

THE LIVING CHURCH



Photo by One

Fifth Episcopal World Mission Conference, Sewanee, Tenn. (from left, Dr. Klaus Poser, Dr. Robert Ayers, Presiding Bishop John M. Allin, and the Rt. Hon. Edward Heath): Confronting global issues [p. 7].



THE LIVING CHURCH

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

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Changing Gardens

Spring is a hazardous time for gardeners to move. First, there is moving one's old garden, where one devoted one's efforts for perhaps years, and been gradually building and improving the workability of soil. With an impending move, one with shame leave the old garden to weeds as the spring progresses.

Then there is the labor of establishing a garden in one's new place of residence. Although gardening is a major indoor activity for Americans, built homes on newly subdivided land may have no really suitable plot for a garden. Older places, such as that to which I am moving, if they are in the city, usually do have some areas where flowers are growing and also where vegetables have been grown in the past. The previous owners, however, in preparing their move, have usually abandoned the garden a year or two ago.

Because the soil is exposed, a new garden is specially vulnerable to erosion. So one faces, as our family did, a small angular piece of land containing a mass of weed stalks, dead grass, and miscellaneous sticks, as well as this year's early vigorous crop of field grass weeds. Clearing it was hard work. In the country, one encounters, beneath

the surface of the soil, an incredible network of roots. Long chains of grass roots, tiny roots one can't rake out, deep dandelion roots, and terrible roots of burdock, the huge coarse plant with elephant ear sized leaves (superficially like rhubarb) and relentless and pervasive burrs as its fall harvest. In more suburban or urban areas, one may have to dig through all sorts of relics of former human occupancy — bits of crockery and glass, rusted pieces of iron, buttons, beads, and so forth. One may feel more like an archeologist than a gardener.

In spite of all these obstacles, the soil can be tilled and a growable garden can indeed result. After all this work, one is still left with the awareness that thousands of weed seeds are still in the soil waiting to sprout, and that many of the tough roots of grass, dandelions, and other plants which were cut up in the earth will also be sprouting up during the weeks ahead.

Meanwhile, all is not lost. There are perennials. Raspberry vines are apparently well established at our place and, as with most old farms, there is an abundance of rhubarb plants. We held our breath to see if asparagus would appear somewhere in the forest of dry weed stalks. Indeed it did. In fact we had it plentifully in late May and June, and it was delicious.

We still had to wait for things we ourselves had planted. Radishes are always the first up, and it would have been nice to have had red radishes on Pentecost. In fact, we had our first ones on Trinity Sunday, with the confidence that scallions, lettuce, and spinach would soon follow.

Most of us, unlike Adam and Eve, are not fortunate enough to live in the middle of a garden. Many of us, however, are fortunate enough to live by or near a garden. In at least a small way, we can maintain our links with what is the natural, normal, and traditional rhythm of life on this planet, where our Creator has placed us.

Perfectionist

...came down from heaven...
...soaring angels, she...
...them the pitch and got them all...
...my.

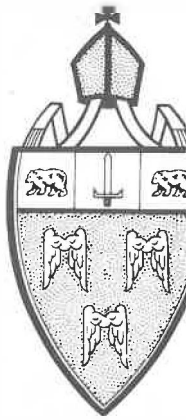
Gloria Maxson

H. BOONE PORTER, Editor

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.

ALHAMBRA (Cal State University, L.A.;
Judo East Los Angeles College: Field
Hockey)

Holy Trinity Church
416 N. Garfield Avenue
818/282-9118
Sunday 8 & 10 a.m. Eucharist

ANAHEIM (Convention Center: Wrestling)

St. Michael's Church
311 W. South St.
714/535-4654
Sunday 8 & 10 a.m. Eucharist

Church of the Annunciation
311 W. South St. (Chapel)
714/772-2881
Sunday 10 a.m. Eucharist in Korean

ARCADIA (Santa Anita Park: Equestrian
Events)

Church of the Transfiguration
1881 S. First Ave.
818/445-3340
Sunday 8 & 9:30 a.m. Eucharist

BEVERLY HILLS (UCLA: Gymnastics,
Tennis)

All Saints Church
504 N. Camden Dr.
213/275-0123
Sunday 8 & 10 a.m. Eucharist

FULLERTON (Cal State University:
Handball)

St. Andrew's Church
1231 E. Chapman Ave.
714/870-4350
Sunday 8 & 10 a.m. Eucharist

GLENDALE (Dodger Stadium: Baseball)

Church of the Magdalene
1011 S. Verdugo Rd.
818/243-8670
Sunday 8 a.m. Eucharist in English
10 a.m. Eucharist in Spanish

INGLEWOOD (The Forum: Basketball)

Holy Faith Church
260 N. Locust St.
213/674-7700
Sunday 8 & 10 a.m. Eucharist

LAGUNA HILLS (Coto De Caza:
Pentathlon)

St. George's Church
23802 Avenida De La Carlota
714/837-4530
Sunday 8 & 9:15 a.m. Eucharist
2nd & 4th Sundays 11 a.m. Morning
Prayer

LONG BEACH (Convention Center:

Fencing
Arena: Volleyball
Harbor: Yachting)
All Saints Church
346 Termino Ave.
213/438-3650
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 Ko

MALIBU (Pepperdine University: Wa
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. Co
Field Hockey)

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

OJAI (Lake Casitas: Canoeing, Rowi

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.
818/796-1172
Sunday 7:45 a.m. Eucharist
1st & 3rd Sunday: 7:45 & 10 a.m.
Eucharist
2nd & 4th Sunday: 7:45 a.m. Eucha
10 a.m. Morning Prayer

SANTA BARBARA (Lake Casitas:
Canoeing, Rowing)

All Saints-by-the-Sea Church
83 Eucalyptus Lane
805/969-4771
Sunday 8 & 10 a.m. Eucharist

TORRANCE (Cal State Dominguez
Cycling)

St. Andrew's Church
1432 Engracia Ave.
213/328-3781
Sunday 8 & 10:30 a.m. Eucharist

LETTERS

Comparison with History

Fr. Axleroad's response to Dr. Reeves' recent article [TLC, June 24 and May 20] was interesting. At one time I also thought that the English Reformation provided a model for putting the changes in ordination canons in historical perspective. However, in each of the cases Fr. Axleroad mentions, vernacular rites, marriage as an option for the clergy and an independent national church, there was ample precedent in the ancient church and in the Eastern churches of the 16th century.

Indeed a sacred language (Latin), enforced celibacy, and the papacy seem to have been the real novelties. Whatever the relations of individual reformers with the continent, the English church clearly rejected trendy radicalism from Geneva when the latter conflicted with the essentials of historic catholic faith and practice.

The Marian reaction may show that the clock cannot be turned back, but I think that the 1559 *Book of Common Prayer* does show that balance could be regained from the trendy 1552 book. I also think that the Oxford Fathers and their successors have shown the degree to which tradition can be recovered without turning clocks back.

The English Reformation was carried out in the spirit of restoring the primitive church. The 1976 decision was made to do something new. Any comparison between the two events must note that contrast.

DEAN A. EINERSON

West Bend, Wis.

Liturgical Postmortems

Anent your editorial, "Evaluating the Past" [TLC, June 24], the healthiest thing I ever was led to do was to hold what we called postmortems after both Christmas and Easter. The suggestions made improved our celebrations greatly.

Though participating parishioners may never have realized it, the resulting changes tended to utilize better what I could do well and to play down the use of what they found I did haltingly or poorly.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

Brave Bishop

Congratulations to the courageous bishop whose sermon was printed in a recent issue [TLC, June 10]. In these days when not all actions of bishops give cause for rejoicing, it is encouraging to see that there is at least one bishop somewhere who is willing to tell it as it is!

