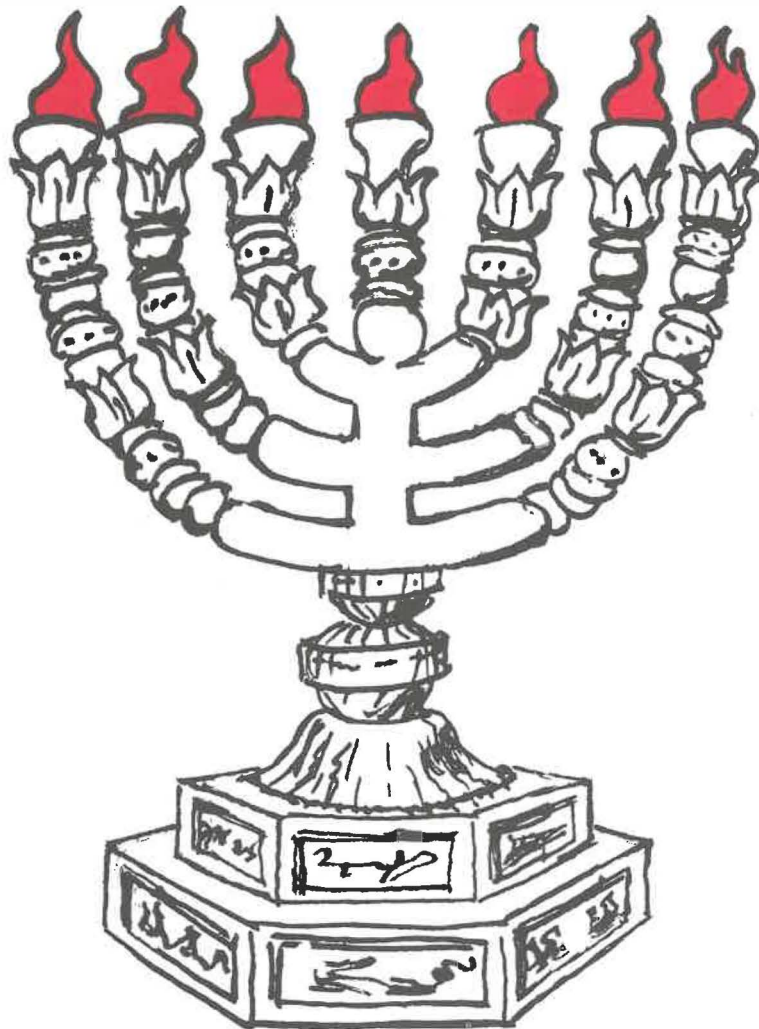


June 10, 1984

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THE LIVING CHURCH



PENTECOST 1984



The Breath of Life

Whitsunday or Pentecost calls our attention to the last part of both Nicene and the Apostles' Creeds — our affirmation of belief regarding the Holy Spirit, the holy church, the forgiveness of sins, and the resurrection to eternal life. The doctrine of creation, on the other hand, stands in the first article of belief, at the very beginning of the creeds. Pentecost and creation thus appear at first glance to be at opposite ends of the Christian outlook.

It may seem paradoxical that Psalm 104, the great psalm of creation, should provide the first choice of psalmody for Pentecost in our present liturgy. In previous editions of the Book of Common Prayer, this same psalm is part of the service for this feast (at Evensong), right up to the middle of the 16th century. Certainly the association of this psalm with Pentecost this day is partly attributable to verse 31: "You send forth your Spirit, and they [all living things] are created; and you renew the face of the earth." This verse alone specifically refers to the Holy Spirit, but it does not stand apart from the meaning of the psalm as a whole. Earlier editions of the Prayer Book number this as verse 30, and the text slate "your Spirit" as "thy breath." This is the same thing in the original Hebrew, in which the word *ruach* means both breath and spirit, as is the case also in some other languages. God's Spirit is the breath of life. It can be as gentle as the quiet respiration of a sleeping baby, or as powerful as "the rush of a mighty wind," which the apostles heard at Pentecost, or as mysterious as the zephyr wind of which our Lord speaks in Acts 2:8 (John 3:8).

The verse referred to in Psalm 104 suggests that as this divine breath condescended life on Adam (Genesis 2:7), so too, in some sense, the Holy Spirit has condescended life on everything which is living.

The deity who inspired the apostles on Pentecost was not an obscure little god of Palestine, but rather the God who is God, the God of the whole universe. The calling and destiny of the holy catholic church is in the hands of the Maker of heaven and earth.

There is a wonderful circularity to the creeds or, as we prefer, "the creed," since both formularies express the one faith. We say the latter parts in the light of what has been said before, but the next time we say the creed, we begin our affirmation of God the creator in the light of what has been previously said at the conclusion.

As people who are sanctified by the Holy Spirit and members of the holy

church, we go back to affirm our faith in our creator differently. We see God's presence and power where it was invisible before. The natural world, the whole real world of living things, becomes again identifiable as God's garden, and the garden becomes the pathway to the church.

The diversity, beauty, and wonder of all living things also points here (just as it does in the first chapter of Genesis) to the mystery of the new creation of which Christ is the firstborn and in which, having been spiritually fruitful in our generation, we will, as Bishop Wordsworth put it (Hymn 92), "... by angel hands be gathered/And be ever, Lord, with thee."

H. BOONE PORTER, EDITOR

Heaven's Touch

Shattering flight, peaceful Dove,
 Descending through night
 Where I walk thin lines
 And tiptoe — anxious moments,
 Broken thoughts, sight provoked
 By Sheer delight of self-concern.
 I am caught short by streaks
 Of Blinding light. Subliminal
 Reality, brought by ancient
 Method — heaven's touch
 Of Threatened spirit, bumping
 Against Truth, and head
 Lifted up, sight restored,
 Need recovered: ascend once more.

Mark L. Cannaday

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Maintenance and Mission

I want to thank you from the bottom of my heart for the absolutely wonderful editorial in the issue of May 6 on maintenance and mission. It is just tops, and the kind of thing that many of us have been looking for you to say.

(The Rev.) JAMES L. LOWERY, JR.
Executive Director
Enablement, Inc.

Boston, Mass.

Oberammergau

It was with great interest that I read the article on the Oberammergau Passion Play by the Rev. Robert S. Denig [TLC, April 15]. I am a great admirer of the play, which I have seen twice, in 1950 and 1980.

Like Fr. Denig, I was deeply impressed both times by the opening scene portraying Christ's entry into Jerusalem on a donkey, with the people casting palm branches and crying, "Hosanna!" It was thrilling and quite real. For the moment, I felt that I was not seeing a play, but the real thing.

As with practically all productions, the Oberammergau Passion Play has its ups and downs. In 1950, Pontius Pilate was excellently performed, and in 1980 the best portrayal was that of Judas Iscariot. The mob scene was so vivid that I felt that those screaming, "Crucify him!" would get out of hand and burst out over the audience.

What is most important about the play is that *it brings the passion story*

do not understand what specifically Christ was crucified for. The blame for this is perhaps to be laid to the synoptic Gospels, particularly those of St. Mark and St. Matthew....

For a clearer account, we have to go to the Gospel of St. John. Here Pilate had Christ publicly mocked, chastised, and humiliated. He then presented Christ to the people and declared that Christ had done nothing criminal.

But here Pilate came into trouble, for Christ had claimed to be king of the Jews, but also said that his kingship was not of this world. His kingship was spiritual and was not an earthly, political realm in conflict with the Empire of Rome.

However, the chief priests took advantage of the opportunity and carried out a bit of blackmail against Pilate. "We have no king but Caesar," they exclaimed.

Pilate saw that he was caught in a trap, for, by sparing Christ, he would lay himself open to the charge of harboring a rebel against the authority of the Roman Emperor. He had no choice but to order the crucifixion of Christ.

The Oberammergau Passion Play makes all these points clear. It also gives much needed amplification to St. Luke's account of the appearance of Christ before the Tetrarch Herod.

In short, Christ was crucified on the charge of sedition against the Roman Emperor. As we know, he was innocent. The ironical part of all this is that Christ, the guiltless, was crucified, while Barabbas, guilty of insurrection and murder, was spared.

It would be welcome if the interpretation made by Oberammergau could find its way into Christian education in the Sunday schools and in church.

PIERRE M. PURVES
Washington, D.C.

Selection of Ordinands

In your editorial, "The Quality of Future Clergy" [TLC, March 18], you spoke to a problem which is of great concern to the Board for Theological Education, particularly in view of Title III, Canon 6, Sec. 2(e), which charges the BTE to assist in the enlistment and selection of candidates for holy orders.

The editor seems unaware of the booklets which have been produced by the BTE or put out in conjunction with it. They are available free of charge from the BTE office, with the exception of *Towards a Theology of Priesthood*, which can be ordered from Trinity Institute for \$2.50 per copy.

The question of quality is one which begs no simple answer. In recent years, with the large numbers of people who have been coming to bishops and commissions on ministry, there seems to

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who do not come forth, particularly as it relates to future leadership needs in the ordained ministry of the church. In conjunction with bishops, standing committees, and commissions on ministry, the BTE is looking at these issues.

