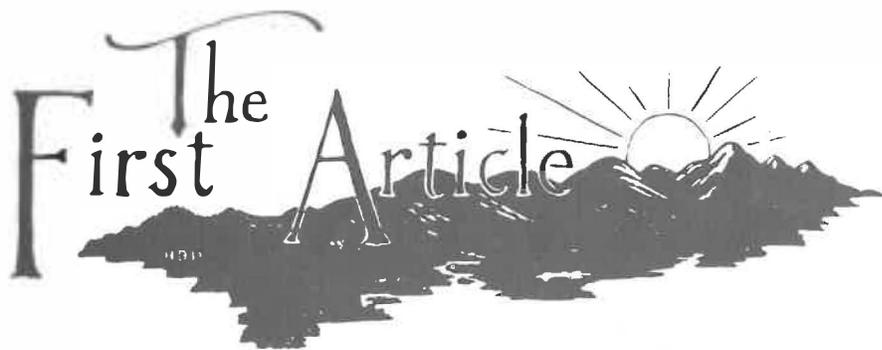


THE LIVING CHURCH



Procession of the Blessed Sacrament and a celebration in the Province of Southern Africa [p. 8].



Awe Is of the Essence

By ELDRED JOHNSTON

"At the name of Jesus, every knee should bow" (Philippians 2:10).

Listen to the remarkably similar accounts about two men who lived 700 years apart. First from Exodus 3:2-6: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, 'I will now turn aside, and see this great sight, why the bush is not burnt.'

"And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, 'Moses, Moses.' And he said, 'Here am I.' And he said, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' 'Moreover,' he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God."

Now read Isaiah 6:1-5: "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings. . . . And one cried unto another and said, 'Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory.' . . . Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.'"

Lest you jump to the conclusion that such awesome experiences are confined to the Old Testament, listen to this, written 700 years later, shortly after the crucifixion of Christ: "The four and

twenty elders fall down before him that sat on the throne, and worship him that lives forever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honor and power!' (Revelation 4:10-11)."

These three passages, spanning at least 14 centuries, clearly show that fear, mystery, and awe are essential to our religion. That is not to say that awe is the totality of our religion, but it certainly is at the heart of it. As the psalmist puts it: "The fear of the Lord is the beginning of wisdom."

Let us continue "walking and talking" with Jesus. Let us continue to speak of him as our teacher, a great physician, and elder brother; but *above all*, let us proclaim that he is the alpha and the omega, the Word that was in the beginning with God, the Light of the world, and the only begotten Son of the Father.

Religious awe is rare in our modern society. For one thing, we are too obsessed with the pursuit of material things to nurture any deep feelings about God. Yes, there is widespread unemployment and economic insecurity, but the majority will argue that all their problems would be solved if only they had money.

Another reason for the absence of awe is that we have become quite chummy with God. The reverent respect our grandfathers showed for things divine is passé. Now, God is the Man Upstairs, a benevolent old duffer who chuckles at the peccadilloes of his children and can't

Sound of Peace

The sweetest sound
Of peace
Is heard in the ring
Of children's laughter.

Jaye Giammarino

resist their urgent pleas for favors.

We live in an era where words such as *wonderful*, *incredible*, and *awesome* are reserved for the latest advances of scientists in space exploration, for computers, and for nuclear energy. The miracles that impressed our grandfathers — walking on water, healing lepers, feeding the 5,000 — all pale in comparison to brilliant technological achievements.

Everyone has experienced awe in some form: in beholding the grandeur of nature, at the Grand Canyon or on a starry night or in a glade sprinkled with brilliant wild flowers. And, what parents have not felt awe at the first glimpse of their newborn child — or gazing upon the dead body of a loved one?

In all history no tribe of humans has ever been discovered that did not have a sense of awe in the presence of some supernatural power which they believed somehow controlled their destiny. This experience exists in all degrees from the ancient pagan trembling before an altar on which a human being is being sacrificed to appease an idol — to Peter, James and John, hiding their faces in fear as the brilliant light shines on the Mount of Transfiguration.

A sense of awe does not refer to an intellectual creed nor to moral ideals. It is the sense of a creature kneeling before his Creator, with eyes tightly closed lest they be blinded by fierce light, with heart pounding because of an awareness of unworthiness, with brain bewildered by mystery, with knees trembling from fear, and with all this — as the hymn puts it — "lost in wonder, love, and praise."

Awe is the key to worship, and we must never forget that the original meaning of the word is *worship*. We assemble on the first day of every week primarily to proclaim to the world by our praise and prayer that there is One and only One worthy of our supreme devotion.

Every worship service must begin with an attempt to escape the trammels of our material existence and catch a vision of the splendor of God. "The Lord is in his holy temple, let all the earth keep silence before him."

And every worship service should end with awe. "And all the angels were standing round about the throne — and they fell before the throne on their faces and worshiped God, saying: "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever! Amen."

Here are the words that signify that we have reached the peak in our worship service:

Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thy
glory.
Glory be to thee, O Lord most high.
Amen.

Our guest columnist this week is the Rev. Eldred W. Johnston, retired priest of the Diocese of Southern Ohio. Fr. Johnston makes his home in Columbus, Ohio.

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BOOKS

Right Book with Wrong Word

WE NEED PEOPLE WHO: An Exploration of Criteria for Ordained Ministries in the Episcopal Church. Prepared by Margaret Fletcher Clark. Board for Theological Education. Pp. 94. No price given, paper.

This magazine-sized typescript book is available, without charge, from the office of the Board for Theological Education at the Episcopal Church Center, for bishops, commissions on ministry, and others concerned with the selection of future clergy.

Margaret Fletcher Clark, who prepared it, has had wide experience in the life of the Episcopal Church. As she states in the beginning, the intention had been to collect information from commissions on ministry and others, ascertain their consensus, and publish the findings. In fact, no consensus emerged.

Yet many interesting statements were made, and significant questions were asked. Also certain significant topics seemed to be neglected. The findings, of such diverse sorts, were then assembled into a different kind of book, truly an *essay* or tentative effort to enter an uncertain field.

What one cannot recommend about this book is its subtitle, specifically the phrase "ordained ministries," which occurs *ad nauseam* throughout. It is true that the words priesthood and diaconate occur in the book, but so rarely as to suggest deliberate avoidance. At a time when Episcopalians are attempting to see ministry as a responsibility of all

Christians, why do official church agencies persist in using the word as a collective designation for the clergy?

H.B.P.

A Comprehensive Tool

YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE: Revised 1982. By Robert Young. Thomas Nelson Publishers. Pp. 1,300. \$22.95.

This classic, based on the King James Version and cross-referenced to a numbering system for the original Greek and Hebrew words, has had added to it a "universal subject guide to the Bible." This makes it possible to use the concordance with any modern translation. With 311,000 references and almost five million words, this must be the most comprehensive tool of its kind.

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The value of Young's book to the preacher is very great, and all who wish to take their Bible study seriously will find it a help.

At its selling price, *Young's Analytical Concordance to the Bible* is a bargain.

(Br.) JOHN-CHARLES, S.S.F.
Little Portion Friary
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THE LIVING CHURCH

Volume 187 Established 1878 Number 6

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

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

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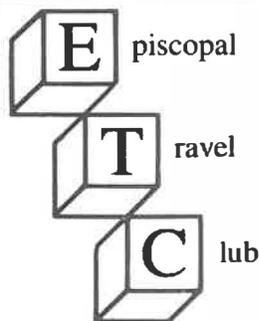
PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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LETTERS

Hands of God

I want you to know how enjoyable and helpful I found your articles on the Son and the Spirit as the hands of God [TLC, May 29, June 5]. This language, as it appears in St. Irenaeus, has impressed me since I first came across it, but your articles are the first treatment of it that I can recall encountering.

