

# THE LIVING CHURCH



Co-celebrants at the 26th International Prayer Conference of the of the Anglican Fellowship of Prayer: (from left) Bishops Folwell, Hultstrand, Corveny, Coburn, and the Rev. Reginald Hollis, Bishop of Montreal [p. 7].



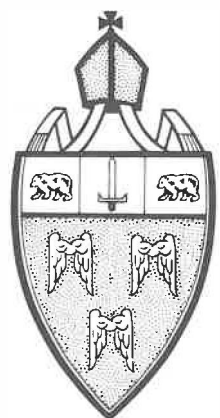
# The Episcopal Church

in the

# Diocese of Los Angeles

The Right Reverend Robert C. Rusack, Bishop

## Welcomes visitors to the Olympic Games and the Olympic Arts Festival



The Diocese of Los Angeles salutes the Olympics and extends a warm welcome to Olympic visitors to worship with us in our churches on Sundays. The churches listed below are those nearest the venue sites for the Games. Visitors staying in other Southland communities are invited to call Diocesan House (213/482-2040) on weekdays to find the location of a church near them.

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Judo East Los Angeles College: Field  
Hockey)

**Saints Trinity Church**  
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**THEIM** (Convention Center: Wrestling)

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Sunday 8 & 10 a.m. Eucharist

**Church of the Annunciation**

11 W. South St. (Chapel)  
14/772-2881  
Sunday 10 a.m. Eucharist in Korean

**SADIA** (Santa Anita Park: Equestrian  
Events)

**Church of the Transfiguration**  
381 S. First Ave.  
18/445-3340  
Sunday 8 & 9:30 a.m. Eucharist

**VERLY HILLS** (UCLA: Gymnastics,  
Judo)

**All Saints Church**  
34 N. Camden Dr.  
13/275-0123  
Sunday 8 & 10 a.m. Eucharist

**WERTON** (Cal State University:  
Baseball)

**St. Andrew's Church**  
231 E. Chapman Ave.  
14/870-4350  
Sunday 8 & 10 a.m. Eucharist

**WINDALE** (Dodger Stadium: Baseball)

**Church of the Magdalene**  
311 S. Verdugo Rd.  
18/243-8670  
Sunday 8 a.m. Eucharist in English  
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**LEWOOD** (The Forum: Basketball)

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Triathlon)

**St. George's Church**  
3802 Avenida De La Carlota  
14/837-4530  
Sunday 8 & 9:15 a.m. Eucharist  
3rd & 4th Sundays 11 a.m. Morning  
Prayer

**LONG BEACH** (Convention Center:

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Arena: Volleyball  
Harbor: Yachting)  
**All Saints Church**  
346 Termino Ave.  
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Sunday 7:30 & 9:30 a.m. Eucharist

(El Dorado Park: Archery)

**St. Gregory's Church**  
6201 E. Willow Ave.  
213/420-1311  
Sunday 8 & 10 a.m. Eucharist

**LOS ANGELES** (UCLA: Gymnastics,  
Tennis)

**St. Alban's Church**  
580 Hilgard Ave.  
213/208-6516  
Sunday 8 & 10 a.m. Eucharist

(USC: Track and Field, Swimming;  
Sports Arena: Boxing)

**St. John's Church**  
514 W. Adams Blvd.  
213/747-6285  
Sunday 8 & 10 a.m. Eucharist

(Loyola Marymount University:  
Weightlifting)

**Holy Nativity Church**  
6700 W. 83rd St.  
213/670-4777  
Sunday 10 a.m. Eucharist

(Central Area: Many events)

**St. James Church**  
3903 Wilshire Blvd.  
213/388-3417  
Sunday 8:30 & 10:30 a.m. Eucharist

**St. Mary's Church**  
961 S. Mariposa Ave.  
213/387-1334  
Sunday 7:30 & 9:30 a.m. Eucharist in  
English  
11 a.m. Eucharist in Japanese

**St. Stephen's Church**  
6128 Yucca St. (Hollywood)  
213/469-3993  
Sunday 8 & 10 a.m. Eucharist

**St. Nicholas Church**  
6128 Yucca St. (Hollywood)  
213/466-9327  
Sunday 11:30 a.m. Eucharist in Korean

**MALIBU** (Pepperdine University: Water  
Polo)

**St. Aidan's Church**  
28211 W. Pacific Coast Hwy.  
213/457-7966  
Sunday 8 & 10 a.m. Eucharist

**MONTEREY PARK** (Cal State  
University, L.A.: Judo, East L.A. College:  
Field Hockey)

**St. Gabriel's Church**  
133 E. Graves Ave.  
818/571-2714  
Sunday 11 a.m. Eucharist in Cantonese  
(Chinese)  
2nd & 4th Sunday 10:30 a.m. Eucharist  
in English

**OJAI** (Lake Casitas: Canoeing, Rowing)

**St. Andrew's Church**  
409 Topa Topa Dr.  
805/646-1885  
Sunday 8 & 10 a.m. Eucharist  
5:30 Evening Prayer

**PASADENA** (Rose Bowl: Soccer  
[Football])

**All Saints Church**  
132 N. Euclid Ave.  
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Eucharist  
2nd & 4th Sunday: 7:45 a.m. Eucharist;  
10 a.m. Morning Prayer

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**All Saints-by-the-Sea Church**  
83 Eucalyptus Lane  
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Sunday 8 & 10 a.m. Eucharist

**TORRANCE** (Cal State Dominguez Hills:  
Cycling)

**St. Andrew's Church**  
1432 Engracia Ave.  
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Sunday 8 & 10:30 a.m. Eucharist

# THE LIVING CHURCH

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# LETTERS

## Necessity of the Ascension

To the fine articles on the Ascension [TLC, May 27], may I add the following supplement? Dr. Bruce Metzger, the New Testament scholar, notes in an essay what might be called the necessity of the Ascension. He points out that the Gospels present the pre-Ascension band of disciples as a rather fearful and withdrawn group, who had perhaps begun to become dependent upon the appearances of the Risen Lord.

In this sense, then, the Ascension becomes Jesus' decisive statement to the disciples that these appearances will now end, once and for all; the presence of the cloud makes clear the return to the Father. And, indeed, as we know from Acts, from then on, the attitude of the disciples changed; they were no longer the withdrawn and fearful band, but the bold witnesses of Pentecost to Galilee and beyond; the physical appearances of the Risen Jesus were replaced by the presence of the Spirit. And so it is for us.

(The Rev.) WINSTON F. JENSEN  
Church of St. Alban the Martyr  
Superior, Wis.

The article by Prof. Reeves entitled "The Church of the Future" [TLC, 120] was one of the most encouraging articles I have recently seen in your magazine.

The heresy of inevitableness beautifully exposed in regard to ordination of women. It is a shame that so many in the church know, deep their hearts and minds, such ordination to be a mistake, and yet succumb to heresy.

(The Rev.) DAVID C. KENNEDY  
Church of the Guardian Angel  
Lantana, Fla.

Prof. Thomas Reeves is a reaction to an epithet he may enjoy, as shown in your article, "The Church of the Future."

The future is here and ever moving forward. Women are moving into many areas heretofore denied them. I know that our Lord laughs in delight for the Gospels show him to have taken women as complete human beings to bear the Christ. If not, he would have taken time for them. He recognizes them as whole persons when other men that day saw them as something less than human and as devilish creatures who led men astray.

God gave woman the ability to lead.

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task in all the world. And when the world appeared to be too full of people, he gave them the means to lessen the load of so many children and to go out into the world and do many things that childbearing and raising prevented them from doing.

I am moving into my eighth year as a priest, and never did any vocation fit me so well. I am also the mother of grown children. And that job was hard. As a priest, I have a sense of moving into the dance of life. My Lord wants me where I am, woman, priest of Christ's One, Holy, Catholic, and Apostolic Church. I am blessed. Deeply blessed.

