fabric.

After participating in the "racial audit," the opening session adjourned.

(The Rev.) EMMET GRIBBIN



Women register for the Triennial

and 15 women's organizations in attendance. The opening ceremony was a parade of banners from each diocese led by a nun as crucifer and with music by a mariachi band composed of Hispanic students from Arizona State University.

Marjorie A. Burke of Lexington, Mass., president of the National Board of the Episcopal Church Women, announced that all the banners would be mounted in the hall beside the traditional ECW quilt made several years

ago when a square was contributed from each diocese. Presiding Bishop Edmond Browning spoke a few words of welcome and

noted that the Triennial theme, "Restoring God's Creation to Wholeness," and the General Convention theme, "With Water and the Holy Spirit — Seeking to Serve Christ in All Creation," though complementary, had been selected independently. Mrs. Burke reported she had traveled in all provinces and in more than 20 dioceses in the past triennium. She also has traveled abroad to Central America, the Holy Land, England and South Africa and seen poverty, op-

## Jerusalem Bishop Calls for "Shadow Peace Conference"

Efforts to find a just and peaceful solution to the question of Israel/Palestine may need more than just the prayers and good wishes of religious leaders of the Middle East and the United States, asserts Bishop Samir Kafity, Anglican Bishop in Jerusalem and President-Bishop of the Episcopal Church in Jerusalem and the Middle East.

Seizing what is a "rare chance and perhaps a last chance" to "make peace" in the Israeli/Palestinian conflict, Bishop Kafity is calling upon religious leaders from Israel, Palestine, other middle eastern states and the United States, to consider joint sponsorship of a "Shadow Peace Confer-

ence." This conference would be an informal exercise that would "enhance, augment and challenge" the current efforts calling for a peace conference in the Middle East. "If some of the contestants of the conflict, and some of the involved bodies are having difficulties in formulas and procedures, then a shadow inter-religious, inter-national, informal conference should be called," wrote Bishop Kafity in his invitation to the religious leaders.

"Such a shadow gathering of religious bodies in a neutral place to look at the possibilities of peace can bring Christians, Jews and Muslims of Palestinian and Israeli societies, represent-

ing no groups or bodies, together with religious leaders from the immediately concerned and involved countries in the world," stated Bishop Kafity.

He continued by arguing, "since all three faiths are not just calling for peace, but also have their foundation and basis firmly built on the peace of God which passes all understanding, we as members cannot take the position of spectators on the current efforts for peace."

Bishop Kafity launched this appeal following his trip to Washington Cathedral on Pentecost when the American Church joined him in celebrating the 150th anniversary of the Anglican Bishopric in Jerusalem.



# Greek Orthodox Suspend Ecumenical Dialogue

The Greek Orthodox Archdiocese of North and South America has suspended ecumenical dialogue with the Episcopal Church. The 1.9 million-member archdiocese, the largest Orthodox church body in the country, also suspended activities in the National Council of Churches.

The Rev. Milton B. Efthimiou, ecumenical officer for the Greek Orthodox Archdiocese, said the church's Synod of Bishops took the action with the Episcopal Church because of the recent ordination of a practicing lesbian in the Diocese of Washington [TLC, June 30], and the published claims of the Bishop of Newark that St. Paul may have been a homosexual [TLC, March 24].

"If these are the feelings of the Anglican Church, then there's nothing to talk about, in essence," Fr. Efthimiou told Religious News Service.

Christopher Agnew, associate ecumenical officer at the Episcopal Church Center in New York City, seemed surprised by the announcement, which came in a letter to the

Presiding Bishop, the Most Rev. Edmond Browning.

"We're trying to find out exactly what this means," Mr. Agnew said. He said Greek Orthodox bishops, including Archbishop Iakovos, were in Europe and were unable to explain the church's position on dialogue with the Episcopal Church.

The announcement indicated that all activities in the NCC and with the Episcopal Church were suspended pending further review at the fall meeting of the Standing Conference of Canonical Orthodox Bishops of the Americas, a body which includes representation from ten Orthodox churches.

Fr. Efthimiou said the Orthodox decision was not a sudden development.

"I think it's been something that's been going on for years," he said. "The Orthodox see the liberal leanings of our sister denominations, and I think it's come to the point where this has to be addressed."

The developments within the Episcopal Church were the ordination of

the Rev. Elizabeth Carl, a lesbian living in an open relationship with another woman, to the priesthood, June 5; and the recent book by the Rt. Rev. John S. Spong, Bishop of Newark, in which he raised questions about the possibility of St. Paul being a homosexual.

Officials of the NCC also were caught off guard by the Orthodox suspension. General Secretary Joan Campbell said the announcement was a "surprise, shock and disappointment."

"We want and need the full participation of the Orthodox churches in our life," she said. "To lose their involvement would diminish us and cause us to lose an important perspective on the faith."