(The Rev.) CHARLES HOFFACKER
Canterbury Episcopal Community
Northern Illinois University
DeKalb, Ill.

Tractarian Architecture

Dr. R. William Franklin's article, "Pusey Today" [TLC, July 10], corroborated some of my own observations about the "Tractarian" architecture of St. Stephen's Church in Providence, R.I. Designed by Richard Upjohn and consecrated in 1862, St. Stephen's reflects the theological convictions of its rector, Henry Waterman, who was greatly influenced by the Tractarians.

In the original sanctuary, the altar was placed in the center of the apse, away from the east wall, in an elevated chancel and sanctuary. The large apse windows were designed so that the morning light, winter and summer, would fall directly on the altar, flooding it with light and splashes of color from the stained glass.

With no screens or furniture in front of it, there was a clear view of the altar from all parts of the nave. The intention of the rector and architect must have been to reveal the altar as the central

focus of the gathered congregation, with the Eucharist as the most important act of Christian worship.

Just two years after Henry Waterman's resignation as rector and in the same year as his death (1876), the altar was moved back against the east wall into the shadows by a "low church" rector. Later "improvements" lowered the height of the sanctuary and altar, blocked part of the light from the apse windows with a reredos, and separated the sanctuary and chancel from the people with an rood screen and eastward-facing choir.

These changes and the eastward position required by them effectively removed the altar and consecration from the clear line of sight of the people.

(The Rev.) ERNEST P. DAVIS, III
St. Stephen's Church
Providence, R.I.

• • •

Thank you for the articles, "The Oxford Movement" and "Pusey Today" [TLC, July 10]. What happened in 1843 was the suspension of Pusey by the vice chancellor, without a hearing, from preaching within the university for two years for his sermon before the university on the Eucharist.

Commenting upon this suspension, Geoffrey Faber has written in *Oxford Apostles*: "... the affair ended in public merriment, a comfortable martyrdom for Pusey, and a general conviction that the government of the University of Oxford needed overhauling. Earnest admirers mourned for Pusey — poor Mrs. Hook, the wife of the vicar of Leeds, was found by her husband crying over his protest. But there was no necessity for tears. A little unjust persecution

was exactly what the cause most needed."

Pusey, writing 16 years later in *University Sermons*, volume one, described the sermon: "It implied rather than stated even the doctrine of the Real objective Presence, and was written chiefly by the language of the Fathers. Its one object was to inculcate the love of our Redeemer for us sinners in the Holy Eucharist, both as a sacrament and as a commemorative sacrifice."

(The Rev.) GORDON GRIFFITH
St. Clement's Church
Berkeley, Calif.

Sanctuary and Tax Status

I read with interest the news article, "Sanctuary Declared" [TLC, June 19]. Sanctuary is not recognized under U.S. civil law, so that the declarants are knowingly proposing acts of civil disobedience, at least; perhaps acts of a criminal nature.

The idea of appearing on the evening news, being arrested and dragged off to a paddy wagon must be very appealing. However, governmental retaliation may not take that dramatic form. Bob Jones University just lost its tax deductible status because its racist views were contrary to U.S. public policy.

How many parishes and stipendiary clergy would there be, if contributions to churches were rendered non-tax-deductible because of violations of U.S. civil law? How about real estate tax exemptions under state or local laws? I estimate that a real estate tax on my parish church and rectory could be \$45,000 per year. This is significantly more than our diocesan apportionment.

Such exemptions are usually granted

A creative revival — the ancient, now modern tradition

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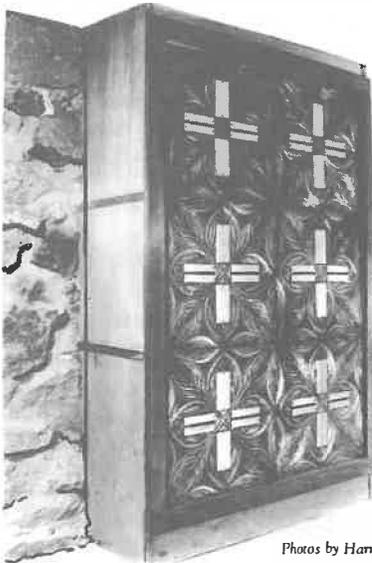
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Photos by Harry Bransflick

The Reverend
Paul Henry Moser
Rector
Emmanuel Episcopal Church
Bel Air, Maryland 21014



A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

This quest led to a creation of an undercroft, of 3,000 sq. ft. for a wide range of parish activities. In the center of the area, three steps below, the All Saints Chapel was built. It has now become a setting for weddings, weekday Eucharists, memorial services and the Easter Vigil. Around it are galleries designed for the Columbarium niches now being used.

This Chapel is now the repository of a magnificent, hand carved altar and reredos by Johannes Oertel, a late 19th-century priest whose sanctity, artistry and craftsmanship live on. The exquisite design and fabrication of the bronze columbarium by Armento Liturgical Arts both complements and completes the Chapel.

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on the theory that a church contributes some general good to the community. If a civil court were to decide that this was not so by reason of unlawful acts, a church's tax exemption could be lost.

Of course, there are many issues on which the church must be prepared to oppose civil authority and accept the consequences. The question is, is sanctuary one of them?

RICHARD A. GREIG
Evanston, Ill.

The Use of Chrism

There seems to be some confusion among the brethren of our diocese regarding the use of chrism. The 1979 Prayer Book allows the use of chrism at the service of Holy Baptism and provides a prayer of consecration of the chrism on page 307. It also refers to "marking on the forehead the sign of the cross (using chrism if desired)."

The order for confirmation nowhere provides for the use of chrism. Instead, the rubric at the bottom of page 419 states that the bishop "may consecrate oil of chrism for use at baptism."

The use of chrism for baptism has been a tradition in many parishes. Its use at confirmation was almost standard in the dioceses where I have served. When the oil of chrism is used at confirmation, is there a duplication of its use? If so, is this correct?

The Rev. Dennis Michno, in the new *Priest's Handbook*, states: "If desired, the bishop may anoint each candidate for confirmation with chrism. . . . If chrism is used, the bishop's hands are cleansed after the candidates . . . have all been confirmed." I observe that the old copy of *Ritual Notes* also have

chrism used at baptism *and* confirmation.

It occurred to me that your readers might throw some light on this matter.

(The Rev.) PAUL E. BOURNE
St. Joseph's Church
Queens Village, N.Y.

Disregard for Youth

I have heard recently of dioceses that are drastically reducing funds for youth work. This is a trend of the past 20 years. I have friends who have given up trying to stay alive and minister full-time in Christian education.

What puzzles me is why we put children and youth at the bottom of our spending priorities. Could it be because the young put little in our offering basins? Could it be because they do not vote on vestries or in diocesan conventions? Or is it because so many of them seem to fall away from the church that we get discouraged?

Yet, Venture in Mission ministers to those who do not give to the church, nor vote in her conventions, nor join her ranks. Do TLC readers have any answers?

(Sr.) JULIA MARY
All Saints Convent
Catonsville, Md.

"Incarinate"

Some letters in this space have asked for specific examples of doctrinal differences between the 1928 and the 1979 Prayer Books. Here are two.

In the 1979 book, it is written that Jesus was conceived "by the power of the Holy Spirit." Are we not all conceived by the power of the Holy Spirit?

The 1928 book says more: "And was incarnate by the Holy Ghost."

In the 1979 book, a layman who is reading Morning or Evening Prayer is permitted to say the absolution, with minor changes to include himself in the people being absolved. This I have not seen in the 1928 book, where only a priest could pronounce absolution.

