

THE LIVING CHURCH



Members of the Order of the Holy Cross at the Cathedral of St. John the Divine, New York, N.Y.: A celebration of the "first 100 years" [p. 7].



Haymaking at Sunset

What an evening there was yesterday! Instead of the silver sunset common in Wisconsin, the western glazes with gold as the sun deeded to the distant horizon. Far to the east, large rounded pink clouds floated into the sky, flattening off at their edges into wide pale sheets. In the east, the great white disk of the full moon glared up into sight, before the setting sun was entirely gone.

Had a grandstand view, standing on the wagon with some parishioners as we hurried to get a load of hay in before the predicted rain in the night. We faced one side of the glorious sky and another, as the lumbering old tractor made its way round and round the field. It drew the bailer which picked up hay from the ground and with a thump pushed it into bales, tied with two strands of twine, and

pushed the bales, one by one, up a long shoot toward the wagon being towed along behind, where we grabbed them and placed them symmetrically, like big bricks, on the wagon.

Such an evening does not often occur, and of course it always passes too quickly. It must be enjoyed for what it is, gratefully and without regrets. Few things express so clearly the transient quality of life as a gorgeous sunset. It is the most beautiful part of the day, but it also signals the day's end.

For Holy Scripture, hay is the great symbol of the shortness of life, for today the plants of the field are green and growing, but they can be reduced to hay by the bright sun of a single hot day. While using several different words for grass, hay, and fodder, the Old Testament speaks of this again and again.

Evildoers "shall soon wither like the grass" (Psalm 37:2). "In the morning it is green and flourishes; in the evening it is dried up and withered" (Psalm 90:6). "I wither like the grass" (Psalm 102:11). Such expressions occur repeatedly. One of the most notable of these passages is in Isaiah 40:6-8. "All flesh is grass, and all its beauty is like the flower of the field . . . but the word of our God will stand forever." We find this quoted in 1 Peter 1:24-25.

For us today, hay is also a notable symbol of the difference between agriculturally based rural life and commercially based urban life. Nothing is more common in the country than hay. It is in fields and in barns, and bits of it are in your car, your hair, and your boots. Yet nothing is rarer in town. There simply is no use for it in the modern city, except occasionally to feed the animals when a circus comes, or to feed the two or three cows and sheep which are incongruously exhibited at the zoo.

So the evening and the hay come and go. The big buildings of the metropolis also have their rise and fall, "but the word of our God will stand forever."

H. BOONE PORTER, Editor

Squealing

Embering
Processes of chasing pigs
had escaped from fences
g my era of pigtailed
unbonnets and garden hoes

Senseless panic of
pell-mell wrong directions;
shrill terrified squeals;
rattle and click of
lightened hoof speed
ward dead-end corners),

Kind keeps seeing
ure
used guardian angels
; to herd
ling, terrified hoof-clicking

from sparsely acorned rocky earth
d waiting and succulent
rage.

Elva McAllaster

THE LIVING CHURCH

Volume 189 Established 1878 Number 2

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	11	Letters	4
Deaths	14	News	13
Editorials	10	People & Places	16
First Article	2		

ARTICLES

Abortion **Douglas Edwards 8**

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddie, 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. Seatou 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. Mathews, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddie; Frank J. Stanzel, 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.

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 Cant

(Chinese)

2nd & 4th Sunday 10:30 a.m. Euch

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

Is your son's future any of our business? You bet it is! Our business is helping young men, ages 12 to 18 with problems: Behavior, Emotional and Growing-up problems. We provide complete therapy and educational programs in a challenging, disciplined living environment. We will help him: Achieve personal goals. Learn self-discipline, and Raise self-esteem. We will help him meet the challenge of living! Write Lowell S. Andrews, P.O. Box 10526, Phoenix, AZ. 85064. (602) 956-9090.

San pablo
IN ARIZONA


UNDER ONE ROOF
The Needs of Your Church

Vestments & Paraments
Altar Linens
Choir Vestments
Clerical Clothing
Do-It-Yourself Department
Religious Jewelry
Ecclesiastical Metalware
Church Furniture
Books

Phone or Write for Information

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

FLAMEPROOFED
STAGE & WINDOW CURTAINS
SCRIMS — DROPS — TRACKS
RUSH ORDERS ACCEPTED — FREE CATALOGUE
ASSOCIATED DRAPERY AND EQUIPMENT CO.
40 SEA CLIFF AVENUE
GLEN COVE, NEW YORK 11542
(516) 671-5245 (212) 895-8668


THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in the Living Church are available. Ask about clergy and church discounts.

(414) 646-3371 ext. 62

Recommended . . .
CHURCH NEEDLEPOINT
Louise A. Raynor
Carolyn H. Kerr
(Spiral) \$7.95

MOREHOUSE BARLOW CO.

Subscribe today to

THE LIVING CHURCH

one year \$24.50

LETTERS

Buckshot

Your editorial, "To Conform or Not to Conform?" [TLC, June 3], I found to be most unhelpful. Please, when you are going to use buckshot on us, a few rifle shots would help clarify your position.

In particular, your sentence which states, "Significant changes pushed through by small majorities in the face of large minorities can be particularly destructive," is one which leaves me cold since it almost sounds as though you are attacking the decision of the Minneapolis General Convention on the ordination of women.

Clarification would be appreciated as to the stance of THE LIVING CHURCH. Although perturbed by the editorial, I remain a faithful reader.

(The Rt. Rev.)
RICHARD M. TRELEASE, JR.
Bishop of the Rio Grande
Albuquerque, N. M.

We respectfully continue to believe "buckshot" to be helpful and that "the burden of self-restraint falls on those of us who desire changes." Ed.

Deaconesses and Deacons

Eleanor Andrews [TLC, June 3] questions the Rev. Lydia Ramsay's being called "a retired deacon." This is correct usage, at least since 1970.

At that year's General Convention in Houston, all deaconesses who had been set apart by the laying on of hands of a bishop in historic orders (Lydia Ramsay in 1932) were recognized as being deacons, and the decision was made that all subsequent ordinations would be by the rite for deacons in the Ordinal.

As one of the consequences of this action, our agency, previously known as the Central House for Deaconesses, was changed to the National Center for the Diaconate, and began to serve all deacons, male and female.

(The Rev.) JAMES L. LOWERY, JR.
Executive Services
National Center for the Diaconate
Boston

So far as we know, those women who prefer to continue to identify themselves as deaconesses are also entirely free to do so. The term has a glorious history. Ed.

Greek Creed

Surely the only "definitive" version of the Nicene Creed is the Greek original approved by the ancient general coun-

WIPPELL'S

Finest Quality Church Metalcrafts and Woodwork

**STERLING SILVER
SILVER PLATE
BRONZE, BRASS**

CHURCH FURNITURE

- Chalice
- Ciboria
- Cruets
- Flagons
- Wafer Boxes
- Portable Sets
- Pyxes and Viatica
- Aumbries
- Tabernacles
- Sanctuary Lamps
- Processional Crosses
- Processional Torches
- Vergers Wands
- Font Ewers
- Thuribles
- Altar Crosses
- Altar Vases
- Candlesticks
- Alms Basons
- Altars
- Altar Rails
- Lecterns
- Baptismal Fonts

J. WIPPELL and COMPANY LTD.
13-00 Plaza Road (P.O. Box 456) • Fair Lawn, New Jersey 07410
Dept. LC Phone: (201) 796-9422

“only begotten” is *monogenes*. A patristic scholar may be able to correct me, but isn't the true ancient Greek for “only begotten” *monogonos*? The word in the creed rather means “one of a kind.” “Unique Son” would, therefore, seem to be the most accurate rendering. “Only Son” will not do, for the reason Vicki Riley gave [TLC, June 3].

But *unigenitum* seems to be one of those mistranslations that have bedeviled relations between the two halves of catholic Christendom almost from the outset. By returning to the authentic text of the common creed, faithfully translated, the Anglican Communion could help to remove those misunderstandings.

