

THE LIVING CHURCH

Our Faith and Our Health

• page 8

William Temple House

• page 10



Fr. Abbott of William Temple House, Portland, Ore.: "I was an excellent beggar" [p. 10].

David Falconer



THE LIVING CHURCH

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Restlessness

By TRAVIS DU PRIEST

For several weeks each summer, while we are on the James River in Virginia, we plan our lives around the tide. If it's high tide, we fish or swim; if low tide, we read, work in the yard, or take an excursion. For people like us who live away from the coast most of the year, it is amazing how rapidly we tie our lives to the ebb and flow of the

tidal water. High tide is exciting. High or low tide, ebb tide, rip tide. The water is simply high or low; at least three-quarters of the time, the water is in flux; it is either coming in or going out. Actually in, but on its way in. Not out on its way out. Most of the time the water is in a liminal or transitional state rather than in a static one.

Life on the river, in fact, is almost pure liminality, pure transition. The fish come in and out to the Chesapeake; even stationary oysters go through numerous phases. The blue-shell crab is the most liminal, with its paper shell, soft shell, and hard shell — numerous metamorphoses in its short, three-year life.

Life on the river is, when the tide is in, fully in, or when the tide is out, fully out, or when the bay is calm, really at peace with the world so to speak. Only when it's not calm, or coming, even if that's for just a moment, is the water itself able to be anything other than calm. When the water is in or out, the water is calm. But quite often when the water is changing, the water is anything but calm: the wind gets higher, whitecaps form, the waves hit shore with vigor.

Life on the river as it is strongly controlled by moon and external forces, the water itself is calm. Only when it is not calm, or coming, even if that's for just a moment, is the water itself able to be anything other than calm. When the water is in or out, the water is calm. But quite often when the water is changing, the water is anything but calm: the wind gets higher, whitecaps form, the waves hit shore with vigor.

Restlessness is but a brief respite between the tug and push, as it is in our individual and collective lives. But when we are released from the pulls and

restlessness is but a brief respite between the tug and push, as it is in our individual and collectively. But when we are released from the pulls and

tugs of our lives, we can glimpse contentment.

The emotional tugs are numerous in all our lives, but surely the weight of *judging* hangs among the heaviest. Whenever we engage in comparisons with others, either to exalt ourselves or to denigrate others, we live in a muddled sea of restlessness, neither inner nor outer directed, but trapped in a non-productive tug-of-war which uses up our deepest and liveliest energies.

When we allow ourselves to judge others, when we evaluate ourselves in comparison to others, we form emotional whitecaps and waves. We become fraught with the angers of envy and jealousy, wanting what others have or wishing others did not have what they have.

And we become impatient. Already impatient with ourselves, we are impatient with others, thereby outwardly reflecting the deepest inner restlessness, that of a lack of respect.

Or we become furnaces of undistilled, often unidentified emotions fired by godlike judgments. We burn or seethe. Or else we smolder. Our judgmental, comparative personalities keep us in constant unrest, in constant states of non-being, in a rip tide of inauthenticity.

When our tides are fully in or fully out, when we are complete, living with our whole selves, then we are who we are — accepting of ourselves, accepting of others as they are.

Repentance is self-acceptance, says the theologian Kierkegaard. To repent is the initial step toward honest, calm acceptance of the self God made and wills toward perfection. And self-acceptance is the initial step toward honest, calm acceptance of and respect for others.

When we are "full," when we are "in," then we are free from the bondage of self-obsession, envy, jealousy, and competitiveness. Then God's peace is ours. We are not in ebb or flow, but we are at rest. When we ourselves are at peace, the world around us — even in its calamity and brutality — is itself miraculously more at peace.

LETTERS

Headquarters' Location

Your editorial about the location of the Episcopal Church Center [TLC, July 8] has brought these thoughts to mind.

First, it must be noted there are many good reasons for continuing New York's metropolitan area as the Church Center location. Wherever the center is located, it is going to be far away from some. If the property at 815 Second Avenue should be sold, as is presently being considered, it must not be assumed that New York has been ruled out as a possible place for a relocated center.

Second, it is the belief of many that the midwest has about the same kinds of assets and liabilities for a possible Church Center location as do most other places.

The important point, of course, is that the possible relocation of the Church Center be approached as a positive opportunity and that any relocation must be in terms of better service to the whole church.

(The Most Rev.) JOHN M. ALLIN
Presiding Bishop

New York City

• • •

We, the undersigned, who are members of the stewardship staff (both appointed and support), would like to take strong exception to part of your editorial on the location of church headquarters. In particular, we are angry over this sentence: "We believe the national staff of our church would benefit from the optimism, industriousness, and more positive attitude toward religion which seem to be characteristic of many parts of the midwest."

You imply by this statement that those of us who are presently working at headquarters are *not* industrious and do *not* have a positive attitude about religion. We resent this implication. Individually and collectively, we have served the church well and faithfully for many years — as directors of religious education, members of vestries, teachers, senior wardens, and layreaders, to name but a few areas of service. One of us is a clergy wife and one, a clergy daughter.

Archeologist

Digging

the soft, white shale of his old brain, he found the God-fragment long buried in that mound.

Gloria Maxson

off the street, who were unable or unfit to do other work. Rather, we are people who, after many years of raising children or working in the business world, decided to devote the balance of our working years to serving the church we love.

