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Tempest in a Common Cup?

An old controversy surfaces again,
but is there really reason for concern?

IN THIS CORNER

Name That Church

While trying to find some information about a little-known church, I spent more time than I probably should have paging through *The Encyclopedia of American Religions*. It was a fascinating experience. Anytime you think the Episcopal Church may have disappeared from the “mainstream,” take a look at this book. There are descriptions of more than 1,500 churches and other religious bodies of all sorts.

There are a variety of catholics, like the Catholic Church of the Apostles of the Latter Times; the Independent Old Roman Catholic Hungarian Church of America, which originally was an Anglican Rite jurisdiction; the Servant Catholic Church, which consecrated a woman bishop in 1980; and Thee Orthodox Old Roman Catholic Church.

All the “continuing” Anglican bodies functioning in 1988 and earlier are listed, including the Celtic Evangelical Church, which worships in Latin and appears to have members only in Hawaii. I found the United Episcopal Church Anglican/Celtic, the United Episcopal Church of America and the United Episcopal Church of North America.

Looking for Orthodoxy? How about the Apostolic Catholic Church of the Americas, whose primate lives in Gas City, Ind.? There is an Autocephalous Slavonic Orthodox Catholic Church and an Autocephalous Syro-Chaldean Church of North America.

There are other churches worth mentioning: The Church of Daniel’s Band, which seems to be an attempt to revive primitive Methodism; the Standard Church of America, which is headquartered in Canada; the Lumber River Annual Conference of the Holiness Methodist Church, which has a six months’ probationary membership; the Church of God of the Original Mountain Assembly, which is on record as opposing snake handling; and the Pentecostal Fire-Baptized Holiness Church, which states men are not to wear neckties.

The Apostolic Overcoming Holy Church of God, once known as the Ethiopian Overcoming Holy Church of God; the Original Glorious Church of God in Christ Apostolic Faith, which has more congregations overseas than in the U.S.; and the Fire-Baptized Holiness Church of God in the Americas.

Closely related are the House of God Which is the Church of the Living God, the Pillar and Ground of Truth; the House of God Which is the Church of the Living God, the Pillar and Ground of Truth, Inc.; and the House of God Which is the Church of the Living God, the Pillar and Ground of Truth Without Controversy.

Others of note are the Schwenkfelder Church in America; the Church Which is Christ’s Body; the Assemblies of the Called Out Ones of Yah; the Church of the Holy Light, “a mail-order church that ordains ministers and charters congregations,” the Renaissance Church of Beauty, which seems to be a commune; the Church of the Fuller Concept, which teaches that every meal is communion; the Spiritualist Episcopal Church; the Original Neo-Kleptonia Neo-American Church, which reports it does not hold services; the Church of the New Song, which was begun by a convicted bank robber, and, finally, the Nudist Christian Church of the Blessed Virgin Jesus (honest . . . it’s on page 1585).

Next time you visit your local library, look for this book. You’ll be enlightened.

DAVID KALVELAGE, editor

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by Julian Cave

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A Byzantine-style chalice.

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THE LIVING CHURCH

Volume 206 Established 1878 Number 23

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Off to Antioch

Though I deplore the defection of some of our most able and dedicated priests to Orthodoxy, especially to Antioch, I can appreciate why they have gone.

We often hold diocesan meetings at the new "Antiochan Village" conference center just outside Ligonier, Pa. Whenever I go there, I am impressed with the fresh, vibrant, positive spirit about the place. It testifies to the clear and forthright vision that is energizing the Antiochian Church for mission and evangelism, and to the leadership of Metropolitan Philip Saliba. His dream is "the baptism of America."

His goals are the unification of Orthodox churches in North America under one patriarch, with the building of pan-Orthodox parishes worshipping in English and attractive to American people, and "the evangelism of the New World, to bring Christ to the people in this land who are not Christians and to those Christian people who seek the fullness of our apostolic faith."

Metropolitan Philip's vision is that Orthodox Christianity will be embraced broadly enough in the United States and Canada to interpenetrate the very life of the land, an "Orthodox America."

I can understand why these priests would want to dedicate their energies and their years to the service of a church driven by such a gospel vision. I deeply regret they feel they had to leave ECUSA to do it.

(The Rt. Rev.) ALDEN M. HATHAWAY
Bishop of Pittsburgh
Pittsburgh, Pa.

Conversion Intended

The editorial on the "aggressive recruiting" of Episcopalians by the Antiochian Orthodox Christian Archdiocese [TLC, March 28] misses the point. Despite the so-called friendly relations between ECUSA and the Russian Orthodox Church, *all* Orthodox churches, united in one historic faith, view *all* other communions as necessarily defective and incomplete. The Patriarch of Moscow graciously accepts the money given by Episcopalians, but there can be no mistaking it: He, too, prays for the conversion of all heterodox (by definition, all non-Orthodox) Christians, including his Episcopal benefactors.

A little over a year ago, I left the

Anglican Communion and became (Western Rite) Orthodox in the Antiochian jurisdiction. Freely and without coercion did I go, and several months later, freely was I allowed to leave, when I felt called to return to the fragments of that communion which I love and which I pray will be "restored in the beauty of holiness."

It was my experience that the Orthodox welcome those who freely choose to come into their midst, and they go and teach the faith they believe to all who will listen. If one believes he has received the fullness of truth, he would be morally culpable for not sharing it "in season and out of season."

This is in contradistinction to many Episcopalians who have accepted the "fact" that we do not have the truth, and therefore cannot share it, even with people of other faiths. This sad situation is the fruit of "scholarly" and "relevant" bishops who can no longer defend the faith they don't have.

The Orthodox are not interested in "ecumenical dialogue," but in the conversion of all people to the fullness of Orthodoxy. The Antiochians are no different, but seem to be more receptive of (repentant) Anglicans, Roman Catholics, evangelicals, etc., than some other Orthodox jurisdictions are.

R. CHRISTOPHER HEYING

Denton, Texas

Enablers

I realize Viewpoint is only one person's opinion, but "Is the Diaconate Needed?" by David R. Cochran [TLC, March 28] speaks as if his experience in Alaska were typical for the whole church. I do not agree that this is so.

Bishop Cochran rightly asserts that all Christians are called to a servant ministry and that a deacon is an image or model of that ministry. Then he uses the argument to dispute the claim that few, if any, persons are ordained because of the model of a deacon. Deacons are not called to be images or models of ordination, or to call out of congregations and the world others who would be ordained. They are called to enable *lay* ministry to make the church aware of needs in the world.

Bishop Cochran says eliminating the vocational diaconate would "clarify vocations to the priesthood and simplify the process leading to ordination." Should the process be simpli-

fied? The process of "testing" whether a call is truly a call, though often painful, is necessary for the aspirant and for the church, whether that call is to the diaconate or priesthood.

Many small churches in the Diocese of Oregon need to explore calling bivocational priests because of small numbers and depressed economic conditions. The availability of non-stipendiary deacons to help with the liturgical and pastoral needs of a congregation is often seen as a blessing rather than a burden.

I pray the church will continue to ordain those whose call from God is to the diaconate as well as those whose call from God is to the priesthood, and that the church will work to enable and affirm the servant ministry of the priesthood of all believers.

(The Rev.) HELEN RICHARD, deacon
St. Martin's Church

Lebanon, Ore.

Youth Representation

I was excited to learn of the Diocese of Virginia's decision to elect youth representatives to its council [TLC, March 14] but would like to dispute the claim that this was a "historical precedent" because it was the "first constitutional provision for youth delegation in the Episcopal Church."

