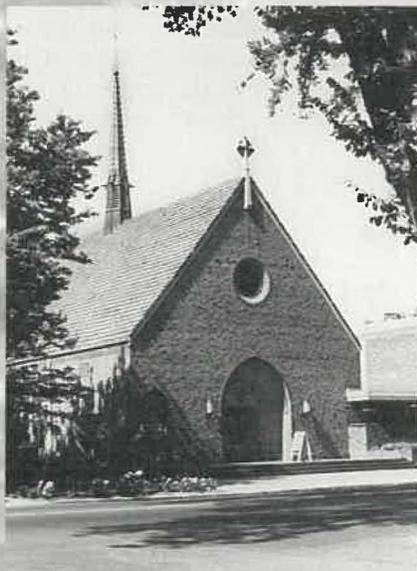


The Living Church

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The Magazine for Episcopalians

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A Metropolitan Mission
Trinity Cathedral, Sacramento, Calif.
page 8

Background photo by Tom Myers

Features

A Metropolitan Mission

Trinity Cathedral reaches out from the heart of Sacramento, Calif.

By Patricia Nakamura



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By Gene Geromel (p. 11)

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Quote of the Week

The Most Rev. Donald Coggan, 101st Archbishop of Canterbury, on the need for a black Archbishop of Canterbury: "Too many of us have never seen a black toe sticking out from under a cassock."

A Warm Breeze and a Few Chirps ...

I thought they were reflections from birds or insects overhead. But the shiny specks turn out to be the silver underside of minnows in this tidal creek on Tangier. I stop to watch a baby egret wade the shoreline for its lunch.

There's a lot going on down there. As the breeze rustles the reeds across the wetlands that divide the Chesapeake Bay and me, these minnows are playing "twist and swim" in this muddy backwater.

A small blue shell crab swims by — "beautiful swimmer," their Latin name translates. Should I feel guilty that I'll seek out a soft shell sandwich in about half an hour? I'm not feeling too guilty.

I'm on Tangier Island. It's the last morning of a birthday retreat-gift on the Eastern Shore of Virginia, that serene peninsula of land between the Chesapeake and the Atlantic. My wife and children are already safely back home in the preschool world of work, football and soccer practice. I feel extremely grateful to have this bit of time "off" — alone — time to "clear my head," as the cliché goes.

Even the lovely lady who operates the B&B I'm staying at in Cape Charles found a frame of reference. She said she'd had an Episcopal archbishop or something (there are a lot of Methodists and Baptists on the Eastern Shore!) stay "for a whole week."

I told her I run a retreat center, but playing the host full time is not the same as being on retreat yourself. She said she knew what it was like to feel the need to get away. I fought the urge to get up and get her the next cup of coffee.

I've been more active than I thought I

would be, seeing lovely old colonial churches and houses, but the architecture and isolated locales of these parish churches and country estates — Pungoteague, Eyre Hall, Accomac, Hungars Parish, Onancock,



Wachappeague — even the names beckon stillness and calm.

It's been good, and the trip to Tangier its own blessing.

The reporter's take on this over-visited island is usually the lack of a doctor, the land erosion, the growing modernity of the 700 islanders, the graves in the front yards, and so forth. All interesting. But my view is one of quiet remoteness, a warm breeze and a few chirps the only sounds.

The ripples on the water indicate the tide is coming in. It's clouding over. My bespeckled minnow friends won't have much longer to play, nor my egret friend to eat lunch.

Nor me to find that soft shell sandwich. All returns to a rush eventually. The tide, like time ...

But for a moment, at last, time seemed slower, if not exactly still, on this remote place of wind, pines, sea oats and lack of worries.

(The Rev.) TRAVIS DU PRIEST
book editor

Sunday's Readings

They Were Not Prepared for God's Surprise

Pentecost 3: Zech. 12:8-10, 13:1, Psalm 63:1-8, Gal. 3:23-29, Luke 9:18-24.

For more than 500 years the Jews held up and out the hope that God would act decisively for them. They had concluded that they could not improve their situation themselves. This hope took the form of the Day of the Lord — a day when God would come and judge their enemies and re-establish Israel in the position it had held during the reigns of David and Solomon. Those years had been their "Golden Age" memorialized as a time of peace and prosperity.

The form of this hope varied greatly. Some believed God would send a political military hero who would liberate the Jews from foreign domination. Others hoped for the return of one of the great prophets, Moses or Elijah.

Far down on the list of possibilities were the "suffering Servant" of Isaiah and the Shepherd of Israel spoken of by the prophet Zechariah.

Jesus came as the Good Shepherd and the Suffering Servant. People were not prepared for a messiah who would die for our sins and be raised by God the Father on the third day.

Bound as they were by their system of rules and legalities, and their own experience, people thought they knew the kind of messiah they needed. They were not prepared for God's surprise. As a consequence they failed to recognize Jesus as the Christ.

Elsewhere in the book of Isaiah, the prophet writes that God's ways are not our ways, nor his thoughts our thoughts. We should therefore be ready to be surprised by God's way with us.

LETTERS

What *Koinonia* Means

Perhaps I may be allowed an elementary attempt to clarify the theological meaning of the term *koinonia*.

Koinonia — communion or fellowship — is not something that just appears; it is a participation or sharing in something upon which it is based. *Koinonia*, as a relationship, depends on something beyond itself; in that sense, it cannot produce itself.

Because God is One, God's gift of himself is one. Christian *koinonia* is based on the personal participation and sharing in the oneness of God's gift of himself to his people.

It seems to me that a point on which everyone ought to be able to agree is that that some kind of unity must always precede diversity; indeed, for diversity to be recognized and discussed, it must exist in a common, acknowledged context prior to it. Such a context, from the point of view of the diversities found within it, is always a given — and its unity cannot be derived from the diversities as such. Thus, diversity cannot produce unity, but unity can sanction certain types of diversity.

The difficulty for our church today seems to come from an apparent inability to acknowledge the nature of oneness of God's revelatory gift of himself in Christ.

Process alone does not — and cannot — produce Christian *koinonia*; only our acceptance of God's gift of himself can do that. Accepting and sharing in that gift, we, as a result, have *koinonia* with each other.

(The Rt. Rev.) ARTHUR A. VOGEL
Bishop of West Missouri, retired

Kansas City, Mo.

Make Yourself Known

In her letter about my appointments to interim bodies [TLC, May 14], Dorothy Spaulding questions my report of difficulty identifying persons with conservative or traditionalist views as I filled 82 clerical and 107 lay vacancies.

I would like your readers to know that names were solicited in many ways. At my request, before the last General Convention, the executive officer sent recommendation forms and a list of anticipated vacancies to several dozen organizations listed in the *Episcopal Church Annual*, to officers of all the provinces, to chairs of interim bodies, and to several publications (including TLC), encouraging them to share this information as widely as possible in order to generate a broad pool of potential appointees. The

forms were also distributed to hundreds of bishops, deputies, alternates and other interested persons attending the convention in Indianapolis.