No, there can be no turning back.  
(The Rev.) WENDY S. RAYNOR  
Pinetown, N.C.

## Missionary Urgency

I have read with great interest some of your editorials on the status of our church's readiness for mission. I am greatly encouraged that you have chosen to focus on this issue and on the question of a clergy surplus. You are correct, of course, in noting that there is no such surplus in ethnic and minority communities in the Episcopal Church.

As more dioceses begin to take the initiative in reaching out to the Hispanic communities, the crisis of too few trained ministers — lay and ordained — becomes greater. The point is that we are dealing with a situation of *missionary urgency*, unusual in its proportions because of the continued, almost phenomenal growth of the Hispanic populations, especially in many urban and metropolitan areas throughout the country.

The point is that the Episcopal Church — through its various seminaries, standing commissions and committees, and commissions on ministry — is not responding at anywhere near the level necessary to meet the need.

(The Rev.) ENRIQUE R. BROWN  
Executive Director  
Instituto Pastoral Hispano  
Stamford, Conn.

## Thanks for Saying So

Congratulations and many thanks for the Spring Book Number [TLC, May 13], most informative to us laymen and replete with incisive evaluations by able reviewers on a wide range of church issues — topped by a crowning editorial.

Your First Article, "The Dumbfoundling Shepherd," also struck home for me in a number of ways, having grown up under the guidance of the Chapel (now called the Church) of the Good Shepherd, South Lee, Mass. That has been, and continues to be, a lively little enclave with an inspiring history in a tiny community.

LEON D. NETTLETON  
Oneonta, N.Y.

# BOOKS

## The Process of Aging

**STRIKING SAILS: A Pastoral Psychological View of Growing Older in Our Society.** By Heije Faber. Translated by Kenneth R. Mitchell. Abingdon. Pp. 158. \$9.95 soft cover.

*Striking Sails*, by Dutch theologian Heije Faber, is a sensitive and thoughtful discussion of the problems of aging. This book will be helpful to many physicians, social workers, ministers, and others who deal with the aging.

Dr. Faber uses his extensive experience as a minister and college professor to outline some of the ways that aging people may be assisted in adjusting to the society in which they find themselves. They often lack preparation for suitable housing, amateur activity, new social contacts, and day to day living.

In his discussion of some of the social adjustments which can be frustrating, the author highlights the creative and emotional satisfaction which often results from the mutually self-giving contacts between older people and their grandchildren.

Pastor Faber's book is summed up toward its end in this statement, "Aging is a process of growing toward more acceptance and more relinquishing, but in the depth of oneself no one arrives completely at the end point of the process."

ELIZABETH BUSSING  
San Francisco, Calif.

## Medieval Cathedrals

**HIGH GOTHIC: The Classic Cathedrals of Chartres, Reims, Amiens.** By Hans Jantzen. Princeton University Press. Illustrated. Pp. xiii and 181. \$7.95 paper.

**THE MEDIEVAL PAINTED GLASS OF LINCOLN CATHEDRAL.** By N. M. Morgan. Oxford University Press. Illustrated. Pp. xix and 60. \$45.00.

If you admire Gothic architecture, particularly that of the European cathedrals, and really do not know why, *High Gothic* will be an eye-opener. Using the classic cathedrals of Chartres, Reims, and Amiens for his study, the author makes a serious comparative analysis of the architectural forces which create artistic and spiritual excitement.

Hans Jantzen states, "The architecture of the Gothic cathedral choir went far to meet the demand for divine revelation, the ascent to the chancel, glowing with color, representing an uplifting to the ineffable majesty of God; it constituted a vast monstrosity captivating the mind and senses, and required the participant to stay within the axis of the

mystery.” Scholarly in detail, splendidly illustrated, this book truly instructs. Highly recommended.

The study of the medieval stained glass of Lincoln Cathedral analyzes the arrangements and iconography of the glass now placed, often in fragments, throughout the cathedral in an attempt to recover its original form and purpose, following its 16th and 17th century destruction. The book is remarkable for its scholarship and detail, but it is a tragedy that it ever had to be written. For the specialist.

(The Rev. Canon) PETER CHASE  
St. James' Church  
Greenfield, Mass.

## A Helpful Book

**LOOKING IN THE MIRROR: Self-Appraisal in the Local Church.** By Lyle E. Schaller. Abingdon. Pp. 206. \$8.50 soft cover.

Lyle Schaller has written another eminent practical book on the dynamics of parish life. While the subject matter can be classified as sociology of religion, it is far from being a dry academic exercise. Coming out of Schaller's long experience with a wide variety of churches, it is written in an engaging manner, with helpful graphics and provocative questions.

The early chapters describe four different ways of characterizing congregations: by size, by kind of organization, by lifestyle (*i.e.*, predominantly legalistic, ideological, or behavioral), and by theological stance (emphasis on the First, Second, or Third Person of the Trinity, or Bible-centered).

These are not given as neat pigeon-holes into which each congregation must fit, but rather as ways of looking at churches that can spark new insights and lead to new approaches. We found this to be so, with bells ringing about various parishes we have known: "That really fits St. Bede's," or "We wish we had understood that when we were at St. Martin's; maybe we could have done something about it."

Schaller shows how and why the number of regular worshipers tends to determine many other characteristics: "The congregation averaging 20 people at worship is not a miniature version of the congregation that includes 100 at worship." This helps to explain why it is often difficult to combine two or more small congregations, or why some are open to diocesan or ecumenical involvement and some are not.

We recommend this book to members of congregations who want to do self-evaluating, and to diocesan leaders who must deal with a variety of congregations. While Schaller's observations are

*Continued on page 13*



## Trinity Sunday

By EDWARD CHINN

**A**urelius Augustinus was converted to Christianity in 386 by the writings and sermons of Ambrose, the Bishop of Milan. Ten years later Aurelius became a bishop himself and served at Hippo on the coast of northern Africa in the area we now call Algeria.

It is said that one day Augustine (as he is called today) was walking along the seashore pondering how God could be one and yet three. Suddenly he stopped and watched a child who was carrying a cup of ocean water to a small hole he had dug in the sand.

"What are you doing?" asked Augustine.

The child replied, "I'm trying to pour the ocean into this hole."

The bishop laughed and said, "That's impossible."

The child stared into his eyes and said, "It is no more impossible than for you to put Almighty God into your small mind."

If we take that story to mean that, figuratively speaking, God is so immense that the sheer quantity of God makes him incomprehensible, then that is surely true. Yet even a cupful of the Atlantic Ocean is enough to be taken into a laboratory, and from it we can learn much about the quality of the whole ocean.

This is how our forefathers in the faith were able to speak of God. They dipped into the immeasurable ocean of divinity and lifted up small measures captured in pictures, words, symbols, and images drawn from human experience. In the Bible, therefore, God's quality is symbolized by such images as rock, fortress,

father, mother, husband, friend, shepherd. If every person is made in the image of God, then the better the person, the better the image of God.

In Jesus I see the perfect Man, a vessel full of God. While I may be unable to see the sheer quantity of God in him, I can see the quality and nature of divine Love in that transparent human life. That's why Jesus said, "Anyone who has seen me has seen the Father" (John 14:9).

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## On Sorrow

In the early days of the American frontier, women used lye soap and often washed their family's clothes in an open stream. These clothes tended to become gray very quickly. Once a month, therefore, the wise housewife would boil a load of wash in a black iron pot. The starched the best pieces with a piece made in her own kitchen.

Sometimes she would get her husband's Sunday shirts too stiff. He would then accuse his wife of boiling clothes so long that they became hard. That phrase, "hard-boiled," has passed into our language as an adjective and figuratively to refer to persons not easily moved by feelings.

In contrast, Jesus said, "Blessed are those who mourn, for they shall be comforted." To mourn is to be sensitive enough to feel sorrow. . . .