While the number four and the age specification are significant, the Diocese of Southern Virginia has had youth representation called for in its constitution for many years. The elected president of the Diocesan Episcopal Youth Community (EYC) serves in this capacity. Additionally, a youth delegation with seat and voice has been part of Southern Virginia's council for about 15 years, though this is not required by the constitution.

DANE C. BRAGG

General Theological Seminary
New York, N.Y.

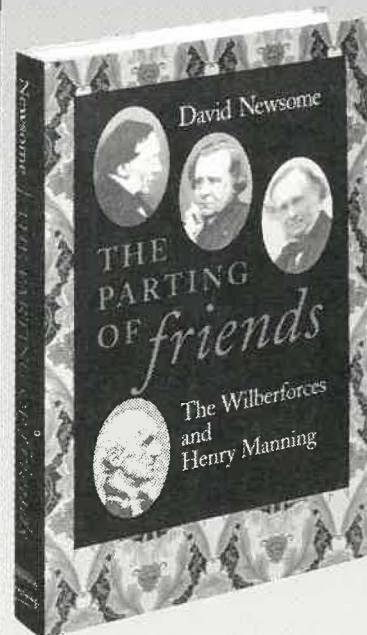
Doxologies

A "doxology" in its broadest definition [TLC, April 11] is a hymn of praise to God. Doxological hymns can be found in the New Testament. The so-called "Greater Doxology" ("Glory to God in the highest") was the basis for portions of two hymns quoted in the Apostolic Constitutions, which were completed before the end of the fourth century. The "Lesser Doxology" or Gloria Patri ("Glory to the Father

(Continued on page 14)

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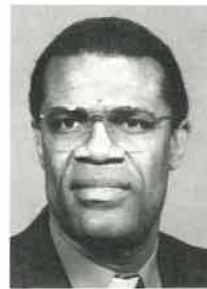
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'Cloudy Period' for Ecumenism



Fr. Davis

Episcopalians were well represented at the 30th annual National Workshop on Christian Unity, May 10-13 in Milwaukee. Bishops, diocesan ecumenical officers and others participated in the event, sponsored by the National Association of Ecumenical Officers.

The keynote address was delivered by the Rev. Kortright Davis, an Anglican priest who is professor of theology at Howard University Divinity School in Washington, D.C.

"We are going through a very cloudy period in our ecumenical pilgrimage," Fr. Davis told more than 400 participants at a downtown hotel. He said "ecumenical fatigue" had increased, that participants in the movement have made it "a 100-yard sprint rather than a relay race." He added that "ecumenical recession" had been a serious obstacle.

"The history of the ecumenical movement in this century has been tied up with those countries which could afford to pay for it," he said. "There has been no substantive ecumenism without the expense of large amounts of money. Now the ecumenical movement will have to learn to do things differently . . . especially to do more with less.

"Most ecumenical officers function on shoestring budgets," he added. "They have the strings but no shoes."

Fr. Davis, who was ordained in St. Kitts in the Province of the West In-

dies, noted that some churches' attempts to become inclusive have affected the ecumenical movement.

"Ecumenism has been overtaken by the politics of inclusiveness," he said, and added that persons who believe differently have often been heard more than those who share the same faith.

He posed what he said was "the most significant ecumenical question today" to his listeners: "What does it take to live the Christian life in the modern world? or what does it mean to be a Christian?" He also spoke of clashes of communions which affect ecumenical ministries, including those between sin and salvation, bad news and good news and the past and future.

New Community

"Community through diversity is a major antidote to break down the walls of division," he said, and stressed the need for a new community which would be composed of believers, earthen vessels, friends, sufferers and pilgrims.

Fr. Davis concluded his address by listing 10 theological proposals for common ecumenical dialogue and exploration. Emphases of those proposals included to strengthen God's presence with us; take "common engagement in sin more seriously"; shift to "unity of vision . . . a common vision of how we see the world"; re-

turn to patient and diligent study of the Bible to discover the will of God; emphasize what God is saying to the churches today; move from an emphasis on the institutional church to the movement begun by Jesus; refocus energy on the reign of God; "shift toward practical ecclesiology that seeks God's validation of human realities"; recognize each other's ministries; and move toward an understanding of ministry as motivation.

Other main speakers were the Rev. William G. Rusch of the Evangelical Lutheran Church in America's Department for Ecumenical Affairs; Bishop William Grove of the United Methodist Church's Albany, N.Y., area; and the Rev. Melanie May, ecumenical officer of the Church of the Brethren.

Episcopalians participated in a Lutheran-Episcopal Eucharist at a local Lutheran church, and in a Eucharist at All Saints' Cathedral. Other worship events included an opening service at the Roman Catholic cathedral and a COCU Eucharist.

The theme of the gathering was the same as the World Council of Churches' fifth Conference on Faith and Order to be held in Spain this summer.

DAVID KALVELAGE

Province 2 Meeting Highlights Cultural Diversity

Delegates from nine dioceses of Province 2 gathered at the College of St. Rose in Albany, N.Y., May 12-15, for the annual synod.

The Rt. Rev. David Bowman, Bishop of Western New York, was the keynote speaker, introducing the theme of the synod: "Become a Welcoming People; Called into One Body from Many Cultures." Bishop Bowman began with a personal story describing how he has moved from a relatively sheltered childhood to more multi-cultural experiences culminating with a recent trip to Western New York's companion diocese in Kenya.

Bishop Bowman built a theological foundation for the synod, stating that equality of all humanity under God, regardless of cultural differences, is the basic presumption of Hebrew scripture and

culminates in the new covenant of Jesus Christ which includes all nations, races and ethnic groups.

Presentations by representatives of four ethnic desks at the Episcopal Church Center — American Indian, Asian American, Black American and Hispanic American — were given. Panel participants gave a brief history of how the national church has organized its work with each of these growing groups, and then presented future needs. It was suggested that if Episcopal congregations are to meet the challenges of changing neighborhoods and a changing culture, they need to reach out to and learn from these groups.

The Rt. Rev. Orris G. Walker, Bishop

of Long Island, preached at the Eucharist. After sharing personal experiences of congregations which refused to change with their changing neighborhoods, Bishop Walker suggested several ways the Episcopal Church will need to change to meet the challenges of the future: Worship style will need to change in order to accommodate people around us from other cultures; and the way we train seminarians needs to be re-examined.

Among the resolutions adopted, one encouraged the provincial council to appoint two program coordinators who would support and coordinate the various networks within Province 2, and another charged the council to create a provincial newsletter.

(The Rev.) JAMES BROOKS-McDONALD

• More News, p. 10 •

Tempest in a Common Cup?

An old controversy resurfaces. But is there cause for concern?

A controversy that has disturbed the church at least since the 16th century has surfaced again. Scary newspaper headlines — “Communion shares bacteria,” “Churchgoers: Beware the common communion cup” — have generated new questions about a single vessel and many mouths.

There appear to be three separate issues involved: health, tradition and evangelism.

An April issue of *USA Today* and various local newspapers have raised health concerns. They reported on a letter by Drs. Terrance Furlow and Mark Dougherty, published in the *Annals of Internal Medicine* of April 1. Titled “Bacteria on the Common Communion Cup,” the letter described a study done at St. Michael’s Church, Lexington, Ky., in which 16 communion chalices were cultured, 10 minutes after usage, for pathogenic bacteria.