But if *monogenes* means merely “unique,” should you remove Arius from your list of heretics? No, I think not, though we might do well to remember that his church, not ours, first brought the Gospel to the barbarians, and gave them the scriptures in their own tongue. But the doctrine of the Trinity does not stand or fall with the translation of *monogenes* in the creed and John 1. It is something the church has inferred from the New Testament as a whole, complemented by its teaching tradition.

Surely orthodoxy can have nothing to fear from accurate translation; and Anglicans, who receive the creeds only because “they may be proved by most certain warrants of holy Scripture” (Article VIII; cp. Article XXI), should take particular care to get right the scriptural phrases that the creeds incorporate.

WILLIAM COOKE

Toronto, Canada

The Bishop's Sermon

Hurray for “The Bishop's Sermon” [TLC, June 10]. It was a good article. It is about time we had this kind of thing said about what most priests and thoughtful parishioners already know about “problem” congregations. Never myself a victim of what is described in the sermon, in my years as a parish pastor, I have seen many excellent men and women devastated by the kind of self-centered behavior here described.

I have hopes that some of our bishops would take this sermon to heart and now act to bring their finest godly admonitions to bear on those congregations who have lost their way and need firm, reconciling pastoral guidance. Since man is very far gone from his original righteousness we are contending here with strong, universal forces.

In our hospital we constantly contend with powerful diseases. No physician worth his or her salt would give a placebo in an attempt to cure cancer or leukemia. Life-threatening disease often requires powerful, painful medicines, and surgery which cuts deep into the

set conditions right so that God's healing and strengthening *may* come.

While some patients recover and live, and some patients die, it is always a thrill to see a person who has been wracked by disease and strong treatment standing straight, walking, and living a wonderful life as the result of radical treatment that gets to the roots of the disease. I can pray for and desire this for our Episcopal Church.

Keep up the good work. TLC is an exciting publication.

(The Rev.) CHARLES W. MCMAHON
Chaplain, Henry Ford Hospital
Detroit

Son of God

“Christ was crucified on the charge of sedition against the Roman Emperor,” Mr. Purves states in his letter [TLC, June 10].

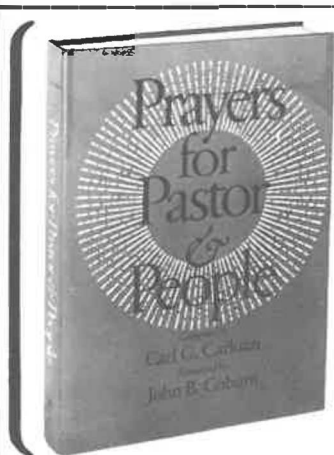
True. But before Jesus was tried before Pilate, he was tried before the high priest and the council. According to St.

you the Christ, the Son of the Blessed And Jesus said: “I am.” And the priest tore his mantle and said, “We still need witnesses? You have his blasphemy. What is your decision And they all condemned him to die

The charge of blasphemy would nothing to Pilate. It was necessary to accuse him of something that would draw Pilate's attention. Accordingly, in the trial before Pilate, Jesus was accused of calling himself a king. But the charge, in the trial before the high priest, was the “blasphemy” of claiming that he was “the Christ, the Son of the Blessed.”

This writer has always remembered a sermon preached by the late Dr. B. Scott Easton in the Chapel of the Shepherd at the General Theological Seminary. The concluding sentence was “Jesus was crucified because he claimed to be the Son of God.”

(The Rev.) HENRY H. CHASE
Asheville, N.C.



Prayers for Pastor and People

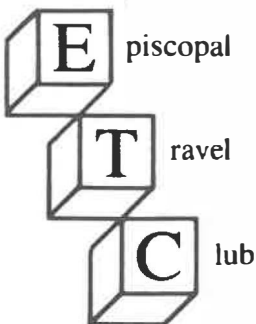
Grounded in the varied treasury and rich heritage of the Anglican tradition, Prayers for Pastor and People is an extensive collection of blessings, thanksgivings, intercessions, litanies and prayers. Compiled and edited by the Reverend Carl G. Carozzi, D. Min., Rector of All Saints Church in Phoenix, these prayers will assist clergy by providing additional prayers for worship and ministry. The book offers lay-persons a wide variety of relevant prayers for personal devotion. The foreword is by the Right Reverend John B. Coburn, DD, Bishop of Massachusetts.

35089 Red (6 1/4 x 8 1/2) . . . \$12.95

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York NY 10017



Suite 100
1305 U.S. Highway 19 South
Clearwater, Florida 33546

Phone TOLL FREE
1-800-237-3448
In Florida 1-813-535-4661



Revd D.O. Wiseman
Executive Director

IRON CURTAIN CONCERTS IN SPECTACULAR SWITZERLAND

\$1750 from New York. Air, land, concerts included.

August 21, 15 days; deluxe hotel, per person, double occupancy
• Unpack once, pack once • Concerts by Prague Symphony Orchestra and Basel Philharmonic • Zagreb Corps de Ballet • Visits to famous cities and renowned sites • Daily buffet breakfast and four-course dinner.

Executive Council Meeting

spring meeting of the Executive Council of the Episcopal Church promised some surprises, passed over 50 motions, and resulted in an abundance of lively debate. Chaired by the Presiding Bishop, the Most Rev. John Allin, the council met on June 6, 7, and 8, in the comfortable facilities of the Center, Burlingame, Calif., and attended by the majority of 40 council members and several distinguished guests. The agenda was packed and not without controversy. The meeting began with an intense, in-depth discussion of the philosophy of budget setting process, its weaknesses, and potential for input (or lack thereof) by interested parties. A major area of concern was a felt lack of opportunity for legitimate agencies to exert influence on the budget during early stages, as well as a lack of positive involvement in planning program and objectives.

"Budgets are means. . ."

Presiding Bishop Allin stressed the importance of contacting agencies well ahead of time to eliminate the necessity of public hearings where people must "begging." He tried to reassure everyone that council members can influence the 1985 budget through the coming September meeting and led everyone that "budgets are means, not ends, managing and instruments for measurements, not arenas for competition."

During a panel discussion focused on the process of program budget development it was brought out that both numbers and goals were often set through a mutual challenge process, in efforts to balance the budget. Doubts were cast about the adequate evaluation of programs and the frustrations felt stem from insufficient informational exchange between the various committees and their specialized areas of interest. In the future, the council hopes to schedule a meeting, free of housekeeping detail, to deal with the issues of accountability, projections, and methods of evaluating existing programs.

Among the especially timely commitments was one presented by Harry Havemeyer of the national mission in

church and society committee, who reported on the activities of SRI (Social Responsibility in Investments). Mr. Havemeyer summarized efforts as follows: a J.P. Morgan & Co. resolution on a no-loan policy to South Africa was withdrawn on learning that Morgan does not sponsor such loans; Signa Corps does not contract with South Africa; A.T. & T., a resolution recommending no nuclear contracts was disallowed by the Security Exchange Commission; the resolutions presented at four stockholders' meetings were partially successful.

In response to the resolution establishing the Presiding Bishop's task force on satellite communication, presented in November, directing the task force to explore the further development of communicating by satellite, it was reported that due to the high costs involved, the complex technology, and other considerations, the committee decided to proceed with great deliberation, and with the advice of consultant George Conklin, professor of communications, School of Theology, Berkeley.

Another action in the field of communications was taken by the Church Center staff, cooperating with Trinity Parish and the Episcopal Radio-TV Foundation, to provide free or low cost programs to local parishes who have been given air time on cable TV stations.

Responding to a number of urgent requests and supported by his own recent visit to the area, Bishop Allin appointed a Central American task force in January, made up of four staff members and two representatives from Province IX (Central America and Mexico). He charged them with gathering information on the crisis in Central America, especially as it affected the Episcopal Church in the area.

Members of the task force, as well as several guests, made up an informal panel for the benefit of council members, speaking in turn of their impressions and then leaving the floor open for questions.

