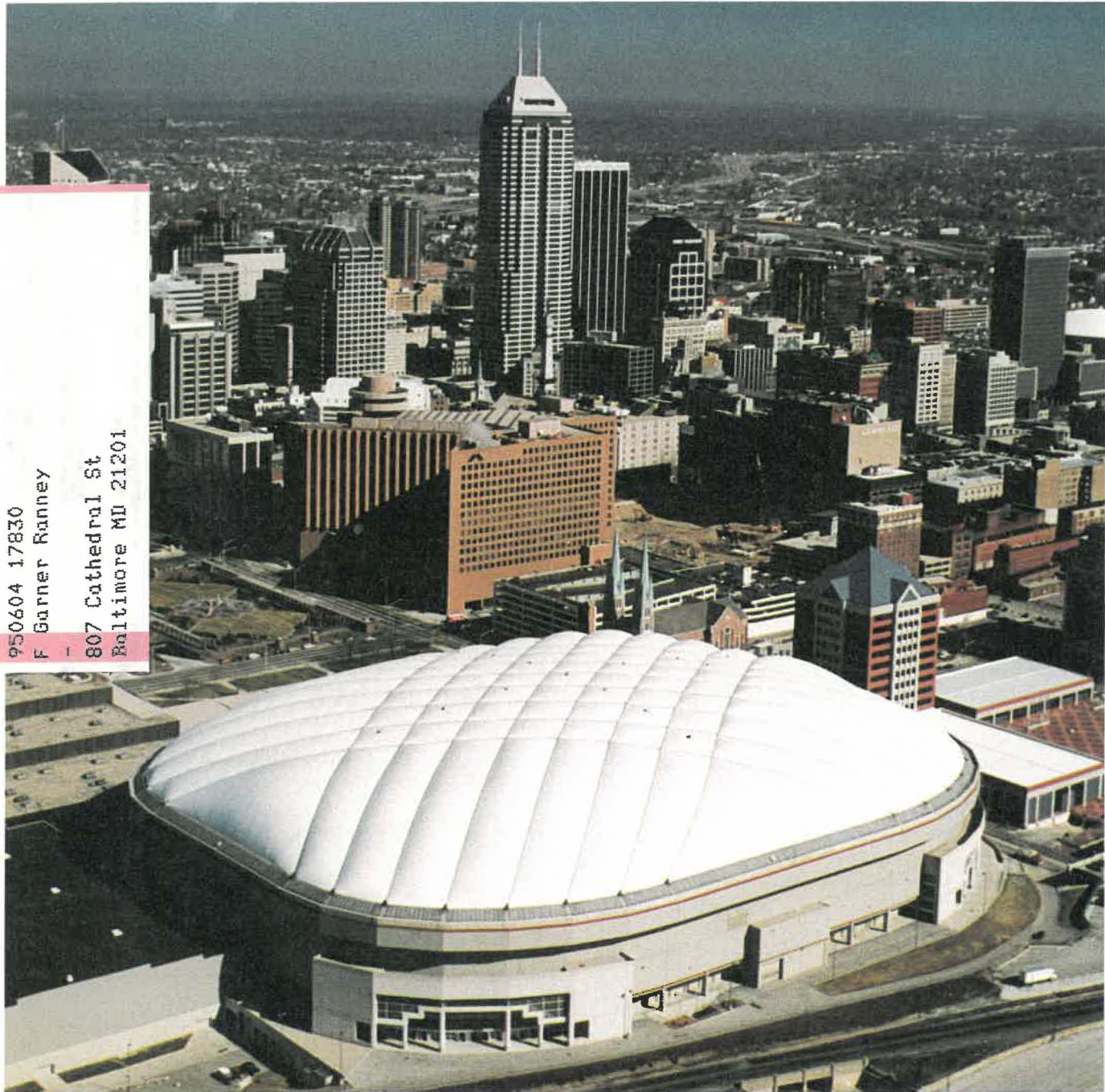


The Living Church

August 21, 1994 / \$1.50 Pre-Convention Issue

The Magazine for Episcopalians



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Ten Days in Indianapolis

IN THIS CORNER

Don't Miss This

By now, each and every deputy to General Convention has read The Blue Book from cover to cover. The Blue Book is a 552-page publication containing reports of the committees, commissions, boards and agencies of General Convention. Besides including convention resolutions proposed by those bodies, The Blue Book contains some fascinating information about the Episcopal Church. As a service to readers who are not deputies or alternate deputies and therefore have not seen The Blue Book, here's some of what you're missing:

"Orthodox clergy and laity are sometimes scandalized by the image of the Episcopal Church in the media and our association with this image."

"Evangelism is as much deed as word, giving body to the Good News of God in Christ."

"As of 1985, the center of Episcopal population in the continental United States was Louisville, Ky; in 1991, the center had shifted to Owensboro, Ky."

"Perhaps the most striking of the findings from the series of consultations was the apparent lack of interest among male church leaders in the problem of violence against women."

"The Commission (on Human Affairs) met with gang members and leaders, former gang members, and those who work with them."

"For many lesbian and gay people, the church has been like an abusive parent."

"It is our belief that as people experience the (inclusive language) texts the initial fears have been diminished."

"The Council for the Development of Ministry acts as leaven among the leadership of a changing Episcopal Church to invigorate all the baptized as they fulfill their ministries."

"The (Nominations) Committee was determined that the list of nominees be as inclusive as possible."

"The principal tactical objective of the Episcopal Church in the Philippines is to avoid a perhaps lethal alignment with either the government of the NPA (New People's Army) while ministering among people caught in a web of helplessness and intimidation, without hope of control over their political or economic future."

"We hope lesbian and gay members of this church will continue to seek the courage to take appropriate risks 'coming out' to the rest of us."

"We also noted in every small community visited during the triennium evidence of racism, economic discrimination and class differences."

"At year's end, Dec. 31, 1992, parishes and other congregations report assets, liabilities and fund balances of \$9.3 billion, an increase of 9 percent over 1991."

"During the next triennium, the (Stewardship and Development) Commission will develop a strategy to address the 43 percent of our members who do not pledge."

"The proliferation of violent gangs stands as an indictment of our failures as families and as a church community."

"Only one seminary makes (computers) available to all faculty and has its buildings wired for intercommunication from each work station . . ."

"Only by praying the prayers can the members of the church evaluate liturgical texts."

"We cannot advertise that we are promoting diversity in the entire church but then be unwilling to allow change in the liturgy."

DAVID KALVELAGE, editor

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Downtown Indianapolis, with the Hoosier Dome and convention center in the foreground.

Photo by Robert Banayote

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The Living Church

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of the news of the Church
and the views of Episcopalians*

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LETTERS

Wisdom Exc! ude

You are to be congratulated on the Viewpoint article by Prof. Dixon [TLC, July 24] regarding the wisdom in the writings of Ruth Tiffany Barnhouse. The latter is an Episcopal priest who has written voluminously and wisely on the very complex subject of sexuality. She served on Bishop Allin's Committee on Sexuality and her writings were recommended to the church by the General Convention of 1979.

The exclusion of her wisdom from our church's present "study" is an outrageous example of bias, omits a subtle and carefully nuanced approach to this complex matter of sexuality, and raises serious questions regarding the balance and judgment of the committee which organized the study.

On another matter, the poem, "The Hen," by G.A. Maxson [TLC, June 19] is a gem, a blend of personal and godly agony that is an abiding exegesis of scripture.

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

I am grateful to Prof. John W. Dixon, Jr., for "Incompleteness in Homosexuality." He has written a thoughtful article which opens the way for the development of further understanding in the area of human sexuality.

Prof. Dixon describes with passion his sense of completion in his relationship with his wife and the generation of a new whole through their relationship. As a heterosexual man he sees anything other than the "wonder" he knows in his own marriage as "deprivation." Difficult as it may be for him, and, perhaps, for any heterosexual man or woman to understand, it is precisely this sense of completion that I experience in relationship with a man.

Lesbians and gay men do not experience deprivation, isolation and incompleteness in our same-sex relationships. We experience, as Prof. Dixon does in his relationship with his wife, "inescapable, ineluctable, wonderful" completion and wholeness in and through the one who is the "other" in our life.

Nor do we experience ourselves as having arrested maturation, as Prof. Dixon imagines. To the contrary, every gay man and every lesbian comes to know that his or her maturation is arrested only in so far as he or she is unable to accept and affirm the reality of their homosexuality. To the

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extent that we support that state of denial and self-hate (we call it interiorized homophobia) we are indeed "incomplete." Contrary to Prof. Dixon's belief there is no inherent incompleteness in the nature of our beingness as gay or lesbian. Moreover, the real deprivation for us, and especially for young people attempting to deal with the awareness that they are not heterosexual, is the continuing and pervasive negativity projected on to us (which we all too often make our own) by those whose sexuality is other than ours.

If Prof. Dixon and other heterosexual people who are moved to think about human sexuality are ready to "sweep aside" non-productive arguments about homosexuality and get beyond quoting "authorities," the most effective way will be to incorporate the experience of gay men and lesbians into their understanding of human sexuality.

(The Rt. Rev.) OTIS CHARLES
San Francisco, Calif.

Thank you for printing John W. Dixon's intelligent, compassionate, excellent Viewpoint article. I could write pages

on why Prof. Dixon's article sits so well.