It is too bad that one this brave must

remain anonymous. I can only hope that other bishops will read this sermon, take heart from it, and go and do likewise.

(The Very Rev.) DONALD H. LANGLOIS
Grace Church

Rice Lake, Wis.

Canon Purcell

The "Report from Russia" [TLC, June 10] brings up-to-date information by Canon Borden C. Purcell. I delight in that TLC brought this report to its wide readership.

And I commend Canon Purcell, not because we've been personal friends for many years, but because his clear-thinking head works so well with his large-agape-heart. The church, and Canada, too, are fortunate in having Canon Purcell's active life, which flows from his Christ-centered, Christ-honored ministry all seven days of the week.

(The Rev.) PAUL Z. HOORNSTRA (ret.)
Wilmington Island, Ga.

Selection for Ordination

The letter by Fr. Wallace A. Frey [TLC, June 10] makes a valuable point about enlistment and selection of candidates for holy orders, and I heartily endorse it.

The common practice is for men and women to select holy orders as if the priesthood and diaconate were secular professions. As the term "aspirant" suggests, they desire a certain order, and the church checks them out, trains them, and enrolls them.

The Prayer Book, however, uses terminology based on scripture and the apostolic tradition. In the ordination rites, the bishop asks whether the candidate has been "selected" for the priesthood or the diaconate. Similar terms are used in Canon III.10.10(a), which provides for a parish or other ecclesiological body to propose a person for the diaconate.

It is not easy, in the face of overwhelming custom, to put the Prayer Book and the canons into practice, but it is our duty to try.

(Deacon) ORMONDE PLATER
St. Anna's Church

New Orleans, La.

The Deaconesses

I should like to reply to the letter from Eleanor Andrews [TLC, June 3] inquiring about what has happened to the old-time deaconesses of the Episcopal Church. We're still around, about 40 of us out of the several hundred who held the office between 1889, when the Episcopal Church officially revived the ancient office by canonical action, and 1970, when a new canon admitted women to the diaconate and at the same time recognized deaconesses who had been previously "set apart" as being validly ordained to the diaconate.

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as "the Rev.," and more often dressed in clerical collars than in veils and garb. Five of us have been ordained to the priesthood, but the majority are in their retirement years, and very contented retirement years they are.

I have never found a dictionary or other source that defined the difference in meaning between being "set apart" and being "ordained." The phrase "set apart," as I understand it, was coined to distinguish the ceremony admitting a woman to the office of deaconess, the only order of the ministry then open to women, from the ceremony admitting a man to holy orders, then closed to women.

We deaconesses went through a process of preparation very similar to that required of male candidates for holy orders, including in-residence studies at our own training schools (faculty members of our seminaries came to the schools and taught classes, since ladies might not enter seminary classrooms).

We underwent canonical examinations and took part in a "setting apart" ceremony in which all the elements of a valid ordination were present. One thing was lacking, and that was intention, either on the part of the bishop to admit us to holy orders, or on the part of the candidate to present herself for such admission.

It may well be argued that both parties *did* so intend, but if so, that intention was certainly not expressed. (The Rev. Dss.) MARGARET M. JACKSON Manchester, Mass.

Foundations Questioned

I read a somewhat negative review of Bishop Spong's latest book, "Into the Whirlwind" [TLC, Jan. 8], in your publication but I read the book anyway.

This letter is written to applaud the bishop for his willingness and courage in challenging the theological foundations of our faith. Like your reviewer, there will be many who will find easy reasons to dismiss that which is troubling.

I am reminded of the 60s and of the instinctive resistance to putting "faith into works" in concrete social action. That earlier battle was won and is now embraced by all, but the challenge of the Bishop of Newark is far greater and will be even harder fought because this time it is the foundation that is called into question.

But I agree with the bishop — unless the battle is joined and won, there will be no long term future for the church. I commend the book for summer reading.

(The Rev.) FREDERICK B. NORTHUP
Church of the Good Shepherd
Lake Charles, La.



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on Denied

New York City's Landmarks Preservation Commission has denied the plan of St. Bartholomew's Church, Manhattan, to build a skyscraper on the site of its community house. The unanimous vote came about six months after the church's formal application to the commission [TLC, Jan. 29].

The church and the community house were designated as landmarks in 1971 to prevent any change to the facade. Commission member Elliot Wilentz said the design for the 59-story tower "conflicts with, competes with, trivializes, and diminishes the meaning of the landmark" and that it "hangs over the landmark in a way as to almost crush it."

In 1981, the skyscraper plan was approved narrowly by a majority of St. Bartholomew's parishioners in a 357-vote. The building was to have provided the church with \$9.5 million in annuities for the first ten years. The plan was expected to rise from year to year after the first decade.

The plan was approved in 1982 by the Rev. Paul Moore, Bishop of New York, who told the landmarks commission in January that the dispute was a matter of "interference of the state in the affairs of the church." Bishop Moore used the argument stated by the Rev. Paul D. Bowers, St. Bartholomew's rector, that the church would face possible "without major new resources." The bishop noted that "the church, which had been critical of the plan, would surely be even more upset if the church were to go out of existence completely." A committee which opposed the skyscraper denied that the church was short of funds.

Attorneys for St. Bartholomew's said the church was investigating four options: redesigning the proposal; challenging the decision in state court; challenging the landmarks law in federal court; or trying to make a case of economic hardship to the landmarks commission. Litigation, if embarked upon, is expected to take years, according to observers.

Assistant Secretary Appointed

Rev. Canon James G. Bingham, rector of *Maryland Church News* and assistant secretary for communications in the Diocese of Maryland since 1978, has been named assistant secre-

tary of General Convention.

In his new position, Canon Bingham will be responsible for legislative journals and dockets, and he will serve as editorial and production supervisor for General Convention materials and reports. The assistant secretary's office also coordinates the work of convention committees, commissions, boards and agencies, provides staff support to the House of Bishops, and oversees the convention manager's office.

Canon Bingham will report directly to the secretary and executive officer of General Convention, the Rev. Canon James R. Gundrum. Much of the work is computerized, and Canon Gundrum cited Canon Bingham's recent experience in helping to develop the Diocese of Maryland's computer network as a factor in making the appointment.

A native of Kentucky, James Bingham, 42, was educated at West Virginia University, General Theological Seminary, the University of the South, and Harvard University. He began his career as a minister of the American Baptist Convention and was ordained to the Episcopal priesthood in 1970. From 1974-79, Canon Bingham served as director of communications for the Appalachian People's Service Organization.

Fighting Alcoholism in Nicaragua

"Alcoholism: Disease of Chemical Dependence" was the title of a workshop held at the Anglican Institute of the Episcopal Church of Nicaragua in Managua from June 11-15.

The Rev. Robert Demery, chaplain of Church Hospital in Baltimore, Md., and the Rev. George Porter, rector of St. Andrew's Church, Milwaukee, Wis., conducted the weeklong conference, which explored alcoholism as a highly treatable ailment. The leaders stressed the importance of a spiritual response to alcohol dependence to the assembled churchpeople, both ordained and lay, from throughout Nicaragua. Community, educational, and health workers also were participants.

Alcoholism has been identified as one of Nicaragua's major health problems, responsible for health, safety, economic, social, and spiritual difficulties. Nicaraguan church leaders often serve as primary agents in the fight against alcoholism, especially in the isolated rural communities.

The workshop was part of the ongoing effort being made by the Episcopal Church of Nicaragua to raise awareness about the disease and to increase the skills of the community and church leaders who deal with it. Three languages were used throughout the conference: Spanish, Miskito, and English, representing the ethnic groups in attendance.

During his ministry, Fr. Demery has served parishes throughout Central America. Fr. Porter represented the alcoholism commission of the Diocese of Milwaukee, Nicaragua's companion diocese. Both priests are considered to be experts on the treatment and prevention of alcoholism.