It may prove to be that the real questions surrounding the issue of quality are to be found at the very beginning of the long process leading to ordination. It is, after all, parish clergy, parish vestries, diocesan commissions on ministry, and diocesan bishops who may make judgments prior to one's ordination. We need to remember that issues of enlistment proceed those of selection. The church at all levels may be too passive in the field of enlistment.

We, on the BTE, welcome the raising of the issue by the editor. We are hopeful the dialogue will continue.

(The Rev.) WALLACE A. FREY
Chairperson
Board for Theological Education
Episcopal Church Center
New York City

The Future "P.B."

The opening statement of the Joint Nominating Committee for the Election of the Presiding Bishop [TLC, April 29] has astonishing portents of mediocrity: "We are looking for a Presiding Bishop who will accept the Episcopal Church as it is in 1985." I didn't realize the present status quo vintage was that good!

(The Rev.) LUTHER O. ISON
St. Mark's Church
Van Nuys, Calif.

"Reach Out and Touch"

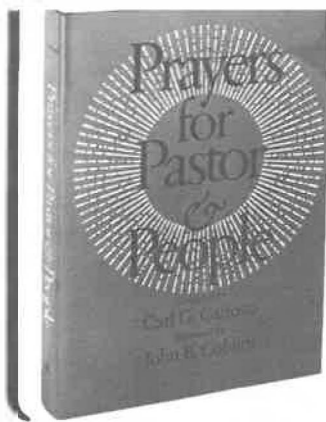
The article by Mary Hemingway, "Reach Out and Touch" [TLC, April 29], reminded us of a man named John and his living example of "reach out and touch."

John had attended an Episcopal Marriage Encounter Weekend with his wife. On the Encounter Weekend, they had learned a special technique of communication involving attentiveness to the unspoken, as well as the spoken word.

John had worked for the State Department of Mental Health as a statistician. When a plea was sent out through the network of "encountered couples" for someone to take on the visitation of a profoundly retarded baby, John responded to the call with the attitude that he should get to know one of the "statistics" on a personal level.

He decided to be vulnerable — to reach out and touch someone — someone who desperately needed to know there was someone else in the world with her, to know she was loved. Only touching and holding could do it.

The result has been a love affair — now four years old — in which each has



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love affair has extended to John's family. He and his wife are now godparents for the baby, and their children share their love and concern.

At the risk of being lengthy, we want to share with you part of John's report, with his permission:

"When I first visited the little girl," he wrote, "I expected that in time we would be communicating at a verbal level. Time has passed, and I realize that we will never be able to converse in the regular sense of the word.

"Importantly, we still communicate. While she is not aware of the content of my words, she recognizes my voice and is soothed by being held and spoken to. As I sat rocking her recently, with her head snuggled against my neck, I was powerfully aware of the peace that she was experiencing.

"The challenge we all are left with is to sharpen our awareness of the range and effectiveness of non-verbal communication, and to increase our proficiency in using it to articulate our sentiments. Who knows, that may be what is meant by 'reach out and touch someone.'"

(The Rev.) DAVID EYLERS

CARLA EYLERS

Area Coordinating Couple

Episcopal Marriage Encounter

Hudson Valley, N.Y.

Controlling the Parish

The Rev. John M. Flanigen, Jr.'s letter really hit the mark [TLC, April 22]. The reason we are gaining too many priests while losing communicants is because the clergy as a whole are not allowing their laypeople to fulfill God's call within the church.

Many of these frustrated laypeople are having to ignore their calling, or switch to other denominations which allow more lay participation in ministry, or join the clergy as deacons or priests.

I have noticed that in flourishing churches, the priest provides lay training and structure, and then turns God's people loose to do God's work. While the end result is great, the process can be a frustrating one to a priest who feels he must control everything going on in his parish.

If you as a priest are spending time in prayer for your parish and are providing lessons and sermons on the Bible's teachings about the Christian life, you are doing your job. While you need to provide guidance for everyone and redirection for those off the track, you don't need to control us. When you control your church, you are telling God he isn't smart enough to handle his people and his church without your consent.

We laypeople would like you to be like a parent — see that the babies have tender care, nurture the toddlers, teach the

more mature. Learn when to let go and the church will flourish.

GWEN KRUGER

Centralia, Wash.

"Christa"

The "Christa" statue in the Cathedral of St. John the Divine in New York had its shock value in terms of how art is imported into the sanctuary of Christian worship. . . . It showed a tortured woman instead of the Man Jesus.

Yes, even books will continue to be written about "our crosses," but Jesus's cross of victory is the only thing that changes ours from defeat to victory. . . . We Episcopalians embrace the catholic faith, but in our devotion and worship we must still at times be Protestant and protesting about what is theologically and historically unsound.

(The Rev.) BYRON J. MCKAIG

Lake Isabella, Calif.

• • •

I was both amused and deeply saddened by Dean James Morton's "christological statement" at the Maundy Thursday service in his cathedral. There is certainly nothing new about *Mary Reparatrix* crosses — those portraying our Lady's "crucifixion."

Certain strains of Roman Catholic folk piety, in fact, have made use of such things for many years. The vast majority of Christian people, however, have found them tasteless at the very least, and blatantly heretical at worst.

(The Rev.) STEVEN R. FORD

St. Barnabas-on-the-Desert

Scottsdale, Ariz.

Thanks

Many thanks for the prominent notice given to the gift of the Brydon-Cleaveland Collection by the Diocese of Virginia to the Swem Library at the College of William and Mary [TLC, April 15.] This collection forms the nucleus of what we at the college hope will become a major resource in the southeast for the history of the Episcopal Church in America.

DAVID L. HOLMES

Professor of Religion

The College of William and Mary

Williamsburg, Va.

Compensation

Though most of life,
Like friends, is gone,
I have more chins
To take things on.

William Walter De Bolt

Canterbury in Washington

At a festal Evensong at Christ Church, Georgetown, early in May, a processional cross, a replica of Canterbury Cathedral's historic eighth-century cross, was blessed and dedicated by Canterbury's dean, the Very Rev. Victor A. de Waal. The cross, the work of the young sculptor Jay Hall Carpenter, is the gift of 13 American Friends of Canterbury.

The service honoring Dean and Mrs. de Waal, who were in Washington to attend the conference of North American and British deans at Washington Cathedral, was sponsored by the Canterbury Cathedral Trust in America, which is chaired by Samuel E. Belk, III.

The trust seeks to forge stronger links with Canterbury through its three areas of activity: the American Friends of Canterbury; restoration and preservation; and its programs of education and outreach. The list of patrons is headed by the Archbishop of Canterbury and the Presiding Bishop.

An ecumenical group of clergy representing nine Christian churches: Episcopal, Roman Catholic, Orthodox, and major Protestant bodies — stood with Dean de Waal at the rear of the church for the blessing of the cross, which was carried then in procession to the sanctuary to the singing of "The Church's One Foundation."

Chairman Belk introduced the British Ambassador, Sir Oliver Wright, who read a greeting from Dr. Runcie. "The Cathedral Church of Christ in Canterbury," the archbishop's message said in part, "is a monument to the faith and vision of its creators and a testimony to the abiding presence of our Lord . . . and your service this evening at Christ Church in Washington is a reminder that neither his power nor the eloquence of our great cathedral can be diminished by time or distance, or distorted by differences of state or denomination."

A greeting from Bishop Allin was read by Samuel Belk. The Presiding Bishop sent his prayers and best wishes, and speaking for the Trust, he said, "These messages and the presence here of nine denominations encourage us to expand our stewardship. This cross is the symbol of the transcendence of God over the differences that divide us, and it is essential that we keep this ecumenical spirit ever before us."

In his sermon, Dean de Waal noted

that in the old religion of Israel, the mysteries were secret. The holy of holies was curtained off, and God seemed powerful, frightening, and remote, whereas St. Mark, writing about Christ's death, states that the veil of the temple was rent.

"What he's telling us," he said, "is that the mystery of God was now different from the old religion, for the heart of the Gospel is that God does not choose to be remote. He has opened his mystery to us, and called us to be his disciples, to pass on his secret so that his light may shine in us. For his mystery is the power of love, as manifested in his Passion and death, to be seen by all save those who will not look. . . ."

"It happens very simply here and in Canterbury and in churches throughout the world, as we meet in his presence. But the beauty of our liturgy and our music and our churches must not be misunderstood. They are not to obscure but to reveal his glory."

DOROTHY MILLS PARKER

Rochester Consecrates Bishop

More than 1,300 people crowded into Sacred Heart Cathedral in Rochester, N.Y., on April 26 to witness the ordination of the Ven. William George Burrill as Bishop Coadjutor for the Diocese of Rochester.

The service, which was broadcast live by a local public television station, opened with a trumpet fanfare for the processions of clergy and 20 bishops and ended with the new bishop blessing his people.

Ecumenical leaders who attended and joined in the processions included Roman Catholic Bishop Matthew Clark of Rochester; the Rev. Larry Witmer, president of Genesee Ecumenical Ministries; Rabbi Judea Miller, Temple B'rith Kodesh; and the Rev. John Regier, executive director of the New York State Council of Churches.