Seeing the behavior, listening to the long, sad stories, that "arrested development," "stuck in the wrong gear," and "emotionally crippled" were the pejorative expressions of self-dislike, but painful, honest expressions of reality for young and not-so-young friends. Perpetual adolescent behavior didn't used to be so literally lethal. Now, oh my!

JUDITH TRACY

Acheson, Kan.

The Viewpoint article by Prof. John W. Dixon [TLC, July 24] is not only incorrect, but it is out of date in its reasoning.

The author bases his understanding of homosexuals on a book written some years ago by Ruth Tiffany Barnhouse, who comes to her conclusions on homosexuality as an arrested adolescence or, as Prof. Dixon states, as a deprivation or incompleteness.

This is pure and simple hog wash. It was when Ms. Barnhouse wrote it years ago and it is today. I am surprised a professor of religion would quote such out-of-date material. People who come to

understand their own homosexuality at a pre-adolescent stage, or later in their 20s and 30s, present a problem to this reasoning. Similarly, those who are truly bisexual do not fit this reasoning on its face value. There are no psychological or sociological studies to back up this reasoning. If this reasoning were valid, then the American Psychological Association would never have taken homosexuality off its list of illnesses as it did in 1974, for it would be treatable.

One of the main reasons that lesbians and gays prefer these terms to homosexual is that this latter term defines them only as sexual beings. This is not the case, and is precisely why Prof. Dixon's reasoning is wrong. He looks at us only in light of our sexuality. He points out that marriage is more than just gratifications, but then goes on to say gays and lesbians seek each other only for gratification. This is untrue. The many committed relationships I know have a great deal more going for them than just gratification.

When Prof. Dixon states "I cannot affirm my wholeness except in another who is truly other," he is talking about sex

(Continued on next page)

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LETTERS

(Continued from previous page)

again. My loving companion is truly other and our relationship is far more than sexual, even if the church won't recognize it. I agree with the author when he says "... love is not a single, lone act isolated from other acts. It is a part of a whole, the ordering of relation." That describes my relationship as much as it does Mr. and Mrs. Dixon's relationship.

JAMES L. MITCHELL

Lake Peekskill, N.Y.

New Work Needed

The editorial, "Another Group Needed?" [TLC, June 26], unfortunately confuses the North American Missionary Society (NAMS) with other groups which, however worthy, have no connection with NAMS.

The decision to initiate the formation of the North American Missionary Society was taken by the board of trustees of Shaping Our Future, Inc. (SOFI) because we believed that a major mission field on our own doorstep — e.g. North America — was being badly served by the continuing internal focus of our church family. We believe a particular and focused new work of missionary church planting is necessary.

We will stand in the tradition of all Anglican mission sodalities (like USPG, CMS, ECMC, SAMS, SPCK) and invite voluntary affiliation and contribution to the work we propose to do for the gospel of Jesus Christ.

We are not against anything, but are for the extension of the kingdom of God in the classic tradition of our communion. We will go where invited by proper authority, as God gives us the resources, to respond to the need for new work for a new century. We ask for the prayers of the whole church.

(The Rev.) JON C. SHULER
SOFI/NAMS

Knoxville, Tenn.

Ready to Help

The editorial, "Neglected Asset" [TLC, July 10], certainly "hits the nail on the head."

Why doesn't the church use us, the retired clergy, for the furtherance of Christ's work in the world?

There are areas in every diocese where there is no church presence. But the need is there — a need that is not being met by either the Roman Catholic Church or the denominational churches. Our historic catholic faith is growing weaker with the passage of time. I fear General Convention is not going to do much to

alleviate this situation. We need to be more aggressive. We need to plant new churches where presently there are none. We, the retired clergy, stand ready and able. Please use us. We have much to offer.

(The Rev.) WENDELL B. TAMBURRO
Springfield, Ore.

• • •

The editorial, "Neglected Asset," was appropriate, but non-stipendiary should be yoked with retirees as our "underclass" clergy.

Not only does the Diocese of California exclude both such mortals from the pre-convention mailings (except for those occasions when they beg all the clergy to be present so there will be a quorum to elect a bishop) but the annual directories of parishes and clergy still are not distributed automatically to this "underclass," who were charged \$5 a copy until 1991!

At this rate of enlightenment, the opportunity for the contributions you believe they might make will be slow coming.

(The Rev.) AMOS C. CAREY
Foster City, Calif.

Missed Opportunity

At the editor's suggestion [TLC, June 26], I read the report of the Standing Commission on World Mission in The Blue Book of General Convention. It is a most disappointing and discouraging document. The drafters explain at length why the church proposes to "end its 173-year commitment to sending missionaries as a national organization" (p. 529), blaming "the parochialism present in our church today" (p. 534).

The explanation is a little too pat. Elsewhere the report notes the many new voluntary missionary societies that have been organized in the last 20 years (p. 536). The problem is not with pervasive parochialism, but with a bureaucracy whose priorities are elsewhere. I know many angry Episcopalians, but not one who complains that we are giving too much support for overseas mission.

The report misses the opportunity to portray the enormous needs of our fellow Anglicans in other parts of the world where the church is growing despite persecution, poverty, and a lack of trained leadership. It is especially noteworthy that the report is virtually silent on the missionary dioceses of Africa that are today writing a great chapter in the history of Christianity. These dioceses may not need the type of missionaries sent by the American church in decades past, but they

(Continued on page 8)



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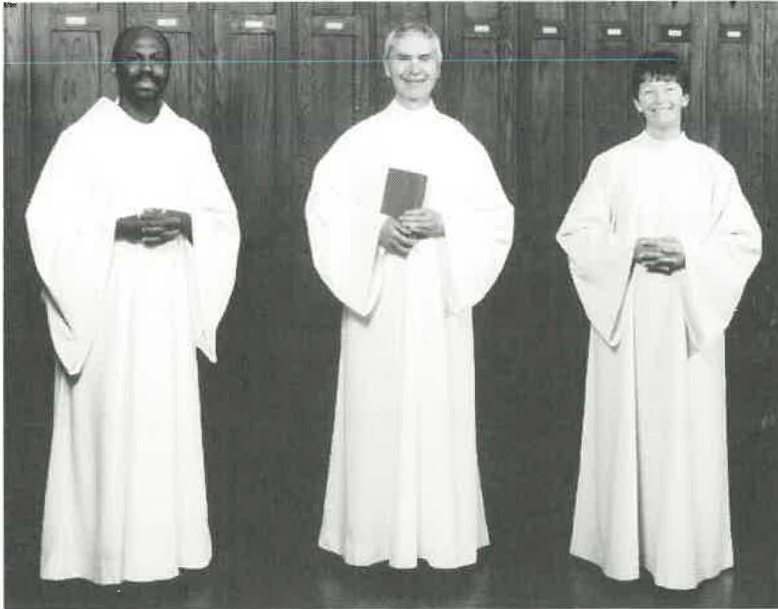


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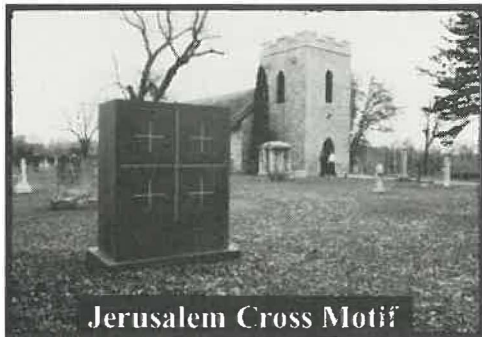
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LETTERS

(Continued from page 6)

can make effective use of whatever assistance we can provide. We in turn can profit by their example of perseverance under difficult conditions.

The Standing Commission on World Mission makes some useful, if limited, suggestions, but it fails to make the case why overseas mission should be an urgent priority. Episcopalians can and will respond if they know the facts, but leadership in this area has been sadly lacking.

RICHARD A. BEST, JR.
 Washington, D.C.

Inherited Tradition

As an Episcopalian and an ecumenist, I apparently do not understand the move to drop the *filioque* from the Nicene Creed. It is my inherited tradition and that of Western Christians for many centuries. I believe it to be true. I believe it to be scriptural and its addition may very well have been Spirit-led. In contrast to the editorial [TLC, July 17], I believe more debate is called for (I have heard very little). May we expect the Orthodox churches to respond ecumenically by, say, ordaining women? — a less significant change in my theology.

(The Rt. Rev.) H.W. SHIPPS
 Bishop of Georgia

Savannah, Ga.

