

THE LIVING CHURCH



Morley E. Frech, Jr.

The Rev. Canon David M. Paton, opening speaker at the Pacific Basin Conference and veteran advocate of missionary renewal, received the greeting of peace and lei garland from an Iolani School student [p. 6].

Pacific Basin Conference • pages 6 and 12

LETTERS

Retired Bishops

This is a footnote to the guest editorial, "Aging in the House of Bishops," by the Rev. Eugene Geromel, Jr. [TLC, June 19]. I greatly appreciate the author's contribution.

I only want to point out that in 1979 there were only 21 retired bishops present in Denver. The total number of bishops present and entitled to vote was 144. The 21 from the retired ranks represent little threat to those holding jurisdiction.

In many cases, the expense of attending a meeting of the House of Bishops prohibits more than a short visit. All of the 21 listed at the Denver General Convention did not stay for the whole convention. I have yet to hear a retired bishop vote on a financial issue or see them vote as a block on a single issue; even the question of the vote for retired bishops found them divided.

Those who worry about the role of retired bishops in the House of Bishops worry over theory, I think, more than facts.

(The Rt. Rev.) JAMES B. BROWN
Bishop of Louisiana
New Orleans, La.

Free Time

Confusion regarding Bishop Leighton's guest editorial, "The Gift of Time" [TLC, June 12]: do the 50 hours of service include time for prayer, meditation, and study (leaving two days for family, self, spouse, and friends)? Or is the running around and work done in the 50 hours (leaving two days for family, self, spouse, friends, prayer, meditation, and study)?

(The Rev.) RICHARD GUY BELLISS
All Saints Church
Riverside, Calif.

Bishop Leighton's guest editorial [TLC, June 12] delighted and heartened me. There is a very special grace and humility shown when leaders of the church say "no" to hustle, bustle, and overactivity, and "yes" to time for play, friendship, and renewal.

To live the sort of work week Bishop Leighton is living is testimony to a faith that God is God, life is a gift, and the outcome of history is already certain to bring joy to all life.

Praise God for David Leighton! And thanks to you for carrying his editorial.
(The Rev.) RICHARD L. ULLMAN
Executive Director
Miami Valley Episcopal Council
Dayton, Ohio

Notorious One Percent

In your editorial, "The Notorious One Percent" [TLC, May 22], you state: "The last General Convention decided that parishes should give one percent of their net disposable incomes to accredited seminaries. This decision has been problematical for many in the church." This decision perhaps is problematical, but the decision has been made, and many see it as an answer to the survival of the best in theological education.

Regarding Sally M. Bucklee's editorial suggestion [TLC, April 10] that seminaries be held accountable — resolution A-125, section E, specifically deals with that. Seminaries are to respond directly to dioceses and congregations about their expressed concerns.

I think it is time that you give expression to the many who favor the one percent plan and believe in its contribution to the support and survival of our best seminaries.

Thank you for your excellent publication. I may not always agree, but I appreciate it and usually enjoy it.

JANET M. MORGAN
Pineville, La.

. . .

In the last year or so, I have received letters from various seminaries, accredited and unaccredited, asking that they be remembered as rector, wardens, and vestry struggle to determine where we will send our designated "one percent."

In the midst of my personal struggle with the one percent decision, I was invited (as all clergy of the Episcopal Church are invited) to attend the College of Preachers. Along with the 30 others

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in my "class," I received a great gift — a great vision of God's call to preach hope and salvation to all people. Our community experience was one of new life emerging from the ashes, from the flood, life that was full, and life that was truly holy.

It seems well within the spirit of the General Convention's resolution to send our one percent to the College of Preachers. I am not in a position to know, but my suspicion is that the college needs funds.

What could be more important to be not only teaching the clergy of our great church to preach the Word, but to give them new life and to enable them to go forth into the world rejoicing in the power of the Spirit?

I am recommending to our wardens and vestry that we send our contribution for education to the College of Preachers.

(The Rev.) KENNETH J. SEMON
St. John's Church

Sturgis, Mich.

Whose Hands?

At the risk of slighting what is praiseworthy in Pastor David Gustafson's ideas and attitude [TLC, June 5], we must point out two inadequacies.

First, he says that when a Lutheran pastor teaches what is contrary to the Lutheran confessions, he is only reflecting his private opinions. Then why does Pastor Gustafson regard an Episcopal cleric who teaches what is contrary to the ecumenical symbols and definitions as speaking for his church? Though the Episcopal Church has a smaller compass of required doctrine and is regrettably tolerant of some divergences, it is as "confessional" as are the Lutheran Churches.

But second and more important, if Lutherans really regard the tactual succession of the ordained ministry to be of the *bene esse* of the church, then why are they so indifferent towards benefiting their churches by restoring the threefold ministry and the historic episcopate? It seems that they are more concerned to get us to recognize their orders, than to bring about the *bene esse* of their churches.

Pastor Gustafson admits that the ordained ministry is of the essence of the church, and that one is ordained to the ministry according to "the apostolic usage of the laying on of hands, invocation of the Holy Spirit, and prayer." But *whose* hands are duly qualified? Are all Christians, whether singly or in concert, qualified to ordain? I doubt that Pastor Gustafson would admit this, due to its radical consequences.

It seems that, in the final analysis, Pastor Gustafson would have to say that when the existing ministry becomes uncooperative and corrupt in the

eyes of faithful and conscientious laymen, then they have the right, even the duty, to erect a new ministry with their own hands. Therefore, for Lutherans, apostolic succession really boils down to maintaining Lutheran orthodoxy.

LEIGH J. HALLIWELL

Fond du Lac, Wis.

• • •

It appears that most Lutherans and some Anglicans consider tactual apostolic succession as merely a mechanical issue. However, the historic episcopate is an apostolic succession of *persons*. Since we are redeemed by and are the disciples of the Incarnate Word, we need a thread of persons to tie the church together throughout time.

Those persons are to be the teachers of apostolic doctrine. It seems to me that the scandal of the particularity of tactual apostolic succession is the continuing scandal of the particularity of the Incarnation.

If our dialogue is to bear fruit, Lutherans and Episcopalians must cease to think of the apostolic succession of doctrine and the apostolic succession of persons as alternatives. They are inseparable, complementary parts of the whole. The point of this dialogue is not to justify the past, but to move toward wholeness by learning from each other.

As an Episcopalian, I believe that we need to learn to place greater value upon the apostolic succession of doctrine and to see bishops as the primary teachers of apostolic doctrine. We cannot do so by minimizing the importance of the apostolic succession of persons.

(The Rev.) PAUL DICKS
St. Anskar's Church

Hartland, Wis.

Family or Society?

All of a sudden Lutherans and Roman Catholics have become interested in what is taught in the Anglican family of churches. Among many examples is [TLC, June 12] Cardinal Ratzinger's insistence that "viable unity with the Roman Catholic Church" depends on our explanation of what sort of teaching authority belongs to the Lambeth Conference.

There are a lot of hidden issues there about who unites with whom, but that is not my immediate point. I would rather point to the even more hidden agenda about the nature of the church body.

The model by which Lutherans and Roman Catholics function is that the church is a body with certain teachings and practices to which members in some way subscribe. This can be seen at the Council of Trent or in the various Protestant confessions. In a very ironic twist, both Rome and Protestantism emerged from the troubled years of the

Reformation proclaiming a society, instead of a family.