(The Rev.) ROBERT W. RENOUF

Churchmen Murdered in Uganda

Early in June, the Ugandan government confirmed reports that its soldiers were responsible for killing at least five people at Martyrs' Seminary, Namugongo — an Anglican theological college named for 80 Ugandan Christians murdered for their faith in 1885.

The Rev. Eriya Nazira, seminary president, was tortured and put to death when the government troops occupied the college. His wife, who is expecting their first child, was one of those described as "savagely treated" by the invading soldiers, who ostensibly were in pursuit of anti-government guerrillas.

More than 80 people in the Namugongo area are believed to have been killed in the incident, which was presumed at first to be the work of guerrillas. The government of President Milton Obote has expressed regret for the slayings.

The Archbishop of Canterbury met with the Ugandan High Commissioner in London to express his "very great sadness" over the seminary murders. At the time of the tragedy, the Primate of Uganda, the Most Rev. Yona Okoth, was in the U.S.

Chaplain Honored

The Rev. Richard L. Stinson, rector of St. James Church, Mount Vernon, Va., recently received the the L.J. McConnell Award, the highest honor granted by the Institute of Industrial and Commercial Ministries, Inc. Dr. Stinson has served for over five years as a volunteer chaplain with the Fairfax County (Va.) police

fax County fire and rescue service.

Dr. Stinson was cited for his outstanding service to both departments by the Rev. T.T. Markham, director for the institute's national capital unit: "During the Air Florida tragedy on January 18, 1982, he worked through the long night helping contact relatives and counsel with them as they received news that people they loved had died in the plane crash on the 14th Street bridge in Washington, D.C.," the director wrote in part.

Capt. Gary E. Spillars, commander of the Mount Vernon district station, also recommended Dr. Stinson for the award, saying that he "responds to major disasters, but also 'routinely' arrives at the scene of less tragic incidents to aid officers and comfort victims and their families. Furthermore, he has used his training and experience to defuse volatile domestic disputes and emotionally disturbed persons. . . ."

The Institute of Industrial and Commercial Ministries trains ministers and lay persons to serve as volunteer chaplains in a variety of workplace settings. Dr. Stinson is only the sixth person to receive the L.J. McConnell Award.

The Church in Global Development

Keynoted by a former Prime Minister of Great Britain, attended by 175 participants from the U.S. and 20 countries, including relief and development workers, and persons involved in the church's mission in dioceses, seminaries, and overseas, the Fifth Episcopal World Mission Conference met June 12 - 16, at Sewanee, Tenn. Delegates came at the invitation of Presiding Bishop John M. Allin, who participated in the conference, led morning devotions, and celebrated the opening and closing Eucharists.

"We are not here to talk about new programs or new ministries," the Presiding Bishop said. "We must focus upon strategies and logistics. Every congregation needs to be involved." These and other remarks by Bishop Allin highlighted the conference's announced purpose: "to educate ourselves about development as the Lord's work; to share with one another our physical and spiritual needs and how we can help to meet those needs; to plan how to take the message home to our communities and congregations."

The highly significant report of the Brandt Commission had been the focus in planning the conference, which was sponsored jointly by the Episcopal Church Center, Episcopal Church Missionary Community, South American Missionary Society/USA, and the University of the South.

Keynote speaker of the conference was the Rt. Honorable Edward R. G. Heath, former Prime Minister of Great

Britain. His topic was: "Development — A Global Perspective." He proved to be a highly articulate and effective keynoter, for his presentation brought all hearers into immediate and thoughtful confrontation with the global issues themselves: debt problems, hunger, justice, political realities, the human elements in development.

At the outset of his talk, Mr. Heath warned that he would be frank and at times brutally so, especially since, in his view, the Americans (constituting most of those present) needed to realize that "the U.S. has been by far the most difficult country to penetrate as far as the commission of the Brandt report is concerned. It is the country which has responded least to the recommendations which we made and to the philosophy which we put before you."

Noting that the terms "North/South" seemed more suitable than "First/Third World" in describing developed versus less developed parts of the globe, Mr. Heath suggested three steps in the process of solving developmental problems: (1) Analyze the problems. It is not enough to have an emotional response, but an intellectual response is also needed. (2) Solutions to problems need to be sought at different levels. (3) Influence must be brought to bear on those who have the power to put the solutions into practice. The opposite of this is what Mr. Heath dubbed "United Nations-itis" — "the belief that if you pass a resolution that's all that needs to happen." (Politicians know it is the other way around: pass a resolution to make certain that *nothing* happens!)

The part of the former Prime Minister's talk which produced the greatest dissent was in his view that there is "no future in the argument that the colonial powers are to blame" for the current ills of the global village. The present Europeans were not involved; all that colonial era is now history. Numerous delegates, particularly some from the "South" or "Third World" saw the perceived colonial design of exploitation to be continuous with modern day attitudes of development for "Northern" profit and economic control.

Addressing the subject of the global debt crisis, Mr. Heath estimated that it will take at least ten years of hard work to deal with the debt problems of any given country. Meantime, the International Monetary Fund must be careful, he asserted, not to impose conditions on countries of the South which it would not dream of imposing upon the North.

Similarly, it helps very little for countries of the North to lay down conditions about the social systems of countries they will agree to help. He noted that some of the countries viewed from the North as "successful" have become so,

"cratic" social systems as became massive technical and financial from the North. For example, South Africa has received massive American assistance, and Singapore has been successful due to British capital legacy of British administration. Heath spoke positively about the private enterprise and private organizations like churches in meeting the development crisis.

Introduced as respondents to the keynote address were the Rev. Cleo Janda, secretary general of the Southern Council of Churches, the Most Rev. Yona Okoth, Archbishop of Uganda, and Dr. Klaus Poser from Germany, executive director of the Protestant Church Agency for Development Aid. Dr. Janda noted that while the Brandt Commission played down the East-West confrontation, still "it is a factor in development. The East and the West afford to quarrel. . . They do not dump weapons of all kinds upon the South. . . There have been 44 small wars in the South since World War II fought with Western and Eastern arms, and the rate at which our countries citizens into exile is commensurate with the amount of arms each of the countries receives."

Insisting that while Africans might not opt for Westminster parliamentary or American governmental systems, he pointed out they still would choose in favor of the dictators among them have. "Those dictators maintained by arms from Northern countries both Eastern and Western."

A somewhat similar message was brought by Archbishop Okoth. "I don't talk about development, we must talk about peace," he said. "But Africa do we have peace? We have a proverb of two elephants fighting, and it is the grass that suffers."

There are, he said, development issues that go beyond that which preoccupies the news. "In all Africa we have enemies ignorance, poverty, and ease. . . We are all grateful for the missionaries who came to our countries bring us Christianity. But for the 100 years we have not acquired the technical skills. We need to train all our people to read and write. . . . Training badly needed."

It was not the Third World representatives alone who took issue with Heath's keynote address. Dr. Klaus Poser, a familiar face among overseas and former overseas church workers present, spoke from his firsthand experience of investigating church-related development projects in the field about making decisions about generous gifts to Third World churches and agencies from German churches.

An influential voice, he held conference delegates' attention as he said

Church in Larnaca. Bishop Moore presided, and the sermon was given by the Rev. Canon Richard C. Nevius of the Diocese of Utah, who is working in the Gulf portion of the diocese.

A major item of business concerned approving the construction of a new diocesan center on the grounds of St. Paul's Cathedral in Nicosia. Nearly half of the building's projected cost, or \$38,000, has been donated by the U.S. Episcopal Church. The center will provide office space for the bishop and the diocese.



Central New York Episcopalians approved a \$1.8 million Venture in Mission campaign at their 115th convention, which was held June 8 and 9 on the campus of Cazenovia College, Cazenovia.