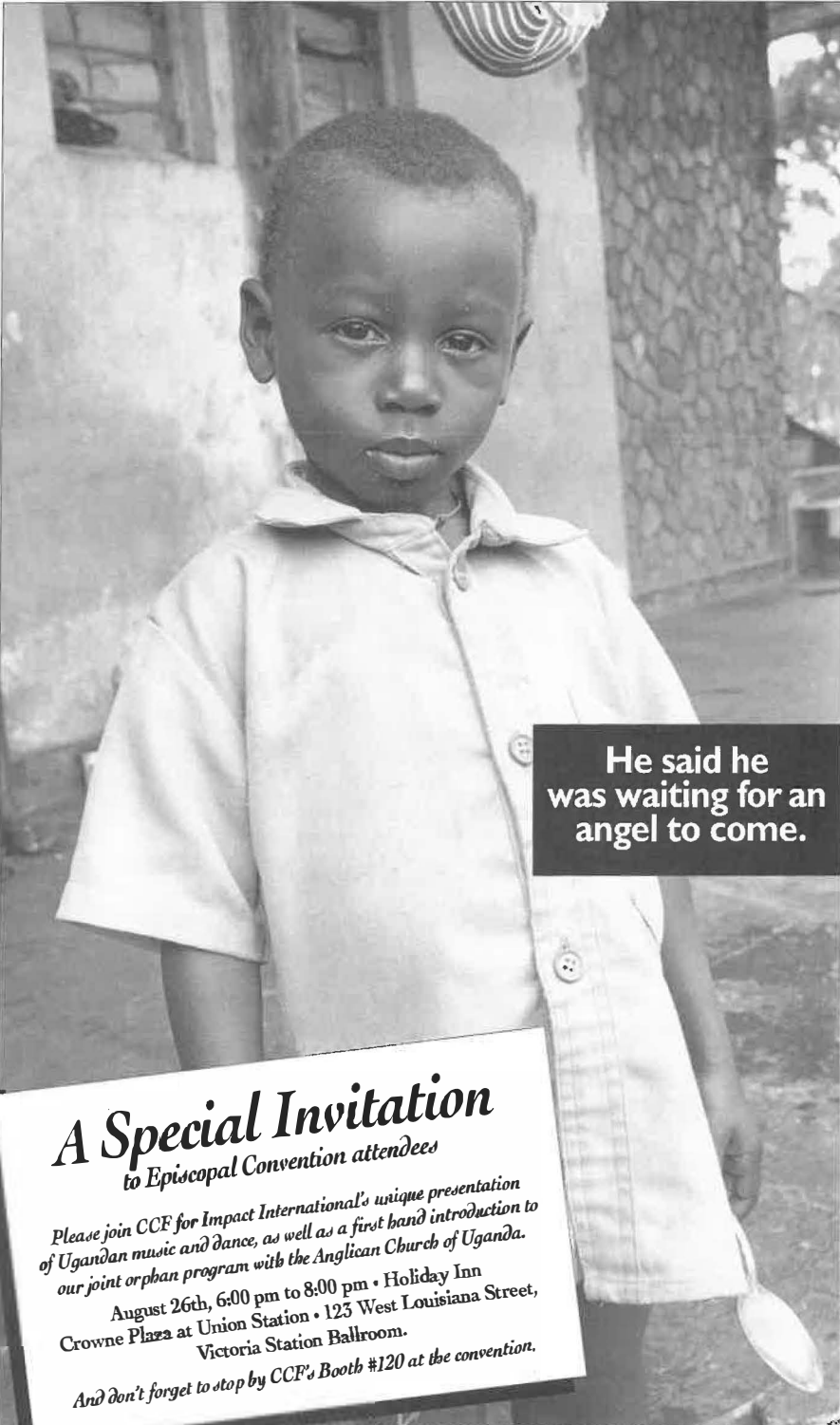
Regarding the editorial on the omission of the *filioque*, the use of the phrase "authentic text" may prejudice the issue.

The important question is not about the historical authenticity of texts; rather, the question is why the *filioque*? "We know today" the clause was not in the 325 and 381 texts of the creed, but "today" hardly applies because the last two councils of Toledo (447, 589) knew it when they added the clause to the Creed of Constantinople.

The editorial did not mention the historical fact that even the Eastern Church accepts the clause, though as *ad extra* while not *ad intra*. That means the Eastern Church is willing to accept the clause as a faithful expression of God in his work of self-revelation, but not as a faithful expression of God as he is in and of himself (the old distinction between the economic and the essential Trinity).

The Spirit is the Spirit of Christ, and Christ is the Incarnate One. In sum, to abandon the *filioque* implies the abandonment of the Word who dwelt among us,

(Continued on page 16)



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was waiting for an
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General Convention in Indianapolis

Self-Examination Expected

The 71st General Convention of the Episcopal Church, which begins Wednesday, Aug. 24, could turn out to be the last of its kind. Some of the most important legislation to come before the triennial body during its 10-day run in Indianapolis is concerned with restructure of the convention itself or with the way the Episcopal Church functions.

While issues of sexuality, particularly the bishops' pastoral teaching, blessing of same-sex relationships and ordination of homosexuals, may receive the most publicity in the media, various elements of restructure will occupy much of the time of the more than 1,000 deputies and alternate deputies from 118 dioceses at the Indiana Convention Center.

Resolutions concerned with restructure include the following:

- That the Presiding Bishop and the president of the House of Deputies appoint a task force for the purpose of formulating a plan for reorganizing General Convention as a unicameral body.

- That the Standing Commission on Structure review the need for and the purpose of the present canonically established interim bodies and to make recommendation for the reduction of their number and/or membership.

- That provinces, dioceses and local congregations increase their support of programmatic functions which can be more effectively carried out at those levels rather than by the national church.

- A streamlined national church budget which includes a smaller staff at the Episcopal Church Center and greatly reduced expenses.

- That a new system of national church assessment for dioceses be put in place [p. 15].

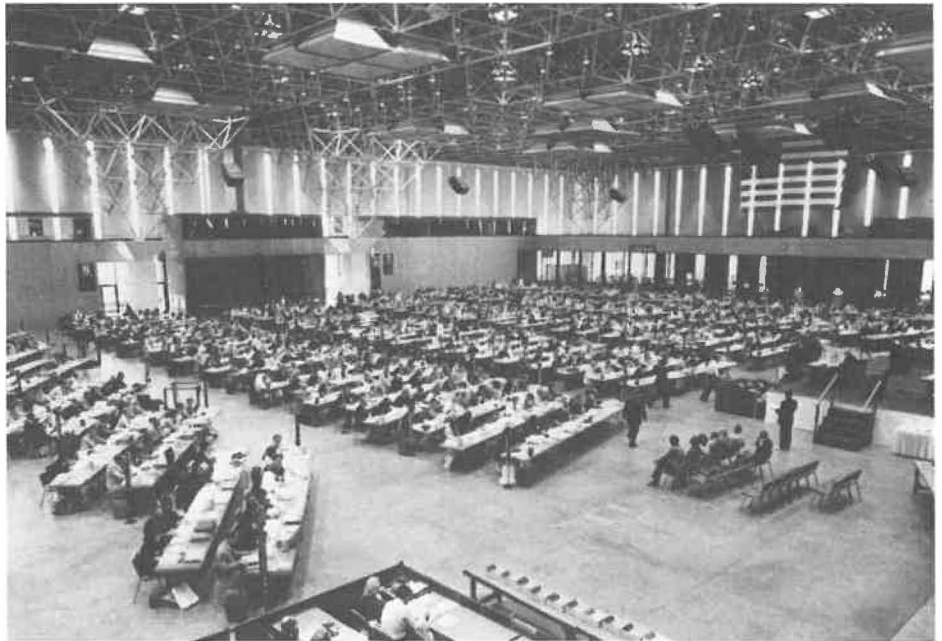
- That an extraordinary General Convention be held in 1996 to reformulate the church's structures and that a "season of repentance and reform" take place.

- That General Convention reduce its size, cost, frequency of meeting and burden of legislation.

- That the Episcopal Church Center be moved to Indianapolis.

- That the authority and ministry currently carried out by the Presiding Bishop, General Convention and Executive Council be greatly reduced.

In addition to the proposed changes,



Legislative sessions such as this one will be common at the Indianapolis convention.

some reforms for convention already will be in place. Deputies and alternates have been urged "to be restrained in the number of resolutions they file," and legislative committees have been asked to combine

legislation which incorporates elements from related resolutions. A more efficient flow of legislation through and between the two houses of convention (bishops and deputies) coordinated by the Hon. George Shields of the Diocese of Spokane is anticipated.

Some of the resolutions on restructure have been proposed by the national Executive Council, the body which conducts the church's business between sessions of General Convention. After having its members visit all but one of the 118 dioceses for feedback from diocesan leaders, council put forth resolutions calling for staff cuts, a tightened budget for the next triennium and a change in the funding of the national church by dioceses. Under council's plan, 76 domestic dioceses are likely to have their assessments reduced, but 23 would pay more.

One of the first items to greet members of the House of Bishops will be the fifth draft of the bishops' pastoral teaching on sexuality. It is anticipated the document will be voted on by bishops during the opening day of legislation, then presented to a joint session of convention later in the day. The document, which has been criticized despite an embargo placed upon it by bishops, was prepared by a committee

(Continued on page 12)

500 Voices

A celebration of the Eucharist on Sunday, Aug. 28 will be among the highlights of the 71st General Convention Aug. 24-Sept. 2 in Indianapolis.

The Most Rev. Edmond L. Browning, Presiding Bishop, will be celebrant for the service at 11 a.m. in the Hoosier Dome. Pamela Chinnis, president of the House of Deputies, will be the preacher.

Music will be provided by a choir of more than 500 from Indiana churches, accompanied by brass, timpani and organ. Music will be familiar with the exception of a new psalm setting and a new hymn celebrating ministries of women.

The United Thank Offering will be presented at the service by members of Episcopal Church Women from each diocese.

Province 7 Bishops Speak Against Latest Document

Bishops of Province 7 have reacted negatively to the fifth draft of the bishops' pastoral teaching on sexuality, and have issued their own affirmation in response to that document.

When the fourth draft of the pastoral teaching was sent to bishops, the bishops of Province 7 (Southwest) responded by criticizing that version of the teaching [TLC, July 17]. The fifth draft is in the hands of bishops, and those in Province 7 believe the latest version has no significant changes.

"We believe the fifth draft if adopted would signal a substantive change in the teaching of the church — a position which we find unacceptable," the Province 7 bishops said in a letter to other members of the House of Bishops. The letter said "the critical issues we raised in our previous paper remain unaddressed."