It seems that precisely what churches in the Anglican family have to offer reunion talks is a tradition of making the church a family of diverse beliefs, nevertheless gathered by God, rather than a society of people unified by a similar belief about God. And it is just this that threatens establishments with a confessional reason for being.

Yes, of course, as Cardinal Ratzinger says, freedom sometimes leaves us completely in the dark. That is not pleasant, but it is preferable to making forced conformity a requirement for membership in the family of God.

(The Rev.) CHARLES A. PEEK
St. Luke's Church

Kearney, Neb.

Experiencing Pain

I was disappointed by the letters [TLC, June 12] reacting to Fr. Minifie's review [TLC, May 15] of Rabbi Kushner's book, *When Bad Things Happen to Good People*. I have read the book and found that his thoughts paralleled mine quite closely.

It begins with a wrong premise and comes to a wrong conclusion — but that is not to say that some of what occurs in between may not be positive. To say that the book is helpful is a commendation, but unless one accepts rank pragmatism, helpfulness is not necessarily a criterion for truth.

I don't think Fr. Minifie said that the Christian faith provides all of the answers to the exclusion of other religious traditions. I think he did say, and I would agree, that the truths in Kushner's book are already present in Christianity, but that Kushner's treatment doesn't tell the whole story.

Finally I despair of the kind of reasoning that says, in effect, "If you haven't experienced it, you can't understand it." That's simply not true. If you haven't experienced it, you haven't experienced it. You may understand something better or worse for that fact.

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church

Silvis, Ill.

Fr. Minifie, in his review of *When Bad Things Happen to Good People* [TLC, May 15], plumbed profound depths of Christian theology — contrary to the views expressed by Fr. Thompson and Mrs. Radant in their letters [TLC, June 12].

Fr. Minifie's phrases were capsule summaries of Christian theodicy, not slogans. We are not good, we all die, we have no hope of saving ourselves.

Until we are ready to admit that God indeed is our sufficiency, we cannot ac-

cept the fullness of his redemptive love. God does not test us by sending tragedy, but when it strikes us close to home, we either discover our total dependency — or we do not and thus fall into hopelessness and despair.

From a purely psychological viewpoint, Rabbi Kushner's book, as well as the writing of non-religious psychologists/psychiatrists, may be helpful to the parish priest in his counseling duties. But finally, as Fr. Minifie says, "the answer lies in Jesus Christ," and, I would add, "him crucified."

If anyone would like a more complex discussion of these "simplistic" assertions, I would recommend Karl Barth.

ODESSA ELLIOTT

Bronx, N.Y.

• • •

Much of what Rabbi Kushner says in his best-selling book is true and very helpful. He says many things which Christians affirm and says them better than Christians have for a long time. But his essential answer to the question of why the innocent suffer is incompatible with Christianity.

To the question, "If God is all-powerful and all good, why is there evil in the world?," Rabbi Kushner says, "God is not all-powerful." Pages 37 and 42-45 of his book make this quite clear.

Rabbi Kushner also limits his book to this world only. He says on page 28 that no living person can know anything about the reality of life after death. Christians cannot accept this either. The New Testament and all Christian proclamations speak of the sure and certain hope of the resurrection unto eternal life.

(The Rev.) DAVID M. BAUMANN
Blessed Sacrament Church

Placentia, Calif.

The Clergy Profile

There is a difference between writing a resumé and a Clergy Deployment Office profile. If used correctly, a CDO profile tells more than a resumé. Perhaps seminary taught us to work alone, but you need help with the CDO profile, so ask for it.

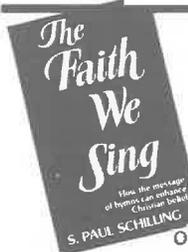
In the last year or so, I have received about ten inquiries from churches which have "discovered me" in the CDO computer. This tells me that the process must be working. I can't be the only person that it is working for.

Even if you are not in the market for a new job, the process is worthwhile because it compels you to make a yearly evaluation of your ministry.

(The Rev.) MICHAEL J. SHANK
Holy Trinity Church

Collingswood, N.J.

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THE LIVING CHURCH

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Executive Council Meeting

The Executive Council of the Episcopal Church met on June 16 and 17 at St. Paul's Church, Des Moines, Iowa. Describing the ongoing work of the church as "one tapestry with many strands interwoven," Presiding Bishop John M. Allin began the meeting by inviting several persons to speak to the council about some of the strands: Jubilee Ministry; Resource Development for Congregational Action; and the Denver peace conference were among the subjects discussed by members of the Episcopal Church Center staff.

Pamela Chinnis, a member of the council, reported on her recent trip to South Africa as one of a team representing the worldwide Anglican Communion. The team was sent by the Archbishop of Canterbury to testify before a government commission in Pretoria on behalf of Bishop Desmond Tutu and the South African Council of Churches [TLC, April 24].

To fill the unexpired term of the Rt. Rev. Alex D. Dickson, who recently became the first bishop of the new Diocese of West Tennessee, the council elected the Rev. Sandra A. Wilson on the first ballot. Ms. Wilson, rector of St. Mark's Church, Bridgeport, Conn., is believed to be the first black woman to serve as rector of a church in the Anglican Communion.

The committee on national mission in church and society reported that 20 requests for designation as Jubilee Centers had been received in time for this meeting, and that there did not seem to be a clear understanding that the function of designating such centers is a diocesan prerogative. They then are affirmed by the Executive Council.

After voting to amend the criteria for designation by adding "Episcopal cluster" to the list, the council affirmed the following as Jubilee Centers: St. Mark's Church, Lewistown, Diocese of Central Pennsylvania; Episcopal Pastoral Center, Denver, Diocese of Colorado; St. Paul's Church, Saginaw, Diocese of Michigan; Urban Ministries of Durham, Inc., Diocese of North Carolina; Holy Cross Church, Miami, Diocese of Southeast Florida; East St. Louis Metropolitan Ministry, East St. Louis, Ill., Diocese of Springfield; Episcopal Ministries of Middle Tennessee/Urban and Regional Ministry, Inc., Nashville, Diocese of Tennessee; Urban Mission Training

Program, Washington, D.C., Diocese of Washington.

A resolution was adopted calling on Executive Council members to study the recent pastoral letter issued by the Roman Catholic bishops — "The Challenge of Peace: God's Promise and our Response" — along with "To Make Peace," the report of the Episcopal joint commission on peace to the 1982 General Convention, and "Identity, Pilgrimage and Peace," the 1982 pastoral letter from the House of Bishops, and to urge all Episcopalians to do the same.

In other action, the council appropriated \$510,000 in undesignated Venture in Mission funds for ten projects, located mostly in Central and South America. It was announced that with the May, 1983, payment, the mortgage on the Episcopal Church Center at 815 Second Avenue in New York has been retired.

The Rev. Canon James Gundrum, executive officer of the General Convention, announced that the Rev. David L. Seger of Baton Rouge, La., has been appointed assistant secretary of the General Convention to succeed the Rev. John Schultz, who has retired. Canon Gundrum also announced the appointment of a new General Convention manager, Karl B. Fischer of New York City. He stated that with this change, all of the convention offices except the secretariat of the House of Bishops will be housed in the Episcopal Church Center.