Presiding Bishop John M. Allin served as chief consecrator. Assisting him were Bishop Burrill's father, the Rt. Rev. Gerald F. Burrill, retired Bishop of Chicago; the Rt. Rev. Robert R. Spears, Bishop of Rochester; the Rt. Rev. Clarence R. Haden, retired Bishop of Northern California; and the Rt. Rev. James W. Montgomery, Bishop of Chicago.

In his sermon, the Rt. Rev. John T. Walker, Bishop of Washington, addressed the newly consecrated bishop

and exhorted him to remember that like Christ, is a servant. Music for service was provided by a 60-member choir, assembled from parishes throughout the diocese.

Leading the Prayers of the People litanist was the Rt. Rev. Michael E. Bishop of Nassau and the Bahama Rochester's companion diocese. (Bishops present included many Province II who had been attend provincial bishops' meeting earlier the week at Colgate Rochester/Barnard/Crozer Divinity School.

The new bishop coadjutor and Burrill expect to move to Rochester early in June from the Diocese of Northern California, where he served years as archdeacon. Previously, William Burrill was rector of the Church of St. Martin in Davis, Calif., and before that, Episcopal campus minister at the University of California at Davis.

Pennsylvania Celebrates 200th

As part of its bicentennial celebration the Diocese of Pennsylvania sponsored a major exhibition telling not only the history of the diocese but also that of the city and the nation. The month-long exhibition of nearly 200 items took place at the historic First Bank of the United States on Third and Chestnut Streets in Philadelphia.

Several signers of the Declaration of Independence were among the early Episcopalians; other notables included the Rt. Rev. William White, first Bishop of Pennsylvania and for 41 years Presiding Bishop; and the Rev. Absalom Jones, the first black Episcopalian ordained to the priesthood in the country.

Co-chairing the exhibition were Phoebe Griswold and her husband, Rev. Frank T. Griswold, rector of the Church of St. Martin-in-the-Fields on Chestnut Hill. The Griswolds illustrated dramatically the changes in Episcopal worship that have taken place in the 200 years by arranging five altars.

The first altar displays the Church of England Prayer Book, the prayers for the King carelessly crossed out. This Book was used before and during the American Revolution. The second altar has the 1789 Book of Common Prayer, the first American Prayer Book approved by the 1789 General Convention; the third, the

Report from Russia

By BORDEN C. PURCELL

Soviet Jews and Christians and to make unified representations about the fulfillment of the Helsinki agreement by the U.S.S.R. I have been appointed to represent the Anglican Church on this important committee.

While in Riga, I heard the sad story of a Latvian Baptist, Jan Rozkalns, who was sentenced in December to five years of prison camp and three years' internal exile. He was found guilty of carrying on anti-Soviet propaganda. Although the prosecutors demanded a stiffer sentence, it is assumed that the somewhat milder sentence was due to worldwide concern and publicity.

What had he actually done? Mr. Rozkalns, 34, had appealed to the Latvian Ministry of the Interior, to the International Red Cross, to the heads of various Western governments, and to the World Peace Movement, giving details of his family's persecution on religious grounds. He also had sought permission from the Soviet authorities to emigrate.

After submitting his application, he was interrogated several times by security people and subjected to a house search, during which Bibles were discovered, along with copies of the Helsinki Final Act. He was arrested.

There are many similar stories. Soviet policy towards religious dissent is getting harsher, and the new leader, Kon-

Continued on page 16

On the first Sunday in Lent, in the city of Leningrad, I had the privilege of attending the liturgy of the Russian Orthodox Church along with three other Canadians — Charlotte Gray of Ottawa, a writer for *Chatelaine* and *Saturday Night* magazines; Robert Nixon, a member of the Ontario legislature; and the Rev. Stanford Lucyk, a United Church of Canada minister at Timothy Eaton Memorial Church in Toronto. We were the guests of Archbishop Kirill, who is also the rector of the Russian Orthodox Academy in Leningrad.

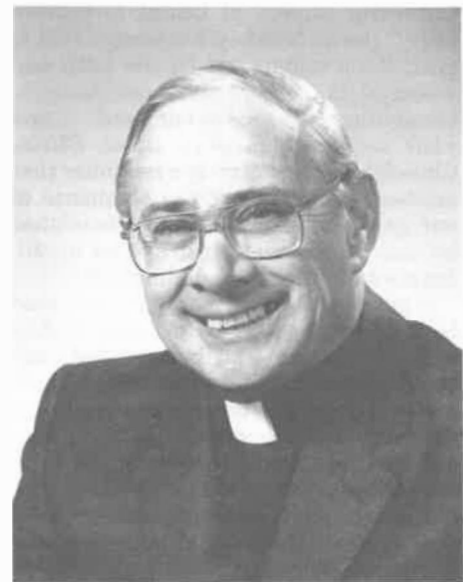
The liturgy took place in the academy's chapel where many of the 400 students (about half of whom are women) made up the three choirs. The service lasted for over three hours. Because it was the first Sunday in Lent, it was the Feast of Orthodoxy, established in 842 to celebrate the final downfall of the Iconoclastic party and the restoration of the use of icons in the church and in the homes of believers.

After we left the academy we made our way up a dimly-lit stairway to a fourth-floor apartment in another part of the city. When the door opened, we walked into a modest living room and were greeted by five "refuseniks," as they have come to be known. Refuseniks are Russian Jews who have applied for, and have been refused, exit visas from the Soviet Union. The purpose of our trip was to visit the refusenik communities in Moscow, Leningrad, and Riga, the capital of Latvia.

In 1971, Jean Paul Sartre declared that "the cause of Soviet Jewry is a claim on the conscience of all mankind." The sad plight of Soviet Jewry is no less grievous in 1984. An increasing number of Jews and many Christians wish to leave the U.S.S.R. and are forbidden to do so. The denial of this basic human right is replete with cruel encumbrances including imprisonment, exile, waiting for years to leave, revocation of academic qualifications, and all manner of general harassment.

I am pleased to report that the Anglican Church of Canada, in response to a plea from our Primate, Archbishop Edward Scott, plans to ask other Christian churches to support the cause of

The Rev. Canon Borden C. Purcell of the Anglican Church of Canada is chairman of the Ontario Human Rights Commission. He was traveling in the Soviet Union as an official representative of his government.



The Rev. Canon Borden C. Purcell

in the center of the exhibition, the altar, with the 1979 Book.

the 1662 altar was a moveable table covered with "a decent carpet"; silver communion vessels, which probably were gifts from the Crown to mission churches; a large loaf of bread; and a big copy of the 1662 Book. The people then gathered around the altar just before prayer of consecration, and no candles were used except when more light was needed. Holy Communion was celebrated except on the feasts of Pentecost, Christmas, Easter, and Pentecost, and the customary Sunday service was Morning Prayer, Litany, the communion service up to the offertory, and a sermon.

The second altar differed little from the first except that pewter sacred vessels replaced the silver. The 1789 Book no longer contained prayers for the royal family, but for all rulers and in authority.

The third altar reflected the changes made by the Oxford Movement. Silver vessels were back in use, and candles on the altar, as well as flowers. Brass was in evidence — a brass lectern for the altar book, an eagle lectern and a cross on the altar. People remained in the pews until communion.

The fourth altar, which represented the Book of the 1928 Prayer Book, added candles, more formally arranged in a row, a veil and a burse matching the frontal. Communion wafers rather than bread were in evidence.

The fifth altar in the center of the exhibition, placed away from the wall as it is now, was covered by a superbly colorful frontal commissioned by the diocesan bicentennial committee to be used at this year's diocesan celebrations. The altar book rested on a table, the candles were in low, unobtrusive holders, and the cross and flowers were laid to the floor beside the altar. Real flowers returned.

Other treasures were on display: a vest given to the mission church in Philadelphia in 1697 from All Hallows Church, Barking-by-the-Tower, London; a likely known copy of an abridged version of the Book of Common Prayer compiled by Benjamin Franklin; a Windsor Book believed to have been the first *cahier* in America; the *John Williams*, a model used as a reminder of the bishop's missionary work; the coat of arms of George III, which hung in the Church until pulled down the day of the Declaration of Independence was the *Articles of Association of the Episcopal Church in the State of Pennsylvania, 1785*, essentially the founding document of the diocese; as well as reliquaries, newspaper clippings, and vestments of almost every church in the county diocese.

Sr. MARY MICHAEL, SSM

Representation and Elections

By WALTER L. PRAGNELL

You are a delegate to a diocesan convention. When you arrive, you register and are given a ballot so you can participate in the elections. You mark your favorite candidates on the ballot and hand it in. The bishop's gavel raps and the convention starts.

After a while, a messenger whispers in the bishop's ear, and suddenly the bishop halts the business then under consideration. He announces that it will be necessary for each delegate to vote again because not enough candidates have obtained a majority. Ushers pass around new ballots. There is much milling about. You mark your ballot and hand it in. You and the other delegates trickle back to your places. After a delay of more than half an hour, the convention's business goes on.

Usually things are not that simple. Often the process must be repeated several more times until all vacancies have been filled. Then, when final results are in, you realize that several substantial minorities have not been adequately represented.

Since you are a fair-minded person, you wonder what can be done to make the elections more democratic. You feel guilty that the Body of Christ is not using the undoubted leadership talents of many dedicated people who simply can't get elected. You also wonder if the elections can be made more efficient. With a sigh, you turn your mind back to the speaker and wonder if what you missed during your meditation was important.