Among other points, the Province 7 bishops called the Pastoral Guidelines section of the teaching "in many places vague and confusing," and said the guidelines speak "only of sexual relations between 'mature adults' and fail to give holy matrimony its proper place in Christian tradition."

The latest response is signed by 18 active and retired bishops, and it was sent with "An Affirmation" which invites other bishops to sign. The Rt. Rev. Sam Hulse of Northwest Texas was the only diocesan bishop in the province not to sign the document. The affirmation contains three points, the first emphasizing chastity, "which means absolute faithfulness in marriage and sexual abstinence apart from marriage."

The second point states "Premarital sexual relations, however prevalent in society, cannot be condoned by a church that proclaims the sanctity of marriage," and "Sexual relationships between members of the same sex are also a denial of God's plan and cannot be condoned by the church."

No. 3 counsels tolerance and pastoral care for those unwilling or unable to maintain the discipline of chastity and adds, "neither the church nor its bishops have the authority to compromise in principle, or give approval in practice, to standards less or other than our God has given us."

It's Worth Noting . . .

- The population of Indianapolis is 812,835, making it the 12th largest city in the United States.
- There are 15,833 hotel rooms in Indianapolis.
- The average temperature in August is 73.2 degrees.
- Indianapolis is intersected by more segments of interstate highway than any other metropolitan area.
- The Indianapolis airport has 192 scheduled daily departures to 47 non-stop destinations on 16 airlines.
- The city's Union Station was the nation's first railway depot, opening in 1888.
- Notable natives of Indianapolis: Benjamin Harrison, David Letterman, Eli Lilly, Steve McQueen, Jane Pauley, Oscar Robertson and Kurt Vonnegut.
- The oldest continuously running community theater in the U.S. is the Indianapolis Civic Theater.
- The largest Kiwanis Club in the world is found in Indianapolis.
- The Hoosier Dome is one of two domed stadiums in the U.S. attached to a convention center.
- In 1993, 106 conventions and trade shows were held at the Indiana Convention Center and Hoosier Dome.
- The National Hot Rod Association's U.S. National championships will be at Indianapolis Raceway Park during part of General Convention's dates.
- The largest children's museum in the world is found in Indianapolis.
- The Hoosier Dome once attracted a crowd of 67,596 to a basketball game.
- Indianapolis has the fifth lowest crime rate among the 50 largest cities in the U.S.

Similar Responses to Poll

Lay persons who are not subscribers to THE LIVING CHURCH had an opportunity to answer the same questions which appeared in a reader poll [TLC, June 12] as part of a recent promotional mailing. Some 185 persons in 64 dioceses returned the unscientific questionnaire, which was attached to a subscription offer.

In response to the question, "Should same-sex couples be blessed in the Episcopal Church?", 51 persons, or 29 percent, answered affirmatively. The earlier poll, with about 1,600 persons responding, had 24 percent answer "yes."

The second question, "Should practicing homosexuals be ordained in the Episcopal Church?", had 27 percent saying "yes," compared to 23 percent in the earlier survey.

"Should belief in the ordination of women as priests be required in order to be ordained in the Episcopal Church?"

drew a 31 percent affirmative response, against 20 percent in the previous poll.

A similar question, "Should belief in the ordination of women as priests be required in order to be a member of the Episcopal Church?", had a response nearly equal to that in the first poll. This question had 7 percent answer "yes" and the previous poll's affirmative response was 6 percent.

The response by the non-subscribers to the fifth question also was similar to the answers in the poll conducted last spring. Participants were asked to state where the Episcopal Church Center (headquarters) should be located.

New York City, the present location, received the largest number of votes (31) just as it did in the other poll. The next highest vote totals in order were: Central U.S., Washington, D.C., out of New York City, and St. Louis.

VP's Election Early on Convention Agenda

The Rev. Barnum C. McCarty is a veteran of General Conventions, but he's finding preparations for the 71st convention in Indianapolis to be more time-consuming than usual.

"Even with seven previous General Conventions under my belt, I am using every spare minute between now and August 24, doing my homework and cramming for Indianapolis by studying The Blue Book, Constitution and Canons, and Robert's Rules of Order," he said recently in Atlantic Beach, Fla.

Fr. McCarty, soon to retire as rector of St. Mark's Church, Jacksonville, Fla., will be nominated for the office of vice president of the House of Deputies soon after the first legislative session of convention begins. The special election is necessitated by the resignation of the Rev. Wallace Frey of Central New York, who had been elected in 1991 and resigned in 1992.

According to Pamela Chinnis, president of the House of Deputies, "The nomination of someone who is ready to retire and has no interest in the office of vice president beyond the present convention will avoid a battle on the first day." She added that nominations can be made from the floor.

The election of officers for the next triennium is scheduled for the sixth legislative day. Mrs. Chinnis, who will be a candidate for re-election, said she was aware of at least three candidates for the office of vice president: the Rev. Randy Dales of New Hampshire, the Rev. Thomas Van Culin of Hawaii, and the Very Rev. George Werner of Pittsburgh.

Fr. McCarty will bring to the post his experience as deputy to seven previous conventions and a resume filled with positions on convention committees, the national Executive Council, and the board of the Presiding Bishop's Fund for World Relief.

For the past 23 years, he has been rector of St. Mark's, a suburban parish with 2,400 baptized members. In his early years in the Diocese of Florida, he managed the diocesan camp and conference center during the critical years (1959-62) when the camping program became

racially integrated.

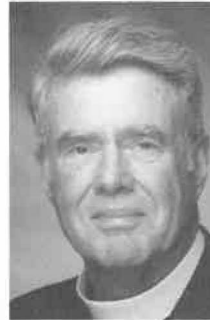
At the 1976 convention, his second, Fr. McCarty recalls, "I went to convention prepared to vote against the ordination of women. I did in fact vote against women's ordination. The church made its decision. It has been a growth experience for me." Of the three clergy assistants on his staff at St. Mark's, two are women.

Mrs. Chinnis, who was vice president at the past two conventions, anticipates that Fr. McCarty will preside "at least one third of the time," which was the precedent established by her predecessor, the Very Rev. David Collins. She is enthusiastic about the nomination of Fr. McCarty, having served with him on Executive Council, where he was "faithful, helpful and showed good judgment." "Recently, he served on the important A104sa committee, where she found him to be "a conservative voice and a reconciler."

Fr. McCarty, a cradle Episcopalian, is concerned over the possibility of fragmentation at convention.

"I hope we can avoid win/lose votes on major issues," he said. "I hope we can continue to learn from each other. I pray we will hold together."

(The Rev.) ROBERT M.G. LIBBY



Fr. McCarty

CONVENTION

(Continued from page 10)

of bishops, priests and lay persons in response to a resolution at the 1991 General Convention in Phoenix. The teaching includes input from the studies on sexuality held in many places during the past three years. It calls for further dialogue on sexuality and offers eight pastoral guidelines.

A resolution sure to attract attention is one submitted by the Diocese of Newark, calling for the Standing Liturgical Commission to develop rites for the blessing of committed same-sex relationships. The resolution is supported by the dioceses of Massachusetts and Michigan.

In opposition, a resolution has been filed that would prohibit the blessing of same-sex relationships.

Another potentially controversial resolution would remove obstacles to ordination for qualified candidates who are living in committed same-sex relationships.

Already receiving some challenge is a massive proposed revision of the Title IV canons of the national church, which deal

with ecclesiastical discipline. The 70th General Convention called for study and review of Title IV, which led to a rewrite and revision.

Ordination of women to the priesthood, which has been permitted since 1976, continues to be a topic of discussion. A resolution prepared by bishops of the traditionalist Episcopal Synod of America (ESA) asks convention to state that candidates for ordination must accept ordination of women. ESA's reasoning is if convention adopts the resolution, it will be a clear sign to those who affirm an all-male priesthood that they are no longer welcome in the Episcopal Church. ESA believes if the resolution is rejected, it will mean that candidates for ordination who hold such views will not be denied access to the ordination process because of those views.

ESA also has submitted a resolution which would allow "acceptable" episcopal oversight for a congregation which has "irreconcilable theological differences" with its diocesan bishop.

A related resolution, submitted by the Diocese of Chicago, would amend the

canons to ensure that congregations are able to call women priests and that gender will not prevent a priest from transferring canonical residence from one diocese to another.

The Standing Commission on Ecumenical Relations has filed a resolution that the church not enter a relationship of covenant communion as proposed by the Church of Christ Uniting (COCU), but that the Episcopal Church continue its membership in COCU.

Other resolutions of interest include those which would establish Philadelphia as the site of the General Convention in 1997; consider Anaheim, Cincinnati, Denver, Minneapolis and St. Louis as sites for the convention in 2000; and authorize the Standing Liturgical Commission to prepare a plan for the revision of the Book of Common Prayer.

Speakers will highlight convention forums on several evenings. They include Marian Wright Edelman of the Children's Defense Fund, theologian Henri Nouwen and the Most Rev. Desmond Tutu, Archbishop of Capetown.

DAVID KALVELAGE

The Living Church

Mood of the Church? Nothing Negative

An Interview with Pamela Chinnis

Pamela Chinnis, president of General Convention's House of Deputies, was interviewed for THE LIVING CHURCH in her Washington, D.C. home by the Rev. James B. Simpson.

Q: How do you read the mood of the church?