Drs. Furlow and Dougherty reported: “Four of seven cultures taken from silver cups and four of nine cultures taken from pottery cups after the Eucharist were positive for pathogenic bacteria.” They cited earlier studies to claim that “rotating the cup and wiping with a purificator are not effective in eliminating bacteria from the common cup” and that “the silver cup has no significant antibacterial properties in the setting of a eucharistic service.”

The doctors refused to be interviewed by THE LIVING CHURCH.

Faulty Conclusions?

Some of their conclusions from the literature appear faulty. The earliest study listed, published in 1943 (William Burrows and Elizabeth Hemmens, in the *Journal of Infectious Diseases*) states: “The silver chalice does not provide an inert surface...rather the metallic surface is actively bactericidal.” On the use of a purificator to wipe the rim of the cup, this source says, “It is apparent from these data that wiping reduces the bacterial count by 90 percent or more.”

A study by B.C. Hobbs et al, published in 1967 in the *Journal of Hygiene*, supported, from a literature review and their own experiments, the reduction of bacteria by 90 percent through wiping the chalice with a purificator, and included

data showing that wine itself destroyed some of certain strains.

The most exhaustive literature review, and the most recent quoted, was that by O. Noel Gill, published in 1988 in the *Journal of Infection*. Gill reported on the transmission of several organisms significantly more frightening than that of the common cold or flu, such as those for meningitis, diphtheria, syphilis, mumps and HIV/AIDS. For each example, the common cup was declared to be “not a significant hazard.”

Gill makes the distinction between *transmission* and *infection*; the conclusion states: “While it has been established that bacteria may be transferred between communicants via the shared communion cup, transmission does not automatically imply either inoculation or infection. Furthermore, the risk of transmission of marker bacteria is greatly reduced by wiping the cup with a cloth between use by communicants.”

Several studies point out that transmission of disease by oral means is rare. Far more infections travel as airborne droplets, and are breathed in. Other articles have noted that shaking hands may be more dangerous than communing. The Gill review concludes: “Disease attributed to the shared communion cup has never been reported.”

Probably the ultimate authority on public health concerns is the Centers for Disease Control in Atlanta. The Rev. Ronald Krisman, executive director of the Roman Catholic Secretariat for Liturgy, has written to CDC about once a year for answers to specific questions and updates on any communicable diseases. His most recent concern, in March 1992, was an outbreak of a new strain of tuberculosis. CDC replied that one cannot be infected with TB orally; TB is an airborne spore. The agency and other sources have noted no HIV transmission from any shared objects.

The Rev. Ralph Gross, chancellor of



ENS photo by James Solheim
“Disease attributed to the shared communion cup has never been reported,” says O. Noel Gill.

the Roman Catholic Archdiocese of Milwaukee, explained that, in the late '70s, when the Catholic Church in America wanted to reinstitute the offering of wine to the people, bishops visited the Centers for Disease Control and the Pasteur Institute in Paris for information on health matters. Fr. Gross says people are instructed, “If you have the flu, a cold, a canker sore, please don’t drink from the cup.”

The question seems to recur with any kind of epidemic outbreak, from the plague in Rome in 1522 which was followed in 1562 by the Council of Trent’s decision to restrict the chalice to clergy, to the current spread of HIV/AIDS. Both the Rev. Clay Morris, program coordinator for liturgy and music at the Episcopal Church Center, and the Rev. James Kaestner, rector of St. Luke’s, Racine, Wis., have written that, while an AIDS patient cannot transmit that disease via the cup, the person with a compromised immune system is at great risk of serious infection from otherwise benign bacteria.

The Rev. Ernest Davis, of St. Michael’s, Indianapolis, summed up the health responses of most priests when he said, “I’m fairly healthy and I’m the last to drink.”

The concerns of theology and tradition were highlighted by Fr. Morris in a response to the *USA Today* article. “When the church gathers around the Lord’s table for worship, as loaf and cup are shared,” he wrote, “the church is reminded of what it means to gather as God’s people and to welcome all persons

(Continued on page 16)

Seeing God in the Poor

By JULIAN CAVE

Jesus said, “You always have the poor” (Matt. 26:11). Might this phrase encourage a degree of lethargy in doing crucial ministry — feeding the hungry, sheltering the exposed, embracing the outcasts? Jesus appears to say, “If, for some reason, you don’t get around to helping the poor today, don’t fret. You have tomorrow. The poor aren’t going anywhere. How can they? Poverty is a constant.”

Having reflected frequently on these words in recent months, I believe the context urges a different reading. The scene is as follows: A grateful woman anoints Jesus’ feet with costly perfume. The disciples, standing by, are incensed by her extravagant display. They preferred to sell the ointment, then use the money to help the poor. The disciples seem to have missed the point.

More perceptively, Jesus viewed the gesture as the woman’s seeing his embrace as a sign of God’s presence among them. In the phrase, “you always have the poor,” Jesus was saying when he is no longer on location, the poor will serve as a conduit for Divine presence. Yes, the poor disclose God.

This reading is in sync with what Jesus said about verdicts to be rendered at the final judgment (Matt. 25:31ff). Those who gave food, water, shelter and friendship to the “least” will be cited as having interacted with God himself.

Some thoughts to ponder:

- Ferdinand Mahfood, founder of Food for the Poor, calls himself a beggar. He defines the function of speakers as begging. Initially, I was put off by such language, but in time, I began to resonate to its power.

“All of us are beggars,” said Martin

The Rev. Julian Cave is a non-parochial priest of the Diocese of Washington.



Photo by Richard Wood

For the poor, the news is good.

Luther. The differences between the haves and the have nots are apparent, but they are more alike than different. Yes, there are human needs that are common to us all — food, shelter, love, forgiveness and the list can go on. And we require others to help satisfy those needs. No one is an island.

By definition, the church speaks to human needs — body, mind and spirit. Ministering to the obviously poor can keep our message true. Being sensitive to one set of needs alerts us to others. It conditions us to hear begging of all sorts. The whole person needs nourishment; the church attends to all facets of who we are.

- Increasingly, I have begun to check my inclinations to fault indiscriminately the poor for their plight. I do not wink at irresponsible behavior, but extenuating circumstances must be factored into the assessment of another’s status. Some people are victimized severely by race, geography, political and economic systems. Others are advantaged for much the same reasons. To blame another for his/her plight is a subtle way to nurse illusions of our own superiority.

Christians work out of a sense of kinship with all God’s children. Everything that life offers is shared — tears and joy, success and failure, plenty and want. Each of us is a part of the main!

- My case for including the distant poor in our sphere of concern is informed by the biblical mandate to think globally. The Christian has a different view of geography. God created the cosmos — no place or person is any closer to

him than another. Or, as the saying goes, “He loves each of us as if there were but one of us to love.”

Our mission statement calls for taking gospel to the ends of the earth, and Jesus defined neighbor, not as the person next door, but as someone who is hurting. It is not proximity; but the desire to heal that motivates us. The person with the greatest pain has our ear.

Restricting neighbor to neighborhood is what we are not allowed to do.

- Jesus says gospel is “good news” for the poor. (Of course, one wonders whether gospel always comes as news that is good, especially in the light of violent responses it often elicits.) For the poor, however, the news is good. It brings necessities for physical relief, but beyond this, gospel encourages self-worth. It says there is a community that includes everyone. Ultimately, gospel tells the poor God doesn’t forget.

St. Damien, famed missionary to the lepers, expressed the thought with great clarity: “I might not be able to heal them, but I can be there as a source of comfort and support,” he said. At center, gospel is “good news” of Presence.