These two differences I have found while using the books; I haven't made any special study looking for changes. I also reserve judgment as to whether they are good or bad. But they exist.

JOHN F. FAY
Princeton, N.J.

The present Book of Common Prayer also says "incarnate by the Holy Ghost" on page 328; "incarnate from the Virgin Mary" on page 368; and "incarnate by the Holy Spirit" on page 374. Ed.

Holy Spirit and Baptism

The letter [TLC, June 26] taking the position that a "filling" with the Holy Spirit does not automatically occur at baptism raises some interesting questions.

For example, the citations to Acts 8:14-17 and 19:1-6 might indicate that the author sides with those who argue that initiation is not "completed" until a person receives the laying on of hands by a bishop, presumably at something called "confirmation." Although there is continuing debate, and certainly ambiguities in the texts, the Episcopal Church appears to have abandoned that position; see the Prayer Book, pp. 298, 306-08.

Is it not enough to recognize that God has given man the freedom to act irresponsibly? One could argue that Adam was filled with the Holy Spirit (Genesis 2:7), and he chose to break his relationship with God. By the same token, the breaking of the relationship by one who is baptized is not irreversible.

We say that a turnaround was accomplished by "the grace of God." I find that preferable to the position that the Holy Spirit was on holiday the day the repentant one was baptized, and just now caught up with him.

MARK B. THOMPSON, III
Albuquerque, N.M.

Prayer and Hope

Thank you, Fr. Tamburro, for your letter on Anglican-Roman Catholic negotiations [TLC, June 12]. My heart is filled with prayer and hope of immediate reconciliation for world unity, to ease the pain and misunderstanding in our church family. What can I do to help?

ELAINE EARLY
Detroit, Mich.

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Three Dioceses Choose Bishops

The Rt. Rev. Charles Judson Child, Jr., the Rev. Leopold Frade, and the Rev. Donis Dean Patterson were elected diocesan bishops in June. Bishop Child, Suffragan Bishop of Atlanta since 1978, was chosen on the first ballot to succeed the Rt. Rev. Bennett J. Sims as bishop of that diocese; Fr. Frade was elected Bishop of Honduras; and Fr. Patterson will become Bishop of Dallas to fill the vacancy created when the Rt. Rev. A. Donald Davies resigned to take over the new jurisdiction of Fort Worth.

Judson Child, a native of New Jersey, served parishes there after completing his undergraduate and theological education at the University of the South. He was canon pastor of St. Philip's Cathedral, Atlanta, for ten years before his elevation to the episcopate.

At the last General Convention, Bishop Child, 60, chaired the House of Bishops music committee and helped shepherd the new Hymnal through the convention, frequently leading deputies and bishops in song.

Fr. Frade, 39, vicar of La Iglesia de Esperanza in Orlando, Fla., was born in Havana, Cuba. A graduate of the School of Theology at the University of the South, he is married to the former Carmen Casanova and is the father of two children.

In 1982, Fr. Frade and the Rev. Joe Morris Doss of New Orleans were tried and convicted in federal court under charges of "trading with the enemy" in bringing 435 refugees to the U.S. from Cuba at the end of the 1980 boatlift. Their conviction is currently under appeal. As Bishop of Honduras, Fr. Frade will succeed the Rt. Rev. Hugo L. Pina, who retired recently for reasons of health.

Fr. Patterson, 53, a native of Ohio, has spent most of his ministry in Florida. After serving as rector of St. Mark's Church, Venice, Fla., for seven years, he has been rector of All Saints' Church, Winter Park, since 1970. A graduate of Ohio State University and Episcopal Theological School, he and his wife, the former JoAnne Nida, have two children.

In the Diocese of Central Florida, Fr. Patterson has served on the executive board, the Cursillo staff, and as president of the standing committee. He has been a chaplain in the U.S. Army Reserve since 1954 and is the author of several books.

Nashotah Dean to Resign

The board of trustees of Nashotah House, Nashotah, Wis., recently announced that the Very Rev. John S. Ruef, dean of the Episcopal seminary since 1974, will resign at the end of the 1983-84 academic year. Dean Ruef, who will have completed ten years then as president and dean, indicated that he will resume his tenured professorship in New Testament studies at Nashotah.

The trustees also announced that the Rt. Rev. Stanley H. Atkins, retired Bishop of Eau Claire, has been appointed Provost for the coming year. Bishop Atkins will be chairman of the faculty and assume responsibility for the pastoral, spiritual, and disciplinary life of the seminary community. Dean Ruef will continue to be in charge of the seminary's external affairs during this interim year.

Since Dean Ruef assumed the seminary leadership post nine years ago, students have enrolled from all over the U.S. and beyond. A vast program of refurbishing and repairing the seminary buildings culminated recently with the completion of the Bishop Brady Addition to the Donaldson Library. This structure, which cost approximately \$1.3 million, is named in honor of the Rt. Rev. William Hampton Brady, retired Bishop of Fond du Lac.

EPF Elects Officers

The Episcopal Peace Fellowship has elected Mary Miller, a laywoman from the Diocese of Pittsburgh, and the Rt. Rev. William Davidson, assistant Bishop of Ohio, as national chairperson and vice-chairperson for the next year. Dr. Paul Ward, Alexandria, Va., was re-elected treasurer and Henry Morrison from Eastern Oregon was reappointed secretary.

Mrs. Miller served on the Executive Council staff from 1967-72. Her duties included administering the conscientious objector registry and providing support for the committee on social responsibility in investments. Since 1973, she has helped organize and edit the General Convention publication, *Issues*. Mrs. Miller served as EPF treasurer from 1972-78.

Bishop Davidson, who was Bishop of Western Kansas from 1966-80, has been a member of EPF since the organization was two years old in 1940. He served on

its national executive committee in the 1950s and again in the 80s. Bishop Davidson has been a member of the Executive Council and now is staff officer for ministry concerns and clergy deployment for the Diocese of Ohio.

The Episcopal Peace Fellowship promotes prayer, study, education, and action in the cause of peace. It provides draft counseling assistance and publishes a quarterly newsletter.

First Jubilee Parish Named

On June 19, St. Mark's Church in Lewistown, Pa., became the first Episcopal parish to be designated as a Jubilee Center. The Rt. Rev. John M. Allin, Presiding Bishop, accompanied by Alice Emery, executive of national mission in church and society at the Episcopal Church Center in New York, traveled to Lewistown to make the formal announcement.

The Rev. Canon Peter A. Greenfield has been rector since 1975 of the parish which is widely viewed as the center of community outreach in an area experiencing an unemployment rate of about 30 percent.

"Despite high unemployment and a population that has declined by 25 percent in the past decade, St. Mark's has found creative ways to apply its resources to the needs of the poor, the disadvantaged, the elderly, and the unemployed of the region in the spirit of Christian love," said the Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania. "It's not unlike the story of the loaves and fishes where, with what appear to be very limited resources, the needs of many people are met."

St. Mark's outreach programs include:

- planting a community garden used by Meals-on-Wheels and by people out of work or in need;
- distributing small amounts of money from an endowment fund to people who need clothing, food, or fuel;
- teaching the youth of the community a craft, such as woodworking, macrame, needlepoint, knitting, canning, etc., and finding markets for the craft;
- developing a food pantry, called "Mother Hubbard's Cupboard," to fill emergency needs and serve as a resource for other churches and agencies in the community;
- repairing and painting over 100 homes of elderly people in the county, and traveling as far as Central America

to assist in construction projects for churches and people in need;

- participating annually in a local meat canning project;

- cutting wood on a lot donated to the church to provide fuel for persons in need.

