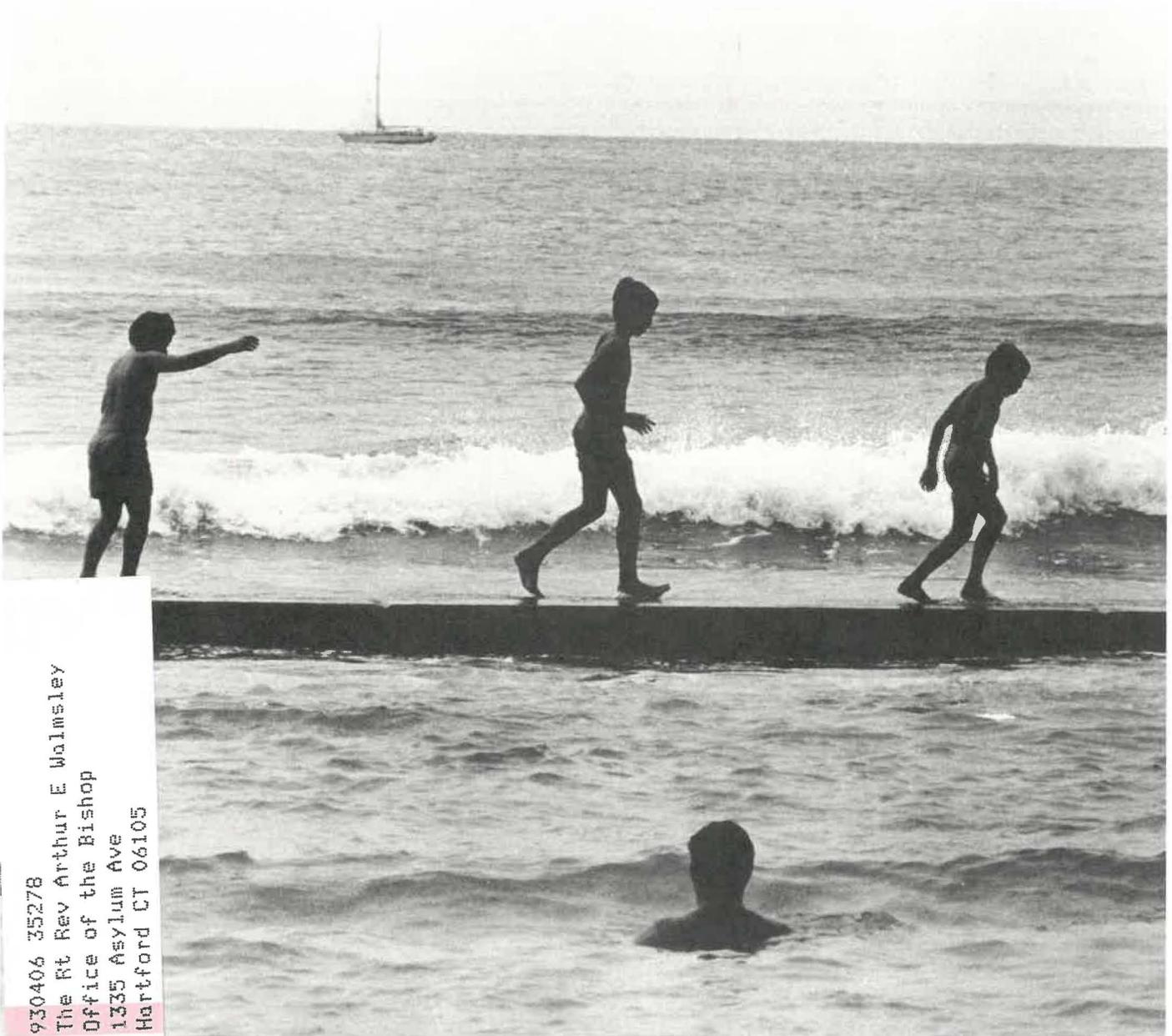


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The Rhythm of the Waves [p. 2]



The Rhythm of the Waves

Living now in a different part of the country, I don't often get the chance to sit on the shore of Lake Michigan and contemplate its vast expanse of blue water. I have just done so, in late afternoon when the sun was bright, and the sky a pale blue, turning white near the eastern horizon. The water was calm by Lake Michigan standards, with its light gray-blue surface criss-crossed by lines from the movements of the wind-blown water. Little waves, eight or 10 inches high, broke in rapid succession against the sand and pebbles of the beach, making an almost continuous sound.

There it was, without change or alteration, during the half an hour I sat on the beach. The light was the same, so was the breeze. The little waves dashed themselves endlessly to the shore. What is the fascination of a great body of water? Why can it hold our attention for minutes and hours?

It may soothe our thoughts and feelings on a sunny, calm day such as this, or it may stir and excite us when rough, or frighten us when stormy. In any case, its powerful presence soon overrides the multitude of little worries and preoccupations that generally fill our minds. Perhaps that is what we need from time to time. The vastness of a sea or great lake humbles us and gives us some sense of perspective. How small and how weak we are, in the face of such waters! How petty our reckonings of time become, as we look at rocks which the waves have patiently chewed away, a tiny bit at a time, over tens of thousands of years!

Giving Reassurance

Yet these great bodies of water do not seem impersonal. Indeed, they are companionable. Their permanence is somehow reassuring, yet their daily changes in color and surface movement make them always fresh and interesting to the eye. They suggest what St. Augustine says of God, "never old, never new, yet making all things new" (*Confessions*, I, 4).

Perhaps it is above all the rhythm of the waves striking the shore which makes us feel the life of great bodies of water. It is a rhythm we reflect in the beating of our hearts and the breathing of our lungs, and in other ways too. Mobile animals, including ourselves, move our limbs rhythmically to get about, whether by swimming, walking, or flying like the gulls along the shore.

We cannot, however, add it all up. When we see great works of God's creative power, silence is a suitable response. We ourselves and other people control so much of our lives that it is fitting for a change simply to look in awe at the many things God has made which so far exceed our own power and comprehension.

(The Rev.) H. BOONE PORTER, senior editor

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LETTERS

Stay Married?

I have just one response to H. E. Baber's "Staying Married Makes More Sense" [TLC, May 31]: Excuse me?

Yes, divorce is hurtful to all involved. Yes, women and their children are disproportionately affected because our sexist society denies women social, political and economic equity with men. Yes, this sexism jeopardizes their ability to earn an adequate living should they be faced with supporting



themselves and their children. Yes, the fact that women may give up educational and professional opportunities when they marry only makes that situation worse.

So the best way to avoid harming anyone, especially those who have the most to lose, is for couples to stay married, right?