There is a blessed relief in being able to express grief that is denied to those who steel their hearts. We also know the deep happiness of being fully human when we are sensitive to other people's sorrows. "Jesus wept."—*The Rev. Edward Chinn.*

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*The Rev. Edward Chinn, our guest columnist, is the rector of All Saints' Church, Frankford Ave., Philadelphia.*

## Hunger Committee Hears Call for Advocacy

is not enough for the church to organize food banks and host harvest suppers. To really help hungry people, the church must get involved in political advocacy and work to change people's attitudes toward the poor.

That was the message Nancy Amidei of the Food Research and Action Center in Washington, D.C., brought to the Episcopal National Hunger Committee at its Seattle meeting May 7-9.

The National Hunger Committee, composed of provincial hunger coordinators and at-large members, meets twice a year to coordinate and discuss the church's response to the hungry.

Nancy Amidei said the church is in a unique position to influence society's attitudes. "We have to change that judgmental, moralistic attitude toward poor people," the hunger researcher said. "Think of the captive audience the churches of this country represent in terms of people who have a pre-disposition to help the poor. Think about what we could do if we deliberately took advantage of all the platforms at our disposal."

Amidei estimates that between 30 and 40 million Americans are at risk for hunger. Though emergency feeding programs can fill short-term needs, Ms. Amidei said, poor people receive the bulk of their food assistance through government programs such as food stamps; the special supplemental food program for Women, Infants, and Children (WIC); school lunches; and senior nutrition programs. "Most communities provide 21 meals a week for a family on an ongoing basis," she said.

There is an increase in federal feeding programs have led to increasing signs of hunger in America. Ms. Amidei cited a FRAC survey of U.S. hospitals that revealed an increasing number of infants suffering from convulsions due to lead poisoning, an ailment that is common when low-income mothers dilute their formula with water. Hospitals have reported a new condition they called "the weak and dizzies": individuals brought in after collapsing somewhere and found to have nothing wrong with them — except that they had not eaten for two or three days.

The church is trying to pull (public officials) out from cutting in the face of growing hunger," Ms. Amidei said. "Every dollar spent on emergency feeding should be

matched by dollars for advocacy and trying to make the public system more effective."

The committee also had a session with diocesan Total Ministry consultant Gail Jones and discussed plans for a Presiding Bishop's African hunger appeal in connection with World Food Day October 16. On May 8, the Hunger Commission of the Diocese of Olympia presented a slide show demonstrating its work in western Washington.

### Committee Members

Members of the National Hunger Committee are: the Rev. Terry Henry, chair, Western Massachusetts; Frank Wood, Central New York; the Rev. Canon Peter Greenfield, Central Pennsylvania; Louise McQuiston, Alabama; Barbara Benton, Colorado; the Rev. John Lathrop, Southern Ohio; Lynne Hooper, Rio Grande; Margot Miller, Oregon; Bishop David Birney, Idaho; Luis Ornelas, Oregon; the Rev. Samuel

d'Amico, Presiding Bishop's Fund for World Relief; and David Crean and Peggy Duffy of the national hunger office at the Episcopal Church Center in New York.

CHRISTINE DUBOIS

## Deans Meet in Washington

For five days early in May, 88 cathedral deans and provosts from North America and the British Isles gathered at Washington Cathedral for their first joint meeting in this country.

They included deans from the U.S., Canada, England, Scotland, and Ireland, and they represented many of the world's largest and historic cathedrals: St. John the Divine in New York City and Grace, San Francisco, in the U.S.; St. Paul's, Coventry, Canterbury, Salisbury, Lincoln, and others in Britain. Many were accompanied by their wives.

The sessions were not open to the press, but conversations with various participants reflected a deep overall concern for the issues of arms control and world peace. The 1984 U.S. elections were next in importance.

The Rt. Rev. John T. Walker, Bishop of Washington, gave the keynote address at a dinner which he held for the deans at St. Alban's School. The dinner was preceded by a reception in the Pilgrim's Observation Gallery at the cathedral's west end, with its breathtaking view of the city.

The visitors heard Senators Richard Lugar (R-Ind.) and Patrick Moynihan (D-N.Y.) speak on their perspectives of the 1984 elections; enjoyed the delights of the annual Cathedral Flower Mart, whose theme this year was "A Salute to the British Isles"; and heard a lecture by the Rev. Earl Brill, former director of studies at the College of Preachers, on the religious and historical roots of American public policy. They attended a reception at the British Embassy and dined at National Cathedral School.

Arms control was the subject of a presentation by the Rev. Canon Michael Hamilton; Adm. Paul H. Nitze; and special representative for arms control, John D. Steinbruner, director of foreign policy studies at the Brookings Institute.

The Sunday Eucharist at the cathedral, with Bishop Walker as celebrant, and Provost Charles Perry as preacher, included all the vested deans in the long procession. Music was by American composers connected presently or at one



Two richly carved oak doors are the latest creation of Timothy D. Cavey, resident woodcarver at St. Mark's Church in Paw Paw, Mich. In the arch over the doors is the winged lion shown above. The doors themselves consist of scenes drawn from St. Mark's Gospel. Mr. Cavey, a recovering alcoholic, credits his wife, Diana, and St. Mark's rector, the Rev. Joseph Neiman, with helping him to remain sober and re-establish his career. The artist's own rough sketches were transferred into woodcuts. Sale of the woodcuts helped finance the final project.

missioned or offered for festive occasions.

A highlight of the service was the dedication of the statue of St. Peter at the northwest entrance. He is depicted with a fishing net, and the tympanum above shows the Creation of Day.

In his sermon, Provost Perry reflected that Peter was "an unruly, impulsive, earthy man — who, though he was to deny Christ, was designated by him as the rock upon which his church was to be built . . . and there is room for my own doubts, confusion, impetuosity in a church dedicated to this man. For like Peter, we are often perplexed, often run away, but his great example is one of fidelity despite his infidelity, of decision in spite of his indecision."

DOROTHY MILLS PARKER

## AFP Conference

Seven bishops and a broad spectrum of laity attended the 26th international conference of the Anglican Fellowship of Prayer, which met May 3-5 in Jacksonville, Fla. Of the nearly 500 participants, about half were Floridians. The AFP conference gathered Anglicans from many states and the Bahamas, the Philippines, the Virgin Islands, Puerto Rico, England, and Canada.

Until the closing Eucharist, which took place at St. John's Cathedral, conference sessions were held at the Sheraton on the St. Johns River, where sepia-sketch banners by Lydia Roberts of St. Peter's Church, Jacksonville, lined the walls in the main hall. The conference theme, "Jesus Christ — Reconciler and Healer," was represented in a silk-inlaid logo on a banner backing the hotel podium.

The Rt. Rev. Frank Cerveny, Bishop of Florida, opened the conference with commentary on the compulsive nature of contemporary life that leads people to feel "too busy" to pray. "Like the coffee commercial, we fill life to the brim with activities, but are so busy we can't drink it," Bishop Cerveny said. "To stand useless in the presence of God is the first confession of faith."

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, who served as president of the House of Deputies from 1967 to 1976, was this year's conference leader. "We choose God by choosing ourselves, forgiven in him," Bishop Coburn said in the first of three addresses. "If we choose ourselves, we are empowered to become God's children, and therefore to give power to others by giving them hope." We must be willing to wait, Bishop Coburn said, for the vertical oneness with God that can redeem the horizontal, human, inevitably imperfect relationships that alienate us from one another.

Response groups following the ad-

Bishop Coburn, and the conferees were offered two choices among seven workshops, all of which were well-attended. All the workshops and addresses were taped and made available immediately for purchase by conference participants.

Judith MacNutt, who led morning Bible studies, is the founder of Christian Counseling Services. She combines her work as a psychotherapist with inner healing prayer for those to whom she ministers. Mrs. MacNutt based the conference morning devotionals on biblical texts with an emphasis on healing.

At the healing service during the conference, Francis MacNutt cautioned that healing is not "show business." It does not provide the instant gratification expected by many Americans, and often requires long term persistence, he said. He and his wife have observed that one-on-one prayers for healing have a significantly greater percentage of success than have group prayers at large gatherings.