That's how elections were conducted in the Diocese of Massachusetts until 1941. Ballot would follow ballot, and then, more often than not, a motion would be made to suspend the election

rules and allow vacancies to be filled by a plurality, not a majority.

One of the leading Low Churchmen in that predominantly Low Church diocese, Lisenard Phister of St. Paul's Church in Newburyport, was sorry that the saintly Fr. Whitney Hale, then rector of Boston's Church of the Advent, could not be elected to diocesan office, in spite of his acknowledged abilities and personal integrity.

"Lippy" introduced a new voting procedure known as "Proportional Representation" (P.R.) in use in the Diocese of Long Island, which in turn had imported the method from England, where it had been used to elect University Members of Parliament. From the moment P.R. was adopted in 1941, the Diocese of Massachusetts began to elect members of its minority groups, including High Churchmen, women, and members of racial minorities. Massachusetts became increasingly known as a "liberal" diocese.

The two great advantages of P.R. are (1) the election of minority members in proportion to their numbers among the voters and (2) the fact that an election is guaranteed, with the delegates having to vote only once, due to a built-in runoff feature.

The great trouble with P.R. was the time and labor involved. For example, the 1966 elections in Massachusetts took 15 people eight hours to process the ballots and obtain election results. This, of course, could not be done at the convention. The convention was on Saturday, and ballot processing had to be delayed until the following Monday, with election results announced by mail and the newspapers.

The next year, the diocesan election was evaluated by a large "main frame" computer, the only kind there was in those days. The longest part of the process was getting the ballots to the ma-

chine. The entire election was completed and the results printed.

However, there were now other problems. Even though the computer was donated, it was very inconvenient to travel so many miles to the one available machine on which the program would run, and there was at that time no simple means for transferring data to the computer over a telephone line.

Furthermore, registering votes on computer-punched cards presented difficulties that were only partially resolved by using optically scanned ballot forms. Finally, everything depended on the same computer being available at the convention.

In most civil elections, when several vacancies are to be filled, the voter is instructed to vote for as many candidates as there are vacancies. If members are to be elected to the school board, the voter is asked to "vote five."

Suppose the city is 49 percent Republican and 51 percent Democrat. If every one votes along party lines, the Democrats will secure all five seats (though, in fairness, they should have three and the Republicans should have two).

Under Proportional Representation, though, that is exactly how the election would come out. And the more vacancies there are to be filled, the more closely the makeup of the elected body will reflect the makeup of the electorate.

In a Proportional Representation election, one may vote for as many candidates as there are, indicating a numerical preference for each candidate. The voter's first choice would be signed a "1" and the other candidates would receive a "2," a "3," and so on, as many candidates as the voter may care to indicate a preference. There is no need to vote for every candidate, those in which the voter is interested.

The key to understanding Proportional Representation is simple: every candidate receives a fair share of the vote, and every part of the electorate is represented by a fair share of the elective offices.

To be elected, a candidate must receive, not a majority of the votes, but a "quota," which is determined by a mathematical formula involving the number of vacancies, as well as the number of votes cast. In the filling of vacancies, when 1,000 votes had been cast, the quota would be 201 for the elected candidate. A candidate who receives more than the quota would have surplus votes removed from his count and distributed to the other continuing candidates according to the next available preference indicated on each ballot.

With a manual counting process this distribution of surplus ballots is extremely complicated, but a computer can handle the transfers

on is never required, and minorities
ected according to their proportion
electorate.

ny dioceses require that elections
y orders" so that both clerical and
legates must agree on the election
ch candidate. This complication
makes it difficult to elect anyone,
nder P.R., an election would seem
nearly impossible when there are
vacancies to fill. With a computer
ke the necessary calculations, elec-
y orders is perfectly simple.

er the years, other dioceses have
n to use P.R., both with and without
uter processing. Bishop Warnecke
e Diocese of Bethlehem began use
e Massachusetts P.R. computer pro-
in his diocese during the late
s.

important problem was to trans-
he original program so it could run
her computers more readily avail-
than the one for which it was origi-
written. Bethlehem accomplished
A version of the program was writ-
in the computer language known as
TRAN.

1983, H. Lawrence Abbott, a lay-
of Christ Church, Reading, Pa., re-
the program so it would run on a
Shack TRS-80 (Model I or III)
computer. Mr. Abbott makes his
uter program available through
mail at a nominal cost. With his pro-
gram, it is possible to conduct the entire
on process at a diocesan conven-
without having to resort to a large
"frame" computer or even to re-
ballots from the convention.

One or more of those small, low cost,
able, and easily obtainable micro-
computers can now perform all the proc-
g of a P.R. election in a matter of
tes, and as accurately as a large
"frame" machine. Indeed, the FOR-
TRAN version of the election program
d run equally well on a large main
computer, a somewhat smaller mi-
computer, or the readily available mi-
computers, as long as the particular
ine will accommodate FORTRAN
program. That is a real breakthrough.

Recent technical developments sim-
plified and speeded the voting procedures
more. It is now possible to read bal-
lots or other voting forms quickly,
and accurately by means of im-
d, inexpensive optical scanning de-
vices that can be connected directly to
computers. No longer is it necessary to
rely solely on manual keying of votes
by the computer.

Clearly there is no longer any need to
rely on convention delegates those
voting, time-wasting delays while
optional votes are taken, since Prop-
erl Representation can eliminate all
waiting. And above all, surely there
is no longer any excuse for failing to
send all of God's people in the
local councils held in his name.



Pentecost

Luke's
FIRE and
Mighty Rushing
WIND
counterpoint now to

John's
simpler, gentler, quiet
"he breathed on
them. . . ."

"he breathed on
them. . . ."
Breathed what?
Just breath,
that's all.

No need to
turn it into
a gnosis or a Mystical
EXPERIENCE
(there is no such entity as
MYSTICISM, simply because
all of life is
mystical)

Basic, uncomplicated, gentle
breath,
which, as the Greeks
knew (with apologies to the
Hebrews),
was the stuff, the source, the essence
of
LIFE.

He breathed on
them
and in this sacramental
CPR was fulfilled

His words to
NICODEMUS and those of
the earlier
JOHN,

and the act itself
presupposing
PAUL'S ecstasy —
— "Now it is not I who
LIVES,
but him within me."

PENTECOST —
not of storied MIGHTY
RUSHING
WIND and tongues
of

FLAME descending and alighting,
but
of his
GIFT

of
BREATH and LIFE
and
new birth;
RE-
BIRTH

Receive ye
the
HOLY SPIRIT —
MY breath, MY life
into

your lungs, your being, your life,
and never
again be
the
same.

The Bishop's Sermon

By AN ANONYMOUS AUTHOR

I want to begin this sermon with an apology. I have come to realize that in the past ten years I have done this parish a great disservice. I may have done it and you, irreparable harm. I have not been a faithful pastor to you or quite frankly to your last two priests.

In the past three days, I have spent hours alone with your vestry. I have also met privately with your rector. We have discussed many issues. They have been very painful discussions. It is no secret to you, or, I am sure, members of this community, that our talks have been about terminating the pastoral relationship between you and your rector.

I will describe in a few minutes my decision, but I think it is important that we look back at the past. I had only been in this diocese a few months when I was called by the senior warden, at the request of the vestry, about Fr. Paul, one of your previous rectors. It was quite evident in talking with him and the vestry that he was having emotional problems. He was at the point of not functioning. He despaired of life itself.

I must tell you that it was a very difficult way to begin my new work as your bishop. I removed Fr. Paul. There was such conflict and tension in the parish that it seemed the only option.

After a few weeks in the hospital and on-going therapy, Fr. Paul went to another parish. Our Lord has been kind and, as you know, Fr. Paul is now functioning quite well in a loving and growing parish.

After a few months, Fr. Matthew became your rector. I was told at the time

that he was everything that you wanted in a priest. He was ambitious. He was dynamic. He was an administrator who would get things done. It came as a great surprise to me four years later when I received a letter from most of the members of the vestry asking me to meet with them about Fr. Matthew.

It was rather evident that a large percentage of the congregation was unhappy with his ministry. Over and over again, I heard it said that Fr. Matthew couldn't fit in. He didn't understand small town people and their needs. He was only concerned with his achievements. He wasn't concerned with people, only programs and budgets.

Fr. Matthew was as shocked as I was over this criticism. He admitted that he and his family weren't as happy in a small town as they might be in a city. Once again, there seemed no option but to get you another pastor, one who could fit in with a small town and be people-oriented.

Now Fr. Peter has been here nearly five years. I thought things were going well. He obviously was a devout man with pastoral skills and an outgoing personality. Once again I was shocked to receive a letter from the senior warden. There were many complaints. Stewardship is down. Attendance is down. The church school doesn't have any teachers. The buildings are showing signs of disrepair.

Over and over again, I have heard that, because of his poor administrative skills, the parish is in trouble. Many have made some strong comments

seen to take an active interest in community or in parish organization. She won't teach Sunday school or in the choir.

Once again, I have been told that unless the rector is removed, the parish will die. A few of you have even given me a shopping list of things that I expect in your next priest and his family.