The council was informed of the appointment of the Rev. William D. Dearnaley, assistant press officer, to the position of news director at the Episcopal Church Center. Fr. Dearnaley succeeds Walter Boyd, who served the church in this position for many years.

The communications committee reported on its exploration of the possible expanded use of satellite communication systems and on a communication research project now underway in the Diocese of Iowa. Several other reports focused on recent or planned happenings in the provinces: a Next Step conference in Province VII; a synod on ministry to Native Americans in Province VI; and a meeting on the servant church in action in Province II.

The Rt. Rev. Walter C. Righter, Bishop of Iowa, and Iowa Episcopalians entertained the council members at an outdoor barbeque held at Living History Farms in Des Moines.

(The Rev.) THOMAS W. GWINN

Historic Conference Meets in Hawaii

"Aloha" and other greetings in a wide range of languages, lei garlands, and many animated conversations characterized the growing crowd as the Pacific Basin Conference assembled at Hawaii Loa College on June 19. Bishops and other clergy and lay people, young and old, some wearing the distinctive costume of their own lands, came together for the unprecedented meeting of delegates from 51 dioceses of the Anglican Communion in or around the Pacific Ocean, and certain other guests and resource persons. Total conference attendance was over 150 persons.

The purpose of the conference was the examination of the past and present missionary policies of the church in the light of the teaching of Roland Allen, the great Anglican missionary theologian [see p. 10], and the possible future application of his views in the renewal and revitalization of the missionary expansion of the church.

The opening Eucharist of the conference was convened in an open-air portico Sunday evening under the leadership of the Rt. Rev. Edmond L. Browning, Bishop of Hawaii. The Very Rev. John A. Bright, Dean of St. Andrew's Cathedral, Honolulu, the Rev. Josephine Borgeson, deacon of the Diocese of Nevada, and other clergy assisted. At the beginning of the service a cantor chanted, in the Hawaiian language, a prayer composed by a Hawaiian high priest who had been one of the first converts to Christianity in the last century.

Following the reading of the Holy Gospel, Bishop Browning, representing the host diocese, and the Rt. Rev. Wesley Frensdorff of Nevada, representing the visitors, enacted a simplified version of the Kawa ceremony, an ancient Polynesian ritual for receiving important guests. At the greeting of Peace the Hawaiian delegation gave leis to the visitors — the fragrant flower garland typical of Hawaiian hospitality. The dozens of leis for this occasion had been strung by the women of the cathedral. At the Offertory, girls from Iolani School, an Episcopal school in Honolulu, offered a traditional Hawaiian dance based on the theme "It is more blessed to give than to receive."

Bishop Browning as host bishop, and Bishop Frensdorff as conference convenor, dividing the chairmanship between

them, welcomed all participants. The initiative for the conference had begun several years ago as the need for the message of Roland Allen was increasingly recognized. Funding for the conference was provided by St. Paul's Church, Indianapolis, Trinity Church, New York, the Paddock Foundation, and others.

The conference was held on the campus of Hawaii Loa College, a liberal arts four-year college which was founded in the 1960s, with the support of the Episcopal Church, the United Methodists, the United Presbyterians, and the United Church of Christ. The campus, situated at the base of a towering rugged mountain range on the windward coast of Oahu, is located about eight miles northeast of Honolulu.

The successive days of the conference followed a busy schedule, beginning with Morning Prayer, breakfast, and then a reflective talk on Christian leadership by Dr. Kosuke Koyama, distinguished Japanese theologian. A native of Japan and a minister of the United Church of Christ, Dr. Koyama spent many years as a missionary in Thailand. He is now professor of ecumenics and world Christianity at Union Theological Seminary in New York. Widely known for the originality and vividness of expression in his theological writings, Dr. Koyama delighted his audience with ebullient humor, unexpected turns of phrases, and irrepressible gestures.

On the first morning the conference immediately moved to an intense and excited level. Following Dr. Koyama's talk, the Rev. David M. Paton, canon of Canterbury Cathedral, author, former missionary in China, and recognized expert on Roland Allen, gave a summary of Allen's life and teaching, not disguising the controversial quality of the topic. He stressed that although Allen's ideas were unconventional, he was basically a conservative, austere, old-fashioned High Anglican, following the path of the Tractarians and the seventeenth century High Churchman of the ilk of Jeremy Taylor.

The highly international character of the conference was evident as responses were made by the Rt. Rev. Sumio Takatsu, Japanese-born Bishop of South Central Brazil, Patty Hodder of Melbourne, Australia, the Rt. Rev. Jabez Bryce of Polynesia (Fiji Islands), the editor of *THE LIVING CHURCH*, the Rev. Roland Kawano of Toronto (whose articles appear in *THE LIVING CHURCH* from time to time), and Feaunina Arps of Samoa. On this and subsequent days, the proceedings were summarized at noon by the Most Rev. Paul Reeves of Auckland, Archbishop of New Zealand. He emphasized often the relation of the conference to the circumstances of the Pacific world. The New Zealand Primate, himself of Maori descent, has been a leader in ordaining self-supporting priests, chosen by their own local com-



Morley E. Frech, Jr.
The Rt. Rev. Jabez L. Bryce, Bishop of Polynesia (left), with Pat Page of the Church Divinity School of the Pacific, Berkeley, Calif., the Ven. Samuel Sahayam of Fiji, and Mrs. Feaunina Arps of Samoa: Leis and smiles in Hawaii.

munities, to serve Maori villages. On Wednesday, the archbishop preached at the Eucharist at noon.

Does the New Testament and the practice of the early church, as known in the light of modern scholarship, offer us a clear background for the discussion of questions of ministry and mission today? Not exactly, replied Dr. Bernard Cooke, widely known Roman Catholic scholar who is now professor of theology at Holy Cross College, Worcester, Mass. Addressing the conference on Monday afternoon, he asserted that the ancient church is "not a background," but rather that it is "in dialogue with us as we plan for the future." Insisting that an ordained ministry is essential to the church, he nevertheless found the social and human distinctions between the clergy as a professional class and the laity as a class to be very questionable.

The conference took a somewhat different turn on Tuesday and Wednesday mornings when it was addressed first by the Rev. Jaci C. Maraschin of Brazil and the next day by Dr. Matthew Solato of the Fiji Islands. Both spoke from perspectives quite different from those of most of the North Americans.

Although Brazil is not part of the Pacific Basin, its dioceses, and others in Latin America, were invited to send delegates because of the usefulness the conference might have for them. Padre Maraschin is a priest of the *Egreja Episcopal do Brasil* (the Brazilian Anglican Church) and a professor in the post-graduate ecumenical school of sciences of religion at the *Federacao de Escolas Superiores* in Sao Paulo.

Considering the concept of the indigenous church, he asserted that it can only be achieved when a church is reborn within a particular nation and culture. He described the liberation theology of

Latin America as emerging in this way. "The transported church, the translated church" brought in by missionaries is somewhat outside local life and aloof from political and controversial questions. Its bishops are content to make "vague and general statements about justice, peace, and love." The indigenous church, on the other hand, identifies with the suffering people of the country and enters into their conflicts and politics. The poor of the nation discover that the Gospel is addressed to them.

