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IN THIS CORNER

Why I Like Small Groups

I've heard them referred to by different names: small group Bible studies, kinship groups, cell groups, anchor groups, growth groups, friendship groups, home groups . . . and there are others. In the past 15 years, I've been in many of these groups, while a member of a church or in a para-church organization at college, and sometimes with people from various church affiliations. Some groups lasted a few weeks or a summer, others stayed together nearly three years.

At my present church, my wife and I had been leading a junior high ministry and assisting with music for Sunday night services for more than a year, but neither of us really felt a part of the "family" until we began to meet with a half-dozen other people, mostly from the church, once a week in a neighbor's home. We studied the Bible, talked, prayed, and occasionally had meals together.

I am not an authority on the subject. But, like many others, my experience has led me to view these small group meetings — whether they take place in a home, in a study room of a college library, in a quiet corner of a restaurant or in a church building — to be as important as anything in church life.

I am not thinking of those groups designed to support people dealing with specific issues — alcoholism or being a single parent, for instance. Or groups bringing together Christians in particular fields of expertise, such as nurses, people in business and even journalists. They, too, might have small numbers of people. I am speaking here of groups open to people of all ages, interests and needs.

Here are some reasons why I like small groups:

- They have forced me to tolerate, and often even appreciate, those who are different from me. I have gotten to know people I might otherwise avoid. It might be easier to stay away from someone at larger gatherings, but when one such person shows up in a small group, it's a different story. Not surprisingly, people who have turned me off on first impression are now among those I find most refreshing.

- Similarly, they are places to learn to deal with conflict and other difficulties. It may be disagreement in the interpretation of a passage in the Bible or over how the group should be led. Or it may be putting aside the agenda for a night in order to support someone who is going through an especially hard time.

- They are a good discipline. The group succeeds when its members are committed to regular attendance. More positively, these meetings provide something to look forward to each week.

- We all need friends. Simple as this may sound, many people lack deep friendships. Small groups have the potential to be places for people to build trust with others and share deeply about their lives.

- They are places for evangelism. One church encouraged its small groups to be hosts for events periodically to which the members would invite friends who did not profess faith in Christ.

Small groups have many other virtues. They will continue to play an important role in the church's ministry.

JOHN SCHUESSLER, managing editor

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People of all ages from 30 original 1692 parishes walk in procession through Annapolis, Md., on May 17 as the Diocese of Maryland celebrates its 300th anniversary [p. 10].

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LETTERS

Keeping Count

Thank you for Charles Thobae's Viewpoint, "Crisis Strengthens the Church" [TLC, May 3]. I, too, have lived through the decade after World War II and have heard doomsayers predict "staggering declines in membership," but in the parishes I'm familiar with young people are back in church with their children, and reaching out in many new areas of mission. In the '60s, there were threats of withholding money if church camps and programs were integrated or attempts to have clergy and even bishops removed.

Bigger is not better, and those who spend their time counting should take a more positive tack.

BETTY STEPHENS
Fredericksburg, Va.

Charles Thobae is quite right in asserting that a sense of crisis drives us forward. I subscribe to my own theology of crisis that borrows nothing but its name from Karl Barth. According to this view, it is human nature to ascribe crisis status to my most pressing problem. My critical problem of the moment may not be world-class, but rather an error in my checking-account balance. But I will assign to it all the grief and anguish worthy of any first-rate crisis. You may not think much of my crisis. Indeed, it may quickly be replaced on my crisis agenda by a more worthy candidate.

Crises are grieved because they represent the loss of our sense of well-being. And grief is not to be trivialized. Perhaps our insensitivity to other Episcopalians' views of crisis in the church has unnecessarily exacerbated an already sensitive situation.

(The Rev.) FREDERICK HART
Huntington, N.Y.

Muslims Welcomed

It was with a lot of joy that I read "Common Ground: How Muslims were welcomed at St. Alban's, Annandale, Va." [TLC, May 17].

As a former Peace Corps volunteer and then appointed Episcopal missionary in Iran and one who has kept up with the Middle East for most of my adult life, I know from personal experience the importance of our

shared heritage and basic starting place for Christians and Muslims. It is more often that I read with great pain news of the region, and I know that much misinformation exists both in Islamic society toward Christianity and in Christian society toward Islam.

A "Mullah" (Shi'i Muslim congregational leader) helped me when I was a young Peace Corps volunteer in Iran before returning there as an Episcopal missionary. He described Judaism, Christianity and Islam as three sisters in the same faith. All three begin at the same place, and all seek the same fulfillment — God is creator of the whole universe and God calls us to him. The difference, the Mullah helped me to understand, comes in between our beginning and our end, not in our basic hopes or purposes but in our paths and approaches — Judaism seeking to fulfill God's call through Torah, Christianity seeking to fulfill God's call through the Person of Jesus Christ, and Islam seeking to fulfill God's call through submission as revealed in the book, the Holy Quran.

(The Rev.) GORDON L. MORRISON
St. Paul's Church

Selma, Ala.

• • •

In her article "Common Ground," Ms. Thomas justifies the use of the facilities of St. Alban's Church, Annandale, Va., for Muslim worship services by referring to Mission Imperative VIII of General Convention. Perhaps greater consideration should be given to our Lord's mission imperative in Matthew 28:19-20.

(The Rev.) TRAVERS C. KOERNER
New Orleans, La.

No Such Data

The Rt. Rev. John Spong, Bishop of Newark, has high visibility in the Episcopal Church. However, his public

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

statements are not always accurate. In a Feb. 20 debate between Bishop Spong and Bishop John Howe at Virginia Theological Seminary, Bishop Spong made the following remark about our organization:

"Those groups, like Exodus International, that suggest that homosexual persons can be changed into being heterosexual persons, are also discredited. They have constantly refused to present their data for reputable scientific judgment" (transcribed from a tape recording of the debate).

This statement is blatantly false. Exodus International has never refused to release data for scientific judgment, because we do not have such data. Local ministries which are part of Exodus International have been contacted by an estimated 100,000 persons since our inception in 1976. We do not have the staff or financial means to conduct follow-up with so many people. But we know from personal experience that many former homosexuals have changed to a heterosexual lifestyle.

If Bishop Spong doesn't agree with our position on homosexuality, that's his decision. But he should not lie about us publicly in order to make his point.

BOB DAVIES

Executive Director
Exodus International

San Rafael, Calif.

Love One Another

I returned from the Eucharist on the Fifth Sunday of Easter having listened to the gospel, wherein Jesus bids us to love one another. "By this," our Lord tells us, "everyone will know that you are my disciples, if you have love for one another." At home I began leafing through the last issue of THE LIVING CHURCH, and read yet another series of letters to the editor, most of which exhibited very little love.

Wearily, I closed the magazine and my eye fell on its title: THE LIVING CHURCH! How long, I wondered, can we go on being THE LIVING CHURCH if we continually peck away at each other, trying to remove with crowbars specks from the convictions of others while ignoring planks in our own entrenched positions which would be difficult to pry loose with a sizable

(Continued on next page)

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LETTERS

(Continued from previous page)

blast of dynamite. Yea, how we love one another!

In the words of a victim of a recent tragic confrontation, "Can we all get along?"

MARY M. KELLEY

Lacey, Wash.

Misleading

The article on the "solidarity" meeting in Brazil [TLC, May 10] raises an interesting question about the use of language by journalists. As the article makes clear, the meeting was run by and for radical feminists. Why not use "feminist" in the headline rather than "women"? The likes of Carter Heyward do not represent most women, either in the Episcopal Church, the Anglican Communion, or in the many denominations belonging to the World Council of Churches. It is misleading to equate a militant minority with 52 percent of the population.

Feminists have the media using "fetus" and "women's health clinic"

when reporting the abortion controversy. The National Organization of Women is quoted constantly while the much larger, and conservative, Concerned Women for America is virtually unknown. In academia, "women's studies" would be far more accurately described as "feminist studies."

Let's be careful with our labels. Radical feminism does not speak for



the majority of women, thank God, anywhere.

KATHLEEN REEVES

Racine, Wis.

Not for Victory

One adjective in the letter from Fr. Cyril, O.A.R. [TLC, May 10] struck me as rather unusual. He called the prayer for the Army "monstrous." It made me get out the old prayer book and look at it again. Rather than a prayer for victory or some such thing,

it centers on members of the military and their well-being. Perhaps he could be enticed to explain how praying for the welfare of those in the military is somehow inconsistent with the teaching of our Lord Jesus Christ.

It almost seems that while he speaks of no "outcasts," he is, by his actions, excluding those in the military from among those for whom prayers may be offered. Christ is indeed "the Lord of all humankind" as Fr. Cyril states in his letter. When I was in Vietnam, I learned that included even those in the armed forces.

DAVID E. BERENQUER, JR.
Montgomery, Ala.

Afraid of Emotions

The editorial asks, "Why Not Better Sermons?" [TLC, April 12]. Education of Episcopal clergy emphasizes an emotionless, written, academic style. Episcopal sermons tend to reflect this background.

The black Baptist preaching tradition has a radically different set of stylistic assumptions. These include: A rapport-based, interactive oral preaching situation, listeners with an orientation to oral tradition, spirituality (hence preaching) including an emotional dimension, and use of real stories, not the latest novel sermons which partake of the qualities of a musical composition.

When I teach diaconal candidates to read lessons with vitality, emotion and drama, they tell me that priests tell them to "read liturgically." That is to say they should read in a flat, emotionless way — without interpretation. This is parallel to the preaching issue/problem. We are afraid of emotions.

If we choose to shift our style of education, and our assumptions, Episcopal clergy also could preach in a "clear and forceful" way which is filled with humor and vivid imagery.

(The Rev.) JOHN RAWLINSON
St. James' Church
Oakland, Calif.

Correction

The May 17 issue of TLC reporting Archbishop Carey's visit to Hendersonville, N.C. as his first to the United States since becoming archbishop was incorrect. While on vacation in September, 1991, Dr. Carey preached at St. James' Church, Charleston, S.C.

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By The Rev. Phillip J. Rapp
*President,
The Saint Francis Academy
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Province 8 Synod Meets in Hawaii

Church's Role in Changing Society Probed

Shock waves from Los Angeles riots were felt in Honolulu as deputies from 18 dioceses in Province 8 discussed racism, women's issues, exclusion of minorities and new ways of being the church at the 63rd Synod of the Province of the Pacific, May 12-15.

A new model of meeting was proposed with a task force created to examine the expectations, hopes and concerns of the life of the province.