The author seems to think so. How simple! No need to question how well the church prepares people for the commitment of Christian marriage in the first place. No need to question whether the church is clear on what that commitment should be (aside from the monogamous part, of course). No need to question, or call for the elimination of, the sexism that confronts women outside of marriage, not to mention the sexism they often discover within it.

Prof. Baber resorts to sophistry in an effort to uphold an ailing institution. Wouldn't justice be a better tool?

JULIE A. WORTMAN
Assistant Editor
The Witness

Detroit, Mich.

I am a newlywed who intends to stay married, but I feel H.E. Baber's discussion in "Staying Married Makes More Sense," as well as the entire "family values" discussion in general, misses the point.

The sexual revolution, the "collapse of the family" and the trend toward divorce are too often identified as the root causes of other things, when in fact they themselves have a root cause or two. The expectations of post-war, post-Depression, middle-class families were, we now see, ruthlessly material-

istic and racially separatist in orientation, and no family built atop the sand of those negative values can stand. An entire generation of recovering alcoholics and their children are among the refugees of such idolatry.

Let the church amend the popular discourse. It is more important to say that harm causes divorce rather than the other way around. Strong families indicate the presence of values — they aren't the values themselves. Building vibrant worship communities focused on the persons of the Trinity is our piece of the cure.

BRUCE CAMPBELL

New York, N.Y.

According to H.E. Baber, "Staying Married Makes More Sense," more harm than good has arisen from divorces which have plagued families since the onset of the "sexual revolution." Similarly, scripture emphasizes the sanctity of marriage beginning with creation and culminating with

Jesus' miraculous manifestation at the wedding feast of Cana. Therefore, God has made clear that divorce lies outside those good things our heavenly Father so lovingly wills for us.

Although I agree with Prof. Baber concerning the article's theme, I have a problem with the conclusion: "It might just be that divorce is a sin." I lament with Dr. Baber's cry that divorce does great pain and injury to vulnerable and innocent victims. However, this scholar's wording might cause us to judge wrongly many innocent targets of this hedonistic practice. In this day of "no fault" divorce proceedings, one can confuse easily the victim with assailant.

EDWARD F. AMBROSE, JR.

Neptune, N.J.

On Target

Hats off to J. Stephen Freeman [TLC, June 7]. He is right on target. The only thing I would or should add

(Continued on next page)

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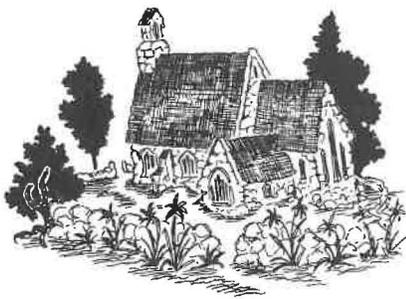
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LETTERS

(Continued from previous page)

would be a few insights for emphasis. General Convention has been used inappropriately by Presiding Bishops in recent years as well as the leadership of the House of Deputies itself. We have allowed, and indeed insisted, that this council of the church gathered be something it is not or was never intended to be. We have caused this highest legislative authority within our church to be a producer of theology and the basis and authority for every social action or concept within the Episcopal Church. How often have we heard, "we have the authority of General Convention on our side."

Fr. Freeman is correct regarding the office of Presiding Bishop. Under the present canonical structure, it is impossible for the "P.B." to be what everyone seems to want him to be. We want bishops to be pastors, but we simply do not understand the office and work of a bishop when we try to apply the local parish priest image and model of pastor to bishops. It does not work.

The interim bodies, in some cases, have played games with General Convention. We have changed our theology as an Episcopal Church by the constitutional change of a rubric, and the worst part of it all, most of the church didn't know it was happening. I am not against change, but for the sake of honesty, let us do it with knowledge and intentionality.

We need to decentralize. We need a coordinating body. We need to revamp General Convention. The deputies need to limit the number each diocese sends. We need to be responsible in the way we submit and receive resolutions. In the spirit of fairness to all, we have made the legislative process into something it was never intended to be — a debating society for the whole church.

(The Very Rev.) JAMES R. GUNDRUM
Sioux Falls, S.D.

• • •

I write in response to the article by the Rev. J. Stephen Freeman in which he laments the national bureaucracy of the Episcopal Church and suggests that the Presiding Bishop also serve as a diocesan bishop, General Convention meet less frequently, and other

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national church responsibilities be delegated to provincial synods.

I don't know how the Archbishop of Canterbury can possibly function meaningfully as a diocesan. He was in the United States recently [TLC, May 17, June 7], and we are only one of 28 Anglican provinces. I would say the same for our Presiding Bishop. Further, the Presiding Bishop's presence at episcopal consecrations is a meaningful symbol of catholic unity, something that could hardly be achieved at the provincial level.

I have the strong sense that every staff member at the Episcopal Church Center in New York perceives her or his primary task as being that of serving the wider church. On the whole I think they do a very good job.

My sense is that changing our structure will not have a meaningful impact on the problems, cited by Fr. Freeman, serious though they may be. Rather, I believe that these difficulties are rooted in the culture in which we live, the problems with which we struggle, the faith we try to live by, and our commitment as a church to involve everyone in the decision-making process.

I wish I could support the notion that there was an easy answer to all of this, but I think many know that there is not. But then there never was, I suppose.

(The Rev.) NATHANIEL W. PIERCE
Christ Church

Cambridge, Md.

Valid Baptism

Although I received my copy of TLC late in Germany (and therefore may be slightly late in my reply), I cannot resist responding to Nicholas Papadopoulos' letter [TLC, May 31] concerning the editorial "A Better Solution" [TLC, May 3]. It contains too many fallacies to let it go unanswered.

In response to the editorial's pointing to the failure of General Convention to "take a stronger stance against the ordination of practicing homosexuals and the blessing of same-sex relationships," Mr. Papadopoulos says: "Applying the church's teaching, the clear implication of these sentiments is that homosexuals are not first-class Christians, or that somehow their baptisms are not as valid as other peoples'." The first fallacy is in the drop-

ping of the editorial's word "practicing" from the conclusion which is drawn. There is nothing that can make anyone's baptism more or less valid than anyone else's; neither does the tendency toward homosexuality make one less than a first-class Christian. It is the actual "practicing" of homosexuality, which both scripture and tradition consider sinful, that conservatives (like me) hold to be the impediment to ordination.

The second fallacy is the indirect insinuation that a valid baptism is the only prerequisite for ordination, or that it gives the right to "marry" whomever one wishes, whether of the same or opposite sex. Although valid baptism is a requirement for ordination, it does not confer the right to be ordained.