The last major conflict between the Orthodox churches and the NCC also was over homosexuality. In 1983, the Orthodox threatened to leave the council if it admitted to membership the Universal Fellowship of Metropolitan Community Churches, a denomination which has a predominantly homosexual membership.

# Financial Troubles Beset Church of England

In order to survive what experts are calling a serious financial crisis, the Church of England may be asking its regular churchgoers to give more and to ask those who use churches only on special occasions to pay more.

The Church Commissioners recently held a press conference where they discussed their annual report. They indicated that Anglican clergy will have to start charging more for such services as marriages and funerals. This will potentially affect every resident of England, since clergy of the state church function as "servants of the crown" and must legally make their services available to everyone.

One church source said the commissioners believe that too many people who never attend or support the church make demands on their local vicar and church building, which dwindling congregations are then asked to subsidize.

Others disagree. Many priests be-

lieve the opportunity to discuss Christian teaching on marriage in the weeks before a wedding and the actual service itself often rekindle the dormant faith of a couple. "If the proposed \$15 increase in fee dissuades even one young couple from having their wedding in church it would be counterproductive," says a campus chaplain.

With daily operating costs of approximately \$2 million, the Church of England has relied much more heavily on its property and investment portfolio and less on weekly congregation collections than do other British churches.

## \$1 Billion

But the current economic recession and slump in the property market is expected to continue into the mid-1990s, a development that would continue to hurt the church's financial situation. Most of a reported \$1 billion loss in church assets this year came as a result of devalued property, both agri-

cultural and commercial. The church has been unable to sell some land it had planned to put on the market, and rents from commercial properties have followed the decline in the real estate market.

"No one predicted the suddenness and depth of the recession," Sir Douglas Lovelock, Church Estates commissioner, said at the press conference.

There is little prospect of new money for clergy housing or grants for other programs unless worshipers put more in the collection plates, Mr. Lovelock said.

"If we don't find the money (for pensions), no one else will," he said. Currently there are more retired priests and bishops on the payroll than functioning ones, most of whom are entitled to rent-free housing. But he denied rumors that clerical salaries — which currently average \$20,000 plus a rent-free parsonage — would be reduced. [RNS]

# The Spiritual Worlds of Malaysia

By BARBARA MACKEY

When St. Paul visited Athens, so we are told, “he was greatly distressed to see that the city was full of idols” (Acts 17:16, NIV). For three and a half months I lived in a similar environment in Malaysia. Taxi drivers were eager to take tourists to visit the many Islamic mosques and Buddhist and Hindu temples, but few knew where to find a Christian church. I imagined myself to be an ancient Israelite first entering the land of Canaan with its forbidden religious practices, or being hauled as a captive to Babylon with its hoards of strange gods.

One recent spring, I and two other professors from Penn State University taught one semester at Kolej Daman-sara Utama, a private community college on the outskirts of Kuala Lumpur, the capital of Malaysia. In this south-east Asian country, about half the population is Muslim, while Buddhist Chinese and Hindu Indians comprise about 40 percent and 10 percent, respectively. The Christian church, strictly forbidden by the Islamic government to proselytize, is a tiny percentage, but is spirit-filled and growing.

Malaysia is one of the most progressive countries of the Third World, and in Kuala Lumpur one can find everything from attractive modern buildings to toothless and turbaned fortune-tellers hawking their prophecies on the curb. A Hindu temple stands in the middle of stores, apartments and businesses. Above the main entrance is a pyramid two stories tall, completely covered with row upon row of brightly colored plaster figures enacting scenes from Hindu mythology. Inside the temple, life-size statues of gods adorn the pillars and walls. A favorite deity had the head of an elephant and is shown dancing, his round belly protruding. Scantly-clad goddesses have many heads and many arms to illustrate their omnipotence.

Once while I was visiting, a young

*Barbara Mackey taught five years in the speech department at Penn State University, York campus, and is planning to pursue a Ph.D. in theater. She resides in York, Pa.*



A warrior guardian outside the Temple of the Reclining Buddha

man came with his wife and mother to have their fortune told for the coming year. Accompanying the rite were a drummer and a player of a primitive oboe-like instrument. A priest and servers, clad only in knee-length white sarongs, made an offering to a small figure by draping it in garlands of flowers, chanting prayers, and lighting incense in a small brass urn. Then priest, family and musicians processed around the courtyard under canopies held by the servers. When they arrived at the entrance to the temple, the

young man raised a coconut high over his head before suddenly smashing it into a brass bowl that had been set into the pavement. The priest then examined the contents to tell the family's future.