"The tectonic plates of colonial capitalism are shifting," said the Rt. Rev. Steven Charleston, Bishop of Alaska, to the nearly 250 people assembled. "We have two options: plant our feet and hold fast, or slip and slide with the movement so we don't take a fall. Does the church want to plant her feet or slide?"

Resounding with brass and tympani, a festive Eucharist in the 125-year-old St. Andrew's Cathedral opened the annual gathering. The Rev. Carla Berkedal, director of Earth Ministry in the Diocese of Olympia, set the tone of the theme "This Fragile Earth Our Island Home" by preaching on earth as a sacrament. Mrs. Berkedal and University of Hawaii oceanographer Dick Stroup presented a point-counterpoint dialogue on environmental theology and science.

A contemporary Hawaiian worship service of remembrance and thanksgiving was held at the cathedral. Hawaiian clergy and lay readers joined American Indian bishops Charleston and Steven Plummer (Navajoland) in celebrating the Hawaiian story in worship. Amidst flowered leis and an altar covered with native fruits and plants, worshipers received poi and coconut milk as elements in the Eucharist.

"Does the church recognize that an old way has now died?" asked the Rev. Jerry Drino, passionately speaking about the Los Angeles riots the second day of the synod. Exclusion of people and a consumer economy has created "an open wound," said Fr. Drino, director of Province 8's Cross Cultural Ministry Development based in San Jose, Calif. "We must care for that wound. God has formed something new within us. That is the challenge to the church and we as a nation."

A report of the Women's Encounter



Photo by Sarah Moore

Malcolm Naea Chuh of Hawaii, right, a lay reader at Province 8 Eucharist, explains elements used in the service to Alice Mason, left, and Cathy Plummer of Navajoland Area Mission.

in Brazil by Joyce McConnell of Olympia graphically described the oppressive condition of women and children

in that country, appealing for action and concern by the church.

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, presented two resolutions from the floor, which passed. The first was to restructure synod from a legislative model to a small group discussion and plenary on a predetermined issue, use legislation sparingly, and have Bible study and personal sharing. The second created a task force of at least one bishop, clergy and lay deputy to recommend how best the province can accomplish its shared mission and to report at the provincial council meeting next January.

In other business, the synod:

- elected the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, as Province 8 vice president, and Hobart Banks of California to Executive Council; and the Rev. Fletcher Davis of Olympia and John Fricker of Los Angeles as trustees, Church Divinity School of the Pacific.

- presented the 1992 budget of \$206,486.

- passed resolutions on: equal access to ordination to be presented at the 71st General Convention; full inclusion of youth in provincial synod; and endorsement of Executive Council's urging full diocesan payment of apportionment.

Woman Elected in Washington

The Episcopal Church soon will have its second woman bishop. The Rev. Jane Holmes Dixon, rector of St. Philip's Church in Laurel, Md., was elected Suffragan Bishop of Washington May 30 on the third ballot in a special convention.

Mrs. Dixon, 54, led all three ballots in both the clergy and lay orders. She will follow the Rt. Rev. Barbara Harris into the House of Bishops following her consecration, which is expected to take place in mid-November following consents from dioceses and bishops. She will become the third woman bishop in the Anglican Communion.

"For women, this election is much more than Jane Dixon; it's a confirmation that we are created in the image of God, male and female, and a major statement of a basic Christian principle to empower both men and women," said Mrs. Dixon.

(More on election, next issue.)

SARAH T. MOORE

Church Music Faces 'Uncertain' Future

Church of England Commission Makes 53 Recommendations

"In Tune with Heaven," a recently published report by a commission in the Church of England, states the outlook for church music is "uncertain and, in many ways, disturbing." The report offers 53 recommendations on how the church might recognize the importance of music.

Set up by the Archbishops of Can-

terbury and York in 1988, the Commission on Church Music looked at the place of music in the church's life and worship and the present situation in Britain and abroad.

The report, as explained in the *Church Times*, recommends that clergy, musicians and congregations consider the place and value of music in worship and as an ingredient in evangelism. It also notes the importance of music in ecumenical relationships.

Cathedrals are asked to maintain

their high standards, to regard their musicians as integral to the staff and to pay them realistically. And where there are choir schools, the report recommends equal musical and liturgical opportunities for girls and boys.

The commission emphasizes that music should reflect the "varying tastes and preferences" of congregations. Also stressed is the key role of the organist or music director, the importance of his or her Christian commitment, training, remuneration and good relationship with the rector. He or she should be supported by a worship committee and encourage young people and instrumentalists. "There should be a willingness to explore and to experiment, with the full cooperation of the congregation," the report says.

The commission acknowledges that within a congregation there will be different musical preferences, based upon age, temperament, and where an individual is in one's spiritual pilgrimage. Although impossible to meet the needs of every person at every service, some congregational input into music choices is valuable, "for the people provide the best indication of what is appropriate and they have an important part in creating and maintaining the tradition of their church."

The selection of hymns, the report states, is the most important choice to be made by those responsible for music, because people have strong views and deep feelings related to tunes and text. The commission believes it is a mistake to use hymns simply to fill spaces or to cover movements of ministers and musicians, except in a liturgical procession.

The commission encourages the continuing use of musical settings of liturgical texts, both in the Eucharist and in the offices, and believes congregations ought to be enabled to sing these settings along with the choir.

Church musicians are urged not to abandon the traditional repertoire or to relegate it to second place while trying to be innovative and adventurous. Nevertheless, a fresh outlook and the readiness to explore and experiment will do much to put new life into the church's music, states the commission.

Highway to Heaven?

An Episcopal church in California has found one project which is, simultaneously, environmentally-friendly, community-building and evangelistic. The project is "Adopt-a-Highway" and the church is St. Thomas' in Temecula.

In return for cleaning trash along a total of four miles of Interstate 15 at least once every three months, the California Department of Transportation lets the church place signs on the freeway.

"We get lots of comments about the signs," said Morey Nakaya, a member of the church and originator of the project. He said it started as a regular work project and has evolved into something evangelistic.

He added that church members have developed a sense of pride and responsibility in keeping their four miles — two miles northbound and two southbound — "always cleaner than the rest of the freeway."

Travelers along the interstate are greeted with one sign northbound and one southbound as they travel through Temecula, located between Riverside and San Diego.

The Rev. Edward Renner, rector,



Fr. Renner and Mr. Nakaya at one of the road signs.

says he regularly gets comments about the signs from people passing by and from priests at other parishes interested in getting their parish's name on a highway sign.

Mr. Nakaya said the \$200 expense of making the church's part of each sign is well worth the cost. He said if the project is renewed, he would suggest getting a reflective sign which could be seen at night.

"After all, the sign and the project reflect on us," he said. "Our members see the freeway, and so do our friends. We take pride in always being cleaner."

DICK SNYDER



Procession on Duke of Gloucester Street in Annapolis

300 Years Celebrated in Maryland

Episcopalians in the Dioceses of Maryland, Easton and Washington were at St. Anne's Church, Annapolis, on May 17 for a service of Evensong to mark 300 years since the establishment of the Episcopal (then Anglican) Church in Maryland. The event was the first in a series of events that have been planned.

The service featured the 1662 Book of Common Prayer and music of the colonial period. It began with a procession from the parish hall on Duke of Gloucester Street to the church on Church Circle, led by a color guard and bagpipers. Included were clergy, wardens and banner-bearers from 30 original 1692 parishes which are now within the three dioceses.

The Rev. John Price of St. Anne's, Annapolis, and the Rev. Thomas Garner of Old Trinity, Dorchester County, officiated. The Rev. Richard Kew, director of the Society for the Promotion of Christian Knowledge, preached.

Providing music was the choir of men and boys of Old St. Paul's Church, Baltimore, and a combined choir from the parishes which sang an anthem from 1782, "The Year of Jubilee Is Come," by the American com-



A participant in the celebration

poser Jonathan Edson.

When in 1692 the Church of England was established as the official religion of the colony, Marylanders had already built between 15 and 20 Anglican churches and had enjoyed the pastoral care of 16 priests. The 30 parishes had been laid out as political

subdivisions of the counties, each covering a large territory, 250 square miles in 1723, which decreased as new parishes were created. Until the American Revolution, public taxes funded the building of churches, the stipends of priests, and the public responsibilities of parish vestrymen who were required to provide relief for the indigent, infirm and orphans, and to prosecute offenders against morality.

The church's financial support was swept away in the Revolution and its clergy, who upon ordination had sworn an oath of loyalty to the king, faced troubling choices of conscience. Their numbers were depleted. A first step toward reorganization as an independent church came in 1779, when the state government passed an act granting title to church property to each parish's vestry. At a meeting the following year in Chestertown, Md., the name Protestant Episcopal Church was chosen. By 1783 the church had drawn up articles of governance, making Maryland the first organized Episcopal diocese in the nation. Thomas John Claggett of Maryland was the first Episcopal bishop to be consecrated in America.

BRIEFLY

A joint Episcopal-Lutheran confirmation service was held recently at Todos Los Santos (All Saints') Church, Minneapolis, a Hispanic ministry of the two churches which meets at All Saints' Indian Mission. The Rt. Rev. Sanford Hampton, Suffragan Bishop of Minnesota, joined Bishop David Olson of the Minneapolis Area Synod of the Evangelical Lutheran Church in America (ELCA) in laying hands on 25 confirmands. The service "was in the spirit of the Lutheran-Episcopal agreement on Interim Eucharistic Sharing," Bishop Hampton said. And Bishop Olson noted how the service reflected "the shared ministry which is going on, especially in the worship life of the congregation."

The Rt. Rev. H. Irving Mayson, Suffragan Bishop of Michigan since 1976, announced recently that he will retire as of July 1. Bishop Mayson, a member of the Committee on Black Ministry for the national church since 1975, began serving the diocese in 1970 as archdeacon, having worked for many years in the Diocese of Ohio.

Some of the same issues facing the Episcopal Church were dealt with by United Methodists at the church's 10-day General Conference meeting in Louisville, Ky., in mid-May. Delegates maintained the church's stance that homosexuality is incompatible with Christian teaching while recommending a study document that proposes similar economic rights for gay couples as for married couples; called for its mission agency to relocate outside New York, reflecting a general mood of distrust of national bureaucracy; and remained in favor of legalized abortion.

Several members of Parliament and others have criticized the Most Rev. George Carey, Archbishop of Canterbury, for comments he made recently at Derby Cathedral during a service celebrating the achievements of British

industry. While criticizing excessive pay increases in a recession, he said industry should aim to serve the needs of the whole world, not just those of stockholders. An editorial in the conservative *Daily Telegraph* responded that "he was quite right to attack greed," but as for companies existing to serve shareholders: "It is a legal rather than a moral principle, and one without which companies could not function." Archbishop Carey responded to critics: "I want to remind them that human enterprise is not simply an end in itself."