While the power to heal is not reserved to those with special healing gifts, some individuals do seem to have greater success in treating certain disabilities, and Mr. MacNutt said he felt this indicates an advantage in the team approach to healing with prayer.

## BRIEFLY...

The Rt. Rev. Robert C. Witcher, Bishop of Long Island and president of the trustees of the George Mercer, Jr. Memorial Scholarship Fund, announced recently that the fund has awarded more than \$525,000 in scholarships during the current academic year. The 1983-84 grants went to seminarians representing 73 dioceses of the Episcopal Church, as well as numerous students from overseas. Since its establishment in 1966, the fund has awarded more than \$4,400,000 to students at the church's residential seminaries and those attending the Mercer School of Theology.

More than 100 prominent religious, community, business and labor leaders have issued a formal covenant appealing to Chicago residents to work toward an end to racial tensions in that city. Among covenant signers was the Rt. Rev. James Montgomery, Bishop of Chicago. The covenant was issued after threats and vandalism, including a fire, forced a black family to move out of a white neighborhood. "We must stand together," the covenant proclaimed, "to declare anti-Semitism, bigotry and racism of any kind will not be tolerated in Chicago. There are serious problems fac-

ing our community: jobs, housing, health, the tax base, education and poverty. We need to work together to use our strength to meet these problems."

conference activities was provided the Holy Trinity Folk Choir from Gainesville, Fla. Their repertoire includes compositions by the Rev. E. C. Page, rector of Holy Trinity. The banquet speaker was D. Stoner, a senior at the School of Theology at the University of the South, a candidate for Holy Orders from Diocese of Alabama. His address sprinkled with the humor for which he has become well known. A former member of Faith at Work, he has many of its conferences and served as coordinator of Faith Alive weeks.

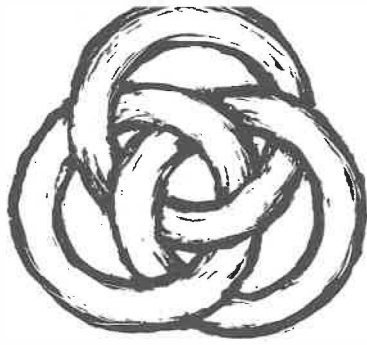
Bishops Cerveny, Coburn, Folwell, Central Florida, Hultstrand, Springfield, and Anglican Bishop Donald Hollis of Montreal were celebrants at the closing Eucharist. Mr. and Mrs. Paisley Boney, III, conference co-chairs, reported "many, many fine compliments" among the conference evaluations, with special approval noted for the variety of speakers, the caliber of the workshops, and enthusiasm of those hosting the event. Mr. Boney is a member of AFP's board of trustees and the fellowship's representative from the Diocese of Florida.

VIRGINIA BARRETT BARRETT

ing our community: jobs, housing, health, the tax base, education and poverty. We need to work together to use our strength to meet these problems."

The Chapel of the Cross Church, Chapel Hill, recently presented Southern Historical Collection at University of North Carolina, Chapel Hill, with a manuscript written years ago by the first bishop of the Episcopal Church in the U.S., the Rt. Rev. Samuel Seabury. The manuscript, written in the bishop's own hand, is the text of a sermon he preached in New London, Conn., sometime between 1785 and 1796. The presentation was made in honor of Dr. Lawrence London, rector and curator of rare books at the university, former senior warden of the Chapel of the Cross, and historiographer of the Diocese of North Carolina.

Terry Mattingly, religion editor of Charlotte, N.C., *Observer* and an Episcopal layman, received one of the top annual awards for excellence given by the Religion Newswriters Association recently. Mr. Mattingly and Roy Briggs, formerly of the Columbia, S.C. *Daily Tribune*, shared the Louis Casper Memorial Award for excellence in religion reporting for secular publications with a circulation of less than 50,000.



# HOLY, HOLY, HOLY:

## In Praise of Threeness

By SALLY CAMPBELL

The thing I like best about Christianity is the way it speaks directly of reality we see around us. Most rarely I have been delighting in the Trinity, and the message of One in Threeness that is existentially present in our lives all the time.

You know how it goes: “. . . We worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance” (A quote from the Athanasian Creed, written in the eighth or ninth century, BCP, p. 864). There is only one God, make no mistake; but he is Father, Son, and Holy Spirit — many persons; also make no mistake. The “three” is, I believe, the most economical way of saying “crowd,” though, of course, threeness has special properties of its own and reveals something significant to us not easily said in “crowd.” But God is one many.

Now, if we can say this about God, our immediate reality, then we must expect to see the principle of the many in the one the other way around, if you will

evidenced in our experience of living. Christianity apprehends creation as sacramental in nature; that is to say, the physical realm reveals the truth residing in the spiritual realm in ways that can be read and understood by mankind. The physical testifies to the spiritual, proves that it is there; it is indeed a manifestation of the spiritual.

The two dimensions are inseparable from each other, so they have to be talking about each other. What we do tells about how we are.

Numerous experiences in our lives evidence the same phenomenon, but perhaps nowhere is our many-in-oneness more apparent than in our performance of liturgy. When we come together in communal worship, we iterate and reiterate that though we are many, we know that in the end we are only one — made in God’s likeness, as it were, and thoroughly enjoying it.

We demonstrate this oneness in various ways in the course of a service. What could illustrate our many-yet-one paradox better than the singing of a hymn, divided into different vocal parts, but making one boisterous and joyous whole? And, though the pleasure may be more subtle, there is great joy in speak-

ing in unison, endless satisfaction in perfectly matching the cadence of your speech to a few dozen, or hundred, other people — never coming in too soon, nor lagging behind too far.

It takes concentrated listening, to others, not to yourself, to be able to do this well. In the listening and blending we testify that we are willing to give up something of our own selfness to make a beautiful thing, one voice melded out of many. Besides singing and speaking as one, we also sit, kneel, and stand more or less in unison. It is not just our minds and voices, then, that witness to our oneness, but our bodies, going through these simple motions.

There are so many ones. First, there is one individual: a collection of these make up the one congregation. All the congregations make up the one church; and, since the individuals we started with are all humans, we ultimately end up with the encompassing oneness of humanity which is simply another one in the oneness of the cosmos — that grand organism of interwoven and interdependent onenesses, every part of which is precious and necessary. When we worship, we are worshipping for the oneness that is creation.

Here, then, is the essence of this Trinity feast: “Giving voice to every creature under heaven, we acclaim you, and glorify your name, as we sing ‘Holy, Holy, Holy.’” One for each Person, you notice.

“With our mouth we show forth thy praise.”



# One Demon to Another

By PASCHAL BAUTE

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**M**y dear Worm-Woden: Our Father Below is most pleased that you have found a most valuable weakness in the clergy. We can exploit this to obtain many victories for our side. You are to be commended in milking that modern view, "If it feels right, it must be good."

You have hoodwinked some ordained servants of Our Enemy Above with one of our minor weapons, "Forbidden fizz is always sweeter." They believe their new love-interest is not only good, but even inspired! What unholy crowing here!

The way you have been working on the clergy fits in with their natural weaknesses. You have secured such a devotion to their church work that they have often neglected their wives. You have even induced clergy wives to accept being "second fiddle" to the church as *their own* vocation. It is so easy for these vain mortals to believe they are indispensable to the needs of their congregations! Thus no energy is left for nourishing their marital relationship.

You have helped the clergy believe that many women in their church need

their help far more than do their own wives and children. These ministers have rationalized many meetings with "needy women." They have responded to being called from home at any hour. When wives have dared complain, they have been told appropriately that they knew what they were getting into when they agreed to the husband's ministry.

This is a sophisticated version of the ancient threat: "My way or the highway!" but shrewdly designed to secure acquiescence via the guilt of preferring self to the Enemy's work. Even though there is much of self in husband's work! Remember that continued compliance and accommodation by wives can produce much stored resentment — very useful later.