We take “good news” to the poor, but they offer gospel to us, too. “In loving and helping the poor,” says Ferdinand Mahfood, “God provides a means and a method for us to realize his highest manifestation.” Compassion motivates us to offer saving for the poor, but coming face to face with them becomes our best avenue for finding God. They connect us with the One we are anxious to know.

There’s no excuse for missing God, for the poor we have with us always.

Hope for Ecumenical Movement

The Rev. Kortright Davis, in an address to ecumenical leaders, says the church catholic has come to a difficult place in its "ecumenical pilgrimage" [p. 6]. Among the problems he sees, the financial cost to succeed in these efforts is high, many working hard for church unity feel unsupported and alone, and concern for inclusiveness has seemed to take precedence over uniting people of the same faith.

There is hope for the ecumenical movement, however. Fr. Davis's theological proposals for ecumenical dialogue are commendable, in that they ask for more than appreciating differences. He suggests ways that would lead all Christians to greater faithfulness and the church to a more powerful witness in the world. Among his proposals, he says the church will be strengthened as it takes sin more seriously, seeks a common vision of the world, seeks the will of God through a return to diligent study of the Bible, refocuses energy on the reign of God and recognizes each other's ministries.

Fr. Davis suggests the foundation in building church unity begins with answering some basic questions: "What does it

take to live the Christian life in the modern world? or what does it mean to be a Christian?"

Were ecumenical efforts to be focused on such concerns as those of Fr. Davis, surely the whole church could look forward to a fruitful life together.

Mystery of the Trinity

The feast of the Trinity is approximately halfway through the church year. We have followed through a succession of seasons during the first half — Advent, Christmas, Epiphany, Lent and Easter. Now Trinity begins the long period of "ordinary" Sundays.

The doctrine of the Trinity, while central to the catholic faith which we profess in the creeds, is perhaps the most difficult Christian doctrine to understand. How the Father, the Son and the Holy Spirit relate to each other is a mystery we cannot penetrate. This Sunday emphasizes what all Sundays celebrate — the creation, the Resurrection and the gift of the Holy Spirit. Our God is creator, redeemer and sanctifier.

VIEWPOINT

This Dialogue on Sexuality Is Hardly Honest

By F. EARLE FOX

A program developed by Province 7 in response to General Convention, and used in many dioceses, is supposed to promote and facilitate honest dialogue on sexuality. Titled *Human Sexuality: A Christian Perspective*, it is packaged with psychological techniques that subtly push one point of view (there is no biblical truth, only equally valid feelings and experiences), and effectively prevent any critique of that view. The program brings the morality of previous sexuality materials, such as the *Newark Report* and *Human Sexuality: a Divine Gift*, to a new level of psychological sophistication.

The leader is told in the first session to "Acknowledge that 'This entire course is biblically based'":

"An example of this is that we believe Jesus modeled the best possible method for adult learning. Our Lord's

method was the opposite of Moses'. Moses first handed down the law, made a point or a pronouncement, usually occasioning resistance and deeply hostile questions from his hearers. Jesus first asked questions, and then offered a statement or a parable. We will use Jesus' method throughout this course" (p. 6).

Absurdly Slanted

This contrast between Moses and Jesus is not only absurdly slanted, but pictures objective truth-seeking and handing down the law as not Christlike. To suggest that Jesus did not give commands, or did not occasion vigorous and hostile responses is to suggest that the writer has not actually read the New Testament.

In session III, the material declares that the Venite and Eucharistic Prayer C present "two differing world views": "The psalmist sees earth from the ground level, so to speak, and god [sic] as one among many deities, though for him the greatest," while, "The eucharistic prayer sees earth from outer space and God as the *one* creator of *all*, a concept that would be inconceiv-

able to the psalmist."

The psalmist is, of course, saying precisely what the writer denies him to be saying. Radical monotheism is the gift of the Old Testament, evident on every page. But not to worry: "We can rejoice in both views, because we have had both views in our experience."

The simple experience of a view is sufficient to make it so. One does not need to bother about whether it is biblical. We can all be friends and honor one another's "experience." The assertion that *Human Sexuality* is "biblically based" is simply untrue.

Even worse than the program's misrepresentation of the Bible is its importing of legitimate therapeutic techniques into public discussion to undercut resistance and control the outcome.

Three of the ground rules of enabling "caring dialogue" are:

1. These sessions are confidential;
3. Differing views are not to be argued, but honored as valid for that person;
5. We speak from our own experience, use "I" statements instead of making generalizations.

(Continued on next page)

The Rev. F. Earle Fox is president of Emmaus Ministries, Ambridge, Pa., and works as a private-practice counselor. This article is adapted from a booklet, Dialogue-in-Darkness vs. Honest Debate.

VIEWPOINT

(Continued from previous page)

The rules are to prevent "putting people down," and are supposed to create an open atmosphere where participants can express viewpoints.

On page 3 of *Human Sexuality*, we find a full-page, two-column comparison entitled "Dialogue vs. Debate."

"Debate" is described negatively: "I listen for weaknesses so as to discount and devalue." "I speak based on assumptions made about others' positions." "I ask questions to trip up or confuse." These are contrasted with very favorable descriptions of "dialogue" such as "I listen with a view toward understanding."

The negative description is not of debate, but of a rude person. The prejudicial comparison prompts one to feel guilty for even suggesting to "debate" or discuss the issues — have an open and honest comparison of the viewpoints with the evidence for each side. One has to believe that a discussion which might conclude in favor of biblical truth is the very thing being avoided.

The reason for choosing "dialogue" over "debate" becomes clear when we find what is meant by "dialogue" is the misuse of therapeutic techniques.

The techniques are (you guessed it): confidentiality; the forbidding of criticism of someone else's behavior, feelings or experience; and confinement to "I" statements.

Confidentiality is helpful in a therapeutic process because one is being encouraged to divulge personal, and perhaps painful, information. Forbidding criticism can be helpful because therapy must provide an arena in which the client will feel free to bring to the surface even those events of which the client might be ashamed. And using "I" statements helps to minimize evasion of one's own problems and issues, so a therapist may tell the client: "Talk about yourself, not your spouse (boss, kids, parents, etc.)."

The point of therapy is to investigate and heal what is psychologically "inside" of a person. But when these techniques are applied to find the public truth about matters of church policy, they become unreasonable and destructive.

Imposing confidentiality encourages the sharing of personal and intimate items by creating an atmosphere of safe vulnerability. If a homosexual person shares intimate experiences and

feelings, the other participants are inhibited from dealing with the homosexual issue because they do not want to hurt the homosexual person. And so persons who want to skew the debate (Is homosexuality right or wrong?) can use the introduction of painful and intimate material to do just that.

Imposing "I" statements prevents moral discussion, because moral discussion is by its very nature about general principles which include all people, not just myself — just as natural science searches for general principles about how all of nature works.

The effect of using the *Human Sexuality* ground rules will be to create a tidal wave of pro-homosexual sentimentality washing in to the next General Convention, as though it were a legitimate expression from the "man in the pew."

Rules for Discussion

Christians must be open to talking with anyone about any issue. But Christians come to a discussion with honest rules for discussion and with a position. Thus, the issue is not whether some people experience their homosexuality as compatible with the Christian position, but whether it really is compatible. And this is precisely the question *Human Sexuality* stifles.

Who, one asks, was responsible for producing material that violates both intellectual integrity and Christian sexuality, and functions as a mind-control program? How has it come about that we are willing to tolerate such abuse of ourselves, and the erosion of the spiritual, moral and intellectual integrity of the Episcopal Church by persons who have either no capacity or no desire for truth-seeking?