We now find that we may be turned out to pasture, minus retirement benefits or even a word of thanks from the church "out there." We will not go, however, without a feeling of pride for jobs well done!

NANCY L. EDMONDS
NORMA E. WADE
ALLEN CAMPBELL
LAURA E. WRIGHT
SHARON KNIGHT
Members of the
Stewardship Department
Episcopal Church Center

New York City

We do not and did not mean to suggest that the staff at 815 lacks industriousness or positive attitudes, and we apologize if our words lent themselves to such interpretation. We specifically referred to "fine and devoted" staff members. We continue to believe that the staff would benefit from a location in which Christianity in general, and the Episcopal Church in particular, are marked by greater growth and vitality.
Ed.

The article, "Abortion: Does the Episcopal Church Have a Policy?" [July 8] misses the mark in two respects.

First, the criticism of the form, tent, and size of the *Journal of the Episcopal Convention* is undeserved. As editorial in the same issue corrects, the *Journal* is so skillfully edited and indexed that any experienced editor can find anything of importance with difficulty.

Second, the article erroneously assumes that the deputies in 1976, and 1982 were "misled" by the mist reference to the action at Seattle 1967. As a deputy at each of the conventions, I voted for the above resolutions because I agreed with the substance, not because they were supposed to represent a reaffirmation of a position taken at a prior convention which I did not attend.

Of course, I cannot speak for all other 900-odd deputies, but as one who has been to enough conventions to know the mood and pulse of the House, I am satisfied that the views on abortion espoused by these proposals were representative of the overwhelming majority of the body.

The author of the article is to be commended for having exposed a technical error that should have been detected.

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that the Episcopal Church may have no policy on abortion smacks of sophistry.

ARTHUR W. MACHEN, JR.
Baltimore, Md.

• • •

The Rev. Douglas B. Edwards' article, "Abortion: Does the Episcopal Church Have a Policy?", is excellent. As a clerical deputy to General Convention in 1979 and 1982, I can point out other problems in the 1982 reaffirmation of the 1976 resolution besides the fact the resolution affirmed teaching the church had not adopted.

In 1982, Bishop Harte, formerly of Arizona, submitted a resolution on the sanctity of life; I submitted one calling for the church's support of medical personnel who for conscience sake refuse to participate in abortion procedures. The committee on social and urban affairs put forward on the consent calendar the 1976 resolution as a substitute for Bishop Harte's resolution, but under his name, to which Bishop Harte objected. My resolution was deemed to be covered by this substitution.

However, if convention was not satisfied, the committee was prepared to put forward, under my name, a substitute resolution supporting those who for conscience sake participate or refuse to participate in abortion. While the committee on social and urban affairs may properly move adoption, adoption with amendment, or defeat of any resolution, I feel that it is less than honest to offer a substitute resolution under the name of someone who submitted a radically different resolution.

The committee's 1982 substitutes were, I feel, attempts to impose the committee's will on convention, rather than let convention respond to what was submitted. The committee's pragmatic approach seems to have been that the controversy had been satisfactorily resolved by the 1976 resolution, and that the matter should not be raised as a fresh issue on the floor of convention.

The abortion issue, however, is far from settled. What is urgently needed is that further deliberations and recommendations on the matter should be entrusted to a committee on theology rather than to the committee on social and urban affairs. Abortion is a theological issue.

(The Rev.) W. FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

• • •

The Rev. Douglas Edwards' article on abortion brings into focus my dissatisfaction with the Episcopal Church's approach to abortion. Too often I have heard some Episcopalians defending "the mother's right to decide" and in so doing giving the impression that the Episcopal Church approves of abortion.

I think that we must make a clear distinction between opposing legislation which would prohibit abortion, and approving of abortion in general. I do not believe that government should make or enforce laws prohibiting adultery, but I believe that adultery is destructive to marriage, inherently sinful, and offensive to God.

In the same way, I have reservations about the wisdom of instituting laws prohibiting abortion, but I believe abortion is the destruction of human life, destructive to the psychological and spiritual welfare of both the mother and the father, and offensive to God. There might be some very exceptional cases when it could be the lesser of two evils, but these would be very rare.

General Convention may continue to oppose legislation prohibiting abortion, but I believe that our church cannot in conscience continue to give her members and the community at large the impression that abortion, as it is practiced in this country, is anything less than a national disgrace and in direct opposition to Christ's intention for his people.

(The Rev.) THOMASON L. NEWCOMB
St. Timothy's Church
Fairfield, Conn.

• • •

I am writing in support of the Rev. Douglas Edwards' recommendation that a pamphlet containing all the proclamations and resolutions approved by General Convention be prepared and delivered to each parish, mission, and mission station of the Episcopal Church as he proposed in his article, "Abortion: Does the Episcopal Church Have a Policy?"

I recognize that the *Journal of the General Convention* may contain all the information and that maybe it requires only seconds to find resolutions, but not having been a deputy to General Convention, I have never seen the publication.

I am not favoring either side on the issue of abortion, the arms race, hunger, or any of the many issues addressed by General Convention. All I want to be able to relate to the congregation entrusted to my care is an accurate picture of what took place at General Convention. I sincerely pray that General Convention will take seriously the proposal made by the Rev. Mr. Edwards.

(The Rev.) DERRILL P. CROSBY
Chairman, Commission on
Constitution and Canons
Diocese of New Hampshire
Newport, N.H.