Certain ongoing needs emerged — the need to redress injustice and attack poverty, to build healthy and diversified economies, to build local institutions and help people generally to become equipped and empowered to develop

their own resources and sustain faith in their own ability to build a future. Space cannot permit anything approaching an adequate summary of this conscientious and stimulating report.

Fortunately, a resolution passed will call on all Episcopalians to study, discuss, and take action on it when it is distributed to each congregation. It was especially fitting that following this presentation, the council endorsed the statement on autonomy (or self-governance) for Province IX so that it may become an autonomous province within the Anglican Communion in 1985.

Offer for "815"

The final session opened with the presentation of a resolution concerning the possible sale of the Episcopal Church Center headquarters building at 815 Second Avenue in New York City, which had developed into a long and sometimes intense exchange of views.

The offer of a potential buyer was met with directly opposing arguments. Many of these focused on the unfavorable impact on staff such a move might entail. There was strong feeling that an offer should not be considered unless the decision about a new location had already been reached.

The terms outlined a broad basis on which to sell and authorized the staff to negotiate only. They were permitted to arrange a sale for a price not less than \$26 million, with the buyer allowing the church to use its present offices for a period up to four years. The offer was for all cash, allowing for investment of the principal until the time arrived to move to a new location.

Those who favored the resolution felt four years was ample time in which to locate a desirable alternative, either in the greater New York area or elsewhere. The present building is not considered to be satisfactory in meeting church center needs. The thought was expressed that "in the name of good Christian stewardship" this very valuable asset should be used to best advantage — that is, a sale and future investment in a new location.

The opposition felt that the impact on staff was serious and the haste required to make this decision unfortunate and against all policy on procedures. Also, the location search would take up much of a new Presiding Bishop's time.

It was decided finally to concentrate

tion with a choice of models and criteria on ideal sites to enable them to make a decision. But the resolution to negotiate on this one offer was passed.

MARY L. WOLCOTT

New Director for College of Preachers

The Rev. R. Taylor Scott, director of the Episcopal University Center at Duke University, has been named director of academic affairs at the College of Preachers in Washington, D.C. In this newly established post, Dr. Scott will be responsible for all aspects of the college's academic leadership. The announcement was made recently by the Rt. Rev. John T. Walker, Bishop of Washington and dean of Washington Cathedral, the cathedral chapter, and the council of the College of Preachers.

Dr. Scott, 52, a native of Richmond, Va., received his undergraduate degree from the University of Virginia and graduated from Virginia Theological Seminary. After service at several North Carolina parishes, he studied at Duke University, where he earned a M.Th. degree and a Ph.D. degree. For ten years, he was a member of the department of religion at the University of Florida-Gainesville.

Founded in 1929 as part of the ministry of Washington Cathedral, the College of Preachers focuses primarily on helping men and women become more effective preachers. Its programs and conferences are open to clergy and laity of all churches. Dr. Scott is expected to name an adjunct faculty of nationally known scholars to assist with curricular planning and implementation.

Deacons Meet

Notre Dame University was the recent setting for the third national conference on deacons in the Episcopal Church. Over 125 persons from across the U.S. and three foreign countries convened from May 24-26 under the theme, "Deacons in the Total Ministry of the Church."

The conference was sponsored by the National Center for the Diaconate, which has its offices in Boston, with the cooperation of Associated Parishes, the Council for the Development of Ministry diaconate study task force, and the Canadian Center for the Diaconate. Observers compared the ever-strengthening network of groups and programs across the church revealed by the 1984 gathering with their memories of the first conference five years ago which brought together a group of interested individuals and representatives of a few committed dioceses.

The conferees heard two addresses by

of the Episcopal Seminary of the South-west in Austin, Texas, which dealt with the problems to be expected in the revival of the diaconate. Workshops on a variety of subjects of interest to those present were offered: one was entitled, "Ways to Keep Priests from Being Traumatized by Deacons." The Rt. Rev. William C.R. Sheridan, Bishop of the host Diocese of Northern Indiana, was celebrant at the conference Eucharist. Deacon Ormonde Plater of New Orleans, president of the national center, preached.

(The Rev.) JAMES L. LOWERY, JR.

OHC Marks Hundredth Year

The Order of the Holy Cross, the first permanent monastic community for men founded in the U.S., opened the celebration of its "first 100 years" with a solemn Eucharist, votive of the Holy Cross, in New York's Cathedral of St. John the Divine on the first Saturday in June.

Sweeping rains, unusually heavy in the metropolitan area for almost a month, washed the edifice, including the new stone and scaffolding of the great south tower. OHC was eight years old when the cathedral was begun, and over 50 when it was the scene of a requiem for the order's founder, the Rev. James Otis Sargent Huntington, OHC, which was attended by more than a thousand people.

The centenary congregation, almost that large, saw a procession that included representatives of 13 Anglican religious orders and 15 bishops. Dr. Herbert Holt, OHC Companion, read the Old Testament Lesson; Br. Michael Stonebraker, OHC, read the Epistle; and the order's Assistant Superior, the Rev. Allan Smith, was Gospeler. Sr. Andrea, Superior of the Order of St. Helena, served as intercessor.

Celebrant was the Rev. Clark G. Trafton, OHC Superior since 1981. In his greeting, Fr. Trafton disclosed that the General Chapter had voted the previous day to augment OHC's American-oriented Rule with the Rule of St. Benedict.

The Most Rev. Edward Scott, Primate of Canada, preached, taking his text from Acts 10:38-11:14. Presiding Bishop John M. Allin joined Archbishop Scott in the final blessing.

The choir from the Church of St. James the Less in Scarsdale, N.Y., sang a musical setting of Psalm 98 composed by David Goldstein as a gift for the order's centennial. The offertory anthem by David Hurd was commissioned by OHC with a text taken from the OHC Rule. Music entitled "West Park" was composed by Robert Roth, organist and choir director at the Scarsdale church, for a text by the Rev. Bonnell Spencer,

inclusion in the new *Hymnal*.

The concluding Collect, the work of the permanent committee on the calendar of the Standing Liturgical Commission, is to be recommended, along with appointed readings, to the 1985 General Convention to be added to the calendar of the church year as a commemoration of James Otis Sargent Huntington, priest and monk, on November 25.

On the eve of the OHC service, dinner and reception were held at York's Retreat House of the Redeemer. The Rev. Carl Sword, OHC director of admissions, presented a paper on Huntington's life followed by a paper on the psychological aspects of the religious life by Dr. Holt. This was the first of the newly established Huntington Memorial Lectures, and at its conclusion, Dr. Holt was presented with a centennial medal.

(The Rev.) JAMES B. SIMMONS

Native American Focus

The 1984 synod of Province VI met for three days at the end of May in Des Moines, Iowa. The synod focused on Native American ministry, and the Rt. Rev. Jackson E. Gilliam, Bishop of Missouri, and province president, invited a number of guests knowledgeable in the area.

The guests included the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and chairman of the Native American ministry committee of the national church; the Rt. Rev. Hugh J.P. Anderson, Bishop of Keewatin in the Anglican Church of Canada; and priests from the Dioceses of Oklahoma, California, Angeles, and Calgary, as well as Nanaimo.

Bishop Wantland presided at the opening Eucharist at St. Paul's Indian Mission. The hymns were sung in Navajo, English; and the Benediction was pronounced in Seminole. The Rt. Rev. Harold A. Hopkins, Jr., Bishop of North Dakota, preached on the gifts of the Holy Spirit to the Native American people to the church.

Bishop Gilliam and the Rev. Charles L. Charleston, director of the Dakota Indian Ministry Program and coordinator of the work for the synod meeting, outlined their goals for the synod at an evening orientation session: to build on the work done at the 1983 provincial synod, which was held on the Wild River Reservation in Wyoming, by beginning work toward "covenant relationships" focusing on particular ministries. They were identified as urban work, leadership development, and alcoholism.