The economic and social scenario of the Pacific world, with special attention to the small islands of Melanesia, Polynesia, and Micronesia, was presented by Dr. Matthew Solato. A Fijian physician and a lay canon of the cathedral in Suva, he has for many years served the people of Polynesia as a diplomat and international spokesman. He is currently concluding a three-year period as diplomat in residence at the East West Center in Honolulu, an institute for advanced international study and research.

In restrained terms consonant with his dignified British accent, Dr. Solato described the rapid rise of population in the small island nations, growing unemployment, the migration of people to the cities, the increase of juvenile delinquency and other social and health problems, the decline of subsistence farming, and the growing indebtedness of these impoverished nations as they import food from wealthier countries. Where industries or commercialized farming have been introduced, the profits appear to have gone largely to owners in Taiwan, Japan, North America, or elsewhere. For cultures traditionally rooted in the land, movement away from the land has been profoundly dis-

ruptive to individuals and to communities. The involvement of the church is highly important in these circumstances in which, even if the economy is improved, so many other problems will remain. Subsequent discussion made it evident that the land issue, and the involvement of the church in it, was of grave concern to many at the conference.

The explosive nature of land questions was dramatically presented on Thursday evening, as delegates from the Third World took greater leadership in the conference. Canon Hone Kaa of New Zealand showed a documentary film, *Bastion Point "507."* On a small piece of contested hereditary land near Auckland, Maori people stood on guard for over a year, refusing to be evacuated. On the 507th day, hundreds of New Zealand police arrived and forcibly removed the non-violent protesters and bulldozed their houses. Many in the audience expressed shock.

Maori churchmen voiced their special indignation that the Province of New Zealand and other Anglican Churches could so strongly (and so properly) condemn apartheid in South Africa, while failing to give effective opposition to the injustices of racism in their own nations. It was charged that the topic of land rights had been soft-pedaled in the agenda of the forthcoming World Council of Churches meeting in Vancouver because of the fear of Canadians that too many questions would be asked regarding Canadian Indian lands.

Meanwhile, workshop groups described and discussed dozens of case histories in the home areas of the different delegations. Many had come well equipped with slides, brochures, and other documentation. There were many acknowledgements of frustration and discouragement such as, "Most clergy training and inclination is oriented toward maintaining parish structure and not mission." Hopes and plans also emerged. "We hope to send missionaries overseas . . . and serve in Bangladesh in near future" (a Japanese diocese). "The main thrust of Iglesia Episcopal en Colombia is the formation of caring Christian communities." "Permanent deacons are in training to provide a focus for the caring ministry" (an Australian diocese).

As the conference moved into its final stages, a summing up was undertaken by two specialists in adult education, Patricia N. Page and the Rt. Rev. George C. Harris. Pat Page, who served for many years as a missionary in Zambia and later on the staff of the National Institute for Lay Training in New York, has since 1980 been on the faculty of the Church Divinity School of the Pacific in Berkeley, Calif. Each image or model of the church, body of Christ, covenant people, and so forth, she explained, has its advantages and limitations, and all

have implications for ministry. Baptism, the sacrament by which we become lay people, is of crucial importance.

Bishop Harris of Alaska, former director of the Dakota Leadership Program in South Dakota, was earlier a missionary for many years in the Philippines. He described in detail the wide divergence between the teaching of the church about ordained and lay ministry and the actual practice. Concerning the priesthood he said, "the majority of parishes are still served by a single overworked priest who, in the absence of a remote and inaccessible bishop, a dearth of fellow-priests, a non-existent diaconate, and a passive laity, attempts to carry alone the entire ministerial function of the congregation."

In contrast, "It is only within a framework of a renewed and diversified ministry consisting of an *accessible* bishop, *fellow-presbyters*, a *restored* diaconate and a *trained and active* body of laity, who have been 'equipped for ministry,' that the priesthood can be restored to its proper function and relationship to the church."

In regard to lay leadership and the ordaining of priests and deacons who have not been to theological school, a frequently raised question is that of education. In the developing nations, a further dimension to the question is how to impart sufficient education to leaders without taking them out of their own culture and their home communities. In the past, too often education has meant that the leader is never again part of his people.

An answer to this problem is offered by Theological Education by Extension (TEE), a disciplined system of adult education which was first formulated in Central America in the 1960s and has since spread widely in the Third World. Dr. F. Ross Kinsler, a former missionary educator and one of the founders of the TEE movement, addressed the conference on Thursday morning. A specialist in New Testament studies, Dr. Kinsler is shortly to assume duties as director of the Southern California Extension Center of San Francisco Theological Seminary.

Dr. Kinsler sees TEE as a tool which helps to fulfill Roland Allen's vision of a church in which Christian people at the local level can effectively assume the responsibilities of church leadership and appropriately choose candidates suitable for ordination. Speaking of Allen, Dr. Kinsler said, "His challenge is as relevant today as it was 50 years ago. The questions he raised are as pertinent for Europe and North America as they are for Asia, Africa, and Latin America." The training for ministry program of the School of Theology of the University of the South at Sewanee, Tenn., was pointed out as an outstanding program of TEE related to the Episcopal Church. In the afternoon Dr. Kinsler moderated

a discussion of TEE programs, and similar training methods at the local level, in various areas represented at the conference.

The concluding Saturday of the conference was devoted to regional meetings for the various delegations to plan their follow-up on the conference, and continuing contact and possible future mutual assistance. A volunteer staff in the press room worked with the editor of *THE LIVING CHURCH* in providing press packets giving a detailed running account of the entire conference for every delegation to take home to the church publications in their own areas. Saturday evening the members of the conference were regaled with a luau arranged and prepared by Bill Seto of St. Matthew's Church in Waimanalo and other members of the same congregation, a group well-known in the diocese for the luaus they have provided on important occasions. Kevin Mahoe, director of the St. Andrew's Cathedral Hula Academy, led musicians and dancers who provided entertainment for the evening. Gratitude was expressed to members of the staff of the Diocese of Hawaii and others who had worked so hard to make the success of the conference possible.

The final event of the conference was the closing service at St. Andrew's Cathedral in Honolulu on Sunday morning, June 26. The service reflected many parts of the Pacific world with Jean Robotham of Costa Rica reading the Old Testament, Brother Sylvanus Boe of the Melanesian Brotherhood reading the Epistle, and Deacon Anna Frank of Alaska reading the Gospel. The Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, himself a native Hawaiian, was the preacher. Archbishop Paul Reeves of New Zealand was chief celebrant joining with Bishop Browning of Hawaii, Bishop Frensdorff of Nevada and other clergy. The service included native Hawaiian religious music as well as English and American compositions.

H.B.P.

Noted Churchwoman Dies

Theodora Guilbert, known to many throughout the church as Teddy Sorg, died in San Francisco on May 16 at the age of 75.

Born in Shanghai, China, to missionary parents, Mary Theodora Parker went to California with her family as a girl of 16, graduated from the University of California, and later became active in the affairs of the diocese, where she served two terms on the standing committee. In 1930 she married Harold Sorg. The couple had one son. Mr. Sorg, who was the brother of Mrs. Pierson Parker, died in 1956.

In 1958, Teddy Sorg was elected to the national board of the Woman's Auxil-

CONVENTIONS

ary, as it was then named, and was the presiding officer of the Triennial of the Women of the Church at St. Louis in 1964. In the same period she was vice chairman of the Mutual Responsibility commission and served for six years on the Executive Council of the church. Articles by Mrs. Sorg appeared in *THE LIVING CHURCH* and elsewhere, and she received the honorary degree of Doctor of Humane Letters from the Church Divinity School of the Pacific.