As I ramble on about my past present relationship with you and your rectors, I am sure you have been wondering what disservice I have done. In the past ten years I have done what you have asked. I have given you what you wanted. The priests who have kept you from growing" have been removed.

Only a fool would stand here and tell you that your priests, past and present, were paragons of virtue. Each had his problems. Each had his weak points in allowing you to look at *their* problems, I gave you permission to look at your own.

You never had to question your commitment to Christ and his church. All you had to do was get another priest. I never asked you how a priest could keep you from sending your own children to Sunday school. I never asked you how a rector could keep you from teaching Sunday school.

I never asked how he could withdraw his paintbrush from your hands so that he could paint your church. I never asked how he could close your checkbook and keep you from giving to the church. I never asked how he could keep you from your bed on Sunday morning.

God forgive me, I only asked what you wanted in your next rector. That was a grave disservice.

I have asked Fr. Peter to stay. I know that it won't be easy. But it is necessary. It is time that you learn to work with a priest, rather than discontinue him when things aren't going well. It is time that you begin looking at your relationship with the church, and not just at the priest.

It is time that you see that a priest is there to guide you on the way – not to carry you where you lack the will to go. It is time that you learn to be as compassionate to your priest and his family as you would have him be to you.

As your bishop, I promise that I will support your growth in Christ as a parish. And my first step towards that is to ask you to join me as we reaffirm our baptismal vows, where we shall renew our commitment to Jesus Christ and promise to continue in the Apostles' teaching and fellowship, Breaking Bread, and in prayers.

We will pray to persevere in resisting evil, and when we fail, to repent and return to the Lord; to proclaim by word and example the Good News of God in Christ, and seek and serve Christ in all persons. Could you please turn to page 292 of the Prayer Book?

History in the Making

**When it comes to preparing the history
of a parish, the more participants,
the richer it will be.**

By ARTHUR McEWEN

At Carmel by-the-Sea, Calif., an illustrated history of All Saints' Parish recently compiled at minimal cost by the rector emeritus, the Rev. Alfred Seccombe, and me. We adopted a simple, flexible format, using a 5-1/2" x 7-1/2" page size, which is an economical saving of standard 8-1/2" by 11" letter paper.

The whole thing was reproduced entirely on a copy shop, rather than by offset or letterpress. A parishioner held the typescript on lines 2-1/4" wide, thus allowing a two column layout up like that of *Reader's Digest*. It was nicely arranged to accommodate pictures of varying sizes.

Photographs were used on at least one other of the 32 pages, including the front and back covers. Old and recent photos were reprinted to exact sizes, and these were converted to line art prints by an offset printshop. Printing and staple-binding were done by parish volunteers. The total cost for 100 copies was \$425.00. The selling price was \$4.25 per copy.

The production was covered entirely by parishioners, but parishes could foot the bill out of their budgets, since in three months, sales of the book would pay for their creation. Our original, photo-duplicate material is carefully stored, so additional copies may be run at a mere fraction of the initial out-

lay. Now, just how does a parish go about getting such a history under way? In almost any area, a parishioner with newspaper or other editorial experience can be found. That person is the "volunteer" to be drafted for the job. Another indispensable donor of talent would be a professional photographer, also easy to find. The local copy shop may be able to offer helpful hints on preparing the material.

Initially, the completed history booklet should be sold just outside the

parishioners with it. Subsequently, the parish office should have a supply on hand. Copies should be given to the diocese, as well as to local newspapers and libraries, for all can make great use of the history in the future.

For another form of historical record, don't overlook creating and constantly supplementing a file of color slides. Dated and indexed, these should be kept in a bank safe deposit box. A parish office safe is unlikely to protect the film adequately from the heat of a fire.

Every parish should consider compiling both a written and color slide inventory of all valuables, particularly those in the sanctuary and sacristy, as well as all buildings and their contents. A legible ruler or yardstick should appear in photos where necessary to show the size of any object. Such records are indispensable in filing insurance claims or in re-creating whatever might be stolen or destroyed.

Compiling histories and inventories is a project that can and should involve several parishioners. All Saints' history required several months of work by its writers, but only a few hours of effort by volunteers who assembled the pages.

Perhaps the most significant involvement of all was seeking useful reminiscences from longtime parishioners, as well as former clergy. A present rector need not be burdened greatly with the project, though he certainly can offer very valuable contributions of information.

Contrary to the old axiom about too many cooks spoiling the broth, when it comes to preparing the history of a parish, the more participants, the richer it'll be.

Anniversary

Whose name will I be calling when I die?
I heard that was the sign, the way to test,
To know, when all the world was slipping by,
Just who in all that world one loved the best;
For no expiring tongue, through heavy ice,
Can ruminate and ramble down a roll
Of light acquaintances, but grows precise,
And names the one who took the tend'rest toll.
The heart has fewer cupboards than the mind,
And all its staples lie out in plain sight,
So I am sure my tongue will quickly find
The name I need to carry into night.

Whose name will I call out, when death calls mine?
It will be yours — and that will be the sign.

Gloria Maxson

Parish Administration Number

The feast of Pentecost or Whitsunday offers a very appropriate date for our spring Parish Administration Number. It speaks very directly to questions of vitality, commitment, and effectiveness in the local church. If we are guided by the Spirit of God, our ministries will be fruitful. If we are not so guided, no amount of clever arranging or rearranging will solve our problems.

Roland Allen said that if we feel in control of the church, we should be very frightened, for it is the Holy Spirit who should control the church. When the Spirit assumes control, we are no longer in control. This is a challenging thought, at every level of the church's life. Whitsunday is a good time to meditate upon it.

The Flaming Spirit

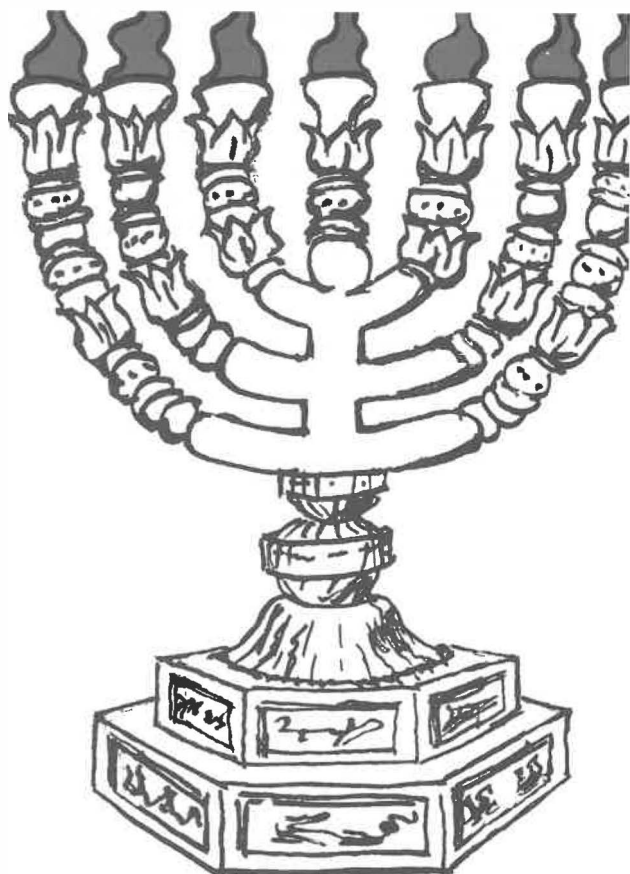
At the feast of Pentecost, the visitation of the Holy Spirit to the apostles appeared "like tongues as of fire, resting on each one of them" (Acts 2:3). This same powerful symbolism of fire occurs in Revelation, the final book of the Bible, where a seven-fold lamp burns before the throne of God in heaven (Revelation 4:5). In this early period of Christian history, the Holy Ghost is here described as "the seven spirits of God," an expression which later Christian piety associated with the spirit of wisdom, of understanding, of counsel, of might, of knowledge, of godliness, and of holy fear, as given in Isaiah 11:2.

In any case, the great vision in Revelation is inspired by the great seven-fold lamp which burned inside the Jewish temple, and which was one of the most sacred symbols of the Jewish faith. Surprisingly enough, we actually know the appearance of this lampstand as it existed in the temple in our Lord's time.

When Titus, later to be Roman emperor, destroyed Jerusalem and its temple in 70 A.D., he followed Roman custom in bringing prize pieces of booty back to Rome to be carried by soldiers in the parade of triumph. Part of this parade was depicted in a carved panel on the Arch of Titus, which still stands in Rome. The great lampstand, carried by several soldiers, is very clearly portrayed.

This is the basis of our front cover, and of many other representations. It is said to have been six feet high. Although older versions of the Bible call it a candlestick, the wax candle was not used in biblical times. Each branch held a cup-like lamp of olive oil which burned with a wick. The seven-fold lamp remains for Christians an important symbol of the Holy Spirit.

The symbolism is rich. As these flames burned in the Jewish temple of old, so is the flame of the Spirit to burn in the church, the living temple. As fire provides both light and heat, so the Spirit both illumines our minds and kindles our hearts. As the ancient lamp



gave light to the priests in their ministrations, so Holy Spirit gives light for Christ's new priestly people.