The dialogue results are to be sent to the House of Bishops, who have admitted to their own dysfunctional state, and are themselves embarking on a new direction in mutual dialogue. Are the same people managing that process? Will the bishops come to substantive discussion about the nature and mission of the gospel, or will they get stuck in another endless "feel good" maze of smoke, mirrors and relative truth? Therapy and healing of relations is necessary. But an honest therapeutic process is rooted in prior truth commitments, and that requires an understanding of and commitment to gospel truth.

BRIEFLY

The Most Rev. George Carey, Archbishop of Canterbury, will be a visiting member of the theology faculty at the University of Notre Dame this summer. Archbishop Carey will teach Theology 529, a one-credit summer session course entitled "Anglican Theology: Roots and Branches" July 26-30. This will not be the archbishop's first visit to the South Bend, Ind., university. In 1991, he presented a lecture before his enthronement at Canterbury.

The Rt. Rev. A. Theodore Eastman, Bishop of Maryland, has announced he will retire at the end of January, 1994. Bishop Eastman was consecrated coadjutor in 1982 and installed as bishop in 1986. Bishop Eastman, who will be 65 years old in November, will observe his 40th anniversary of ordination to the priesthood in 1994.

The Diocese of Connecticut paid tribute to its retiring bishop, the Rt. Rev. Arthur B. Walmsley, at a service of solemn Evensong at Christ Church Cathedral, Hartford, May 2. A reception for Bishop Walmsley and his wife, Roberta, followed the service. Bishop Walmsley will continue to serve as bishop through September, and a new bishop will be elected June 5.

The Anglican Church of Korea became an independent province of the Anglican Communion April 16 in a ceremony at the cathedral in Seoul. The Most Rev. Simon Kim, Bishop of Seoul, was installed as the first primate by the Most Rev. George Carey, Archbishop of Canterbury. Since 1891 the Anglican Church in Korea has been under the jurisdiction of Canterbury. The new province has three dioceses — Seoul, Pusan and Taejon.

Hours after England's Roman Catholic bishops said they would receive Anglican congregations and their clergy en masse, one of London's largest congregations voted unanimously to become Roman Catholic. St. Matthew's Church, a parish of about 2,000 members, will be permitted to retain some Anglican practices during transition, according to the guidelines.

nounced by the bishops. The action follows the Church of England's decision to allow women to become priests.

■

The 1991 census in Australia reveals there are more than 4 million Anglicans in that country. The total is an increase of nearly 300,000 since the last census, taken in 1986. Anglicans make up 23.9 percent of the Australian population, the same figure as in 1986. Roman Catholics have the largest population in Australia with 27.3 percent, followed by Anglicans.

■

The Rt. Rev. Mao K'eh-tung, the last bishop with jurisdiction of what had been the Missionary District of Shanghai, died April 16 in Shanghai of lung disease. He was 87. Bishop Mao had been assistant bishop of the former missionary district, then became Bishop of Kiangsu of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) in 1950.

■

Plans are being made in the Diocese of Northern Michigan for a \$1.5 million capital funds campaign to take place over the next three years. Delegates to a special diocesan convention approved the campaign, which would reduce or at least maintain the amount of money congregations give to the diocese and give financial stability for ongoing ministry development.

■

John R. Kinmonth of Cincinnati, Ohio, became the first lay person to be elected a trustee of the Episcopal Healing Ministry Foundation when it held its annual meeting recently in Cincinnati. Mr. Kinmonth also began a term as president and executive officer and said the foundation hopes to conduct a series of summer institutes offering theoretical and hands-on training of seminarians.

■

The National Council of Churches has begun a process of dismantling much of its administrative structure. "I do not think we can continue as we are," said Joan B. Campbell, general secretary, who admitted the ecumenical organization has growing budget deficits. The cost-

Recovering from Addictions

"The Next Decade — A New Spirit!" was the theme for the 10th annual gathering of the National Episcopal Coalition on Alcohol and Drugs (NECAD) in Memphis, Tenn., April 29-May 1, at Calvary Church, the site of the first convocation of the organization, which was known at the time as the National Episcopal Coalition on Alcohol (NECA).

NECA was the fruition of the efforts of diocesan commissions on alcoholism from Province 3, responding to the church's "call to action" from a resolution of the General Convention in 1979. This resolution called for each diocese to establish a commission or committee on alcoholism to develop parish awareness, clergy training, education, prevention and treatment resources and a written guideline for the use of alcoholic beverages on church property.

Pia Melody, author of *Facing Codependence* and *Facing Love Addiction*, was the key workshop presenter, speaking on codependence and love for people com-

ing from dysfunctional families, addressing specifically those issues that arise when one or more family members are recovering from alcoholism or other forms of addictive behavior.

"You must always have a mindset that who you are is enough," she said. The development of self-esteem and self-love is essential for self-actualization and recovery, which is about becoming conscious of ourselves and our reality, she added.

The Rev. Stephen Smith of Houston presented a workshop entitled "Honest to God: Recovery in the Church," and the Rev. Rand Frew, director of AIDS Ministry at the Episcopal Church Center, led a workshop on "AIDS in the Nineties."

The Rev. Thomas Gray of Austin, Texas, was elected president. The 1994 gathering is scheduled for April 21-23 in Houston, where the keynote speaker and workshop leader will be author J. Keith Miller.

(The Rev.) WILLIAM S. MARSHALL, JR.

cutting measures are expected to result in the dissolution of several offices and reduction in staff.

■

The governing body of the Anglican Church of Wales has approved a bill allowing ordination of women to the priesthood. The bill will need approval at a second reading next year before women can be ordained. Delegates voted 199-97 with three abstentions in favor of the bill. A simple majority was needed to pass. A select committee will deal with the bill before it returns to the governing body next year. At that time, a two-thirds majority will be needed in each of three houses — bishops, clergy and lay.

■

In the midst of an operation to repave the floor of Canterbury Cathedral, archaeological discoveries have been made suggesting an enormous Saxon cathedral was on the historic site, dating back to the 10th century, along with possible pre-Saxon buildings. Until now, archaeologists believed that the Saxons had built only small churches, but the revelation would find Saxon buildings equal to the great European churches of the same period.

CONVENTIONS

The 126th annual council of the Diocese of Nebraska met May 7-8 at the Church of the Holy Spirit, Bellevue, and used the facilities of the Strategic Air Command at nearby Offutt Air Force Base.

Guest speaker was the Rev. Julio Murray of Panama, a jurisdiction in which the youth of Nebraska have developed an interest. The Rt. Rev. James E. Krotz, Bishop of Nebraska, delivered the sermon at the opening service. Tom Long, religious humorist, also presented parts of his program, assisted by a number of young people.

In addition to adopting a budget of \$584,000 with a partial pledge of the amount requested by the national church, the diocese recognized the long service of the Rev. Marshall V. Minister and the Rev. James Stilwell, when Bishop Krotz named them canons of the diocese. Both canons have been deputies to General Conventions and were largely responsible for the most recent revision of the diocesan constitution and canons.

In order to act on more realistic budgets than is possible in May, the council decided to meet in the fall, beginning in November, 1994, at Kearney.

(The Rev.) W.J. BARNDS

Good and Not So Good

PRAISE ABOVE ALL: Discovering the Welsh Tradition. By A.M. Allchin. University of Wales. Pp. xii and 173. No price given.