In 1972, she married the Rev. Canon Charles M. Guilbert, a widower, then secretary of General Convention and custodian of the Standard Book of Common Prayer, who survives her. She is also survived by her son, Parker Sorg, three grandchildren, and by her brother, the Rev. Canon Pierson Parker, professor emeritus of New Testament of General Theological Seminary, who makes his home in California.

New ARCIC Team Announced

The membership of the new Anglican-Roman Catholic International Commission (ARCIC II) was announced in London on June 13. The commission's first meeting is scheduled for August 30-September 6 in Venice.

The announcement followed a two-day planning meeting between the co-chairmen of the new commission, the Rt. Rev. Mark Santer, Anglican Bishop of Kensington, and Roman Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton, and representatives of the Anglican Consultative Council and the Vatican Secretariat for Christian Unity.

The task of ARCIC II, as set out by

the Common Declaration adopted by Pope John Paul II and the Archbishop of Canterbury last year, will be to continue the work already begun by examining the doctrinal differences which still separate the two churches; studying the impediments to mutual recognition of ministry; and recommending the necessary practical steps for restoring full communion. Special attention will be paid to the two churches' respective judgments on the first commission's final report.

The new body's membership is more widely representative of the two churches than was the first commission. ARCIC II includes members from Australia, Barbados, Canada, England, Ghana, India, Kenya, New Zealand, Nigeria, and the U.S. Episcopal members of the commission are the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and the Rev. Robert Wright, professor of church history at General Theological Seminary in New York.

Bishop Santer said at a London press conference that ARCIC II would need to steer a careful course in its early stages, so as not to lose the momentum achieved by the first commission, while remaining sensitive to the fact that the results of ARCIC I are still being studied by the churches.

Bishop O'Connor said that ecumenism today is "not an optional extra" for Roman Catholics and the search for Christian unity must go on because it is the will of God and because the task of evangelism demanded it. He said he thought the ecumenical climate was very different today from what it had been at the beginning of ARCIC I, due in part to the visit of the pope to Canterbury.

Following its new canonical custom of holding three diocesan conventions each year, the Diocese of El Camino Real met at St. Jude's Church in Cupertino, Calif., for its annual renewal convention on May 14. The other two conventions deal with the program and the budget.

The Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, led the delegates in an intensive study of "The Next Step," initiated by Presiding Bishop John M. Allin and the 1982 General Convention. The convention also called for a task force to study the participation of the diocese in Venture in Mission.

The 116th council of the Diocese of Nebraska met from May 5-7 at the Church of the Holy Trinity, Lincoln. The Rev. Joseph P. Russell, III of Ohio; the Rev. Harry L. Way of Montana; and Bobbie Bevell, youth ministries coordinator at the Episcopal Church Center in New York, addressed the delegates on different aspects of the council's theme of Christian education. They also conducted workshops on the subject.

The life-project [perpetual] diaconate was presented by the diocesan commission on the ministry for study and implementation. A resolution supporting the tithe was debated and accepted, as was a resolution seeking additional funds for advance work on a voluntary basis.

The Rt. Rev. James D. Warner, Bishop of Nebraska, reported his plans for a sabbatical leave. An honored guest at the convention was Bishop Dennis A. Anderson of the Nebraska Synod of the Lutheran Church in America.

At a special convention of the Diocese of Central New York, held May 7 in East Syracuse, a series of resolutions was adopted that will alter the style of future diocesan conventions.

It was decided to: hold future conventions in May or June, rather than November; approve holding conventions on college campuses; allow for a slightly longer convention and encourage a variety of fellowship, educational, or inspirational opportunities during the convention; and clarify the convention's part in diocesan budgetary processes.

The meeting was held at Bishop Grimes School, a Roman Catholic high school, instead of at the traditional setting of St. Paul's Cathedral and a large hotel in Syracuse. Leadership of the worship and business session at the special convention was shared by the Rt. Rev. Ned Cole, Bishop of Central New York, who will retire on August 6, and the Rt. Rev. O'Kelley Whitaker, Bishop Coadjutor.



Danine Cozzens

The Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin, is shown receiving the degree of Doctor of Divinity at the June 9 commencement of the Church Divinity School of the Pacific. The Very Rev. William S. Pregnell, dean (left) and Dr. Donn Morgan, professor of Old Testament, look on as the Rev. Massey H. Shepherd presents Bishop Allin with a doctoral hood.



Roland Allen

Roland Allen — Missionary Prophet

(1868–1947)

By THE EDITOR

Who is this mysterious person, Roland Allen? Why has his thought been the theme of an international Anglican conference this spring? Why is he considered so important that people will come from Australia, Southeast Asia, Japan, Latin America, and Canada to talk about him, when, in fact, few churchpeople even know who he was?

Roland Allen's life and literary work can be easily outlined. He was born in Bristol, England, in 1868. In due course he went to Oxford University, where he was much influenced by F. E. Brightman, the great Anglo-Catholic liturgical scholar at Pusey House. After subsequently attending Leeds Clergy Training School, he was ordained deacon in 1892 and priest the next year. He served a two-year curacy in the Diocese of Durham.

In 1895, he attained his ambition of going to the North China Mission of the great Anglican missionary society, the Society for the Propagation of the Gospel. He witnessed the siege of the British Legation during the Boxer Rebellion and published an account of it. During a furlough to England, he married Mary Beatrice Tarleton. The couple had a son and a daughter.

Allen became severely critical of the reluctance of Western missionaries to allow Chinese Christians to take over church leadership. In an era when the English and the Americans were so

proud of their expanding religious, educational, and medical missions in China, Allen offended his contemporaries by predicting that Western missionaries would someday be driven out. Because of ill health, he returned to England in 1903. Like St. Paul, however, he was ultimately to prove hardier than most men.

The next year, Allen became vicar of Chalfont St. Peter in Buckinghamshire, more or less in the middle of England. He resigned in 1907 because he found himself then required in the state church to administer Baptism to children of unbelieving parents. He was far ahead of his time in perceiving the importance of this sacrament. Allen never again held a benefice in the Church of England, but devoted himself to writing and research.

In 1912, his book *Missionary Methods: St. Paul's or Ours?* caused something of a stir and has been periodically republished. Various other books followed, challenging and ruthlessly criticizing the commonly accepted methods of pastoral and missionary work and the prevailing ideas of Christian education. *Voluntary Clergy* in 1923 called for the ordination of men who would earn their living by secular work. *The Spontaneous Expansion of the Church and the Causes which Hinder It*, first published in 1927, was a major expression of his teaching.

Referring to the titles of Allen's two best known books, a recent interpreter comments, "Both titles convey the wry and sometimes ironic humor one finds in his writings, and which his critics have sometimes found distasteful" (Roland M. Kawano, "Roland Allen: Prophet of the Spirit," in *THE LIVING CHURCH*, Feb. 12, 1978).