Let us then recognize the Holy Spirit, welcome Spirit, honor the Spirit, and by the light of the Spirit glorify God in all our lives.

Christians and Jews

Relationships between Christians and Jews are a long story, with many regrettable incidents and a few bright spots here and there. At the present time a number of thoughtful leaders in each community are endeavoring to have informative discussions with each other, and we are pleased to carry reviews of books reflecting this continuing dialogue from time to time.

One of the many difficult questions is that of conversions. Christians expect their churches to preach the Gospel and win new members. Jews expect their synagogues primarily to hand Judaism on to the children of members. Converts are welcomed in most churches but discouraged in most synagogues. This alone is a grave difference, regarding which each side cannot fully understand the other.

Combined with all this is the fact that most Jews regard conversion to Christianity as betrayal and apostasy, whereas Christians regard Christianity as "completing" or "perfecting" Judaism. Not a few Christians are proud of a Jewish heritage. Among our most prominent Anglican clergy of this background, Bishop Scheewsky (1831-1906) was one of the greatest bishops of the Episcopal Church.

Jews are outraged by the assertion that Christianity completes their religion, with the attendant implications.

icularly offended at the strident voice of Jews for
is and similar groups. Yet clearly the Old Testa-
t itself evaluates different faiths, and leaves no
t that some are preferable to others. In Christian
, to forbid Jews to convert would be to erect a
er barrier of discrimination against them.
me Jews require approval of the State of Israel by
stians as a prerequisite to any serious friendship.
a variety of reasons, many Christians cannot ex-
such approval.
ere is no easy way to cross all of these and other
iers. We applaud the efforts of those who work at
continuing dialogue. As Christians we do believe

in all other faiths.

At the same time, we believe Christianity is itself
enriched by a fuller knowledge of its Jewish heritage.
Enhanced use of the Old Testament within the church,
and such biblically based events as the Easter Vigil,
are very valuable. We would not suggest that a knowl-
edge of Hebrew is itself necessary for ordination, but
we would urge that an increasing number of seminary
students be encouraged to pursue this sacred tongue.

But where does that leave most of us? We can only
urge, be sensitive in dealing with Jewish friends. Ask
questions and listen to their answers. The faith you
will learn about is the mother of your own.

BOOKS

Book Collection

READINGS IN CHRISTIAN HUMANISM. Edited by Joseph M. Shaw, W. Franklin Harris Kassa, and Charles W. Buzicky. Augsburg. Pp. 685. 95 paper.

anks to a grant from the National
owment for the Humanities, faculty
bers from two Roman Catholic and
Lutheran colleges have collaborated
ntroducing some 2,000 years of
stian humanism to students and the
r public.

as a result of their labors, we have one
e finest collections of general Chris-
teaching in print. Well over 50 selec-
s advance the editors' claim that
fullest realization of what it means
e human can be known through per-
l communion with Jesus Christ."

he introduction takes pains to dis-
ish Christian humanism from its
lar counterpart. While both forms
manism stress respect for human
nd well-being, Christian humanism
esses certain distinct features.

a selection by Emil Brunner, the
s Reformed theologian, points out,
enuinely humane character of exist-
depends on one's relation to God
remains a matter of personal re-
se. Only by recognizing one's sin
acknowledging Christ's great work
demption can the human race fulfill
ue destiny.

most half of the anthology is com-
d of works by authors who wrote
e the year 1600. Classics include
chunks of Augustine's *City of*

The Rule of St. Benedict,
inas's *Summa Contra Gentiles*,
mus's *Handbook on a Militant*
Christian, Luther's *The Freedom of a*
Christian, and Calvin's *Institutes*. Cer-
scriptural passages are recom-
led, but not reproduced.

st-Reformation thought is equally
ranging from poet John Milton to
mist Barbara Ward. Among the
ican writers are John Wesley (who

proclaims the doctrine of free Grace),
J.R. Illingworth (who advances an
incarnationalist theology), and Dorothy
Sayers (who calls for a return to
orthodoxy).

Some selections are particularly out-
standing: Johann Adam Möhler on sacra-
ments, John Henry Newman's *Idea of*
a University, N.F.S. Grundtvig's defense
of baptism against Kierkegaard, and
Reinhold Niebuhr on the bankruptcy of
liberal Christianity.

Despite its many positive features,
the anthology does have some flaws and
might betray signs of hasty preparation.
Crucial concepts — such as stoicism and
existentialism — are not explained.

At times, specific introductions of the
readings do not offer enough explana-
tion to the novice reader, much less tie
the selection sufficiently to the concept
of Christian humanism. (One thinks here
of selections by Plato, Aristotle, Augus-
tine, Aquinas, medieval hymn writers,
Pico della Mirandola, Milton, and
Walker Percy.) It will take a learned
teacher indeed to get the best use out of
this book.

Prof. JUSTUS D. DOENECKE
New College of the
University of South Florida
Sarasota, Fla.

Technical Commentary

**THE ANCHOR BIBLE: VOL. 41A: II
MACCABEES.** By Jonathan A. Gold-
stein, Doubleday. Pp. xxiii and 595.
\$18.00.

The Anchor Bible is a singularly un-
even set of commentaries. Some vol-
umes are constructed so as to meet the
needs and interests of the general
reader; others are so technical as to be
accessible only to scholars. This com-
mentary on II Maccabees, like its prede-
cessor on I Maccabees, clearly belongs
to the second class.

Adorned with an overwhelming mass
of erudition and minute detail, it as-
sumes on the part of the reader a general
knowledge of the problems presented by
the book. The author's often highly orig-
inal solutions to those problems will be
of great interest to his peers, but can

only discourage the layman.

Goldstein believes II Maccabees was
deliberately intended to provide a coun-
terbalance to the pro-Hasmonean propa-
ganda of I Maccabees. Whereas the lat-
ter glorifies the family of Hasmon (the
"Maccabees") and deals at length with
the father and brothers of Judas, the
later writer admires only Judas and, re-
garding the others as scoundrels, passes
over them in silence.

The thesis is plausible, but the length
at which this and numberless other hy-
potheses are discussed and documented
is appropriate more to scholarly mono-
graphs and articles in technical journals
than to a commentary being offered to
the general public.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary
New York City

Essays to Ponder

**LUTHER'S ECUMENICAL SIGNIFI-
CANCE: An Interconfessional Consul-
tation.** Edited by Peter Manns and
Harding Meyer, in collaboration with
Carter Lindberg and Harry McSorley.
Fortress Press. Pp. xxiv and 288. \$24.95
paper.

Here is a book for all ecumenists inter-
ested in Martin Luther's theological sig-
nificance and influence. It is especially
useful to all Episcopalians interested in
current Episcopal-Lutheran relations
and conversations.

The book itself is a collection of the
papers (some abbreviated) and discus-
sions of Lutheran and Roman Catholic
scholars, meeting in late 1982 in West
Germany, under the aegis of the Stras-
bourg Institute for Ecumenical Re-
search. Theologians from other tradi-
tions were invited as full participants.
Episcopalians will recognize the names
of Steven Sykes (Anglican), Geoffrey
Wainwright (Methodist), Douglas Hall
(United Church of Canada), Bishop
David Preus (American Lutheran
Church), and Bishop James Crumley, Jr.
(Lutheran Church in America), all of
whom were actively involved in the Con-
sultation.

the most helpful for this reviewer were the ones on the present state of Roman Catholic Luther research, in terms of both its positive ecumenical significance and the remaining problems, and Luther's understanding of scripture and the Word. Anyone engaged in ecumenical dialogue (at any level) currently will find much to inform, stimulate, and provoke his knowledge of and imagination about Luther's thought and influence both during the Reformation and today.

We do not live today in the spirituality which, for Luther, was a matter of course. Roman Catholic Christians are perhaps closer to him in spirituality than are most Protestants or Anglicans, and Roman Catholic Luther research discovers dimensions of the faith which others overlook or do not see.

While Lutherans may be delighted to discover that Luther does not belong to them alone, at the same time they will have to deal with the question of what then is their "Lutheran identity?" The intriguing question of the catholic versus the "reformatory" Luther presses itself upon theologians of all traditions. Is there today a too one-sided adherence to the "reformatory" Luther? Do Lutherans have anxiety that the "catholic Luther" could be the true Luther?

As one participant (Olivier) wrote, "When we speak of Luther's ecumenical significance, we hardly think of Luther, for instance, like Francis of Assisi, as a person who is a universal Christian ideal. Every Christian confessional family has its *Patres Ecclesiae*, and in this sense Luther belongs to the Lutherans.

"What he personally was and did during his life will long remain controversial. However, his writings have a universal significance in themselves as a remaining monument of Christian thought. Here, in his theological achievement, appears to be, above all, where Luther's ecumenical significance resides."

This Consultation left many questions open, but also set forth many new ecumenical tasks. I would urge Episcopalians (as well as Lutherans) who are concerned about the future of our current Dialogue in the U.S.A. to read, study, and ponder this collection of essays.

(The Rt. Rev.) WILLIAM G. WEINHAUER
Bishop of Western North Carolina
Co-chairman,
Lutheran Episcopal Dialogue
Black Mountain, N.C.