Then there is Chinese Buddhism. Outside the Temple of the Reclining Buddha in Penang stand two 20-foot warrior guardians with snarling curled incisors, red and black faces, and fearsome scimitars, all covered in a bedlam of gaudy colors and patterns. To enter the temple, one walks between two undulating 30-foot green and gold dragons with gaping red toothsome jaws. Nearby stands a life-size maiden naked to the waist, blossoms adorning her nipples, her hands in an attitude of prayer.

The Temple of the Million Buddhas, a huge mountain-top complex on the island of Penang, boasts rooms, courtyards, stairways and a ten-floored pagoda crowded with statues and paintings of the Buddha. It may indeed live up to its name. One large circular balcony jutting out over the mountainside is filled with plaster casts of the same four-foot high statue arranged in concentric rows. In other rooms, all the wall tiles bear the identical picture of Buddha. When I asked one of the saffron-clad monks why there were so many, he replied, “To increase the power.”

In contrast to the visually stimulating Buddhist and Hindu temples, the spacious Islamic mosques are serene and soothing. There are no representations of animal or human forms. Colors are neutral: off-white, sand, sea-foam green, taupe. In the middle of a warm, tropical day, it is refreshing to walk through the cool colonnades of graceful Arabian arches. As Muslims are required to wash before they pray, mosques always include pools and fountains. The large state mosques may be surrounded by an oasis of palm trees, rose gardens and neatly-clipped decorative hedgerows.

This serenity is deceptive, however, for the Islamic state holds an insidious control over its citizens. Laws favor the Muslim Malays in jobs and scholarships and prohibit any other race from holding high government office.

Although non-Muslims make up one-half the population, they are limited to 10 percent of the students at the one state university, the University of Malaysia.

Before leaving the United States, I had written to the Anglican Bishop of West Malaysia, the Rt. Rev. John Savarimuthu. Upon my arrival I was surprised and delighted to find him welcoming me and directing me to St. Paul's Anglican Church in Petaling Jaya.

As the taxi drove through the church gate, I saw an Indian man in eucharistic garments walking across the compound. When he saw me, he greeted me saying, "You must be Barbara Mackey." True, the Ven. Canon Butwan Manikam had been told to expect me, but the emotional impact of being greeted by name by the Lord's representative in an alien land was

priests or deacons in Malaysia, but they can be certified as "parish assistants" with much the same training and responsibilities as our permanent deacons.

### Like Home

When Canon Manikam read the parish announcements I could have closed my eyes and thought myself back home listening to the annual committee reports, an announcement of a women's group meeting, a request for more voices to join the choir and a description of some successful lay hospitality work. The same evening I attended a potluck supper and service of lessons and carols. After the service, the young peoples' group presented their own lustily-performed rock musical.

The people of St. Paul's immediately made me feel a part of their con-

churches in the outlying areas. He is also executive director of the diocese, which comprises the whole country Malaysia.

The racial mixture of St. Paul's is about three-quarters Indian and one-quarter Chinese. The Indians brought the heritage of Anglican worship with them from India, but the Chinese are recent converts from Buddhism.

Beforehand, I was told that Asians would be friendly to me, might even invite me out to dinner in a restaurant, but would never invite me into their homes. My warm association with the people of St. Paul's disproved that theory entirely. On my first visit to the church, I met Sally and Albert

Tan and their family, who lived within easy walking distance of my apartment. Not only did they drive me to church each Sunday, but we visited in each other's homes frequently. I attended women's meetings in other members' houses, and even was invited to the bishop's home.



Walkway of a mosque in the center of Kuala Lumpur



Canon and Mrs. Manikam in front of St. Paul's Church

moving. How wonderful to feel so much at home in the midst of all that was foreign.

The eucharistic service was practically the same as our American Prayer Book Rite II. As in my home parish, there was abundant lay participation. In addition to assisting clergy, seminarians and deacons, there were lay readers, chalice bearers, acolytes and a choir. Women are not ordained as

gregation. I was asked to carry up the elements during a service. On a following Sunday I served as a lay reader, and I was a featured speaker at one of the women's meetings.

Canon Manikam celebrates four Eucharists each Sunday at St. Paul's: 7 a.m., a family service at 8:30, a Chinese service at 10:30, and a service in Tamil, the Indian language, at noon. In the evening, he goes to small

### Worldwide Community

This warm welcome emphasized deeply to me the strength of the worldwide network of the Christian church and the importance of maintaining close supportive relationships with our companion dioceses. These Asian churches, although alive and vital, are just tiny oases in an overwhelmingly pagan atmosphere — much the way St. Paul's first century churches must have been.

One day while with Butwan Manikam en route to the bishop's home, we passed through the heart of the city. I was homesick to see the symbols of the Christian church and said to him, "How can you stand living in the midst of all these demons? They're ugly and frightening."

Laughing at my naivete, he replied, "We're so used to them, we don't even notice them." And he took me to the bishop's residence where we celebrated the Holy Eucharist in a small plain chapel adorned by a simple cross.