A.M. Allchin offers readers a chance to experience the cultural riches of relatively little-known Wales. He focuses primarily on the extraordinary wealth and beauty of Welsh poetry, at the heart of which is the praise of God, from pre-Christian times to the present. He also draws on his broad knowledge in other areas influenced by Welsh culture, such as the writings of 19th-century Danish theologian Grundtvig, Ann Griffiths, an 18th-century Welsh poet with a keen theological mind, gets special attention.

Although all poetic examples are presented in translation, the original is often printed alongside, giving the reader a chance to sense the alliteration and assonance so important in Welsh. For those with little exposure to

Welsh traditions, this is a splendid introduction, but Allchin also offers ample new information and insight to challenge and intrigue Welsh scholars.

* * *

THE HIGH AGE OF THE CELTIC CHURCH: An Introduction. By Thomas Freeman Hudson. Attic. Pp. 88. \$14.

Here is a slim volume packed with factual information about the Celts, including their origins in central Europe and their extension migrations, with their eventual settlement in the western portions of the British Isles. Hudson's knowledge of European archaeology, history and pre-history is extensive, and this is shared generously, providing excellent background. He describes Celtic linguistics and the origins of place names in the Celtic world, as well as the culture and lifestyle of the Celts, which is contrasted with the hedonistic chaos in Rome.

Hudson's portrayal of the Celtic mo-

nastic system, which was the spiritual and administrative heart of the early British church, and his chapter on "The Age of the Saints" (late fifth to late seventh centuries), describing the lifestyle of the Celtic "saints" — a host of unusually dedicated (but not canonized) men and women — is very good. Much attention is given to the Celtic church in Scotland and Ireland, but unfortunately there is almost no mention of the church in Wales, Cornwall or the Isle of Man. Numerous footnotes and an extensive bibliography offer stimulus for further reading.

It is unfortunate that some sections demonstrate a writing style that is choppy and amateurish, while other sections ramble and backtrack or introduce topic changes in a disconcerting way. Also, in a number of instances Hudson makes some gross oversimplifications, contradictions and rather sweeping statements which might be hard to defend. For example, on page 26 he says, "After the death of Ninian (p. 432) and Patrick (461), darkness came upon the church in Britain and Ireland." This denies the importance of the next two centuries, generally called "the Age of the Saints," which Hudson describes well elsewhere.

For a paperback book with only 50 pages of text (plus an additional three appendices and the bibliography), to carry a list price of \$14 seems exceedingly steep. Overall, the book is rather a disappointment.

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DAYS OF THE LORD: The Liturgical Year. Volume 4. Ordinary Time. Year A. Liturgical. Pp. 319. \$17.95 paper.

PRACTICAL DISCIPLESHIP: A United States Christology. By J.J. Mueller, S.J. Liturgical. Pp. 175. \$14.95 paper.

DAYS OF THE LORD: The Liturgical Year. Volume 6. Ordinary Time. Year C. Liturgical. Pp. 365. \$17.95 paper.

LOAVES AND FISHES: The Gospel Feeding Narratives. Zacchaeus Studies: New Testament. By Joseph A. Grassi. Michael Glazier. Pp. 104. \$6.95 paper.

A BRIDGE TO DIALOGUE: The Story of Jewish-Christian Relations. By John Rousmaniere. Paulist. Pp. 149. \$8.95 paper.

A WAY WITHOUT WORDS: A Guide for Spiritually Emerging Adults. By Marsha Sinetar. Paulist. Pp. x and 192. \$9.95 paper.

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LETTERS

(Continued from page 5)

and to the Son and to the Holy Ghost") was in use at the time of St. Basil (fourth century). Doxologies appear as a final stanza of many of our hymns. The concluding stanza of "Now thank we all our God," for example, reads, "All praise and thanks to God . . ."

All this, of course, tells us nothing about The Doxology. The ingredients of The Doxology did not exist until the 16th and 17th centuries. The music of The Doxology was originally the setting for Psalm 134 in the 1551 Genevan Psalter. The words, "Praise God from whom all blessings flow . . ." were the final stanza of Thomas Ken's (1637-1711) morning hymn, "Awake, my soul, and with the sun" (*Hymnal 1982*, No. 11), and evening hymn, "All praise to thee, my God, this night" (*Hymnal 1982*, No. 43).

I do not know when Americans began the custom of singing The Doxol-

ogy while the ushers brought up the offering. I do know the tradition is both longstanding and widespread. My research indicates it was sung at the time of the offering at least in the 1880s.

MARILYN STULKEN

Racine, Wis.

Superb Issue

Despite all the rancor that I often read in the letters to church publications, I find rays of hope for our brand of catholicism, especially after reading your recent issue [TLC, April 18]. There was so much good reporting and positive articles and editorializing in that issue, that I was genuinely buoyed in my continuing hope for our branch of the church.

From the cover by Guercino, through In This Corner by Fr. Westling, Fr. Wood's remembrance of Archbishop Browne, Fr. Brumbaum's "Heaven's Welcome," Fr. Ousley's Viewpoint, and the reporting of

Fr. Melnyk's apt comparisons made at Michigan's convention, I can only say it was a superb issue, reporting and reflecting the hope that all Christians must share, if they are wise.

I must say that Fr. Lindsley's letter defending the variety of religious expression at the New York cathedral was stated well: ". . . a sign of confidence in its own Christian belief." *The Wall Street Journal's* writer would do well to worship there. We will all do well to reflect on the faith which unites us, and set aside for prayer and reflection those issues which seem to divide us now, but may be mere frettings when judged by history. Let us all pray for confidence in our belief.

(The Rev.) JAMES M. MCEEVERS
Makanda, Ill.

Judgment Needed

I was shocked to learn of the hate-mongering being experienced by the rector and laity of St. David's Church in Topeka and by other people in that Kansas city [TLC, April 25].

I must also state that I found the sentiments expressed by Deacon Joe Sullivan in his "devil's advocate" to be puzzling and troubling. He states of the hate-filled Baptist minister: "Who are we to say he is not called by God to do what he's doing?" Deacon Sullivan speaks of this man as a prophet, but he appears to make no distinction between true and false prophets, a salient distinction in the biblical witness.

If Deacon Sullivan insists on espousing a nonjudgmental position, how does he react to Serbian Christian "prophets" who seek to drive Bosnian Moslems out of their villages? These Serbs understand ethnic cleansing as a religious and moral vocation. How would Deacon Sullivan react to devout protestants in Northern Ireland who seek to eliminate Roman Catholics from their communities? These protestants understand such actions as prophetic, a struggle against superstition of the "Romish" sort.

Yes, we are called to make a judgment on such groups. Deacon Sullivan's statement misses the point of Christian witness.

(The Rev.) WARREN C. PLATT
New York, N.Y.

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COMMON CUP

(Continued from page 7)

as God's children." The biblical description of the Last Supper implies that a single cup was passed. The Episcopal Church has traditionally used the common cup and for the most part uses this method exclusively.

Several representatives in dioceses were asked if any of their parishes had considered using individual cups. The Rev. Gay Jennings, canon to the ordinary in the Diocese of Ohio, replied that she hadn't heard of any variations from a single cup. In Rochester, N.Y., the Rev. Nancy Roosevelt, canon to the ordinary, said, "No. Our theology prohibits it." At St. Michael's, Lexington, where the Furlow-Dougherty study was conducted, the Rev. Jan Fromm, assistant rector, stated, "I'd rather drink from the common cup than eat off a public salad bar!"

Despite these beliefs, at St. Michael's, at an Oklahoma parish and other churches, a second cup is used for intinction. The Rev. Michael Dobrowsky, rector of All Saints', Jackson, Miss., who was raised in the Roman Catholic Eastern Rite, uses a special silver spoon to offer a small piece of bread dipped in wine to children, in addition to the common cup for adults.