This groundwork is clever: over-involvement in the work of the church and under-involvement emotionally with their wives. You have prepared these ministers to realize suddenly in mid-life that they no longer feel much of anything for their devoted but neglected wives. They will want *more for themselves*. This is your point of further entry, as we have known since the first mortals were created. Whenever they aspire to greater happiness through their own efforts, your work is eased and our kingdom expanded.

This seduction fits in well with a clever weapon we have discussed before: "salvation by works." Keep the clergy measuring their success by outward

and buildings. Then neglect of their spiritual life and private prayer is inevitable. When the signs of success are forthcoming, they may gradually into a disillusioning slump of self and envy. The constructive outlet suggest is to spur them to work hard.

The most valuable next step in loosening the hold of Our Enemy Above on clergy is the neglect of private prayer. Continue to distract them frequently from personal prayer with many excuses. Thus by the time they find themselves devoid of feelings for their wives they are often strangers to regular private prayer and more entranced in self-sufficiency. Luckily, they cannot turn their marital crisis as a spiritual crisis.

By then the ministry has usually become an occupation, a "profession." They are able to reassure themselves that many have a high regard for them and their work. They will refuse to view the looming possibility of divorce as a profound spiritual crisis. After all, you have reminded them frequently they are only "human." Excellent plan.

By this belief in works, many clergy have ended up like laymen in mid-life, feeling trapped by their roles, with a desire to escape. We know they are particularly vulnerable to this feeling between the ages of 35 and 45. We have already discussed that the "down" times of man energy provide excellent opportunity for all sensual temptations, particularly those of (ugh!) sex.

When this fails, you will fall back upon a more subtle misdirection of intent. Coach a man to estimate the value of ministry by his success in producing "feelings of devotion," particularly when thinking of Our Foe. This almost inevitably results in failure and discouragement, and even more obsession with self.

Your game plan is working admirably when this marital crisis is reached. They have built up for many years their self-images as giving and caring persons. Then it is practically impossible for them to see themselves objectively, they might when confronted in some professional counseling or personal profiling.

Besides, most of them are such proud amateurs in their pastoral counseling that it is truly difficult for them to imagine becoming a client with another therapist. After all, they have "helped" many couples in conflict. What is concealed from them is their blindness to marital counseling when they themselves are not deeply and emotionally committed to nurturing their own marital relationship.

Their resistance to understanding how they set up the crisis (allowed our dear Worm-Woden to set them up) is hidden that there are few actually willing to seek professional marital cour-

*Paschal Baute is a member of Emmanuel Church near Lexington, Ky. He is a psychologist and marital and family therapist who has counseled clergy marriages for many years. He and his wife, a psychiatric nurse, publish conflict-resolution materials for counselors and trainers. They have three children and one grandson.*

fy their consciences that they did at "try," but seldom for more than a of "goodwill." Urge each to remain sufficient at this time by imagining problem to be unique. Prevent ghts of seeking counsel from any tual person.

u did well recently with one priest nis wife. You persuaded the priest to ine the therapist was taking his s side by not endorsing his readi- to separate abruptly. The priest d excuse his withdrawing from seling.

u also did well in convincing her clergyman that it was impos- or unfair for him not to see his res during the 24 hours before and each session (as per request of the pist).

another case you got the minister me 30 minutes late for an appoint- : after canceling two appointments, to feel misunderstood when con- ed with this. The readiness to feel nderstood and under-appreciated is ing *devilishly* well.

cause you have encouraged a grad- isillusioning with the marriage over years, you have even been able to ince these servants of Our Enemy no connection exists between their iness to believe the marriage is over, he new love interest they have. It is r fiendish advantage that their lan- e has only one word "love" to cover extremes of flesh and spirit.

u, Worm-Woden, are no stranger to ret weapon being the valuable and ling aphrodisiac that any new sex- attraction is, particularly when the iage has been taken for granted. A lting surrender to lust, but most tive for us!

at the most extensive rejoicing ng all levels here has been over your nious way of rendering these minis- impotent in their work. Our Father

ing you to an administrative position. We are beginning to realize many bene- fits for our side from these divorced ministers.

You planted a marvelous idea in the young minister's mind recently when he decided to consult another divorced min- ister about his marital conflict. The di- vorced minister could not urge prayer, or fidelity, or belief in Our Foe's "grace," or even delay, as he himself, with your assistance, had not allowed such thoughts any entry.

The divorced man was also so relieved (of his own guilt) that another minister was getting a divorce that he immedi- ately told others. Within two hours, at a conference, the news of this very per- sonal distress got back to the young minister. For him that violation of confi- dence was the "last straw," and he de- cided to leave the ministry. Another clever maneuver: encouraging distrust among clergy! Keep them feeling iso- lated so they cannot learn how similar their problems are.

We crow together in Chaos with all the rebel angels that many divorced clergy cannot speak with true conviction about commitment, about Our Foe's power, or the power of prayer, or about spiritual priorities. They have not relied upon Our Foe to maintain fidelity to their most basic human commitment: marriage.

Continue to encourage any rational- ization that disconnects the ideas of marital and spiritual commitment. This serves to defeat Our Enemy and strengthen our side. When we think how many couples in conflict will be consult- ing these divorced clergy, secretly hop- ing to have permission not to feel guilty about divorcing, we are madly ecstatic. Every hindrance to the Foe's plan we exult as a victory for our side.

Therefore, Worm-Woden, your deci- sion to concentrate your energies on

life, while strengthening the "work ethic" of clergymen is an already richly blossoming endeavor. Encourage self- sufficiency. Continue to penetrate these mortals' senses, memory, and imagina- tion with thoughts of ambition and com- parison with others, and all manner of pride and envy.

When the spiritual temptations don't work, hit them below the belt. Whenever we can induce ordained servants of Our Foe to give up on their most basic hu- man commitment, they handicap them- selves in witnessing human and spirit- ual commitment. We have undermined their preaching because their lives do not demonstrate fidelity, obedience, and the power of his "grace." We have reduced soaring eagles to limping sparrows.

Of course we cannot claim every bro- ken clergy marriage as a victory for our side. For some it was a genuine spiritual agony, and we were allowed little lever- age. A few were sure we had in our net instead threw themselves after im- mense effort on the mercy of Our En- emy, with his crazy yen for forgiveness. Just like that one who became at the very last minute the "Good Thief."

These clergy have become overly care- ful to help others avoid the pitfalls into which they themselves fell. Damnation lost! Some even use their weakness to glory in Our Foe! Like Paul and Peter and Martin. Oh, well! We can't win 'em all!

We can never hate Our Enemy or these stupid mortals, who have heaven within their grasp, enough. Keep tempting so that each mortal's inward disposition may be revealed. Then we know the vice to which he is most prone.

Ego is the key, always with a capital "E." Remember that those called to preaching are quite susceptible to sug- gestions of vanity. We must besiege Our Foe's work in every way in every place. The clergy are our vulnerable "doors" to much mischief. You are doing well.

It is to our advantage that very few believe in evil anymore. So keep these stupid humans from realizing the growth of our power in this most mur- derous of centuries. Continue to distract them from our victories in the Holo- caust (nine million murders and over a million children!), the Gulag Archipel- ago, Jonestown, Cambodia, Iran, South Africa, Afghanistan, nuclear prolifera- tion (some actually think it makes them more secure!), and the spread of terror- ism.

Few have the courage to see and the commitment of faith to self-giving love (ugh!), justice (yuk!), and peace (hor- rors!). Keep them anxious, nit-picking, envious of one another, and restlessly self-seeking!

Your affectionate uncle,  
BEEZLEBUB

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## Sundays

By DAVID J. GREER

s most of my parishioners know, I do not entertain criticism on Sun- . Sunday is a day of celebration of risen Lord, a little Easter, and is set t so we can minister with praise and to the Lord and to one another. re worship is the greatest function hildren of God can ever perform. It

has been said that there is nothing like worship to disinfect us of egotism. It is in worship, as we are lost in wonder, love, and praise, that we can lose our sense of time and enjoy a foretaste of eternity.

From a practical standpoint, it takes less energy and fewer muscles to smile that it does to frown. What a joy to be relieved from selfish thoughts and unbel- ief! "This is the day which the Lord has made; let us rejoice and be glad in it (Psalms 118:24)."

Rev. David J. Greer is the rector of Paul's Church, Shreveport, La.

# The Supply

## Priest

By HELEN FERGUSON

**W**e are uneasy in our church today. The rector is missing. He is in the hospital. We worry about him. We worry about ourselves. Who will take care of us?

There is a supply priest, of course. We watch him as he comes up the aisle. We don't feel comfortable with him. He is not *our* priest.

The service begins, and he says the opening prayer. His inflection is wrong. Father Familiar puts the emphasis on other words. Defiantly, we sing the Gloria as we always do.

After the Gospel, the supply priest begins the sermon. We have not said the creed. We sneak a look at the Prayer Book, and it does put the creed after the sermon. But we don't do it that way. We don't like to have things different.

His sermon is scholarly. It is adequate, but our attention wanders. When Father Familiar speaks, his words contain all the love he has for us and that we feel for him. He knows his sheep. How do we know this new man? The sermon is over. What did he say?

And now the creed and the prayers of the people. We wait to hear the words we always hear "... and we continue to hold in our prayers Andrew ... Paul ... Jennifer. ..." But these names are not read. No one has told the new man about our regular prayer list. Someone should say these names aloud, but who? It is too late. We are saying the confession. We pray for our own priest, for his quick return.

Another hymn, and then we are abruptly startled. What is this man saying?

"I shall use the Eucharistic Prayer C, found on page 369 of the Prayer Book." We already have our books open to the proper place. There is a confused riffling of pages.

"God of all power, Ruler of the Universe, you are worthy of glory and

"Glory to you for ever and ever."

"At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home." It's big out there, all right.

"... we turned against you, and betrayed your trust; and we turned against one another."

"Deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ. ..."

Is it possible that we who resisted the changes in the Prayer Book have settled so comfortably into the new one that it

strength?

With sudden clarity, we remember that day that Father Familiar arrived, newly ordained young priest. "He never get it right," said the old time settled Christians. "He just isn't like the Previous!"

We go to the rail and the Body and Blood of Christ promise us everlasting life. Together, we kneel and ask the Father to send us out to do the work he has given us to do.

The supply priest stands by the door and people press his hand. "We enjoy your sermon, Father. We were so glad to have you with us."

"I've enjoyed being with you," he replies. "It is easy to see that this is a warm and loving parish family."

### The Lonely Man — or Woman

Jesus said, "Love one another, as I have loved you." Strangely enough, one area where many of us have fallen short in this regard involves our priests. Too many are living lives of isolation. How can we give them the support they sometimes desperately need?

- Have you ever talked to your priest about something other than the weather and "religious things"?
- Do you know what his hobbies and interests are?
- Have you ever invited him and his family to share dinner?
- Have you ever invited his wife for coffee with the other women?
- Are you quick to point out his weaknesses and shortcomings?
- Have you ever praised him for something he has done well?
- Are you willing to look beyond his human frailties to find some good?
- Have you ever told him you appreciate the work he is doing?
- Have you ever talked to God about him?
- Do you pray that he will preach God's Word in his sermons?
- Have you asked God to guide and strengthen him in his work?
- Have you asked God what you can do for the priest he has given the church?
- Do you pray for your parish — that God will open hearts and eyes?
- Have you ever thanked God for your priest, *just as he is?*

*The time to begin is now!*

—Donna Wood, St. George's Church  
Helmetta, N.J.

*With her husband, William, Helen Ferguson edits the New Hampshire Churchman and serves as diocesan news correspondent for TLC.*

## The Feast of the Holy Trinity

The doctrine of the Trinity is of crucial importance for Christians. It is central to the catholic faith which we profess in the creeds. Of course the relationships between the Father, the Son, and the Holy Spirit — the mysteries we cannot penetrate. But if the truth is difficult to understand, it is regrettably easy to distort. The doctrine of the Trinity, as developed in the thought and meditation of theologians down through centuries, does not dispel the mystery, but it guards us from some major errors. Especially does it protect the church from believing in three Gods, on the one hand, or disregarding the divinity of the Son and of the Holy Spirit, on the other hand. We should be grateful that wise and prayerful thinkers have formulated the church's beliefs in balanced and thoughtful ways. We should remember that we do not worship the *trine* of the Trinity, but rather the *reality* of the threefold God for whom, through whom, and by whom all things.

Trinity Sunday comes at a significant point in the church year. During the past half year we have had the cessation of special seasons relating to the events of salvation — Advent, Christmas, Epiphany, Lent, and the Easter Season just concluded with Whitsunday. The second half year which we now begin is dedicated to ordinary, non-seasonal Sundays.

The Feast of the Holy Trinity, at the beginning of a series of ordinary Sundays, elevates to our attention the meaning of all Sundays. Every Sunday celebrates creation, the Resurrection, and the gift of the Holy Spirit. Every Sunday summons us into a recreated, redeemed, and sanctified life.

## Which Are the Proper Propers?

For readers who do not happen to have a church calendar close at hand, it may be helpful to know what according to the present rubrics of the Book of Common Prayer, the propers for Monday following Trinity Sunday this year are those of Proper 6. Next Sunday, June 24, will have Proper 7 of Year A. This happens also to be the Feast of St. John the Baptist, "the Collect, Preface, and one or more of the lessons appointed for the Feast may be substituted those of the Sunday" (BCP, p. 16). The following Sunday, July 1, we return to the plateau, as it were, with Proper 8.

## Single Copy Price

At the spring board meeting, the directors of The Living Church Foundation decided that the single copy retail price of the magazine, as printed on the cover, should be one dollar. This does not affect sub-

scribers who are purchasing the magazine on a one, two, or three year basis, nor does it affect parishes participating in the bundle plan, nor bulk purchases, as these continue to obtain the magazine at current prices.

The reason for this change is to show more accurately what the cost of publication really is. Subscribers obtain the magazine at a much lower price because the magazine is subsidized by voluntary gifts and contributions. With the real cost printed on the cover, readers can judge more accurately the benefit they receive from subscription rates; they can also understand why we ask for voluntary contributions every year.

The introductory subscription rate (for new subscribers only) has been \$8.50 for half a year. This will soon be raised to \$10.50 for half a year. Anyone considering a new subscription should take advantage of the old introductory rate at once.

## Church Away from Home

As we enter the summer, many of us will be traveling to different parts of the country and some will be attending the summer Olympics in Los Angeles. Our travels will be enriched if we plan to attend local Episcopal churches each Sunday we are away from home. Church service notices in THE LIVING CHURCH make it easy both to locate churches and to know what time services are scheduled; the special advertisement of the Diocese of Los Angeles will be particularly helpful to Olympic visitors. We commend this information to you. We urge also, when you attend churches away from home, that you mention to the clergy that you saw their notices in THE LIVING CHURCH. They will be glad to know.

### Festival Procession, with Choir

Colorful rainbow, snaking procession  
Pushing forward, irregular line,  
Bending awkwardly at the crossing.  
Then,  
Left and right,  
Out of sight,  
To the loft.

Beautiful, lifting, mighty, carrying,  
Floating outward, spectacular line —  
Noted perfectly, making music.  
Send,  
Clef with might,  
To the height —  
Heaven's croft.

Mark Lawson Cannaday

imited to Protestant congregations generally, they are for the most part applicable to Episcopal churches.

We suggest that the book be read in conjunction with two helpful booklets written by Arlin J. Rothauge — *Sizing Up a Congregation* and *A Church Is Born*, issued by the Education for Mission and Ministry Office of the Episcopal Church.

(The Rt. Rev.) DAVID R. COCHRAN  
Retired Bishop of Alaska  
Mary Cochran  
Tacoma, Wash.

### Native Americans

**THE SPIRITUAL LEGACY OF THE AMERICAN INDIAN.** By Joseph Epes Brown. Crossroad/Continuum. Pp. xiii and 135. \$8.95 paper.

One can absorb much about a culture by living in its midst. However, understanding may depend upon finding just the right book that interprets what has been learned, providing foundation and context. For the student of Native American culture and religion, such enlightenment may be found in this book that is both scholarly and sensitive to the deep spirituality of the American Indians.

Without sentimentality, the author supports well his claim that American Indian religions must be recognized as being among the great religious traditions of the world.

The fact that this book is a collection of essays means that the flow is uneven. The result is a book that is rich in content and an excellent resource, but one that lacks the readability that would enhance its value.

PATRICIA DUNCOMBE  
St. Jude's Ranch  
Boulder City, Nev.

### Orthodox Witness

**SUNSET YEARS: A Russian Pilgrim in the West.** By Nicolas Zernov. Fellowship of St. Alban & St. Sergius, 52 Ladbroke Grove, London W11 2PB, England. Pp. 192. \$8.00 paper. Also available from Light and Life Publishing Co., 3450 Irving Ave. S., Minneapolis 55408.

Dr. Nicolas Zernov, Spalding Lecturer in Eastern Orthodox Culture at Oxford University, died in 1980. He was born more than 80 years before in Moscow, was exiled around 1919, and spent the rest of his life indeed as a "pilgrim in the West," making Orthodoxy known to countless people, through his lectures, books, conferences, and worldwide travel. He made many friends when lecturing in the U.S.

As has been observed, Nicolas was himself a kind of icon, not only of Rus-

reintegration of the worldwide church. The chapters on the Russian emigration and its mission, and its involvement in the ecumenical movement, will be of interest to many; but Nicolas's reflections on faith and life, and sickness and death, will touch many more as they see how this Christian lived and died.

Metropolitan Anthony of Sourozh (Anthony Bloom) writes movingly of Nicolas in his foreword to *Sunset Years*: "Nicolas was never content to touch just the mind of his hearers; even a chance encounter was for him the *kairos*, the moment of destiny, when he could open someone's soul to things eternal, speaking from heart to heart, with a moving and devastating directness. . . ."

Nicolas kept a notebook in which he entered the date and name of any person with whom he had had such a "significant conversation." There were more than 8,000 entries, and many people, including this reviewer, can testify to the way their lives were changed by an encounter with him.

RAE E. WHITNEY  
Scottsbluff, Neb.

### Books Received

**LIVING WITH THE UNEXPECTED.** By Barry Bailey. Abingdon Press. Pp. 126. \$8.95.

**LISTENING AT PRAYER.** By Benedict Groeschel, OFM. Paulist Press. Pp. vii and 88. \$5.95.

**ROBERT MURRAY McCHEYNE: A Biography.** By A.A. Bonar. Zondervan. Pp. x and 186. No price given. Paper.

**SOMEONE OUT THERE NEEDS ME. A Practical Guide to Relational Evangelism.** By Robert Tuttle, Jr. Zondervan. Pp. 138. No price given. Paper.

**MEDITATIONS FOR THE SUDDENLY SINGLE.** By Ragan Courtney. Zondervan. Pp. 121. No price given. Paper.

**THE POWER OF COMPASSION: Innocence and Powerlessness as Adversaries of the Spiritual Life.** By James McNamara. Paulist Press. Pp. v and 82. \$3.50 paper.

**HEALTH AND MEDICINE IN THE REFORMED TRADITION.** By Kenneth L. Vaux. Crossroad/Continuum. Pp. xiii and 149. \$14.95.

**SPIRITUAL GUIDANCE.** By Josef Sudbrack. Paulist Press. Pp. 60. \$3.95 paper.

**PICKING UP THE PIECES.** By Clyde Besson. Ballantine Books. Pp. 195. \$2.50 paper.

**MORE THAN NUMBERS.** By Dr. Paul Y. Cho, with R. Whitney Manzano. Word Publishing-News. Pp. 153. \$8.95.

**ANGRY CATHOLIC WOMEN.** By Andrew Greeley and Mary Durkin. The Thomas More Association. Pp. 213. \$15.95 paper.

**WHAT CRUCIFIED JESUS? The Political Execution of a Charismatic.** By Ellis Rivkin. Abingdon Press. Pp. 124. \$6.95 paper.

### NOTICE TO SUBSCRIBERS

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

### BOOKS

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

### FOR SALE

MONSTRANCE, 27" high, all brass, "sunburst" style with Latin inscription around the Luna. Excellent condition, traditional catholic in design. Inquiries: (312 673-1434).

### POSITIONS OFFERED

ACTIVE RETIRED priests needed for two missions in the Diocese of Fond du Lac. Light duties in exchange for good housing, utilities, car allowance and inclusion in the diocesan health insurance program. Please contact Bishop Stevens, P.O. Box Fond du Lac, Wis., 54935

ALUMNI AND PARISH RELATIONS POSITION: EPISCOPAL DIVINITY SCHOOL. I seek to fill position in Development Office: Assistant Director for Alumni and Parish Relations responsibilities include planning and coordinating programs directed at alumni affairs, parish relations and recruitment. Candidates should have some experience in fund raising or public relations, strong organizational and communications skills, experienced working with volunteers, and be theologically educated. Contact: Development Office, EDS, 99 Little St., Cambridge, Mass. 02138. EDS is an equal opportunity, affirmative action employer.

WANTED: Non-stipendiary priest. No salary we'll pay benefits: housing, pension, insurance, etc. We're a small and loving community looking for a loving priest. 45 minutes from Montana's best city (Billings), 5 minutes from the Big 1 River and the best trout fishing in the United States, and 15 minutes from the Custer battle! Send resume, photograph, and other pertinent material to: Lee Graves, Senior Warden, St. Thomas Episcopal Church, 17 N. Choteau, Hardin, Mont. 59

### POSITIONS WANTED

BI-VOCATIONAL BROTHER/Development Public Relations Officer anxious to put 10 years fund raising expertise to work for church agencies in California, Nevada, Arizona, New Mexico or Texas. Reply Box B-584.\*

ORGANIST/choirmaster/music educator seek turn to Episcopal Church; presently serving theran church; full- or part-time. Excellent experienced office management/supervision. Interests include congregational hymn singing; children's youth choirs. James Ellsworth, Box 814, Smyrna Beach, Fla. 32070.

### WANTED

SANCTUS BELL: Hand-held, multiple bells. St. Fred's Church, P.O. Box 807, Dunedin, Fla. 32087.

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

# PEOPLE and places

## Appointments

Rev. John F. Crist will become rector of Trinity Church, Janesville, Wis., on July 1.

## Changes of Address

Rt. Rev. Lemuel B. Shirley, retired Bishop of Panama, may be addressed at Apartado 742, Balneario Republic of Panama.

## Ordinations

### Priests

San Diego—Andrew Peter Rank of the Society of the Holy Sepulchre, Palm Desert, Calif.; add: 44-660 10th Ave., Palm Desert 92260. Barnabas John Rank, also of the society, with the same address.

South Carolina — Terrell Glenn, assistant rector, St. Philip's Church, 142 Church, Charleston, S.C. as M. Rickenbaker, missionary working out of Spartanburg, S.C.; add: 400 Dupre Dr., Spartanburg 29302. Robert Wisnewski, assistant rector, St. Andrew's Church, 301 Piney Mountain Rd., Greenville, S.C. 29609. James Lyon, IV, assistant rector, St. John's-in-the-Fields, 5220 Clemson Ave., Columbia, S.C. 29206. Bonnie Clarke, in charge of three parishes in the Diocese of South Carolina; add: Box

Department of Pastoral Care, Northwestern Memorial Hospital, Chicago, Ill.

## Perpetual Deacons

Western Kansas — Sally A. Lambert, June 18, 1983. Deacon Lambert works with an ecumenical program in Kansas called Mother to Mother Ministry and as a counselor at a chemical dependency treatment center. She is also active in social action programs with the poor. Add: 839 Mellinger, Salina, Kan. 67401.

## Degrees Conferred

The Rt. Rev. Clarence N. Coleridge, Suffragan Bishop of Connecticut, recently received the honorary degree of doctor of divinity from Trinity College.

## Deaths

The Rev. John Karl Baiz, 66, died on May 19, a day after he had retired as rector of Calvary Church, Pittsburgh, the second largest parish in the diocese.

Dr. Baiz, a graduate of Union Theological Seminary, was assistant at St. Bartholomew's Church in New York from 1942 to 1945, when he became rector of Christ Church, Warren, Ohio. He organized the Pittsburgh Pastoral Institute and founded the Shady Lane School and the East End Cooperative Ministry. Dr. Baiz served on many diocesan commissions and was twice a deputy to General Convention. He is survived by his wife, the former Mary Elisabeth Batterman Lang; three sons, Christian F.

Eric A. Baiz of Pittsburgh; and two grandchildren.

Mary Anna Hall Matthews, wife of the Rev. T. Stewart Matthews, rector of Camp Allen, Navasota, Texas, died on April 8 at St. Luke's Hospital, Houston, after a long illness.

Mrs. Matthews grew up in Terrell, Texas, and attended Texas Women's College. From 1937 to 1942, she was on the secretarial staff of the Hon. Sam Rayburn, Speaker of the House of Representatives. She shared with her husband the care of churches in Kerrville, Texas, Macon and Marietta, Ga., and Charleston, S.C., before coming to the Episcopal camp and conference center in Navasota. She is survived by her husband; one daughter, Mrs. David W. Hemphill of Jacksonville, Fla., and two grandsons, Matthew and Tripp.

## Time's Fool

Years come, like new thoughts,  
and I laugh at all the things  
I cried for in youth,  
and cry for what made me laugh  
so long — I must be time's fool.

William Walter De Bolt

# 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.

## SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 N. Lincoln St.  
The Rev. Robert A. Clapp, r; the Rev. Everett Calhoun,  
sacramentalist The historic church of Alaska's first  
Bishop  
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

## SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109  
The Rev. Robert D. Keirse, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 7

## SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.  
Founded 1861 — Erected 1863 (408) 293-7953  
The Rev. David A. Cooling, r  
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Joseph Bacigalupo, locum tenens; the Rev.  
Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian  
Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place  
The Order of the Holy Family  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-2

## DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St  
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)

## WASHINGTON, D.C.

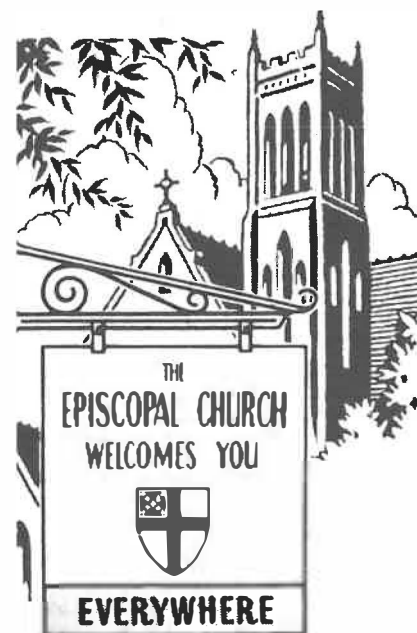
ST. GEORGE'S 2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues  
Thurs 7

## 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 Daily 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

## CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711  
Serving the Disney World Area — North  
The Rev. Frederick E. Mann, r  
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45



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

(Continued from previous page)

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
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

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
165 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.

**JUR SAVIOUR** 1066 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;  
: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 H Eu 8:30, 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  
: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

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8 Low Mass, 10 High Mass. Wkdy 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. 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. 4C  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marsl  
Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, aise  
9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

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

## OCEAN CITY, N.J.

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

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silv  
The Very Rev. John B. Haverland, dean; the Rev. Ge  
Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10  
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 Pa  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H  
Service 10. Eu scheduled with all services

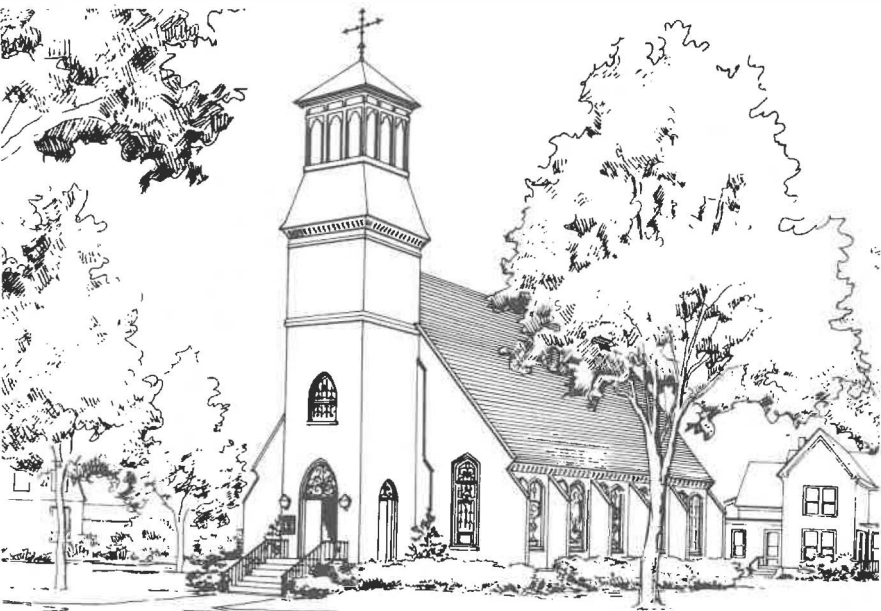
## LAKE RONKONKOMA, L.I., N.Y.

**ST. MARY'S** Overlooking the  
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. W  
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 Riley,  
Sun Mass 8 Low, 10 High, Sunday School 10.  
Shrine of St. James of Jerusalem. Founded 1880

(Continued on next page)



Christ Church, Clayton, N.Y.

(Continued from previous page)

**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**

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno  
"An Anglo-Catholic Parish"

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, 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 Hllcrest, 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. William A. Crary, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. MP & 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. Wkdy: H Eu 12 (Tues with HU); C by appt; open wkdy 9-12:30, 2-5

**RRISTOWN, N.Y.**

**ST. JOHN'S CHURCH** Near 1,000 Islands  
ev. Dan. Herzog, parish priest  
Sat 5, Sun 9:30; Tues 7:30

**YORK, N.Y.**

**FEDERAL 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

**LANY** 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

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

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

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

**ESTANT CHAPEL AT KENNEDY AIRPORT**

r of airport. Established 1964  
Leonard Bowman, chaplain/vicar  
of Mass 1. Open daily 9:30 to 4:30

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

**PARISH OF TRINITY CHURCH**

The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TY** 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

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

**HESTER, N.Y.**

**IOMAS'** Highland and Winton  
ev. John Martiner; the Rev. Gall Keeney  
u 8 & 10, Healing 11:45 (2S)

**ATOGA SPRINGS, N.Y.**

**ESDA** Washington St. at Broadway  
ev. Thomas T. Parke, r  
lasses 6:30, 8 & 10

**THOUSAND ISLANDS (Central N.Y.)**

**St. Vincent, N.Y.**  
**HN'S** Market St. (Rt. 12-E)  
15 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-Day)

**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 II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

**ASHEVILLE, N.C.**

**ST. MARY'S** 337 Charlotte St.  
The Rev. Edward Gettys Mooks, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

**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.**

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

**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. Peter's Church, Sitka, Alaska