The form itself did not explicitly ask people to identify themselves by ideology or organizational affiliation, so many appointments could not take such factors into account. I did, however, speak with many groups and individuals, and personally consulted with people on all sides of many issues.

It is my hope that the pool was, in fact, a more balanced one than in previous triennia, and that my appointments were similarly balanced. I am committed to including people of many points of view in church leadership and policy-making positions, so that our decisions can reflect the gifts and insights of our diverse membership. It is difficult to do this without labeling people with narrow ideological tags, or reducing each other to single-issue stereotypes.

If there are particular constituencies who feel themselves under-represented in church leadership, I hope they will make themselves known and recommend qualified persons for particular appointments.

Interim body vacancies occur from time to time throughout the triennium, and more than 500 deputies will be appointed to legislative committees for the 1997 convention in Philadelphia. I also welcome suggestions about further improving balance in the appointment process.

PAMELA P. CHINNIS

President, House of Deputies
New York, N.Y.

More Than Trust

Congratulations on your superb coverage of the Ellen Cooke affair [TLC, May 21]. You gave us her own story, the PB's story, and a provocative editorial as well. The immediate issue seems to be proper management of other people's money, an issue of prudence, not merely of trust.

I have followed the travels, writings and pronouncements of Bishop Browning with wonder and admiration. Twice in my life I have seen the P.B. "up close and personal." Once was when I came early to Bishop Rowthorn's consecration at the Yale basketball court and saw him attending to detail before the service started. At

(Continued on next page)

"We need to offer each other practical suggestions on how to live more simply, or nonviolently, or justly — as long as this does not deteriorate into a new kind of purity code."

— Ched Myers

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LETTERS

(Continued from previous page)

Bishop David Johnson's funeral, I heard him intone "the resurrection and the life" and experienced his sadness, warmth, and even his humor at the passing of the peace. Our P.B. is a very holy man. He is a great man, and we are fortunate to have him as our leader.

The problem is not the man but the overload, both in time and substance. The solution is organizational. What we need is a small group of incorporators, professional trustees if you will, who have no other national or diocesan obligation and who provide management experience, counsel, direction and oversight in national church operations. Like the Pension Fund Group and other "official agencies," the incorporators will require only loose ties to General Convention. They would replace the existing nominating committee for the Presiding Bishop, and they would encourage Bishop Browning and his successors to share their episcopal duties with colleagues and to operate the national church's business affairs in a businesslike manner.

Let's knock off the hand wringing and face up to the problem. Why not provide a structural solution that will stave off any repeat performance of the agony we've all shared the past few months?

ALAN O. DANN

Woodbridge, Conn.

• • •

I was very perturbed at seeing the picture of Ellen Cooke on the cover. It seems TLC is trying to out-sensationalize the tabloids. I am disappointed and hurt that my favorite religious periodical should stoop to such a practice.

(The Rev.) ELDRED JOHNSTON

Upper Arlington, Ohio

• • •

I anticipate Bishop Browning is going to use his influence to get Mrs. Cooke a probated sentence.

In my view, stealing from the church such as she did, she should serve at least 10 years for this offense.

Judge HENRY A. MENTZ, JR.

New Orleans, La.

'Glue' of the Church

I read Bishop MacNaughton's two-part Viewpoint [TLC, May 7 and 14] with much interest and agree wholeheartedly with his analysis of the problem.

I submit, however, that there is another,

and perhaps greater, glue that is holding the Episcopal Church together. That glue is the Church Pension Fund. I am of the opinion that there would be at least two Episcopal Churches in the United States if the Church Pension Fund would allow contributions from church employment from any Episcopal Church for those ordained by bishops of the "The Episcopal Church."

I'm not necessarily advocating such action, but merely pointing out an important "glue."

EDGAR H. MARKHAM

Hollister, Calif.



Bishop MacNaughton's first article is entirely right. The real issue at hand is the integrity of the Episcopal Church.

However I do have some observations about the second article. My mentor in the ministry, the Rev. Ralph E. Coonrad, now deceased, something of an authority in canon law in his own day, always told me that the real source of unity in the Episcopal Church was the Church Pension Fund.

Also, how can the Presiding Bishop (at least the present Presiding Bishop) be a source of unity? When the presiding officer of a body takes sides and actively pushes one side of an issue instead of promoting a fair hearing for both sides [TLC, March 26], he ceases to be a source of unity. Bishop Browning should resign.

(The Rev.) EDWARD H. MANSLEY
Phoenixville, Pa.



Bishop MacNaughton — my bishop — and I have great admiration for the couple who live all their life in fidelity with the same partner in a healthy, loving, growing marriage. I also have great admiration for the gay couple who live all their life in fidelity with the same partner in a healthy, loving, growing union. The gay couple faces all the difficulties of the married couple and braves the prejudice and the homophobia of both church and society.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.

Bishop MacNaughton and I agree with "the teaching of the church that the normative context for sexual intimacy is lifelong, heterosexual, monogamous marriage." Both of us know that not all people are able to live up to that norm. In the case of divorce and remarriage, our church offers people the fullness of the BCP liturgy and the sacraments. But my church will not offer even a prayer for the partners of a committed, healthy, loving, life-long gay union. Yet, in my view, scripture does not condemn this non-normative union any more than it condemns divorce and remarriage.

"What holds us together — for now" is love and the power of the Holy Spirit. I believe the time has come to heed Jesus' words at the Last Supper, "As I have loved you, so you must love one another ... then everyone will know that you are my disciples."

(The Rev.) ROBERT CARABIN
San Antonio, Texas

'Survival' Tactics

I read with more than passing interest the Viewpoint article, "We're Killing the Clergy" [TLC, March 12] and letters in response. As a permanent deacon for more than 20 years, I've had joyous opportunities to work with many fine priests. In 1994, two of this group of dear friends died in the prime of life; one aged 53 (mentioned in the article) and another aged 55.

The two deceased friends had much in common: a strong and vibrant theology, a zest for life and hard work, devotion to their parishioners, plus being very active in all parts of the parish life. However, like many, they were either unwilling or unable to deal adequately with the stresses of their vocation through normal relaxation methods, including regular exercise.

Having survived a stressful 41-year business career, raising a family and being active as a deacon, I can relate my reaching a healthy 65 years to several things, including learning a sense of Christ's presence in my life. Further, I learned to disengage, to some degree, and also to carry out a lifelong, vigorous exercise program. Somehow our clergy need to get in touch with "survival" tactics that include using their talents without "killer habits."

I recognize that devotion to the vocation, hard work and long hours bring "success," but without a balanced life, much is lost through an early demise. I don't believe we are killing our clergy — many

(Continued on page 10)

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'Whole New Team'

At '815': Treasurer Burchell Resigns, Chief Operating Officer to Be Named

A formation of a "whole new leadership team" for the Episcopal Church Center in New York City was set in motion with the creation of a new position, the resignation of one financial officer, and the termination of another.