Meanwhile, in 1924, a foundation called the Surrey Application Trust was started by a wealthy admirer of Allen who did not belong to the Church of England, but who shared his vision of missionary renewal. Allen gladly shared his thoughts with members of other churches. Various studies of overseas mission fields were undertaken. Allen would not participate in systematic surveys, but he visited missions extensively in Asia and Africa and in Western Canada. In many regions, his tactless criticism of counterproductive methods led to controversy and opposition. The World Dominion Press in London is an outgrowth of the Surrey Application Trust.

In the 1930s, the Allens moved to Kenya, where their son and daughter had also gone. He learned Swahili, a tongue in which his son John became a scholarly expert. Roland Allen died in 1947, having continued to write and to argue until the end.

So far as is known, he was not in touch with any locality where his ideas were

consistently applied during his lifetime, but he believed that his teaching would gain acceptance about 1960. It is since that year, when the republication of his major works took place, that the modern revival of interest in Allen has begun.

Allen's Thought and Teaching

Roland Allen's major writings were discussions of what he considered crucial topics in the life of the Christian Church — how the Gospel is preached, how the sacraments are administered, how leadership is exercised, how Christian education is imparted, and related topics. He was far ahead of his times in demanding that the responsibility for leadership in mission churches be given to the indigenous people.

If St. Paul could train converts from paganism to Christianity in two or three years, and could ordain their leaders, why could we not do the same — especially with our superior methods of communication, printing, and so forth? Allen proposed that laypeople should exercise serious responsibilities, and he delighted to tell stories of lay persons who were effective evangelists. Education, he claimed, was not simply a matter of a teacher lecturing to an audience, but rather a process in which people learn together.

Although ostensibly speaking of missionary situations, Allen repeatedly puts his finger on problems that occur in ordinary parish life. This gives his writings a wide applicability.

Bishop Lesslie Newbigin commented that once one "has started reading Allen, he will be compelled to go on. He will find that this quiet voice has a strange relevance and immediacy for the problems of the church in our day" (Foreword, *Missionary Methods*). There is, furthermore, a real unity to his thought. Christian education, lay responsibility, self-support, and so forth, fit together.

Allen constantly referred to the Bible — so much so that he has been thought to be a fundamentalist. In fact his knowledge of the New Testament was far-reaching and subtle, but he tried to use it in a very straightforward and understandable way. His concerted attention to Acts and the Pauline Epistles is notable.

Allen was a precursor of the liturgical movement in his unyielding insistence on the centrality of the Holy Eucharist in the life of the church. A complete church must have the Eucharist and therefore must have clergy ordained to celebrate this sacrament. Allen argued that many missionary churches were spiritually stunted because they were dependent on periodic visits from ordained white missionaries to receive the sacraments.

Why did not the bishops allow the Holy Spirit to guide them to ordain local leaders? This involves no economic pro-

blem since, following St. Paul, many such local clergy could and should continue to earn their own livings by secular work. Allen used many scholarly references to ancient church history to prove that this was once a widely prevailing system. Thus Allen anticipated the worker-priest movement and the non-stipendiary or "tent maker" development of today.

Allen did not suggest that all clergy should be selected and deployed in this way, but he argued that a significant number could and should be, and that there was simply no excuse for parishes to be without an ordained sacramental minister. Allen's case for the ordination of unpaid, or as he calls them, "voluntary" (i.e. volunteer) clergy, who would not have attended theological seminaries or been part of the professional clerical class, has continued to attract strong followers, but also to awaken strong opposition.

His ideas were, in fact, successfully implemented within the Episcopal Church in Southern Indiana in the 1930s under the creative leadership of the Rev. Joseph G. Moore, and more recently in parts of Alaska, and in some other regions, and his influence has been felt in varying degrees in certain other churches. His arguments influenced the formulation of our Canons III.8, III.10, Section 10, and III.11, Section 10.

One of Allen's most distinctive ideas may be characterized by the notion of *absence*. He saw that St. Paul trained converts, ordained their leaders, quickly established a self-governing church, *and then left*. At best, he might return once or twice later, or write a letter. In the absence of the apostle, the new converts were forced to rely on the Holy Spirit to guide them. The path could be very rough, as the Epistles to the Corinthians show, but it had to be traveled. St. Paul preached the Gospel, he did not legislate

everything about Christian conduct and church life: these were left to the Holy Spirit.

Because of his emphasis on the Holy Spirit, some Pentecostals have seen Allen as a harbinger of their own movement. Dr. Donald A. McGavran, pioneer of the Church Growth Movement, has also looked on him as a major inspiration of his work. Although Church Growth is disdained by some Episcopalians, Dr. McGavran's many positive contributions to missionary thought are indisputable. Allen was also an early herald of ecumenism, with his ability to inspire and work with members of other churches while retaining his own allegiance to his Anglican heritage and catholic orientation.

It is evident that Roland Allen was a prophet. To an extraordinary degree, he foresaw how missionary methods would have to be changed. He anticipated our contemporary interest in the importance of Baptism, in the role of the laity, in the centrality of the Eucharist, and in the importance of participatory Christian education. His vision of self-governing local churches, gathered with their own local priests at their own altars, continues to attract and to challenge. His approach to the Bible as the effective handbook of the church likewise is precious to his followers.

Above all, Allen was a spokesman for the Holy Spirit, for the presence and the recognition of the Spirit, as the essential and determinative force in the life of the Christian Church. Perhaps it was because he was a prophet that his own church did not know how to use him or learn from him. Anglicanism has not specialized in prophecy. Prophets belong to the future. Perhaps now, and in the decade ahead, Anglicanism can begin to take seriously one of its own most creative teachers.

Roland Allen's Available Books

Missionary Methods, with foreword by the Rt. Rev. Lesslie Newbigin.

The Ministry of the Spirit, selections from *The Case for Voluntary Clergy* and other writings, with memoir by Alexander McLeish, edited by D. M. Paton.

The Spontaneous Expansion of the Church.

All the above have been published by the World Dominion Press in England and by Eerdmans in the U.S. since 1960. *Missionary Principles* (Eerdmans, 1964) is a more modest work.

Reform of the Ministry, edited by D. M. Paton (Lutterworth Press, 1968), containing some unpublished papers and other items, has not been generally available in the U.S.

EDITORIALS

Pacific Basin Conference

It is a pleasure to carry in this issue the report of the Pacific Basin Conference [p. 6]. This has been a unique and historic gathering, bringing together church people from a wide variety of cultures, backgrounds, and provinces of the Anglican Communion in and around the Pacific Ocean.

The Pacific Basin is an amazing part of the globe. It includes some of the most advanced, modern, and developed nations. It contains some of the most cosmopolitan and sophisticated cities. Yet, it also includes some of the most isolated areas, and people who still live in the Stone Age. But all our Anglican dioceses in the Pacific Basin have one thing in common. They all are comparatively new or younger churches, resulting from, or currently engaged in, missionary work.

The purpose of the conference has been to examine Anglican missions in the light of the teaching of our greatest modern Anglican missionary theologian and strategist, Roland Allen [p. 10]. This agenda has brought to the conference a few others, including your editor, who live outside the Pacific Basin.

Although Allen's teaching has a high degree of applicability to the churches of the Pacific, it is in no sense limited to that area. Allen's message is for the whole church. One of the most significant things to which this conference may lead is the development of a missionary approach throughout our church.