The only diocese known to offer individual cups in addition to the common cup is the Diocese of West Missouri. The reason is a concern for evangelism, said the Rt. Rev. John Buchanan, Bishop of West Missouri.

Bishop Buchanan wrote in a recent letter to Fr. Morris of the national church: "I have authorized several congregations in the diocese to use individual cups, while maintaining the common cup as the primary focus. We find this helpful in our evangelistic efforts to reach the lapsed and unchurched who may have had previous experience in a communion which does not use the common cup."

Fr. Davis' church in Indianapolis offers individual cups as well. He explained that his is a new congregation drawing people in from other traditions. "People gave the common cup as the number one reason for not coming back," he said. Since instituting individual plastic cups in addition to the common chalice, "1/3 to 1/2 use the individual cups, without regard to their background."

He agrees it is mainly an emotional response, related to the fact that "we've all been taught not to drink after others." Fr. Davis says, "They (the individual cups) look funny," but sees this option as a way

for newcomers to be able to accept the church.

Bishop Buchanan, Fr. Davis and others question whether the use of individual hosts is not analogous to the use of individual cups. Bishop Buchanan writes that "current church practice has already splintered the corporate image."

Fr. Davis researched the rubrics before offering the alternative cups. In an

**'Are we willing
to abandon
symbolism out of
paranoid health
concerns?'**

Fr. Morris

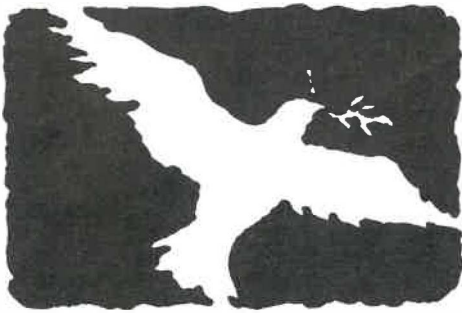
article titled, "Individual Cups at Communion," he writes: "All prayer books from 1662 until 1928 assume that there would commonly be more than one 'vessel' on the altar, but none of them made any requirement that only one be used to distribute communion, or that only one be a cup or chalice."

But the opinion of Fr. Morris reflects a different view of evangelism in relation to the common cup. "Evangelism is not the process of making Episcopal theology palatable to anyone walking through the door," he said. "Are we willing to abandon symbolism out of paranoid health concerns?" He continued: "Splintering the corporate image of the eucharistic assembly into individual acts of devotion destroys the element of corporate wholeness at the center of the church's eucharistic theology."

Fr. Davis and Bishop Buchanan, focusing on reaching the "lapsed and unchurched," disagree on the importance of the symbol. Fr. Davis' article concludes: "Rather than departing from an essential and unchanging way of administering communion, I believe it is just another adaptation in a church that has been willing to change its style, but keep the essentials."

While opinions on practice may vary, a definitive health word comes from the Gill review: "No episode of disease attributable to the shared communion cup has ever been reported."

PATRICIA WAINWRIGHT



BENEDICTION

I'm convinced God's care for us is no coincidence. I could spend an hour explaining the times when God was with me . . . like when my husband was reported lost at sea because the Coast Guard, who knew him and his boat very well, had found pieces of a fishing boat floating many miles out in the Gulf of Mexico. No other west Florida boat was reported missing. For four days the

Coast Guard searched unsuccessfully.

During that time I felt God's divine spirit with me so strongly that I not only felt utter peace and patience, but also incredible joy. It was not necessarily that I expected John would be found alive and well, but that I *knew* whatever happened, he and I were both safe in God's care. As it turned out, John was fine but his radio had been broken, so he hadn't heard the calls.

Some years later, John developed lung cancer which led to his death. Again God wrapped me in perfect peace, even though at that same time I was caring for my bedridden and dying mother. Continually God's presence comforted me.

Rabbi Kushner, in his book, *When Bad Things Happen to Good People*, says we must choose between an all-powerful God and one who is beneficent and kind — assuming that, if he were both, he would always protect or rescue

us from sorrow, pain and tragedy. To Kushner, it is more important that God be loving than all-powerful. I'd agree, if that were the only choice. But the promises of Jesus, the stories of his life and example, lead me to ask, "What if God has a plan that takes into account and redeems all our suffering and the evils of the world?"

The Bible says he does, and that Jesus is the answer. What if he has prepared for those who love him such a wealth of joy and happiness that even the worst pains of this earth are insignificant, and so brief in comparison that in eternity we forget them as completely as God forgets our sins?

Perhaps God is both all-powerful and loving. Perhaps he is all-knowing, and, therefore, knows better than we do what will be the best for us in eternity. I believe that he does.

BETZI ABRAM
Fort Myers Beach, Fla.

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

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.

GROVE PUBLICATIONS. Sole US distributor, standing order option available. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011. (202) 723-1254.

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.

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, parish office management, music libraries, Christian education, etc. IBM, Macintosh, Apple II. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751. (303) 522-3184.

CONFERENCES

MONASTIC SPIRITUALITY CONFERENCE, July 8-11. Call/write: Convent of St. Helena, Box 426, Vails Gate, NY 12584. (914) 562-0592. Experience the rhythm of prayer, work and study of the monastic life and its implications for daily living.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

NEWSLETTERS

FREE FOR THE ASKING. Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

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.

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

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.

ORGANIZATIONS

IN ITS 102ND YEAR, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.

POSITIONS OFFERED

VICAR wanted. Small, dedicated congregation in attractive, wonderful Wyoming. Outdoor recreation, excellent schools. Vicarage, utilities, remuneration. Contact: Vern Strickland, Archdeacon, 104 S. 4th St., Laramie, WY 82070; (307) 742-6606.

DIRECTOR OF CHRISTIAN EDUCATION and Youth Ministries Wanted: Large congregation seeking an experienced and energetic person to lead, share in and support the Christian formation of children, youth and young adults. St. John's Church, P.O. Box 3123, Lynchburg, VA 24503.

RECTOR WANTED: Three church cluster located in southeast Kansas, presently with one Canon 9 priest, and another individual in process towards ordination as a Canon 9 priest. Seeks rector to help continue with the building of a regional ministry. Prefer candidate with interests in development of the ministry of the laity, teaching, pastoral care and outreach ministry. Salary package plus housing allowance, no rectory. Contact: Tom Wilson, Co-Chair, Search Committee, Box 181, Yates Center, KS 66783. Closure for search June 15, 1993.