## Out of Context

The opening service of the 70th General Convention in Phoenix was unusual to say the least. But given the fact that we had been promised that it would not be business as usual at this convention, we shouldn't have been surprised.

The service was dominated by *The Paschal Triptych: A King Portrait*, a 40-minute oratorio which would have been more appropriate in a concert setting than as the liturgy of the word for a celebration of the Eucharist. The oratorio was produced in the electronic music studio at the University of California at Los Angeles and is accompanied by acoustic instruments and voices.

While the oratorio is based upon familiar portions of scripture — the empty tomb, the road to Emmaus and Pentecost among others — trying to use the recorded words of Martin Luther King in the context of those readings from scripture took more imagination than many of those in attendance possessed. We witnessed more than a few people leaving during the presentation of the oratorio and heard a large number of negative comments about it afterwards.

The problem was not so much that the oratorio was a tribute to Martin Luther King. That had been expected as part of this convention's look at racism. What did seem inappropriate was the inclusion of the oratorio as part of the Eucharist, and the presentation of it in the middle of a two-part sermon by Presiding Bishop Edmond Browning.

A sizable number of persons — both deputies and visitors and guests from other churches — were experiencing their first General Convention. Their reactions must have been somewhat incredulous. They heard loud electronic music and probably expected a laser light show to break loose at any minute.

During his sermon, Bishop Browning called the triptych "music that is unlike anything that we have ever heard." That was, indeed, an accurate description. Hopefully, it won't be heard again in the context of the church's principal service, the Holy Eucharist.

## Thanks for Stopping By

One of the joys of General Convention is the opportunity to greet old friends, many of whom haven't been seen since the previous convention. The triennial gathering, especially the one in Phoenix with its small group sessions, also provides a chance to make new acquaintances.

For your editor, the 70th General Convention was a fine setting in which to communicate with our readers. Many stopped by our booth in the exhibit hall to offer good wishes, suggestions, or, in some cases, criticism. Some merely wanted to introduce themselves.

We are grateful to all who stopped to visit during General Convention, and we are most appreciative of the opportunity to engage in two-way communication.

### VIEWPOINT

## The Anglican Ethos

By EDWIN M. LEIDEL, JR.

The Anglican ethos prizes the need for community more than it prizes the need for identity. We work out our identity and doctrine and ethics as we live and move in community. Our doing comes out of our being together in God's love, and our knowledge of who we are comes out of the reflection on our experience of living and loving together and trying things by trial and error.

Yet, the very nature of our communal diversity and openness leads us to a dilemma that will not go away. Diversity and openness is difficult to label and identify. If we are not identifiable essentially by our doctrines and beliefs, then it is rather by our disciplines, and by the way we process our life together, that we shall be known.

I propose there are five spiritual

*The Rev. Edwin M. Leidel, Jr., is rector of St. Christopher's Church, Roseville, Minn.*

disciplines that describe the particular way of living out the Christian story that we call Anglican:

1. The discipline of the table fellowship. (Weekly participation in Holy Eucharist.) The bread and the wine become symbols of the life of Christ and our lives joined together in baptism. We learn that as Jesus gave us his life, so we give ours; and as Jesus rose from the dead, so we too are continually renewed in God's life-giving Spirit.

2. The discipline of daily prayer. We pursue habitual ways to remain in love with God.

3. The discipline of regular Bible study. In the Eucharist we share the scriptures in the liturgy of the word. In the sermon, ordained clergy give witness to the truths contained in scripture and apply it to our contemporary situations. Our encounter with scripture may start there, but it needs more of our creative attention and reflection. The Bible is not meant to be like an apple orchard to go into and pluck an

occasional apple as we get hungry. It is more like a garden in which we must weed and cultivate and water.

4. The discipline of sharing our lives in a small group. Our need for nurture, love, forgiveness, reconciliation and guidance never goes away. We need an accepting, intimate and faithful environment of trusted friends with whom to grow.

5. The discipline of stewardship. The ultimate purpose of our individual and corporate gifts are that they are meant to be spent with our families, work place, neighborhood, government, economy, etc. In our baptismal covenant, we are called to "proclaim by word and example the good news of God in Christ," and to "strive for justice and peace among all people, respecting the dignity of every human being."

Our Episcopal identity rests primarily in the way we live together in the power of God's Spirit. This way ultimately enables us to discern our beliefs and values.

## The Visible Church

**WALKING TOGETHER: Roman Catholics and Ecumenism 25 Years After Vatican II.** Edited by Thaddeus D. Horgan. Eerdmans. Pp. ix and 148. \$12.95.

On November 21, 1964, Pope Paul VI promulgated, among other things, that every baptized person is identified with the visible church and that the church of Christ is no longer simply synonymous with Roman Catholicism. Now, thanks to the late Thaddeus D. Horgan, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Council of Catholic Bishops, some 15 church leaders offer an update on one of the most important documents in ecumenical history.