Dr. Samuel Wilson, a former missionary in Peru now serving as director of research at the Zwerner Institute of Muslim Studies, has been named head of the Stanway Institute for World Mission and Evangelism at Trinity Episcopal School for Ministry, Ambridge, Pa. Dr. Wilson is an ordained minister in the Christian and Missionary Alliance Church. He also will be professor of mission and evangelism at Trinity.

In what officials in the Roman Catholic Diocese of London, Ontario, believe to be a first, a former Presbyterian minister who is married and has four children was ordained a Roman Catholic priest recently in Canada. The new priest, the Rev. John Howard-Smith, 46, was baptized a Catholic as an infant but his family was not active in the church. He began to question being a Presbyterian minister as he "focused on the liturgy of the Eucharist," he said.

A questionnaire mailed to all of the clergy and a select number of lay members of the Anglican Church of Japan (Nippon Seikokai) reveals that 63 percent of the 700 respondents believe that women eventually will be ordained priests and bishops in the Church of Japan. The partial results of the questionnaire also show that 62 percent believe such ordinations will not impair the unity of the church. More than 1,000 questionnaires were distributed on the issue of women's ordination.

Environmental Project Awarded

Recent grants announced by the Episcopal Church Foundation included \$20,000 to Earth Ministry, an environmental program affiliated with the Diocese of Olympia. Based in Seattle, Wash., the project assists local Episcopalians in facing environmental questions, such as the spotted owl controversy which has pitted environmental groups against the logging industry.



Mrs. Berkedal

"Our hope is to find a vibrant way to proclaim the love of God as we confront a web of complex issues," said the Rev. Carla V. Berkedal, executive director. "The pressing urgency of the eco-crisis . . . is a moral and spiritual problem that has to do with conducting our lives in light of who we are and what we know."

The clergy association of the Diocese of Dallas was granted \$25,225 to explore habits, attitudes and other factors that contribute to conflict between clergy and might stand in the way of mission and ministry. The retiring president of the clergy association, the Rev. A. Thomas Blackmon, said the findings will be shared within and outside the diocese. All diocesan clergy and selected laity will be invited to participate in the study.

DaySpring, the camp and conference center of the Diocese of Southwest Florida located in Ellenton, received \$14,000 to implement the Youth Ministry Leadership Academy, formerly housed and supported by the Diocese of Connecticut. It will be a permanent training center for parish youth leaders.

Other projects receiving grants were: St. Francis Multi-Cultural Center, Diocese of Southwest Florida (\$9,000), the Oasis, Diocese of Newark (\$20,000), In-Basket, Diocese of Milwaukee (\$5,750), and the Congregation Development Team, Diocese of Southwest Florida (\$6,000).

The foundation, with its office at the Episcopal Church Center in New York City, is an independent, national lay organization funded by public contributions and endowment income.

Trustworthy

Robert Robinson's 25 Years with the Pension Fund

By JAMES B. SIMPSON

A framed cartoon of English fox hunting was one of the last personal treasures that Robert A. Robinson, 66, took home to Connecticut upon retiring last year as president of the Church Pension Fund (CPF) and its affiliates — Church Insurance, Church Life Insurance, Church Hymnal Corporation and Church Clergy and Employees Benefit Trust.

"I say, Jack, who's come to grief in the ditch?" asks a caption beneath the drawing.

"Only the parson."

"Oh, leave him there, he won't be wanted until next Sunday."

The sardonic illustration not only belies Mr. Robinson's concern for some 12,000 clergy, but also is one of several ironies that typify his life: He started out to be a professor of English but rose to the highest-paid position in the church's hierarchy; he prefers the 1928 Prayer Book and 1940 Hymnal, but became publisher of their revisions; he innately disapproves of ordination of women, but saw to it that they were fully insured.

The changes and activities during Mr. Robinson's quarter century with CPF were enormous. Of \$600 million in cash dividends paid by CPF since its inception, \$500 million were paid during Mr. Robinson's tenure and its affiliates have added well in excess of

The Rev. James B. Simpson recently completed an appointment as interim rector of St. Alban's Church, Tokyo; he lives in Washington, D.C.



Mr. Robinson, left, with Alan F. Blanchard, Church Pension Fund president.

\$10 million to CPF's holdings.

In his first year of retirement, Mr. Robinson shared some of the same experiences that a like period has held for many priests whose financial stability he shepherded. These included a heart attack last May, but he recovered and turned to the work he had planned to undertake as a trustee of the Bugler Foundation, which underwrites scientific research in heart and molecular biology.

Robert Armstrong Robinson — lanky, wavy-haired, jocular — has served on more boards and committees than perhaps any other lay person still surviving the inevitable, seemingly endless, coast-to-coast meetings of trustees and other worthies. Traveling

25 percent of the time, he has visited every diocese. To go with him to a clergy meeting is to recognize a wide acquaintance among clergy — both old-timers and the newly-collared; to observe him at a Wall Street luncheon is to see clearly that his place at the helm of a large, prestigious fund made him a prominent figure in the financial community.

Indeed, his prodigious participation in *ecclesia* and finance was unusually integrated. He is among a handful whose counsel brought Washington National Cathedral to successful completion, and he was also an active trustee of Nashotah House and the Episcopal Theological Seminary of Kentucky; both institutions, along

with Sewanee, gave him honorary doctorates. Further involvement was the executive boards of the Columbia University graduate school of business administration, Hillspeak, the Church Pensions Conference, St. Jude's Ranch for Children and the Boy Scouts of America.

One of Mr. Robinson's first suggestions 25 years ago was that CPF purchase the building in which it was headquartered. Then worth around \$8 million, it is now valued at about \$40 million. The proposal died aborning but marked Mr. Robinson as a man of imaginative sweep. He later instituted the popular diocesan meetings, which are addressed by CPF executives, on planning for retirement, the resettlement allowance on retirement, disability benefits, lump-sum death benefits, a question-and-answer format to explain CPF operations, and the esteemed "13th check" which rounds out a year's benefits.

In addition, the Episcopal Church Clergy and Employees' Benefit Trust was set up in 1978 to offer medical and dental coverage for the church, its dioceses, parishes and special ministry groups.

Still another contribution was the commissioning of a CPF history, *Outlasting Marble and Brass*, Harold C. Martin's ebullient 312-page documentation of a history that can be traced to 1910.

Mr. Robinson grew up with a brother three years younger in the vicinity of Waterbury, Conn. Graduating from high school in the midst of World War II, he enlisted as an infantryman. He was wounded in Belgium in January 1945, by a sniper's bullet to the left leg. Amputation was narrowly avoided, and he received the Purple Heart with oak leaf cluster and later the Bronze Star, spent 18 months recovering and has continued his life with a slight limp.

On June 7, 1947, he married one of his army nurses, Ann Harding. Together they took up residence in Providence, R.I., while Mr. Robinson whizzed through Brown University, finishing *magna cum laude* and with a Phi Beta Kappa key he still wears. He stayed on at Brown, earning a master's degree and serving as an English instructor for three years. He then went off to the University of Illinois, spending another three years as an assistant professor of rhetoric and doing post-graduate work.

Home in Waterbury on a visit, he

accepted an offer as trust officer in a local bank. He left in 1966 to be vice president and secretary of CPF and its affiliates, rising to executive vice president in 1967, and to the presidency a year later. In the ensuing years, he racked up something like 200,000 miles commuting from New Canaan, Conn., but regards it as valuable time for mulling over each day's challenges and problems.

A desire that retirees never become statistics caused Mr. Robinson to request an individual folder to be placed on his desk every day. Clergy widows send him Christmas cards and he replies. One of them kept him closely advised on her arthritis. Robinson sympathized. To his surprise, she willed the fund \$90,000.

Substantial Growth

Having worked with nine General Conventions, three Presiding Bishops and 250 bishops as CPF chairman, he has seen the fund grow from \$166 million to around \$1.9 billion, or more than 11 times as much as when he began. Its space has doubled to three floors and its staff has increased from 165 to 200. During Mr. Robinson's last four years, the Rt. Rev. Alexander Stewart, former Bishop of Western Massachusetts, came aboard as "bishop in residence" and an executive vice president.

As of March 31, 1990, there were 2,100 beneficiaries with average yearly benefits of more than \$12,000. Those taking early retirement numbered 1,500 with average benefits of \$8,701. There were around 400 with disability allowances averaging about \$12,000. Spouses' allowances numbered 2,149, paying an average of \$6,143 while there were nearly 200 children receiving an average yearly benefit of \$1,100. The total number of beneficiaries hovered around 6,500. Their yearly benefits jumped from just over \$5 million annually in 1967 to more than \$955 million by March 31, 1990.

A few random observations by Mr. Robinson:

- CPF, recognizing that every investment "has its socially responsive dimensions," has disposed of stocks of companies in countries favoring apartheid and other policies against which the church has passed resolutions, but in line with fiduciary standards.

- Divorce among the clergy has grown from zero to 18 to 22 percent; suits involving sexual offenses now

number about 30 a year; deaths from AIDS are on the increase.

- Cases of professional misconduct, especially allegations of sexual offense, have grown and Robinson acknowledges that "we are gravely concerned as to what this could cost in future claims." He adds that "victims and their families have cooperated with the bishop, chancellor, and with us, once they knew the perpetrator had been confronted, suspended and not merely moved to another parish or position."

- Prayer book royalties, which soared with the new edition, now total \$39,000 a year, and hymnal royalties are about half that figure.

The Robinsons have been active in groups supporting the 1928 Prayer Book. He tries to read the offices regularly. She was a deputy to General Convention and president of the Connecticut Episcopal Church Women for six years and headed it for three years in Province 1.

"I am a private citizen," he says, "and seem to have lost, nobly I think, in the ordination of women. I'm sorry I don't agree with it but that's been private, purely evisceral and innate. I hate to see the 1928 book go because of the standards of English and morality. I believe we are no longer an incarnational church. The prayer book phrase I miss the most is in the confession ('There is no health in us'), and the hymn I regret losing is 'Saviour, when in dust to thee.' With references to health and death, both, I agree, are immense ironies for me."

The last, eventful months of his retirement year were marked by two flights to England — once to be feted by European insurance officials at a dinner at London's Athenaeum Club, another in response to an invitation to attend the enthronement of George Carey as Archbishop of Canterbury.