We do not speak here merely of missionary zeal or missionary spirit, but of "approach," of the way of undertaking the task, of the method and manner of spreading the Gospel, of bringing people into the church, and of building up new Christian communities. Allen challenges us in a unique way to take our distinctive Anglican heritage of scripture, sacraments, apostolic succession, and credal faith and to apply this heritage to the extraordinary opportunities offered in the world today.

Pastoral Training

We recently received from Episcopal Church headquarters an attractive booklet of opportunities for Venture in Mission support. Many of the projects, both in the U.S. and in other nations, can only be described as real bargains. There are localities where a church can be built for as little as \$40 thousand, or a small rectory for \$25 thousand.

In one institution of higher education, it takes only \$300 to support a student for a year. There are also notable agricultural programs, a field our church too often neglects. There are projects in which a dollar goes a long way and the investment is excellent. We strongly commend this publication.

On the other hand, there are items over which one pauses. In one nation, we are told, it costs \$15 thousand to provide seminary training for every priest.

What is implied here? We do not question the cost. It is far less than what is spent in the U.S. to train clergy for whom we cannot find placement. Much more might be spent on a talented priest who gives exceptional promise for the future.

But, irrespective of the cost, should every local pastor in a missionary land have a seminary education? Can the small village, which cannot afford to erect a church or a rectory, afford the salary of a professional priest who has been given a long and specialized education? We respectfully ask this question, without attempting to answer it. Will not such a priest in the future, as so often in the past, be dependent on missionary funds, so that his local church can never achieve self-support?

We have seen in the U.S. that the seminary-trained priest is often not the right sort of person to spend his life in a small and isolated village trying unsuccessfully to be an effective evangelist and church builder. The mature local leader, rooted in the life of the community, may be a more promising candidate.

Theological Education by Extension, which is so highly developed in Latin America especially, permits the imparting of substantial intellectual and pastoral training without uprooting candidates from the culture, the community life, the local dialect, or the secular occupations in which they are established. The Episcopal Church plainly has much to learn from Roland Allen.

Day on the Bluff

A path cut through the little wood
That climbed the hill, tree after tree,
I followed where it led, and stood
Upon a bluff above the sea.

The closed-in wood had dropped away,
About me golden light and space,
Below me rolled the tide, its spray
Carried by sea-winds to my face.

Above me curved the cloudless blue,
Its summer-kiss upon the deep
Dimpling the waves. A seagull flew
In graceful arc with rhythmic sweep.

And I, alone a moment there,
Felt one with earth and sea and sky;
Some hidden wonder in the air
Had touched me lightly as a sigh.

Kay Wissinger

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

BOOKS

Controversial Setting

SAINT FRANCIS: A Model for Human Liberation. By Leonardo Boff. Translated by John W. Dierksmeier. Crossroad. Pp. 178. \$12.95.

Fr. Boff's book rather drastically forces Francis into the Procrustean bed of contemporary Latin American liberation theology. Though the author succeeds in demonstrating many of his points by referring to Francis, the saint himself emerges seeming diminished and manipulated. The book is not a biography and does not pretend to be; it is about human liberation and offers a broad and generally convincing interpretation of what that means.

Liberation theology is a theology of immanence; what never fails to charm in the life of Francis is the degree to which he brought transcendence into this world, but the continual aura of the other-worldly and the miraculous which surrounds Francis' actual life is ruthlessly eliminated here. Any details of Francis' life which suggest anything supernatural are dismissed as "legends."

The book has, however, some excellent qualities and would be profitable reading for anyone responsive to the radical evangelical call to espouse poverty; the final chapter on "The Integration of the Negative" is a superb treatment of a subject much neglected in Western theology. But, unfortunately, I doubt that the general reader will make it through the first chapter: the jargon of liberation theology and of Marxist critiques of political and economic systems is used lavishly.

(The Rev.) H. JAMES CONSIDINE
Trinity Church
Logansport, Ind.

Rigorous Inquiry

ST. JOHN OF THE CROSS: Reflections on Mystical Experience. By Alain Cugno. Translated by Barbara Wall. Seabury Press. Pp. 153. \$13.95.

Dr. Cugno is concerned to show that "mysticism is not something hidden or mysterious in the sense that it can't be put into words," but is hidden only because its object, God, is holy and hidden. Each chapter is divided into a theoretical statement and then exposition as to how this worked itself out in St. John's life.

This is a difficult book, but how could one about St. John be otherwise? The translations of the original writings sound rather archaic. I wish that Ms. Wall had used *The Collected Works of St. John of the Cross*, translated by Kieran Kavanaugh of the Institute of Carmelite

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Studies, Washington, 1979, for quoting excerpts rather than *The Complete Works of St. John of the Cross*, translated by E. Allison Peers, Burnes Oates, London, 1943. Kavanaugh includes brief but admirable commentaries on the individual works.

Having read to review his book, I find myself returning to Cugno's work in order to think more precisely and to grow. It is not "spiritual reading," but a rigorous look at St. John's life and work in order to illumine our understanding of our humanity.

(The Rev.) JOHN I. KILBY
Grace Church
Clinton, Iowa

Rejecting or Accepting

THE SACRED AND THE FEMININE: Toward a Theology of Household. By Kathryn Allen Rabuzzi. Seabury. Pp. 215. \$15.95.

What lies beyond the phrase, "and they lived happily ever after"? — A great deal of anger and disillusionment, for those brides who enter into marriage with stars in their eyes and no real idea of what it means to be a housewife.

The author understands and shares this anger, but she subjects it to a careful scrutiny with the detached, scientific approach of an objective observer. In chapter after chapter she examines her theme, analyzing every possible reaction to it.

Her conclusions are positive. She defends the feminists who would turn their backs on housekeeping forever. But she feels it is possible to find a cosmic order in the ritual of caring for a home. Admitting that routine is boring, she portrays possible glory in the creation of a "sacred space" which belongs to the homemaker in a special way.

This is not a book which talks of finding God in the soapsuds or seeing visions in the embers on the hearth.

Rather, it is highly technical, filled with quotations, carefully annotated in the footnotes.

The Sacred and the Feminine is a hopeful book in that it calls for a truce between the rebels and the religious. Home can be a prison or a sanctuary, and it is the attitude of the homemaker that is the important difference.

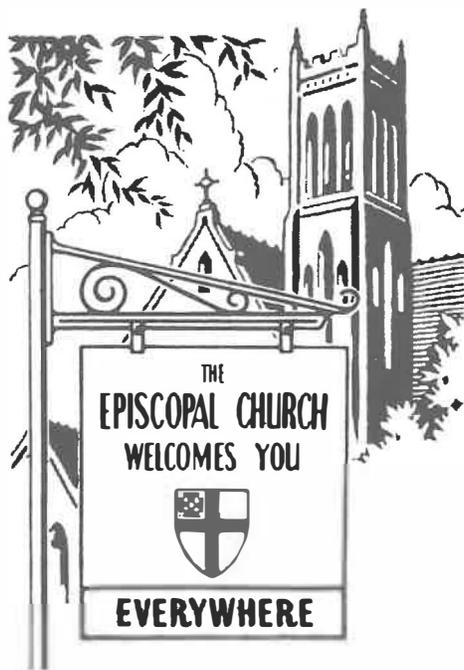
HELEN FERGUSON
Milford, N.H.