Representatives of a variety of traditions make contributions, including Anglicans, Roman Catholics, Lutherans and Baptists. Among the topics covered are conversion, evangelization, baptism, the place of Mary and the veneration of saints. Episcopalians should be particularly interested in the contribution of the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri, who stresses that true catholicism involves "a rich unity universally embracing the diversity of local churches with their special gifts and riches."

JUSTUS D. DOENECKE  
Sarasota, Fla.

## Snuggling Back

**THE CATHOLIC CHURCH AND AMERICAN CULTURE.** By Cassian Yuhaus. Paulist. Pp. 115. \$8.95 paper.

American culture is reeling under the influence of television, its violence and cynicism played out in real life on the streets, in savings and loan quackery and self-indulgence.

The Roman Catholic Church, shaken by the Second Vatican Council in the 1960s, was tempted by a culture that advanced women's roles and other democratic tendencies. Predictably it snuggled back into its own culture. These essays by Monika Hellwig, Margaret O'Brien Steinfelds, Martin E. Marty and others illuminate prospects that no longer appear on the Vatican agenda.

A. E. P. WALL  
Sarasota, Fla.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

C.S. Angel's **COME WITH ME** — **COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

## ORGANIZATIONS

**CATHOLIC-minded Episcopalians** who affirm the authority of General Convention can support the Church, challenging it to be all that it should. The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**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: Br. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.

## POSITIONS OFFERED

**ASSISTANT/CHAPLAIN**—primary focus Christian education with emphasis on adults. Develop small groups and share in all aspects of parish life. Resumé, CDO and references to: The Rev. Ted Petterson, St. Paul's Church, 6249 Canal Blvd., New Orleans, LA 70124-3099.

**RECTOR:** St. Peter's Church, Amarillo, is seeking a parish priest for a mid-size suburban Episcopal church in the Texas panhandle. Emphasis on pastoral care, spiritual development, Christian education, preaching, stewardship and outreach. 33-year-old parish has newly expanded physical facilities including nave, Sunday school rooms, offices (low debt) and pipe organ. Interested applicants write: Dick Davis, P.O. Box 3751, Amarillo, TX 79116. Applications should be post-marked by August 26.

**VICAR:** Progressive California congregation of 150 midway between Carmel and Yosemite. Agricultural/recreational area growing from Silicon Valley overflow. Parish status and building programs underway. Attractive rectory for growing family. Rite II "liturgical movement" background. Alert pastor, good motivator, grounded in balanced Anglican ethos or prayer, study, outreach. Send resumé, CDO, references to: Anthony O'Dell, St. Alban's Church, P.O. Box 383, Los Banos, CA 93635. August 15 deadline.

**ASSOCIATE RECTOR,** Calvary Church in downtown Memphis offers a variety of outreach and inreach ministries. Seeking experienced priest, preferably with multi-staff background. Primary responsibilities would include pastoral care and faith development, teaching and recruiting/training of laity in pastoral care ministries. For details, apply: Lee Wakeman, Parish Administrator, Calvary Episcopal Church, 102 N. Second St., Memphis, TN 38103. (901) 525-6602.

**LIVELY,** growing Anglo-Catholic parish, E.S.A. affiliated, seeking curate to share with rector in exciting ministry. Good preacher, teacher and pastoral skills. For parish profile and job description write: Holy Trinity Church, W. 1832 Dean Ave., Spokane, WA 99201.

## POSITIONS OFFERED

**DIRECTOR** of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.

## POSITIONS WANTED

**FEBLES, CARL ANTHONY,** 3150 W. Highway 22, #208, Corsicana, TX 75110; telephone number (903) 872-0818. Seeking a full-time position as director of music. I have several years experience in both the small and large church music program. Graduate of Scarritt Graduate School with a Master of Church Music degree with an emphasis on conducting. I am willing to relocate. References and resumé are available upon request.

## PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

## FOR RENT

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## FOR SALE

**NAVAJO-MADE** Sandpainting Stations. Write to: Box 885, St. Michael's, AZ 86511.

**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

**CLERGY** travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

## WANTED

"**THE TALE OF A ROAMING CATHOLIC**" by F. P. Luigi Josa, published by Faith Press in 1920. Donald A. Whitcomb, 1440 Summergate Parkway, St. Charles, MO 63303.

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# PEOPLE and PLACES

## Appointments

The Rev. **Robert Broesler** is rector of St. Andrew's, Meriden, CT; add: 20 Catlin St., Meriden 06450.

The Rev. **J. David Clark** is interim rector of Epiphany, Danville, VA.

The Rev. **Gary Goldacker** is rector of St. Mark's, 910 E. Third Ave., Durango, CO 81301.