Old and New

I appreciated very much Dean Eimer's thoughtful response to my letter which compared the ordination of women to the changes wrought by the

June 24]. He rightly pointed out that all of these changes led towards bringing the church back to its primitive model, while ordination of women has resulted from a decision to do something "new."

While concurring in the above, I also suggest the following points: Acts 5:35-39 still applies: what is of human origin will not survive; what is of God will not be "put . . . down." The church was founded on a *New Testament*. Our Lord did not hesitate to talk of and indeed proclaim a *new commandment*. . . We do have a precedent which involves many, many changes between the old Israel and the new.

Since the genius of Anglicanism has never been legalistic, we should not be threatened by allowing the Holy Spirit to guide us in this matter even if it does lead us away from a particular tradition, however venerable.

(The Rev.) BENJAMIN AXLEROD
Church of the Crucifixion
Philadelphia

Anti-Semitism

Thank you for your editorial in support of those involved in Jewish-Christian dialogue [TLC, June 10]. The traditional problems you mention remain on the agenda of such dialogue. But it seems to me — not as an expert, but as a parish priest involved in local dialogue — that the framework within which the discourse takes place has changed drastically because of two factors.

The first was the Holocaust. The horror of this event exposed the official Christian anti-Semitism of previous centuries as the sin it always was. It has required us as Christians to own up to the history of persecutions of Jews — sparked by our scriptures and rituals, condoned by many of our leaders, rationalized by much of our theology — that climaxed in the Holocaust.

The second factor that has placed Jewish-Christian dialogue within a new framework is the result of the last hundred years or so of interfaith scholarship on the New Testament period and the earliest relationship between the followers of Jesus and the other competing Jewish groups.

This study reveals a fluid relationship,

Saint Luck

Luck surely is some sort of saint
Both disciplined and meek,
For when I smite her with complaint
She turns the other cheek.

William Walter De Bolt

from the hardened anti-Semitism of parts of the Johannine community to the openings made by Paul in his later writings toward mutual affirmation of all the covenants of God.

In this, as in many other theological areas, the New Testament does not arrive at a conclusion. The conclusions on Jewish-Christian relations uncritically deduced from the New Testament by the Patristic church cannot continue to be uncritically accepted. The new evidence from the New Testament itself requires a major reopening of all questions of Jewish-Christian relations.

Interested readers might wish to consult John Koenig's *Jews and Christians in Dialogue: New Testament Foundations*, Westminster.

(The Rev.) DAVID B. WAYNE
St. Augustine's Church
Croton-on-Hudson, N.Y.

"All Flesh Is Grass"

Your First Article on haymaking [TLC, July 8] reminded me of this ancient quatrain:

"The horse bit the pastor.
How came this to pass?
He heard the good pastor say,
'All flesh is grass.'"

(The Rev.) R. EMMET GRIBBIN, JR. (ret.)
Northport, Ala.



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Council to Vote Again on Sale

ough negotiations for the possible of the Episcopal Church Center in New York will proceed in the meantime, members of the Executive Council have another opportunity to reconsider the action they took in June when they approved going ahead with discussions aimed at selling the building to an unnamed buyer for \$26 million cash (July 8).

July 9, Presiding Bishop John M. and the four-member negotiating team sent a memo to all Executive Council members, informing them that a petition seeking approval for the building's sale would be presented to the council for reaffirmation at its next meeting, which will take place in New York from October 29 to November 1.

Such action was taken in response to strong opposition expressed by the members of New York and Province II at their meetings [TLC, July 29]. The resolution was signed by the four men working under the conditions of the sale: church treasurer Matthew Costigan; Harry Meyer and Thomas Tisdale, members of the Executive Council from New York and Charleston, S.C., respectively; and the Rt. Rev. Alexander Stewart, executive for administration at the Episcopal Church Center. Its text follows:

"The first month has elapsed since the resolution was passed which approved negotiations to proceed for the possible sale of the Domestic and Foreign Mission Society real estate known as 815 Madison Avenue.

As you are aware from resolutions passed at the meeting of Province II in New York on June 11 and from the diocesan meeting of the Diocese of New York on June 21, it became evident that the church at large was shocked and taken by surprise. It must be remembered that at our previous Executive Council meeting on February 27-29, when one bid had been received or offered. Hence, it could hardly have been discussed then.

Such opposition seemed to focus on the process and quickness of the decision and the fact that Executive Council members had not known of the possible sale beforehand, the Presiding Bishop had appointed 'negotiating team' members that the possible sale should require a second passage at our meeting on 29-November 1. In that way, all members will have had close to two months to consider the decision.

"That does not mean, however, that an agreement could not be signed in the interim, *subject to the approval* of the Executive Council at our October meeting. Just as an agreement is subject to clear title, engineering inspection, raising of capital by a buyer, so this would be a condition of the sale.

"Certainly you would be well informed prior to October as to the state of negotiations. Some persons did not understand that the written offer on which we voted in San Francisco had only been received on May 29, presented to the location committee on Wednesday, May 30, and the Executive Council began less than a week later. There would not have been time to get material to the homes of most of the council members prior to the meeting, since many were already heading for San Francisco for standing committee meetings and Presiding Bishop's Fund for World Relief.

"A letter has been received from our lawyers making clear that the action taken was in accordance with our canons and by-laws.

"The New York diocese felt that the action of General Convention in New Orleans had taken away from the Executive Council the power they always would normally have to dispose of the particular asset of real estate called '815' for three years until the report at General Convention, 1985."