The climax was a Eucharist celebrated by former Presiding Bishop John Allin at New York's Church of the Incarnation and a dinner for 200 at the nearby Union League Club. It was a festive evening highlighted by a lighthearted biographical film prepared by Trinity Church and the unveiling of a large portrait in oils by Zita Davisson. Its placement alongside other handsome paintings of bishops and executives in CPF's corridors will remind future Episcopalians of the man who guided the fund through the last of the tumultuous '60s and the shifting sands of the '70s and '80s.

Spilling the Beans

On how the Trinity is revealed

By HAROLD BRUMBAUM

Trinity Sunday, you have no doubt heard it said, is the only date in the Christian year that is assigned, not to the commemoration of some divine activity (Annunciation, Incarnation, Resurrection, Ascension, Pentecost, etc.) or of some illustrious person (a saint or other luminary of the faith), but to the observance of a doctrine.

Yet it is, in fact, a day devoted to the celebration of *three* Persons: of the godhead who has been disclosed to us in as many mystifying ways, each of them, we are taught, distinct from, yet also inseparable from, the rest.

You happen to find yourself in church that day when suddenly halfway through the service, you hear the clergy take leave of their senses and utter what, whether you're from Hoboken or outer space, you take to be so much doubletalk: "For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit." Your diagnosis, of course, is right; for even though Rite II in our latest prayer book, cited here, tries to soften the blow by substituting "Being" for the previous "Substance," doubletalk (or, rather, tripletalk) it still is.

And not a few worshipers around you, nudging their neighbors or shrugging their shoulders, seem content to write it off as so much gibberish to be borne with before getting to the heart of the menu, the bread and wine. They seem unaware that it addresses the cardinal question of all: Just who is this deity at whose table they are about to dine and whom they are pledged to love, honor and obey? Instead, they seem to be what you might call High Church Unitarians for

whom the Father claims the center of attention (that's *really* God), the Son is looked on as a role model for clean living, and the Holy Spirit, charismatic Christians apart, is hardly thought about at all.

For, obscure to the point of inanity though it may seem, the so-called doctrine of the Trinity also happens to be the most useful concept we Christians have been able to come up with to describe our perception of God. Not what we think, in a philosophical vein, the Life Force, First Cause or Ground of Being to be like; but our feeble yet bravest attempt to recount to ourselves and to the world not what, but *who* we believe this God of ours to be on the basis of the data available to us.

To the Source

How, after all, do you know anyone at all? You can ask around. You can observe. Name, so and so. Marital status, occupation, such and such. And beyond that sort of cursory information you can speculate your brains out — or you can go straight to the source. How, for instance, does the object of your affection feel about you today? What memories, dreams and darkling passions swirl around inside that royal keep of skin? To such bedrock questions, no curriculum vitae, no neighborly gossip, can give you a reliable answer. That person must oblige and spill the beans.

Ask any child, "How do you know your mother loves you?" The answer must amount to this: Because she has told me so, and what she does tells me so, too. And no less is true of us, God's children all, when someone (ourselves, perhaps, included) ventures to ask how we can hold to the ostensibly far-more-flimsy notion of a loving, triune deity: Because that deity has told and shown us as much to be so.

Because there are no such parallels, when we try to talk about this God, we are bound to come up with false analogies galore. To invoke the Almighty as

Creator/Redeemer/Sustainer, for instance, simply suggests a diversified job description: one God wearing three hats, so to speak. For that is simply an account of what God *does*, in the way that the can of 3-in-1 oil on our shelf offers to lubricate, clean or polish as we will. Or we can say that this God of ours impacts our experience in three different forms or modes, much as we know H₂O as water, ice and steam. But that may be no more than a theatrical *tour de force*, one actor cast in three roles. Or perhaps we observe that one scoop each of strawberry, chocolate and vanilla ice cream goes into a banana split (a Trinity sundae?). But that concoction, like three-men-in-a-tub, merely suggests a collection of disparate gods.

Yet, to the extent that we grasp at handholds like those to gain a purchase on the Mystery (each of which has been more or less desperately resorted to in inquirers' classes as a ready-made case in point), we are either thinking like Unitarians (one God=one Person, engaged in however many functions or roles), or, as Caesar did with Gaul, splitting God into thirds — a divine coalition — and thinking like polytheists. Some of Christendom's most alluring heresies, in fact, have strayed in one or another of those directions, which is why the church's great ecumenical councils were driven to formulate the trinitarian doctrine to start with.

Sprung from the loins of Israel as we Christians are, what we are really trying to say on Trinity Sunday simply picks up on Moses' clarion-cry to his people, "The Lord our God is one Lord!" — and adds that this God is also social or relational, whose very Being consists of three centers of consciousness bonded together in Trinity by love. So much, we profess, God has disclosed of himself in the theater of sacred history — the history recorded in scripture and recalled act by act, week by week, during the rest of the Christian year — appearing in

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The Rev. Harold R. Brumbaum is a retired priest who resides in Nicasio, Calif.



The table and altar in Immanuel Church, Wilmington, Del.

Holy Tables: Warmth and Welcome

By J. FLETCHER LOWE, JR.

"There Abraham built an altar, and arranged the wood. He bound his son Isaac and laid him on the altar on top of the wood" (Genesis 22:9-10).

There is hardly a story in all of history filled with more pathos than that of the single-minded faith of Abraham, preparing to sacrifice his only son in obedience to God. The place of that sacrifice to God — an altar. From the dawn of humanity, primitive peoples have erected primitive altars for significant purposes in their relationship to spirits and powers beyond their control: to worship, to atone, to give thanks, to remember, to make sacrifice to the gods, to the God.

So Abraham, the forefather of the Hebrews and the Muslims, built an altar upon which to sacrifice Isaac. Years before, he (as Abram) erected one beside the terebinth tree of Moreh in response to God's proclamation: "I give this land to your descendants."

Then, after he had pitched his tent near Bethel, he again "built an altar to the Lord and invoked the Lord by name" (Genesis 12).

This tradition led to a multiplicity of altars as the Hebrews conquered and settled in and developed the Promised Land: Shiloh and Ai and Shechem and Mt. Ebal — built as places of memory, thanksgiving, worship, sacrifice to a God known in his transcendent glory as well as his immanent presence. Paralleling this was the evolution of the priest as holy man perpetrated through the tribe of Levi, an idea of priesthood Israel shared with her pagan neighbors, and more universally with other religions before and after. Then came the construction of the temple in Jerusalem, which centralized and formalized the altar/priest tradition with its Altar of Sacrifice and its Altar of Incense, served by the hereditary Levite priesthood.

As the early followers of Jesus were Jews, they had their temple worship with its altars and sacrifices and priesthood available to them. Their gatherings on the first day of the week

in celebration of the resurrection developed another tradition as they drew from the essential of the Jewish table fellowship — the bread and wine. It was through the breaking of the bread and sharing of the wine that they, as those disciples of Emmaus, knew the risen Lord. It was through the action of taking, giving thanks, breaking and sharing that they remembered (amanesis) Jesus.

It was "during supper" that Jesus, as host "rose from table, laid aside his garments . . . and began to wash his disciples' feet . . ." (John 13:3-5). Jesus "took his place at table . . . took a cup . . . took bread . . ." (Luke 22:14-19). In so doing, Jesus touched another of those primordial instincts — the gathering of people to eat. The eating served the added purpose of building community, even among the most primitive of peoples, prevalent in Judaism at the Passover (and every meal). So today we have evolved our own customs and traditions and rituals around meals: Thanksgiving and

(Continued on page 23)

Better Choice Needed

With this being a Parish Administration Number, it is a good time to ask the question, Is there a better way to run a church? As the financial pinch continues may we not take this question seriously?

It is now widely recognized that the Episcopal Church is largely a church of small congregations. They demand a strategy different from that of large parishes. In most places, the obvious management problem for the small church is the priest's salary. We want our clergy and their families to be remunerated at a standard commensurate with the lengthy and expensive education most of them have been required to undergo, and commensurate with professional expectations of their work. Unfortunately, in many small churches, this does not add up. The congregation cannot raise a salary at this level, and perhaps should not in places where the priest's salary, housing, insurance and other benefits exceed those of the average parishioner.

In some places, a mission struggles for years to meet the diocesan minimum stipend, only to have the minimum raised beyond their reach the next year. Parishioners who believe that the diocese will take care of its clergy anyhow are then motivated only to put change in the offering plate.

Are there other alternatives? Of course there are. Typi-

cally, bishops have "yoked" small churches together, requiring one priest to serve two or three congregations. This may be permissible as a temporary expedient. Unfortunately, it often persists for years. In most cases, each church complains that it does not get enough of the priest's time, and, of course, the priest can only live in one place. Small churches suffer, it has been shown, when their pastors live in other communities.

In a few cases, the bishop ordains a priest or a deacon who is self-supporting through secular work, or licenses a lay reader in the community to take charge. Since not every case is particularly successful, this approach is not usually systematically pursued. Roland Allen, the great missionary theologian, pointed out early in this century that one self-supporting or non-stipendiary priest cannot do the work of a full-time employee — although such a priest may do *certain things better*.

It takes a team of part-time personnel to replace the full-timer, and different non-stipendiaries may be good at different things. One may be a talented preacher, but four evenings a week working on next Sunday's sermon may be about all that this individual can do. Another may be good at visiting the sick. Someone else (ordained or lay) may have good success with children, and so forth.

Yes, such an approach has been thought out, tried and proven effective in the small church field. Let us pursue it next week.

VIEWPOINT

An Outrageous Response

By ALBERT G. DAVIOU

Is the church guilty of simplemindedness or does the Presiding Bishop in fact know something that the rest of us do not about the jurors in the Rodney King trial? On Thursday, May 7, I received from the P.B.'s office a message to the people of the Episcopal Church with regard to the King trial verdict, the second sentence of which reads: "With outrage we received news of the acquittal of those responsible, and asked what this says about our judicial system" [TLC, May 24].

The beating of Rodney King was wrong, but is it not possible that though wrong it was not illegal? Is it conceivable that the defense did in fact establish a reasonable doubt? That a jury may well have had the courage to make that decision having the benefit of far more information than any of us not sitting in the court room may be an indication that our

judicial system is intact, even if other social systems and policies and some cities are not.

Our juries are not lynch mobs, as the Presiding Bishop's letter might have them be, but they are to protect us from the very impassioned, uncritical mentality represented in his message. They are not to give in to political pressure, threat or fear of the consequences of their deliberations, but they are to protect from a mob mentality the individuals whose cases they hear.