The Rev. **Russell L. Johnson** is rector of St. Paul's, Box 548, Edenton, NC.

The Rev. **Mitchell M. Keppler** is part-time vicar of St. Martin's, Box 1023, Copperas Cove, TX 76522; add: Rte. 2, Box 130, Smithville, TX 78957.

The Rev. **James Houston Matthews, III** is rector of Good Shepherd, Cashiers, NC.

The Rev. **James Stanley Melnyk** is assistant at All Souls', Asheville, NC.

The Very Rev. **William D. Persell** is dean of Trinity Cathedral, 2021 E. 22nd St., Cleveland, OH 44115.

The Rev. Canon **Benjamin A. Shambaugh** is canon of the American Cathedral in Paris, 23 Ave. George V, 75008 Paris, France.

The Rev. **James B. Simpson** is interim rector of St. Alban's, Tokyo, Japan; add: 6-25 Shibakoen 3 Chome, Minato-Ku Tokyo 105, Japan.

The Rev. **Robert M. Tarbet** is vicar of St.

Luke's, Box 1766, Lindale, TX 75771.

The Rev. **Cynthia Nan Taylor** is assistant of St. Paul's, 605 Reynolds St., Augusta, GA 30901.

The Rev. **Michael J. R. Tessman** is rector of Immanuel-St. James, Derby, CT; add: 123 Minerva St., Derby 06418.

The Rev. **Pierre W. Whalon** is rector of St. Paul's, Elkins Park, PA; add: 537 Ashbourne Rd., Elkins Park 19117.

## Ordinations

### Priests

**Ohio**—**David P. Chalk**, assistant of St. Peter's, Lakewood, OH; add: 16126 Clifton Blvd., Lakewood 44107.

**Virginia**—**Gale H. Cooper**, assistant, Church of the Epiphany, Richmond and chaplain, Medical College of Virginia hospitals; add: 14 Roslyn Rd., Richmond, VA 23226. **Paul A. Johnson**, assistant, St. Paul's, 815 E. Grace St., Richmond, VA 23212.

### Cathedral Clergy

The Rev. Canon **Richard H. Baker** has been made an honorary canon of the Cathedral of St. Paul, Erie, PA.

The Rev. Canon **A. Gordon Okunsanya** has joined the staff of the Cathedral Church of St. Paul, Detroit, MI as canon residentiary; add: 4800 Woodward Ave., Detroit 48201.

## Degrees Conferred

At the 169th commencement of the General **Theological Seminary** in New York, held on May 22, the Most Rev. Edmond L. Browning, Presiding Bishop, was the baccalaureate preacher on the preceding evening and honorary doctor's degrees were bestowed on the Hon. **David Dinkins**, mayor of New York City, Bishop **William Lazareth**, New York bishop of the Evangelical Lutheran Church of America, the Rev. Canon **H. Boone Porter**, senior editor of THE LIVING CHURCH, the Most Rev. **Eustathius Rouhm**, of the Syrian Orthodox Church, and **Mary Tanner**, secretary of the Council for Christian Unity of the Church of England.

The 146th commencement of **Nashotah House** in Nashotah, WI took place on May 23. The commencement preacher was the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina. Honorary degrees of doctor of divinity were granted to the Rt. Rev. **John W. Howe**, Bishop of Central Florida, the Rt. Rev. **Steven Tsosie Plummer**, Bishop of Navajoland, the Rev. Canon **H. Boone Porter**, senior editor of THE LIVING CHURCH, and the Rev. Canon **James C. Wattlely** of the Diocese of Long Island.

## Retirements

The Rev. **Anthony G. Diffenbaugh**, as rector of St. Peter's Church, Norfolk, VA.

# SUMMER CHURCH SERVICES

## GULF SHORES, ALA.

**HOLY SPIRIT** 616 W. Ft. Morgan Rd.  
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988  
Sun H Eu 10

## ANCHORAGE, ALASKA

**ST. CHRISTOPHER'S** Duben at Oklahoma (off Muldoon)  
The Rev. Richard R. Staats, r; the Rev. Betty Lou Anthony, d  
Sun H Eu 8 & 10, Wed 6:30

## SITKA, ALASKA

**ST. PETER'S-BY-THE-SEA** 611 Lincoln St.  
Founded 1896, consecrated 1900, by Alaska's dog-sledder  
1st Bishop  
Sun 8 & 11 H Eu, Holy Days 5:15

## PARADISE VALLEY, ARIZ.

4015 E. Lincoln Dr.  
**CHRIST CHURCH OF THE ASCENSION** (602) 840-8210  
The Rev. Dr. Harvey G. Cook  
Sun H Eu 7:30, 10, 6; C Ed 10; Wed H Eu & HU 7 & 10

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Carlota (El Toro & I-5 Exit)  
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, assoc  
Sun 8, 9:15 & 11