With the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, presiding, the 254 delegates representing 114 parishes voted to commit the diocese to the program by a margin of more than four to one.

Convention delegates were reminded of world hunger by the diocesan food and hunger commission, which distributed labels to be taken back to the parishes for use by all church members. The labels fit a standard-size can or jar and are meant to be placed on the family dining table as a receptacle for offerings. This money is earmarked for the relief of hunger at home and abroad, especially in Africa.

In addition to the VIM resolution, the convention voted to support the work of the task force on Jubilee ministries; renew for three years the diocese's companion relationship with the Diocese of Egypt; and urge government leaders to establish a U.S. peace academy and intensify federal efforts to search for lost, missing, and stolen children.

The delegates expressed special appreciation to the youth representatives to the convention. Calling themselves "Kelley's Kids," after the bishop, and wearing bright green T-shirts, the young people offered assistance of all kinds to the adult participants.



Participation in Venture in Mission received a nearly unanimous vote at the spring convention of the Diocese of El Camino Real, held at St. Paul's Church, Salinas, Calif., on May 19.

This meeting continued the young diocese's custom of having three diocesan conventions each year: a budget convention in early February, a program study convention in October, and a convention given over to spiritual renewal in the late spring.

The Venture in Mission program has been under study for over a year. Fund-raising will begin in early 1985.

The delegates to the 114th convention of the Diocese of Central Pennsylvania, meeting at Bucknell University in Lewisburg on June 8 and 9, dispatched two medical doctors to Bangladesh to assess the impoverished nation's medical needs.

Medical care for the people of Bangladesh is one of the priorities of the companion relationship that exists between Central Pennsylvania and the Diocese of Dhaka, Bangladesh, and North Kanto, Japan. After two weeks of travel through Bangladesh, Dr. Thomas Leaman and Dr. Walter Kuhn will report to the Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, on that country's needs and expectations. They will attempt to assess costs, numbers of volunteers needed, and opportunities for aid.

The Rt. Rev. David B. Birney, Bishop of Idaho, chided the church for timidity in his keynote address. Bishop Birney challenged his listeners to take action in faith. "To say no to mission is to go out of business," he said. "To say we don't have enough money and must take care of ourselves first is to have lost sight of the very purpose of the church." People, said the Idaho bishop, must think of themselves as ministering communities rather than as a group of people around a minister.

Resolutions were passed endorsing the companion relationship and calling on every congregation to use its fullest resources to work for peace in homes, communities, and the world.

The nearly 300 delegates also responded by resolution to a call from Bishop McNutt to reach out to minorities. They resolved to develop greater racial awareness, to take affirmative action in the areas of hiring and business and investment affairs, and to welcome persons of minority origin in their churches.

A budget of \$773,176 was adopted for 1985. It was decided to urge individuals and families to accept tithing as a minimum goal, "so that together as parishes we can approach the goal of spending as much for others as we spend on ourselves."



The yearly clergy conference and synod of the Diocese of Cyprus and the Gulf, of the Episcopal Church in Jerusalem and the Middle East, met at the Lordos Beach Hotel in Larnaca, Cyprus, early in May. This synod was the first presided over by the new bishop, the Rt. Rev. Harry Moore, who succeeded the Rt. Rev. Leonard Ashton, first bishop of the diocese.

The synod's opening service took

participate in community-incent . . . development cannot work t people. The problem is how to ple involved. You don't get peolved without history." Noting rong leadership factor in the an Revolution, he noted the need y to take continual account of the cal factors (e.g., colonialism) but rticularly the fact that as yet ie has addressed social develop- a the South."

Heath came to life again in his nse to the respondents," reveal- it he has lost none of the political at once made him a Prime Minis- l has kept him hard at work as a servant. He agreed that long- thinking and planning are called rticularly in the economic sphere. t's a question of aid; it is a ques- investment which leads to devel- t," he said.

or the human element in develop- this is part of the job of the . The keynote address and its res- foreshadowed much of what come in the tightly packed three ie-half day schedule, with its 26 tations.

ther influential event early in the ence was a sermon at the opening rist by the dynamic young Bishop

Diocese of Mount Kenya East, 1 of the Province of Kenya, the Rt. David M. Gitari, together with a up question and answer session e first evening, led by Bishop

velopment is the Lord's Work," he sermon title and the Kenyan uman went to Genesis for his bibli- ism, noting that from the begin- od is pictured there as a creative 'Creation is the Lord's work. As a creator, we who are made in his should continue his creativity. He pointed man to be a steward of his n."

op Gitari added that while the 'development' is inadequate in ex- g human aspirations, it still can "Transformation" more clearly em- es the human factors, social as op- to material development.

oughout the conference, other ers and respondents referred both hop Gitari's and to former Prime ter Heath's presentations. One of ry moving speeches was made by v. Canon Burgess Carr, professor e Divinity School and former sec- general of the All Africa Council urches, who urged people not to the history in which the North powerful while the South fell be- lacking human training and infra- ure.

on Carr insisted that the story of World doom is reversible, that

The Hate Passages of Scripture

We would profit from some discreet lengthening
of the readings in our present Prayer Book
lectionary that allows the whole of human emotion
into our public experience of scripture.

By EDWARD M. BERCKMAN

"O, that you would slay the wicked, O God!" Psalm 139:18.

Something there is that doesn't love a wall," said Robert Frost. And something there is in me that doesn't like walls around parts of a book, even one so accessible as the Bible. I'm referring to the omissions of verses from some of the readings in our present Prayer Book lectionary.

This matter came to my attention again on the Third Sunday after Epiphany, when in the Eucharist the lectionary calls for Psalm 139, verses 1 to 11 or 1 to 17 — but *not* those last six verses, 18 to 23.

My reaction to such attempts to control and limit what I read or hear is to ask: "Why not? What are they trying to keep from me?"

And the answer is, in this case, as in many others: *hate*. "Do I not hate those, O Lord, who hate you? . . . I hate them with a perfect hatred" (verses 20 and 21). There, the secret is out. Some people, even the writer of a magnificent psalm like 139, actually hate "the

The Rev. Edward M. Berckman is the communications officer for the Diocese of Indianapolis and news correspondent for THE LIVING CHURCH. His article first appeared in the February issue of The Church Militant, monthly publication of his diocese and is reprinted by permission.

wicked" — and they also attribute to God that same hate.

Is that an astonishing revelation? We are in a world where every day's news brings fresh testimony of the hatred unto violence of Irish Catholics versus Protestants, Israeli Jews versus Arab Muslims, Shiite Muslims versus Maronite Christians, etc! Not to mention the death threats made against those who tried to create a lectionary with non-sexist language!

But it's not just that these omissions cannot protect us from knowing that hatred may get mixed in with religion (and thereby the lectionary editors discourage us from using the Bible as a resource to deal with this very problem).

They may also throw out the baby with the bathwater. In this case, it is the end of Psalm 139 that we lose:

"Search me out, O God, and know my heart; try me and know my restless thoughts.

Look well whether there be any wickedness in me and lead me in the way that is everlasting."

Paul Tillich, in a sermon on this psalm ("Escape from God" in *The Shaking of the Foundations*), speculates that the psalmist's interlude of hate left him feeling that something was wrong — he doesn't know what — so that he submits his heart to God's omniscience, in "one of the greatest prayers of all time." In any case, worshippers in Episcopal

churches won't *get* to that prayer — less they keep reading after the congregation stops.

Even more relevant to this problem is C. S. Lewis's book, *Reflections on the Psalms*, which begins "those characteristics of the Psalms which are at first most repellent. There is an early chapter on "The Complaints," where Lewis argues that I still believe that all Holy Scripture written for our learning, we can use for the passages expressing hate.

One use he suggests is they may "attention to the same thing in my heart." Like pain, hatred may be a symptom of hurts, past or present, I need to deal with.