Fr. Greenfield explained the church's outreach as "the natural outgrowth of the fact that we are God's family and must constantly ask ourselves what that means in terms of the community and world in which we live. We are altar-centered and see the presence of the Lord not only in his holy life-giving meal, but in the persons of our brothers and sisters in Christ, whom we encounter daily."

From Durham to York

The Rt. Rev. John Stapyhton Habgood, Bishop of Durham for the last ten years, has been appointed the next Archbishop of York. The Most Rev. Stuart Y. Blanch is retiring in August after eight years as the Church of England's second ranking prelate.

The son of a Buckinghamshire doctor, John Habgood, 56, was educated at Eton and King's College, Cambridge, where he took a first class honors degree in the natural sciences. He worked in research and taught pharmacology at Cambridge before training for the priesthood at Cuddesdon College, Oxford.

Except for five years as rector of Jedburgh in the Diocese of Edinburgh, most of Dr. Habgood's ministry has centered on academe. He served as vice-principal of Westcott House, Cambridge, and later in his career as principal of Queen's College, Birmingham. Upon his elevation to the episcopate in 1973, Dr. Habgood was the youngest bishop in the Church of England.

He is known to the church as a committed and experienced ecumenist who supported the covenanting proposal turned down by the Church of England's General Synod last year that would have led to closer relations with the Free Churches. He was a member of the British Council of Churches' delegation that visited Rome in April to continue the discussions begun when Pope John Paul II met with the Archbishop of Canterbury in England last year.

Dr. Habgood and his wife, Rosalie, are the parents of two daughters and two sons. Mrs. Habgood is a professional musician.

Communications Desired

In an article reporting on the activities of the joint nominating committee for the election of the next Presiding Bishop, the Rev. John D. Worrell wrote in the June *Texas Churchman*, "I think

everyone would be surprised at how few communications [the committee] has received. Every church member should feel free to offer an opinion or make a suggestion. It is my hope that interested people will read the committee's paper on the office of Presiding Bishop and use that as a basis for communicating thoughts about the profile or suggestions of names for the committee to consider."

Fr. Worrell, a member of the committee, said that a form for suggesting bishops' names to the committee would be available soon from the nominating committee's secretary, Charles M. Crump. All communications should be addressed to Mr. Crump at Suite 2610, 100 North Main Building, Memphis, Tenn. 38103.

No Vote for Bishops

The Rt. Rev. Cyril Bowles, Bishop of Derby, has told the House of Lords that in the future, bishops will keep to the tradition that, as members of the British upper house, they do not vote in general elections.

With this statement, Bishop Bowles ended the controversy which began when the Archbishop of Canterbury disclosed that he had cast a ballot in the last nationwide election [TLC, July 24]. Peers are disqualified from voting under common law, according to the *Church Times*, but Dr. Runcie took the position that, as a lord spiritual, he was not a peer, or lord temporal.

Bishop Bowles said that neither the archbishop nor any of the other bishops wanted to take the matter any further. "Neither will any of those in the future go against tradition or custom in this manner," he promised.

The Cover

In the Diocese of Pretoria in the Church of the Province of Southern Africa, a procession of the Blessed Sacrament took place recently as part of a celebration commemorating both the 150th anniversary of the Oxford Movement and the first "festival of title" for Corpus Christi Church in Garsfontein. Over 200 people gathered from all over the Transvaal at the Community of St. Mary the Virgin Convent for the festival occasion. The newly consecrated Suffragan Bishop of Pretoria, the Rt. Rev. John Ruston, was preacher and principal celebrant.

BRIEFLY...

The Diocese of Southern Ohio and its companion Nigerian dioceses of Lagos and Ijebu each sent 16 delegates to Geneva, Switzerland, in June for a ten-day consultation. Under the theme, "Friendship with Christ," the delegates heard a number of speakers who challenged the group to worldwide mission and ministry. The Rt. Rev. William Gordon, Assistant Bishop of Michigan, attended the consultation as a representative of Province V and as one of the keynote speakers. "The church is not mission, going to church is not mission," Bishop Gordon told the conferees. "Mission is what the church enables people to do who are a part of it . . . making it possible for all of us to somehow be about the Lord's business — that to me is my vision of the church."

A legal loophole may prevent the Israeli government from prosecuting Romanian Orthodox Archbishop Valerian Trifa of Detroit, Mich., who is accused of World War II crimes against Jews. The offenses, believed to have resulted in the deaths of 250 people, were committed in Romania, and the law permitting Holocaust war crimes to be tried in Israel states that the acts must have been committed in a "hostile country." At that time, Romania had not legally become one of the Axis powers. Since 1952, Archbishop Trifa has been the head of the Romanian branch of the Orthodox Church in America. He recently abandoned his longtime efforts to avoid deportation for concealing war crimes when he entered the U.S. in 1950. At present, however, he remains in Detroit, following Switzerland's refusal to admit him last winter.

More than 200 staff members from the advertising and public relations headquarters of Bozell & Jacobs, Inc., in New York City, have chosen the Cathedral of St. John the Divine as the focus for their volunteer efforts. As the result of a recent "adoption" ceremony presided over by the Very Rev. James P. Morton, dean of St. John's, and Charles D. Peebler, president and chief executive officer of the advertising agency, the cathedral will benefit from a minimum of 1,600 agency volunteer hours for its various community outreach and cultural programs. In addition, Bozell & Jacobs will match the hours with \$10 per hour donations to a maximum of \$16,000. The volunteer effort will last at least one year.

Likoma Cathedral

For Anglicans, of whatever nationality

or language, a trip

to Likoma can never be just a trip.

By JACKSON BIGGERS

A visit to Likoma Island in Malawi, Central Africa, is an unforgettable experience. The island is set in an enormous lake which is 500 miles long. The most interesting way of arrival at Likoma is by steamship using one of two ships which ply the blue water, stopping at various villages on the shoreline before forging across the lake's center to Likoma Island.

For Anglicans, of whatever nationality or language, a trip to Likoma can never be just a trip; it is a pilgrimage, for Likoma is the Iona of Africa — a holy island from which missionaries, priests, and laity went out to preach the Gospel, battle witchcraft and sorcerers, and eventually establish what has become today the Anglican Province of Central Africa.

As the steamer draws near the island, the inhabitants throng the shore, awaiting the arrival of the ship's varied cargo. For the casual traveler, this dockside activity is an interesting sight. But it can-

The Rev. Jackson Biggers is the rector of the Church of the Redeemer, Biloxi, Miss.

not hold the visitor's interest too long, because sky-lined on the summit of the island is a most unlikely sight: a great cathedral, set down, it would seem, from the English countryside, dwarfing all else in its shadow.

This great cathedral, larger than Winchester Cathedral, was built in 1902. During this anniversary year of the Oxford Movement, it is interesting to recollect that it was the headquarters of the Universities Mission to Central Africa, the Anglo-Catholic society that strangely enough had, as its inspirer, the evangelical missionary, David Livingston.

Speaking at Oxford and Cambridge after his return from his first journey to Africa, Livingston pleaded to the universities to come after him to Africa — to teach, to heal, and to evangelize. This call to militant churchmanship was made by Livingston in December of 1857 at Cambridge. The first to answer his call was C.F. Mackenzie of Caius College, Cambridge, who was consecrated as "missionary bishop to the tribes around Lake Nyasa and along the Shire River" in 1861. This bishop died of fever

after only one year, a year of tribal conflicts and slave raids.

The mission then withdrew to the island of Zanzibar, where schools were established for the slaves freed from Arab ships by the British navy and where the Anglican cathedral of Zanzibar was erected right on the very spot of the former slave market. It wasn't until 1881 that the UMCA's original destination was reached again: the great lake.