## REDDING, CALIF.

**ALL SAINTS'** 2150 Benton Dr. (916) 243-1000  
Market St.-Hwy 273 north to Quartz Hill Rd., then 1 mi. west  
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

## ESTES PARK, COLO.

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Very Rev. Edward J. Morgan  
Sun H Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

## LITTLETON, COLO.

(So. Suburban Denver)  
**ST. TIMOTHY'S** 5612 S. Hickory  
Fr. Donald N. Warner, r; Fr. Forrest L. Farris, assoc  
Masses: Sun 7:30 & 9. Weekdays as anno

## ROXBURY, CONN.

**CHRIST CHURCH** Church and North Sts.  
The Rev. Bruce M. Shipman (203) 354-4113  
Sun H Eu 8 & 10 (Sung)

## TRUMBULL, CONN.

**GRACE CHURCH** 5958 Main St.  
The Rev. H. L. Thompson, III, r; the Rev. Eric Taylor, ass't; the Rev. G. C. Laedlein, past. ass't; the Rev. B. C. Greenlee, past. ass't  
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8. EP Mon, Wed, Fri 7:30. H Eu Tues 6:30

## WASHINGTON, D.C.

**WASHINGTON NATIONAL CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

## ASCENSION and ST. AGNES

Mass Ave. at 12th St., N.W.  
The Rev. Perry M. Smith, r  
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10 noon; Sat 9:30

## ST. PAUL'S

2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

**CHURCH OF THE ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV (813) 447-3469  
H Eu 1S, 3S, 4S, 5S, MP 2S. H Eu 10 Wed & HD. Sun 8 & 5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farrell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stiffleer, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## SAVANNAH, GA.

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

## ST. PAUL'S

34th & Abercorn  
The Very Rev. William Willoughby, III, r (912) 232-0274  
Sun Masses 8, 10:30 (Sung). Daily as anno



# SUMMER CHURCH SERVICES

(Continued from previous page)

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r  
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

**ST. MARK'S** 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r near Waikiki  
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

## WOODSTOCK, ILL.

**ST. ANN'S** 503 W. Jackson  
The Rev. Paul M. Shaffer, r  
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

## INDIANAPOLIS, IND.

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

## SALINA, KAN.

**CHRIST CATHEDRAL** 138 S. Eighth  
The Very Rev. M. Richard Hatfield, S.T.M., dean; the Rev. Joseph M. Kimmitt, c  
Sun Masses 8 (Rite I), 10 (Sung Rite II). Daily: Mon, Wed, Sat 5. Tues, Thurs, Sat 9, Fri 12:10. MP daily 8:30, Sun 7:30. EP daily 4:30

## EAST SEBAGO, MAINE

**ST. ANDREW'S** at Camp O-AT-KA Rt. 114  
Weekly visiting clergy; call for schedule (207) 787-3401  
Sun 7:30 Communion, 11 MP

## BALTIMORE, MD.

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

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

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

## CENTREVILLE, MD.

**ST. PAUL'S** Liberty St. at Church Lane  
Near US 301 on Maryland's Eastern Shore  
Sun 8 HC; 9:30 MP with HC

## SILVER SPRING, MD. (D.C. Area)

**TRANSFIGURATION** 13925 New Hampshire Ave.  
The Rev. Richard G. P. Kukowski, r (301) 384-6264  
H Eu Sun 8, 10:15, Wed 10. Daily MP 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lila, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
and **ST. MARY'S** 24 Broadway, Rockport  
Sun H Eu 8 & 10

## LENOX, MASS.

**TRINITY** (Parish nearest to Tanglewood)  
Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.  
Thurs Eu 10. Children's program thru summer 10:15. (413) 637-0073

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc  
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S); Sun School 9 & 10. Daily MP, EP, HC

## LACONIA, N.H.

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

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & the Blvd.  
The Rev. Adam J. Walters, priest-in-charge  
Sun H Eu 10 (All year). June, July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## NEWARK, N.J.

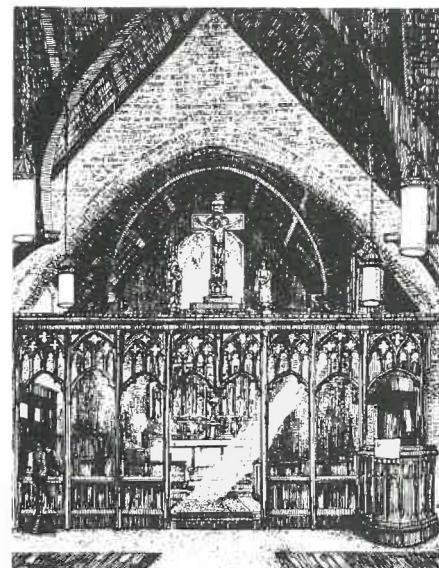
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## TRENTON, N.J.