The Presiding Bishop, the Most Rev. Edmond L. Browning, was to name the designated chief operating officer at the meeting of Executive Council in Seattle June 12-16, Episcopal News Service reported. This person is expected to function as an executive officer in charge of day to day operations, particularly when the Presiding Bishop is out of the office.

National church treasurer Donald Burchell has resigned the position to which he was elected at the February Executive Council meeting. Retired assistant treasurer Robert Brown will assume the duties of treasurer on an interim basis,



Mr. Burchell

until the election of a new treasurer at the November council meeting.

The job of controller must also be filled. Barbara Kelleher-Bunten, who had held several positions at the church center, was terminated early in June. Bishop Browning said, "She was obviously dealing with the betrayal she had experienced and was angry and unhappy. This meant she was not getting along with the people she was required to work with and it was hard for her to do her job."

Both Mr. Burchell and Ms. Kelleher-Bunten had worked for former treasurer Ellen Cooke. Mr. Burchell plans to return to his home in Washington, D.C., where he was a banker and stockbroker before he came to the national church in May, 1994.

Bishop Browning said that "having a household in one city and a demanding job in another — which has meant a total disruption of family life — has not contributed to wellness."

Bishop Browning praised Mr. Burchell's "open and cooperative management style" which had helped to create a "clearly needed time for healing."

Anglo-Catholicism Studied, Celebrated

Lay persons, deacons, priests and bishops from the Southeast gathered in Black Mountain, N.C., for the first regional conference of Affirming Anglican Catholicism in the United States, May 22-24. This conference, held at In The Oaks Episcopal Center, was an outgrowth of similar events held in London, York, Toronto and Chicago when Anglican Catholics have come together to witness to what the Anglican Communion stands for rather than what it stands against.

The Rt. Rev. Robert G. Tharp, Bishop of East Tennessee, welcomed participants by charging them to replace the negative connotations of Anglo-Catholicism with an American catholicity that embraces what unites us in the mission of the church.

Principle speaker was the Rev. Donald Armentrout of the School of Theology of the University of the South, Sewanee, Tenn. A Lutheran, he has made the history of the Episcopal Church his field of study. He presented characteristics of catholicity, using historical examples of Anglo-Catholicism in the Southeast.

Dr. Armentrout suggested that catholicity can be characterized by its incarnational theology, its understanding of humanity, belief, and the church, its emphasis on the sacraments while maintaining a balance in worship between word and sacrament, its view of the relationship between Christ and culture, its tendency not to be overly dogmatic, and its commitment to the unity of the church.

Dr. Armentrout concluded by quoting from the works of the Rev. William Porcher DuBose, chaplain and professor at Sewanee from 1871 to 1918, as an expression of a liberal catholicity based on common scripture and the seven ecumenical councils, and centered on Jesus Christ in his incarnation, death and Resurrection, the church, and the presence of Christ in the sacraments.

A spirited discussion ensued concerning how Anglo-Catholicism had become identified, rightly or wrongly, with attention to ceremony at the expense of outreach to the community. When queried as to how bishops can help affirm Anglican catholicism, participants called for the clear articulation and teaching of the faith, and for acting like bishops, with the understanding that the bishop is the symbol of the unity of the church.

ROBIN B. DODGE

The Living Church

'Continuing Churches' Organize Federation

The Rt. Rev. Herbert M. Groce of the American Anglican Church has been elected Presiding Bishop of the newly-formed Federation of Anglican Churches, a merger of eight bodies and 14 bishops of "continuing Anglican" churches.

Bishop Groce was rector of St. Andrew's Episcopal Church, Harlem, when he left the Episcopal Church for the American Anglican Church and founded the parish of St. Joseph of Arimathea. He was bishop of that church's Diocese of St. Paul covering New Jersey and New York, at the time of his election at the May conference of traditional churches in St. Louis.

The conference was an attempt by the American Anglican Church, the American Rite Catholic Church, the Anglican Episcopal Church and others to "do something about the splintering" of the continuing movement. Several other groups attended the conference as observers or

possible future signatories to the Articles of Federation.

The Federation, said Bishop Groce, is not in communion with the Episcopal Church because of three issues: the ordination of women, of gays, and the blessing of same-sex marriages.

The Rt. Rev. Donald Perschall, ecumenical officer and rector of Ascension Church, Webster Groves, Mo., said that he and Bishop Groce were consecrated by bishops of the American Anglican Church, whose line is traced through the Philippine Independent Catholic Church.

The Articles of Federation state its adherence to the creeds, the 1928 Prayer Book, and the "doctrine, discipline and worship ... expressed in the 1801 Episcopal Articles of Religion and the 1886-1888 Chicago-Lambeth Quadrilateral."

More News, page 13

Pope's Encyclical Brings New Possibility to Building Christian Unity

Analysis

In an encyclical issued this Ascension Day, Pope John Paul II calls ecumenism, the search for Christian unity, "a duty of the Christian conscience enlightened by faith and guided by love." An encyclical letter is the most authoritative form of papal message. This is the 12th such letter of John Paul's 17 years as pope.

Here John Paul reproaches those commentators who have maintained for a decade that he is cool to ecumenism, saying that promoting Christian unity must pervade all that the church does.

John Paul recalls that Pope John XXIII, in summoning the Second Vatican Council, associated the internal reform of the Roman Catholic Church with ecumenical openness and says that "at the Second Vatican Council the Catholic Church committed herself irrevocably to following the path of the ecumenical venture."

Does this letter mean that ecumenism will become a priority of the final part of this pontificate, leading to the fulfillment in some way of the pope's dream that Christianity will be reunited by the year 2000? Certainly this pope now asserts a particular responsibility to promote unity among Christians because of the Roman See's claim to be the successor of St. Peter. This is in keeping with a direct line of papal encyclicals, stretching back to Pius IX in 1848, which for the most part have been one-way appeals to separated Christians to reunite with Rome.

What is new in 1995 is that in this letter John Paul II admits that he must heed calls "to find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation."

At the end of the 115-page document John Paul states that "the new situation" could mean sharing some of the pope's authority with national bishops' conferences. Such a shift would be welcomed by Episcopalians who have expressed reluctance to enter into full communion with a church in which the primate exercises the right of "immediate, ordinary jurisdiction" over local dioceses. "Immediate, ordinary jurisdiction" means the authority of a primate to intervene in the affairs of a diocese, even over the opposition of a local bishop.

Is this pope actually willing to reform

his office? At least he acknowledges in this encyclical that the exercise of "immediate, ordinary jurisdiction" constitutes a difficulty for most other Christians "whose memory is marked by certain painful recollections." Episcopalians would agree with this.