The third fallacy is a continuation of the first two, in the statement "The conservatives would set up the idol of heterosexuality before the Lord our God and sacrifice validly baptized gay Christians for worldly measures of success." This is a highly emotional and colorful statement, but it doesn't really say anything. Conservatives don't hold up heterosexuality as an idol, but certainly as an ideal — the same ideal preached by the Old Testament prophets, Jesus himself, the New Testament scriptures, and the tradition of the church. We have no desire to sacrifice anyone, whether baptized or not — especially not for "worldly measures of success," whatever that means. What we do want is clergy who exemplify the Christian moral standards in which we believe.

Finally, in answer to the last sentence: Truth is not always the mark of a redeemed people, but it is certainly something to which they can and should aspire. The real mark of a redeemed people, by definition, is repentance and forgiveness.

DONALD ISHLER

Munich, Germany

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Hopes High as Inter-church Dialogue Resumes

At the first meeting in 18 months, the dialogue between the Episcopal Church and Roman Catholics in the United States has entered a new phase characterized by "new energy," in the words of the Rev. Christopher Agnew, associate ecumenical officer of the Episcopal Church.

Participants at the June meeting in Baltimore issued a statement recommending the two churches to the restoration of visible unity and full communion.

The following are excerpts from the statement, which assesses the progress of dialogue:

"In 1965, the first Anglican-Roman Catholic International Commission (ARCIC-I) came into being under the auspices of Pope Paul VI and the Archbishop of Canterbury, Michael Ramsey. At the same time, the ARC dialogue began to meet in this country. ARCIC-I ended its work in 1981 with the publication of its *Final Report*, in which delegates of both of our churches affirmed that they had reached 'substantial agreement' on such formerly divisive issues as the Eucharist and the nature of the ordained ministry, and also a degree of convergence on authority in the church. This *Report* was then submitted to the authorities of both churches for evaluation.

"The Lambeth Conference of bishops of the Anglican Communion in 1988 judged that ARCIC statements on Eucharist and ministry to be 'consonant in substance with the faith of Anglicans' and welcomed the author-

ity statement as a 'firm basis for the direction and agenda of the continuing dialogue.'

"The Vatican *Response* published in December 1991 gave a warm welcome to the *Final Report* and commended its achievements, but it was not able to endorse the affirmation that substantial agreement on the Eucharist and ordained ministry has been reached.

"We here acknowledge that there has been widespread disappointment with the official Roman Catholic *Re-*

**'We will continue
to explore the problems
that divide us.'**

sponse to the *Final Report*, and we note the concern of some theologians about the language and methodology of the *Response*. And yet we also note and underline that in its *Response*, the Vatican acknowledges that 'notable progress' has been achieved in the *Final Report* in respect to eucharistic doctrine and that 'significant consensus' has been achieved on the understanding of ordained ministry. And above all we rejoice that the *Response* reaffirms the ecumenical goal of our two churches as 'the restoration of visible unity and full ecclesial communion.'

"We ourselves take up this mission in the United States once again in full knowledge of the discouragement with which many view the slow progress of

Christian reconciliation. We do so because in the words of the 1989 Common Declaration of the Pope and the Archbishop of Canterbury 'to seek anything else would be to betray our Lord's intention for the unity of his people.'

"We pledge to the members of our two churches that we will continue to explore the problems that divide us and the opportunities that lie before us. We intend to offer to our churches during the next few years, pastoral, liturgical and theological initiatives through which we all may move to new levels of common life."

Among the practical issues the dialogue will move on is a common eucharistic prayer, national and regional meetings of bishops from both churches, ecumenical covenants, as well as the issue of migration of clergy between the churches. The diocesan ecumenical officers will publish a book in 1993 that will "take a look at all the hot issues between the two churches," Fr. Agnew said.

New co-chairmen of the dialogue are the Rt. Rev. Frank Griswold, Bishop of the Episcopal Diocese of Chicago and the Most Rev. John Snyder, Bishop of the Roman Catholic Diocese of St. Augustine. Other members of the Episcopal team are: The Rt. Rev. Arthur Williams, the Rev. Ashton Brooks, the Rev. Charles Price, the Rev. Ellen Wondra, Paula Barker, Marsha Dutton and R. William Franklin. The Rev. J. Robert Wright is theological consultant.

R. WILLIAM FRANKLIN

Ecumenism: Committee Sees Greater Opportunities

A new Presiding Bishop's advisory committee on interfaith relations held its first meeting in New York on June 9. The Rev. Christopher Agnew, associate ecumenical officer and staff liaison to the new committee, said one of the major tasks will be to promote the acceptance of pluralism, since "many Christians are not used to living with people of other faiths.

"We can be faithful to our own tradition and yet delight in some of the differences with people of other faiths."

The Rev. David Eckel, a member of the committee who teaches comparative religion at Boston University, pointed out that interfaith dialogue has been conducted on four levels.

The World Council of Churches has sponsored most of the dialogue and research on the international level. National councils of churches have shared that work, and a few denominations have also been actively involved.

"Some of the most interesting work,

however, happens on the local level, revolving around specific issues such as work with refugees and intermarriage," Fr. Eckel said. The committee can be a "connecting point" to the work done in both the church and the academic world, he suggested.

Fr. Eckel also noted that the Episcopal Church is well situated to respond to the challenge because "it has an international network already in place" and has direct experience with other religions, especially in such places as St. George's College in Jerusalem.

Trinity Place: For Young People Who Run Away

As an officer of the Buncombe County Juvenile Court in Asheville, N.C., R. Dean Vick was looking for a better place to house runaways. Meanwhile, his parish, Trinity Church, was looking for an outreach project. Mr. Vick convinced the church's vestry of the need for such a shelter, and this spring Trinity Place was opened.

Located in downtown Asheville, Trinity Place, the aim of which is to reunite families, opened March 20 and has run at its capacity of five residents most of the time. Young people are provided a safe place in which to stay in a structured environment where they are required to do chores, complete school homework and abide by house rules. They also receive counseling in group sessions each evening.

According to Mr. Vick, before Trinity Place opened, young people who ran away were placed at the Juvenile Detention Center, a lock-up facility involving confinement regardless of circumstances. The Asheville Buncombe Youth Services Action Group had been working on this problem for a year before Mr. Vick presented the idea to the church.

"We had grant money to run the program, but nothing to use for the rent or purchase of a house," Mr. Vick said. "It is only because of Trinity Church that this program could happen, and everything came together at the same time — vestry approval, availability of the house, and adequate, unrestricted funds from the estate of a deceased parishioner. God was with us."