That relates to Lewis's next point: "seeing . . . hatred undisguised, I also the natural result of injuring a man being." The hatreds of the Psalms (or other parts of the Bible) "are indeed devilish," Lewis says, but they are a reaction to something" — cruelty, injustice, taking away freedom.

This connection is most vividly illustrated in Psalm 137:4, where the complaint, "How shall we sing the Lord's song" while captive in Babylon, leads to the final bitter outburst against the captors: "Happy shall he be who takes you little ones, and dashes them against the rock!"

Suddenly, the chain reactions abused adults abusing children, and their own, is dramatically set before sin begetting sin. The lectionary, with its parenthetical tolerance, does allow the choice of including these verses: Psalm 137:1-6(7-9).

The 1928 Prayer Book made few distinctions and omissions, but the Old Testament is confined to the Daily Office Lectionary. We can be grateful that readings from the Psalter of the Old Testament are part of the 1928 Prayer Book's eucharistic lectionary.

And, with blessed Anglican flexibility that lectionary includes the rubric "Any reading may be lengthened at discretion." I suggest we would profit from some discreet lengthening that allows the whole of human emotion into our public experience of scripture.

Food for Farm Workers

“Once in a while . . . it’s good to get
back to basics. . . .”

By MARVIN BOWERS

ly on Friday mornings, Larry or Linda or Ken or someone from the Rosa Catholic Worker pulls up a Volkswagen bus or a van or an old pickup truck with stake sides. They transfer day old bread and less than perfect produce, and sometimes food in big cans, with a squirrel on the wheel, into the back of my 1956 Chevy pickup, parked beside St. Paul’s Church, Healdsburg, Calif.

Usually, this is edible stuff in manageable quantities. Once in a while, it’s inedible. I mean, what do you do with 50 pounds of banana squashes, most of which are more than three feet

long. We can imagine them, down at the Rosa Catholic Worker house, after the farmer has departed, looking at each other and saying, “What are we going to do with this stuff?” And somebody says, “Let’s take it to Healdsburg on Friday and put it in Marv’s pickup.”

On Friday, Dennis or I get in the pickup and take off for Alexander Valley, where by now we are expected by a dozen or more farm worker families. At

Rev. Marvin Bowers, vicar of St. Paul’s Church, Healdsburg, Calif., and vicar of the Church of the Good Shepherd, Ukiah, Calif., was recently made an honorarian to the ordinary by the Bishop of Northern California in recognition of his involvement in organizing the North Valley Community Services. NCCS provides a shelter and community center, as well as professional group counseling for high school students. Fr. Bowers’ article appeared first in the Roman Catholic Worker and is reprinted with permission.

first I felt ill at ease, but that was two years ago. Now I bless babies and ask teenagers why they didn’t go to school today. Or I try to explain how to cook eggplant.

Once I was asked, “What is the difference between the Roman Catholic Church and the Episcopal Church?”

“We have the Mass and the saints, but we don’t have the pope. And the priests can get married.” (That seemed to satisfy everybody.)

Why do I go? Mom and Dad were married in the Oklahoma dust bowl in 1935. They were sharecroppers and lived in houses that were pretty much like the ones I go to on Fridays. My father taught us that there was no shame in being poor and that poor people should always help each other. He would sometimes bring hoboes and hitchhikers home, and my mother would feed them at the kitchen table. Dad is retired now and owns his own house and has a good pension, but I think he and my mother always felt themselves to be one of the poor.

Also, the First Methodist Church of Napa, Calif., where I was baptized and went to Sunday school, was a place where the social Gospel was preached with courage and determination by the Rev. Andrew Juvinall. His sermons were not emotional. They were well researched, carefully arranged sermons, based largely on the Sermon on the Mount, and calling on us — even the teenagers — to put the teachings of our Lord into practice. I grew up assuming that Jesus was in favor of civil rights, social justice, international cooperation, disarmament, and, certainly, feeding the hungry.

So I go out with food on Fridays be-

cause I think it would please Mom and Dad and because I think it would please Andy Juvinall and because I think it would please Jesus.

I also realize that I go to please myself. I like to go. Being the vicar of a small town Episcopal church can be hairy. Most of my parishioners are well educated, successful people.

We all have opinions. We all think we’re right. We all like to win. Certainly there is love and caring and forgiving and healing in my parish. There is also a fair amount of wheeling and dealing and competing. I like it just fine, and most of the time I feel I’m in the right place, doing the right thing.

But once in a while — in fact, once a week at least, it’s good to get back to basics. So I climb into the 1956 Chevy pickup and take off for Alexander Valley. I go because these people are my friends. I respect them, and they treat me with respect.

I often express my shame that they live in such want and that I do so little to help. They comfort and reassure me. They say that they believe I am doing the best I can. And even though I don’t believe them, I go for that.

“The Brethren”

Recently in a North Carolina town, an elderly, conservative man had been deeply upset by changes in the Episcopal Church, especially the new Prayer Book. But he came by the parish office and signed his pledge, which he paid in full.

He then asked if two like-minded friends of his had made their pledges. He was told that they hadn’t. He then made and paid *their* pledges for them.

“Why,” he was asked, “do you do this when you don’t approve of what’s going on?”

He answered, “I may not like the new Prayer Book, but *this* is my family.” — From a sermon by the Rev. George Bean, St. John’s Church, Lynchburg, Va.

World Mission Conference

The recent Fifth Episcopal World Mission Conference [p. 7] was a notable event, and a significant part of the current movement to rekindle the missionary spirit in our church. The outstanding speakers provided not merely inspiration, however, but serious food for thought, and we hope to have portions of some of their statements in these pages in the future.

In the last part of the last century and the first half of this one, missionary interest was not merely the *object* for enthusiasm, prayer, and practical support within the church, but, in fact, an important *source* for enthusiasm, prayer, and practical support. Involvement in worldwide mission gave strength, vitality, and enhanced significance to church life in dioceses and parishes.

We are again finding this to be the case. It may well be a key to rediscovering evangelistic effectiveness here in our own land.

Martyrs' Seminary

The name of the Anglican theological school in Namugongo, Uganda, has proven to be startlingly prophetic — Martyrs' Seminary [p. 6]. In 1885, Bishop James Hannington and his companions were put to death by warriors of King Mwanga, and we celebrate their martyrdom on October 29. The bishop's famous last words were, "Go, tell Mwanga I have purchased the road to Uganda with my blood."

The next year, on June 3, 32 young men of Mwanga's court were burned to death at Namugongo for their steadfast adherence to Christ, and many other martyrdoms followed, and we celebrate the feast of these heroes on June 3. From then on, Christianity was no longer simply a white man's religion in that part of Africa, but the faith of a people who were ready to die for it, and who spread it rapidly among their neighbors. In modern times the growth of Christianity in Africa has been phenomenal, and this continent now has a central place in the Anglican Communion.

As this latest massacre at Namugongo shows, Africans have been and are willing to pay the supreme price for their faith. The church throughout the world owes to these martyrs honor, admiration, and gratitude. They do indeed "lift high the cross" in a world which desperately needs the witness of such an indomitable faith.

Other Churches

During the summer months, many of us are driving from place to place by car, and can allow ourselves the luxury of going on the more leisurely older highways instead of the interstates. We urge our readers to make the effort to see Episcopal churches along the way, not only to attend church on Sunday, but to

by no means all will. Often the exteriors will be interesting, being surrounded, in some cases, by gar and old graves.

One will enjoy the variety of architectural styles, historical associations, and, in some cases, the beauty and charm of our church buildings. One also learn some practical things.

Some churches have clearly visible Episcopal Church signs directing one from the main road to the church. Some have damaged or defaced signs, or none at all. The sign in front of the church may give information that is obsolete ("Lenten Service Wednesday evening") or ambiguous ("Holy Eucharist Alternate days at 10 a.m.")