A: I see it as positive, irenic, hopeful — nothing negative. It is much more serious about its mission. It's not business as usual. It's moving toward taking our Baptismal Covenant more seriously. If we try to listen for the Spirit and for the word of God, we won't be doing too badly.

Q: Is this church driven by issues?

A: The Presiding Bishop says dealing with issues has compelled us to decide how we stand on women, race, divestment.

Q: Is there room in the Episcopal Church for traditionalists?

A: Yes. Diversity in the House of Bishops, for instance, goes from Spong to Iker. As for consents to election, I think that when a diocese has legally elected a bishop, then who is anyone else to say they can't have their choice? Liturgically, I find Rite II in about two-thirds of the Eucharists, but as a person brought into the church with the 1928 prayer book, I still love the old prayers.

Q: How has your life changed since you've become president of the House of Deputies?

A: I have given the job about 10 hours a day. I don't see how anyone who has another job, or is not retired, could be expected to handle it.

Q: What do you expect a day at this convention to be like?

A: I will begin with a 7 o'clock breakfast with five people—the parliamentarian, the secretary, the chaplain, the chairman of the dispatch of business, and the new vice president of the house, who will be elected on the first day. Then it's Eucharist and Bible study, legislation from 10 to 12, lunch with platform people, more legislation from 2 to 6, then advance planning plus dinner, and open forums from 8 to 10.

Q: What has been your experience as vice president of the House of Deputies?

A: I often presided at afternoon sessions at Detroit in 1988 and at Phoenix in 1991.

Q: What do you observe from the podium?

A: Of approximately 850 deputies, I see about one-third serving for the first time as opposed to the past when nearly a half had previous experience; about 10 percent are black; about half are women; in the clergy order I estimate 15 percent are women.

Q: You have said that we must get away from the notion that General Convention must have an opinion on everything. Do you groan inwardly at the prospect of dealing with many resolutions?

A: Oh sure. We've worked hard to narrow legislation to have only about a third of what we've had before, so they will come closer to really meaning something. It is unreasonable to think that such a large group can have an informed opinion on every subject.

Q: How would you characterize the difference between the House of Deputies and the House of Bishops?

A: The deputies are there because they want to be. Bishops are elected for a variety of reasons, and attending meetings may not be one of their favorites. The deputies' age is lower. Once they were mainly lawyers, now it's more diverse.

Q: Do you think the caliber of bishops has decreased?

A: That would be a personal judgment, but I will say that we are electing bishops who have never been to convention and don't appreciate the balance between the two houses. Once I knew nearly all the bishops. Now they seem to retire earlier and new ones come in and there will be a third I don't know. They no longer have as much time to read and study, to think and reflect.

Q: Some people, including many of the bishops, believe the House of Bishops became practically dysfunctional at the



Mrs. Chinnis

ENS

last convention. How do you see that house changing since then?

A: The interim meetings arranged by the Presiding Bishop have been very helpful to them.

Q: Should General Convention be smaller?

A: We will be losing Mexico, which has asked to be autonomous, and some of South America. But it's not the structure that's the problem, it's the people in the structure. One advantage of having eight deputies is that the fourth person is likely to be a woman or from a minority group.

Q: Do you think convention should meet less often?

A: No, I don't. Acceleration of change is too great. The Presbyterians meet every year.

Q: Should convention become unicameral?

A: No. The two houses meet separately but they are kept fully informed on what each other is doing. As one house, there is some feeling that the bishops would dominate. I'm told that's what happens in the Church of England.

Q: How do you feel about the possible repeal of the "conscience clause," which respects the belief of people who cannot accept ordination of women.

A: Remember that the "conscience clause" was passed by the bishops in

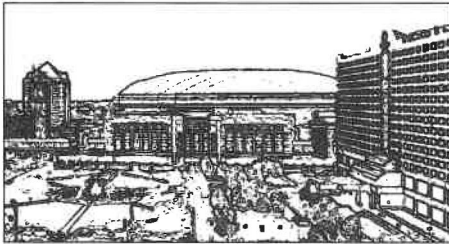
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Controversies Will Test the Church's Strength

(Eighth of a series)

By DOUGLAS E. THEUNER

To the outsider to this feisty little Episcopal Church that represents about 1 percent of the nation's population, this General Convention may appear to be a legislative body. But among "insiders," which are most of those who will be present in Indianapolis, whether as official members or not, it is seldom referred to as "the" convention, but almost always without the definite article, a reflection of the notion that "convention" is much more than 10 days of legislation. To them it is a living organism that seems to have a life of its own: part ecclesiastical council and political convention, giant Sunday school rally, circus and family



LOOKING TO INDIANAPOLIS

reunion. In short, it is the triennial opportunity for Episcopalians to express and test their identity.

And what a colorful and catholic identity it is. Episcopalians are people who have prided themselves in an ever-changing identity or, better, identities.

I remember the incredulous response of my childhood Presbyterian pastor who asked me upon my declaration of conversion to the Episcopal Church: "Why would you join a church that can't make up its mind whether it wants to be catholic or protestant?" The Calvinist dominion might as well have interposed conservative or liberal, priestly or prophetic, hierarchical or congregational, or any number of other paradoxical juxtapositions which are so characteristic of Anglicanism.

The 71st convention will have to deal with this again. There will be few in Indianapolis who were part of General Convention 20 years ago at the time of



Bishop Theuner

the first so-called "irregular" ordinations in which the Episcopal Church began to include women in an order in which most members were still addressed as "Father." Fewer still will have been part of the controversies surrounding the late Bishop James Pike. Yet this generation of Episcopalians seems to think controversy is new to us. And, alas, we often seem not to be able to handle it very graciously.

Consider, for example, the fury raging over the ordination of homosexual persons. The ordination of "the Philadelphia 11" was truly a new thing. There simply hadn't been any women priests before. By contrast, there have always been homosexual people in holy orders, as there are today, many of them known to their bishops and parishioners, even in congregations and dioceses where they would be forbidden to exercise their ministries if they were honest about their sexuality. Consequently, we can look forward to much acrimony in Indianapolis over whether or not honesty is a barrier to ordination.

Toward the end of the 70th General Convention, the House of Bishops was addressed briefly by Archbishop Rembert Weakland, the prophetic, ecumenically minded Roman Catholic Archbishop of Milwaukee. Using a military analogy, he said that for a long time Roman Catholics had thought of Episcopalians as a "bridge" between themselves and protestantism, but that in recent times they thought of us more as "green berets"; the vanguard of the church's efforts to meet the challenges of proclaiming the gospel to an increasingly complex and ever-changing world. It is, I believe, an apt image of the Episcopal Church and one thoroughly consistent with our heritage.

The one thing of which we can be certain at the 71st General Convention is that we go in the sure and certain conviction that the Spirit will be self-revealing and through us in that sacred mystery which is the church. Will we be able to set our self-importance aside, rejoice in our calling, and trust God as we lead the way in tackling hard questions?

CHINNIS

(Continued from previous page)

1977, never by the deputies. It was to accommodate bishops then in office, not new ones. I expect that it will be a central issue and therefore it is not appropriate for me to say more. But I don't think it will be written into canon law.

Q: Do you think discussions over financial matters will supersede the topic of sexuality?

A: Money is important. Sexuality becomes so contentious and is not easy to deal with on the floor of a legislative assembly because agenda flows into resolutions. Also, there's a difference between dialogue and debate. In debate you are listening for your opponent's weak point. In dialogue, you are listening for your opponent's strong points so you can be supportive.

Q: Could you comment on the proposed legislation to reduce the term of the Presiding Bishop to nine years?

A: Bishop Browning and his advisory council recommend it. There are times when he looks very tired. Consecrations of other bishops, the main ceremonial role of the office, takes immense time. We will be choosing a committee on nominations to present names for election in 1997. We may have a resolution to go back to having a diocesan bishop (as Presiding Bishop), but that would be impossible.

Q: Tell us about your appointments to legislative committees of convention.

A: The biggest misunderstanding came after I told the Integrity convention that I would try to make some appointments from among gays. Right away it was said that I was going to be packing them in, especially because my son is gay and because I am senior warden of Epiphany Church in Washington, where Bishop Haines ordained a lesbian. I'd said the same thing to NNECA (National Network of Episcopal Clergy Associations) but I didn't get any mail about that.

Q: What has been accomplished since the last General Convention?

A: Besides cutting down on resolutions, we've streamlined as much as possible. And in May, for the first time, the chairpersons of the cognate committees met together and issued a letter to bishops and deputies from themselves — not from us but from them. We are way ahead in our preparation compared to the past. We are off to a running start.

Q: What is your spiritual preparation?

A: I read Morning Prayer daily and Compline at night and I have prayed a great deal for wisdom and to be open to where God is leading us.

The Rt. Rev. Douglas E. Theuner is the Bishop of New Hampshire.

EDITORIALS

Not a Catholic Choice

It may be tempting on more than one occasion during General Convention for bishops and deputies to want to compromise on some of the most difficult resolutions by allowing for "local option."

Such terminology refers simply to letting a diocesan bishop determine what will be the practice in the diocese.

For example, take the issue of ordination of non-celibate homosexuals. If General Convention is unable to decide whether or not the church should ordain a practicing homosexual, it could turn to the "local option" and let the bishop of each diocese decide whether homosexuals will be ordained in the respective dioceses.