Much of the extensive renovation work on the house, which is adjacent to the church property, was done by parishioners who gave their time and talents of carpentry, masonry, painting, landscaping and other skills.

"Parishioners can see what they have accomplished every time they come to church and see the renovated house and the activity there," Mr. Vick said. "Trinity also provides volunteers to the program, as well as owning and maintaining the house and property, and some of the youth attend services where they are always welcome."

There was much publicity in the city and county about Trinity Place

before it opened so that youth needing a safe place, any time during the day or night, would know about it. Some children arrive on their own, and some are brought by the police.

"Parents are notified," Mr. Vick said, "and encouraged to participate in family counseling sessions at the shelter. Most of the children have returned home at the end of 14 days, which is the maximum time they can

stay." Continued counseling is provided.

Trinity Place, which was dedicated May 3, is operated by the non-profit Buncombe Shelter, Inc. Program services are provided under contract by Lutheran Family Services in The Carolinas. The shelter staff consists of Dennis Wilson, program director, who is assisted by a social worker and six resident counselors.



Trinity Place (above) draws together county and church officials in the Asheville area to assist troubled young people. Executive Director Dennis Wilson (right) uses his office to meet with residents for counseling and guidance.



CONVENTIONS

Under a large, open-sided tent on the grounds of the Good Shepherd mission complex in Fort Defiance, Ariz., delegates and guests gathered June 12-14 for the annual convocation of the Episcopal Church in Navajoland.

In his opening address, the Rt. Rev. Steven Plummer, Bishop of Navajoland, spoke of the Good Shepherd newsletter, entitled "Streams in the Desert," noting that it came from Isaiah 35:6. He said he looked up the word "stream" in the dictionary, and found that it means "running water, a steady procession, constantly renewing supply, a ray of light," and finally, "an unbroken flow of anything."

The bishop pointed out that "stream" has been flowing in Navajoland for many years. Missionaries came to help educate the people, to improve health, to minister to orphans and the destitute.

"Today that stream is still flowing among us, but in a different way," Bishop Plummer said. "We no longer call ourselves 'mission,' but we all now call ourselves 'church,' of which we are members. We have changed, and change is a big word today."

Diane Porter, executive for Advocacy, Witness and Justice Ministries at the Episcopal Church Center, noted Navajoland is now within the administrative work of the Episcopal Council on Indian Ministries. "And at the same time," she said, "an important change that affects us all is that we at the national church have much less money, which means, in effect, that our ability to assist you has grown shorter." However, she was able to assure the Episcopal Church in Navajoland that "all that has been pledged to your support you will receive."

The Ven. Philip Allen, archdeacon of the Diocese of Minnesota and a former vicar of Good Shepherd, said: "One of the reasons why money isn't going into the national church is because more and more ministry is being done on the local level. I think this is the way to success in our ministries together."

Carol Hampton, field officer for Native American Ministry, gave a report on "Soaring Young Spirits," a native youth festival to be held at Thunderhead Episcopal Camp in

South Dakota, Aug. 11-16. It is expected that 100 Indian youth from all over the United States will participate.

After much discussion, new canons of the ECN, to replace those put together when the ECN was formed out of three dioceses, were accepted.

JOAN LIEBLER

• • •

Plans were made to conduct a \$2.5 million capital funds campaign in the **Diocese of the Central Gulf Coast** when the diocese reconvened its 21st convention June 6 for a special half-day session at St. Francis of Assisi Church, Gulf Breeze, Fla.

The campaign, under the leadership of the Rt. Rev. Charles F. Duvall, diocesan bishop, will have three elements. Funds will be used to buy land in growth areas and to provide start-up money for new congregations in those areas, to hire a program director for Beckwith Conference Center and to expand facilities there, and to provide money for theological education for seminarians and lay persons.

Plans are for the campaign to begin in December and to conclude during the spring of 1993.



The acolytes of Christ Church, Binghamton, N.Y., have been honored as the "national chapter of the year" in the Order of St. Vincent. The church's chapter was one of the founders of the order of acolytes in 1915. Reactivated in 1989, the chapter has had a booth at the Diocese of Central New York's convention for the past two years, to tell members of the other 107 parishes in the diocese about the order. Last year, the chapter was host to more than 125 young people from three dioceses for an acolyte festival.

BRIEFLY

The seven dioceses of **Province 1** passed a resolution to address racism among other business during the provincial synod in Holyoke, Mass., recently. The resolution states that the synod "commits itself to addressing our racism in an especially intentional way over the next 18 months, culminating in a special provincial convention in November, 1983," and that "a provincial network be named to plan and implement a strategy for that 18 months, dealing not only with racism, but also the underlying exclusivism which divides us in so many ways."

The 34th annual conference of the **Anglican Fellowship of Prayer** was held recently in Waterloo, Ontario, Canada, using the theme "You are salt, you are light for all." Dr. James Houston, professor of spiritual theology at Regent College, Vancouver, B.C., was the main speaker, and the Most Rev. Michael Peers, Primate of the Anglican Church of Canada, was the preacher for the opening Eucharist.

The Rev. April Ulring Larson, 42, was elected the **first woman bishop** in the Evangelical Lutheran Church in America (ELCA). Beginning in September, the Iowa native will lead more than 40,000 Lutherans in the La-Crosse Area Synod of the ELCA, which includes parts of western Wisconsin and a county in Minnesota.

Tension between **St. Luke's Church, Richmond, Va.**, and the Diocese of Southern Virginia [TLC, May 3] has increased. Attorneys for the parish filed a petition in the Circuit Court of Virginia acknowledging St. Luke's affiliation with the Missionary Diocese of the Americas (of the Episcopal Synod of America) and asked the court to reaffirm ownership of the parish property by its trustees. In addition, the diocesan standing committee passed a resolution stating that St. Luke's rector, the Rev. Leo J. Combes, has "abandoned the communion of the Diocese of Southern Virginia and the Episcopal Church." The Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia, then placed Fr. Combes under inhibition.

Longing for Perfect Love

In human love's failure we may discover our hunger for God

By CELIA ALLISON HAHN

While listening to our local Seventh Day Adventist radio station one Saturday, I found myself irritated by the similarity between the love songs to Jesus and all the other love songs I could listen to if I twirled the dial.

Then I remembered how many times the Bible seems to speak in almost the same breath about the human experience of falling in love and the love between God and human beings. The "bride" and the "bridegroom" point of heavenly love. Song of Songs, that wonderfully erotic poem about a couple's longing and delight in one another, sings about the passionate love affair between God and human-kind.