In the encyclical the pope reviews some of the high points of the 17 years of his pontificate. Episcopalians will be pleased when he writes that with "profound emotion I remember praying together with the Primate of the Anglican Communion at Canterbury Cathedral (May 29, 1982); in that magnificent edifice, I saw an eloquent witness both to our long years of common inheritance and to the sad years of division that followed."

The pope's encyclical requests, in the strongest terms, that Roman Catholic diocesan bishops grasp leadership once again of the flagging ecumenical movement. John Paul II has put his finger on a point where the ecumenical problem lies in this country — with the Roman Catholic bishops.

In the United States in the last decade many bishops of the Roman obedience have created the impression that ecumenism is of very low priority. They are unable to fit ecumenical events into their busy schedules, ecumenical conferences are cancelled, ecumenical budgets slashed and ecumenical officers removed, clergy and religious at times quietly discouraged from ecumenical participation.

Nostalgic Quality

The decline is so apparent that one international Anglican leader said recently that the impression is given that we are in "the twilight of ecumenism." John Paul has perceived this, wishes to halt it, and has directed the bishops — most of whom he himself has appointed — to do so.

Yet there is disappointment. There is a nostalgic quality to the encyclical. The pope looks back to the heady days of Vatican II, but neglects the complex developments of recent years in the areas of gender and sexuality. He writes as though the theological clock had stopped in 1965. The encyclical fails to record the revolutionary joint progress of the ARCIC process which has led to so much Anglican-Roman Catholic agreement on the sacrament of the



RNS
A 1982 meeting with Archbishop Robert Runcie is among the events Pope John Paul considers high points in his papacy.

Eucharist that the Vatican's ecumenical council could write last summer that our differences over the Eucharist are so minimal, they require "no further study at this time."

Similarly, the encyclical fails to record the full weight of the most recent critical scholarship which would support the Roman Catholic recognition of the validity of Anglican ministry. At a recent international conference on Anglican orders at the General Theological Seminary [TLC, May 14], not a single Roman Catholic expert would defend *Apostolicae curae*, papal letter which declared Anglican orders "null and void" in 1896. And yet this discredited statement is still an operative document of the Roman Catholic Church.

In short, the papal vision must now be translated into the necessary concrete theological and practical ventures, for example, the abrogation of *Apostolicae curae*, which will make this bold initiative a credible reality at the dawn of a new millennium. Any incisive effort to reclaim a Christian basis for social analysis and for cultural plenitude cannot proceed in isolation from greater Christian unity. Where such unity is attained, Christ is present in the human fellowships.

R. WILLIAM FRANKLIN

Dr. Franklin, professor of church history at the General Theological Seminary, is on the Standing Committee on Ecumenical Relations.

A Metropolitan Mission

Cathedral reaches out from the heart of Sacramento

By PATRICIA NAKAMURA

Memorial Day weekend was Jazz Jubilee weekend in Sacramento, Calif., and Trinity Cathedral was in the thick of the celebration. At two Sunday morning Jazz Masses, the cathedral and celebration choirs hosted Floor 13 Jazz Band from Christian Brothers Roman Catholic High School, and performed music by Duke

A LIVING CHURCH
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Ellington and Carl Heywood, as well as an arrangement of "When the Saints Go Marching In" by the venerable Anglican composer John Rutter.

Of the thousands of visitors in town for the jazz festival, those who found their way to Trinity learned that any money dropped into the collection plate went to support the cathedral's outreach ministry. That same day, the fifth annual Jazz Brunch featured Cajun food in a benefit for the church's Samaritan Counseling Center.

It is typical that Trinity is involved in a city-wide activity. The Very Rev. Donald Brown, dean of the cathedral, described the church as "downtown and regional." Some members are close enough to walk

but others drive for 45 minutes to the church. "We are called to be a cathedral for the diocese," he said, "setting the pace in innovative ministry and taking risks."

A description in the cathedral's community study of the area surrounding the church is revealing:

"The square mile ... includes Sutter's Fort [the vortex of the 1849 gold rush], the state capitol ... city hall ... libraries, and two huge medical complexes ... a mix of modest-to-upscale private dwellings, downscale apartment houses and historic Victorian mansions; it is also the cultural center of the metropolitan area ... There are also halfway houses, food closets ... the only AIDS hospice in the city.

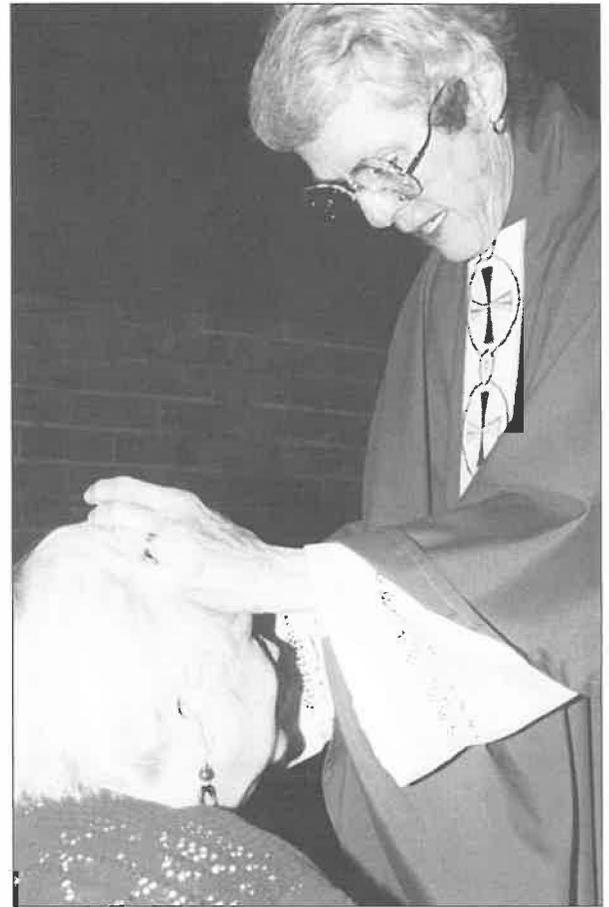
"There are several large churches nearby ... The urban core surrounding Trinity Cathedral is like many in America, with thriving commercial and entertainment centers intertwined with blighted neighborhoods, homelessness, crime and drug addiction ... In that square mile live approximately 17,000 residents."

Dean Brown's definition of "urban" is "inclusive and ecumenical." Much of the church's outreach energy and money goes to community groups such as Francis House, a counseling and training center supported by 11 churches; a food pantry run by Episcopal Community Services; Habitat for Humanity and the CROP walk; and Samaritan Counseling Center, "a joint project between Trinity Cate-

dral and Fremont Presbyterian Church to establish and maintain a mental health and pastoral counseling center." Reaching farther afield, Trinity is a member of the Interfaith Service Bureau, which includes Hindus, Sikhs, Moslems as well as other Christians, who support a food warehouse and hold joint worship services to promote dialogue. "We are stronger when we work together," said the Rev. Winnie Gaines, canon pastor.