On the second day, the synod met at St. Thomas Church, beginning with service at which Owanah Anders, member of the Choctaw Nation and a consultant for the national committee

Continued on page 12

Abortion: Does

the Episcopal Church

Have a Policy?

By DOUGLAS B. EDWARDS

The Episcopal Church faces an embarrassing situation which calls into question the integrity of its position on abortion and the adequacy of its legislative process. Since 1976, three consecutive General Conventions have adopted abortion resolutions submitted by the Committee on Social and Urban Ministries, which purport to reaffirm the church's teaching established in 1967. Surprisingly, however, each of the adopted resolutions cite as the church's teaching a resolution which was defeated by the 62nd General Convention. Thus, for the past eight years, the Episcopal Church has "reaffirmed" principles which it has never upheld and has specifically denied. A "snafu" began at the Seattle General Convention in 1967. In that year the House of Bishops sent to the House of Deputies a resolution recorded in the journal heading, "Abortion Reform." This resolution condemned abortions of convenience, recognizing "that there are considerations which may indicate that a pregnancy should be terminated," and so supported abortion law reform to permit abortions "where it has been clearly established that the physical or mental health of the mother is threatened seriously."

Satisfied with the House of Bishops' resolution, the House of Deputies brought forth a substitute resolution

which ultimately became the church's policy statement. This statement makes no reference to condemning abortions of convenience, nor does it bring up the possibility that a pregnancy "should" be terminated.

Instead, the deputies' resolution is directed at state legislatures and lobby groups. It urges that "state laws governing abortion be amended along the lines recommended by the American Law Institute and the American Medical Association." The church's 1967 statement supports *abortion law reform*; it does not support terminating pregnancies.

The adopted resolution of 1967 and the bishops' rejected resolution, which has been wrongly reported as church policy, use similar language. While the "resolved" clauses are very similar, the "whereas" clauses, which give the resolutions immediate context, are very different. The church's statement very specifically addresses legal reform without speaking to the moral propriety of abortion.

Additionally, whereas the bishops wanted a policy to legalize abortion when the mother's mental health is threatened or in all cases of rape, the adopted policy excluded any desire to legalize abortion for mental health reasons. It also excluded statutory rape as legal justification for an abortion by using the phrase "forcible rape."

The church's 1967 proclamation was never intended to be an ethical discipline for Christians' daily lives. It was intended to support legal reform. Two 1973 Supreme Court rulings, *Roe versus Wade* and *Doe versus Bolton*, diminished its practical value as courts in America recognized abortion on demand. Our country's law was reformed — well beyond the scope envisioned by the Episcopal Church.

How then do we account for the 1976, 1979, and 1982 resolutions which state, "The position of this church, stated at the 62nd General Convention of the church in Seattle in 1967, which declared support for the 'termination of pregnancy' particularly in those cases where 'the physical or mental health of the mother is threatened seriously, . . . or where the pregnancy has resulted from rape' . . . is reaffirmed"?

Two alternatives seem plausible: either the author of the first "reaffirmation" resolution, the 1976 one, somehow mistook the bishops' defeated resolution for the approved position, or the author knowingly reinserted material which had been specifically deleted. The former seems more likely, given that the insertions make the 1976 resolved clause identical to a portion of the bishops' resolution rejected in 1967.

Even if one posits that our misguided recent resolutions are rooted in a 1976 clerical or committee error, the issue is not fully resolved, since neither the defeated nor the adopted resolutions of 1967 "declared support 'for the termination of pregnancy.'" The bishops' defeated resolution leans toward such support, but it clearly stops short, saying "we believe that there are conditions which *may* indicate that a pregnancy should be terminated." The only two places where the word support appears in either resolution are "supporting abortion law reform" and "support abortion law reform."

Two points must be underscored. First, a document intended to get government out of the bedroom is not the same as a moral teaching for Christian women and men facing the reality and possible destruction of a fetus *in utero*.

Second, the abortion resolutions of the last three General Conventions have misrepresented the facts. Those voting for these resolutions in the belief that they were honoring and reaffirming a fully debated and accepted moral teaching have been misled.

Ironically, these incorrect statements have been more widely spread and represented as the mind of the church than

Rev. Douglas Edwards recently was elected deacon and became curate at St. Andrew's Church, Orange, Calif. His articles were written while he was a senior at the Episcopal Theological Seminary, with the assistance of Mary Anne Mann, quartet Kenworthy, directed by the Philip Turner, professor of ethics.

In 1979, the Executive Council sent a copy of the 1976 language to every state legislature in the country.

The latest installment of The Church's Teaching Series, *The Church's Moral Vision*, quotes the 1976 resolution, describing it as "a very thoughtful resolution that deserves to be cited in its entirety." Clearly this 1976 error in transcription has had and will continue to have a tremendous influence on what is perceived to be the church's moral vision regarding abortion.

These circumstances raise serious questions for the Episcopal Church. How did this false representation go undetected so long? Does the church concern itself with debating major issues only to ignore the specific words and ideas agreed upon? Why does not the Episcopal Church have a pamphlet of those resolutions adopted by each General Convention so that such mistakes are precluded?

Given the process by which the past three abortion resolutions have been adopted, can the church say that it has a moral teaching on abortion?

The definitive report of the General Convention is the Journal of General Convention. The Journal is a compilation of every event which takes place at General Convention. It is likely to weigh over ten pounds. If one wants to know what prayers were offered on a particular day of the Convention or who are the official or local observers watching our triennial event, this information is somewhere in the more than 1,300 pages of the Journal.

Unfortunately, *somewhere* in the Journal are the church's proclamations on abortion, the arms race, and hunger in America. There is no discrimination in organizing the information. Thousands of actions and motions are given equal consideration in the attempt to report all activities of General Convention.

I recognize the importance of this sort of record. When working for Congress, I read *The Congressional Record* daily. It is Congress' equivalent of our church's Journal. But unlike the Episcopal Church, when Congress passes a resolution or enacts a law, the adopted measure is printed in a volume along with all of the other passed resolutions and enacted laws. While *The Congressional Record* records the daily exploits, the public law volumes and the federal registrar record only the words which finally become law or public proclamation.

It is time for the Episcopal Church to take its proclamations as seriously as it does its convention process. A separate pamphlet would make the church's teaching and prophetic witness readily available to Episcopalians and non-Episcopalians alike. General Convention resolutions even could become a part of our catechesis. Equally important, it

1967 abortion proposal which was defeated would again creep into the church's teaching because someone, somewhere, thought that the defeated proposal was actually adopted.

The Episcopal Church must re-evaluate its proclamation on abortion. We cannot both sustain moral credibility and embrace this problematic document. The issue of abortion needs a full

Church.

Our members seek and deserve more than a vision of God's kingdom, a vision which is clear enough so that each person can evaluate the morality of terminating a pregnancy. Additionally, the church must review its attitudes, aging practices, and rules of government which have put us in this position in order to avoid similar situations

Excerpts from General Convention Abortion Resolutions: 1967-1982

The Convention at Seattle, 1967
Resolution of House of Bishops:

Resolved, the House of Deputies concurring, That the Sixty-Second General Convention of the Church adopt a Resolution supporting abortion-law reform, to permit the termination of pregnancy, where the decision to terminate has been arrived at with proper safeguards against abuse, and where it has been clearly established that the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest.

Journal, p. 308.

Substitute resolution of House of Deputies, later concurred in by the Bishops:

Resolved, the House of Deputies concurring, That the Sixty-Second General Convention of the Church support abortion-law reform, to permit the termination of pregnancy, where the decision to terminate has been arrived at with proper safeguards against abuse, and where it has been clearly established that the physical health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where pregnancy has resulted from forcible rape or incest.

Journal, pp. 308-9.

[Note, that reference to *mental* health is removed and rape is restricted to *forcible* rape.]

The Convention at Minneapolis, 1976
Resolution of House of Deputies,
later concurred in by Bishops:

Resolved, the House of Bishops concurring, that the following principles and guidelines reflect the mind of the Church meeting in this 65th General Convention: . . .

3. That the position of this Church, stated at the 62nd General Convention of the Church in Seattle in 1967 which declared support for the "termination of

pregnancy" particularly in those where "the physical or mental health of the mother is threatened seriously where there is substantial reason to believe that the child would be born deformed in mind or body, or where pregnancy has resulted from rape or incest" is reaffirmed. Termination of pregnancy for these reasons is permissible.

Journal, p.

[Note, inclusion of *mental* and omission of *forcible* in conflict with resolution actually adopted in 1967. To permit termination has become support for it.]

The Convention at Denver, 1979
Resolution of House of Deputies
later concurred in by Bishops:

Resolved, the House of Bishops concurring, That the Executive Council develop and implement plans [including . . . a. Distribution of the 1976 Resolution to Congress and the legislature of State no later than March 1, 1980;

Journal, p. (

The Convention at New Orleans, 1982
Resolution of House of Deputies
concurred in by Bishops:

Resolved, the House of Bishops concurring, That the following principles and guidelines adopted by the 65th General Convention (1976) and reaffirmed by the 66th General Convention be reaffirmed by this 67th General Convention: . . .

3. The position of this Church, stated at the 62nd General Convention of the Church in Seattle in 1967, which declared support for the "termination of pregnancy" particularly in those where "the physical or mental health of the mother is threatened seriously where there is substantial reason to believe that the child would be born deformed in mind or body, or where pregnancy has resulted from rape or incest" is reaffirmed. Termination of pregnancy for these reasons is permissible.

Journal, pp. (

[Note, in 1979 and 1982, resolution continues to cite a version which was adopted in 1967.]

tion of Church Headquarters

s high time the subject was raised again, and we welcome the discussion of the Executive Council on relocation of the national headquarters of our church. Geography is always important, and the location of the leadership of the church, down through the ages of history, has proved to be a significant matter. Present, the Episcopal Church Center is at 815 Madison Avenue, New York City.

For past generations, the location in New York City makes sense. The Episcopal population was clustered near the eastern seaboard. A major function of traditional church offices was the sending of overseas missionaries, and so a major seaport was appropriate. The symbolism of a port for transatlantic travel to Europe probably meant something too. Church funds of course banked and invested in New York. For many years, the Presiding Bishop's residence was in New York City, Greenwich, Conn., also.

These factors mean considerably less today. In particular, the Episcopal Church is no longer a small colony of the Church of England hovering on the Atlantic coast.

It is time for us to affirm our presence throughout the U.S. with a more centrally located headquarters. Any move, we realize, involves difficulties for the church and we trust every effort will be made to treat the move with consideration. Meanwhile, others who live in other parts of the country will have easier access to the headquarters if it is relocated. We believe the local staff of our church would benefit from the move, the dynamism, industriousness, and more positive attitude toward religion which seem to be characteristic of the people in the parts of the midwest.

Finally, we will not forget many good things that have happened at "815," many fine meetings held in convenient offices, and above all many fine and dedicated men and women for whom it has been a place of dedicated work for many years.

tion Pronouncements

In this issue we carry a somewhat unusual article on church pronouncements about abortion by the General Convention [p. 8]. The fact that several conventions for 15 years, could misquote an important document is itself remarkable, and it reflects poorly on the reliability of those who prepared such resolutions.

The author of the article tactfully suggests that the accessibility of the *Journal of the General Convention* makes access to such documents. We have found, however, that the *Journal* is so well arranged that it requires several seconds to find the resolution on abortion each issue.

A few words of difference make it quite clear that wrong text was being quoted. A specific change in laws on rape and mental health. We leave it to others to discuss the issue of rape. The reference to mental health is quite important, however, as it is said to be

used widely as a justification for abortions of convenience. The author of the article points out, beyond this, that the whole context of the resolution was changed. What was originally concerned with changes in secular law came to be canonized as a guide for the personal conduct of members of the church.

To have been opposed to Prohibition two generations ago did not mean one favored the unlimited or unrestricted use of alcohol, nor did it normally imply support for the elimination of all laws against alcohol abuse. To have advocated a change in abortion laws in 1967 is not the same as encouraging permissive practice on the part of Christian believers in the subsequent years when the position of secular legislation had entirely changed.

Rules for Our Sake

The attraction which baseball holds for its fans is of interest to philosophers as well as sports watchers. What is the game about? Unlike races (on foot, on horseback, in boats, etc.), it is not a contest between several persons all trying to get to the finish line first. Unlike some games (such as football, chess, or capture the flag), it cannot be imagined as two armies each trying to invade the territory of the other. Unlike many ball games (basketball, croquet, or golf) it is not the effort to project a ball to a winning hole or post.

What is it? It is a complicated combination of diverse activities (throwing, catching, batting, running) held together by rules. The rules may be modified over the years, but in every game they must be upheld, or the game would cease to exist. Decisions of umpires may be booed at, but authoritative decisions must be made so that the game can continue.

We would not say that education, business, family, government, or the church are merely games. Yet there are instructive similarities. If everyone was free to write his or her own textbooks and correct his or her own exams, education as we know it would collapse. If everyone was free to print his or her own money, business as we know it could not operate. Where everyone is free to make up his or her own rules of sexual conduct, family life in many cases ceases to exist.

In a whole variety of important human activities, the very goals one wishes to obtain collapse if there is not a respected structure of rules, and if there are no authorities to pronounce on disputed cases. Discipline, obedience, and acceptance of authoritative decisions may be unpleasant for the time being, but without them, life easily erodes to a less human level.

What does all this mean for the Episcopal Church? We believe that the Constitution, Prayer Book, and canon law of the church are important. So are the Ten Commandments. Rubrics, canons, and Christian standards of conduct were made to be obeyed, not disregarded. Where significant departures are believed to be needed, proper authority can give judgment. Perhaps we would all be happier in a church which asked somewhat more of us.

The Receptive Mode

GROWTH THROUGH MEDITATION AND JOURNAL WRITING: A Jungian Perspective on Christian Spirituality. By Maria L. Santa-Maria. Paulist Press. Pp. 157. \$7.95 paper.

Various writers on the Christian spiritual life have made extensive use of the psychoanalyst Carl Jung because of his appositeness in understanding the stages of spirituality and his stress on the feminine, or receptive, aspects of our personality.

As opposed to other psychoanalysts, Jung is important here because he has given priority to the search for meaning as a search for God, for it was the lack of such meaning that brought many patients to his office.

Dr. Santa-Maria speaks of this search for meaning and its feminine aspects in both contemporary and classic Christian spirituality before outlining her course on "The Covenant Life." She attempts a short overview of Protestant and catholic spirituality. This area might have been strengthened by reference to Rosemary Haughton's thinking on *The Transformation of Man*, in which are references to differences between Protestant and catholic in terms of formation and transformation.

The author outlines the seven stages of her course on Christian spirituality, which attempts a balanced approach using reflections on the self through journal-writing and sharing in a group process. She uses a wealth of mostly contemporary authors to shore up her thesis: that the feminine aspects of personality, or the receptive mode, are essential in the development of mature adult spirituality.

(The Rev.) ROLAND M. KAWANO
St. Andrew's Japanese Congregation
Toronto, Canada

High and Traditional Standards

FREEDOM FOR MINISTRY. By Richard John Neuhaus. Harper & Row. Pp. xiii and 232. \$7.95 paper.

Recently reissued in paper, Neuhaus's book, originally published in 1979, is a timely contribution to the Lutheran-Anglican dialogue and will be helpful to Episcopalians who wish to know what Lutherans conceive their ministry to be. Pastor Neuhaus has served for many years in New York, first in the poorer parts of Brooklyn and, more lately, in Manhattan.

His volume is serious, no-nonsense, and wise; he understands the pressure, the temptations, and the waverings of the weak and earthen men and women

sure: "At the beginning and at the end of every day, we offer up our ministries. We are responsible for the offering, and God is responsible for the consequences. . . . We tinker and tune and experiment and resolve and fail and try again . . . but it is the awesome recklessness of his love and not our ambition that called us to the seeming absurdity of this work. . . . We are the stewards of the mystery of his presence, and of his absence."

Pastor Neuhaus is exceptionally pithy and apt as a phrasemaker, pointing unflinchingly with the accurate quotation and the revealing illustration. He does not duck hard questions as he discusses the life cycle of pastoral ministry from baptism to burial, the steady task of preaching, and the besetting sins of the clergy. His standards are high and traditional. He does not spare himself. He has a consistent distaste for fads and for the blurring of the image of the ordained ministry as collared psychologists and methodological entrepreneurs.

Both personally and in community, all of us need a periodic appraisal of our ministries. Neuhaus has provided a devout and useful tool to promote thought, quicken conscience, and provoke prayer.

(The Rev.) JOHN PAUL CARTER
St. John's Church
Ellicott City, Md.

Storehouse of Ideas

THE YOUTH LEADER'S SOURCE BOOK. Edited by Gary Dausey. Zondervan. Pp. 332. \$14.95.

This book will either frighten or encourage a new youth leader. It is a storehouse of information covering every aspect of youth work. In a catechetical style, the question is posed and the answer given — however, always with the caution that every young person is different and every situation has its own particular needs to be met.

The format is that of five major sections, each with a series of chapters written by a person with expertise and experience. There is ample bibliography for any who would like to read further in a particular area; a topical listing of resources concludes the book.

The book speaks of a successful youth program and an effective ministry and does so intentionally. This tends to prescribe formulas for success. Its comments on effective ministry are more helpful and would, in this reviewer's opinion, be a better approach to programming.

This source book would be helpful to the youth leader who has run out of ideas. It would be of value in the recruiting of leaders, for it provides ample material for the training and support of them.

cal teachings and instruction which Christian purpose and meaning to and guidance as young people mature through adolescence.

EDNA E.
School of Theology
Sewanee, TN

For Vacation

THE CHRISTIAN AT PLAY. By Robert K. Johnston, Eerdmans. Pp. 88. \$8.95 paper.

With the coming of vacation season this book raises important questions: why do Americans have trouble taking time off from work, and enjoying time when they do. So often we either go so frantic, or feel so guilty!

Most of us have little idea what play means for adults: an attitude of minimum activity with no material profit or pose beyond itself, its own boundaries of space and time, and its rules.

Dr. Johnston helps Christians biblically and theologically at the concept of play, including the Jewish Sabbath and festivals. He recalls that "helps bring forth bread from the earth and wine to gladden our hearts" (Ps. 104:15). We seek to play well so that we can work well, and *vice versa*.

This study made me reflect on my times of recreation and leisure, and often I have seemed to receive surprising unexpected gifts of grace from God "accidentally" just in the right place: to take a special train picture, beautiful weather for skiing the Rockies, a special dinner, watching a sunset over Vineyard Sound, or joy with grandchildren.

It is indeed true that "play is God's appointment, his gift to humankind to refresh our endeavors, putting them in their God-intended perspective."

(The Rev.) HERMAN F.
St. Philip's Church
Topeka, Kan.

Books Received

ENCOUNTERS: Poetic Meditations on the Old Testament. By J. Barrie Shepherd. Pilgrim. Pp. x + 161. \$8.95 paper.

GOSPEL JOURNEY: Forty Meditations from the Life of Christ. By Ernest Ferlita, S.J. Ston. Pp. ix and 103. \$5.95 paper.

A SHORT HISTORY OF THE CATHOLIC CHURCH. By J. Derek Holmes and Bernard Bickers. Paulist Press. Pp. 315. \$8.95 paper.

THE HEALING POWER OF THE SACRAMENTS. By Jim McManus, CSSR. Ave Press. Pp. 123. \$3.95 paper.

COMMUNITY AND COMMITMENT: Real Plausibility in a Liberal Protestant Church. Wade Clark Roof. The Pilgrim Press. Pp. x + 190. \$10.95 paper.

BEFORE I WAKE: Listening to God in Dreams. By Abraham Schmitt. Abingdon Press. Pp. 160. \$7.95 paper.

YOUR PERSONAL HANDBOOK OF PRAYER. By Phyllis Hobe. Westminster Press. Pp. 111. \$11.95.

Continued from page 7

work, spoke of the gifts of nones to Native Americans and invited onerees to "come together and

er brief panel discussions on the areas of focus, most of the day was in small groups. At the end of the ach group reported on its work to hole synod.

meeting moved to Calvary h for its final day. Bishop Allan hed at that morning's celebration Eucharist. "Those in need are not object of our love," he said. "Rather are fellow parts of Christ's body, t's living, loving, agonizing body. ed to free the church to see this." its final session, the synod identi- some possible beginnings of cove- relationships between dioceses to

been developed. By resolution, the meet- ing offered its work in the three areas of ministry to the upcoming October gather- ing of national Indian leaders for that group's consideration, examination, and response.

Another resolution called for commu- nicating the synod's work to Province VIII and inviting those dioceses to join with Province VI in this work. A similar invitation was extended to the Province of Rupert's Land in the Canadian church.

In other business, the provincial synod elected the Rev. Lyle Noisy Hawk of Rapid City, S.D., to the vacant seat on the national Executive Council. Ann Fontaine of Lander, Wyo., was elected to another executive council seat for the term beginning at the 1985 General Con- vention.

(The Rev.) THOMAS W. GWINN

BRIEFLY...

The 30th meeting of the Church and City Conference took place this year in Scranton, Pa., and focused on the work of St. Luke's Church in that city. After attempting traditional types of urban church ministries, St. Luke's engaged in extended congregational and commu- nity self-study. The resulting senior citi- zens craftstore and cultural center were described to an enthusiastic audience at the conference as examples of successful self-help ministries. The Rev. Everett Francis is rector of St. Luke's. Ten ad- ministrators of Episcopal Church Jubi- lee Centers were gathered for the first time at the May 7-9 conference.

The senior dean at Columbia Univer- sity has made known his plans to enter General Theological Seminary this fall as a full-time student to prepare for ordi- nation to the priesthood. Richard L. Darling, who will retire as dean of the Columbia University School of Library Science next year at the age of 60, will be enrolled in the Anglican Studies Pro- gram, a special curriculum for older stu- dents who are switching careers. Al- though he is the first member of his family to be ordained, Dr. Darling's father-in-law, the Rev. Charles E. Wood of Spokane, Wash., is a retired Episcopal priest.

The Society of Mary held its general meeting on May 19 at St. Paul's Parish in Washington, D.C. Celebrant at the solemn Eucharist was the American re- gional superior, the Rev. Richard Cor- nish Martin, rector of St. George's Church, Washington, D.C. The Rev. John Milburn, chaplain-general of the British region of the society, preached.

Police across Britain are on the look- out for a rare silver cross, valued at \$500, stolen from the famous crooked- spire church of St. Mary's and All Saints in the Derbyshire town of Ches- terfield. The theft is the seventh major case of pillage of rural churches this year, and clergy are being warned that no buildings can be regarded as safe. Between 4,000 and 5,000 insurance claims to cover thefts and malicious damage are being made by parishes each year. Insurance companies are reluctant to talk about the value of the "holy hauls" but it has been conservatively estimated that Church of England losses through theft and vandalism must now run at about \$1 million every year.

—advertisement—

HOW IS IT POSSIBLE?

THE LIVING CHURCH is now in its 105th year of publication. How can a weekly independent church newsmagazine be published today at such a modest price despite inflationary costs?

THE ANSWER IS THIS:

Readers, friends, parishes, concerned organizations, and other benefactors make it possible through their donations and contributions. People from every walk of life and from every sector of the church share the publication of this unique Episcopal magazine by their voluntary support. Such support is essential. Without it, publication cannot continue.

Our goal this year for voluntary support which must be reached is \$18,000. Please be one of those who help to attain it. The goal can be met with your support.

Contributions to The Living Church Fund are tax deductible on your personal income tax returns. Send checks to:

THE LIVING CHURCH FUND
407 East Michigan St.
Milwaukee, WI 53202

PEOPLE and places

Appointments

The Rev. Philip G. Clarke, Jr. is now the vicar at historic Trinity Church, Abbeville, S.C.

The Rev. Daryl Diamond is assistant rector at St. Timothy's Church, Creve Coeur, St. Louis County, Mo. Add: Box 12508, St. Louis 63141.

The Rev. Sharline A. Fulton will become assistant to the rector of St. Asaph's Church, Bala-Cynwyd, Pa., on or about September 1.

The Rev. John L. Kater, Jr. is now education officer of the Diocese of Panama. He will, among other things, develop a training program for prospective clergy who, for some reason, cannot attend seminary. He will conduct services in English in one of the parishes in Panama City but most of his work will be with Spanish-speaking people. His address is: Episcopal Diocese of Panama, Box R, Balboa, Republic of Panama.

The Rev. Stuart A. Kenworthy is assistant to the rector of the Church of the Heavenly Rest, New York City.

The Rev. Susan W. Klein is chaplain at the University of California in Irvine and associate at St. Andrew's Church, Irvine. Add: 4400 Barranca Pkwy, Irvine 92714.

The Rev. David J. Klutterman is rector of St. James Church, Manitowoc, Wis. Add: 434 N. Eighth St., Manitowoc 54220.

St. Mary's Church, Ardmore, Pa.

The Rev. Robert B. Meyer is rector of St. Mark's Church, Waupaca, Wis., and vicar of St. Olaf's Church, Amherst. Add: 402 Jefferson St., Waupaca 54981.

The Rev. John E. Midwood, Jr. will become the interim vicar at the Church of St. John the Evangelist, Philadelphia, on September 1.

The Rev. Craig A. Phillips is assistant at St. Peter's Church, Ladue, St. Louis County, Mo. Add: 110 N. Warson Rd., St. Louis 63124.

The Rev. Anna M. Waid is a diocesan intern at the Church of the Holy Trinity, West Chester, Pa.

The Rev. Timothy G. Walker is assistant to the rector of the Church of the Holy Cross, Tryon, N.C.

Ordinations

Priests

Central Gulf Coast—Dennis Roy Alfred Brown, curate, St. James' Church, Box AK, Fairhope, Ala. 36533.

Central New York—David Bollinger, curate, St. Mary's Church, Barnstable, Mass.; add: 897 Main St., Yarmouth Port, Mass. 02675. Lauren Gough, part-time curate, St. John's Church, Ithaca, N.Y.; add: 107 Dorset Rd., Syracuse, N.Y. 13210. Kathleen Eickwort, serving St. John's Church, Ithaca, N.Y.; add: 105 Birchwood Dr., Ithaca 14850. At work also in Diocese of Rochester.

Pennsylvania—Gretchen A. Wood, vice dean of the College of Arts and Sciences for Academic Advising at the University of Pennsylvania and a member of the English faculty. Dr. Wood preaches at St. Mary's Church, Hamilton Village, Pa., and has coordinated educational programs there and the work of

4701 Pine, Philadelphia 19143.

Deacons

Central Gulf Coast—Marshall Pinnix Crav, deacon in training at Christ Church, Mobile, Fond du Lac—Leigh J. Halliwell, curat Saints Church, Box 2626, Thomasville, Ga. 3

Changes of Address

The Rev. Susan R. Carney, a Navy chaplain be addressed c/o Mr. and Mrs. R. A. Carney, Three, Sherwood Forest, Cassville, Mo. 6562

The Rev. Russell Gale, who retired at the December, may be addressed at Box 430, We Ontario, Canada K0G 1X0.

Honorary Degrees

General Theological Seminary—Archbishop Carney of the Diocese of Perth in Aus Archbishop Tokom Manoogian of the Arr Church in America; Fred C. Scribner, Jr., cha of the Diocese of Maine; Norma H. Thompo fessor emerita of New York University; th William Norgren, ecumenical officer of the F pal Church; and the Rev. Donald O. Wilson, re St. James' Church, Baltimore, Md.

University of the South—The Rev. Loi Mead, founder and executive director of the Institute, Washington, D.C.; Bishop Robert till of North Carolina; Bishop B. Sidney San

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

CHRISTIAN SPIRITUALITY—quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.00 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

EXCHANGE

ENGLISH/AMERICAN EXCHANGE required for part of 1985. Details: The Vicar, St. George's Road, Deal, Kent, Canterbury Diocese.

FOR SALE

BUSINESS CARDS — wide choice format, typeface, ink color, flat/raised printing. Episcopal emblem. Request illustrated brochure plus FREE "Improving Public Image of Small Churches." The Parish Office, Box 651, Mattoon, Ill. 61938.

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

FOR SALE

PLEDGE RECORDS COMPUTER SYSTEM — Lets treasurers/secretaries keep receipts, pledge records, create deposit slips for up to 250 members on Apple II +, e or c. Write: St. Paul's Trust, 261 South 900 East, Salt Lake City, Utah 84102.

PLAYS

"A SPECIAL STAR"—a new one act Christmas play for father and son. Ideal as a chancel drama, Sunday School story, or for civic performance. Send \$5.00 for three copies to: Friar Family Publishers, Box 1776, Summerville, S.C. 29484.

POSITIONS OFFERED

VICAR, part-time for mission in north Florida. Excellent facilities, supportive congregation, outreach to community. Prefer priest with early retirement. Contact Bishop Cerveny.

WANTED: Non-stipendiary or about-to-retire vicar for mission in Fulton, Kentucky. Lovely church and vicarage in a pleasant, stateline community within minutes of two universities and Kentucky lake resort area. Search Committee, Mrs. J. L. Jones, 205 Court Dr., Fulton, Ky. 42041.

PROPERS

NEW ENGLISH BIBLE Sunday lectionary with collects, Psalms, and prefaces. Beautifully printed. Free samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

RETIREMENT LIVING

ENJOY HAPPINESS, security and contentment in beautiful southern Ohio — small town flavor — driving to larger cities — independent living — individual homes with Life Lease starting at \$1,000. Modest monthly fees. Bristol Village, 111 Lane, Waverly, Ohio 45690. (Affiliate of N Church Residences.)

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word for 2 to 5 insertions; 31 cts. a word for 6 to 12 insertions; 29 cts. a word for 13 to 25 insertions; and 29 cts. a word for 26 or more insertions. Minimum insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) but for three words (for box number) plus \$3.00 service for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organization, 29 cts. a word.
- (D) Copy for advertisements must be received at least 10 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 least 4 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 random bill showing your name and address as well as full name and address of the recipient of the gift.

Norman, opera singer; and the Rev. Thomas J. rector of St. Bartholomew's Church in New
 nia Theological Seminary—Bishop Elliott
 Sorge of Easton.

Deaths

Rev. David Clayton, 67, of the Society
 John the Evangelist in Cambridge,
 died June 4 after suffering an appar-
 art attack.

ie time of his death, Fr. Clayton was Director
 ociates of the Society and Spiritual Director
 Diocese of Vermont. Fr. Clayton was born in
 field, Mass. After graduation from the High
 of Commerce, he worked at the McKesson
 bbins Drug Company in Springfield until his
 ent in the U.S. Army in 1940. He served in
 ater with the Third Army 76th Infantry Divi-
 edical corps until 1945. In 1947, he entered
 y of St. John the Evangelist. He made his
 fession and was ordained to the priesthood in
 y, 1954. Fr. Clayton was most of the time at
 nastery in Cambridge, but from 1959 until
 ie was superior of St. John's House, Tokyo,

Rev. Marvin Red Elk, 39, died sud-
 on May 26 while attending the
 ry-Western Theological Seminary's
 es' meeting.

ed Elk, a member of the Lakota (Sioux) tribe,
 ained to the priesthood in 1980 and was the
 of All Saints Church, Minneapolis. After a
 at that church, a diocesan service was held

sermon, Bishop Anderson of Minnesota stressed the
 great loss to the Indian communities with whom
 Marvin Red Elk communicated so well, as well as to
 the whites. Fr. Red Elk's wife, the former Alice A
 Yellow Hammer, translated the Lord's Prayer into
 Indian sign language while it was being sung by the
 congregation. The couple had five children. Some of
 Marvin Red Elk's work was with alcoholics and
 drug addicts.

The Rev. Morris Francis Elliott, 75, retired
 priest of the Diocese of Northwest Texas,
 died on May 8.

A graduate of the Virginia Theological Seminary,
 he served Trinity Church, Galveston, the Church of
 the Good Shepherd, Houston, and St. Cyprian's,
 Lufkin, Texas, before beginning his long service to
 Emmanuel Church, San Angelo, Texas. Dr. Elliott
 was involved in many community activities, also
 presenting papers before the county's historical soci-
 ety and teaching evening courses at the Angelo
 State University. He was equally active on diocesan
 and national church committees. Dr. Elliott is sur-
 vived by his wife, the former Margaret Ann Miller,
 and by their daughter, Barbara Ann Ricketts of
 Sunnyvale, Calif.

The Rev. Canon Francis Penn Foote, re-
 tired priest of the Diocese of California, died
 of a heart attack at his home in Burlingame,
 Calif., on May 21 at the age of 83.

Before entering the Philadelphia Divinity School,
 Dr. Foote pursued a brief career in engineering. He
 was curate at All Saints' Church, Pasadena, Calif.,
 from 1930 to 1935; rector of St. Cross Church, Her-
 mosa Beach, Calif., 1935 to 1939; and rector of St.

worked for seven years as director of clergy vaca-
 tions in the diocese. He was married in 1933 to
 Helen Ruth Snyder. The couple had two children,
 William and Robert. Four grandchildren also sur-
 vive Dr. Foote.

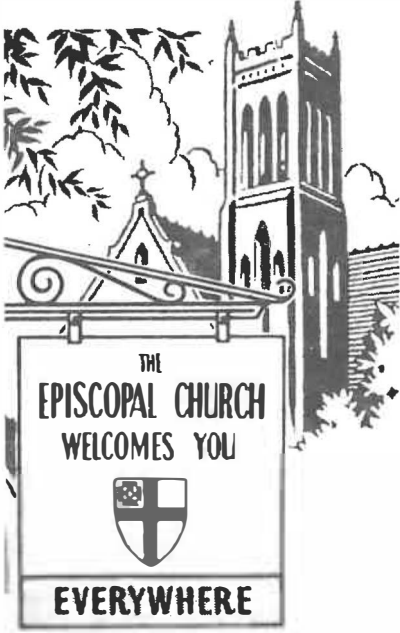
Josephine Graves Norton, a missionary
 who was the daughter of the fourth Bishop of
 Shanghai, died on May 18 in Burlington, Vt.,
 at the age of 89.

Mrs. Norton was born in China but was graduated
 from Kemper Hall in Racine, Wis. She later taught
 English and Bible study at St. John's Middle School
 in Shanghai. Her husband was also a lay missionary
 teacher in China. After their expulsion in 1949, the
 Nortons worked for several years at Upi in the Phil-
 ippines. Mrs. Norton is survived by a daughter, Jo-
 sephine Berger of Swananoa, N.C.; a son, Frederick
 C. Norton of Essex Junction, Vt.; and eight grand-
 children.

The Living Church Fund

The purpose of this fund is to keep THE LIVING
 CHURCH alive and keep it growing. Contributions from
 readers are acknowledged by individual receipts mailed to
 them and recognized as legitimate charitable deductions on
 federal income tax returns.

Previously acknowledged	\$18,400.54
Receipts Nos. 27,090-27,204,	
May 1-31	11,334.50
	\$29,735.04



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; Dally MP 9, EP 5:15. Thurs Eu & study 7:30

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

SAN DIEGO, CALIF.

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

SAN JOSE, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

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

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
 Donald Nelson Warner, r
 Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

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

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
 The Rev. F. Newton Howden, r
 Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

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

ST. PAUL'S

2430 K St., N.W.
 The Rev. James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses 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

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 8:45

COCONUT GROVE, MIAMI, FLA.

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

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST** Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
10:30, Fri 6-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
9:15. Wed H Eu 11:30

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

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. LOUIS, MO.

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

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

OMAHA, NEB.

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

HACKENSACK, N.J.

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



Holy Advent Church, Clinton, Conn.

GRACE CHURCH 950 Broad St., at Fet
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 8

OCEAN CITY, N.J.

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

ALBUQUERQUE, N.M.

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

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

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

BROOKLYN, N.Y.

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

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

ST. MARY'S Overlooking t
The Ven. Edward A. Wisbauer, r; the Rev. Robert A.
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 Ril
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
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;
Mon-Fri, Sat 3:30. Cathedral Choristers Tues &
school year. HC and healing Wed 12:15

EPIPHANY

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. &
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West I
The Rev. Howard T.W. Stowe, r; the Rev. David Ri
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. JOHN'S 1331 Bay St. (Stater
The Rev. John-Michael Crothers, r
Sun Masses 8 & 10; Wkdy Masses Wed & HD 9

ST. MARY THE VIRGIN (212) I
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Slo
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:1
(ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:3
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:51
recital, 1st Wed of mo. 12:45-1:15

(Continued on next page)

(Continued from previous page)

YORK, N.Y. (Cont'd)

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

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, the
don Duggins, the Rev. Dorsey McConnell, the Rev.
ang
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

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

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

HESTER, N.Y.

MAS' Highland and Winton
John Martiner; the Rev. Gail Keeney
3 & 10, Healing 11:45 (2S)

TOTOGA SPRINGS, N.Y.

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

**ISLAND ISLANDS (Central N.Y.)
Vincent, N.Y.**

N'S Market St. (Rt. 12-E)
(MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
ay)

on, N.Y.

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

A, N.Y.

CHURCH Downtown
S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
Butler
u 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

WESTHAMPTON BEACH, N.Y.

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

SYLVA, (Western) N.C.

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 60)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r, the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

PHILADELPHIA, PA.

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

NEWPORT, R.I.

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

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

HOLY COMMUNION

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

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

DALLAS, TEXAS

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. Cray, 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. Kaehr,
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.

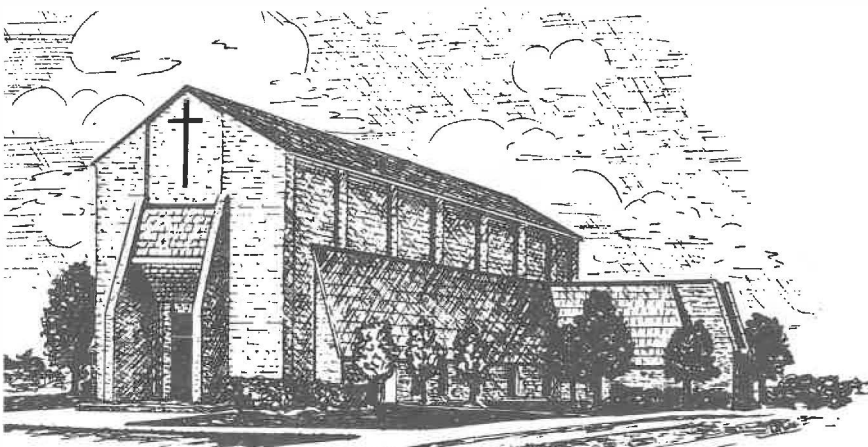
CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30: Eu 10:30: MP. Wed 4 Eu. Open May 27 to Sept. 30

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson N. Glenwood & Gill
Sun Eu 8, 9 & 11; Wed Eu 12:10

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. Wkdays: H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:30, 2-5



Church of the Transfiguration, Dallas, Texas