Coadjutor Consecrated for Virginia

Nearly 3,000 joyful people filled Washington Cathedral to overflowing in May for the consecration of the Rev. Peter James Lee as Bishop Coadjutor of Virginia. They included 400 from North Carolina, where the new bishop served as rector of Chapel Hill's Chapel of the Cross for the past 13 years.

Taking part in the service and processions were officials of the two dioceses, 36 acolytes, nine choirs, and 300 clerics. Twelve bishops and an African archbishop participated in the laying-on of hands, with Presiding Bishop John M. Allin serving as chief consecrator. The principal co-consecrators were the Rt. Rev. Robert C. Hall, Jr., Bishop of Virginia; the Rt. Rev. David H. Lewis, Suffragan Bishop of Virginia; the Rt. Rev. Robert W. Estill, Bishop of North Carolina; and the Rt. Rev. John T. Walker, Bishop of Washington. The Most Rev. Yona Okoth, Archbishop of Uganda,

was among the other bishops who participated.

Bruce Michael Lee, vestryman of the Church of St. John the Divine in Houston and the new bishop's brother, was lector for the Old Testament lesson. The Epistle was read by John Douglas Smith of Leesburg, Va., representing the young people of the diocese, and Deacon Patricia Geerdes, vicar-designate of the Church of Our Saviour, Montpelier, Va., was Gospeler.

In his sermon, the Rev. Stephen Sykes, professor of divinity at Durham University in England, reminded the congregation that May 19 is the feast day of St. Dunstan of Canterbury, "a tenth-century bishop and the 25th Archbishop of Canterbury, who proved it is possible to be both a bishop and a saint, and who did so much to revive Benedictine spirituality, to which Anglicanism is so deeply indebted."

Following the service, a reception was held in the Bishop's Garden of the cathedral. A barbeque had been planned but was vetoed as a fire hazard by cathedral authorities.

DOROTHY MILLS PARKER

NILT Moves to Kentucky

The National Institute for Lay Training (NILT), an independent ecumenical agency related to the Episcopal Church, became a total subsidiary of Episcopal Theological Seminary in Lexington, Ky., on July 1.

NILT, established in 1975, has maintained its office at General Theological Seminary, New York City. It originally developed out of the training school for the Church Army in the U.S.

The present programs are designed to "assist laypersons of all denominations in utilizing their gifts and skills for service in the home, the workplace, the church, and community," according to the NILT prospectus. The seminary will continue the programmatic emphasis of NILT, beginning in September with present contracts.

Between 1975 and 1980 NILT trained over 40 persons in its residential program based at General Theological Seminary. In 1979 the program was redesigned to meet the changing needs of its ecumenical constituency by providing a two-year, non-residential training program and a series of short-term workshops. About 3,000 people in the U.S. and Canada have attended these workshops and over 50 persons have trained

signed for both clergy and laity, the workshops and training programs are the focus of much of NILT's present activities.

Bread for the World Is Ten

More than 200 Christian anti-hunger activists from across the U.S. met at the end of June in Washington, D.C., to mark the tenth anniversary of Bread for the World, an ecumenical movement against hunger.

The grassroots leaders passed a resolution calling on President Reagan "to go stand among the starving masses in Africa and see for himself" the famine which has claimed millions of lives in 24 drought-stricken nations there. "Just as President Reagan recently stood on the shores of Normandy, pledging to support European security," the resolution stated, "he and a bipartisan delegation of congressional and church leaders must go [to Africa] and pledge increased comprehensive aid to millions facing the war of famine."

After a day of intense lobbying on Capitol Hill, the hunger activists saw the U.S. Senate clear the way for the passage of a \$60 million Africa food emergency bill. The major breakthrough came when the senators voted to drop an amendment for military aid to Central America which had been attached to the hunger bill. Because of the amendment, the measure had been stalled. After its removal, the bill presented no conflict between House and Senate versions, and it was added to a \$90 million Africa measure approved by Congress in March.

Bread for the World began a decade ago at a time when the involvement of Christians in hunger alleviation was limited largely to sending money overseas through church relief agencies. The group felt more was needed, and began urging Christians to demand government action. Public advocacy since has become an important focus for overseas agencies. The group has chapters in 429 congressional districts, and its members represent many churches.

Historical Society Meets

Departing from its usual custom of holding its annual meeting at the Episcopal Church archives in Austin, Texas, the Historical Society of the Episcopal Church met in June at Christ Church in Philadelphia.

Its one-day meeting on June 26 preceded a conference on mission and history sponsored jointly by the society with the Episcopal Women's History Project, the National Episcopal Historians Association, and the bicentennial committee of the Diocese of Pennsylvania.

The Historical Society's treasurer, the

Oklahoma, told members that contributions were responsible for the continued publication of the *Historical Magazine*, of which the Rev. John Woolverton is editor. Other gifts, Bishop McAllister said, are being used to establish an endowment fund for historical research and publication.

In other business, the conferees set a goal of at least \$200,000 to be raised for the new endowment fund and held elections for the society's board of directors. The Rt. Rev. Scott Field Bailey, Bishop of West Texas, was reelected president and the other officers also were returned.

By authority given it by General Convention, the board of the Historical Society acts as the board of the Episcopal Church archives. In this role, it employs the church archivist, Dr. V. Nelle Bellamy, and her staff and administers an annual budget of nearly \$120,000.