Trinity cares intensely for its own. Ms. Gaines, in her pastoral and adult education duties, helps to train lay people in Stephen Ministries, "Our Lord's hands and feet." Volunteers may serve in hospices, crisis situations such as a fire in a 90-year-old's house, or whatever one-on-one care is needed by the recipient. At present there are 20 persons in the two-year program. "We need more," Ms. Gaines said. "They multiply pastoral care."

The Rev. Marcia Engblom has been an assistant at Trinity for almost a year. "It's



Patricia Hill photos

Ms. Gaines lays on hands during a healing service.



Musicians from Christian Brothers High School perform at Trinity during Sacramento's Jazz Jubilee weekend.

one of the healthiest churches I've ever been in — there is great energy, vitality, spirit." One of her duties is coordination of the ChristCare ministry, groups of six to 12 people who meet for Bible study, prayer, practical support for each other, and a service project which may be "in or out of the faith community," — working with the altar guild, a food pantry, Habitat. "We have two groups now, with three more starting," she said. "I'd like 10 or 20."

Ms. Engblom did her field work in a deaf parish, and has instituted a monthly signed service. When she proposed the idea, she received support from both parish and diocese. She is working toward having signers at all services.

Ms. Engblom works with newcomers' classes, to "help the new group into the cathedral's life, help them become involved as volunteers." She is developing spiritual gifts surveys.

"I encourage [members of various groups] to give it a try," she said. "You may have an unknown gift, or a new one. You must know your gifts to be most effectively, joyfully involved in the church. Spiritual gifts could be evangelism, healing, miracles, teaching, hospitality, if you do them in the context of the faith community."

One of the newcomers, Pat Sepulveda, told her story of finding, and being found by, Trinity Cathedral. "I spent 24 years looking for a church," she said. She attended various churches: Lutheran, Methodist, Baptist, Presbyterian — "a lot of Presbyterian. One day I was sightseeing at the National Cathedral. I stayed for vespers. I was very taken with the fact of women priests.

"I didn't realize that I had a personal issue. Some sort of divine inspiration made me see. It was that the church must respect women.

"When I went to Trinity, it was like two arms embracing me. It opens its arms and embraces everyone!"

Ms. Sepulveda is embarking upon a new job, at the Women's Wisdom Project,



Each Sunday, children leave right after the gospel for their own chapel and return during or just after the peace .

which uses the arts to empower homeless women. "You can give a person food, water, basic needs. But how do you rebuild self-esteem? Through the arts," she said. "Everyone has a creative side."

She discovered the project at Trinity, when the artistic director, a parish member, was doing a presentation for a class. "I bought one of the original cards, and gave her a 10-dollar bill," she said. "I tried to tell her to keep the change as a donation. She returned the money and told me firmly, 'The women work for their pay'."

The women in the program are encouraged by guest writers and painters to simply try their hands at self-expression. Ms. Sepulveda went to see, stayed to volunteer, and now becomes the executive director.

Attention to Newcomers

John LesCallett, planned giving officer for the cathedral and a stewardship officer for the national church center, often answers Trinity's phone in his role of part-time volunteer receptionist. "I travel all over doing stewardship training," he said. "I use some of Trinity's ideas in workshops, especially on how to assimilate newcomers." He's been a member for 22 years, and he said the church is "big, but small too. There's something for everyone. I'm a cradle Episcopalian, and there's a service for me." For the newcomers, as with the 40 in the present class, "there's an attitude of welcome. We're not the 'frozen chosen'."

Another volunteer receptionist, as well as unofficial parish photographer, is 40-year-member Pat Hill. "There's been a real revitalization the last seven or eight years," she said. "We have six newcomer

classes a year — we used to have three. I try to get all the newcomers' pictures up on the bulletin board in the great hall." That helps people get acquainted, she said.

Ms. Hill described the special mission of the PIE committee. Visitors, she said, are not surprised when asked to fill out standard information cards, but they may be surprised at the visit which results a few days later. A two-person team from the People Involved in Evangelism committee drop by with information, an invitation to return, and their acronymic gift, a pie! As Mr. LesCallett said, "To encourage people, serve [or bring] food."

Thursday Night at the Cathedral, from September through May, encourages everyone to come out. Ms. Gaines said, "We have a Eucharist at 5:45, dinner prepared by volunteers, and various small groups and classes — dreams, healing." The Dean's Forum participated in the sexuality study for the national church.

Senior warden and longtime member Ted White said, "the enthusiasm, energy, knowledge of our own church and its life makes people enjoy church." He said it is the "faith itself" that keeps him at Trinity, and the people.

"The older members and my own family growing up, all very attentive to my own children. It's a family feeling."

Once a year, on the Sunday nearest St. Andrew's day, it's a clan feeling. Ms. Hill said, "Trinity has many Scottish people. At the Kirken o' the Tartan, they all bring their tartans up to be blessed. You haven't lived until you've had four or five pipers coming down your center aisle!"

Trinity Cathedral indeed, as clergy and lay members said, has "something for everyone" — seven days a week, 16 hours a day! □

Trinity Cathedral

Sacramento, Calif.

Diocese: **Northern California**

Communicants: **1,400**

Staff: **6 clergy**
11 lay

The Deeper Questions

The response to the two-part article by Bishop John MacNaughton [TLC, May 7, 14] was one of the largest to any article published by this magazine in recent years. Letters to the editor, letters not intended for publication, and telephone calls have indicated the widespread interest to Bishop MacNaughton's article.

Most of the responses were concerned with the author's pronouncement that there are two churches within the Episcopal Church. While Bishop MacNaughton sees issues of sexuality as dividing the church, he goes beyond that volatile matter. The sexuality debate, he contends, has provoked a series of much deeper questions, particularly what we as a church believe is the nature and authority of scripture and what we believe about the polity of the church.

The question of authority is of the utmost importance. We may ask what individuals, or councils, or corporate bodies, have the authority to decide controversial questions? How is scripture a part of the decision-making process? These are questions which will not be solved without pain. We hope lead-

ers of the Episcopal Church devote considerable time and effort to the subject of authority during the next few years. It should be of the highest priority.

Comments Appreciated

We are grateful to the many persons who take the time to respond to the brief questionnaire we send with renewal notices to subscribers. These responses contain many helpful suggestions and comments and are valuable to us in learning readers' concerns and interests. Some tell us TLC is too conservative or too liberal for their tastes, comments which sound like assessments of parishes. Although opinions are expressed in editorials, letters to the editor, Viewpoint articles and the columns found on page 2, we make every effort to see that opinions do not appear in our reporting of news events of the Episcopal Church and the Anglican Communion. Reporting of an event does not mean we approve or disapprove of it.

Comments from subscribers and other readers are always welcome, whether they be in the questionnaires or in a letter. They are valuable as we continue to try to improve TLC.

LETTERS

(Continued from page 5)

of these are self-inflicted wounds.