Love songs and love stories use words that reach out for the eternal. "I'll be loving you — always." "Till the end of time . . ." Love suddenly discovered is most intimate and particular, and yet it reaches out into an elusive mystery, just as our memory grasps at the tail of a lovely dream slipping below the surface of the morning.

In our struggle for words with which to voice our love, we fumble toward the boundaries of human existence, and we find ourselves speaking of hopes and fears, of ecstasy and despair. Language, even though it stretches toward the infinite, can never capture the experiences of falling in love. Love passes the power of human telling. It remains a secret, even while we want to shout it from the rooftops.

Falling in love is full of surprises. It is rightly called falling, because it happens suddenly — without our will. As one old song has it, "Don't blame me,

for falling in love with you . . ." But while it is a falling, it is also a lifting — of anticipation, of energy, of joy, that makes hearts buoyant and feet light. Never do we feel more full of life.

And, when in love, I have discovered myself unaccountably and miraculously loved and cherished. Somehow in this passionate and joyful attending to another, I discover a new unity within myself, "body and soul." The joy spreads out, and I find myself so abundantly blessed that I want to give presents to everybody and smile on the world.

Even in the midst of the soaring and transcendent ecstasy of falling in love, there is already a sense that this vessel cannot hold all we are pouring into it. It overflows. And illusion inches inescapably toward disillusionment. Little by little, the ambiguity we hoped we had left behind forever creeps back in. "Love is blind, but marriage restores its sight," goes the old saying. We had begun to hope that we would never have to be alone again, but that hope is not fulfilled. Our experience teaches us that the experts are right: One person cannot supply all our needs.

Between Truth and Illusion

Falling in love leaves us teetering on the tightrope between a great truth and a great illusion. Yes, falling in love is like loving God. But it is also true that failing to see the difference between falling in love and loving God is an occasion for falling. Inescapably, we are led to discover that our hunger is infinite, and that no created thing will satisfy our restless hearts. If we see this human hunger as a finger pointing to divine love, it will lead us to a great truth — that human love can be an icon for a love that transcends it. If we can sort out the finite and infinite realities entangled here, we may find that both our hopes and our disappointments are pointers for us. Eternal life transcends the deepest and most lasting love relationships we know.

If we refuse to be taught by the gap between our hunger and our disap-

pointment, we will end by damaging both the other and ourselves. In *Reaching Out*, Henri Nouwen warns that "When our unfulfilled needs lead us to demand from our fellow human beings what they cannot give, we make them into idols and ourselves into devils. By asking for more than a human response we are tempted to behave as less than human" (p. 84).

Disappointment also may provoke a restless searching for the perfect lover, and an impatient rejection of all the imperfect candidates we encounter. (Imperfect candidates are the only candidates available.) Or it can lead to being unduly disappointed because the blessings in relationships are only small ones. (I am coming to feel that small blessings are the only kind there are.)

Not finding what we can never find, we may break commitments we promised to keep. Our petulant "love" may turn to resentment and rage that damage us and others. Some of us give up our own dignity and autonomy. "I can't live without you" puts a burden on the other that no one can bear, and forfeits our own centeredness.

Refusing obedience to the command to "have no other gods before me" means doing violence not only to ourselves and others, but to our God-given hunger as well. Men may be more likely to pretend they aren't hungry. Women may tend to let their neediness for a romantic relationship devour their lives and deny all the other possibilities for a rich life that are open to them. They are not helped in this tendency by patriarchal religion that encourages women to see their husbands as godlike and themselves as incomplete persons in need of validation by a man. But while men may deny their need for love and women may deny everything but that need, the gap between eternal hunger and the ordinary people who are all we have to love may leave us with miserable and distorted lives. Our culture's loss of vision of the holy encourages people of our time to substitute love

(Continued on page 12)

Celia Allison Hahn is author of Sexual Paradox: Creative Tensions in Our Lives and in Our Congregations, Pilgrim Press, 1991, and of several other books and study courses. She is also editor-in-chief of the Alban Institute book publishing program.

Another Edition Ready

We are pleased to report that the 36th edition of *The Episcopal Choirmaster's Handbook* is being distributed to those who ordered them. Purchasers should receive their copies during July or August.

This 36th edition of the handbook, published by THE LIVING CHURCH, is the first one to follow the liturgical calendar. It begins with the first Sunday of Advent and ends with the last Sunday of Pentecost. Previous editions had begun with the first Sunday of September. Other

additions and improvements also have been made.

We believe the handbook is a valuable resource for church musicians and members of the clergy, and is particularly useful in the selection of appropriate hymns for Sundays and holy days.

Readers who are interested in purchasing the handbook are reminded that the cost for the current edition is \$12.75 per copy postpaid, and that all orders must be accompanied by a check for payment in full.

We hope the 36th edition of the handbook will be of assistance in many ways to clergy, church musicians and others who are concerned with public worship.

VIEWPOINT

A Confusing Proposal

By CHARLES B. KING, JR.

The news story announcing that the council of the Associated Parishes supports direct ordination [TLC, June 7] raised old doubts in the mind of this parish priest. Simply put, "Would it work?" Now don't get me wrong, I am not concerned about the efficacy of the ordinations, but the practical results.

Would such direct ordinations lead to the clarification of the orders of ministry that the supporters of direct ordination usually contend to be their basic motivation? You know the sort of argument I mean: If one could be ordained directly to the priesthood, then we would no longer have the spectacle of persons being ordained to the diaconate with the fingers crossed, figuratively speaking, because they really feel called to the priesthood and not the diaconate. Would the result of direct ordinations be only "real" deacons being ordained to the diaconate and only "real" priests to the priesthood?

I think not. Not only would this "clarification" require that all candidates for one order renounce all future aspirations or divine calls to any other order, but it would lead, I believe, to great confusion among the orders and, perhaps, a breakdown in the system.

At present, the Book of Common Prayer reminds us that there are four orders of ministers: lay persons, dea-

cons, priests and bishops. Each order is entrusted with its own peculiar ministry. At Christ Church, small as we are, we are blessed with three of the orders nearly every Sunday. Members of the laity fulfill their ministry, the parish deacon does those things which the rubrics direct be done by a deacon, and I do that which is priestly.

At weekday Eucharists, if there should be no lay person to read the

*I exercise the
diaconate almost
daily.*

lessons, the deacon does so. She is obviously entitled to do this by virtue of her baptism, which makes her part of the laity. By the same measure, when the deacon is on vacation or on assignment elsewhere, I perform her functions by virtue of the fact that I am an ordained deacon.

Let me digress to say that when the bishop asked me whether or not I was truly called to the office of deacon, I did not need to cross my fingers to answer "yes." I was, and am, so called and, indeed, much of the work of the parish priest in most congregations is diaconal, rather than priestly, in nature. Thus, I exercise the diaconate almost daily.