Worship in Context

CHRISTIAN WORSHIP AND ITS CULTURAL SETTING. By Frank C. Senn. Fortress. Pp. xi and 148. \$8.95 paper.

With an impressive array of historical and sociological data, this short book explores the interfacing of culture and

the one on the other. Frank Senn, a prominent Lutheran liturgical scholar, has done his homework: he draws from and builds on anthropologists of religion such as Carl Jung, Mircea Eliadé, and Arnold Van Gennep and scholars of liturgy such as Gregory Dix, Louis Bouyer, Josef Jungmann, and Alexander Schmemmann.

Of course, he knows the documents and scholars of his own tradition; and he has read his Margaret Mead, Morton Kelsey, and Evelyn Underhill. As a result, Senn's book is a rich one, both for its synthesis of scholarship and for its new insights into action-oriented liturgy.

Episcopalians will enjoy this book. Some may not find as much new here as they would like; many, however, will find the work helpful in reviewing and introducing issues, problems, and questions of placing the history of Christian worship in its cultural settings.

The author's hope to approach his subject from an ecumenical perspective would seem to have been achieved: he tries not to write from a particularly confessional point of view. He is as interested in the theme of thanksgiving in the Eucharist as he is in the theme of forgiveness. In fact, in speaking of the sacramental action of eucharistic sacrifice, of Marian devotion, and of worship as a source of doctrine, Senn sounds as Anglican as he does Lutheran. Perhaps more so.

(The Rev.) TRAVIS DU PRIEST
Assoc. Prof. of English
Carthage College
Kenosha, Wis.

Books Received

LOVING ENOUGH TO CARE: It Could Change Your Life. By Earl D. Wilson. Multnomah Press. Pp. 139. \$6.95 paper.

THE CHRISTIAN BOOK OF WHY. By John C. McCollister. Jonathan David Publishers. Pp. x and 337. \$11.95.

CREATIVE CATECHIST: A Comprehensive, Illustrated Guide for Training Religion Teachers. By Janaan Manternach and Carl J. Pfeifer. Twenty-Third Publications. Pp. 144. \$6.95 paper.

NAIROBI TO VANCOUVER, 1975-1983: Report of the Central Committee to the Sixth Assembly of the WCC. World Council of Churches. Pp. xxv and 238. \$9.50 paper.

WESTERN THEOLOGY. By Wes Seeliger. Pioneer Ventures. Pp. 105. \$6.95 paper.

NURSING HOME MINISTRY: A Manual. Edited by Tom and Penny McCormick. Great Commissions Publications. Pp. 127. \$4.95 paper.

HUMAN JOURNEY. By Anthony Padovano. Doubleday. Pp. xviii and 193. \$6.95 paper.

SEABURY IN MEMORIAM: A Bicentennial Anthology of Poetry (1784-1984). Edited by John H. Morgan. Erasmus Books of Notre Dame. Pp. xxi and 159. \$8.95 paper.

MARTIN—GOD'S COURT JESTER: Luther in Retrospect. By Eric W. Gritsch. Fortress Press. Pp. xiv and 289. \$14.95 paper.

IN DEFENSE OF SECULAR HUMANISM. By Paul Kurtz. Prometheus Books. Pp. vii and 273. \$8.95 paper.

MONDAY MORNING JESUS: Turning Your Retreat into Everyday Living. By Joseph Moore. Paulist Press. Pp. 98. \$3.95 paper.

FORTY WAYS TO FORTIFY YOUR FAITH. By James R. Bjorge. Augsburg. Pp. 128. \$4.95 paper.



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THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

tine U. Chernenko, is well known to hard-liner on religious freedom. ic worship is allowed because that be monitored easily, but private ings and religious education of the g are strictly forbidden.

vas told by a group of Jewish refu- rs in Riga that last December, they ad a small hall to celebrate Chanu- Just as they arrived, police and fire- showed up and told them the build- had been condemned. They were d to disperse. They told me they three secret plans, referred to only A, B, and C" for celebrating the of Purim. One of the plans would osen at the last moment in the hope ebrating that festival in peace.

e Russian Orthodox Church and : religious groups must obtain per- sion from the state to hold services, o buy religious supplies for public hip. In his book, *Russia: Broken , Solemn Dreams*, David K. Shipler

"Against this onslaught, some ssians hold fast to their belief in e divine, the supernatural. They ve to tell the story of the Church of rist the Saviour, one of Moscow's ost ornate, which stood on the bank

it dynamited in the 1930s to make way for a towering Palace of Con- gresses in sand castle gingerbread style, to be topped by a colossal statue of Lenin.

"But when construction began, the earth that had been beneath the church suddenly turned wet and mushy, and the building kept sinking. Revenge from the heavens? Many like to think so. The authorities had to abandon the project, finally settling for a huge round municipal swimming pool.

"There is a delicious postscript to the tale, unknown to most Russians. The swimming pool, which is outdoors and heated in winter, has become the site of clandestine baptisms by underground Baptists. . . ."

These fundamentalist Protestants, including Baptists, Pentecostals, and Seventh-day Adventists, usually are treated more roughly than Russian Orthodox believers. Repeated heavy fines are levied against those who hold unreg- istered services in their apartments. Religious leaders, such as the Baptist Georgi Vins, are sentenced to long terms in prison and Siberian exile. Particularly in rural areas, the authorities have removed children from the custody of their parents under the guise of protect- ing the young ones' health and welfare

vision, and Pioneer or Komsomol mem- bership.

Russian Orthodox activists have had sporadic trouble. In 1979-80, two promi- nent priests were arrested: Gleb Yakunin, who had organized a small committee to press for religious rights and to publicize harassment and impris- onment, and Dmitri Dudko, whose out- spoken sermons had packed his Moscow church in the early 1970s.

"Many members of the party baptize their children," Fr. Dmitri said, as I sat with him for a long time in his apart- ment on the northern outskirts of the capital. "Moreover, there are many party members who have themselves baptized. Here the other day I christ- ened a party member, his wife, and three of his grown children. This phe- nomenon signified, I would say, a para- dox: that they were real believers and real Communists.

"If a Communist is for justice, how then can he deny the truth that all hu- man existence seeks immortality? The church in our country will always exist because our country, by its Christian nature, has the richest soil just now for Christianity. Here are suffering and per- secution."

Lenin wrote, "Every religious idea, every idea of God, even flirting with the idea of God, is unutterable vileness. . . ." In spite of this, I can confirm that there are over 50 active Orthodox parishes in Moscow, and in Leningrad, there are four active cathedrals and 15 parish churches packed with worshipers.

One dark and dreary day, I watched people by the hundreds upon hundreds in Red Square — stolid, cheerless people, standing in line by the hour to shuffle past Lenin's embalmed body. We walked in that same square one midnight and saw two soldiers standing guard. I was reminded of another tomb where Pilate posted guards to guarantee that the Crucified Christ would not get out — to guarantee that his disciples not steal his body — and I knew then the great differ- ence between Communism and Commu- nion.

In the Holy Eucharist we receive the risen and living Christ. We are not commemorating a dead hero or trying to keep alive the memory of one who once lived, but now is dead.

We had been in Moscow only one day when I realized that tomorrow was Ash Wednesday. I took my friends to the Russian Orthodox church near our hotel, which was near Red Square. The church was named, "The Church of the Resurrection." Thus, near Lenin's life- less body in the tomb there is a powerful reminder that Christ lives. At midnight on Easter Eve, as the new fire is struck and the light of Christ shines in this dark land, the great Easter cry will sound.

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The presidents of nine colleges affiliated with the Episcopal Church met in the Diocese of Ohio this year for the tenth celebration of Episcopal College Sunday on April 29. Each year, members of the Association of Episcopal Colleges visit a different diocese as a way of acquainting Episcopalians with the work of their church colleges.

A highlight of this year's annual dinner was the presentation of the Charles Flint Kellogg Award for distinguished service and long-standing commitment to education to Robert Davis Storey, an Episcopal layman and partner in the Cleveland law firm of Burke, Haber, and Berick. The award is named for a distinguished historian and author of a definitive study of the NAACP who was an active member of the AEC board for many years.

AEC members are Bard College, Annandale-on-Hudson, N.Y.; Hobart College, Geneva, N.Y.; Kenyon College, Gambier, Ohio; St. Augustine's College, Raleigh, N.C.; St. Paul's College, Lawrenceville, Va.; the University of the

lege, Denmark, S.C.; Cuttington University College in Liberia; and Trinity College of Quezon City in the Philippines.

New Conference Center

The Diocese of Springfield recently inaugurated the use of Todd Hall, a new retreat and conference center in Columbia, Ill., about 15 miles southeast of St. Louis. Situated in a rural setting of forests and rolling fields, the center includes a new residential facility with accommodations for 50 guests. It is the gift of Mr. and Mrs. Charles Todd to St. George's Parish, in nearby Belleville, Ill., of which the Rev. Elliott H. Blackburn is rector. Mr. Todd is a retired businessman from St. Louis.

The center includes the former Todd residence, where Mr. and Mrs. Todd will continue to live while they oversee the operation of the center. Volunteers from St. George's Church take turns serving in the kitchen and performing other staff duties.