(The Rev.) ROBERT W. HORNER
Trinity Church

The Woodlands, Texas

Details, Details

The exquisite "literary succession" stained glass windows at St. David's, Denton, Texas [TLC, May 14], are thematically creative and beautiful.

To my surprise, the window of Hilda of Whitby has one anachronism. On her nun's habit, this 7th-century nun wears a rosary. Granted, nuns are "by tradition" always associated with large rosaries hanging from their garb. The problem is that the rosary, insofar as we know, did not exist in Hilda's generation and she most likely could not have worn one.

The rosary, according to long-standing medieval tradition, was given its impetus by St. Dominic (1120-1221) founder of the Order of Preachers (Dominicans or "Black Friars" as they were known in England) in his preaching crusades against the French manichaean heretics known as Albigensians. Although this is a "pious tradition" which isn't quite accurate, the rosary was propagated not only by the Dominicans, but also the Franciscans (both orders founded in the early 13th century) and Cistercians over a period of time. All three orders had strong traditional Marian spirituality and devotions.

Of course, all artistic renderings from the early medieval era have to use some imagination; but even Bede's cord with three knots as pictured is probably incorrect: the cord with three knots (representing the three traditional vows of poverty, chastity and obedience) is historically associated with the Franciscans as part of their habit. Assuming that Bede was a Benedictine (the western order of monastics pre-dating the Franciscan/Dominican movements by some six centuries), his habit probably would have been black (with scapular) and held by a leather belt. A bit of useless trivia to be sure; but this former Roman Catholic Dominican from pre-Vatican II days enjoys arcane Catholic trivia.

(The Rev.) STEVEN M. GIOVANGELO
Torrance, Calif.

Change in Emphasis

From time to time readers comment or complain about the theology of the 1979 Book of Common Prayer. I believe the prayer book is orthodox, but Rite II services articulate a change in theological emphasis not only from the 1928 book, but from all the books back to 1549.

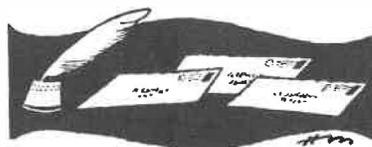
Those responsible for the theology of the 1979 book have said that they wanted

to go behind the Reformation to the time of the undivided church. The resulting Rite II Eucharists reflect pre-Reformation theology, Thomism especially. This theology, greatly influenced by Aristotelian thought, was optimistic about "natural reason" being able to lead us at least part-way to Christ, and to the truth. The theology of the first BCP, and all subsequent books until 1979, had been greatly influenced by Luther, an Augustinian who believed that without revelation our reason is corrupt and sinful, that "there is no health (i.e. no wholeness, no holiness) in us."

The Augustinian emphasis was too much about our sinfulness, our need for divine protection, our inability to do good. The 1979 book, however, in its Eucharists and other services, is too much the other way. It would have been better to say "Christ our Passover was sacrificed for us," for instance. And to say "In Him you are bringing us out of error into truth, out of sin into righteousness, out of death into life" would have been preferable to "you have brought us out of error ..." etc. Some wise Anglican bishop, on being asked if he was saved, said: "I was saved, I am being saved, I hope to be saved." To say just one part is spiritually dangerous.

Let us hope that the next effort of the Liturgical Commission will not only eliminate all possible sexism, but also that it will restore to our Eucharists some of the Augustinian-Lutheran theology which so dominated Cranmer's thought.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.



Why Presentment Is Necessary

By GENE GEROMEL

It is no secret that the idea to bring presentment charges on Bishop Stewart Wood of Michigan was mine. Unfortunately, it was the only option available. Yes, I admit other actions were suggested. A number had been used in the past, to no avail. In my mind no other option was left.

Over a four-year period, Bishop Wood and I discussed the issue of the ordination of practicing homosexuals as well as the blessing of same-sex relationships. Numerous letters were written. Resolutions were presented at conventions. A number of churches, including my own, withheld funds from the diocese. Even this had only a temporary effect. It was announced, for instance, that same-sex blessings were occurring in at least three parishes in the diocese. There was no doubt that the bishop had supported these actions. All the while we were asked to take no action on our side other than “dialogue” on the issue. Then several days before General Convention the ordination of a known practicing homosexual took place.

What option was left? Did we take this action because we disliked Stewart Wood? I can’t speak for the others who signed the presentment but I like him. Unless I am mistaken I even believe he likes me. To take such action was gut wrenching. I knew it would hurt him but I also knew he felt so strongly committed to the cause of homosexual issues that he would continue his course.

Did we do it because we assumed that we would win the presentment? No. In fact, I believe all of us knew that there was very little likelihood such charges would prevail. Anyone who knows canon law knows that in spite of the specific charges — breaking constitution and canons, disregarding pronouncements of convention, etc. — the ruling would undoubtedly and expediently be that the issue was one of doctrine. And only the

House of Bishops could rule on doctrine.

Secondly, we had no illusion as to the make-up of the commission that would investigate the charges. The Presiding

There is no fence
sitting. We can no
longer pretend that
the issue will
go away.

Bishop has made his position on homosexual issues quite clear, both before and since General Convention. Many of us were taken by surprise that the report actually had “minority opinions.”

Most of the laity who signed the presentment were from my parish. I have known them for more than 10 years. A few things should be known about them. First, they took a great risk. They knew that the status of their parish was being changed. We were a parochial mission. Our mother parish decided to sever ties with us, thus making the church a diocesan mission. The signers knew they were going to be under the direct control of the bishop and standing committee (the very standing committee which approved the “ordination”). They knew that on previous occasions, when they had withheld funds, pressure was put on our mother parish to withhold our funds. In spite of this, they signed the presentment.

Our critics would say that resistance to homosexual issues is a product of prejudice. I know my people, and while none of them is perfect, I can tell you they were not motivated by prejudice or malice. As is true of most Episcopalians, the signers take holy scripture seriously. They cannot understand how a church which professes that “holy scripture contains all things necessary for salvation” can ignore its own teaching. Nor could they understand

how “Their Bishop” could do such a thing.

Several years ago when we were experiencing pressure because of my public stance against the bishop’s support of same-sex blessings, I asked our rector’s committee if they were angry at me. A period of silence passed. Then one member said, “Father, if you hadn’t done it, I would have left the church.” Not wanting to leave it at that, I went around the table and asked each member. All affirmed what the first person had said. They could not continue in a church that ignored its own teaching.

I also believe they understood that this is a core issue — a matter of the Episcopal Church’s survival. They love this church, its liturgy, its intellectual freedom (yes, freedom), its dignity and order, and they didn’t want to see it destroyed.

Why am I writing this now? Not long ago, 10 bishops signed a presentment against one of their own [TLC, Feb. 19 and April 23]. It wasn’t done out of personal malice or prejudice. It wasn’t done because they wanted to break fellowship with their friends. They had no other option. For the last 20 years the issue has been discussed, studied and debated. The proposed innovations and strange doctrine have been rejected time and time again. Yet the ordinations continue and liturgies for same-sex unions are developed.