We all saw time and again a minute and a half of brutality on TV, and we all were stricken with horror. The jurors have told us that there is more to it than meets the eye. Perhaps we should seek to discover if that might be true before contributing to an already ever-present political cynicism.

The Presiding Bishop's outrage is an outrage, and his unfortunate language very nearly as predictable as the sun rising, but without the benefits of its light and warmth. Outrage is a false sentiment and beguiling rhetoric. His use of it contributes to the cynical din

which is already deafening and to the finger pointing which is unproductive. Beyond a doubt the church must commit itself to the eradication of this evil wherever it is found, and it must strive to live in the world as if the kingdom of God were here in us in completion and perfection. But the truth, as it is known, must be spoken with courage, the good news proclaimed with conviction, and rage with hatred put to death.

I am not outraged by the events of Los Angeles, I am troubled by them. I am troubled by the complexities of the urban syndrome that preceded the events. I am troubled by the fact that although there are hearts filled with racism, there are as well hearts of good will and intentions that have been at work for years and that yet seem unable to reverse the accelerating vortex of crime, fear, drugs, violence, family breakdown, educational failure, gang intimidation, predatory sex, and blight that is destroying what remains of many of the urban neighborhoods.

"Strength to Love" is a title of a
(Continued on page 18)

The Rev. Albert G. Daviou is associate rector of St. Mark's Church, Grand Rapids, Mich.

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VIEWPOINT

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collection of sermons by Martin Luther King, Jr. Should not this be our first response to the world, that love overcomes fear and the strength to love even in these hard times comes as a gift and as a Spirit from God? Should we not offer to the world an alternative to outrage which already seems to abound? This is not to suggest a subtle acquiescence to the evils and shortcomings of our culture, but rather to offer the power of hope that arises from the commitment of love. Should we not say what we believe to be true, that there is a way of being human that frees us from the restrictions of rage as well as racism?

The time is not an occasion for rhetorical restraint. The Presiding Bishop is correct in speaking boldly, but the courage of our words must be the truth of our faith which stands over against the passions of destruction in all its forms. Into the darkness God spoke and from the chaos came life and order. This is no less true today than in the beginning. And it is no less true today that it needs to be spoken to the world. And, if it is not spoken by us, then by whom?

SHORT and SHARP

By TRAVIS DU PRIEST

PEOPLE FROM THE BIBLE. *Old Testament: Martin Woodrow. New Testament: E.P. Sanders.* Morehouse. Pp. 180. \$25.95.

Two scholars present for a popular audience sketches of 324 people of the Bible. Helpful introductions to the books of the Bible, maps and 100 interpretive illustrations based on archaeology and anthropology. The inevitable "must" for every church library.

SNOWFLAKES IN SEPTEMBER: Stories about God's Mysterious Ways. By Corrie Ten Boom, Elizabeth Sherrill and others. Dimensions. Pp. 96. \$6.50 paper.

Short meditative "reminders" based on day-to-day events in the writers' experiences about how God directs, supplies, preserves our lives. Most are one page of prose, some are poems.

365 MORE MEDITATIONS FOR WOMEN. By Minerva Garza Carcano and others. Dimensions. Pp. 352. \$12 paper.

A page or half-page reflection for each day of the year. By women for women, though I see no reason why men would not enjoy these as well: I particularly liked "Apples and Old Age" (Oct. 13).

AWARENESS. By Anthony de Mello. Edited by J. Francis Stroud. Doubleday. Pp. 184. \$10 paper.

Those of you who have followed the clever and sensitive work of this talented spiritual director (of which *Song of the Bird* is now a classic) already know that his favorite theme was awareness of God's activity in our most ordinary moments of existence. Do others of you recall the novice who could not remember on which side of his shoes he had laid his umbrella and therefore had 10 more years of preparation to become a monk? In this collection, drawn from conferences de Mello gave before his death, he continues to enlighten Christians by drawing from the wisdom of the East.

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IN THE FOOTSTEPS OF THE MYSTICS. By Henry C. Simmons. Paulist. Pp. 170. \$9.95.

One thing that dawned on me after a few years of teaching was that while knowledge changes and environments change, certain issues are presented, enjoyed or fought over every year in every classroom. I suppose there will always be room for another "introduction to . . ." The author of this book poses a topic — Love of God and Neighbor, for example — and then gives quotes from a variety of Christian mystics from East and West, ancient and modern. Handy bibliographical information. I'm glad he cites Urban Holmes' *A History of Christian Spirituality*, my favorite introduction.

GOOD MORNING SUNDAY COOKERY BOOK: Recipes for Feast Days and Festivals. Compiled and edited by Hilary Mayo. BBC (Parkwest, NY). Pp. 128. \$7.95 paper.

A delightful cookbook from British Christians and Jews for special seasons and days of the church year. There may be the odd ingredient which is a challenge to find in America, but amounts and cooking temperatures are given for both sides of the Atlantic. Charming tidbits, such as "this is the way we do it in Yorkshire," whet the reader's appetite.

YOU BELIEVE WHAT! By Maurice A. Coombs. Church of the Good Shepherd (Philadelphia, PA). Pp. 78. \$3.50 paper.

1992 Lent and Holy Week sermons preached by the author at Good Shepherd, Philadelphia. Fr. Coombs plays off of the current fascination with "fundamentals" and explores the fundamentals of the Christian faith, especially as set forth in the Apostles' Creed. Even though he cannot go into great detail on every point, he is quite good at correcting certain imbalances: He focuses on belief in God rather than the fascination with a "belief" in evil, for example.

MISSIONARIES. By Julian Pettifer and Richard Bradley. BBC (Parkwest, NY). Pp. 272. \$33.95.

Two talented BBC writers and editors give us a beautifully designed and illustrated book based on the television series by the same name. All in all, a balanced look at a difficult subject to

portray fairly. Most of the photographs are dramatic and well worth the price of the book.

PRAYER IN THE NEW TESTAMENT: Make Your Requests Known to God. By Helen and Leonard Doohan. Liturgical. Pp. 143. \$6.95 paper.

Two scholars look at prayer in the Bible. The book is well organized and presented in a somewhat dry but clear style. The section on Jesus' own prayer life and the manner in which he prayed is instructive, especially the link of prayer and justice.

WOMEN WHO KNEW PAUL. By Florence M. Gillman. Liturgical. Pp. 95. \$6.95 paper.

An associate professor of religious studies at the University of San Diego groups the women who knew Paul into such categories as Paul's family, household heads, co-workers, women of Jewish aristocracy, deacon and apostle. Admittedly, an overview often based on little factual evidence, but a book with an interesting thesis — that while we do not know these women fully, neither can we ever know Paul fully until we know these women.

ETERNAL QUEST: The Search for God. Vol. 1. By David Manning White. Paragon. Pp. xxviii and 372. \$14.95 paper.

Originally published in 1983, this reprint is, as the sub-title says, a "Treasury of Inspirational Quotations and Spiritual Wisdom," grouped under headings like "God the Unknowable," "Attributes of God," "Suffering and God," and "God's Governance." Perhaps the author's guide for this collection from numerous world religions is William Guthrie's "God excludes none, if they do not exclude themselves" (p. 201).

Books Received

THE GOOD NEWS FROM NORTH HAVEN: A Year in the Life of a Small Town. By Michael L. Lindvall. Doubleday. Pp. 175. \$15.

JOHN WESLEY'S SERMONS: An Anthology. Edited by Albert C. Outler and Richard P. Heitzenrater. Abingdon. Pp. 496. \$19.95 paper.

THE LIFE OF TERESA OF JESUS. Translated and edited by E. Allison Peers. Introduction by Benedicta Ward. Doubleday. Pp. 400. \$12 paper.

SOUL THEOLOGY: The Heart of American Black Culture. By Nicholas Cooper-Lewter and Henry H. Mitchell. Abingdon. Pp. 176. \$12.95 paper.



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FEASTS, FASTS AND FERIAS

Making a Church Beautiful

By H. BOONE PORTER

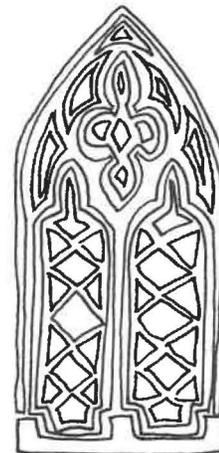
Women's groups sometimes have been chided for spending too much time on needlepoint cushions and flower arrangements. Admittedly, these are not earth-shaking activities, yet everything has its due measure. Making a church beautiful glorifies God, and it communicates to others the reality of our faith.

A beautiful church, characterized by color, forms, music and artistic objects, bespeaks a God who touches not just our intellects but also our feelings and emotions, our imagination and visions, and the many undefinable aspects of being human. A church with human representations of our Lord and his saints — stained glass, pictures, carvings, embroideries — expresses an incarnational and biblical faith in God who entered our world and became one of us in the person of Jesus Christ.

Episcopalians agree with these principles, but the truth is many of our churches lack beautiful and artistic things. The building may be great, but if left unadorned, it will be cold and perhaps even unwelcoming. Many older churches were planned with expectation that the windows would be filled with stained glass, but often this has not materialized and the expense today may be prohibitive. Such churches are left dehumanized by the lack of representations of our Savior and biblical and saintly figures.

What can we do about this? Without engaging in architectural changes, parishioners can make a church more beautiful. People who can make needlepoint cushions can go on to make a fine church banner — not the felt and burlap one of the 1970s, but a beautiful creation that can be carried proudly in processions. More than one fine quality banner may be used. For instance, a church dedicated to

Saint Andrew might have one with the name, place and date of founding of the church and the X-shaped cross symbolizing the apostle. A second banner might have a figure of the saint, standing with halo and colored



robes. As he was a fisherman, both could be trimmed with borders of fishes.

Then there are vestments. If a group of parishioners wishes to tackle this, a good way to start is with a "Lenten array" to be ready for Lent next year. This should include a simple chasuble and stole of rough, unbleached cloth ("sackcloth") trimmed with red and black. (The Lenten array includes no dalmatic, which is a festal vestment. In Lent, a deacon simply wears a stole over alb or surplice.) The altar can have a matching frontal, and matching veils can cover reredos and any colorful pictures or statues. (One can

actually use burlap for these, but it is not satisfactory for vestments.) The Lenten array should be used for the whole season. For Palm Sunday and Holy Week, very simple vestments of oxblood red are ideally to be used. The sackcloth frontal remains on the altar.