Such an option could prove damaging to the Episcopal Church. Even though there are bishops already ordaining non-celibate homosexuals, "local option" could allow such ordinations to take place. By establishing "local option," the church would grant its approval to an unhealthy trend — dioceses and even parishes doing whatever they please without regard for the rest of the church. We are a catholic church, not a congregational church. "Local option" would fail to recognize that.

Stop By and Say Hello

One of the most enjoyable activities associated with General Convention is to browse through the exhibit area. Convention-goers can find displays or information on many organizations associated with the Episcopal Church along with

a large variety of products for sale: vestments, books, tapes, craft items and resource materials.

As in the past, THE LIVING CHURCH will be represented in the exhibit area. We invite readers and friends to stop at Booth 79 and say hello. The booth will be staffed by editor David Kalvelage, advertising manager Lila Thurber and circulation manager Barbara Pizzino at various times throughout convention. We look forward to seeing many of you!

Team of Journalists

Readers will be interested to know we have planned extensive coverage of the 71st General Convention in Indianapolis Aug. 24-Sept. 2. Experienced reporters have been assigned to cover the two houses of convention.

The Rev. Robert M.G. Libby, who has been a convention deputy and has reported on conventions, will cover the House of Deputies. The Rev. Jeffrey Steenson, a former journalist who has reported on previous conventions, will be our reporter for the House of Bishops. Editor David Kalvelage, a former convention deputy and reporter, will coordinate coverage and be part of the information-gathering. Joyce Neville, a first-time deputy from the Diocese of Western New York, will write a day-by-day diary of convention experiences, and Richard Wood, a photojournalist for 20 years, will provide photographic coverage.

Production of issues which contain convention news will be held as long as possible in order to bring readers the latest news possible, yet with your magazines still delivered on time.

VIEWPOINT

The New Formula Won't Work

By JOHN W. HOWE

At the recent meeting of the Province 4 Synod, the bishops and deputies from the southeastern part of the country spent a good deal of time considering a number of the issues that will be before us at the 71st General Convention. One of them is the new formula being proposed by Executive Council that determines the amount of money requested from each diocese for the support of the ministry and mission of the national church.

In two important ways, I believe the council's new formula represents a significant improvement over the way we are presently building our national budget.

First, the new formula is based upon the diocesan budgets, rather than upon the sum total of the budgets of the congrega-

tions within a given diocese. This is a welcome change, because under the old formula (the present system), the diocese is asked to give a percentage of the total monies received by its congregations, whether or not the congregations share their monies with the diocese at a level sufficient to enable it to do so.

If (to greatly over simplify) a diocese consisted of 10 congregations, each of which had a budget of \$150,000, the total congregational income would be \$1.5 million. And, under the present system, that diocese would be asked to contribute 3.75 percent of that \$1.5 million (\$56,250) to the national church. But suppose those 10 congregations gave that diocese an average of 10 percent of their income (a tithe). The budget of that diocese would then be \$150,000, and the asking of the national church would represent more than one third of that diocesan budget.

Under the proposed new formula, a dio-

cese will not be "taxed" on monies it has never received, but only on monies it has received. A great improvement!

Second, the new formula adjusts to present realities. In recent years, there have been growing shortfalls — dioceses not paying the full asking of the national church. This has necessitated two painful cutbacks of staff at the Episcopal Church Center, each consisting of about one-fifth of the work force. The shortfall in giving in 1993 was approximately \$5 million, and a similar shortfall is projected for 1994. Only about one-third of the dioceses are currently paying the full asking of the national church.

According to the new formula, a diocese with a net disposable income of less than a half million dollars will be asked to contribute 15 percent of its monies to the national church. Dioceses with incomes between \$500,000 and \$1 million will be asked for 17 percent. Those between \$1
(Continued on next page)

The Rt. Rev. John W. Howe is the Bishop of Central Florida.

VIEWPOINT

(Continued from previous page)

million and \$2 million will be asked for 21 percent.

There are three major problems with the proposed new formula, and apart from addressing them, I predict it will not solve our present dilemma. In short, it simply won't work.

First, the formula takes no account of differences between those dioceses that still have assessments and those that do not. Let me make it very concrete. Three dioceses were formed a quarter century ago out of the old Diocese of South Florida: Central Florida, Southeast Florida and Southwest Florida. Those three are all approximately the same size in numbers of congregations, numbers of communicants and total congregational income.

However, since 1978, Central Florida has used no assessments to raise monies from its congregations. Instead we have relied on an entirely voluntary system. Unfortunately, there has been a steady decline in the percentage of giving to the diocese from the congregations in the decade and a half since then. The congregations now give (as per my example above) just over 10 percent of their income to the diocese.

In contrast, both Southeast and Southwest Florida have assessments of well over 20 percent. The bottom line is that both have diocesan budgets of approximately \$600,000 more than Central Florida does. Both of them have found it a good deal easier to pay the full asking of the national church than has Central Florida. After cutting our staff in half, and discontinuing a number of our major programs, we have simply had to drop below the national church's asking for the past five years, drastically so for the past two years.

If the new formula is adopted, it will ask less of all three dioceses than is currently being asked, but it will still ask nearly twice as much of Central Florida than we are now able to give. Thus the relief will be greatest for those dioceses that need it least — i.e. those dioceses that still use assessments — and it will be least for those dioceses that need it most — i.e. those that do not.

The second problem is the impact of the "flat" assessments that are set at the various break points in diocesan income. Let us take the following example:

Diocese "A" has a net disposable income of \$499,999, and therefore it is asked to pay 15 percent to the national church, an amount equaling just pennies under \$75,000.

Diocese "B" has an income of just one

dollar more — \$500,000. But it is asked to pay 17 percent, or about \$85,000. One dollar more in income equals \$10,000 more in assessments! The disparity grows as diocesan incomes increase.

Is there any doubt that dioceses with incomes anywhere near the break points will be cooking their books, and calling various parts of their budgets "restricted" so as to avoid going over one of these lines and finding themselves in a higher "tax bracket"?

Finally, and most important, the treasurer of the Episcopal Church, Ellen Cooke, has stated very clearly that there are three principal reasons why the dioceses are not paying the full asking of the national church. These reasons are published on page 25 of the Budget Handbook given to convention deputies:

1. Some dioceses report they are not accepting their apportioned fair share in order to support increased diocesan and/or local mission activity.

2. Some dioceses are substantially affected by local economic conditions, although many are responding in a sacrificial manner to meet their apportionment.

3. Some dioceses are reacting to actions taken or not taken by the 70th General Convention.

Change of Mentality

But the new formula does nothing to address these problems. What is needed is a total change of mentality in which we gladly recognize and endorse the principle of local ministry, and radically downsize and decentralize our programs at the national and international levels. Five million dollars is a significant adjustment, but it is nowhere what is needed.

The lowest asking (15 percent) is actually higher than the highest asking should be. If the dioceses working on a voluntary basis (without assessments) are still unable to pay the full asking even under the new formula, and those with assessments pay less than they are currently paying, there will be continued shortfalls in years to come. There could be a moment's relief, churchwide, but the new formula will exacerbate the current problem.

What is needed is everything the symposium in St. Louis called for last year: drastically less ambitious (read less expensive) national programs, downsizing of the "executive" branch of the church, dramatically reducing the responsibilities of the Presiding Bishop, getting out of New York City, and streamlining the General Convention in every way possible, including less frequent meetings, smaller deputations, less legislation — in a word, less cost.

LETTERS

(Continued from page 8)

the Incarnate Christ. More prosaically, doing away with the clause is an attempt to do an end run around the historical Jesus and is to deliver the church into a land of vague spirit-mysticism where, as it turns out, almost anything goes because we are no longer required to test "our spirits" by the Spirit of the Incarnate One, the Holy Spirit.

I hope General Convention will think long and hard before dismissing 1,500 years of our Western theological tradition as if it were a small matter. While the Eastern Church can indeed claim a greater antiquity for a creed without the clause, nevertheless that church is mistaken and the Western Church, with its inclusion of the *filioque*, bears a more faithful witness to the gospel.

(The Rev.) NORMAN SIEFFERMAN
Churches of King George
King George, Va.

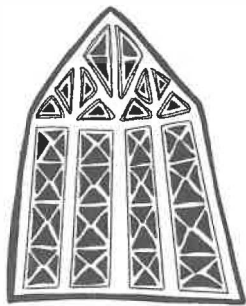
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I do not understand why THE LIVING CHURCH has made such a project out of getting the *filioque* dropped from the creed. Reciting the creed in church with *filioque* in it does not mean we are espousing some dangerous doctrinal position. We know that *filioque* was not in the conciliar creed but was finally accepted in Rome after it had been in use for several centuries in most Western churches. Though the *filioque* arises from what is probably a mistake on St. Augustine's part, it offers no obstacle to an interpretation of the Trinity perfectly harmonious with the doctrine of the council itself.

It is not a theological problem. The only importance of the presence of the *filioque* in the creed is that it represents the pretension of one part of the catholic church, relying on its own structure of authority, to alter something the whole catholic church had agreed on — the pretension, that is, of the Western patriarch, the pope, to add to the creed of an ecumenical council. That is why it makes Eastern Christians so furious.

Perhaps this new Episcopal fastidiousness about the *filioque* betrays an uneasiness on our part about having altered, as Rome did with respect to the creed, what the whole catholic church had agreed upon with respect to the ministry. Perhaps we hope that excising the *filioque* from the one will somehow balance out adding the *mulierque* to the other.

We would be wiser to accept ourselves as we are, historical children of the Western church and ideological children



of our own place and time. From one comes the *filioque*, from the other, women priests.