Worthy Reprint

LITURGY & WORSHIP: A Companion to the Prayer Books of the Anglican Communion. Edited by W.K. Lowther Clarke and Charles Harris. SPCK (available in U.S. from Seabury). Pp. vii and 868. \$32.95.

A reprint without change of the excellent half-century old commentary on the Prayer Books of the 1928 generation.

H.B.P.



SUMMER CHURCH SERVICES

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

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby
Sun HC 8 & 10. Wed HC 11 & 7:30

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

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 298-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-12

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Nelson Warner, M.S.M., M. Div., r
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLYADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

TYBEE ISLAND (Savannah), GA

ALL SAINTS MISSION 808 Jones Ave.
Fr. Paul Z. Hoornstra, Th.D., v (912) 897-4501
Sun H Eu 10

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

SUMMER CHURCH SERVICES

(Continued from previous page)

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

AUGUSTA, MAINE

ST. MARK'S Pleasant St.
The Rev. Robert A. Hargreaves, r
Sun HC 8 & 10; Wed HC & healing, 5:30

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

CAPE ANN MASS

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10:00

LENOX, MASS.

TRINITY Walker & Kemble Sts.
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Utreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

SPRINGFIELD, MO.

ST. JAMES 2645 Southern Hills Blvd.
The Rev. John W. Biggs, r
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.

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

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor; the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Welcome!

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & H Eu (Rite II) 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

CALVARY & ST. GEORGE'S PARISH East 21st St. & Park Ave., So.
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

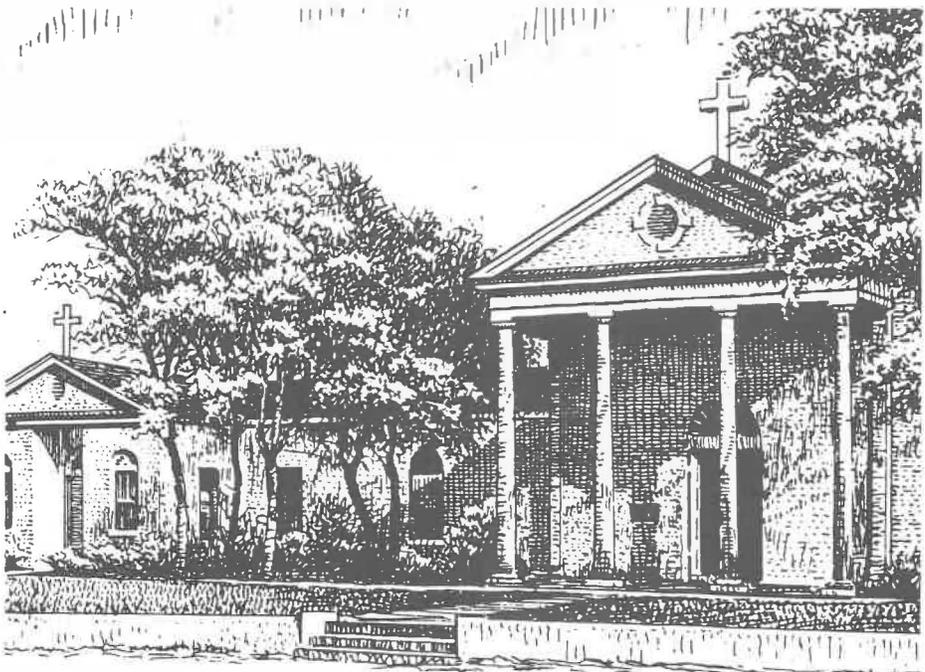
EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

PROTESTANT CHAPEL AT KENNEDY AIRPORT Center of airport. Established 1964
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 10 Sung; Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

(Continued on next page)



Trinity Church, Myrtle Beach, S.C.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. PETER'S 346 W. 20th St.
The Rev. Wray MacKay, v; the Rev. Blair Hatt
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey
McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:45, EP 5:30; Tues HS 12:10.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

SARATOGA SPRINGS, N.Y.

BETHESDA 41 Washington St.
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount
Sun 8 & 10:15

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the
Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Ave.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10. Wed 10

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional
Anglo-Catholic Parish

GOOD SHEPHERD Lancaster Ave. at Montrose
The Rev. Andrew C. Mead (Rosemont)
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9.
MP, EP daily as anno

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA Central & Caswell Sts.
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)

NEWPORT, R.I.

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sat EP & HC 5:15; Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

WESTERLY, R.I.

CHRIST CHURCH
The Rev. David B. Joslin, r
Sun H Eu 8 & 10

EDISTO ISLAND, S.C.

TRINITY CHURCH Founded 1774 Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch. S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

TRANSFIGURATION 14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower,
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

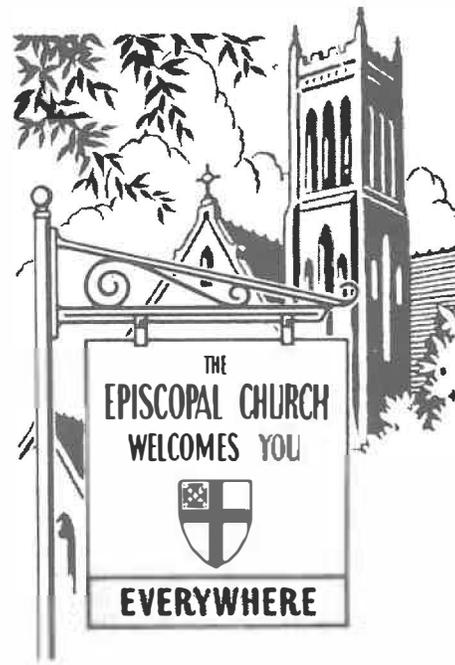
EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE



JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkerse, v
Sun Mass 8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

STURGEON BAY, WIS.

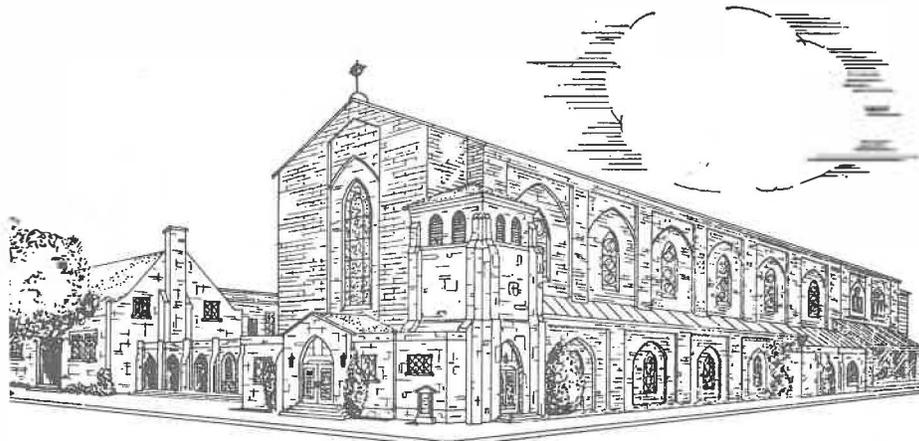
CHRIST THE KING 5th & Michigan
The Rev. Kenneth H. Okkerse, v
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

CASPER, WYO.

ST. STEPHEN'S 4700 S. Poplar
Sun H Eu 8 & 10:30. Thurs 7.

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,
4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30



St. John's Cathedral, Albuquerque, N.M.