Then there are lots of other things. In a tiny rural church this writer served, a group of parishioners made a gorgeous banner. One member made the Christ the King crucifix hanging over the altar, and a processional cross. Another created a stained glass window, and painted a paschal candle pictured in this magazine. Unusual flower arrangements are occasional possibilities in any church — as around the paschal candle in the Easter season, around a window, picture or statue depicting some saint or biblical scene observed in the liturgy at some date or season, or around the font on the Sunday after Epiphany (dry bulrushes and river-side stalks can be collected even in mid-winter in many localities).

Temporary Use

Of course, not everything that people create will be equally successful, and we do not need things always to be permanent. We don't have to repeat the errors of 20 years ago when banners and posters made in the Sunday school were put into the church for the next decade. Thank God for the church year! A paper and tinsel decoration made for one feast can be taken down without apologies afterward.

Besides what can be made, there are things that can be collected. Someone may find in some shop a small, old painting of a saint, or someone may bring back from the Holy Land an unusual cross, or a pretty scone may hold a candle in front of a holy picture. All these things impart warmth, charm and the distinctive feel of a place people have loved and in which they have prayed.

Last but not least, all this does something for the people involved. We need opportunities to handle things and put together colors and shapes, just as we need to sing. A full human life ought to have some element of creativity in it. There are, of course, many kinds of constructive creativity not mentioned here. The church should provide us with a variety of ways to offer our creativity to God, through Jesus Christ, with the guidance of the Holy Spirit.

Even Clergy Need Time to Grieve

By THOMAS C.H. SCOTT

A fellow priest sent a letter telling me that a person she visited weekly for five years had died. My friend described how badly she was feeling. I found myself responding to the grief and also to the isolation clergy feel at such a time. We are the forgotten mourners.

In my years as a parish priest, I don't think anyone has recognized that when one of "my people" dies, I grieve. One reason, perhaps, is in misunderstanding the nature of my prayer and pastoral care. These are intimate times for clergy; they are not dispensed like spiritual aspirin. The cost of ministry needs to be explained and shown.

More importantly, I believe a denial of grief exists, which, at bottom, is a denial of death. If clergy don't grieve, it is thought, then somehow that proves death isn't as bad or as final as one fears it is.

To be fair, I've noticed clergy often seem unwilling to deal directly with their grief and loss. It may be that they oblige themselves to be free from feeling grief.

To help me acknowledge both the reality of death and my grief in the face of it, I have developed a set of responses to follow. I do this at every death, no matter how well or little I knew the deceased person, because I understand it to be a spiritual discipline. I offer it here as an example for others to follow.

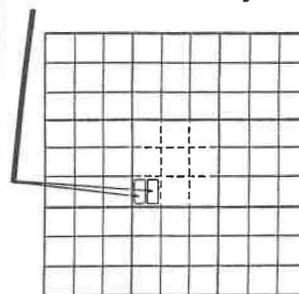
Upon a person's death or when I first learn of it, I offer some commendatory prayers to which I add a prayer of thanksgiving for the person's life. This prayer is suitable for use in the

(Continued on next page)

The Rev. Thomas C.H. Scott is rector of St. Mark's Church, Evanston, Ill.

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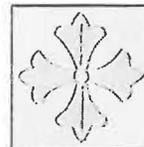
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GRIEVING

(Continued from previous page)

burial office, and may be found in Bernardin's *Burial Services*. I first heard it in days as a curate when my rector used to offer it, with little personal phrases added:

"We thank thee, O God, for all the goodness and kindness which have passed from the life of this thy servant N. into the life of others and have left the world richer for H/H presence: for a life's task faithfully and honorably discharged; (additions here) for good humor and gracious affection, and kindly generosity; (additions here) for sadness met without surrender and weakness endured without defeat; (additions here) for these and all thy blessings we give thee thanks and praise, now and always, through Jesus Christ, thy Son our Lord. Amen."

Before the service, I pray for my own grief (even if I am not feeling much at the moment) and ask God's help for the service. I remind myself of John 11:35-37 as well.

I don't confine myself to prayers, however. I clear my calendar for the time following the service. Everyone understands that these events must be open-ended. In the service itself, I always preach and follow this with a

period of time in which friends and family may offer stories and memories of the deceased. I hold my own anecdotes until that time.

After the service, and any reception that may have been organized, I go out for lunch or a snack. Then I may go to the movies, or for a walk, or to a bookstore, or even home for a nap. I end this period with brief quiet time. In sum, I give myself some pastoral care, because death — even for clergy — is a shock to the system.

I believe my pattern is a sound one. Death is a mystery, and it brings us onto holy ground. We do well to find ways to take off our shoes as we approach it and to collect ourselves after proximity with it. Conversation with clergy helps, too.

If I am right in observing that clergy are isolated from others who are bereaved, then it is all the more important that we clergy find ways to care for ourselves and to help one another, for there is none other to help. In addition, we offer to each other the companionship of those who know the special isolation of our work. Grief acknowledged by understanding friends is truly shared by them. Doing this for each other is obeying our Lord's teaching to bear one another's burdens.

TRINITY

(Continued from page 14)

ways which, straining our impoverished language to its limits, we label as those of the Father, Son and Holy Spirit. But more, in each case he is not simply engaging in a role-play, but displaying a different, equally authentic dimension of himself.

Only some such formulation as perplexing as that of the Trinity provides a *minimal* accounting of a God encountered on a mountaintop, on a gibbet, in a wind: in every such instance, truly there, yet not exclusively there. (Where, for instance, was God on Good Friday? Impaled on the cross? Observing it? Both of the above, our brains protest, for otherwise that death was merely a ghastly martyrdom and we still seek a Savior or, the body left to molder, the cosmos would at that hour have ceased to exist.)

In the sense that theology is not in the same league with its subject matter, the doctrine of the Trinity is not intrinsically "sacred"; it is but a human description, informed by divine

revelation, of the *God* who is. Nor, shorn of its roots in that revelation, might the unaided mind even think it rational. Thus, Merriam-Webster cites it as illustrative of a theological "mystery" — "an article of faith beyond human comprehension." And as it is beyond such comprehension, it seems beyond human contriving, too. Who, being otherwise sound of mind (including, one must suppose, those ancient ecumenical councils), would have devised or "bought into" such a farfetched idea had it not rung true to — and alone sufficed to explain — their experience? And so it is that Christian folk, leaving their logic at the door, say Amen to one of their number who once remarked about this doctrine in the Latin tongue, *Credo quia absurdum est*: I believe (precisely) because it is absurd.

It is, at last, a divine conundrum, one to make child's play of the Riddle of the Sphinx: "My Name is I AM, and three of me share my Being. Who am I?" And as he must, if we were not to be forever stumped, the poser of the question has given us the answer.

TABLE

(Continued from page 15)

Christmas, birthdays and weddings, anniversaries and retirements wherein the basic physical necessity of eating becomes the means of celebrating special occasions in community.

The tradition originating in the early church clearly reflected this meal orientation, even to the point where Paul calls the Corinthians to task for confusing the agape fellowship meal with the Lord's supper. Impressions from early eucharistic practice point to the use of a (wooden) table, around which the people gathered for the sacred meal. The role of host fell to one of the elders (presbyters) who offered the bread and wine brought by the people, through which they shared in the presence of the risen Lord. Thus, the Eucharist became centered in the meal offered by the Christian community gathered around a table presided over by an elder.

This eucharistic tradition of table/meal/elder gave way in the days following Constantine's proclamation of Christianity as the religion of the realm to a revival of the tradition of altar/sacrifice/priest. With former Roman and other pagan temples and buildings now available for Christian worship, coupled with whole tribes and nations being baptized, form did begin to follow function. Among the pagan converts there was a non-Christian altar/sacrifice/priest tradition. The more intimate table/meal/elder had its liabilities among the newly-converted masses. Consequently, paralleling the growing hierarchical structuring of the church's life, the church's liturgical space evolved from wooden free-standing altars, to stone altars against the east wall, and were often built over, or were themselves, tombs of saints or local Christian heroes. Thus God became more transcendent than immanent.

Marked on the top with five crosses signifying Christ's wounds, building on the Jewish sacrificial tradition, the altar became the place of remembering the eucharistic sacrifice of Christ's death. So Henry Smitt in 1925 wrote: "The altar itself symbolizes Mount Calvary" (*The Altar*). With that evolution the sense of mealness diminished and priesthood replaced elder. The high priestly/sacrificial sense in the epistle to the Hebrews became a dominant theological and liturgical source.

Thus most Episcopal church buildings erected prior to the 1960s followed the tradition of their European counterparts: altars mostly of stone, against the wall, seen liturgically as places of the eucharistic sacrifice presided over by the priest. The altar is set apart, originally by a defense (which evolved into an altar rail), to prevent any irreverence being done to it and to exclude from it all but those permitted in its "inner sanctum."

In practice, the appropriate use of the holy table has hardly been experienced. Appropriately made of wood, the holy table is intended to present a feeling of hospitality, of invitation, of warmth and welcoming, much as we do in our own dining room when friends and family gather, particularly for special events. This suggests an attitudinal departure from the way most holy tables are decorated.

In adorning holy tables, we have transferred our sense of altar, rather than our sense of dining room. Adapting this other orientation, the holy table becomes a focal point for decorations appropriate to tableness (not "altarness") and the particular celebration. For examples, tableness implies not frontals and corporals and purificators, but tablecloths and napkins (fancy or plain), glass and crystal, china and pottery, variations on arrangements of flowers and candles and other inanimate objects.

Strong Reminder

In practice, altars tend to be static, even sterile, with appointments (i.e. candlesticks, crosses, flower vases, etc.) rather precisely placed and subject to very limited modification. (See any altar guild manual for detailed information on their placement.) Yet in spite of their imposing and often foreboding stance, they preserve the strong reminder that the God we worship is majestically transcendent and that the Eucharist is celebrated upon it in remembrance of Christ's sacrifice for us and our salvation.

Altar/sacrifice/priest/transcendent God; table/meal/elder/immanent God not either/or, but rather both/and in our eucharistic celebrations. For centuries we have explored the various aspects of the former and much of our liturgical life has been so shaped. With a growing experience of the latter, we as a eucharistic community can explore liturgically the multitudinous possibilities, and be open to the Lord's lead in our call to worship God in spirit and in truth.

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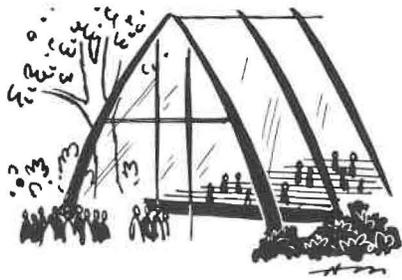
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BOOKS

The Visioning Process

THE ONCE AND FUTURE CHURCH. By Loren B. Mead. Alban Institute. Pp. vii and 92. \$9.25 paper.