But let us suppose I had been ordained directly to the priesthood. What happens when the parish deacon is not present? It seems to me that we are faced with three options, none of which is particularly useful.

The first option is that the deacon's ministry just isn't done. This may sound ridiculous, but it is exactly what happens when there is no priest or bishop present. The work of the priest or bishop cannot be done in their absence.

A second option is that the priest, or some other person present, does the deacon's work. The basis for assuming that ministry probably would be along the lines of "We really ought to have a deacon, but since we don't, and since baptism is the primary sacrament, then let any of the baptized do the deacon's work when one is not available." This is the rationale used for the licensing of lay eucharistic ministers.

The result of that licensed ministry, which by canon and rubric is to take place in the absence of sufficient ordained ministers, is that lay eucharistic ministers function in preference to the ordained in many places, even when there are ordained ministers vested and present in the sanctuary.

I fear the same result from direct ordination. If priests were not first ordained to the diaconate and the decision was that the baptized could supply the place of the deacon when one

(Continued on page 12)

The Rev. Charles B. King, Jr. is rector of Christ Church, Deposit, N.Y.

Accessible Examples

AFTER CHRISTENDOM. By Stanley Hauerwas. Abingdon. Pp. 192. \$12.95 paper.

Stanley Hauerwas, who has already challenged us as co-author of *Resident Aliens*, now brings a further challenge to consider: how to witness to the God of Abraham, Isaac and Jesus without that witness becoming an ideology for the powers of our world to subvert.

Hauerwas, professor of theological ethics at the Divinity School of Duke University, provides practical and accessible examples of his point. His insights into why our American understanding of the freedom of religion has led the religious community to become so tolerant that we have a different public versus private morality, will be of interest to anyone who has been perplexed by our sometimes two-faced positions.

(The Rev.) CHARLES R. SYDNOR, Jr.
St. George's Church
Fredericksburg, Va.

Emphasizing Freedom

MAKING MORAL DECISIONS: A Christian Approach to Personal and Social Ethics. By Paul Jersild. Fortress. Pp. 128. \$8.95 paper.

Jersild has offered here an introductory book for adult education in Christian ethics. He emphasizes two points: The Christian life calls Christians to responsibility for public life in the world, and individual Christians will disagree about what ought to be done.

Jersild uses specific cases, including a question of business payback, the

morality of homosexual relations, a decision on death and dying, and differences between liberals and conservatives on capitalism. He also sketches different approaches to moral decision-making and identifies how these illumine differences in judgment.

This book is clearly Lutheran in conception. Faith is a matter of God's grace and self-giving love. The Christian life is a matter of faith active in love, specifically in acts of justice.

Lost from more traditional Lutheran understandings is the clear sense of what the moral law requires. There is no description of the orders of creation that have been the hallmark of Lutheran ethics and at least indicate the form if not the specific content of the Christian life. An understanding of vocation, marriage and family, and citizenship, for example, are not developed. In its place the freedom of the Christian is emphasized. Formed by the grace of God, the Christian has a critical spirit that challenges doctrinaire absolutism and is disposed to serve the poor.

This leaves the description of the Christian life finally abstract, despite the use of concrete cases.

TIMOTHY F. SEDGWICK
Professor of Christian Ethics
Seabury-Western Seminary
Evanston, Ill.

Catechumenate Revival

WORSHIP: Initiation and the Churches. By Leonel L. Mitchell. Pastoral. Pp. viii and 217. \$12.95.

Interest in holy baptism, its meaning and its pastoral implications, has been increasing over the years, and the present volume will help many readers pursue this topic. The author, professor of liturgy at Seabury-Western Theological Seminary in Evanston, Ill., tells us in the introduction that he has been working on baptism, confirmation and related matters for 30 years. The present reviewer can vouch for the effectiveness of his work, Dr. Mitchell having served on the drafting committee for the revision of these rites in the Book of Common Prayer, and having been invited to write, speak and teach about these topics in a variety of settings by Episcopalians, Roman Catholics and others.

Whereas other volumes explore the

exact ceremonies and words of Christian initiation at different places and times in Christian history, this volume avoids immersion in details, but focuses rather on the interpretation of baptismal rites and the catechetical instruction leading to them, as presented by a number of great Christian writers, both in the East and the West. An interesting chapter is on the blessing of the water, which has evoked some of the great masterpieces of liturgical literature.

The latter portion of the book provides useful explications of the recently revised rites of baptism and confirmation in the Episcopal Church and the generally similar revisions in the Roman Catholic, Lutheran and other churches. Readers will see, in very broad perspective, what the ancient and modern rites were and are intended to do. They will, one hopes, also be motivated to explore the great pastoral possibilities offered to us by the current revival of the catechumenate.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Engaging Invitation

PREACHING FOR THE CHURCH TODAY: The Skills, Prayer and Art of Sermon Preparation. By Paul V. Marshall. Church Hymnal Corporation. Pp. 220. \$18.95.

The Rev. Paul Marshall introduces the beginning preacher to the theology, history, liturgical context, contemporary cultural setting, spirituality and psychology of preaching. His is a simple, clear, "by the numbers" method for sermon preparation, delivery and evaluation.

Except for his treatment of strategies for sermon-shaping, the wide-ranging discussion is necessarily limited. It is at all points, however, stimulating and suggestive rather than merely sketchy, on such topics as the relation of preaching to the liturgy, the way personality types affect how sermons are communicated, and the use of inclusive language. Fr. Marshall, an Episcopal priest and professor of worship and pastoral theology at Yale Divinity School, shows particular sensitivity to how the gospel in preaching must confront the human condition, but with discerning compassion rather than simplistic condemnation.

(Continued on next page)



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He suggests that sermons be shaped according to a strategy of "Point, Problem, and Power." The "Point" establishes rapport and makes clear both what the sermon is about and why it is important. The "Problem" addresses "what has to change if the Point is to be taken up and acted upon." The "Power" discloses how the grace of God makes the Point attainable.

The author argues effectively that "the bigger the burden you bind in Point and Problem, the more effort you must make in the Power section of the sermon to be of help." Wrong behaviors have a purpose. They are crutches enabling people to get around the best they can. Preaching the gospel "means pointing out strong legs, strengthening weak ones, and facilitating adjustments and compensation where there are no legs at all."

While clear and worthwhile as a sermon form, I question the effectiveness of "Point-Problem-Power" as an exclusive or even primary sermon strategy. Such a method will not hold interest indefinitely, and it may tacitly and unduly narrow the consciousness of hearers to the full range of the gospel, which is more than spiritual pragmatism. I also think sermon feedback sessions, which he suggests, are more fruitful to both preacher and congregation if they are springboards to broader theological and pastoral reflection, rather than merely sessions for gathering audience response.