It may or may not be easy to find a place to park. The entrance to an ample parking lot may be out of sight. The grass may or may not be cut. These many other details may teach us some practical lessons for our own churches back home.

Any Problems?

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POET'S PROPER

Psalm 65:9-14

Long Meter

1. You visit all the earth, O Lord,
And water it abundantly;
From your deep river, stores of grain,
You make provision rich and free.
2. You drench the furrows, smooth the fields,
Soften the ground with heavy rain;
You crown with goodness all the year
And leave rich paths across the plain.
3. May desert fields be filled with herds,
And hills be clothed with gladness, too;
May meadows, valleys, clothe themselves
With flocks and grain and sing to you.

C. L. Webber

mediate Importance

ARCH OF HUMANITY: A Theological and Philosophical Approach. By Macquarrie. Crossroad. Pp. vii and 16.95.

thing that Macquarrie writes is of finite interest and importance, especially so of this book, for it is not substantial work since his acclaimed *Principles of Christianity*, first published in 1966 and standard work in systematics.

The newer volume is marked by the breadth of learning, clarity of mind and concern with contemporary thought, scientific as well as theological and philosophical, as was in the earlier one. Although Macquarrie's own humanity was evident in *Principles*, it is more present here in its reasoned experience, depth of questioning, and openness to light from all directions.

The title of the book is significant, pointing at the outset that we do not know what humanity is, that when we know ourselves, we face a mystery that we have not and perhaps never can fully understand. Instead of speaking of "human nature" or "human nature," we should, Macquarrie suggests, speak of "human becoming," pointing to "process, transiency, incompleteness, movement from nonexistence into existence (or the reverse)," as the basic forms and forces in human life.

While we are already human, we are always in the process of slipping in and out of our humanity, of developing and realizing it

the other, of failing to do so.

One of the first essays in this book is a discussion of freedom and its many nuances, the tenor of which is perhaps best captured by a quotation Macquarrie makes from Berdyayev: "Freedom is not something which man demands of God, but that which God requires of man."

The essay on transcendence, it seems to me, gets close to the heart of Macquarrie's anthropology and theological method and is thus of prime importance. The only questionable feature about it is the short shrift it gives to process philosophy's deliberations on the issue.

Not only to be read, but studied closely, is the essay on religion, a little masterpiece in itself, and virtually worth the price of the book. It demonstrates its author's dialectical skill better perhaps than any other in the book.

A third essay of special interest to me is on love, the central theme of which is that what we need is an understanding of love, as well as a loving concern. The essay goes a long way to help the reader understand love and the context in which it must be exercised.

The whole book is highly informative and a pleasure to read. Issues crucial in human experience and self-understanding, such as cognition, language, commitment, belief, art, suffering, death, and hope, are treated with the sure touch of a deeply cultivated and very wise theological mind.

Macquarrie is really talking to us here, "speaking to our condition," as the old saying goes. I hope very much that he will be heard by many.

(The Rev.) JAMES A. CARPENTER
Professor of Theology
General Theological Seminary
New York City

Roland Allen

SETTING FREE THE MINISTRY OF THE PEOPLE OF GOD. Edited by Gerald Charles Davis, Eric Chong, and H. Boone Porter. Forward Movement. Pp. 120. \$1.75 paper (plus 10 percent postage and handling; ten copies, \$1.30 each).

Last year an historic conference took place in Hawaii, honoring the life and work of Roland Allen. *Setting Free the Ministry of the People of God* is a report of that week-long event, and gives a good and sometimes gusty flavor of what happened. Not unexpectedly, there are excellent summaries by theologians from the West and the Third World which ought to be required reading for anyone seriously interested in ministry development.

This small volume is the work of Gerald Davis, editor of the Australian Anglican weekly, *Church Scene*, assisted by Fr. Eric Chong of Hong Kong, and by

Roland Allen had radical ideas for the ministry and mission of the church, ideas which he doubted would be accepted until after his death. He died in 1947, and the church is still struggling with his teachings. So did this conference.

Briefly, Allen believed that wherever the church is, it should be self-governing, self-supporting, and self-propagating; that the church in every community will find in its members all the gifts needed for its life and growth; and that since the gifts of the Holy Spirit are implanted within the congregation, strategy for both ministry and mission in the local church ought always to involve discovering those gifts and enabling them to grow.

The report relates honestly and with fairness both the substance and the atmosphere of the conference, and I found myself reliving some of the more tense, if not electrifying moments. But how could it have been otherwise, with a gathering of 150 Anglicans and Episcopalians from 24 different nationalities and 50 ethnic backgrounds, trying to talk about ministry and mission.

Roland Allen reminds us that the Holy Spirit is the essential and determinative force in the life of the Christian church, for the "spontaneous expansion" of itself when moving in the power of the Spirit; but that this will not happen by the planning and strategy of ecclesiastical and missionary boardrooms.

The conference was chiefly due to the vision of the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, who doggedly pursued the idea with the help of friends. "It was not our intent," he writes in the postscript, "to provide plans and solutions." There are reports, however, that regional groups have been formed for mutual encouragement and networking, some of which began at the conference. Latin America is hoping to be able to have its own conference of a similar nature in a few years' time.

Still, in the midst of this exciting reawakening for some and a new discovery for others, Archbishop Paul Reeves of New Zealand sounds one final word of caution: "Beware, lest the church simply find new ways of feeding on itself; Roland Allen did say that the church is not an institution, but a principle of life."

(The Rt. Rev.) C. SHANNON MALLORY
Bishop of El Camino Real
Monterey, Calif.

Books Received

THE NEW FUN ENCYCLOPEDIA: Volume I-Games. By E.O. Harbin. Revised and updated by Bob Sessoms. Abingdon. Pp. 240. \$9.95.

OUR CHRISTIAN FAMILY JOURNAL. By Quillmark. Random House. Pp. 144. \$9.98.

THE SEARCH FOR GOD. By David Manning White. Macmillan. Pp. 372. \$24.95.



A full-length photo of Roland Allen, not before published, has recently been given to *The Living Church* by his son, Hubert Allen. A smaller reproduction of it appears on the back of *Setting Free the Ministry of the People of God*.

PEOPLE and places

Appointments

The Rev. C. Alex Barron, Jr. is rector of St. Mark's Church, Marco Island, Fla. Add: Box 476, Marco Island 33937.

The Rev. Kathryn (Holly) Eden is rector of the Church of the Good Shepherd, Main St., Rangeley, Maine 04970.

The Rev. Stephen H. Jecko is rector of St. Michael's Church, 4315 N.W. 23rd St., Gainesville, Fla. 32601.

The Rev. Robert J. Lewis is associate at Christ Church, Woodbury, N. J.

The Rev. Norman G. Nicholls is rector of St. Paul's Church, Thomas and A Sts., Altus, Okla. 73521.

The Rev. John Patterson will become rector of the Church of the Epiphany, Ventnor, N. J., on August 1.

The Rev. Terry W. Russell is the bishop's assistant for the mission of the church in the Diocese of Northwestern Pennsylvania, 145 W. Sixth St., Erie, Pa. 16501.

The Rev. Daniel L. Selva, SSB, is the bishop's assistant for administration and communication in the Diocese of Northwestern Pennsylvania, 145 W. Sixth St., Erie, Pa. 16501.

The Rev. John Dewitt Stonesiper is assistant at St. John's Church, Naples, Fla. Add: 500 Park Shore Dr., Naples 33940.

Ordinations

Priests

Minnesota—Gary Cavender, priest-in-charge of Indian missions at Prior Lake and Granite Falls, Minn.