Loren Mead of the Alban Institute challenges us in this book to look around us as we find ourselves, in what he observes to be, the middle of a major revolution in the life of mainline Christendom. He provokes us with such statements as "God is always calling us to be more than we have been" and "a new church is being born around us."

This book is about the institutional church and its local manifestation, the congregation which is at a critical point of change. We are being called "to be midwives for a new church, working to help our present forms and structures give birth to forms appropriate for the new mission of the church."

This short book is an important contribution to the visioning process for the future direction of the church from one well acquainted with and one who cares deeply for the present church and the growing confusion about its mission.

It would do no harm to make this required reading for clergy, denominational leaders, seminarians and the lay leadership of the churches; as we begin to address new paradigms and attempt to sort out what to save in our collapsing systems, as congregations, rather than national or regional structures, once again become the focus of mission.

Mead helps us all begin the process of clarifying and focusing on the slowly emerging new sense of the church's mission and future direction.

This is an insightful, stimulating approach to these important movements and should make us very nervous. For the task ahead is no less than the reinvention of the church.

(The Rt. Rev.) **ROGER J. WHITE**
Bishop of Milwaukee
Milwaukee, Wis.

Boomers and Busters

RACING TOWARD 2001. By Russell Chandler. HarperCollins. Pp. 367. \$17.99.

"Racing" is a good word to associate with looking at the future, and this author covers a lot of ground without lingering on any one subject.

Russell Chandler, religion reporter

for *The Los Angeles Times*, has collected data on many topics — the economy, changes in technology, home schools, the environment, baby boomers and baby busters, among others — with an eye on how the church might respond to a changing society.

While quoting the opinions and study of a variety of publications and experts, he sprinkles in brief summary comments. On believing that having children is essential to marriage: "If that attitude persists through the decade, don't be surprised to find few childless couples coming to church."

On colleges and universities affiliated with mainline denominations: "The secular slide is already well under way and destined to be virtually complete by 2001."

Among churches profiled, a chapter is given to All Saints' Episcopal Church, Pasadena, Calif. "Liberal mainline congregations that grow in the new century, then, will likely be sociologically strong rather than doctrinally strong," Chandler says.

Worth reading.

JOHN SCHUESSLER, managing editor

Childhood Musings

THE POLITICAL LIFE OF CHILDREN. Pp. 341. **THE MORAL LIFE OF CHILDREN.** Pp. 302. **THE SPIRITUAL LIFE OF CHILDREN.** Pp. 358. By Robert Coles. Houghton Mifflin. \$10.95 each, paper.

Reading *The Spiritual Life of Children*, the third of the trilogy of "The Inner Lives of Children" by Robert Coles, I was enchanted. Then I became engrossed. This book is every bit as good as a good novel, I thought. Only later did I come across the author's own assessment of his talents: "I don't have a novelist's gifts, but I have that set of mind — not the sociologists' — and the novelist's sensibility to show, not tell."

Anyone who has mused over one's own childhood questions, or has been privileged to eavesdrop upon children's conversations during the years, will be at home instantly in these books. All three record conversations and drawings of children Coles interviewed worldwide over the last 30 years. The conversations are interspersed with Coles' musings and wonderings as well as gentle interpretations.

Much of what he presents is what keeps good Sunday school teachers go-

PEOPLE and PLACES

ing year after year and enjoying their teaching. In the basements and assorted corners of churches across the country there is no question that God is a very real presence in children's lives, that the spiritual world is, indeed real.

The Moral Life ventures into movies, social class, the essence of character, the perspective of the vulnerable, idealism, the nuclear bomb. *The Political Life* explores nationalism from the varying perspectives of religion, ideology, language, race, class, exile, in responses from the children of Northern Ireland, Nicaragua, Poland, South Africa, Brazil, the United States. *The Spiritual Life* combs through these chapters to find the face of God, the voice of God; these are psychological, philosophical and visionary reflections of young spirituality from Christian, Islamic, Jewish and secular points of view.

To all this and more, readers must bring nimble and responsive imaginations as they find their own ways through these rich perambulations. The spirit of the author underwrites the authenticity of all three volumes.

(The Rev.) SUSAN M. CLARK
St. Clair, Mich.

Vulnerable to the Text

EFFECTIVE PREACHING: How to Prepare Good Homilies Today. By Dan Hook. Morehouse. Pp. 139. \$9.95 paper.

Here is a guide to preaching by a Roman Catholic priest from Australia. Reacting against his own background of preoccupation with sin and guilt, the author emphasizes the recollection of the historical Jesus in the reign of God's kingdom.

The courage to preach faithfully is only available to those "absolutely convinced that in Jesus and his kingdom lie the means of human fulfillment." We need to make "ourselves vulnerable to the text" and approach it "as a listener."

Fr. Hook's approach is consonant with much in Protestantism and Anglicanism. He is closer to Harnack than to Newman in his confidence of the power of Christ's example [p. 62] and closer to Abelard than to Anselm. He gives us wise warnings: "Fail to prepare and be prepared to fail."

(The Rt. Rev.) C. FITZSIMONS ALLISON
Retired Bishop of South Carolina
Georgetown, S.C.

Appointments

The Rev. Ervin A. Brown, III is rector of Trinity, Detroit, MI.

The Rev. Douglas G. Dailey, recently transferred to the Diocese of Western North Carolina from the Church of England, is assistant of the Church of the Ascension, Hickory, NC.

The Rev. David Earnest is assistant of Christ Church, Raleigh, NC; add: Box 25778, Raleigh 27611.

The Rev. Clem O. Gunn, recently transferred to the Diocese of Western North Carolina from the Diocese of Central Newfoundland, is priest-in-charge of St. George's, Asheville, NC.

The Rev. Michael K. Mutzelburg is rector of St. Patrick's, 1434 E. 13 Mile Rd., Madison Heights, MI 48071.

The Rev. Linda C. Smith-Criddle is interim rector of St. John's, Temperance, MI; add: 402 W. Dudley St., Maumee, OH 43537.

The Rev. Jerrald L. Townsend is interim rector of All Saints', Box 430357, Pontiac, MI 48343.

The Rev. Timothy Vance is rector of St. Matthew's, 123 "L" St., N.E., Auburn, WA 98002.

The Rev. Patsy Walters is deacon of St. Andrew's, Charlotte, NC; add: 3108 Airlie Dr., Charlotte 28205.

The Rev. George S. Yandell is rector of Church of the Good Shepherd, Dallas, TX; add: 11122 Midway Rd., Dallas 75229.

Changes of Address

The Rev. Raymond Babin requests that his correspondence be sent to St. Paul's, Box 148, Romeo, MI 48065.

The Rev. Lowell D. Schlanbusch reports a temporary change of address through December: 36319 Park Place Dr. W., Sterling Heights, MI 48310.

Other Changes

The Rev. Fred L. Horton, Jr. is non-parochial; add: 2622 Weymouth Rd., Winston-Salem, NC 27103.

Retirements

The Rev. George B. S. Hale, as rector of St. Timothy's, Raleigh, NC; add: 2008 Rangedcrest Rd., Raleigh 27612.

The Rev. Gordon H. Mann, as rector of All Saints', Hilton Head, S.C. He is part-time rector until a new rector is found; add: 17 Ashley Ave., Charleston, SC 29401.

The Rev. Charles E. McKimmon, as rector of St. John's, 2509 College St., Decatur, AL 35601.

The Rev. Richard S. Miller, as priest of St. John's, Idaho Falls, ID. He continues in charge of the Protestant Chapel of the Pines, Island Park, ID for the summer; add: 168 Third St., Idaho Falls 83041.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

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.

PARISH DEVELOPMENT RESOURCES from Ascension Press. *Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders*, Alice Mann (\$7.25). *Prayer and Prophecy*, Kenneth Leech (\$3.50). *Conformed to Christ: Standards and Structures in Parish Development*, Gallagher/Mann/Broadhead/Mann (\$5.50). *Parish Assessment Workbook*, Gallagher/Tavello (\$4.00). *Faith Sharing Workbook*, Mann/Gallagher/Broadhead (\$4.00). *Clergy Leadership in Small Communities: Issues and Options*, Alice Mann (\$7.25). *Priestly Spirituality*, Eleanor McLaughlin (\$3.50). *Rule and Constitution: Order of the Ascension* (\$3.50). All paperback. Postage additional. Episcopal Book/Resource Center, 815 Second Ave., New York, NY 10017; 800-334-7626.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. *Leaders' Manual* \$65. *Workbook* \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

CHURCH FURNISHINGS

SOLID OAK CHAPEL CHAIRS, chancel furniture, pews, cushions and lighting restoration. For details call or write: R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone (708) 231-0781.

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: Br. George Keith, BSG, 209 E. 16th St., New York, NY 10003-3788.

(Continued on next page)

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advertising in **The Living Church** gets results.

ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

YOUTH MINISTERS: Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: **Michael Cain, Institute for Professional Youth Ministry**, 1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.

RECTOR for parish in small thriving community in the Diocese of Northwest Texas. Need evangelist and motivator to help us grow. Write to: **Search Committee, St. Mark's Episcopal Church**, P.O. Box 1686, Plainview, TX 79072.

RETIRE in sunny California. Small traditional parish in small rural community seeks priest contemplating retirement to supplement Social Security. Rectory and benefit package available. Reply to: **Search Committee, James L. Carroll, Chairman**, 10099 Jonathan Ave., Beaumont, CA 92223.

CLERGY: Retired, energetic and gregarious earn income, work from home and travel around the world. Send resumé to: **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

CHAPLAIN: Westminster-Canterbury, a continuing care retirement community, seeks a part-time chaplain to work with assisted living and nursing care residents. Send resumé to: **H. Cary, III**, 501 V.E.S. Road, Lynchburg, VA 24503.

APPALACHIAN PEOPLE'S SERVICE ORGANIZATION (APSO) seeks executive coordinator. Must be active Episcopalian, lay or clergy, to function in circular model of leadership. Inquiries to: **Canon Willard Squire**, 401 Cumberland Ave., Knoxville, TN 37902. (615) 521-2900. Deadline August 1.