It is not those 10 bishops who have thrown down the gauntlet but the proponents of the homosexual agenda. The bishops were left with no choice. Neither are we. There is no fence sitting. We can no longer pretend that the issue will go away. Either we stop these ordinations from happening or they will continue. If they continue, then we will have acknowledged that the teaching and holy scriptures of the church mean naught! Unfortunately, if any bishop is allowed to perform such ordinations, then the world will believe this is a teaching of the Episcopal Church.

These bishops need support, love and prayers. They need to hear words of encouragement. Much pressure will be brought upon them. It behooves us to encourage these bishops we know to stand up for the faith they believe and profess. □

The Rev. Gene Geromel, S.S.C., is vicar of St. Bartholomew’s Church, Swartz Creek, Mich.

BOOKS

Precise and Judicious

THE EARLY CHURCH: An Annotated Bibliography of Literature in English. ATLA Bibliographies Series, #33. By **Thomas A. Robinson.** With **Brent D. Shaw** and others. Scarecrow. Pp. 522. \$57.50.

For general readers, this bibliography has strengths and weaknesses. It is well organized and includes reference works and major scholarship in 26 areas, covering art, doctrine, religious institutions, worship and the ancient world. Introductory essays trace the development of scholarship and flag seminal studies, some of which are fine indeed.

Robinson's work is a model of precise analysis, judicious judgment, and good common sense, but not all annotations achieve this standard. Some, particularly those marked "P" (James Penton), evidence ideological bias.

General readers should also remember that much first-century scholarship is omitted as "biblical studies," and that some important monographs (e.g. Howard Clark Kee on miracles and Christian Cochini on celibacy) have escaped our bibliographers' net.

(The Rev.) AUGUSTINE THOMPSON, O.P.
Eugene, Ore.

Faithful Obedience

GABRIEL'S PALACE: Jewish Mystical Tales. Selected and retold by **Howard Schwartz.** Oxford. Pp. xii and 414. \$57.50.

These 150 tales are about dreams, visions, appearances of the prophet Elijah, angelic visitations, and spirits of the dead reappearing to deliver messages. The rabbi, or some other holy person, or in some stories a sinner, receives a vision of the Throne of God, the Garden of Eden, the doomed souls in Gehenna or is taught some truth by one of the hierarchy of angels. Gabriel's Palace is where the angel Gabriel welcomes a person who is on one of these mystical journeys.

Many of the stories are similar and almost all have the didactic purpose of urging faithful obedience to Jewish tradi-

tions, prayer life, and study of the Torah. Fourteen of the stories have been told and retold since the fifth century. Others are dated from medieval times on into the 19th century.

As a Christian, I was surprised how many times these tales mention the Messiah. The Jewish belief is, of course, that the Messiah has not yet come. Several of the stories say "the footsteps of the Messiahs" were not heard in the past because ritual observances, or the prayers of some persons, went awry. Tale 140, titled "The Pact," begins, "In every generation there are three sages who together possess the power to force the coming of the Messiah." The story then recounts the failure of three particular ones to act in concert.

There are 80 pages of scholarly notes about the tales, and an extremely helpful Glossary of Hebrew and Yiddish words. For instance, a "maggid" is "a preacher who confined his talks to easily understood homiletics." I would be pleased to be called a maggid.

The primary usefulness in Christian instruction or homiletics would be in the emphasis on faithfulness and prayer. There are, however, some thoughts and sentences well worth remembering. In one tale a dying rabbi makes a follower promise that after the rabbi's death two books of his secret writings will be burned. So the follower with great reluctance "hurried off to complete the terrible task. For next to taking a life, what is more terrible than burning a book?"

(The Rev.) EMMET GRIBBIN
Tuscaloosa, Ala.

Thoroughly Balanced

CHRISTIAN HEALING: A Practical and Comprehensive Guide. By **Mark A. Pearson.** Chosen. Pp. 374. \$11.99 paper.

This book can easily replace most of the resources on healing ministry that I have collected over the years. *Christian Healing* is, exactly as promised, a practical and comprehensive guide that will serve everyone well, from beginner to experienced practitioner.

Pearson, a former Episcopal priest and president of the Institute of Christian Renewal, provides a thoroughly balanced overview of healing prayer, drawing on sacramental, evangelical and charismatic traditions.

One of the greatest gifts in this fine book is the presentation, openly and honestly, of concerns and questions that have been raised about Christian healing min-

istry. Pearson covers everything from typical abuses and excesses to questions about why some people aren't healed and how to select healing teams.

Pearson's wife, Mary Grace, a physician, has contributed a fine chapter on Being and staying well. Wonderful appendices include a diagnostic checklist, a section on the Eucharist as a service of healing, study questions about scripture and passages on healing. Clergy interested in the subject will want a copy for their own shelves as well as one to loan out or go in the parish library.

(The Rev.) SARA J. CHANDLER
Woodbridge, Va.

Narrow Is the Way

TUNING IN TO GRACE: The Quest for God. By **Andre Louf.** Cistercian. Pp. 145. \$15.95 paper.

Despite its readable and inviting style, this book presents a concept of grace and growth that may be more familiar to another reading audience. The primary idea, that the conversion process must continue for a lifetime, is certainly not unfamiliar to Episcopalians; it is the author's repeated emphasis on sin as the only meeting place between the soul and God that becomes troubling.

To Louf, the wrath of God is very real, because it is God's wrath, turned aside by repentance, that becomes the grace of salvation. "The decisive choice . . . between wrath and grace . . . must be made daily."

This turning from wrath to grace, from sin to God, is possible for the soul because "in the hands of Jesus the cup of wrath became the cup of salvation; the deadly drink of fury became the drink of love."

Throughout, the emphasis is on God's willingness to forgive, but in order to find this forgiveness and live in grace, it is almost as if the soul must persist in serious sin.

In passages and chapters where Louf lays wrath aside, he writes movingly of the soul's hunger for God. Nevertheless, his treatment of sin as unrelieved by transforming grace cannot help but evoke contradictory emotions. This reader found herself slipping easily from an inevitable self-examination and reassessment to an equally inevitable and ongoing argument with the author's premise. The result was strangely clarifying.

KATHERINE CLARK
Valparaiso, Ind.

A reminder: Books reviewed in *THE LIVING CHURCH* are not for sale through the magazine. Contact your local bookseller.



CONVENTIONS

The **Diocese of Honduras** held its 19th convention May 26-27, at the Diocesan Training Center in the north coast village of Muchilena. One hundred fifty delegates and guests gathered to discuss questions of stewardship and autonomy.

Stewardship was put into action in resolutions creating two funds passing on to others help once extended to Honduras. A missionary fund, to be collected every Pentecost, was designated to support Honduran missionaries "in the future taking the gospel with them as once was taken to us in Honduras."