Northwest Texas—John E. Heathcock, director of pastoral care at Northwest Texas Hospital, Amarillo, Texas; add: 7310 Dreyfuss, Amarillo 79121.

San Diego—Patricia Bush Bobo, assistant, St. Andrew's Church, Encinitas, Calif.; add: Box 877, Encinitas 92024.

Southern Virginia—Harry Wilson Crandall, who serves Christ Church, Eastville, Va., and Hungars Church, Bridgetown; add: Box 1010, Eastville 23347.

Tennessee—Sandra Wooley, assistant, St. Paul's Church, 305 W. Seventh St., Chattanooga 37402. Frank Larisey, vicar, St. Columba's Church, Box 3526, Bristol, Tenn. 37620. Buckley Robbins, vicar, St. Mary Magdalene Church, Box 150, Fayetteville, Tenn. 37334.

West Tennessee—Stephen Holmgren, assistant, Calvary Church, 102 N. Main, Memphis 38103.

Western North Carolina—Gary K. Coffey, assistant, Trinity Church, Myrtle Beach, S. C. 29577; add: 511 38th Ave. N., Myrtle Beach 29577.

Deacons

Central Gulf Coast—Timothy David Klopfenstein, deacon-in-training at the Church of the Holy Nativity, Panama City, Fla.

Colorado—John H. Fellers; add: 7245 W. 64th Pl., Arvada, Colo. 80003. Richard A. Kautz, curate, St. Aidan's Church, Boulder; add: 2425 Colorado, Boulder 80302. Laren R. Winter, curate, Chapel of Our Saviour, Colorado Springs; add: 3602 Trailbluff Pl., Colorado Springs 80906.

Connecticut—Joseph H. Chillington, III, who will serve St. James' Church, Stamford, Conn., and Grace Church, Newington. Robert L. Ficks, III, who will serve Christ and Holy Trinity Church, Westport, Conn. Mary Anne Grafmueller, who will serve St. James' Church, West Hartford. Samuel Scott Hankins, who will serve St. James' Church, New London, Conn. Beth Ann McLaren, who will serve St. Mark's Church, Mystic, Conn. Kent C. Smith, who will serve Trinity Church, Newton, Conn. Mary

CLASSIFIED

BOOKS

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

POSITIONS OFFERED

WYOMING: Interim or permanent rector v for an established medium-sized parish in 50,000. Friendly congregation eager to grow. provided. Tremendous scenery and recreation opportunities statewide. Send resume and refer to: Richard Garrett, St. Stephen's Episcopal Church, 4700 S. Poplar, Casper, Wyo. 82601.

WANTED: Non-stipendiary or about-to-retire for mission in Fulton, Kentucky. Lovely church vicarage in a pleasant, stateline community minutes of two universities and Kentucky history area. Search Committee, Mrs. J. L. Jon Court Dr., Fulton, Ky. 42041.

POSITIONS WANTED

PRIEST 50, single, ECM conservative, seeks needing caring, listening pastor (calling, out teaching). Helped guide diocese's "problem" to renewed unity, forward-looking outlook. these people, but seek now to return to area snow/winter doesn't last 6 months. Excellent ences. Reply Box J-585*.

SEABURY OBSERVANCE

SEABURY CONSECRATION Bi-Centennial ground. Bishop of Aberdeen Lectures, Nov 1983. \$2.50. St. Paul's Cathedral, 3601 N. Peoria, Ill. 61604.

WANTED

THE BOOKE OF MARGERY KEMPE. Se The Rev. John Andrews, P.O. Box 297, Suffern 10901 + reimbursement for same.

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

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- (D) Copy for advertisements must be received at 14 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis.

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

new partnerships can be built, and that with new visions, partnership and trust will eventually extend to areas of policy-making. "What vision do we anticipate from the Holy Spirit in this conference?" he asked. "God will do a tremendous new thing — the coming together of people who will change the situation."

Another echo was heard in the words of the Rev. Canon Martin H.K. Mbwana of Tanzania, who said that development means not to "help" a society but to enable it and again in addresses by the Rt. Rev. Robert L. O. Longid, Suffragan Bishop of the Northern Philippines, the Most Rev. George D. Browne, Archbishop of the Province of West Africa and Bishop of Liberia, and Danilo M. Ocampo, the national development officer of the Philippines, and the Bishop of Northern Argentina and Archbishop of the Northern Cone, the Rt. Rev. David L. Leake.

Two outstanding presentations were made by women. An Arab woman, Mae Rihani, vice president and director of the Secretariat on Women in Development, New Trans Century Foundation, pointed out that official statistics often fail to reveal the key role women play in the economic life of Third World countries.

In actual fact, women account for two-thirds of all working hours and own only one percent of the world's property. Ms. Rihani made a strong plea for women to be included in such things as agricultural extension projects and vocational training. Successful development, she said, can take place only if women are included. It is not a matter of equality but of human necessity.

The other presentation made by a woman came from Dr. Jean E. Morehead, noted public health consultant. Picking up on Bishop Gitari's theme, she emphasized transformation. "We must think of ourselves as learners; then we can be sharers," Dr. Morehead declared.

As the Fifth Episcopal World Mission Conference wound to a close, there was gratitude to the two men who had seen this movement from its inception, the Rev. Walter Hannum of Pasadena, Calif., director of the Episcopal Church Missionary Community, and Dr. Robert Ayres, vice chancellor of the University of the South. Already a sixth conference is on the drawing board, Development II, probably to be titled *Feed My Sheep*. It will have the same four sponsors and will meet in June, 1985, at Sewanee. Meanwhile, this year's delegates may well be saying the short prayer their Canadian friends taught them: "O Lord, give bread to those who hunger; and give hunger for justice to those who have bread."

(The Rev.) FREDERICK W. PHINNEY

Stevens, who will serve Grace Church, s. Annika L. Warren, who will serve Christ Cathedral, Hartford.

5—Rene Francisco Somodevillia, curate, of the Ascension, Dallas. Frank Bryan Bass, St. David's Church, Denton, Texas. Robert Moss, II, curate, St. Luke's Church, Dallas. McLaren Allen, who will engage in further t the University of Durham in England.

angeles—Nan Arrington Peete, curate, St. Church, Upland, Calif. Douglas Brian is, curate, Trinity Church, Orange, Calif. avid Reynolds, curate, St. Mark's Church, le, Calif. Alan Walton Richardson, curate, St. as' Church, Whittier, Calif.

uri—Tamsen Elizabeth Whistler, assistant, Church, Jefferson City, Mo. Helen Christine ok, assistant, St. Timothy's Church, Creve St. Louis County, Mo.

west Texas—Ellis E. Brust, curate, St. s' Church, Midland, Texas.

burgh—Ann Staples, to serve St. Alban's , Murrys ville, Pa.; add: Marion Center, Pa. Daniel S. Grubb, to serve St. Peter's Church, ille, Pa.; add: 3002 Warren Rd., Indiana, Pa.

Permanent Deacons

ado—Eugenia W. Kinney; add: 2332 Dahlia, 80207.

Schools and Colleges

Rev. L. Brent Bohlke is now chaplain of Bard , Annandale-on-Hudson, N. Y. Dr. Bohlke pects to teach some courses at Bard. Rev. Carl P. Daw, Jr. is now the Episcopal

chaplain at the University of Connecticut and vicar of St. Mark's Chapel, Storrs.

The Rev. Robert Trent is now head of the Middle School at St. Martin's Episcopal School, Metairie, La.

Retirements

The Rev. Johnson H. Pace, Jr., vicar of Christ Church, St. Marys, Ga., and St. Mark's Church, Woodbine, has retired.

The Rev. E. Gale Shields, rector of Christ Church, Augusta, Ga., retired several months ago.

The Rev. Kazimier Olubowicz, who retired in April, is part-time vicar at St. Mary's Church, Madison, Fla. Add: 401 N. Washington St., Madison 32340.