Acting as the board of the archives, the society's directors heard Dr. Bellamy's annual report and authorized a number of actions with reference to certain of its holdings. The board also proposed that the 1985 General Convention create a permanent board of the archives, its members to be appointed by the presidents of the two Houses of General Convention. The board also addressed a memorial to General Convention asking its approval of the permanent location of the archives at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

(The Rev.) CHARLES F. REHKOPF

Mid-Summer Synod

The Church of England's General Synod, meeting in York, again postponed coming to grips with the issue of the ordination of women to the priesthood when on July 9, it referred back to the dioceses the matter of "hospitality" to visiting women who had been ordained abroad.

A measure allowing such celebrations to take place after permission had been received from the appropriate diocesan bishops was to have come before the synod. The measure, to remain in effect for seven years, would have required simple majorities in the synod's three houses for passage [TLC, May 27].

However, the executive committee, composed of the Archbishops of Canterbury and York; the prolocutors of the lower houses of both provinces; and the chairman and vice chairman of the House of Laity, ruled in advance of the debate that the synod did not have the authority to decide the matter.

The committee then went back to its original decision [TLC, Dec. 25], which ruled that the above proposal would have to be referred to the dioceses under Article 8 of the church's constitution. After obtaining the approval of a major-

returned to synod where it will win two-thirds majority in all three houses before passage.

This ruling is considered to be a back for the proponents of women's ordination to the priesthood as it effectively puts off a decision until February at the earliest. Meanwhile, the issue of women's ordination in the Church of England will come before the synod at a November meeting. This is also expected to be declared Article 8 business and thus referred to the dioceses.

Although its members could not vote on the Women Ordained Abroad measure in July, the synod debated it anyway so that the dioceses would know the "mind" of the synod. One of those speaking in favor of permitting women priests from overseas to officiate in England was the Archbishop of Canterbury, who described how his thinking on the subject had changed over the years.

Dr. Runcie said the church had debated about the matter long enough. "It is time now to take some action," he said. "It is clearer now that the ordination of women is almost certainly a permanent development in the ministry of Anglican churches . . . they are here to stay."

Speaking of his visits to Anglican churches around the world, the bishop said, "They are questioning the sincerity of our loyalty to those parts of the Anglican Communion who ordain women. I feel the claims of the other parts of the Anglican family." Dr. Runcie noted that "whether the Church of England likes it or not, there is a strong sense in which the Primate of All England belongs to the rest of the Anglican Communion."

The archbishop said he did not believe the measure's passage would significantly change Anglican relations with the Roman Catholics or the Orthodox. "The main object," he said, "is to be seen as offering hospitality to visiting presbyters of churches with whom we remain in communion."

Remarriage in Church

The synod launched a third attempt to discover an acceptable plan for the remarriage of some divorced people in church. The March meeting of the General Synod had asked the House of Bishops to prepare a detailed plan on the subject [TLC, April 15], after an earlier proposal was dropped when widespread opposition became evident.

Under the new legislation, each bishop must appoint at least one "matrix adviser," according to the *Church Times*, who will study individual cases. Taking the opinions of the advisers, the parish priest into consideration, the bishop may decide to permit the remarriage in church or turn the matter over to an advisory panel. He must con-

Continued on page 13

Our Faith and Our Health

There is an important connection between how we live

our lives and how healthy we are.

By CHARLES E. HIGBEE

One of the constant themes in the teachings of Jesus is the vital connection between physical, emotional, and spiritual health. Often Jesus said that he had cured of serious disabilities — blindness, crippling diseases, or ailment — “Your faith has made you whole” or “Your sins are forgiven.” and sin no more.” In other words: how and straighten out your life.

In the last few decades, a great deal has been written which indicates that the key to finally learning that Jesus was utterly right: there is an important connection between how we live our lives and how healthy we are. Specifically, it has been demonstrated that emotional stress, conflict, loss of meaningful purpose in life, and depression can make our bodies sick with cancer, heart attacks, arthritis, and ulcers.

The purpose of this article is to help you understand, in the light of this learning, the nature of this vital connection and to offer some practical suggestions to Christians on living healthier, more satisfying lives.

First, consider our attitudes toward our bodies. Often we ignore our bodies' warning messages until our bodies finally break down. We get tired, but we keep on until we are totally exhausted. We ignore the body's calls. St. Paul tells us that the body is the temple of the Spirit and should be treated with respect. Often we fail to heed this reasonable admonition.

We tend to think that things happen to our bodies which are beyond our control. Germs attack us! Yet anyone who stops a moment observes that we seldom get sick when things are going well; germs are there all the time. What is the difference?

Rev. Charles E. Higbee, a certified psychoanalytic psychotherapist for Body, Mind, and Soul in Fairview, Pa., is a past member of the American Association of Marriage and Family Therapists and the International Association of Cancer Counselors.

When we do go to the doctor, we expect him to fix us up. If we are asked to lower our blood pressure or to reduce our heart or breathing rate, we are apt not to take the request seriously because we see these functions as automatic and beyond our conscious control.

Yet, biofeedback research shows that we are capable of exercising control over many important bodily functions we have thought were completely beyond our control. An even more remarkable discovery is that the ability to control these functions is related to our attitudes and beliefs about life.

Psychologists have developed a test which distinguishes “internally oriented people,” (internals) who believe they are responsible for their own behavior and, therefore, create much of their own life experience, from those who are “externals,” who believe that their behavior is largely controlled by “chance,” “fate,” or “luck.” Those who are internals and believe that they are in control of their lives are able to exercise greater control over their important body functions than are externals.

The research also indicates that internals get sick less often than externals. People's beliefs about themselves and about how illness comes about affects how much they get sick, how long sickness will last, and how effective treatment will be. Doctors have pointed out that if a person believes that the treatment will help, the patient is more likely to get well, and in a shorter time.

The mind, body, and emotions are a unit, a system in which interactions take place. A striking example of this interaction is the “conversion reaction,” a condition during which people can go blind or become paralyzed because of thoughts which cause the inhibition of bodily functions. The research of the Simonsons and others shows that a person's beliefs about cancer can affect the body's immune system's ability to fight off cancer.

Doctors will tell you that they do not heal anyone of anything. What doctors do is to provide treatment and medica-

tion which facilitate the body's own God-given ability to repair and heal itself. Healing comes from our Creator.

About 20 years ago, I had a problem in my shoulders, upper back, and neck; it was arthritis with deterioration of the vertebrae of my upper spine and neck. Treatment and medication helped, but the condition continued until the grating of my bones could be heard by people around me. I would very soon have to have a spinal fusion to keep the pain from becoming unbearable.

As a part of a training program to help me become a better minister, I entered personal psychotherapy. Through therapy I discovered that over the course of my life I had been taught to be afraid of my emotions, particularly of anger. As I resolved some of the anger and resentment I had buried all my life, I realized that my back did not bother me as much. From that point on, my back began to be a warning signal to me. When my back started to bother me, I learned to look around to see what was upsetting me, face into the situation, and correct it.

In the course of therapy, I also discovered that my chronic sinus condition of 20 years duration was a way of escaping situations I didn't want to face and of getting special attention that I couldn't ask for directly. One of the sad but true things about our society is that we actually reward people for getting sick: the only way many people feel comfortable taking time off from work is to get sick.

I had to learn to fill my needs in more constructive ways. Occasionally I took an afternoon off and sat on a creek bank somewhere and explored my life in the presence of God and sought his guidance as to how to get things on a more constructive path. This worked. It has been many years since I have lost time to sickness.

Any kind of stressful situation that we feel powerless to change can be seen to trigger illness — situations such as job dissatisfaction, conflicts at work or at home, purposelessness, significant losses or a death, losses of self-esteem,

emotions. Such situations frequently trigger feelings of helplessness and hopelessness, and we often react by getting sick.

Of particular interest to Christians is dealing with guilt. Some develop the pattern of confessing their guilt to God, then seeking and accepting his forgiveness. Then they set about trying to correct the situation and repair the hurts they have caused. Others try to hide from their guilt or try to rationalize their hurtful actions, thus carrying their guilt with them.

There is no reason why any Christian should carry guilt. We have the privilege of confessing our sins to God and being assured of his forgiveness. We also have the privilege of going to a priest and making our confession to God in his presence, and receiving the assurance of God's absolution and forgiveness for sins.

How can we develop more constructive ways of dealing with the stress of living? Coping styles are learned very early and go to the core of our being; consequently, they change very slowly. Sometimes we may require the professional help of a good counselor or psychotherapist. Yet, some things can be done to change our coping styles. The following is a list of questions to ask yourself:

- What might my body be trying to say to me about how I'm living my life?
- Is there a stressful situation I need to resolve? How?
- Am I feeling guilty about something?
- Has there been a loss in my life that I haven't really mourned and accepted?

in my self-esteem?

- What am I getting out of being sick that I need to get in more constructive ways? (Love, care, attention, time alone, reduction in responsibilities.)
- Am I doing things I resent having to do?

Along with these self-exploratory questions, let me add a few cautions. Patterns are learned and are often unconscious. This is what the Bible means when it says: "The sins of the fathers are passed on to the sons for seven generations." We may need the help of our priest, a good counselor, or a therapist in order to dig out and change these patterns. We always need and have God's help to change them.

Furthermore, we also need to obtain and use the very best medical help we can find to aid our body in healing itself. The sicknesses are quite real. Medical help cannot only ease the pain, but may be absolutely critical to the process of getting well again.

Exploring the stressful situations in our lives and taking constructive action to change unhealthy patterns may keep us from getting sick, or, if we do get sick, such action can help us get well quicker by enhancing our body's ability to respond to the treatment our doctor recommends.

It is particularly hard to admit to ourselves that we actually get something out of being sick. But Jesus said, "You shall know the truth and the truth shall make you free." That same truth can also make us well. God has promised that he will be with us and give us the strength that we need to deal with life. We need to take him up on this offer.



A Leap of Faith

By ELDRED JOHNSTON

Families were streaming back their pews from the communion rail. One Oriental-looking lad, a three years old, walked a few feet in front of his parents. He had sparkling dark eyes and glistening, but unraven hair.

As he reached the top chancel step for a split second, then slightly forward, put his feet together swung his arms backward, jumped two steps landing gracefully in the outer aisle. Mingled murmurs of shock, annoyance, and mirth rippled across the nave. His parents looked embarrassed but the boy didn't notice. He had a triumphant half-smile on his face as he marched down the aisle to his family pew.

He didn't utter a word, but I heard distinct messages. "Steps dare you leap over them." "I'm no longer a little boy." "I'm a big boy." "This is my church and it's O.K. to do what I feel like doing."

Please don't try to psychoanalyze on this: I merely want to testify that I felt a strange elation. It was the point of my day.

As we leave the altar rail, may all of us faithfully hear the words of our Lord: "Go forth . . ." — "Be of good cheer — "Let your light so shine before men that they may see your good works and glorify your father in heaven." — "I am with you always. . . ." (Amen!)

POET'S PROPER

Jeremy Taylor

*Bishop of Down, Connor,
and Dromore, 1667*

All dawn.
All dawn into morning,
sun in watchful
rise, a bubble
in the highest sky,
bubble of ethereal air,
like unto
the lovely gift of love
bought with a bushel of thorns.

Travis Du Priest

*The Rev. Eldred Johnston is a rector
priest of the Diocese of Southern California*

consecrated by Bishop Biguard of Oregon in November of 1983, was paid for entirely by many small donations.

Fr. Abbott also says, "I cannot begin to find a way to thank all the volunteers for giving of their time and service. They made William Temple House the success it is. For all the many volunteers I thank God."

Born Clarence Thomas Abbott on August 8, 1921, in Alameda, Calif., he attended the Church Divinity School of the Pacific at Berkeley, Calif., and obtained his master's degree in psychology from the University of Denver.

Fr. Abbott says, "During World War II, I was drafted, and this was where I realized the tremendous need for counseling given by the clergy. I worked with 40 different chaplains in the army.

"Sometimes a chaplain would be unavailable. Maybe an enlistee had just learned of a family death. What was worse, someone would go in to see his chaplain with a problem and would be told to read such and such a chapter. The puzzled man would come out, and I would be there to talk to him."

In 1949, Fr. Abbott took a parish in Stockton, Calif., a roaring Western town. He served Calvary Church, Seaside, Ore., a small coastal town, from 1954 to 1958.

"My first sermon was the longest," Fr. Abbott recalls. "It lasted 25 minutes. In the margins of my notes I had drawn pictures — one of a smiling face to remind me to smile, another of a pair of eyes to remind me to look at the congregation."

In the early 1960s, Fr. Abbott was vicar at Cottage Grove and Drain, Ore. His decision in 1965 to leave the security of his parish and become administrator for this new social services organization in Portland brought varied comments from his associates.

"I remember first of all praying to God and saying, 'If you want, I will be content to remain as pastor here for the remainder of my life,'" Fr. Abbott says.

"But five days later, a Dr. Mettler of Portland contacted me with an idea for a special kind of social service agency. I was offered the house for an office, meager furnishings, the aforementioned car, and gas money."

These were the humble beginnings of William Temple House. Then in 1967 came a grant from the Episcopal Church Women, and in 1972 the William Temple Thrift Shop opened its doors. The agency was on its way.

Fr. Abbott's reasons for serving the Portland community in his unique manner were expressed well by Archbishop William Temple, the 98th Archbishop of Canterbury: "It is impossible to stress too strongly the individualism of the spiritual world. Each is himself alone, and each, because an object of divine love, has infinite value."

William Temple House



David Falconer
ation of Abbott Hall. The crucifix is 7' high
e in bronze.

By STEVEN ZIOLKOWSKI

While various national studies determine the extent of poverty in America, William Temple House in Portland, Ore., under the guidance of Fr. C.T. Abbott, provides food and clothing to over 10,000 persons each week. Federal, state, and United Way funds are not used for this nor for the Christian counseling services that reach an additional 30,000 individuals annually.

William Temple House assists in the training of students from Lewis and Clark College in Portland and the Oregon Health Science Center, among others. Fr. Abbott employs clergy as counselors, but he notes that they are hard to find. Volunteer and volunteer organizations are

numerous, and the house depends on them and student interns for help and support. Regular staff includes counselors and a counseling coordinator.

Sheer faith transformed the original facility, furnished almost 20 years ago with a telephone, a card table for a desk, and a cratebox for a chair, into one of the most successful social service agencies in the Pacific Northwest. It was the Lord's liberal use of Fr. Abbott that helped William Temple House through those first years.

"I was an excellent beggar," Fr. Abbott says. "I borrowed paper here, mimeograph services there. I was provided with a car, food, and shelter, but not much else." But strength of character is a virtue that Fr. Abbott has spent a lifetime acquiring. His work on various diocesan and provincial bodies also gave him valuable experience.

Today, offices are located in the elegant K.A.J. Mackenzie residence. The parquet floors, leaded glass, and embossed tin ceilings are a far cry from the

Steven Ziolkowski will enter Reed College in Portland, Ore., this fall to pursue a degree in economics. He has also been a freelance writer.

The Future of "815"

The question of the proposed sale of the Episcopal Church Center at 815 Second Avenue, New York City, is becoming the object of widespread discussion, as it should be [TLC, July 8 and 29. See also pp. 3 and 5]. At this writing, the building has not been sold. If it is sold, the national headquarters of our church may still remain in the New York area. On the other hand, it is no secret that many would welcome the sale as an opportunity to move the headquarters to a more central location within our nation.

Opponents of such a move include many of the staff employed in the building, and many other church people in or near the metropolitan area. New York has many undeniable advantages, and those who believe the headquarters should remain there have every right to speak up. Employees, of course, have the right to seek to defend their jobs.