The first conference at Todd Hall was for clergy of the diocese and their

Rev. H. Boone Porter, editor of THE LIVING CHURCH. The Rt. Rev. Donald Strand, Bishop of Springfield, celebrated the first Eucharist in the unadorned Chapel of St. Cecilia, which was former music room of the Todd home. The center was designed to fit the acoustic needs of the 20 rank Wick organ contained in the room.

Divisions

If I don't work at my faith, I know what will happen. I'll dry up. I'll go back into the old ways, the ways of the world, in which all the divisions separate people are more important than the people themselves — divisions of class, divisions of race, division of sex.

But if I ask God for strength, if I trust in God's love, and if I work at my faith, then I can see that the divisions separate us are like the chaff which the wind driveth away—*The Rev. Anne E. Fiddler.*

CLASSIFIED

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BOOKS

THE DAILY LECTIONARY: convenient, durable reprint of BCP, pp. 936-1001, Office Lectionary. Prepaid: \$2.45; 5 copies \$10.95. Hymnary Press, Box 5782, Missoula, Mont., 59806-5782.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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People and places

Appointments

Rev. Lawrence C. Bowser, who has been chaplain at Christ Church College, Canterbury, England, associate rector of Christ Church, Dallas, and vicar of the dean of St. Matthew's Cathedral, Dallas, Texas, will be appointed rector of St. Andrew's Church, Dallas, Texas, on June 26, 1983.

Rev. Kathleen Eickwort is priest associate of the Episcopal Diocese of New York State, vicar of churches at Watkins Glen, Montour Falls, and Binghamton, N.Y., in the Diocese of Rochester. Rev. Thomas Hayes has been appointed priest of the same churches.

Rev. James Ross Flucke is vicar of St. Andrew's Church, Watseka, Ill. Add: RFD 3, Box 60970.

Rev. Stephen Dirk Harris is serving Christ Church, 187 Washington, Binghamton, N.Y. 13902. Rev. Joel Thompson Keys is serving St. James Church, Elmwood and Boston Aves., Arlington, Va. 24503.

Rev. Peter A. Landskroener is assisting at St. Andrew's Church, Gladstone, N.J.

Rev. Stephen A. Lose is rector of St. John's Church, 1226 Krupp Park Dr., Louisville, Ky. 40213. Rev. Ernest George Matijasic is serving Trinity Church, N. Main and Yancey, South Boston, Va.

Rev. Richard W. Pfaff is priest-in-charge of St. Andrew's Church, 304 E. Franklin St., Chapel Hill, N.C. 27514.

St. Andrew's Church, 304 E. Franklin St., Chapel Hill, N.C. 27514.

The Rev. Robert Terrill is vicar of the Church of the Resurrection, Blue Springs, Mo. Add: 1433 R.D. Mize Rd., Blue Springs 64015.

The Rev. Keith Whitmore is curate at St. Philip's Church, Joplin, Mo. Add: Box 476, Joplin 64051.

Ordinations

Priests

North Carolina—Geoffrey Michael Hoare, assistant, Christ Church, Box 25778, Raleigh, N.C. 27611. Nancy Reynolds Pagano, assistant, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, N.C., 27514. Pamela Leigh Porter, assistant, St. Timothy's Church, 2575 Parkway Dr., Winston-Salem, N.C. 27103. Antoinette Ray Wike, assistant, St. Paul's Church, Box 431, Cary, N.C. 27511.

Northern California—John F. Mangels, vicar of St. Andrew's Church, Meeteetse, Wyo. Add: Box 95, Meeteetse 82433.

Rochester—Leona Irsch, assistant, Christ Church, 28 Lawn, Rochester, N.Y. 14607.

West Texas—Rick Benson, vicar of St. James Church, Hallettsville, Texas; add: 606 E. Third St., Hallettsville 77964.

Deacons

Missouri—Gail Keeney, assistant, St. Thomas' Church, Rochester, N.Y.

North Carolina—Timothy E. Kimbrough, deacon-in-charge, St. David's Church, Box 334, Laurinburg, N.C. 28352. Bollin Madison Millner, assistant, St. Stephen's Church, 82 Kimberly Dr., Durham, N.C. 27707. Fred Leonard Thompson, assistant, Emma-

Permanent Deacons

Maryland—Nancy B. Foote on June 26, 1983; add: 7212 Old Harford Rd., Baltimore 21234.

Deaths

The Rev. Peder Nils Bloom, headmaster of St. Mary's Hall-Doane Academy, Burlington, N.J., died on April 6 at the age of 51.

Headmaster of the New Jersey school since 1980, Deacon Bloom served as assistant headmaster from 1975 to 1980. He had previously held chaplaincy or administrative positions with church-related schools in Minnesota and Virginia.

Clement Daniel Campbell, pianist, organist, and choirmaster, died in Lantana, Fla., on April 7, at the age of 97.

He was known for his work in the Minneapolis and St. Paul area and spent the years previous to his retirement working at the Church of the Resurrection in New York City. He is survived by his sister, Ruth C. Day.

Robert Pruitt, 40, supervisor of internal services for the Diocese of New York, died on March 12 after a long illness.

Mr. Pruitt was a graduate of the University of Puget Sound in Washington. For three years before going to New York, he sang with the Chicago Lyric Opera.

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.

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Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; 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)

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ST. GEORGE'S 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11. Dally Mon, Wed, Fri. 12 noon; Tues, Thurs 7

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 Dally 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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Sun MP & HC 8, HC 10 & 5; Daily 7:15

SARASOTA, FLA.

REDEEDER Downtown, Gulfstream and Ringling
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10, also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat



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

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; Tues, Wed & Thurs 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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
6:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese 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. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
9:30 & 4, Sun 4

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION

4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

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

ST. MARY'S

24 Broadway, Rockport
Sun 8 & 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)

ST. LUKE'S

George Martin, r; Cindy Peterson Wlosinski, c
46th & Colfax So.
Sun 8, 10 Eucharist. Thurs 7

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. Ultraya 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. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
MP/H Eu (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

CHURCH OF ST. MICHAEL & ST. GEORGE

Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fede
The Rev. George H. Bowen, r; the Rev. John G. Gan
The Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sa

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and B.
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
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. St
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & 5th
The Very Rev. John B. Haverland, dean; the Rev. G.
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 11
and third Sat 7

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Pk.
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & F
Service 10. Eu scheduled with all services

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

ST. MARY'S Overlooking th
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. V
sell, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn and Ma
The Rev. Marlin Leonard Bowman, v; G. Daniel Rife;
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1880

(Continued on next page)



St. Michael and All Angels Church, Stone Mountain, Ga.

(Continued from previous page)

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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

GATLINBURG, TENN.
TRINITY Airport Road
The Rev. Charles E. Rice, r
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS
INCARNATION 3986 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 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 Road 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP and Eu daily 6:45, Thurs 6:15

HURST, TEXAS
ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. 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. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 6-9.

SEATTLE, WASH.
ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

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

RHINELANDER, WIS.
ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.
CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30; Eu 10:30; MP Wed 4 Eu. Open May 27 to Sept. 30

PARIS, FRANCE
THE AMERICAN CATHEDRAL 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 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C by appt; open wkdy 9-12:30, 2-5

THOUSAND ISLANDS (Central N.Y.)
Clayton, N.Y.
CHRIST CHURCH John St. Opp. Post Office
Sun 7:45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

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

WESTHAMPTON BEACH, N.Y.
ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
Sun 8 (Rite I); 10 (Rite I) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

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, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.
ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy Hour first Fri 7. A Traditional Anglo-Catholic Parish

NEWPORT, R.I.
TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
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.



St. Mark's Church, Westhampton Beach, N.Y.

RRISTOWN, N.Y.
ST CHURCH Near 1,000 Islands
ev. Dan. Herzog, parish priest
Sat 5, Sun 9:30; Tues 7:30

V YORK, N.Y.
EDRAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
C 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 r, Sat 3:30. Cathedral Choristers Tues & Thurs of 1 year. HC and healing Wed 12:15

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

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

VATIUS 87th St. and West End Ave.
iv. Howard T.W. Stowe, r; the Rev. David Rickey
asses 8:30, 11 (Sol); Weekdays as anno

HN'S 1331 Bay St. (Staten Island)
iv. John-Michael Crothers, r
asses 8 & 10; Wkdy Masses Wed & HD 9

RY THE VIRGIN (212) 869-5830
46th St. (between 6th and 7th Aves.) 10036
v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
asses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: 0 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 2, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ 1st Wed of mo. 12:45-1:15

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

OMAS 5th Avenue & 53rd Street
iv. John Andrew, D.D., r; the Rev. Gary Fertig, the ordon Duggins, the Rev. Dorsey McConnell, the Rev. Lang
> 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 1:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Y Broadway at Wall
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 7:45; EP 5:15. Sat H Eu 9, Thurs HS 12:30

JL'S Broadway at Fulton
Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.
OMAS' Highland and Winton
v. John Martiner; the Rev. Gail Keeney
8 & 10, Healing 11:45 (2S)

ATOAGA SPRINGS, N.Y.
SDA Washington St. at Broadway
v. Thomas T. Parke, r
isses 6:30, 8 & 10

USAND ISLANDS (Central N.Y.)
Vincent, N.Y.
IN'S Market St. (Rt. 12-E)
5 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-2ay)