Other Changes

The Rev. Canon Charles I. Kratz, Jr., rector emeritus of St. Margaret's Church, Baltimore, Md., is chief of chaplains of the newly reactivated Maryland State Guard, with the rank of colonel.

Chaplain William C. Noble has transferred to the Diocese of Western North Carolina from the Diocese of Washington. He is presently assistant post chaplain at Ft. Myer, Va.

Receptions

The Rev. Canon Thomas A. Downs of the Cathedral Church of St. Luke, Orlando, Fla., was received from the Roman Catholic Church in February of 1983. The reception was not previously noted in TLC.

The Rev. Frank Albert Frost, retired priest of the Diocese of Massachusetts, died on April 28 at the age of 65.

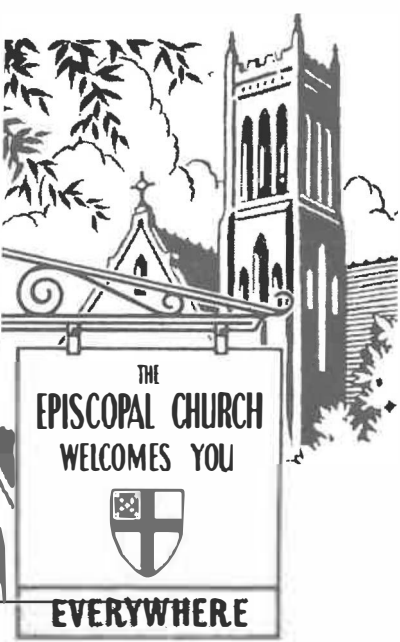
A graduate of the Berkeley Divinity School, Fr. Frost spent most of his ministry as rector of St. John's Church, Camden, N. J.; curate of Trinity Church, New York City; and rector of All Saints' Church, Worcester, Mass. He was married in 1953 to Phyllis Baldwin, who predeceased him. He is survived by his son, Paul C. Frost of Cambridge, Mass.

Prof. William Anthony Clebsch of Stanford University in Palo Alto, Calif., a nationally prominent scholar of religious history, died unexpectedly in his campus office on June 12 at the age of 60.

Prof. Clebsch was the George Edwin Burnell professor of religious studies and professor of humanities. He had been on the faculty for about 20 years. Before that he taught at Michigan State University, Virginia Theological Seminary, and the Episcopal Theological Seminary of the Southwest in Austin, Texas. A graduate of the Virginia Theological Seminary, he was ordained to the priesthood in 1947. He did not devote himself to parish ministry, but was instead a prolific writer of books on church history and an active member of organizations related to his field. Later in his career, he withdrew from the exercise of the ordained ministry and was deposed in 1969. At Stanford University, he presided over the faculty senate during some of its more innovative periods. He is survived by his wife, the former Betsy Berkeley Birchfield; their son, William; a daughter, Sarah; and four grandchildren.

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. Everitt 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

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

LAKE ALMANOR, CALIF.

HOLY SPIRIT Hwy. 36 & Glenwood, Chester
The Rev. Harry Allagree, v
Sun Eu 8:45, Wed YPF 7; Thurs Eu, Instr 7:30

CLINTON, CONN.

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

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

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

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1883 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

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 8:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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.

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32717
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

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

COCONUT GROVE, MIAMI, FLA.

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

— 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; Evening Prayer; Eu, Eucharist; Ev, Evensong; , Episcopal Young Churchmen; ex, except; 1S, 1st Jay; hof, holiday, HC, Holy Communion; HD, Holy s; HH, Holy Hour; HS, Healing Service, HU, Holy tion; Instr, Instructions; Int, Intercessions; LOH, ng On of Hands; Lit, Litany; Mat, Matins; MP, ning Prayer; MW, Morning Worship; P, Penance; r, or; r-em, rector emeritus; Ser, Sermon; SM, Service usic; Sol, Solemn; Sta, Stations; V, Vespers; v, r; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

GULF BREEZE, FLA.

ST. FRANCIS OF ASSISI St. Francis Dr.
(Across the sound from Pensacola)
The Rev. Robert L. Williams, Jr., r
Sun HC 8 & 10:30; Wed 9:30 & 6:30

SARASOTA, FLA.

REDEEMER 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
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

ATLANTA, GA.

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

STONE MOUNTAIN, GA.

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

BARRINGTON, ILL.

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

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
liam
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 4:15

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

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. 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
5 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
10:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
0:30, 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

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat
wharf
The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

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, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & healing



St. James of Jerusalem, Long Beach, L.I., N.Y.

ST. LOUIS, MO.

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

CHURCH OF ST. MICHAEL & ST. GEORGE

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

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fedt
The Rev. George H. Bowen, r; the Rev. Bernard W.
c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C S:

OCEAN CITY, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphi
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 Servic

ALBUQUERQUE, N.M.

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

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd., R
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pe
Cullen, the Rev. Frederic W. Reynolds, the Rev. Will
Hoelen, assoc; Mark T. Engelhardt, pastoral music
Sun Eu 7, 8, 10, 6; Wkdy MP 8:30; Wed Eu 9; Feast D
8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Pz
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. 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 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

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Is
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; E
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Th
school year. HC and healing Wed 12:15

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

TRINITY CHURCH CENTER
OF CHRIST THE LORD 2nd Ave. & 43d St.
Pastor: Michael Crothers, Mon-Fri 12:10

ST. JACOB'S 87th St. and West End Ave.
Pastor: Howard T.W. Stowe, r; The Rev. David Rickey
Services 8:30, 11 (Sol); Weekdays as anno

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

THE VIRGIN (212) 869-5830
6th St. (between 6th and 7th Aves.) 10038
Pastor: Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Services 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
(ex Sat), noonday Office 12, Masses: 12:15 & 6:15
Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
11:1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
ist Wed of mo. 12:45-1:15

ST. ANTHONY'S CHAPEL AT KENNEDY AIRPORT
at airport. Established 1964
Pastor: Leonard Bowman, chaplain/vicar
Mass 1. Open daily 9:30 to 4:30

ST. JOHN'S 5th Avenue & 53rd Street
Pastor: John Andrew, D.D., r; the Rev. Gary Fertig, the Rev.
Edmond Duggins, the Rev. Dorsey McConnell, the Rev.
Paul Ang
Services 8, 9, 11 (1S), 12:05, MP 11, Mon-Fri MP 8, HC 8:15,
5:45, EP 5:30; Tues HS 12:10.

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

100 Broadway at Wall
Services 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

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

HESTER, N.Y.

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

ROGERS SPRINGS, N.Y.

ST. ANNE'S Washington St. at Broadway
Pastor: Thomas T. Parke, r
Services 6:30, 8 & 10

USAND ISLANDS (Central N.Y.)

Watkinsville, N.Y.

ST. MICHAEL'S Market St. (Rt. 12-E)
Services 15 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
July 1)

Watkinsville, N.Y.

ST. JOHN'S CHURCH John St. Opp. Post Office
Services 15 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

Watkinsville, N.Y.

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

Watkinsville, N.Y.

ST. MICHAEL'S Main Street, 11978
Pastor: George W. Busler, S.T.M., r 516-288-2111
(Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
Special Music; Spiritual Healing 1S at 8 & 10

ASHEVILLE, N.C.

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

Asheville, N.C. (Western)

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

YOUNGSTOWN, OHIO

ST. ROCOCO 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

CHARLESTON, S.C.

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

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



Church of St. Michael and St. George, St. Louis

GALILEY, TENN. Airport Road
TRINITY
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 Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 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

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaefer,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

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

RHINELANDER, WIS.

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

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30: Eu 10:30: MP Wed 4 Eu. Open May 27 to Sept. 30

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
by appt; open wklys 9-12:30, 2-5