The offering from the closing Eucharist was to be sent to St. Paul's Cathedral in Oklahoma City, to "show their love and solidarity with their American sisters and brothers," recent victims of terrorism, from those who have suffered terrorist acts in the past.

MAYRA ARGUELLES

BRIEFLY

The **Frances Perkins Memorial Conference** on the Church and Labor has called for the inclusion of their namesake in the liturgical calendar. Frances Perkins, a lifelong Anglo-Catholic, as Secretary of Labor from 1933 to 1945 was a strong advocate for labor reforms, especially safety in the workplace and the abolition of child labor, and was instrumental in the creation of Social Security



A report issued by the Southern African Anglican Theological Commission says that "in practice Anglican acquisition of **land for missionary work** forms part of the prevailing pattern of European expansion and dispossession of the indigenous peoples of southern Africa." The report says the struggle for justice and the struggle over land in southern Africa are "inextricably bound up" and that land issues must be addressed urgently.



Presiding Bishop Edmond L. Browning joined other religious leaders in signing a statement which opposes the **patenting of human genes, embryos and cells**. "We believe that humans and animals are creations of God, not human, and as such should not be patented by human inventions," the statement read.

June 25, 1995

Archbishop Carey Upholds Traditional View of Homosexuality

In a recent speech to the Anglican Evangelical Assembly in England, Archbishop of Canterbury George Carey reaffirmed heterosexual marriage and celibacy as the only options that are in accord with scripture and church tradition.

According to the *Church Times*, Archbishop Carey's remarks quashed speculation that Church of England bishops would relax their ban on the ordination of practicing homosexuals.

"It suits some groups to 'talk up' the story that the bishops are preparing to accept parity between marriage and long-term same-sex relationships, or allow the ordination of practicing homosexuals. That is not so," the archbishop said. "Such speculation is misleading and causes unwarranted suspicion and anxieties."

His comments brought angry protest from the Lesbian and Gay Christian Movement, which passed a resolution at its annual conference deploring the archbishop's comments.

"Lesbian and gay Christians are not made to feel welcome in the church by the imposition upon them of unreasonable demands," the resolution said. "Celibacy is not necessarily a sign of wholeness and integrity."

Archbishop Carey's comments came a day after Peter Tatchell of the homosexual group Outrage hailed the success of the organization's "outing" campaign, in which 10 bishops had been named homosexuals. He told the conference the campaign had done more than anything else to expose "the hypocrisy and homophobia" of the Church of England establishment.

St. Francis Academy Acquires Home for Girls

The St. Francis Academy, a national Episcopal-based chain of adolescent treatment centers, has acquired its first residential facility for girls, New Beginnings, of King of Prussia, Pa.

Originally an Episcopal home, New Beginnings houses 12 girls ages 10-18 years old. The non-profit organization is run by a volunteer board of directors and receives government funding for treatment and maintenance. The Rev. Canon Phillip Rapp, president of St. Francis

Academy, said the organization hopes to add out-patient therapies and treatment at New Beginnings.

New Beginnings is the first residential facility for girls to be operated by St. Francis Academy. The 50-year-old non-profit behavioral healthcare organization operates residences for boys, and co-educational outdoor programs, in-patient and day-treatment sites, in Lake Placid, N.Y., Picayune, Miss., and various locations in Kansas.

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ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

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.**

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PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION and Children's Ministries. Large parish seeks caring, organized individual with high energy level and people skills to lead, implement and coordinate progressive programs. Must be committed to working with children; storytelling; and effect a pastoral presence with a wide variety of individuals/groups. Degree in Christian education or equivalent experience required. Episcopal background highly desirable. Full-time position. Resumes and information: **St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205. (803) 799-4767.**

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Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dc; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

BUENA PARK, CALIF.

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm & Disneyland (714) 828-5950
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

ESTES PARK, COLO.

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

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.

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; The Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

HOLLYWOOD, FLA.

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

AUGUSTA, GA.

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

SAVANNAH, GA.

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

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, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible

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

BLOOMINGTON-NORMAL, ILL.

CHRIST THE KING 918 S. University
The Rev. Robert M. Montiel, r
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

OLNEY, ILL.

ST. ALBAN 231 S. Elliott
The Rev. John F. Wall
Sun H Eu 9. Bible Study Wed 6 (Parish House)

RIVERSIDE, ILL. (Chicago West Suburban)

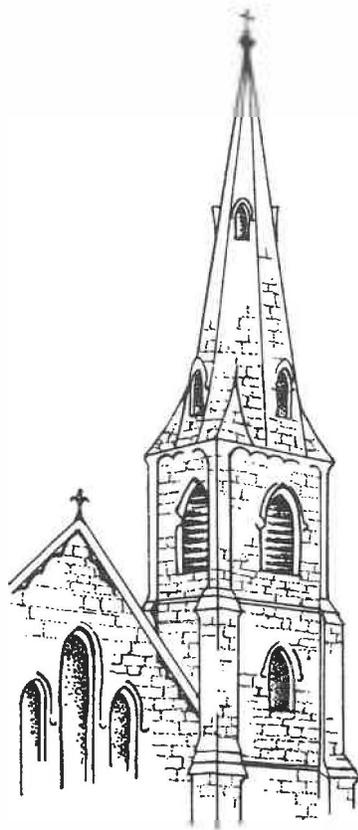
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

ROBINSON, ILL.

ST. MARY W. 33
The Rev. John F. Wall
Sun H Eu 11. Bible Study Monday 6:30

INDIANAPOLIS, IND.

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



Grace Church, Newark, N.J.

BLADENSBURG, MD. (D.C. AREA)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10. Thurs Eu Healing 9:30

BOSTON, MASS.

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 (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. 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. Canon William H. Paul, v
Sun H Eu 10 (all year). 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.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Ivan Weiser, interim r
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

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

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(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
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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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

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Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich, III, r (315) 336-5170
Sun 8 & 10. Wed 11

SARATOGA SPRINGS, N.Y.

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Sun Masses 6:30, 8 & 10

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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)

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45. Thurs Mass & HS 10; HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

NORRISTOWN, PA.

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpke
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting; the Rev. Frederick C. Watson, d
Sun: MP 7:40, H Eu 8, 9:30; Wkdy: Tues & Thurs 9, other days as anno. Traditional worship, Gospel preaching, liturgical music

SELINGROVE, PA.

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EMMANUEL 717 Quincy St.
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Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

NASHVILLE, TENN.

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Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

ST. PHILIP'S 85 Fairway Dr. (Donelson)
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Sun H Eu 8 & 10

CORPUS CHRISTI, TEXAS

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The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno

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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; the Rev. George R. Collina
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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ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP
Daily as anno (817) 332-3191
HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SAN ANGELO, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, assts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1
The Rev. Prof. Reginald H. Fuller (804) 266-2431
Services: Sun 8 and 10. HD 7:30

MILWAUKEE, WIS.

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

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

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