After the establishment of headquarters on Likoma Island, hospitals, clinics, a printing press, and schools of industrial arts were started along the shores. A mission steamer enabled the people of "Africa's Iona" to travel great distances and establish contact with many tribes and tongues, and to keep them in close touch with the island headquarters.

In these days, it is, of course, no longer necessary to have a cathedral on an island, safe from slave raiders and isolated from tribal warfare. Roads enable people to travel easily today, where once it was extremely difficult. But this great cathedral, set on an island, cannot help but quicken a churchman's imagination of the sacrifice of money, and frequently of life, that laid the foundation for the marvelous Christian communities we find in that part of the world today.

If we left the lake steamer and climbed up to the Likoma Cathedral today, we would marvel at the stone altars and choir stalls, intricately carved by African craftsmen. Engineers would puzzle over the methodology of erecting such a building in 1902, so far removed from the shore and in the center of Africa.

But we would marvel more at the quality of Christian life that keeps the cathedral alive today. After a Mass, we visit with the people. They speak with us of their own saints, not Celtic names we'd hear in Iona, but names spoken with equal reverence and pride: Chancy Maples, Leonard Kamungu, Archdeacon Johnson. This too, is a part of our Anglican family and one of its noblest lines.

During the month of August, the Rt. Rev. Peter Nyanja of the Diocese of Lake Malawi, Province of Central Africa, will be visiting the U.S. He is scheduled to preach at the Church of the Intercession in New York City on August 7.

His itinerary includes the Church of the Redeemer, Biloxi, Miss., August 14; St. James', Houston, August 16; St. Christopher's, League City, Texas, August 17; the Church of St. Augustine of Hippo, Galveston, Texas, August 19; and a youth convocation at the Church of the Good Shepherd, Friendswood, Texas, August 21.

After that he will spend some time in the U.S., looking for a companionship relationship for the Diocese of Lake Malawi.

EDITORIALS

St. Andrew's Brotherhood

One hundred years ago, James Houghteling and 12 other men in Chicago had a vision and a hope of renewed spiritual commitment and service to humanity. From their aspirations and outreach came the Brotherhood of St. Andrew, today a worldwide organization of approximately 10,000 members who, through prayer, study, and service, promote the spread of Christ's Kingdom, especially among men and youth.

The beginning of the Brotherhood was one of quiet, uneventful service: the men's Bible study group at St. James Church, Chicago, had a call for help from a man whose life was hurt by alcohol. The men of St. James responded. Interestingly, it was this man in need, himself befriended, who later suggested the patronage and namesake of the brotherhood, St. Andrew, fisher of men.

The organization was founded on November 30, St. Andrew's Day, 1883, in a basement room of St. James Cathedral, Chicago. Today, that room is St. Andrew's Chapel, and it has been a focal point of prayer and thanksgiving at the August centennial convention of the Brotherhood in Chicago. Not only was the Brotherhood organized, however, it was eventually incorporated. In 1908, a bill was passed by Congress and signed by President Theodore Roosevelt, thereby making the Brotherhood of St. Andrew a distinctive religious organization.

Having come into being in response to a genuine need, the Brotherhood has continued to hold this ideal of committed service. From its first ministry to homeless men in the inner city to new ministries today in such places as Baale, Uganda, where the brothers have built a chapel and are in the process of hiring an African evangelist, the organization seeks opportunities for practical, creative service on the local and the national levels.

Throughout its history, the Brotherhood of St. Andrew has implemented numerous programs aimed at strengthening lay service and building up the church. Its 1885 Lay Mission program, for example, became in 1886 the Episcopal Church's Layreader program, which eventuated in the foundation of numerous new mission churches and increased membership of the Episcopal Church: unchurched people were invited to attend an Episcopal service, and brothers were ready not only to lead worship, but also to follow up with Bible study and prayer groups.

Besides these programs, the Brotherhood has maintained a strong presence among military men and has been responsible in part for the Episcopal Church's role in such places as the Philippines and Japan. A key figure in revitalizing the activities and fellowship of the Brotherhood in Japan was the late Paul Rusch, for many years associate editor of *THE LIVING CHURCH* and founder of Kiyosato Educational Experiment Project (KEEP), which brought improved agricultural methods to Japan's less fertile areas. Funds raised in the U.S. also built outreach missions around KEEP.

Moreover, the Brotherhood has created and fostered such renewal and evangelism groups as Faith Alive and Pewsaction. In 1981, St. Andrew's Brotherhood sponsored "Evangelism '81 Congress" held in Evanston, Ill. The Brotherhood promotes its many programs and provides spirited direction through its publication, *St. Andrew's Cross*.

Clearly, the Brotherhood of St. Andrew has played a key role in the last 100 years of the Episcopal Church and has fulfilled a need within both church and society. The Brotherhood's meager origins remind us of the great good that can come from small beginnings. Its history reminds us that mission and evangelism are integral to being Christian, and Episcopalian. Its membership reminds us of the priesthood of all believers and of the ministry of the laity. And its rule holds before the church every Christian's call to prayer, study, and service.

THE LIVING CHURCH has faithfully reported the activities of the Brotherhood and has featured this organization as a model of lay ministry [see *TLC* July 10, 1983; June 11, 1978, for example] throughout its years of publication, and we gladly take this opportunity to congratulate the Brotherhood on its 100th anniversary.

Our Father

Oh, Lord,
The Light of the world.
I need no help as I search for Thee
In the eyes of a friend.

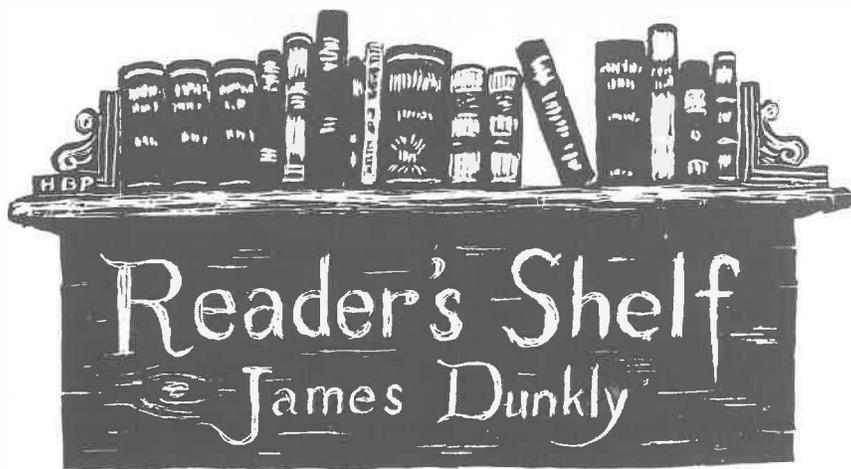
But Lord,
The Body of Christ.
Embolden me as I search for Thee
In emaciated bodies
Nearing their end.

And Lord,
The Blood of Christ.
I worship and adore Thee
As on thy cup I gaze.

But Lord,
The Truth, the Way
Let it not be my car
That spills your blood
On life's highways.

For Thy Sake,
Don't let me pray
Fearful or sentimental blather.
Teach me to pray,
"Our Father. . ."

B.J. Bramhall



THE BOOK OF INSPIRATION: Volume One — Seven Famous Classics in One Book. Keats. Pp. xiii and 276. \$14.95.

A large type edition that includes *Acres of Diamonds* (Russell Conwell), *Essay on Self-Reliance* (Ralph Waldo Emerson), *As a Man Thinketh* (James Allen), *The Greatest Thing in the World* (Henry Drummond), *The Song of Our Syrian Guest* (William Allen Knight), *The Practice of the Presence of God* (Brother Lawrence), and *The Story of the Other Wise Man* (Henry Van Dyke). Warner A. Hutchinson provides a brief introduction; a second volume is planned. The publisher has several other titles in a series of Christian classics in large type.