I don't think we should be ashamed of either one of them. We Anglicans are what we are, and the failure of Anglo-Catholicism after a century-and-a-half of effort shows the folly of trying to make ourselves into what we are not. Surely that includes trying to be pure, *filioque*-less Greek Christians of the fourth century.

(The Rev.) MERRILL ORNE YOUNG
Surry, Va.

Just Doing Its Job

In reference to the "memo" from the Church Pension Fund to the wardens and vestries of the church [TLC, April 24], did I miss something?

The \$40 million windfall which will be returned to the churches and institutions paying pension assessments by way of waived assessments — wasn't that money already set aside for the clergy? I realize the fund was faced with a "substantial reserve position," but weren't they just doing the job they are paid to do?

I think a good argument could be made that this money actually belongs to the clergy of the Episcopal Church — both active and retired.

(The Rev.) PETER M. LARSEN
St. John's Church

Southampton, N.Y.

Many Influenced

I take respectful issue with the editorial concerning the Standing Commission on Ecumenical Relations' resolution on COCU [TLC, July 24].

The editorial states, "Little has been accomplished in 34 years." Signed documents and agreed statements are not the only impacts that movements like COCU may have. The process of study and discussion during this period has influenced numbers of individuals. COCU's task forces and commissions drew attention to concerns that are now widely shared — status of women, handicapism, social and institutional racism among others. We have participated in baptisms, ordinations, even in Eucharists (with permission of General Convention). The skies did not

fall, and we were blessed and strengthened.

The suggestion that it would be more "logical" to the Episcopal Church to emphasize association with Roman Catholics, Lutherans and Orthodox than with the COCU churches seems inconsistent with our Lord's prayer "that we all may be one." Since when was the Christian faith logical or easy? Are we being so Catholic that we are forgetting to be catholic (i.e. ecumenical)?

PHOEBE M. HOFF

Richmond, Va.



I am writing to take exception to the editorial concerning "The COCU Proposal" [TLC, July 24]. COCU has accomplished a great deal through its work. Aside from the fact that Christians of different communions have shared in the Eucharist using the COCU *Rite of The Lord's Supper*, which I believe has helped pave the way for interim sharing of the Holy Eucharist and intercommunion between Episcopalians and Lutherans, the COCU proposal is a model for intercommunion that unites Christians in "sacred things" as opposed to elements of budgets and buildings.

It seems that a wiser move than rejecting the COCU proposal outright would be to state what is necessary for the Episcopal Church to enter into covenant and share those findings with our COCU partners.

In closing, surely you jest when you urge "the Episcopal Church to keep its ecumenical emphasis where it has made the most progress — with Roman Catholics, Orthodox and Lutherans." From my perspective, for every step forward with the Roman Catholics, we take two steps backwards and one could argue the same with the progress toward reconciliation with the Orthodox. Again, we are approaching intercommunion with the Lutherans largely because of theological breakthroughs of COCU. Thus, I would urge a delay in a final decision on the COCU proposal until every avenue of reconciliation has been taken.

(The Rev.) C. DANA KRUTZ
Executive Director

Louisiana Interchurch Conference
Baton Rouge, La.

Not the Answer

Shame on the Diocese of Hawaii for such treatment to its bishop [TLC, July 17]. Even bishops make mistakes! Eight years ago, Hawaii hailed with festive joy the arrival of Bishop Hart and today they crucify him. It reminds me of Passion

Week all over again.

With a little bit of care and long-term planning, surely the diocese could arrange for larger parishes on the mainland to assist in redeeming its desperate financial situation.

Getting rid of the bishop is not the answer — it is just using scapegoat measures. Working together with their bishop, forgiveness and healing is the best way forward. It is the way of Christ.

(The Rev.) G. KEVIN TAYLOR
St. Michael's Church

El Segundo, Calif.

Sent to All

The report about Episcopalians United's release of "Continuing the Dialogue" [TLC, July 17], states that EU sent copies of the fourth draft to its members who are General Convention deputies."

Actually, EU sent copies of "Continuing the Dialogue" to all deputies. Many deputies — including some inclined to admire the pastoral — have thanked us for helping them prepare in advance for this most important decision.

Some deputies expressed amazement that they might be asked to discuss a document they would not have seen before convention, had EU not open the discussion to the broader church.

(The Rev.) TODD H. WETZEL
Executive Director
Episcopalians United

Solon, Ohio

Explain This

With regard to the attention given to the violence against children, which is certainly true and tragic and disheartening [TLC, July 24], there was no mention of one of the most unspeakable forms of violence experienced in our society — namely, the killing of the unborn. When Ms. Strom of the Massachusetts Society for the Prevention of Cruelty to Children calls for "an Operation: Domestic Storm" and goes on to state "... we have to model what we want and hope for children ..." how can that not include a witness against abortion? Try explaining to your child what abortion is, and your support of it as your "constitutional right."

(The Rev.) DALE COLEMAN
St. Matthias' Church

Shreveport, La.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.



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'A Good Mix'

Indiana congregation provides new start for many

By PATRICIA WAINWRIGHT

Ten years ago this month the Rev. Jacqueline Means came to St. Mark's Church in Plainfield, Ind., a suburb west of Indianapolis. It had been quite a journey.

"I quit high school to get married," she said. After 16 years and four children, "I had no education. I decided to get my GED. When I passed in the 87th percentile — I was sure I'd failed — I realized I had a brain!"

She became a nurse, and went on to college and to seminary — a Disciples of Christ seminary "with a couple of Anglican professors." On New Year's Day, 1977, she became the first legally ordained woman priest.

Mrs. Means — "everyone calls me Jackie" — spent 4 1/2 years as a visiting nurse. "I liked that. I was taking care of the whole person and the family." Now, at St. Mark's, according to parishioners, the deacon, the secretary, "she takes care of things." And the congregation is a family.

Another member of the church's staff, the Rev. Bill Henwood, was ordained deacon in 1989, coming by way of the West Indies, where he was born, Canada, where he met his wife, and Arizona. He described the congregation of St. Mark's as "a good mix — farmers, retired people, young people with babies; married people and older singles. Families almost reach out and adopt singles."

When he arrived in the Indianapolis area, he said, "I visited many churches before I asked the bishop to assign me here." Deacon Henwood leads two Bible study groups and facilitates the Wednesday evening discussion group. "None of us has the whole truth," he said. "By sharing, we learn more."

Over the decade, membership at St. Mark's has trebled. Longtime members have stayed on; newcomers have found a home.

"I have been welcomed," Yvonne Miller said. Ms. Miller had belonged to St. Mark's as a child. "After my divorce I needed a new start," she said. "Jackie was standing there with open arms."

Marge Shockley joined St. Mark's in



Vacation Bible School at St. Mark's is a joint effort with St. Stephen's Lutheran Church.

1962. "Jackie has made us look at the things Christ wants us to do: the prisons, feeding the hungry, a shelter for the homeless, for battered women . . . It's not easy."

Secretary Dolores Moon agreed with the "not easy" part. "I'm very strong — I've stayed here three years!" she said.



Ms. Moon uses a wheelchair following a 1980 accident, and had retired from the business she built. She wanted a part-time job, and took the position at St. Mark's expecting "a cushy little job" in a "quiet little office." She didn't know about the shelter in the basement, or the fact that the police brought people who perhaps could find no other help.

"It's an interesting place; I meet real nice people," Ms. Moon said, diplomatically. More candidly, she told of some of the more alarming guests with serious mental-health problems.

"Homeless transients, people burnt out, kicked out, victims of domestic violence" find a place to stay in the basement shel-

ter. "They have the run of the building," Mrs. Means said. "We've had no theft, no long distance phone calls."

Once, an altar guild worker showed her a wine bottle from the sacristy and asked, "What is this? It smells funny." Mrs. Means saw cucumber seeds in the bottle. One of the men living in the shelter had drunk the wine, and refilled the bottle with pickle juice. "He needed a drink, and he tried to make up for it," she said.

Deacon-in-training Ron Goldfarb spent 24 years as a police officer in Ossining, N.Y., "the home of Sing Sing Prison. I've seen humanity at its worst. [I've seen the] things that separate us, and things that bring us together." He felt called to the diaconate rather than the priesthood, "more as a servant than a leader. A deacon represents the world to the church, a bridge between clergy and laity."

He lives 40 minutes away from St. Mark's. "There are closer Episcopal churches," he said. "At St. Mark's there's a feeling of home, [a feeling that] the spirit will assist me in my calling. And I hit it off with Jackie."

For the last year and a half, St. Mark's has rented space to St. Stephen's Lutheran Church. The two congregations have shared Vacation Bible School and parish picnics.

Now, with 300 members and many

(Continued on page 32)

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

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(This list was compiled by the office of the General Convention)

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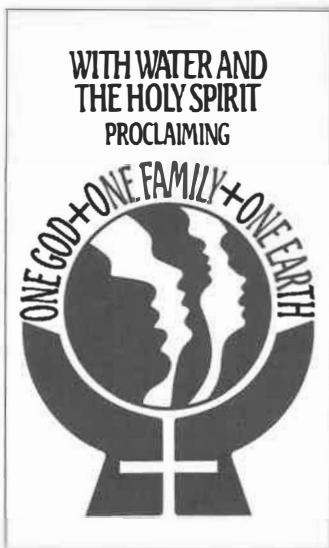
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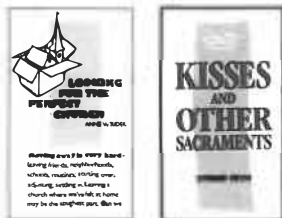
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ST. MARK'S

(Continued from page 20)

dreams, St. Mark's is studying plans for the next 10 years. "We need more room," Mrs. Shockley said. "We'd like to get into feeding and care of the elderly, maybe child day care. We need more space for the shelter."