In my first reading, I sometimes lost a sense of overall perspective as the author elaborated on particular points in which he had obvious investment. The book is, however, an engaging invitation to preaching that can profitably be read by lay persons as well as professional preachers.

(The Rev.) DAVID J. SCHLAFER
Visiting Assoc. Prof. of Homiletics
The School of Theology
University of the South
Sewanee, Tenn.

Books Received

THE STUDY COMPANION TO OLD TESTAMENT LITERATURE. By Antony F. Campbell, S.J. Liturgical. Pp. viii and 504. \$19.95 paper.

WILD HOPE. By Tom Sine. Word. Pp. x and 343. No price given, paper.

COMMUNITY IN PARAGUAY. By Bob and Shirley Wagoner. Illustrations by Leslie Holland. Plough. Pp. 280. \$13 paper.

BECOMING A SELF BEFORE GOD: Critical Transformations. By Romney M. Moseley. Abingdon. Pp. 144. \$13.95 paper.

VIEWPOINT

(Continued from page 10)

was absent, the baptized might soon be assuming the diaconal role on a regular basis and the ordained deacon would again disappear as a distinct ministry.

The third option in the absence of a deacon would be to have the priest perform the functions of the deacon. The basis for this could no longer be that the priest was a deacon before being ordained to the priesthood. Instead, the rationale would have to be that priestly ordination includes all of the gifts necessary for the diaconate as well.

We would return to the understanding that priesthood is "real" and "complete" ordination and diaconate is "partial" or "incomplete." In fact, shortly after being ordained deacon, our parish deacon was asked by a member of another church, "When are you going to be fully ordained?"

Carried to its logical extreme, this would mean the episcopate is the only "complete" ordination since the bi-

shop, alone, would be authorized to perform all of the functions of the ordained. Unlike our present practice, that authorization would not be the result of having received ordination as both a priest and deacon, but purely the result of ordination to the episcopate.

Perhaps even this might be preferable to that which would result from the "licensing" of the baptized to supply the place of absent deacons. For, if a lay person could supply for an absent deacon, why not for an absent priest or bishop? Isn't baptism the primary sacrament of ministry? In that case, why ordain anyone? Just supply licenses as needed for the ministry at hand. Although without any ordained bishops, I am not certain who would sign the licenses.

The more I think about it, the more I am convinced, both from theory and pastoral experience, that direct ordination will serve to confuse rather than clarify our understanding of the ordained ministry. It could even result in the disappearance of the three-fold ordained ministry as we know it.

PERFECT LOVE

(Continued from page 9)

between men and women.

People have discovered a variety of means to maintain the distinction between falling in love and loving God, so as not to "fall" in the ways we have been describing. One common way is just accepting falling in and out of love as in the nature of things. Whether this normal form of craziness is meaningful or meaningless, hormonal or psychological, many married people just go ahead and commit themselves to living faithfully with their mates as they fall in and out of love over the decades, welcoming those moments of grace when love appears again as a welcome visitor.

Some people have the distinction between falling in love and loving God forced upon them by losing a loved one. If they can avoid the traps of idolizing the lost one, or of losing heart altogether, or of refusing to enter that void by filling it immediately, this emptiness may be an opening for the love of God.

There are still others who, like Dante, transform their love for a Beatrice into a spring of creative energy

that bubbles out of the space between them and an inaccessible beloved. This can be a graceful resolution for a love that appears at the "wrong time," or that for some other reason cannot be fulfilled in a conventional, external way. Such loves may provide an opportunity for a more internal kind of union. They are a reminder that "thou hast put eternity in our hearts" but not an *answer* to that longing. Falling in love is one of the ways heaven tries to break into our hearts.

If we can just *be* in the longing, trusting that God will not give us more than we can bear, we may find ourselves in the very place of greatest openness to God's love affair with us. And if we can accept the very partial way any human person can fill our longing, we will have glimpsed through that icon the response to our yearning for which this prayer provides words:

"O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love toward you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire . . ." (Book of Common Prayer, p. 225).

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THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C.**, P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion**, P.O. Box 6054, Rock Island, IL 61204.

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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, BSC**, 209 E. 16th St., New York, NY 10003-3788.

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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.

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PEOPLE and PLACES

Appointments

The Rev. **Richard D. Cloud** is rector of Church of the Redeemer, Box 251, Ruston, LA 71273 and chaplain at Louisiana Tech.

The Rev. **C. Alfred Cole** is executive assistant to the Bishop of Albany; add: 68 S. Swan St., Albany, NY 12210.

The Rev. **Richard T. Draper** is interim rector of Trinity Church, Highland Springs, VA.

The Rev. **Claudia Gould** is chaplain to the younger children at St. Alban's School, Washington, DC.

The Rev. **Brant Hazlett** is rector of Christ Church, 101 N. Fountain, Cape Girardeau, MO 63701.

The Rev. **Linda Kramer** is director of Indian Ministries Education Program for the Diocese of South Dakota.

The Rev. **E. Frederick Quinn** is priest-in-charge of Church of the Holy Communion, Washington, DC.

The Rev. **Norma Jean Rogers** is rector of St. Mary the Virgin and St. Michael's, yoked parishes, at Pyramid Lake Paiute Reservation, NV.

The Rev. **Cleon M. Ross** is rector of All Saints, South Hill, VA.

The Rev. **Linnea S. Turner** has accepted the position as associate of All Saints, Chevy Chase, MD.

The Rev. **Harry A. Woggon** is interim rector of St. Andrew's, Newport News, VA.

The Rev. **Guido F. Verbeck, III**, is rector of St. Alban's, 2816 Deborah Dr., Monroe, LA.

Ordinations

Permanent Deacons

Michigan—**Christine A. Carlin**, assistant, Church of the Good Shepherd, Dearborn Heights, MI; add: 19470 Mayfield Ave. #101, Livonia, MI 48152.

Montana—**Mary Jane McCoy Shipp**, assistant, St. James, Bozeman, MT; add: 5 W. Olive, Bozeman 59715.

North Carolina—**Charlotte Davis**, St. Peter's, Charlotte, NC; add: 3120 Sunnybrook Dr., Charlotte 28210. **Katherine Johnson**, St. Philip's, Durham, NC; add: 2504 Englewood Ave., Durham 27705. **Carter Loftin**, Holy Comforter, Charlotte, NC; add: 17701 Snug Harbor Rd., Charlotte 28278. **John N. Ogburn, Jr.**, Good Shepherd, Asheboro, NC; add: 261 N. Fayetteville St., Suite 201, Asheboro 27203.