NEW RELIGIOUS MOVEMENTS. Edited by John Coleman and Gregory Baum. English Language Editor: Marcus Lefébure. Seabury. Pp. x and 83. \$6.95 paper.

No. 161 in the Concilium Series, this volume presents essays on new religious movements round the world, with particular emphasis on transcultural developments (e.g., Asian religions in Europe and North America, neo-pentecostalism, etc.) and on emerging dialogues between these new religions and Christianity. As usual, the Concilium volume is an excellent place to begin one's study of a topic.

THEOLOGY OF THE NEW TESTAMENT: Volume Two — The Variety and Unity of the Apostolic Witness to Christ. By Leonhard Goppelt. Translated by John Alsup. Edited by Jürgen Roloff. Eerdmans. \$17.95.

The continuation of Goppelt's masterwork. [See TLC, Feb. 21, 1982, for my comments on volume one]. Made from notes left at his death, volume two does not cover all topics equally thoroughly, but what is here is very valuable indeed for the author's distinctive approach to New Testament theology, not least be-

cause of the way he interweaves theological, literary, and historical questions. A list of Goppelt's own writings is included, along with a 12-page supplementary bibliography of scholarship on New Testament theology and related themes during the period 1973-81; Alsup is responsible for these. The subject index to both volumes is also included here.

A PACKET OF LETTERS: A Selection from the Correspondence of John Henry Newman. Edited with an introduction by Joyce Sugg. Oxford University Press. Pp. xxv and 230. \$19.95.

Here are 155 letters from the more than 20,000 extant. They are to all sorts of people, and they cover the whole period of Newman's life. A brief introduction, a few notes, and an identifying roster of Newman's correspondents complete this attractive volume, which should prove an excellent gift in this the 150th anniversary year of the Oxford Movement.

WORDS TO LOVE BY. By Mother Teresa. Ave Maria Press. Pp. 80. \$4.95 paper.

Photographs illustrating excerpts from interviews with Mother Teresa, arranged with a view to being used as aids in meditation.

PASTORAL PREACHING: Timeless Truth for Changing Needs. By Gary D. Stratman. Abingdon. Pp. 112. \$6.95 paper.

The biblical image of the Shepherd provides a helpful icon for the preacher who can carry texts into pastoral work, as well as bring the congregation's life onto the study table. Stratman, a Presbyterian pastor, tells how he does it, week in and week out, and he includes three of his own pastoral sermons. There is also an annotated bibliography with everything from Gregory the Great to Georges Bernanos. For the sensitive

preacher, nothing is merely leisure reading. The preacher's devotional life must also be integrated into this kind of homiletical preparation, as Stratman realizes. A helpful book for clergy of any denomination.

THE ILLUSTRATED BIBLE DICTIONARY: Part 1 — Aaron-Golan. Tynedale. Pp. xvi and 576. \$34.95.

The first of a three-volume revision of *The New Bible Dictionary* (edited by J. D. Douglas, in 1962), this beautifully illustrated volume represents the best Evangelical scholarship available today, as well as a marvelous piece of book manufacture. Articles are written from the general standpoint of English-speaking evangelical Protestantism, but bibliographies refer to a great deal of material not representing that point of view. The maps and illustrations are superb. Suggestion: put this work and the *Interpreter's Dictionary of the Bible* together when studying something, in order to get a well rounded picture of current opinion.

WOMEN OF THE CLOTH: A New Opportunity for the Churches. By Jackson W. Carroll, Barbara Hargrove, and Adair T. Lummis. Harper & Row. Pp. xi and 276. \$14.95.

Three sociologists who also teach in seminaries study the results of a detailed questionnaire given to over 1,300 clergy of both sexes. Their questions cover the whole range of ministry, and their analysis talks about where clergy come from, as well as where they go after seminary. The seminary experience itself is discussed at some length, too. Their overall aim is not simply to describe and analyze ministry by women, but also to encourage and enable it. Anyone seriously interested in the effects upon women and upon the church that ordaining women is having should read this book.

Books Received

MINISTER'S SERVICE BOOK FOR PULPIT AND PARISH. By Jesse Jai McNeil. Eerdmans. Pp. 212. \$7.95.

THE COURAGE TO BELIEVE. By Craig Morton and Robert Burger. Ballantine. Pp. 180. \$2.75 paper.

WHEN ANGELS APPEAR. By Hope MacDonald. Zondervan. Pp. 127. \$4.95 paper.

WALKING HOME. By Carol Marchal Storrer. Augsburg. Pp. 159. No price given, paper.

TEST YOUR BIBLE POWER: A Good Book Quiz. By Stanley P. Shank, general editor. Ballantine Books. Pp. vi + 199. \$1.95 paper.

LIVING THE GOOD NEWS: An Introduction to Moral Theology for Today's Catholic. By Nicholas Lohkamp, O.F.M. St. Anthony Messenger Press. Pp. 170. \$4.50 paper.

MY PERSONAL PRAYER DIARY. By Catherine Marshall and Leonard LeSourd. Ballantine. Pp. xiv + 400. \$3.95 paper.

GROWING IN JOY. By Ron Klug. Augsburg. Pp. 128. \$4.95 paper.

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New Hymn Text of the Month

HYMNAL 1982

- *1. Not here for high and holy things
we render thanks to thee,
but for the common things of earth,
the purple pageantry
of dawning and of dying days,
the splendor of the sea,
- *2. the royal robes of autumn moors,
the golden gates of spring,
the velvet of soft summer nights,
the silver glistering
of all the million million stars,
the silent song they sing,
- *3. of faith and hope and love undimmed,
undying still through death,
the resurrection of the world,
what time there comes the breath
of dawn that rustles through the trees,
and that clear voice that saith:
4. Awake, awake to love and work!
The lark is in the sky,
the fields are wet with diamond dew,
the worlds awake to cry
their blessings on the Lord of life,
as he goes meekly by.
5. Come, let thy voice be one with theirs,
shout with their shout of praise;
see how the giant sun soars up,
great lord of years and days!
So let the love of Jesus come
and set thy soul ablaze,
6. to give and give, and give again,
what God hath given thee;
to spend thyself nor count the cost;
to serve right gloriously
the God who gave all worlds that are,
and all that are to be.

Geoffrey Anketel Studdert-Kennedy
(1883-1929)

**This hymn may begin with stanza 4.*

*Metre: 86. 86. 86. Tunes: Morning Song,
Hymnal 1940, No. 156; Songs for Cele-
bration, H-316.*

From this six stanza poem written shortly after World War I by the British priest, Army chaplain, and poet, Geoffrey Anketel Studdert-Kennedy, compilers of the *Hymnal 1940* chose only the final three stanzas to create the popular morning hymn, "Awake, awake to love and work."

In the preparation of the *Hymnal 1982*, the editors have chosen to use Studdert-Kennedy's complete text, thereby restoring the theme of thanksgiving for God's great gift in creation as

the proper introduction to, and motivation for the directive, "Awake, awake to love and work!"

The inclusion of a special rubric at the end of the text allows for the use of the last three stanzas only, when desired. Recommended for Thanksgiving Day and morning services.

This text may be reproduced for church use with the following copyright notice: From the *Hymnal 1982*, copyright, the Church Pension Fund. Used by permission.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parentheses indicate projected location of the events.

August

3-7 Convention, 100th Anniversary, Brotherhood of St. Andrew (Chicago)

September

3-5 National Board, Christian Ministry in the National Parks (Theodore Roosevelt National Memorial Park, N.D.)
12-16 In House Week, Episcopal Church Center
22-24 Convention, Diocese of Montana (Butte)
30-Oct. 7 House of Bishops Interim Meeting (Spokane, Wash.)