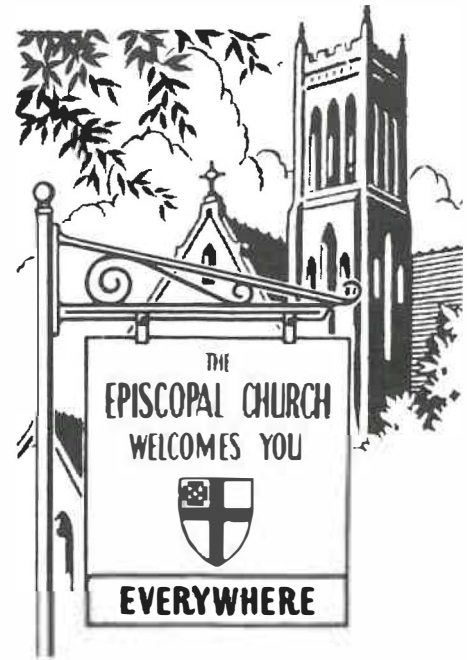
**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts  
HC Sun 8 & 10. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10



St. Paul's Church, Savannah, Ga.



## ALDEN, N.Y.

**ST. AIDAN'S** 13021 Main St., off Rt. 20  
Closest to Darien Lake  
The Rev. John A. Russell, v (716) 937-3461  
Sun 8:30, 10:30 H Eu, 10 Family Christian Education

## 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. & 43d 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. Gary E.A. Lawler, ass't  
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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## ROCHESTER, N.Y.

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

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; the Rev. William Romer, a  
Sun Masses 6:30, 8 & 10

## STONY BROOK VILLAGE, N.Y.

**ALL SOULS'** Main St. (516) 751-0034  
Fr. Kevin P. Von Gonten, v  
Sun Sept. thru June: 8 & 10 H Eu. July & Aug. 9 H Eu, HD as anno

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Sol Mass 11. Tues H Eu 7

## WESTHAMPTON BEACH, N.Y.

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

## CHARLOTTE, N.C.

**ST. ANDREW'S** 3601 Central Ave.  
The Rev. Mark House, r (704) 537-0370  
Sun H Eu 8 & 10, EP 6 (First Sunday)

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Min. r (717) 334-4205  
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St.  
(Across from Court House) 272-4092  
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't; the Rev. John A. Schultz  
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke  
Sun H Eu 8, 9:30. Tues, Thurs 9; Wed 6:30, Fri 12:05

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & Maccade) 461-6698  
The Rev. William Duffey, Ed.D., r  
Sun Eu 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## RAPID CITY, S.D.

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

## ATOP LOOKOUT MTN., TENN.

**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A. D. Lewis, ass't  
Sun Eu 8 & 10

## ELIZABETHTON, TENN.

**ST. THOMAS'** 815 N. 2nd St. (615) 543-3081  
The Rev. Michael Doty, v  
Sun H Eu 10:30. Wed H Eu 7

## KNOXVILLE, TENN.

**ST. JOHN'S CATHEDRAL** 413 W. Cumberland Ave. 823-8135  
The Very Rev. James L. Sanders, Dean  
Sun H Eu 7:30 & 10; Mon, Wed, Fri H Eu 7; Tues H Eu 12 noon; Thurs H Eu & Healing 12 noon

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell  
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15 HC (ex 1S). Nursery available at 10. 1928 BCP. Daily as anno. (817) 332-3191

## PHARR, TEXAS

**TRINITY** 210 W. Caffery  
The Rev. Robert Francis DeWolfe, r (512) 787-1243  
Sun: 9, Sunday School; 10 H Eu. Thurs 9:30 H Eu/Healing

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Sun 8 and 10:30 H Eu

## IVY, VA. (near UVA & Charlottesville)

**ST. JOHN THE BAPTIST**  
(3.5 miles from exit 21 on Hwy 64 on SR 637)  
The Rev. Dale K. Brudvig, v  
Sun 10: 1S & 3S MP; 2S & 4S H Eu

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## ORCAS ISLAND, WASH.

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

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller  
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

## TRINITY The Downtown Episcopal Church

809 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## SEAVIEW, WASH.

**ST. PETER'S** The Peninsula Church Center  
The Rev. Robert S. Downs, Jr., v 500 "N" Place (206) 642-3115  
Sun H Eu 9:15. Wed H Eu 11

## CHARLES TOWN, W.VA.

**ZION CHURCH** 300 E. Congress St.  
The Rev. John A. Bower, r (304) 725-5312  
Sun H Eu 8 & 10:30

## EAU CLAIRE, WIS.

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau 271-7719  
The Rt. Rev. Patrick Matolengwe, dean  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno



St. Mark's Church, Westhampton, N.Y.

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