(Continued on page 18)

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

POSITIONS OFFERED

ASSISTANT RECTOR with primary responsibility for youth and education to share in all areas of pastoral ministry. Good opportunity for training and growth in priesthood in beautiful setting. Contact: **The Rev. Stacy F. Sauls, St. Thomas Episcopal Church, 2 St. Thomas Ave., Savannah, GA 31406.**

EXECUTIVE DIRECTOR: The Cathedral Home for Children — established since 1910 to serve children with moderate to severe problems — is seeking a well-qualified child welfare administrator to provide leadership to a multi-service agency with a budget of approximately \$2 million. Located two miles north of Laramie, WY, the rural setting includes a free-standing campus, on-grounds school and a youth crisis program. The position requires a demonstrated ability for sound fiscal and agency management; public relations; policy development; oral and written skills; supervisory skills; and marketing. The executive director serves as chief executive officer and reports to a 14-member board of trustees. Master's degree in social work or related field preferred, plus five years' experience as an administrator of a multi-service child welfare agency. Salary range \$40-55,000. Cathedral Home is an Equal Opportunity Employer. Application closing date, June 15, 1993. Applicants should send a detailed resumé, references and salary history to: **CHC Search Committee, P.O. Box 1143, Laramie, WY 82070-1143.**

GENERAL MANAGER. Episcopal church seeks multi-disciplined team player for position of General Manager of parish facilities and cemetery business. GM reports to the Rector/Vestry-Board of Managers. GM's staff is 20-25. Send cover letter and resumé to: **St. Paul's Church, Rock Creek Parish, Attn: Search Committee/Parish Hall, Rock Creek Church Rd. & Webster St., NW, Washington, DC 20011.**

FULL-TIME YOUTH MINISTRY position. Christ Church, New Bern, NC, seeks male/female applicants who have at least a four-year college degree and who have at least two years of experience in youth work to minister to/with junior and senior high people and adult advisors in a large, multi-dimensional parish in historic New Bern, a picturesque coastal city on the Trent and Neuse Rivers. Interested applicants send resumé to: **Christ Episcopal Church, P.O. Box 1246, New Bern, NC 28563.** Application process will be closed on June 15.

DIRECTOR CHRISTIAN EDUCATION/YOUTH. Part-time. Salary. Resumé to: **Dr. Jay Hoop, 2059 W. Bullard, Box 245, Fresno, CA 93711.**

ORGANIST, Director Jr./Sr. Choirs. Resumé to: **Dr. Jay Hoop, 2059 W. Bullard, Box 245, Fresno, CA 93711.**

TWO SMALL CONGREGATIONS need retired priest to hold Sunday services, in exchange for housing, in towns of Patton and Barnesboro, PA. Within 30 miles of Altoona and Johnstown. Near Prince Gallitzin State Park. Good fishing and hunting. Pittsburgh Diocese. Contact: **Bob Brown, R.D. 1, Box 191, Barnesboro, PA 15714 or Lois Davis, 708 Palmer Ave., Patton, PA.**

RURAL PARISH in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: **James Patrenos, Jr., P.O. Box 446, Livingston, AL 35470.**

POSITIONS OFFERED

PROFESSIONAL YOUTH MINISTERS: Contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

POSITIONS WANTED

STABLE, happily-married priest, 25 years experience. Emphasis on worship/preaching, pastoral care, community involvement. Reply **Box R-735*.**

MIDDLE-AGED PRIEST, twice divorced, now happily married, morally sound, psychologically re-conditioned, wants small parish or chaplaincy or assistantship where people need love, understanding, good teaching and good preaching. Salary negotiable. Reply **Box H-736*.**

PROBERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—**The Probers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

FOR RENT

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

ENGLAND—SCOTLAND—WALES. Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.**

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.**

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WANTED

CHURCH BELL for bell tower. Contact: **Trinity Episcopal Church, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.**

*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

TRAVEL

JOIN a tour of Israel and see the Holyland and travel with Bishop **Orris Walker.** Depart July 13, 1993 from JFK for \$2,298.00 all inclusive deluxe for 11 days plus Egypt. Saint Paul's from Brooklyn depart December 1, 1993 from JFK for \$1,398.00 inclusive first class, 9 days plus Egypt. Clergy receive honorariums. Write/call **800-486-8359, Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

RUSSIA — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: **The Rev. James C. McReynolds, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.**

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- (D) Copy for advertisements must be received at least 26 days before publication date.

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SUMMER CHURCH SERVICES

ARCATA, CALIF.

ST. ALBAN'S 1675 Chester Ave.
The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlotia (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8 (Rite I), 9 Education Hour, 9:45 (Rite II). MP Mon-Fri 8, EP
Mon, Wed, Fri 7:30. H Eu Tues 6:30, Wed 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 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S

2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, 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

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

HONOLULU, HAWAII

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

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

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 5:15

INDIANAPOLIS, IND.

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

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 Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HS, Healing Service, HU, Holy Unction;
Insir, 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 Fellow-
ship. A/C, air-conditioned; H/C, handicapped
accessible

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. Kimmitt, 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 CHAPEL at Camp O-AT-KA Rt. 114
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

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

BLADENSBURG, M.D. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 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
Masses: Sun 7:30 Low, 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William H.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; (2S, 4S, 5S) followed by HC
12:15. Sun Sch 9:15. Daily 7:30 & 5:30 ex Sat 8:30 & 4:30. Ev
(1S, Oct-June)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July
& Aug. Sat H Eu 5

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. Ralph Bethancourt,
ass't
HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7. Thurs & Fri
12:10

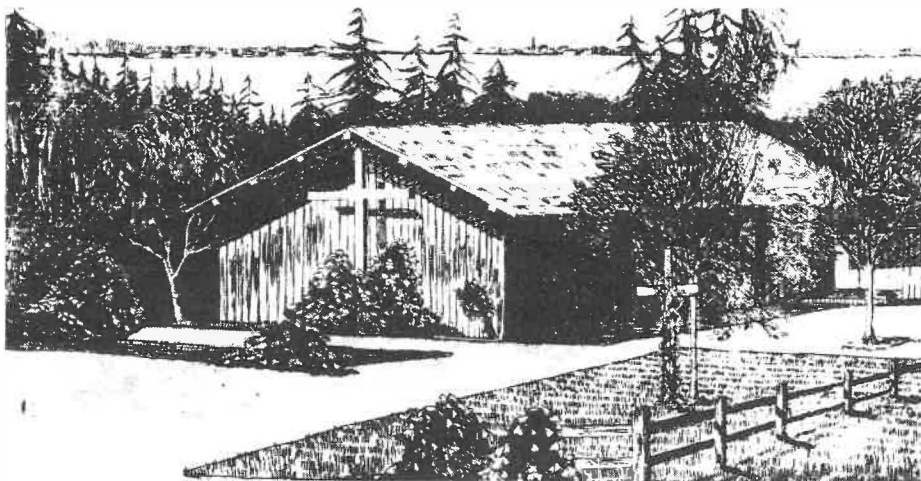
BOLTON LANDING (Lake George), N.Y.

ST. SACRAMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

(Continued on next page)



St. Alban's Church, Arcata, Calif.

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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

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

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
Sun Masses 6:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

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)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu & Healing 10. HD as anno

GETTYSBURG, PA.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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)

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices: Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
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. Collins; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

FORT WORTH, TEXAS

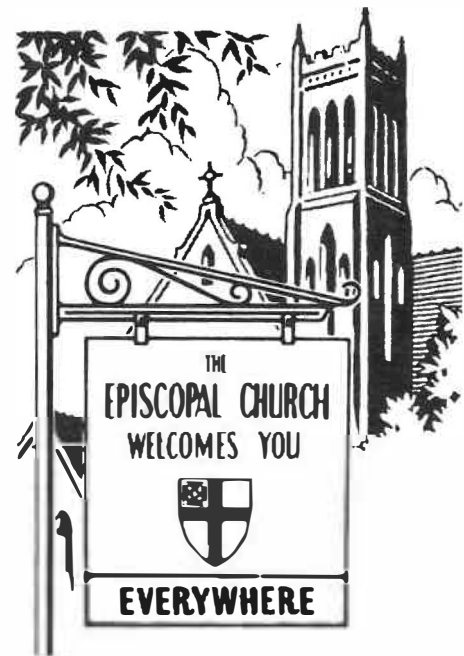
ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

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



SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

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

LAKE GENEVA, WIS.

CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Slocum, p-i-c
Sun H Eu 9. Fri H Eu 9:30

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9