ORGANIST-CHOIRMASTER: Full-time staff position in historic downtown parish available July 1, 1992. Multiple staff parish of 600+ members with a long history of choral excellence, including men and boys choir, women's choir, girls' choir, and handbell choir. Applicants must possess strong choral conducting and teaching skills in addition to organ abilities. Priority given to interpersonal skills, ability to work with children and experience in Anglican liturgy. Organ is 3 manual, 67 rank, Holtkamp (1983), with movable console for recitals. Competitive salary with full benefits including pension program. Contact: **The Rev. James J. Cardone, Jr.**, Grace Church, 6 Elizabeth St., Utica, NY 13501. Resumés accepted through August 31, 1992.

YOUTH AND CHRISTIAN EDUCATION MINISTER: Full-time position, to develop and oversee program in a growing church of about 180 on Sundays located on the Gulf Coast of Florida's panhandle. To apply, send resumé to: **Search Committee, St. Francis of Assisi Episcopal Church**, P.O. Box 547, Gulf Breeze, FL 32562.

POSITIONS OFFERED

BISHOP'S DEPUTY for Stewardship and Development. Establish, support and maintain a vital stewardship education and training program throughout the Diocese of Long Island, as well as to activate a viable and bold planned giving program. Also, to assess and develop the financial and physical resources of the diocese including Episcopal Charities. Please forward all inquiries to: **The Rev. Anthony G. Miller, Executive Officer to the Bishop, Diocese of Long Island**, 36 Cathedral Ave., Garden City, NY 11530. Tele: (516) 248-4800. FAX (516) 248-1616.

THE CATHEDRAL OF ALL SAINTS, one of the first Episcopal churches to be built as a cathedral, is in search of a new dean. Position involves ministry in the congregation, capital district and diocese. Contact: **The Rt. Rev. David S. Ball, Bishop of Albany**, 68 S. Swan St., Albany, NY 12210.

HEADMASTER: All Saints' Episcopal Day School (approx. 250 students K3-grade 6) seeks applicants for position of headmaster. Teaching experience required. Administrative experience preferred. School located in growing community on campus of sponsoring church. Position available 7/1/92. Send resumé to: **Search Committee, All Saints' Episcopal School**, P.O. Box 1319, Florence, SC 29503. All applications will be kept confidential. Applications close 6/30/92.

SEEKING retired/bi-vocational priest for part-time ministry to assist rector of 750-member congregation. Responsibilities: Administration, preaching, pastoral care, teaching. Contact: **The Rev. Robert A. Kem, Rector**, (402) 391-1950.

VICAR FOR PART-TIME POSITION, mountain resort community, eastern Sierra Nevada, housing furnished. Contact: **The Archdeacon of San Joaquin**, 4159 E. Dakota Ave., Fresno, CA 93726.

PROPSERS

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

BETTER RSV BULLETIN INSERTS! Familiar format but easier to read. Discover for yourself why so many Episcopal parishes have switched to **Anglican Heritage Press** (formerly St. Luke's Church Press), P.O. Box 24425, Richmond, VA 23224. (804) 232-2600. FAX (804) 230-9104.

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SEWANEE, TENNESSEE. Exclusive residence; Bishop Juhan house and guest cottage overlooking Abbo's Alley. 3700 sq. ft. mountain stone house, 4 bedrooms, 4 baths, living room with fireplace and cathedral ceiling, central heat and air, greenhouse, central vacuum system, patio and screen porch. Guest house provides excellent rental income. \$190,000.

THE PINES, beautiful Sewanee restaurant and lodge. 6.38 acres on Hwy. 64, one mile from the University of the South, four miles from I-24. \$295,000. Contact: **Paul Baranco, Real Estate Marketing**, Box 273, Monteagle, TN 37356; (615) 924-2937.

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

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.

TRAINING COURSES

PARISH DEVELOPMENT INSTITUTE: August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: **Parish Development Institute**, 1308 Brunswick Ave., Trenton, NJ 08638.

ADVANCED PARISH DEVELOPMENT INSTITUTE: August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: **General Theological Seminary, NY**. Write for brochure: **Advanced PDI**, 1308 Brunswick Ave., Trenton, NJ 08638.

TRAVEL

SOUTHERN CATHEDRALS FESTIVAL 1992 with author and retreat conductor Nancy Roth, composer and church musician Robert Roth. Chichester and Canterbury July 13-25. \$3490 includes transportation, accommodations, full Festival participation, most meals, day trips (Sissinghurst, Arundel, Rye and surrounding countryside). For further information call (216) 774-1813 or write: **The Rev. Nancy L. Roth**, 330 Morgan St., Oberlin, OH 44074.

RUSSIAN SUMMER STUDY PROGRAM — The St. Petersburg Theological Academy and Seminary of the Russian Orthodox Church and the St. Xenia Hospital Foundation (USA) invite you to spend two weeks in St. Petersburg, Russia this summer learning about the Russian Orthodox tradition and the Russian people. \$1895 includes transportation, accommodations, meals, study program, church visits, sightseeing, entertainment. 30 participants per session: July 14-28 and July 28-August 11. For information call (908) 219-9567 or write: **The Rev. James C. McReynolds, Executive Director**, St. Xenia Hospital Foundation, Inc., P.O. Box 8941, Red Bank, NJ 07701.

WANTED

QUALITY SURPLUS SANCTUARY furnishings including, but not limited to: altar, pulpit, lectern, pews, chairs, communion rail, font, stained glass windows for small Episcopal Church located in north central West Virginia embarking on ambitious building program: Send responses to: **Jerrey Hoyt, Building Program Chairman**, St. Thomas à Becket Episcopal Church, P.O. Box 4594, Star City, WV 26504.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900. Pro-Cathedral of Peter T. Rowed, 1st Bishop of Alaska — the "dog-sledding" bishop
Sun 8 & 10:30 H Eu. Wed & Holy Days 5:30

ELK GROVE, CALIF.

ST. MARY THE VIRGIN 9085 Calvine Rd.
The Rev. Edwin T. Shackelford, III, r
Sun H Eu 8 & 10. Wed H Eu 10 & 7.

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. (Nursery & Ch S for all ages 9:15)

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

ESTES PARK, COLO.

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

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)

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 9:30

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker, ass't
Sun 8:30 Eu; 10 Eu or MP. Wed 10:30 Eu

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

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; YPF, Young People's Fellowship

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

TAMPA, FLA.

ST. ANDREW'S — "Tampa Downtown"
Marion at Madison Sts.
The Rev. Stephen Ankudowich, r; the Rev. R. Michael Swann, assoc; the Rev. Veronica Fitzpatrick, d ass't
Sun H Eu 8 & 10. Wed & Fri H Eu 12:10. MP wkdays 8:45

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
Sun Masses 8, 10:30 (Sung). Daily as anno

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr., ass't; the Rev. Dorothy Nakatsuji, d
Sun 6, 7:30, 10, 6:30. Wed 10 H Eu & Healing

ST. MARK'S

539 Kapahulu Ave.
The Rev. Robert J. Goode, r
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
The Very Rev. Todd Smelser, dean
Sun H Eu 8, 9 & 11, Daily 12:10. Daily MP 8:45, EP 5

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. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmett, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted (913) 827-4440

EAST SEBAGO, MAINE

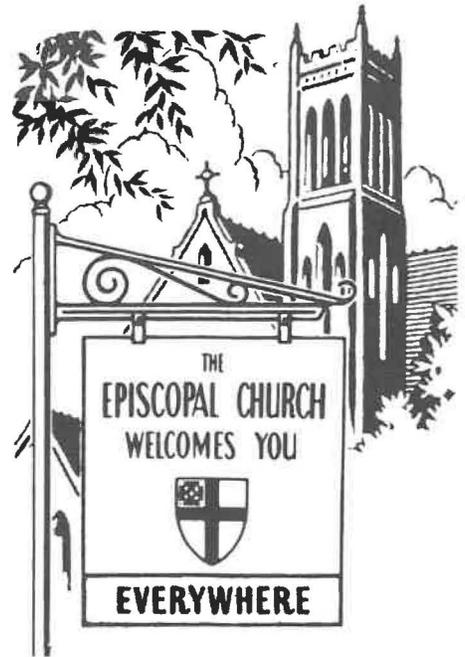
ST. ANDREW'S at Camp O-ATKA Rt. 114
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

FALMOUTH, MAINE

ST. MARY THE VIRGIN 43 Foreside Rd.
The Rev. Thomas Luck, r (207) 781-3366
Sun 8 & 10. Wed 7:30, Thurs 10

MILLINOCKETT, MAINE

ST. ANDREW'S 40 Highland Ave.
The Rev. Lance B. Almeida, r (207) 723-5893
Masses: Sat 5; Sun 8, 10; Wed HS 7



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
Sun Masses 8, 10. Tues 9, Thurs 7

LINTHICUM, BALTIMORE, MD.

CHURCH OF ST. CHRISTOPHER 116 Maryland Rd.
The Rev. Robert W. Watson, r; the Rev. Jeanne W. Kirby, assoc (410) 859-5633
Sun 7:40 MP, 8 & 10 H Eu. Wed 10 H Eu, Bible Study

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 7

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, 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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

HYANNIS PORT, MASS.

ST. ANDREW'S BY THE SEA Irving & Scudder
The Rev. Robert M. Wainwright
Sun 8 & 10

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, 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) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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;
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, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri
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. & 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. 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 5:30; 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 1:15

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

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, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
HD as anno. Call for Ch S information

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. Chan-
dler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed 7, HD 7

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
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpke
Sun H Eu 8, 10; Tues, Thurs 9; Wed 6:30, Fri 12:05

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(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)

ATOP LOOKOUT MTN., TENN.

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

GATLINBURG, TENN.

TRINITY 509 Airport Rd.
The Rev. J. Walter R. Thomas, r (615) 436-4721
Sun Eu 8 & 11. Wkdays as anno



Church of St. Mary the Virgin
Falmouth, Maine

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter J. Whalen (615) 883-4595
Sun H Eu 8 & 10

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon 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)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Joseph W. Arps, Jr.; the
Rev. Frank B. Bass; the Rev. George R. Collins
(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)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex
1S). 1928 BCP. Daily as anno. (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (512) 787-1243
Sun 10 H Eu. Wed 7:30 Vespers; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. FRANCIS' 4242 Bluemel (near IH 10 & Wurzbach)
Near Fiesta Texas (512) 696-0834
Sun 8, 9 & 11. Wed noon and 7

ST. LUKE'S

(512) 828-6425
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist
Sun H Eu: 7:45, 10, 6. Wed 10, Prayer-Praise H Eu 7:15

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's).
Wed H Eu & Healing 9:30 (Zion)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
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
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip 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

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
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno