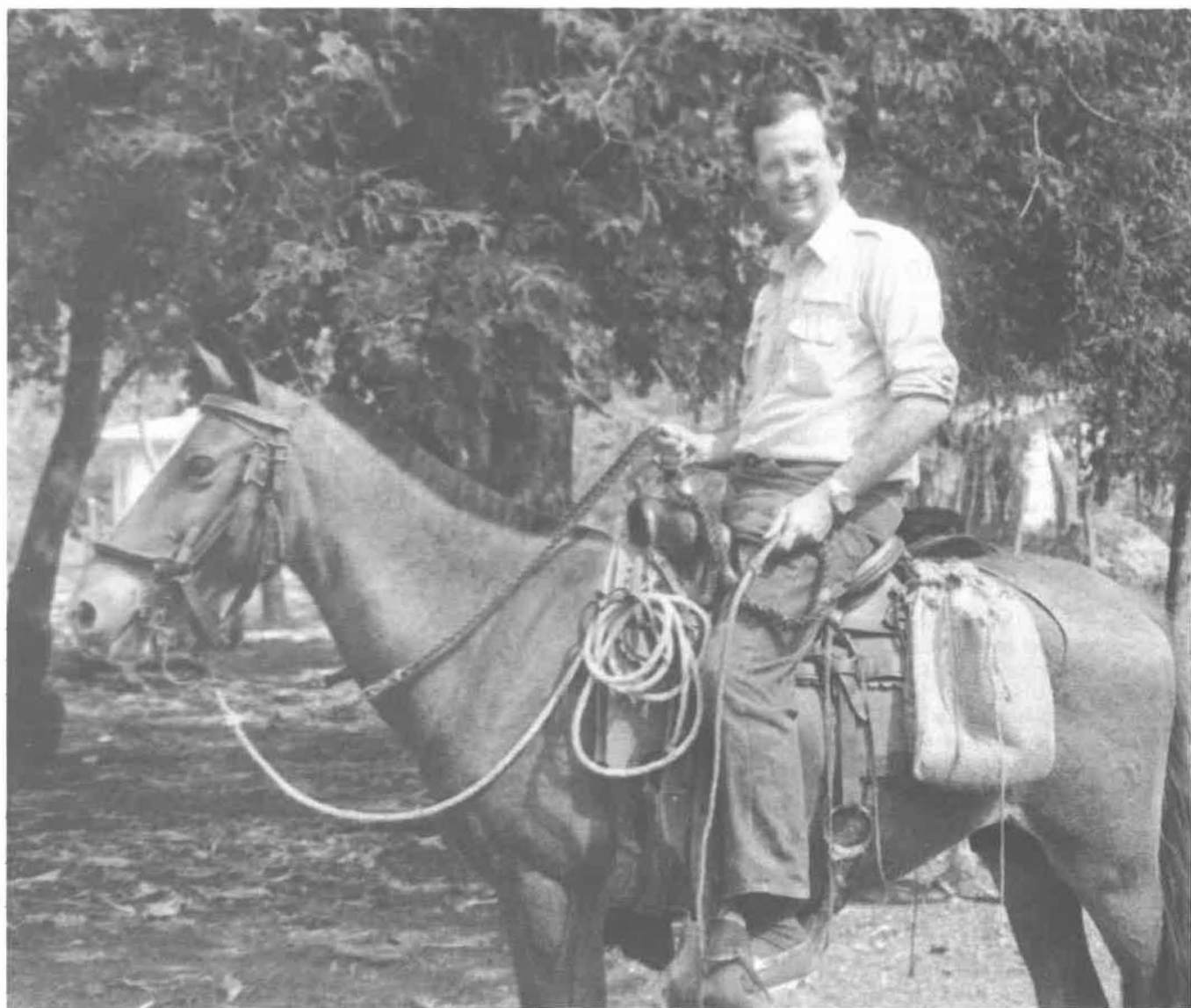


THE LIVING CHURCH



Bishop Frade of Honduras: A lot of time on horseback [p. 7].

Photo by June



The Sash

By JOANNE MAYNARD

*How shall a young man cleanse his
"—(Psalm 119.9).*

My youngest son has started taking a
in karate. He brought his brand-
white uniform, which is called a
' (I don't suppose it's spelled like
home for me to wash. It has a sash/
which is white and stands, Andy
me, for purity. There should be
ng on the belt to mar its pure
ness.

My trouble is that the manufacturer
out a sticky label on the sash, and
the label was removed, it left a
ink stain at the end of the two
or so of pure white cloth.

At first Andy tried soaking it and rub-
t, to no avail. Figuring that I have
experience in the laundry business,
t me with the problem and went off
l.

I tried putting "Like Magic" cleaner
e stain. No change. I used some-
called "Grease Off." Then I
d it with a pot scrubber. Still the
remained unchanged.

I tried daubing a little bleach on it. I
it was still as black as ever. Then,
ting to see the whole thing disinte-
I put some bleach in a juice glass
unked the stain into it for a few
es. Feeling like Lady Macbeth, I

then rinsed the end of the sash in hot
water. There was no change in the stain.

I hung it up over night, thinking that
something might happen to improve
things. But in the morning when we
came down for breakfast, there was the
stain as dark as ever. "I guess I'm just
not that pure," Andy said.

Later in the day I thought: It's OK,
Andy. None of us is that pure. We've all
got ink stains on our sashes, and try as
we may, we can't seem to get rid of them
by our own efforts. We make resolutions
about "giving it up," only to find out we
aren't able to. We try the spiritual equiv-
alent of soaking and scrubbing, getting

more disgusted with ourselves all the
time.

We remember that even after all the
water in the Noah story, the very next
story is the Tower of Babel.

I don't know what Andy's karate in-
structor will do about the stain on his
sash. And I don't know the answer to
the stains we all bear, except that
there's repentance and forgiveness.

We have our parts to play in this laun-
dery effort. But our experience with
the ink stain on the sash has reminded
me that in my own life there's no way I
can get rid of my sinfulness by my own
efforts alone.



A Gardener's Prayer

The rose bush comes, pruned and bare, ready to plant.
The sleek bark, guarded by thorns, shines lightly green,
Waiting for food and water for the lean
Roots which change this earth to colors elegant.
The soil prepared, the roots set in aslant,
I firmly press the bed, the graft just seen.
The stems ascend, warmed by the sun serene,
With buds and flowers whose sight and scent enchant.
My soul is sorely starved by my poor soil.
Feed me, my Lord, with thee, that I may grow,
Filled with thy blood, to flower high above,
Climbing a cross, your way of work and toil,
But lit by many with their eyes aglow,
Rising with you through hope and faith to love.

W.M.S.

*Guest columnist this week is Joanne
Maynard, editor of The Episcopal Evan-
gelist, periodical of the Diocese of Mon-*

THE LIVING CHURCH

Volume 188 Established 1878 Number 23

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

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

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	5	First Article	2
Calendar	12	Letters	4
Deaths	14	News	6
Editorials	10	People & Places	14

ARTICLES

Shelter for the Homeless

Alanson B. Houghton 8

The Computer

Dana F. Kennedy 9

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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

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

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

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



YOU MAKE IT POSSIBLE!

Give to your Presiding Bishop's Fund for World Relief!

The Presiding Bishop's Fund for World Relief enables you to offer love and new hope for innocent victims of disaster throughout the world:

in Lebanon and the Middle East region—where intensified strife has resulted in many thousands of displaced persons and hundreds of casualties—food, household necessities, medical care and supplies are made available;

in Africa—where most of the Eastern, Central and Southern regions are experiencing one of the worst droughts ever—food is provided to people on the brink of starvation and to refugees in areas of high concentration, and funds are given for agricultural and technological projects to assist the areas in helpful steps towards food self-sufficiency, as in the Southern Sudan Refugee Assistance Project;

in Central American countries—where political unrest and flood damage to food production have caused over 1½ million people to flee their homes—emergency relief is offered with services to displaced persons.

In 35 countries including the United States, this ministry of love is MADE POSSIBLE BY YOUR GIFTS. Let your gift be your personal outreach to the suffering, the hungry and the homeless through your Presiding Bishop's Fund for World Relief.

584LC0701

Enclosed is my donation for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Contributions are tax deductible



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

815 Second Avenue, New York, N.Y. 10017

The Rev. Canon Samir J. Habiby, D.D.

Executive Director

A member of the American Council of Voluntary Agencies for Foreign Service, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

Letters are abridged by the editor.

Canon Law

Thank you for your excellent article on canon law and your outstanding edition on the same subject [TLC, May 1988]. Certainly all candidates for holy orders should demonstrate an adequate knowledge of *The Constitution and Canons* if they are to be certified in the theory and practice of ministry, but this is not the case. I heartily endorse your proposal that canon law, as a specific and separate subject, should be restored to the canonical areas of examination before ordination.

Holy Scriptures, the Book of Common Prayer, and *The Constitution and Canons* are the official foundations upon which the theory and practice of ministry are based in our church. Surely more than a merely cursory examination of each of these subjects should be demanded by all those who will assume the responsibilities of leadership as priests and deacons.

(Very Rev.) A. HARRISON LEE, III
Christ Church
Dallas, Texas

Traveling Clergyman

Thanks to H.N. Kelley for his article, "Traveling Clergyman" [TLC, May 1988]. My observations: Although the observations signed the revision on October 29, 1661, the authorized text of the Book of Common Prayer is

royal assent on May 19 of the year, to come into use by St. Bartholomew's Day.

Use of "Father" is much more limited in Church of England circles than in the Episcopal Church. You can be reasonably certain that any priest preferring its use is "High Church," but use of "Mr." instead does not necessarily mean an evangelical.

Anglican missionary societies have complex, interwoven histories. Although perhaps today mainly thought of in respect of its publications and domestic activity, the Society for Promoting Christian Knowledge (SPCK) retains significant interest in overseas missions.

When contrasting the extent of overseas mission work done by the independent societies related to the Church of England with our own efforts, we might do well to be challenged by the knowledge that the corporate entity of the Executive Council under the laws of the State of New York is still known as the "Domestic and Foreign Missionary Society" of our American church.

NIGEL A. RENTON
Oakland, Calif.

Where Are the Deaconesses?

Congratulations on your beautiful "golden" Easter issue and for all the spiritual nurture it contained, as every issue does.

Not long before that, you reported the death of the Rev. Lydia Ramsay, "a retired deacon," and stated that she had been ordained in 1932 [TLC, April 15]. I have always understood that the first time a bishop administered ordination to the diaconate to a woman was when

the late Bishop James L. Lee did so at the request of Deaconess Phyllis Edwards, probably in the 1960s.

As a (1937) graduate of the old Philadelphia Church Training and Deaconess House, I have long been interested in and formerly associated with deaconesses. But I regret to say that in recent years I have lost my personal contact.

It might be of interest to your readers to have a story on this subject.

ELEANOR ANDREWS
Stuart, Fla.

The Creeds

Noting that in the past several letters on the creed have appeared in *THE LIVING CHURCH*, I am hopeful that the time has come to take a critical look at the treatment of the creed in the 1970s. The creeds, like scripture, are historic documents. And however much one desires a readily understandable translation, the first goal must always be accuracy of translation.

The Nicene Creed was originally given in Greek, but in the Western church, it is in its Latin form that this carefully worked out and precise statement of faith has been considered as the definitive statement since the fifth century. For us, then, it is an historic statement as given in Latin.

The standard English translation of this creed was quite an accurate reflection of the Latin text. The new translation in the new BCP is less accurate.

Take, for example, the phrase *filium Dei unigenitum*. The old translation, "the only-begotten son of God," is more accurate than the new, "the only son of God." Although the new translation avoids using the word "begotten" twice in close succession, it loses for us the

liturgical revival — the ancient, now modern tradition

ARMENTO in THE CHURCH — not from THE CHURCH

ARMENTO Liturgical Arts

- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.
- In the gathering place of the Christian community, burial of the cremated remains of the faithful of the parish, restores the community of the living and the dead.

The Columbarium provides mobility in the event that it is necessary to expand or to relocate. Additional units can easily be added as needed.

The Columbarium can also be useful as an added source of income to the local congregation.

The Armento Columbarium is unique, not only that it is modular, easily installed, maintenance free and reasonably priced, but it is also aesthetically designed so that it becomes an aesthetically appropriate enrichment of any liturgical environment.

The Columbarium does not require government permits as many outdoor units do.

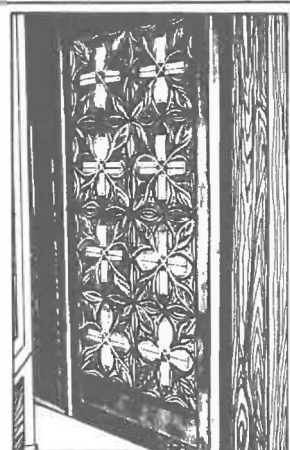


The Reverend
A. Edward Sellers, Jr.,
Rector
St. Stephen's
Episcopal Church
Milledgeville, GA 31061

"The Columbarium fits in the space previously used as a door. We continue to receive compliments on the attractive design of the columbarium. Many people are surprised to see Ashes housed inside the church itself. However, once they consider the idea, they are enthusiastic about this means of containing the Ashes in such an attractive way inside the church itself.

We had thought some people might be offended when they saw the columbarium installed. However, that has not been the case at all. Most people are impressed by its attractive design and only then do they inquire about its purpose.

We are pleased and satisfied with this project and believe we will relieve a serious problem for individuals and families for many years to come."



An unused door, 2'6" wide x 6'9" high now houses a 32 niche columbarium, 4 niches 2'6" wide by 8 niches 5'0" high in an old country church, shown on lower left.

ARMENTO Liturgical Arts

1011 Military Road
P.O. Box 39
Buffalo, N.Y. 14217
Phone: 716/875-2423

are *adopted* children of God, brothers and sisters of Christ, and therefore heirs in his kingdom. "Only son" does not allow for sons and daughters by adoption.

"Begotten of his Father before all worlds" is a more accurate translation of *et ex Patre natum ante omnia saecula* than "eternally begotten of the Father," which is a somewhat different concept. *Passus* (from *pator*) means much more than "suffered death." It means suffered, endured, experienced the whole event under Pontius Pilate, of which death was only one aspect.

While the church has the ability to alter other portions of her liturgy as she pleases, the historic creeds are not alterable without a full council of the church. And if they are altered, they are no longer the historic creeds. If an accurate translation of the Nicene Creed is no longer suitable, then a new creed with a new name should be manufactured.

VICKI H. RILEY

Portola Valley, Calif.

Doubting Thomas

From the days of St. Paul on, and notably in the patristic period, it is common to find theologians altering the text of the (authoritative) scriptures to fit their arguments. The scriptures were regarded as a collection of the "oracles of God"; the intention of the human writers was beside the point.

The question is whether, after a century and more of critical study, one can still treat scripture in that fashion. The Rev. Travis Du Priest does so in his article [TLC, April 29], when he has Thomas touch the wounds of Christ. In John 20:27, Thomas is *invited* to do so, but the text does not say that he did.

Ironically, since the fine article has to do with *our* touching the wounds of Christ, Fr. Du Priest would have done better to respect the intention of the evangelist, rather than extend his remarks in the service of his own argument.

(The Rev.) HOLT GRAHAM

United Theological Seminary

New Brighton, Minn.

The Atonement

Have I missed out on one of the theories of the Atonement? The Rev. Joseph B. Tucker of McGehee, Ark. [TLC, April 29], presents a new idea to me when he poses the question: "For if Christ is incapable of being represented by a woman at the altar, how can a woman be represented by a male on the cross?"

As I read the ninth chapter of Hebrews, I do not understand Christ as representing anyone, but offering *himself* as the perfect sacrifice for the sins of the world.

(The Rev.) C. OSBORNE MOYER (ret.)
Jackson, Miss.

BOOKS

Quantity and Quality

THE AGATHA CHRISTIE COMPANION: The Complete Guide to Agatha Christie's Life and Work. By Dennis Sanders and Len Lovallo. Delacorte Press. Pp. xxvii and 523. \$19.95.

I don't suppose many readers know that the Bible and Shakespeare are the only books that outsell Agatha Christie. Over a half billion of her books are in print in 105 languages.

The Agatha Christie Companion is a "complete guide to her life and work," as the subtitle puts it, but it is literary history, rather than systematic biography. Each work is painstakingly researched: how it came to be written, the experiences of Christie's life as they influenced it, its plot, characters, and setting.

It is a prodigious book. Christie wrote 84 mystery novels and short stories, 21 plays (original and adaptations), including "The Mousetrap," which opened in London in 1952 and is still running, nine television plays, a dozen works of miscellaneous literature, including poetry and essays, and six romantic novels under a pseudonym.

The throngs who first fell in love with Miss Marple, the deliciously eccentric detective, when she first appeared in *Murder at the Vicarage*, and other readers of slightly less literary sensitivity who follow with equal loyalty the fortunes of the redoubtable Poirot will find this book a tribute to the Agatha Christie phenomenon.

Revealed as well are the secrets of beloved gumshoes and private eyes as they track the perpetrators of murder, most foul, through dusty choir lofts, English gardens, and the village pub.

(The Very Rev.) CHARLES U. HARRIS
(ret.)

Carefree, Ariz.

Eloquent Range of Selections

AN ANTHOLOGY OF THE LOVE OF GOD FROM THE WRITINGS OF EVELYN UNDERHILL. Edited by Lumsden Barkway and Lucy Menzies. Morehouse-Barlow. Pp. 220. \$6.95 paper.

As spiritual advisor, as well as lecturer and writer on numerous aspects of

Continued on page 10.

Correction

In TLC, May 13, the wrong advertisement for J. Wippell and Company, Ltd., was inserted on page 3. Our apologies. The correct advertisement appears at the right.

WIPPELL

INFLATION FIGHTER

SPECIAL OFFER

(For 4 Weeks ONLY)

SUMMER SHIRTS

(Short Sleeves)

Black - Grey - Blue - Brown

\$21⁰⁰ each

\$57⁵⁰ for 3

CUSTOM SHIRTS

- with -

- Exact Sleeve Length
- One, Two, or No Pockets
- Terylene & Cotton (Wash & Wear in Black, Grey, Blue, White, Brown, Red Purple, Blue Purple, Blue/White Stripe)
- 100% Cotton, Black - White
- Longtails, if needed
- Sizes 14 - 18 • Superb Quality

USUALLY \$32⁰⁰ each

NOW \$29⁹⁵ each

OR

3 for \$85⁰⁰

plus delivery



U.S.A. Office:

J. WIPPELL and COMPANY LTD

13-00 Plaza Road (P.O. Box 45

Fair Lawn, New Jersey 07410

Phone: (201) 796-9422

Dept. LC

Fights African Hunger

nts for three programs which ad-
he hunger problem in Africa were
red by the executive committee of
ard of the Presiding Bishop's
for World Relief in May.

largest of these, \$34,250, was
ad to the Diocese of Central Tan-
a, Church of the Province of Tan-
for an agricultural and health pro-
mised at helping people attack the
roblems of hunger and poverty.
od and Agricultural Organization

United Nations has identified
ia as one of the countries suffer-
severely inadequate food supply

rant of \$25,000 was given to
CARE House, a project of the
gton, D.C.-based organization of
me name. The Rt. Rev. John T.
; Bishop of Washington, is the pri-
on-profit group's chairman. With
ls, technical assistance, and infor-
l, AFRICARE helps the Presid-
shop's Fund to carry out its mis-
rural Africa.

committee approved a grant of
for the Diocese of Eldoret, a new
pulous diocese within the Church
Province of Kenya, in an area
has suffered from drought for
decade. The money will help staff
lopment office with a local project

r.
ddition, two grants for refugee
n the Diocese of California were
ed. One for \$5,000 will aid St.
Educational Threshold Center in
ancisco to continue a program of
g English to adults and children
outheast Asia, India, and Latin
a. The other center to receive a
grant is the Good Samaritan
nity center in San Francisco,
serves refugees and immigrants
Central America and the Carib-

el Offers Sanctuary

Rev. Henry Lee Atkins, Jr., chap-
f Rutgers University in New
wick, N.J., recently announced
it. Michael's Chapel at Rutgers
fer sanctuary to Guatemalan and
loran refugees.

ple in Central America have been a
anding concern of Fr. Atkins. He
d at the Center for Latin Ameri-
udies in Cuernavaca, Mexico, and
served churches in Costa Rica,

Santo Domingo, and the Dominican Re-
public. In May, he joined 25 other Epis-
copalians in a mission to Nicaragua to
discuss the role of the church in that
country with clergy and government
leaders.

The recent history of both countries
has been bloody. Guatemala's constitu-
tion was suspended in 1982 and political
parties outlawed when a military junta
took control of the country. Since then,
Guatemalans have lived in a state of
siege. Amid myriad reports of massa-
cres, thousands have sought refuge in
other countries.

Three American nuns and a lay
worker were killed in an ambush near
San Salvador in 1980. Since then, an
estimated 40,000 civilians have been
murdered by "death squads," which are
widely believed to be directed by El Sal-
vador's military.

FAY RICHARDSON

ECF Grants

Twelve grants totaling \$104,000 were
authorized for programs throughout the
church by the executive committee of
the board of directors of the Episcopal
Church Foundation at a May meeting in
New York. The projects range in scope
from scholarships for seminarians' in-
ternships to programs for the aging and
a street ministry in a dilapidated urban
area.

The Minnesota Committee on Indian
Work, which supervises the diocese's In-
dian ministries, received \$9,000 for its
Minnesota Leadership Program to train
lay men and women in Indian congrega-
tions for holy orders, as lay readers, or
for membership on vestries and pastoral
care committees.

A grant of \$12,000 to the Society for
the Increase of Ministry in Hartford,
Conn., will provide scholarships for se-
minarians to engage in a year of intern-
ship training outside the seminary. Dur-
ing an internship, a student practices
his or her ministry under supervision.

The Cathedral of St. John the Divine
in New York was awarded a grant of
\$10,000 plus \$2,500 on a matching basis
for its Senior Outreach and Advocacy
Program. Seven elderly people are em-
ployed half-time to help the neighbor-
hood aged in problems of housing,
landlord-tenant relationships, transpor-
tation and financial entitlements.

In Berkeley, Calif, the Graduate Theo-
logical Union received \$7,500 to provide
scholarships for Episcopal participants
in an advanced management program

for senior executives in religious man-
agement.

A grant of \$4,500 to the Candler
School of Theology, Emory University,
Atlanta, will support scholarships for
Episcopal bishops and laity attending
the Institute for Servant Leadership.

Grace Church in the Loop, Chicago,
received \$5,000 to help fund a new cen-
ter for ethics and corporate policy to
work with business leaders.

Eight years ago, the Committee on
Pastoral Development of the House of
Bishops conducted a study of the office
of bishop in the Episcopal Church. A
grant of \$5,000 to the committee will
help bring the study up to date.

To help pay for printed materials for
distribution to each parish for its use on
Alcohol Awareness Sunday in Novem-
ber, the National Episcopal Coalition on
Alcohol was given a grant of \$10,000.

St. Stephen's Church in Wilkes-Barre,
Pa., received a grant of \$3,000 to help
establish an outreach program for juve-
nile delinquents.

A \$4,500 grant to the San Rafael Ca-
nal Area Ministry in Sausalito, Calif.,
will help support a street ministry there.
A one-mile-square disadvantaged area,
it is peopled by 19 dissimilar ethnic
groups.

The Episcopal Society for Ministry on
Aging, Inc., was awarded a \$25,000
grant to establish ESMA-TEL, a new
national information and referral sys-
tem on services for the elderly within
the Episcopal Church.

A grant of \$6,000 to People in Faith
United of Detroit will help launch an
ecumenical outreach program for young
people, using volunteers from 16 mem-
ber congregations in what is planned as
a model of urban ministry.

Bishop Takes Control

In a letter dated April 26, the Rt. Rev.
William C. Frey, Bishop of Colorado, no-
tified parishioners of St. Mark's Church
in downtown Denver that he was dis-
solving the church's vestry and will re-
constitute the church as a mission.

Bishop Frey said he believed that the
church was about to secede from the
diocese and that its rector, the Rev.
Louis R. Tarsitano, "planned to be or-
dained a bishop by some wandering min-
strel."

According to Religious News Service,
Fr. Tarsitano said he was "shell-
shocked" by Bishop Frey's letter. He
said he and his congregation were loyal
to the diocese and to the bishop and

categorically tell you that I have never sought ordination in any other body," he said. "I'm an Episcopalian. I feel like I've been shown the door. I really feel like a member of the family no one is speaking to."

Bishop Frey and Fr. Tarsitano said the dispute centered on the lectionary in the Book of Common Prayer. Fr. Tarsitano and his predecessor, the late Rev. Edward Gray, continued using the 1928 Book of Common Prayer with Bishop Frey's permission.

Fr. Tarsitano said he and Bishop Frey, Suffragan Bishop William Wolfrum, and the Rev. David Wilson, associate rector of St. Mark's, met on April 12 to discuss a number of issues. Four days later, Bishop Frey asked Fr. Tarsitano to request annual approval to continue his use of the 1928 Book and made a "godly admonition" to the priest to use the lectionary in the 1979 Book. Bishop Frey said the priest "balked."

"I wouldn't put it that bluntly," Fr. Tarsitano said. "I just told him I couldn't yield up my conscience, even out of respect for the bishop. I seriously took his godly admonition — which I would describe as somewhere between a request and an order, and I discussed it with the vestry. It was a corporate decision. There's an important difference between a blunt refusal and the opportunity for the bishop to explain what I'm doing that is incorrect."

The priest told RNS that he had hired a lawyer and predicted that the issue may end up in civil court.

In 1976, St. Mary's Church in Denver was among the first to leave the Episcopal Church after that year's General Convention voted to ordain women to the priesthood. Years of litigation ensued.

CODE Meets in Arizona

Diocesan executives of all types met for four days early in May at the Franciscan Renewal Center in Scottsdale. This year's meeting of the Conference of Diocesan Executives (CODE) attracted 80 participants from 40 U.S. dioceses, four Canadian dioceses, and the Church in Nicaragua, under the theme, "Administration: Gift and Ministry."

The organization's membership includes fulltime diocesan staff persons whose titles and responsibilities range from Canon to the Ordinary, archdeacon, and administrative assistant, to officers for communication, finance, deployment, program, and personnel. CODE was formed in the mid-1960s to "serve the church with the bishops through the diocese in the development of effective organizational and executive procedures, and to provide a primary vehicle of communication among and with the national church for planning, program, and administration."

were the powerful daily meditations given by the conference chaplain, the Rt. Rev. William B. Spofford, Assistant Bishop of Washington, and the keynote presentation each morning by the Rev. Charles P. Price, professor of systematic theology at Virginia Theological Seminary. In contrapuntal fashion, the two gifted preacher-teachers led the group in exploring and affirming the theology and mission of administration.

Participants chose from seven afternoon and evening workshops presented by members on topics which included, "Avoiding Executive Burnout," "Racism: How Can the Church Effect Change?" and the issues likely to concern the 1985 General Convention. Resource people from the Episcopal Church Center in New York were on hand to answer questions and present up-to-date information.

At the closing business meeting, presided over by the Ven. Mark Sisk, who is retiring as chairman and leaving the Diocese of New York to become dean of Seabury-Western Theological Seminary, the group resolved to forward the offerings from the conference's opening and closing Eucharists to support ministry in the Navajoland Area Mission; to commend the steering committee to study preparation of a talent directory of diocesan resource people; to encourage minority and Province IX participation in CODE; and to provide some presence of CODE at the 1985 General Convention.

MARY LOU LAVALLEE

New British Poll

According to a recent Gallup Poll conducted for London's *Sunday Telegraph* newspaper, 70 percent of non-Roman Catholics in Britain approve, and only 16 percent disapprove, of ordaining women to the priesthood. Only 37 percent of Roman Catholics favor the priesting of women, compared to 49 percent against. This reflects a considerable shift in opinion since 1978, when only 25 percent of Roman Catholics were in favor.

Because the possibly deleterious effect on ecumenical relations with Rome and the Orthodox Churches has been used in the Church of England as an argument against ordaining women, Gallup pollsters asked those in the sample who approved of women priests whether they considered ordaining women more important than church unity. Church unity won in the sample: 38 to 31 percent.

Bishop on Horseback

The Rt. Rev. Leo Frade, elected Bishop of Honduras in January, is spending much of his time on horseback visiting the many missions in the rugged mountains. Due to the terrain and

rains, roads are expensive to build impossible to maintain, but most missions are within a two-hour horse mule ride.

The bishop's arrival is announced by banging on an iron pipe to signal services will begin in two hours. It takes at least that long for many people to arrive at the mission church, carrying their babies. While he waits for his congregation, Bishop Frade hears the rucounts the numbers to be baptized and has a meal. "Episcopal women in the mountains of Honduras are like sisters everywhere," one observer commented. "They all enjoy feeding the bishop."

After one extraordinary long seep recently, Bishop Frade descended a steep mountain trail in the dark on a one-eyed horse that cried from fright the way. He said that listening to a cry for two hours convinced him that soliciting funds for a four-wheeled vehicle should be high on his priorities.

BRIEFLY...

The attorneys-general of two midwestern states are being swamped with letters asking them to take action against a film that doesn't exist. The groetter letter writing campaign, apparently directed by various churches, is based on false information, according to Wisconsin Attorney-General Bronson LaFollette. The film allegedly will depict Jesus as a homosexual. "I am happy to say that we have investigated the matter and found that no such film has been made and that there are no plans to make such a film," Mr. LaFollette said recently. His office has received nearly 3,000 letters on the subject since January — still far behind the number received by the Illinois attorney-general since 1977. That total is estimated in the hundreds of thousands.

Presiding Bishop John M. Allin has made permanent the appointment of Rev. Charles Wheeler Scott as his executive assistant. Fr. Scott has been in this position on a temporary basis since the beginning of the year, assisting the Primate with his schedule and supervising his office, and handling much of the correspondence and search. He succeeds the Rev. Edward Geyer, now executive of national society in church and society at the Episcopal Church Center in New York.

Shelter for the Homeless

The homeless are powerless, but we have
the power to change our system
and make it more equitable.

By ALANSON B. HOUGHTON

two separate experiences in servant church shelters for homeless per- this volunteer jotted down his re- s. His first report reflects a night in March of last year in the Church of Heavenly Rest on E. 90th St. in Manhattan. The second took place in early of this year in an east side community center in Charleston, S.C.

ere is something about sitting in his church — in the middle of the — keeping watch over ten men and n who are spending the night here se they literally have no other to lay their heads. The experience something to one's perceptions : human survival and human y.

ight we had three women and men, ranging in age from 65 down Two are married. Four are black, e white. They arrived after nine n a bus. They made their beds, had juice and cigarettes and some con- ion. Most went to bed immedi- for as one woman said to me, "You ightly tired being on the street all

re was a lot of coughing — deep atory coughs which indicate these e are outside a lot more than any of ld think tolerable in weather such 3.

eral things struck me when they rived. They each brought *all* their y goods in plastic garbage bags. seemed genuinely grateful for a and safe place to sleep. On the they kept pretty much to them- , and I sensed a certain sadness , a air of quiet desperation.

Rev. Alanson B. Houghton exer- is ministry in and around Charle- s. C.

My fellow volunteer and I were deeply affected by this experience. The harsh reality of poverty and human suffering are now much closer and much clearer than what comes through when one reads a magazine or newspaper while sitting in the warmth of one's living room. These people have none of this world's goods as we know them, but they have a quiet determination to survive and a courage to keep going against what seem to be almost impossible odds.

We are humbled by this firsthand look at the plight of these our fellow human beings. Being homeless is simply terrible.

If it wasn't for this church, these people would be sleeping outside on grates or on park benches. We *must* continue this ministry. It is our privilege, our obligation, and our responsibility as caring, believing people. I will ask those in this parish who have not yet volunteered for the shelter to do so, for it will bring home to them, as it has for me, one of the basic reasons for our existence as a church of God and, in particular, as a community of people who care about their neighbors.

It is now morning. We'll wake up our guests, give them some breakfast, and wait for the bus to pick them up. They'll begin another day on the streets of our city. May God be with them, and with us, for these homeless people are in a real sense in our hands.

• • •

It takes doing something again and again to drive it deep enough — to make what we see and hear real enough — to force us to act. I've just spent another night, a year later, in an emergency shelter with black, white; old, young; male, female; hard poor, forgotten poor, and desperately poor. They're almost like stray children — quiet, grateful, hungry, with no other option but to trust us and

to trust that the place we provided for them to sleep is safe and warm.

They file in between nine and ten at night, find a pallet and a blanket, and go right to sleep. They are bone-tired after surviving on the streets all day. What they possess they carry inside their minds and hearts or in their two hands.

I stood in the dark at 3:30 a.m., looking out at the 18 individuals who were sleeping — unknown to me except by name and face — yet, I am sure, known to God. It is so beyond my imagination to put myself in their shoes that it takes a quiet time, a pre-dawn time, just staring and thinking, to begin to comprehend their plight.

I am spending one lousy night on the floor in this shelter as a volunteer. They spend every night or many nights in this or other shelters: no privacy, no sheets or pillows, no one to be close to, no bed, no space to call their own — in some cases, no shelter at all. It's awful and it's sad.

Silently I said, "The Lord be with each of you" as a prayer for them and a statement of my concern. But suddenly these words seemed hollow and I found myself thinking, "The Lord be with me and with anyone who has the compassion and the capacity to *right* this terrible wrong."

These people are powerless, but *we* have the power to change our system and make it more equitable. These people are homeless, but *we*, who probably couldn't survive a week out there, have the capacity and the inventiveness and the responsibility to find some solution, some way to help them out of this dehumanizing and exhausting way of life. We, who have many options, can surely find just one for them.

The least we can do is watch out for them and over them for one night. The Lord be with me, for I know that I am my brothers' and sisters' keeper and that helping them stay dry and warm and safe this night may be the closest that I've been to Christ in a long time.

"Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" And the King will answer, "I tell you this: anything you did for one of my brothers here, however humble, you did for me" (Matthew 25:37-40).

The Computer

**It is the human mind and will that determine
which direction technology goes.**

By DANA FORREST KENNEDY

It is always fun to speculate on what are the most influential forces shaping our culture. We are such prisoners of our particular time and place on the calendar of the generations that it is hard to remember with any degree of reality that even a few decades ago things were different. It is particularly true with younger people, for their experience range is still limited by time.

Perhaps one dubious benefit for the present older generation is the number of significant changes they have experienced in their lifetime. Some can remember when the automobile was something that worked on occasion and usually could be counted on to scare the daylights out of a horse, and wreak havoc with the disposition of the wagon driver. Trains and trolley cars with their cobweb of rails connected cities. Really passable and much-used roads ended on the outskirts of the cities and towns.

The automatic furnace with central heating and thermostatic control is taken for granted, but, oh, what a difference in the lifestyle of the family: no

chores of getting in wood or coal, stoking the fire, taking out the ashes. We get used to changes quickly. New generations learn to fit new things into their desires, almost as a matter of course.

The same thing will be true of the computer, which, I think, is the single most significant life-changer of our era. As yet, it is not so much that the computer has come into every home, as some predicted, but that the computer has made possible startling new things.

The computer has given us space satellites with their as yet unknown capacity as fearful military weapons. It has speeded up communication so as to begin the revolution in the telecommunication and telephone industries. It is beginning to restructure heavy industry's mode of operating, has made possible the speeding up of the transfer of money or its equivalent, and has allowed complicated financial transactions to twinkle through a kaleidoscope of rearrangements that would have been too cumbersome to manage by hand.

Its effect on education is still speculative. Youth and children take to the computer like ducks to water. Computers can and are doing many teaching jobs with consistency and fairness, but I think that right now the computer's real plus is its motivating attractiveness to

much that they are motivated to learn about subjects that they might not otherwise have been interested in otherwise.

What the computer cannot do, however, is to be you and me. Smart computers are one thing, but computers rival human intelligence are for science fiction. That does not mean that the computer does not do some things better than human beings can do them.

The computer never gets bored. It works steadily, ceaselessly. It has a prodigious memory and is lightning quick in things arithmetical, and not so slow in other things. Its worst problem is waiting around for the printer to print and for the human beings to follow instructions.

But to imagine and to think? I find no potential in the computer that prevents it from ever having these abilities. It does not do anything that a human being cannot do. It programs things into it, but to come up with something that a human being has never been able to foresee and put into effect is impossible.

In the early days of the Space Age, I interviewed the head of the program and I asked him why we needed to go to the trouble and expense of putting a man on the moon. Why not do as the Russians did and put a machine there in the place of a man?

His answer has become a classic. He said that only a human being can deal with the unexpected. The special God-given gift of human intelligence is the ability to cope with the absolute new and unanticipated situation. Invention, creativity, intuition are all words that take on new meaning in vitality in competing with the computer.

The main trouble with the computer — and there is no turning back the clock — is the same trouble with all "advances" in knowledge and science. Computers are morally neutral and subject to the will and whims of human beings. They can be used for good or for ill. It is the human mind and will that determine which direction technology goes.

The head of the government of tomorrow who controls the key to the computer room has, if he wishes to use his vast power over the lives of the individual citizens of his country. Imagine a gargantuan desk with a pigeon hole for each of us filled with all kinds of information about everyone.

How precious is our privacy if we are to stay truly human. And precisely that is the developing struggle: how will we use the computer to help move us forward to a better life and a better world without letting the computer's tremendous power be used to control and enslave us? Christianity is not a religion that shuns what is new, yet it has always raised moral and ethical questions that may not be raised in the culture at large.

The Rev. Dana Forrest Kennedy is rector of Christ and Holy Trinity Church, Westport, Conn., and has had a long career in the field of communications in the church.

Conform or Not to Conform?

To go along with the crowd, or to stand apart — which is best? It is not an easy question. There is satisfaction and assurance in following one's own convictions and standing alone. There is also a satisfaction and assurance in conforming to what most people believe to be right.

In the religious sphere, there are so many examples of those who were right when the crowd was wrong: Martin Luther, St. Stephen, St. James, and other martyrs who were down through the centuries. Yet there have also been those who stood against the mainstream of the church in ways we think were wrong: Montanus, Marcion, Arius, Donatus, and others who have given their names to historic heresies. Whether you think the individual or the majority are more apt to be right depends on which individuals you choose and which majorities. Anglicanism has generally been kind to the exceptional, unusual, or non-conforming individual. Our history is studded with gifted, creative, but odd people. The Church of England is famous for the eccentricity of its country parsons. Exceptional, talented, but very unusual laypeople have not been in short supply either. Perhaps it is part of the vocation of Anglicanism to make a place for those of us who do not fit into the more rational, regulated, and closely ordered religious bodies.

Historically, this would seem to be part of the heritage of the Church of England as the established state church of that nation. When the Church of England was fully fulfilling that role (let us say, 200 years ago),

said, since the position of the church as a whole was unchanging and its membership was supposedly almost the entire population.

Today, however, the situation is different. It is not helpful to have bishops or other prominent clergy appear in the newspapers because they have used their pulpits to deny normal Christian beliefs.

It is difficult for some members of our church to understand the changes that are taking place. In many parts of the Anglican Communion, including the Episcopal Church in this country, we are a small minority of the population. If our spokesmen are all uttering different messages, we cannot expect the general public to pay attention.

Many of our clergy and laity are temperamentally adverse to strong leadership. Hence our church is often unable to take a convincing moral stand on significant issues, or to speak strongly on the elements of the Christian faith itself. Similarly, within the church, particular organizations and constituencies are frequently demoralized by the inability of their members to stick together. Once begun, a splintering process seems to go on and on. Catholic-minded churchmen are today especially disappointed to see this splintering within a group which once distinguished itself by its orthodoxy, emphasis on discipline, and sense of solidarity.

Consensus has to be rebuilt in the Episcopal Church, and it will require patience, forbearance, and sacrifice. In such a situation, let us face it, the burden of self-restraint falls on those of us who desire change. The more drastic the changes, the more patient and forbearing its advocates must be. Significant changes, pushed through by small majorities in the face of large minorities, can be particularly destructive. Consensus means just what it says—"sense together." It takes constructive work to achieve it.

BOOKS

Continued from page 5

Christian theology and commitment, Evelyn Underhill (1875-1941) has guided the development of many in the Christian faith. Her orthodox Christianity, spoke to the spiritual condition of Christians, speaks today with persuasiveness to many of us, despite the prevalence now of several "reist" interpretations of Christian-

ce, it is a boon to have a reprinting of *Anthology of the Love of God*, which is composed of brief, eloquent extracts from virtually all of Evelyn Underhill's writings. The titles of chapters include the sustained message of these books: "God, the Source and Sum of Love," "Christ, the Evidence and Proof of Love," and "The Holy Spirit, the Love of Love."

There is Evelyn Underhill's assurance of the presence and guidance of God: "The Love . . . generous, outflowing, overflowing Love. . . . When all the qualities which human thought attributes to God are set aside, this remains. . . .

We believe that the tendency to give, to share, to cherish, is the mainspring of the universe, ultimate cause of all that is, and reveals the nature of God. . . .

Also, for those of us who respond to Evelyn Underhill's whimsy and appreciation of other than human aspects of creation, it is a joy that each chapter begins with one of her poems, in many of which she draws attention to the beauty and grace of flowers, birds, and animals and to the special ways in which they, too, manifest the Creator's intent.

MARY CARMAN ROSE
Professor Emeritus of Philosophy
Goucher College
Towson, Md.

Exuberant Biography

THE QUEEN: The Life of Elizabeth II. By Elizabeth Longford. Knopf. Pp. 415. \$19.95.

Elizabeth Longford's new biography is a giant piece of puff pastry. Yet, for all its padding and retelling of the familiar, it still manages to document many aspects of palace life, not least the role of religion.

From the outset, it is clear that royalty and the church meet early: for the future monarch, it was her baptism on May 29, 1926, by Cosmo Gordon Lang, 97th Archbishop of Canterbury. In the ensuing years he went deer-stalking with her grandfather, George V; led opposition to the marriage of her uncle, Edward VIII; put the crown on backwards at the coronation of her father, George VI; and confirmed Elizabeth in St. George's Chapel, Windsor, in 1942.

There is no mention of William Temple's brief time at Canterbury (Elizabeth was still in her teens), but Geoffrey Fisher comes into the story early in his primacy to receive Prince Philip from the Greek Orthodox fold and solemnize his marriage to Elizabeth.

In 1953, in preparation for Elizabeth's coronation, Dr. Fisher was told that two stars had been attached to the front of the crown so that he would not "put it on back to front."

Oil for the anointing was compounded by a London pharmacist. The long-secret formula, disclosed since Longford's book was published, calls for oils of orange blossoms, roses, cinnamon, jasmine, and

umbergris. For its use, Dr. Fisher was larded a heavy, ornate spoon and amulla in the form of an eagle, the only original items of regalia that had escaped Cromwell's destruction.

On the first televising of a coronation, Dr. Fisher gave in to Elizabeth's wishes except for "the most sacred moments, like the Communion" and the anointing. Nine years later he told me that he wished the complete ceremony had been televised because of the reverent way in which it was watched or, as he put it, "people felt they were in church, not unching or having tea or even smoking.")

The royal story moves sedately on with Longford dropping more tidbits related to the church. There is, for instance, Princess Margaret's tumult about whether to wed a previously married man, Peter Townsend.

Longford also offers these observations:

On George VI's religious faith: it was that of a simple believer, and in this Elizabeth resembled him. Princess Margaret's interests were more like her mother's. They would both discuss theological problems, as they arose, with the Canons of Windsor who were an intimate part of the family and allowed much latitude.

On travel abroad: foreign males were apt to curtsy by mistake, especially when with their wives. An Anglican bishop once curtsied in New Zealand, and a Roman Catholic layman genuflected in London.

On luncheons at Buckingham Palace: one looks in vain to find any preferences . . . there are young names, as well as mature persons from the top of the churches, rabbis jostling with the Church of England.

On Winston Churchill's funeral: The Queen broke precedent by entering St. Paul's before the Churchill family, thus allowing them to occupy the places of honor — the last of the procession.

Exuberant to the last, Longford concludes that "every personality must have its ultimate cohesion (and) with Elizabeth II it is found in something the world has long recognized, but cannot put a name to: total dedication that gives a lead without crudely 'setting an example'; a rare combination of vigor and goodness that is yet within reach of every human being."

(The Rev.) JAMES B. SIMPSON
St. Michael's Church
New York City

A Promising Author

EDUCATION FOR CONTINUITY AND CHANGE: A New Model for Christian Religious Education. By Mary Elizabeth Moore. Abingdon. Pp. 222. \$10.95 paper.

Whether anyone could be found any

continuity is doubtful; nor, for that matter, arguing for education only for change. Embracing both under one paradigm is possible, in spite of the seeming paradox involved, but then validity may lie in the paradoxical as fully as anywhere else, if not more so.

For that reason, Ms. Moore's call for a model of Christian religious education based on "traditioning" may be just what we need to hear spoken of more frequently these days during a kind of vacuum in the development of religious education theory.

Moore is informed by some of the best recent theological thinking. She is fully abreast of hermeneutics, process thought, biblical methodology, and educational research. In her "traditioning model," she says, "the broad context is taken to be the Christian faith community of past, present, and future, with all its beliefs, values, and actions. The function of educational ministry is to engage persons in full participation in the living Christian tradition, in traditioning."

Her emphasis throughout on participation in the historic events is reminiscent of Iris V. Cully's explication in *The Dynamics of Christian Education* of a methodology that would be life-centered in order to make possible a living anamnesis of the biblical and ecclesial events of the past; or of Randolph Crump Miller's insistence that theology is truth-about-God-in-relation-to-human-kind.

Both these emphases need reassertion in recent contexts, and it is good that Mary Elizabeth Moore is emerging as one of the promising younger theorists of church catechesis.

(The Very Rev.) KENDIG B. CULLY
President and Dean
Episcopal Theological Seminary
in Kentucky
Lexington, Ky.

Genesis through African Eyes

THE SONS OF THE GODS AND THE DAUGHTERS OF MEN: An Afro-Asiatic Interpretation of Genesis 1-11. By Modupe Oduyoye. Orbis Books. Pp. xi and 132. \$12.95 paper.

This is a study of the words, religious ideas, and folklore of the early chapters of Genesis by a Nigerian scholar.

Students of recent missionary literature will be familiar with the concept of "primal vision," the sense of the unity and harmony between deity, nature, and man which many peoples seem to possess, but which technologically oriented modern Westerners have generally lost. Oduyoye brings to the Bible the critical tools of modern scholarship while attempting to retain a primal vision of the whole.

Much of the book is devoted to considering how certain names and terms in



FATHER'S

DAY

June 17, 1984

St. Michael's Farm for Boys has selected Father's Day, June 17, 1984, as a day in which to ask Episcopal Churches, as a structured but to lend special emphasis to our child ministry, as a mission cause, through communion from the altar, through prayer and through designated offerings. This is a special appeal that we will ask only once a year on Father's Day from Episcopal parishes as a structure for cash gifts to continue our ministry through the summer.

St. Michael's Farm for Boys, an Episcopal home and school, has existed to provide a second chance for boys whose problems in their environment have made them the concern of juvenile courts and officials. Our hope is that here at St. Michael's they will make the necessary adjustments in order to become contributing and productive members of society. Of many graduates of St. Michael's we know only a few who have had any additional contact with the law after leaving.

We prayerfully hope, and we believe that the Episcopal Church Family will respond generously to our appeal this year on Father's Day, June 17, 1984. Will you join with us as partners in helping troubled youth?

St. Michael's Farm for Boys
Dr. Robert Escudero, Director
P.O. Drawer 640
Picayune, MS 39466

Save A Boy . . . Make A Man



A MUST for lay readers . . .

A GUIDE TO PRONOUNCING BIBLICAL NAMES

T.S.K. Scott-Craig
Paper, \$3.50
MOREHOUSE-BARLOW CO.



VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

rine of Our Lady of Clemency

Continuous Novena

Write for Information

S. Clement's Church

th and Cherry Streets, Phila., Pa. 19103

RACTS

Vespers of the Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

Secretary-General, Guild of All Souls
1 Grove Road, South Orange, N. J. 07079

UNDER ONE ROOF

ll the Needs of Your Church

Vestments & Paraments

Altar Linens

Choir Vestments

Clerical Clothing

Do-It-Yourself Department

Religious Jewelry

Ecclesiastical Metalware

Church Furniture

Books

ne in. Phone or Write for Information



Cuthbertson

SANSOM ST. • PHILA., PA 19103 • (215) 564-8033

scribe to

THE LIVING CHURCH

year \$24.50

rican languages, and how Africans, often in a simple agrarian or herding culture, understand these terms. Such comparisons are especially striking in the case of the Yoruba tongue.

All the languages dealt with are transliterated into Roman letters, and it is not necessary to know Hebrew in order to read most of this book. It will, however, be of greatest interest to those who have at least a little knowledge of the language of the patriarchs and the prophets.

H.B.P.

Calendar of Things to Come

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

June

- 6-8 Executive Council Meeting (San Francisco)
- 7 Lecture tour, Trinity Church (New York City)
- 8-9 Convention, Diocese of Central New York
- 8-9 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 9 Annual Mass and Conference, Confraternity of the Blessed Sacrament, 11 a.m. (Trinity Church, 19th St. and Sixth Ave., Rock Island, Ill.)
- 11-15 Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)
- 12-17 National Conference on World Mission, Sewanee, Tenn.
- 16 Reunion of alumnae, students, and employees of Kemper Hall (Kenosha, Wis.)
- 17-29 Speak Spanish Seminar (Episcopal Camp and Conference Center, Oakhurst, Calif.)
- 24-30 Valley Forge Conference for Young People (Abington, Pa.)
- June 24- July 20 Training Program in Management for Executives of Religious Institutions. The (ecumenical) Graduate Theological Union (Berkeley, Calif.)

August

- 17-19 Bible Study Conference, the Very Rev. John E. Booty (Adelynrood, Byfield, Mass.)

September

- 3 Labor Day

October

- 4 Tour of the churchyard of Trinity Church (New York City)
- 29-31 Executive Council Meeting (New York City area)

November

- 9-11 Conference of Bishops and Chancellors of Province IV (Greensboro, N.C.)
- 13 Lecture on religion in early New York, St. Paul's Chapel (New York City)
- 16-18 Convention, Diocese of West Missouri (Kansas City)
- 17 Convention, Diocese of Maryland (Hagerstown)

CONVENTION

The Diocese of San Joaquin celebrated its 24th convention from March 30 - April 1 by utilizing the recently completed Sumner Walters Conference Center, named for the second bishop of the diocese. The building is one of four constructed on a 160-acre site near Oakhurst at a 3,000 foot elevation in the foothills of the Sierra Nevada range. Brief snowfalls provided the central California delegates with an unaccustomed treat.

With the diocesan Venture in Mission campaign well under way, the convention's theme was "The Field Is the World." In his opening address, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, reminded the delegates that "the field is the world and we are the sowers." Venture in Mission is the visible reminder of that worldwide responsibility, he declared.

Guests at the convention were the Rev. Canon Edward P. Morgan, vice president of the Church Insurance Corporation, and the Rev. Thomas H. Carson, Jr., national VIM director and stewardship executive for the Episcopal Church. Dr. Carson, the featured banquet speaker, called VIM "just the beginning of a rare opportunity to witness that this church is engaged in the mission of Jesus Christ."

Two congregations were received as diocesan missions: Holy Cross and St. Laurence, both located in Stockton. Holy Cross is the first Filipino mission in the diocese. Three other missions were granted probationary parish status: St. Timothy's, Bishop; St. Dunstan's, Modesto; and St. John's, Tulare.

In other action the convention elected deputies to General Convention and to provincial synod; resolved to remain as an active member of Coalition 14; commended the work of the Episcopal Asian Community Center in Fresno for its ministry to the Hmong refugees; and approved a 1984 budget of \$652,667.

.

The 117th council of the Diocese of Nebraska met May 3-5 at St. Luke's Church, Kearney. In the absence of the Rt. Rev. James D. Warner, Bishop of Nebraska, who is on sabbatical leave, the Rev. Donald G. Hanway, president of the standing committee, presided over the council.

The delegates heard presentations on ministry by the Rev. Louis Weil, professor of liturgics at Nashotah House Seminary. Recognition was given to those students who have completed the Education for Ministry course.

St. David's Church in Lincoln was admitted as a parish, and a budget of nearly \$500,000 was adopted for 1984.

New Hymn Text of the Month

HYMNAL 1982

This text, which is rich in the imagery of the reading for the day of Pentecost from the Acts of the Apostles, is also useful for ecumenical services at which the theme is the unity of the church; for a church convention; for the mission of the church; for baptism, confirmation, and ordination, and for Easter VI in Year A.

The author of the text, the Rev. Carl Daw, will become vicar-chaplain at St. Mark's Chapel, Storrs, Conn., on July 1. A graduate of the School of Theology at the University of the South, he was associate professor of English at the College of William and Mary from 1970-78. Dr. Daw served as a member of the text committee for *Hymnal 1982* and is the author or

translator of ten texts or portions of texts in that collection.

Author: Carl Daw (b. 1944)

Tune: *Bridegroom*, Peter Cutts (b. 1937)

Metre: 87. 87. 6.

The tune "Bridegroom" was written by Peter Cutts, at the request of the late Dr. Erik Routley, for use with the text, "As the bridegroom to his chosen."

This hymn may be reproduced for church use with the following notice: Text: © Carl Daw. Used by permission. From the *Hymnal 1982*, © The Church Pension Fund. Tune: Music copyright © 1969 by Hope Publishing Co., Carol Stream, Ill. 60188. All rights reserved. Used by permission.

Like the murmur of the dove's song

1. Like the mur - mur of the dove's song, like the chal - lenge of her
2. To the mem - bers of Christ's Bod - y, to the branch - es of the
3. With the heal - ing of di - vi - sion, with the cease - less voice of

flight, like the vig - or of the wind's rush, like the new flame's ea - ger
Vine, to the Church in faith as - sem - bled, to her midst as gift and
prayer, with the power to love and wit - ness, with the peace be - yond com -

might:	come,	Ho - ly	Spir - it,	come.
sign:	come,	Ho - ly	Spir - it,	come.
pare:	come,	Ho - ly	Spir - it,	come.

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

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

CHURCH MUSIC

THE PSALM NARY: Gradual Psalms for Can
Congregation by James E. Barrett. Years /
Holy Days, etc., practical for small to large co
gations, optional accompaniments. Reprint pa
sion with single copy, \$22.50 prepaid. Hym
Press, Box 5782, Missoula, Mont. 59806-5782.
HYMNARY, \$15.00 prepaid.

POSITIONS WANTED

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

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

WOOD SCULPTURE

PERSONALLY designed and handcrafted litu
art produced by trained artist. All work done
commission basis to meet your specific needs. (
fixes, crosses, prie-dieux, fonts, reredos, tabern
statues, shrines, stations-of-the-cross, altars, c
and much more. Laura Maria Oliphant, 7 Ingl
Ave., Catonsville, Md. 21228. Phone (301) 744-0

*In care of The Living Church, 40
Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATE!

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a w
insertion for 3 to 12 insertions; 31 cts. a word an
tion for 13 to 25 insertions; and 29 cts. a w
insertion for 26 or more insertions. Minimum re
insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) abov
three words (for box number) plus \$3.00 service
for first insertion and \$1.50 service charge fo
succeeding insertion.
- (C) Resolutions and minutes of Church organizati
cts. a word.
- (D) Copy for advertisements must be received at le
days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose
well as new address. Changes must be received at lea
weeks before they become effective.

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

PEOPLE and places

Appointments

- ▶ Rev. Mary Adebonojo will become the chaplain at Presbyterian Hospital in Philadelphia on June 10.
- ▶ Rev. John Shelley Akers, III will become pastor at Holy Trinity Church, Greensboro, N.C., July 1.
- ▶ Rev. A. Thomas Blackmon is assistant at the church of St. Michael and All Angels, Dallas, Texas, Box 12385, Dallas 75225.
- ▶ Rev. Leslie Elizabeth Evans will become rector of St. James' Church, Jermyn, Pa., and St. George's Church, Olyphant, on July 1.
- ▶ Rev. L. Nelson Foxx will become the part-time pastor of the Church of St. Matthias, West Oak Philadelphia, on June 11.
- ▶ Rev. Stephen K. Jacobsen will become the rector of St. David's Church, Radnor, Wayne, Pa., on July 15.
- ▶ Rev. Flora A. Keshgegian will become associate chaplain at Brown University, Providence, R.I., August 1.
- ▶ Rev. Edward G.W. King, Jr., formerly in the diocese of Liberia, is now priest-in-charge of the

N.C.

The Rev. Gregg L. Riley is now rector of All Saints Church, Russellville, Ark. Add: 201 N. Utah St., Russellville 72801.

The Rev. Richard B. Smith is rector of the Church of the Advent, Enfield, N.C., and priest-in-charge of St. John's, Battleboro.

Ordinations

Priests

Kansas—Grantland Hugh Clowers, vicar of St. Timothy's Church, Iola, Kan., and Calvary Church, Yates Center; add: 416 E. Jackson, Iola 66749.

Pittsburgh—C. Kamila Robertson, pastoral minister of the Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh 15213.

Deacons

Rhode Island—Joseph P. Bishop, non-stipendiary assistant at Christ Church, Westerly, R.I.; add: Haversham, Westerly 02891. Joan Lyon McShane, 266 Norfolk Ave., Pawtucket, R.I., 02861.

Retirements

The Rev. David Bryce, vicar of St. Andrew's and St. Philip's Churches in Greenville, S.C., has retired. New address: 8 W. Willet, Creek Side, North Myrtle Beach, S.C., 29582.

The Rev. Victor Schramm, 39, was killed in a street accident on March 19 when he was hit by a truck in New York City.

Fr. Schramm, curate at the Church of St. Edward the Martyr in Manhattan, was a doctoral candidate at Union Theological Seminary. A graduate of Wayne State University in Detroit and the Episcopal Theological School, he also worked in the Diocese of New York as a teacher and chaplain.

The Rev. Lisle William Thaxton, retired priest of the Diocese of Dallas, died on April 17 at the age of 79.

Fr. Thaxton was rector of All Saints Church, Dallas, from 1936 to 1970. He also served churches in Hubbard, Waxahatchie, and Greenville, all in Texas.

Rain

Questions fall like rain
On the parched earth of my soul
Soak deep to dry roots
And disappear into life—unanswered.

Thomas F. Stoll

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.

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.

WASHINGTON, D.C. (Cont'd.)
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 7:30, also Tues & Sat 9:30; Wed 8:15; Thurs 12 noon HS; HD 1:00 noon & 6:15; MP 6:45, EP 8; C Sat 5-6

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

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

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

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

CLINTON, CONN.
HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

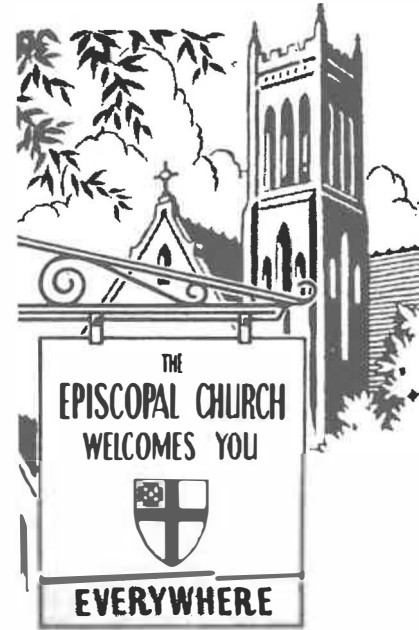
SARASOTA, FLA.
REDEEDER Downtown, Gulfstream and Ringling
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10:00, also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat

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)

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

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

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



I JOSE, CALIF.
ST. JOHN STREET at Second on St. James Sq.
Erected 1861 — Erected 1863 (408) 293-7953
sv. David A. Cooling, r
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

— Light face type denotes AM, black face PM; address; anno, announced; A-C, Antemunion; appt, appointment; B, Benediction; C, Cessions; Cho, Choral; Ch S, Church School; c, te; 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 ; HH, Holy Hour; HS, Healing Service; HU, Holy ion; Instr, instructions; Int, Intercessions; LOH, ng On of Hands; Lit, Litany; Mat, Matins; MP, ing Prayer; MW, Morning Worship; P, Penance; r, r-em, rector emeritus; Ser, Sermon; SM, Service usic; Sol, Solemn; Sta, Stations; V, Vespers; v, ; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

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;
8:15 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

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. Greeley, 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)

MINNEAPOLIS, MINN. (Cont'd)

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. Bulce, 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

KEARNEY, NEB.

CHURCH IN THE INN Holiday Inn
The Lay Readers of St. Luke's Church
MP 8:30 in the Hollidome. Sun June 17-Sept. 2



St. John's Church, Staten Island, N.Y.

OMAHA, NEB.

ST. BARNABAS 129 N. 41
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, als
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. & Philadelph
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 & Silv
The Very Rev. John B. Haverland, dean; the Rev. Ge
Butcher, precursor, 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 P
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 th
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. V
seil, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

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

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

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 I
The Rev. Dan. Herzog, parish priest
Mass Sat 5, Sun 9:30; Tues 7:30

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 7
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, cur:
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed I

(Continued on next page)

SUMMIER CHURCH SERVICES

(Continued from previous page)

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

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

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

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

MARY THE VIRGIN
ev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
10 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
l). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
, 1st Wed of mo. 12:45-1:15
(212) 889-5830
46th St. (between 8th and 7th Aves.) 10038

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

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

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

ST. Y
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
Broadway at Wall

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

HESTER, N.Y.

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

ROTA TOGA SPRINGS, N.Y.

ST. SDA
ev. Thomas T. Parke, r
Masses 6:30, 8 & 10
Washington St. at Broadway

ROSA SAND ISLANDS (Central N.Y.)

Vincent, N.Y.

ST. JIN'S
Masses 5 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
May)
Market St. (Rt. 12-E)

ROSA, N.Y.

ST. JIMAS' CHURCH
Masses 5 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno
John St. Opp. Post Office

ROSA, N.Y.

ST. JIMAS' CHURCH
ev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
Rev. Butler
Masses 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10
Downtown

HAMPTON BEACH, N.Y.

ST. JIMAS'
ev. George W. Busler, S.T.M., r
Special Music; Spiritual Healing 1S at 8 & 10
Main Street, 11978
516-288-2111

ASHEVILLE, N.C.

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

SYLVIA, (Western) N.C.

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

YOUNGSTOWN, OHIO

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

PHILADELPHIA, PA.

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

S. CLEMENT'S, Shrine of Our Lady of Clemency

20th and Cherry Sts., 563-1876
Sun Masses 8, 9:15, 11 (High), 8:15; Matins, 7:40; Sol Ev,
Novena & B, 5:30. Daily; Matins 6:40; Masses 7 & 12:10 (Sat
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

NEWPORT, R.I.

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

TRINITY

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

PROVIDENCE, R.I.

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

CHARLESTON, S.C.

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



Grace Church, Charleston, S.C.

MYRTLE BEACH, S.C.

TRINITY
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
Kings Hwy. & 30th Ave., No

GATLINBURG, TENN.

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

DALLAS, TEXAS

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

INCARNATION

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
3966 McKinney Ave.

TRANSFIGURATION

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
14115 Hillcrest, 75240

FORT WORTH, TEXAS

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

HURST, TEXAS

ST. STEPHEN THE MARTYR
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
2716 Hurstview Dr. 76054

RICHARDSON, TEXAS

EPIPHANY
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
421 Custer Road

SAN ANTONIO, TEXAS

ST. MARK'S
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.
315 Pecan St. at Travis Pk.

BREMERTON, WASH.

ST. PAUL'S
The Rev. Norman S. Johns, III
Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon,
Tues, Thurs & Fri EP 5:15
700 Calahan Dr., N.E.

SEATTLE, WASH.

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

MADISON, WIS.

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

RHINELANDER, WIS.

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

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 wkdays 9-12:30, 2-5