October

3-12 Meetings of Primates of Anglican Communion; Standing Committee of Anglican Consultative Council; Mission Issues and Strategy Advisory Group (Kenya)
10 Observance of Columbus Day
11-13 Provinces I-IV Hunger Conference (Washington)
20-22 Convention, Diocese of Oregon (Portland)
21 Convention, Diocese of Chicago (Chicago)
21-22 Convention, Diocese of California (San Francisco)
21-22 Convention, Diocese of Kansas (Fort Scott)

October (Cont'd.)

25 Convention, Diocese of New York (Manhattan)
28-29 Convention, Diocese of Eau Claire (River Falls, Wis.)

November

3-5 Convention, Diocese of Lexington (Florence, Ky.)
3-5 Convention, Diocese of Colorado (Denver)
4-5 Convention, Diocese of Iowa (Des Moines)
4-5 Convention, Diocese of New Jersey (Lawrenceville)
4-5 Convention, Diocese of Central New York (Syracuse)
4-5 Convention, Diocese of Rhode Island (Providence)
6 Convention, Diocese of Massachusetts (Boston)
7-10 Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
9-13 Pewsaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
11-12 Convention, Diocese of Northwestern Pennsylvania (Oil City)
11-13 Annual Meeting, National Association for the Self-Supporting Active Ministry (Washington, D.C.)
16-18 Executive Council Meeting (New York)
24 Thanksgiving Day

January

3-6 North American Academy for Liturgy (Chicago)
18-25 Week of Prayer for Christian Unity
26-28 Convention, Diocese of Atlanta (College Park, Ga.)

PEOPLE and places

Appointments

The Rt. Rev. Robert B. Appleyard, who retired in January as Bishop of Pittsburgh, has accepted assignment as Bishop-in-Charge of the Convocation of American Churches in Europe, without salary. He will begin work after the House of Bishops meeting in October. Address at that time: American Cathedral of the Holy Trinity, 23 Avenue George V, 75008, Paris, France.

The Rev. T. Whitney Barker is assistant rector of St. Christopher's Church, Springfield, Va.

The Rev. Mark C. Bigley is associate rector of the Church of the Reconciliation, San Antonio, Texas. Add: 8900 Starcrest, San Antonio 78217.

The Rev. Janice M. Bracken is assistant rector of St. Peter's Church, Rome, Ga.

The Rev. Michael M. Davis is rector of All Saints' Church, San Benito, Texas. Add: Box 1948, San Benito 78586.

The Rev. Dallas B. Decker is rector of the Church of the Holy Spirit, Box 687, Gallup, N.M. 87301. Add: 1336 Country Club Dr., Gallup 87301.

The Rev. Eric D. Fenton is vicar of All Saints' Church, Houghton Lake, Mich., and St. Elizabeth's, Higgins Lake. Add: Route 2, Box 449-B, Roscommon, Mich. 48653.

The Rev. Stephen S. Gerth, Jr. is on the staff of the Church of the Incarnation, Dallas, Texas.

The Rev. Frederick L. Goodwin, Jr. is curate at St. Margaret's Church, Woodbridge, Va.

The Rev. Robert H. Hawn is rector of the Church of St. Michael and All Angels, Cuernavaca, Mexico. Add: Apartado Postal 178, Cuernavaca, Morelos, 62000, Mexico.

The Rev. Robert B. Hibbs is rector of St. Barna-

CLASSIFIED

advertising in *The Living Church* gets results.

IN MEMORIAM

IONA MAE MOORE who died September 2, 1982, in the Good Samaritan Hospital in Los Angeles after a short illness. She was the wife of the Rev. Canon H. Randolph Moore of the Diocese of Los Angeles, whom she married on her birthday, July 28, 1927, which marriage lasted more than 55 years. She was the elder daughter of John W. Buggs, M.D., and Leonora Clark Buggs. She graduated from St. Athanasius' Episcopal Parochial School, Brunswick, Ga., and Spelman College, Atlanta. In addition to her husband, she is survived by their two children, a daughter, Leonora Elizabeth Prince, an art teacher in the California school system; a son, H. Randolph Moore, Jr., Presiding Judge of the Juvenile Department, Superior Court of Los Angeles County; a sister, Vivian Buggs Battle; three brothers, Dr. Charles W. Buggs, Clarence S. Buggs, and Dr. John A. Buggs, retired director of the U.S. Civil Rights Commission, Washington, D.C.; and Dorothy A. Thomas, a foster daughter; as well as three in-laws and seven grandchildren. Requiem Mass was celebrated September 8, 1982, at St. Philip's Church, Los Angeles, by the rector, Fr. Hartshorn Murphy, assisted by several of the clergy of Los Angeles.

CHRISTIAN EDUCATION

THE SAINT CHRISTOPHER'S SERIES — Sunday School lessons for intermediates. Send \$1.50 for sample to: P.O. Box 2554, Pensacola, Fla. 32513.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

POSITIONS OFFERED

ASSISTANT, primary responsibility for oversight of Christian education and youth program. Shared ministry of preaching, liturgical, and pastoral functions. Excellent salary, benefits, and environment. Send resume and photograph to: Church of the Good Shepherd, 1100 Stockton St., Jacksonville, Fla., 32204.

FLORIDA: Non-stipendiary clergyman, small town church of a few families, liberal housing allowance offered. Sunday Eucharists and light pastoral duties. Historical Register building. Write to: Vicarage, 655 S. Broadway, Bartow, Fla. 33830.

UNIVERSITY CHAPLAIN. Episcopal Center at University of Minnesota seeks experienced clergyman to serve as full-time chaplain. Interviewing for immediate placement. Informational material available. Contact: Sally Johnson, 2300 Multifoods Tower, 33 S. Sixth St., Minneapolis, Minn. 55402.

POSITIONS WANTED

EXPERIENCED and creative musician, Liturgist, teacher, administrator available immediately for 3/4 to full-time ministry in Christ-centered growth and renewal-oriented parish, school or agency. James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601. (406) 458-6227.

PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: The Inner Way, Box 5000, Homeland, Calif. 92348.

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

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bas' Church, Fredericksburg, Texas. Add: Box 609, Fredericksburg 78624.

The Rev. J. Parker Jameson is assistant rector of St. Luke's Church, San Antonio, Texas. Add: 11 St. Luke's Lane, San Antonio 78209.

The Rev. Robert Keirse is rector of St. Andrew's by-the-Sea, 1050 Thomas Ave., San Diego, Calif. 92109.

The Rev. S. Albert Kennington is curate at Trinity Church, Mobile, Ala. Add: 1900 Dauphin St., Mobile 36606.

The Rev. Gordon H. Mann is rector of Trinity Church by-the-Cove, Naples, Fla. Add: 553 Galleon, Naples 33940.

The Rev. Mark David Meyer is rector of St. Mark's Church, Plainview, Texas. Add: Box 1686, Plainview 79072.

The Rev. F. Neff Powell is deputy for program and archdeacon of the Diocese of North Carolina. Office: Box 17025, Raleigh, N.C. 27619. Home: 5708 Rangeley Rd., Raleigh 27609.

The Rev. Robert W. Prichard will be assistant professor of church history at the Virginia Theological Seminary.

The Rev. Bill C. Reardon is assistant rector of Truro Church, Fairfax, Va.

Retirements

The Rev. Sidney G. Ellis, rector of St. James' Church, Port St. Joe, Fla., and Trinity Church, Apalachicola, and vicar of St. John's Church, Wewahatchka, has retired. He may be addressed at Box

1295, Panama City, Fla. 32401.