Transitional Deacons

California—**Linda Anne Bell**, 1810 Ayers Rd., Concord, CA 94521. **Pamela Cynthia Cooper-White**, associate, St. Paul's, Oakland, CA; add: 4727 Mission Ave., Oakland 94619. **Audrey Frances Ohmen**, 1220 Greenbrook Dr., Danville, CA 94526. **Karen Fay Siegfriedt**, assistant, Holy Innocents, San Francisco, CA; add: 360 Guerrero St., #105, San Francisco 94103. **Dean Elliott Wolfe**, assistant, St. Clement's, Berkeley, CA; add: 570 Canyon Oaks Dr.,

Apt. H, Oakland, CA 94605.

Missouri—**Gretchen Marta Benson Pickeral**, 703 Marshall Ave., Webster Groves, MO 63119.

Western Louisiana—**L. Reid Hensarling, Jr.**, deacon-in-training, St. Matthias', Shreveport, LA; add: 3301 St. Matthias Dr., Shreveport 71119. **Richard Hudson Norman, Jr.**, General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

Washington—**Howard B. Bowlin**, assistant, St. Alban's, Annandale, VA. **Gregory A. Cole**, Calvary, Summit, NJ. **Costina K. Johnson**, oncology chaplain, Washington Hospital Center, Washington, DC. **Susan Shannon Keller**, Jubilee Ministries intern, University of Maryland Campus Ministry.

Change of Address

The Rev. **Harold W. Payne** may now be addressed at Rte. 1, Box 187, Cameron, NC 28326.

Honorary Degrees

At the 170th commencement of the **General Theological Seminary** in New York City on May 20, the honorary degree of Doctor of Divinity was awarded to **Pamela P. Chimmis**, president of the House of Deputies of the Episcopal Church; the Rev. **Donald H. Kortright Davis**, professor of theology at Howard Univ. School of Divinity; **Frederic Garner Ranney**, historiographer of the Diocese of Maryland; and the Most Rev. **Sir Paul A. Reeves**, representative of the Anglican Communion to the United Nations and former archbishop and governor general of New Zealand.

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

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. **John S. Yaryan**, p-i-c
Sun H Eu 9:30

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., N.W.
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

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

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

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. A/C, air-conditioned; H/C, handicapped accessible

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. 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 Smeiser, 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-AT-KA 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

MILLINOCKET, 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 Marydell 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

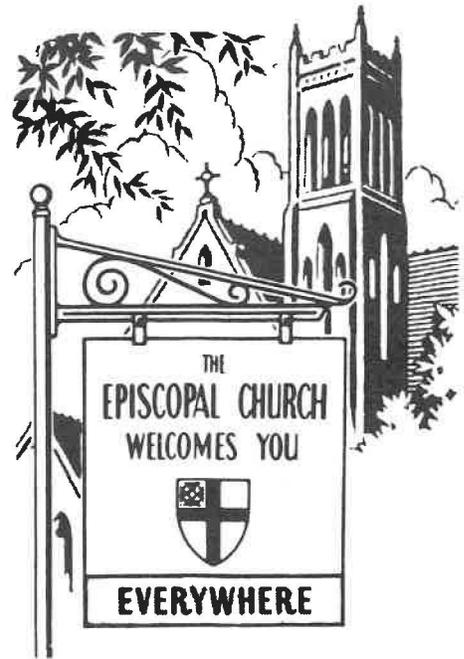
ALL SAINTS

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



LENOX, MASS.

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

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

BILLINGS, MONT.

ST. LUKE'S 119 N. 33rd St.
The Rev. T.K. Turnbull, r; the Rev. J. Jasmer, d
Sun Eu 8 (Rite I), 10:15 (Rite II). Wkdy Eu Mon 7:30, Wed 9:20,
Sat 5

LACONIA, N.H.

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

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 ROCHELLE, N.Y.

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



Emmanuel Church, Rapid City, S.D.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ROCHESTER, N.Y.

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

SARATOGA SPRINGS, N.Y.

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

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

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

SELINGROVE, PA.

ALL SAINTS 129 N. Market (717) 374-8289
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. (615) 436-4721
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno

NASHVILLE, TENN.

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

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. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt (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, 10 MP (HC 1S), Ch S 10, 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe (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 (206) 376-2352
The Rev. Patterson Keller, r
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

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

TRINITY

The Downtown Episcopal Church
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

MILWAUKEE, WIS.

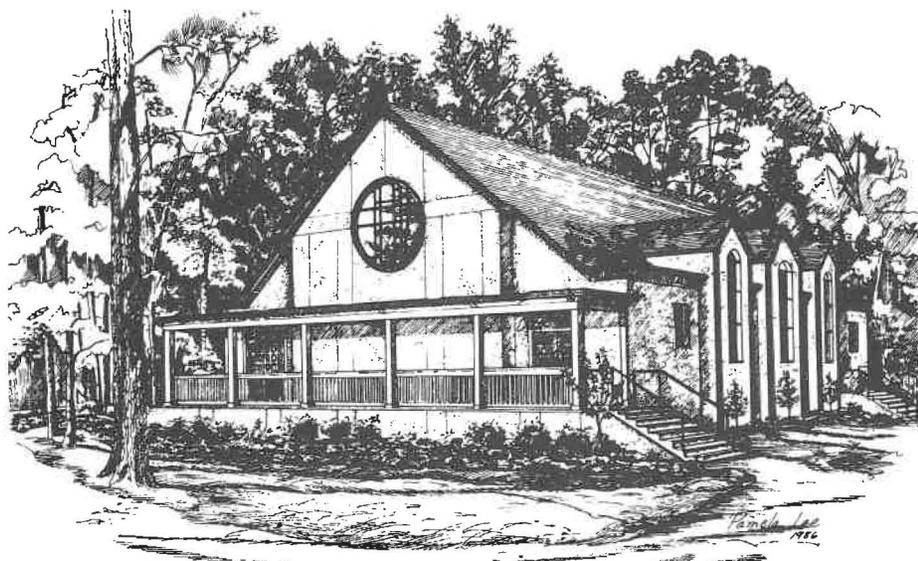
ALL SAINTS CATHEDRAL 818 E. Juneau (271) 7719
The Rt. Rev. Patrick Matolengwe, dean
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham
The Rev. John W. Biggs, r
"Our Centennial Year"
Sun: H Eu 7:45 & 9:45. Wkdays as anno.

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30



St. Francis of the Islands, Savannah, Ga.

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