St. Mark's has two services each Sunday, and a Wednesday evening study and supper group with a Eucharist that may use the New Zealand prayer book or inclusive language texts. "We try a lot with that group," Mrs. Means said. An additional study group is planned for fall.

St. Mark's has had a history of cooperating with other churches. In the days when the church was founded in the early 1950s, space was shared with the Christian Church congregation which had not quite moved into its new building.

"We moved the altar in and out every Sunday," Louise Meyers explained. She came to St. Mark's in 1954, having left the Roman Catholic Church after her marriage. When she found the Episcopal

Church, she said, she found family too. "I've been on the altar guild, a past director, and lots of committees," Mrs. Campbell said. "In the beginning, with about 50 people, everyone did everything! "We held Sunday school in our basement at home."

"Through good times and bad times, the church means a lot to us," said Regina Campbell, who was part of the church when it was founded as "a five-family mission."

"Today," she said, "we're more involved in doing things for other people. I'll stay here forever."

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The Rev. **Howard Kempell** is rector of St. John's, Box 246, Centerville, VA 22020.

The Rev. **Karl Kern** is assistant of Christ Church, 5th & Court, Reading, PA 19603.

The Rev. **George Koch** is rector of Resurrection, 641 Rt. 59, West Chicago, IL 60185.

The Rev. **Walter Labatt** is rector of St. Paul's, St. Louis, MO; add: 6518 Michigan, St. Louis, MO 63111.

The Rev. **John Lancaster** is rector of St. Anne's, 400 N. Cherry, Morrison, IL 61270.

The Rev. **James E. Liggett, Jr.**, is rector of St. Mary the Virgin, 1001 Goliad, Big Spring, TX 79720.

The Rev. **Rick Lord** is rector of Holy Comforter, 543 Beulah Rd., NE, Vienna, VA 22180.

The Rev. **Richard E. Mason** is interim rector of Good Shepherd, Town and Country, St. Louis County, MO; add: 1166 S. Mason Rd., St. Louis, MO 63131.

The Rev. **James Mathes** is rector of St. James the Less, 550 Sunset Ridge Rd., Box 8222, Northfield, IL 60093.

The Revs. **Walter William** and **Glenda Lorraine Melnyk** are co-rectors of St. James-in-the-Hills, 3329 Wilson, Hollywood, FL 33021.

The Rev. **J. Fletcher Montgomery** is associate of Redeemer, Fishers & Pennswoods Rds., Box 1030, Bryn Mawr, PA 19010.

The Rev. **Nina Olmedo-Jaquenod** is associate of

All Saints', 144 S. "C", Box 204, Oxnard, CA 93032.

The Rev. **Altagracia Perez** is rector of St. Philip's, 2800 Stanford Ave., Los Angeles, CA 90011.

The Rev. **L. Noland Pipes, Jr.**, is rector of St. John's, 322 S. Greer, Memphis, TN 38111.

The Rev. **Steve Rottgers** is church planter of Canton, MI; add: Diocese of Michigan, 4800 Woodward, Detroit, MI 48201.

The Rev. **C. Perry Scruggs** is interim associate of Good Shepherd, 211 Franklin Rd., Lookout Mtn., TN 37350.

The Rev. **Sue Sommer** is assistant of Emmanuel, 203 S. Kensington Ave., La Grange, IL 60525.

The Rev. **Marcia Stackhouse** is deacon of St. Luke's, 1270 Poplar, Denver, CO 80220.

Ordinations

Priests

Bethlehem — Maureen Hipple.

Oregon — James E. Thompson, canon pastor, St. James' Cathedral, 4147 E. Dakota Ave., Fresno, CA 93726.

Southeast Florida — Linda L. Moeller, assistant, Chapel of the Good Shepherd, General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

Transitional Deacons

Chicago — Jane Schaefer, assistant, St. Augustine's, 1140 Wilmette Ave., Wilmette, IL 60091.

Delaware — Antoinette Schiesler, Cathedral Church of St. John, 10 Concord Ave., Wilmington, DE 19802.

Oregon — Marcia Gayle Wynn Engblom; Linda Gail Potter, assistant, Christ Church, 1060 Chandler Rd., Lake Oswego, OR 97034; **Katharine Jefferts Schori**, assistant, Good Samaritan, 333 N.W. 35, Corvallis, OR 97330; **Carol Aletha Westberg.**

Southern Virginia — James B. Lewis, Jr., deacon-in-charge, St. Jude's, 907 Wichman, Walterboro, SC 29488; **Pamela C. Skelton**, assistant, St. Andrew's, 45 Main, Newport News, VA 23601; **Kathleen F. Vermillion; Joy E. Walton**, assistant, Old Donation, 4449 N. Witchduck Rd., Virginia Beach, VA.

Resignations

The Rev. **D. Carlyse Buxo**, as rector, St. Timothy's, Detroit, MI; add: 3213 Belle Ct., Royal Oak, MI 48073.

The Rev. **Joseph Harmon**, as rector, St. Matthew's & St. Joseph's, Detroit, MI.

The Rev. **Donald McAlister**, as rector, Grace Church, Freeport, IL.

The Rev. **Derik Roy**, as rector, St. Francis', Grayling, MI.

Changes of Address

All Saints', P.O. Box 230459, Fair Haven, MI 48023.

Holy Family, 4611 Swede Ave., Midland, MI 48642 (please discontinue use of P.O. Box).

The Ven. **Schuyler Clapp**, 7821 Crest Rose, Mancelona, MI 49656.

The Rt. Rev. **Edward MacBurney**, P.O. Box 1043, Peoria, IL 61653.

The Rev. **Donald W. Monson**, 5624 N. 12th St., Phoenix, AZ 85014.

The Rev. **Larry Walters**, St. Mary's, 16th and Clay, P.O. Box 786, West Columbia, TX 77486.

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

ST. MARY'S CATHEDRAL (Anglican/Episcopal) Caracas, Venezuela, requires an interim priest to guide the parish during the selection of a permanent dean of the cathedral. The congregation is predominantly English but knowledge of Spanish would be an advantage. Position (vacant September 1994 for approximately six months) would perhaps suit experienced retired priest. Please send resume to: **R. Waycott, Monaca M-558, P.O. Box 020010, Miami, FL 33102-0010.**

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PRIEST, 50 y/o white male, single, with a decided love for conservative liturgy including the 1928 Prayer Book and Choral Morning Prayer seeks position. Good preacher, good sense of humor. Reply **Box K-749*.**

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ST. GEORGE'S 23802 Carlota (El Toro & 1-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN. (Black Rock Turnpike)

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
Easy access of I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 5 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

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.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

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

KAPAA, KAUAI, HAWAII

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

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
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 Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. 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

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. Canon George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.
Marion Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
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Lewis, Jr., hon. r Founded 1880
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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8 & 10. Wed HC & Sermon 6

ST. IGNATIUS OF ANTIOCH
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdy 7:30. Sat 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

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The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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5:15. Sat H Eu 9.

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Sun H Eu 8

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ST. THOMAS' Winton and Highland
The Rev. John Martin, 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

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The Rev. Richard S.M. Emrich III, r (315) 336-5170
Sun 8 & 10. Wed 10

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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 Chris-
tian Education information. HD as anno

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

WESTHAMPTON BEACH, N.Y.

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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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ST. JOHN'S 23 E. Airy St. (610) 272-4092
(Across from Court House)
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship - Gospel Preaching

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7
HC. Bible & Prayer groups. 1928 BCP

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CHRIST CHURCH 10 N. Church St.
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Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed 7, 10:30, 5:45. Listed in National Register of Historic Places. Tours available.

RAPID CITY, S. D.

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

NASHVILLE, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
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; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

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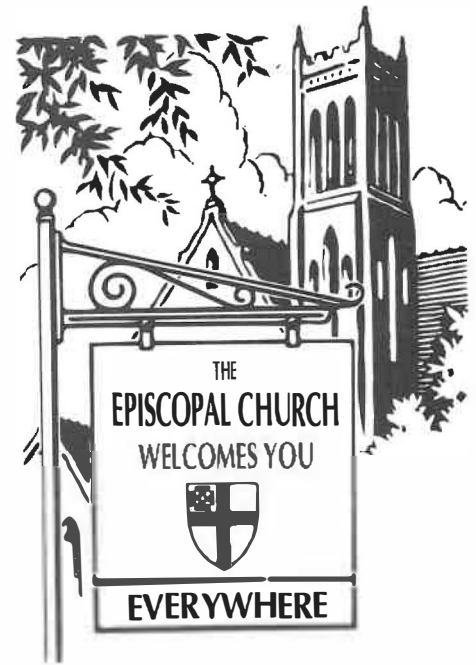
HOLY APOSTLES' 3290 Lackland Rd.
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 11:15. (817) 926-9090

ST. ANDREW'S

10th and Lamar Sts. (Downtown)
Sun 8HC, 10MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Cafferly / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing



SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges, pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Fitman, ass'ts; 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. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amiss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
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.; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu



Zion Church, Rome, N.Y.