The Rev. Holt H. Graham has retired from the faculty of the United Theological Seminary of the Twin Cities. New home address: 111 E. Kellogg Blvd., No. 2709, St. Paul, Minn. 55101.

The Rev. Canon Howard G. F. Kayser, rector of St. Peter's Church, Sheboygan Falls, Wis., for the past 16 years, has retired and is now honorary canon in residence at St. Paul's Cathedral, Fond du Lac, Wis. He may be addressed at 101 E. Division St., Fond du Lac 54935.

The Rev. Robert H. Moore, curate at Trinity Church, New Castle, Pa., has retired.

The Rev. Bruce E. Whitehead has retired after 19 years as rector of the Church of the Intercession, Fort Lauderdale, Fla. Fr. and Mrs. Whitehead will make their home in Knoxville, Tenn. A former newspaperman, Fr. Whitehead started and edited the newspaper of the Diocese of Southeast Florida. He was active in diocesan committees and community affairs and led many healing missions.

Degrees Conferred

The Episcopal Theological Seminary of the Southwest in Austin, Texas, recently conferred honorary degrees on the Rt. Rev. Walter D. Dennis, Jr., Suffragan Bishop of New York; the Rev. Frank S. Doremus, professor emeritus of pastoral theology of the seminary; the Rev. Benjamin H. Skyles, rector of St. Peter's Church, Pasadena, Texas; and the Rev. John R. Wright, professor of ecclesiastical history at General Theological Seminary.

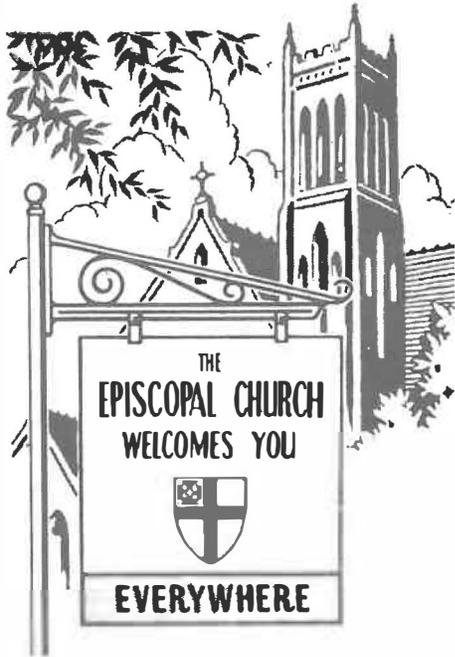
Deaths

The Rev. Canon George E. DeMille, honorary canon of the Cathedral of All Saints, Albany, N.Y., died on June 15 in a nursing home at the age of 85.

Before his ordination in 1937, Canon DeMille was a teacher and superintendent of schools in Green Island, N.Y. He was a graduate of Syracuse University and General Theological Seminary and earned master's degrees at Colgate University and the state university at Albany. Fr. DeMille served many parishes in the Diocese of Albany, and while he was at the cathedral, he was also director of diocesan theological education and conducted a small diocesan seminary. He had no survivors.

The Rev. Herbert Ralph Higgins, retired priest of the Diocese of Chicago, who had suffered from Parkinson's disease for about the last seven years, died on June 18 in San Antonio, Texas, at the age of 80.

Born in England, Fr. Higgins was educated at Kenyon College, Bexley Hall, the University of Michigan, Harvard, and Oxford. Much of his ministry was spent at St. Mark's Church, Grand Rapids, Mich., where he was rector and later dean, when St. Mark's became a cathedral. From 1950 until 1960, when he retired, he was rector of St. Mark's Church, Evanston, Ill. He was married in 1960 to Darthea Campbell. Survivors include his brother, the Rt. Rev. John S. Higgins, retired Bishop of Rhode Island.



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.

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**.

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. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

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.

HOLY ADVENT 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. Hoomstra, 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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

SHREVEPORT, LA.

CHURCH OF THE HOLY CROSS Texas Ave. & Cotton St.
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden,
Bishop-in-Residence; the Rev. Donald D. Heacock, the
Rev. Carington Cariss, the Rev. Frank E. Wilson, the Rev.
William G. Songy, the Rev. Paul W. Bigger
Sun Eu 8 & 11; Wed Eu 12:10; Sat Eu 5

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

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

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. Ultreya 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. John W. Bonnell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri
12 noon H Eu & Healing

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r;
Weekend Masses 9 (Sun) & 5 (Sat)

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

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

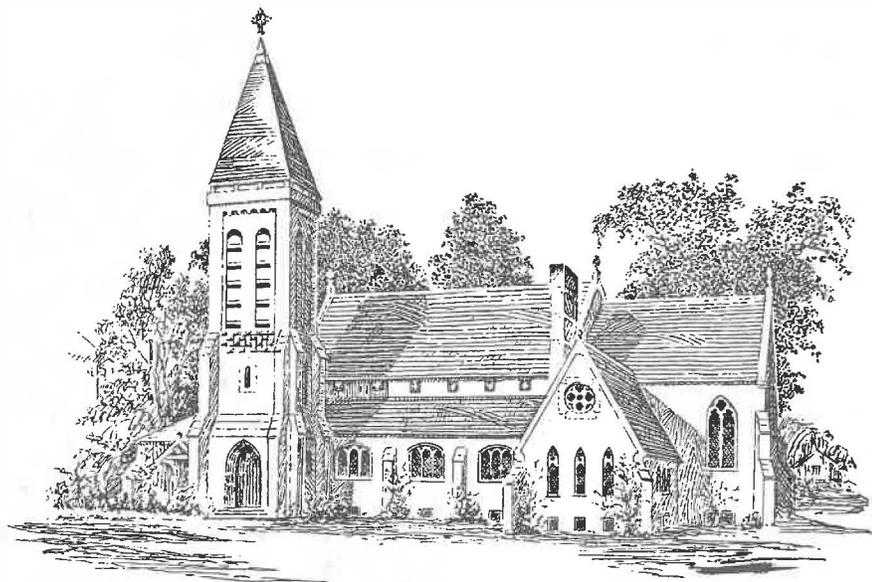
ST. MARY THE VIRGIN (212) 869-5830

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

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

(Continued on next page)



St. Mark's Church, Augusta, Maine

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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. Phillip 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

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

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 10 (Sung), 6:15, Matins 7:40, Ev & Novena 5:30. Daily: Matins 6:40, Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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

PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

WESTERLY, R.I.

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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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

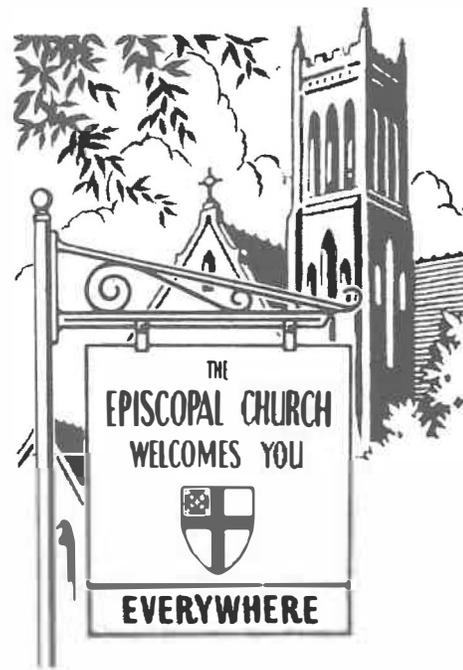
DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchatt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S. Gerth, Jr.; 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, 8:30. 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.

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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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



Church of St. Mary the Virgin, New York City