On the other hand, many others, among whom we count ourselves, are aware of important advantages in a more central location. These also need to be considered. After all, the Episcopal headquarters exists to serve the entire church, and an increasingly small percentage of our church lives or works in or near New York City.

It has been alleged that church officials worked too quickly and too secretively in being receptive to an offer to sell the building. If another building is purchased elsewhere, no doubt a similar accusation will be heard.

Fortunately or unfortunately, persons engaged in buying or selling real estate often have to act quickly and in confidence. One must take the best price when one can get it, and buyers and sellers may have good reasons for not wishing their negotiations to be public.

The Cotton Field

White unto a treasured harvest
 freshened by lazy summer rain
 drinking deeply of solar grace
 and pregnant with mundane gain.
 Long wormlike burlapped bags
 abudding softly row on row
 barefooted chattels humming Glory Be!
 concerted spirituals bending low.

Were you earthened at sowing-time
 in the early awaking spring
 to feast on Nature's plenteous horn
 for glory or for gain to bring?
 Have long-forgotten mortal tears
 dappled your purity with rusty fears?

Ray Holder

If, as a result of protracted debate and delay, a price several million dollars less is obtained, we will complain that our officials are incompetent negotiators.

It is no disrespect to New York, or the headquarters staff, or the building itself, to say that it is time to move. "815" is a beautiful building and, as we have said before, dedicated work by competent servants of the church has gone on there.

Finally, one may be permitted to recall that members of the national staff have sometimes used their positions of influence to close institutions in other parts of the country, and have done so with little visible concern for the feelings of the staff of such institutions.

The Need to Convert

Different groups use different technical words for different ways. Thus Baptists speak of the necessity of *conversion*. Lutherans claim that *justification* is a central doctrine of the New Testament. Episcopalians regard *style* as being, well, if not essential, at least a very desirable feature of an attractive church.

Publishers of magazines use these words too, but in very different ways. Style means the rules of punctuation, indentation, hyphenization, italicization, etc. followed in a particular publication. Justification means the establishment of the even vertical row of letters to the right edge of a column or page. Conversion means the transition from an introductory subscription to a regular subscription of a year or more in length.

Although our meaning is different, we very emphatically agree with the Baptists on the importance of conversion! Justification and style are good, but without constant conversions, a subscription magazine cannot continue to publish. We extend a most hearty welcome to introductory subscribers. We are delighted to have these significant newcomers in THE LIVING CHURCH family. But conversion is necessary! Introductory subscribers assist the magazine substantially by converting as soon as possible.

To Change or Not to Change

Change is for many of us a real issue in our church life. This fact is in itself a change, for decades the reputation and atmosphere of the Episcopal Church was that of an institution which never (or at least rarely) underwent change. Rectors of well-known parishes served for 30 years. Bishops did not retire in many cases, but continued in office until death. Church buildings built in the Victorian era of the last century continued, until the middle of this century, with significant alteration or renovation.

Today, on the other hand, parish or diocesan meetings, conferences, and organizations are constantly talking about proposed changes. Leaders in a variety of fields within the church complain that their conversions, clerical or lay, are too slow to plan for certain changes, or to accept certain changes, or to understand

surprising that some parish clergy, and some pastors, sometimes feel like puppets on the end of strings, being made to move this way or that by ant fingers which, in turn, are mysteriously motivated by remote or unknown personalities. We believe that certain changes are indeed very important. But if they are important, then they merit attention. If the revival/restoration/reintroduction of good Christian education is urgently important in many places, we must recognize that it will not be achieved in a month. It is going to take years throughout our church as a whole. The restoration of the Holy Eucharist as the acknowledged central act of worship on our days has taken, and in some places is taking, many years. The development of a widespread Hispanic diaconate and priesthood will take many years. One can continue one's own list. Effective, constructive, positive change in important areas may have to be very slow. For this very reason, visible and competent leaders must be persons of

helpfully reminded us [TLC, July 22], the late Clarence Case worked for years to revive the CCC in Michigan, but his work was not fulfilled until after his death. Roland Allen told his grandson that his books would not be understood until after his death. So it goes. Deep, significant, and highly desirable changes take time. Yet for this very reason, one should not delay starting. We need to work on evangelism and youth work now, because, at best, it will be a long time before Episcopalians are widely adept in these fields. Dioceses need to start making plans for long-term church growth at once, since this is a field in which we have too little present experience. The Tiller report on essential pastoral reorganization in the Church of England [TLC, Dec. 4, 1983] discusses an urgently needed change which will, it is estimated, require about 40 years. We need leaders who have insistence to get us started in needed changes without further delay, and also the patience to continue with a long, slow process.

BOOKS

Living Children

WHERE HAS GRANDPA GONE? By Robert Kopp. Zondervan. Pp. 219. No. 1 given.

Ever since the appearance of Dr. Peter-Ross's *Death and Dying*, books dealing with the dying and mourning processes have proliferated. This one by Robert Kopp makes a unique contribution to the field by exploring the spiritual and emotional needs of children confronted with death. The author, a practicing physician and a Christian, therefore, she views death from both a physical and a spiritual perspective.

Children do not grieve in the same way that adults do, and Dr. Kopp helps us see death through a child's eyes. Of particular value is the "read aloud" section at the end of the book. Her subjects include: What does "dead" mean? What happens when people die? What is a funeral? How do you feel when someone you love dies?

(The Rev.) ROBERT LIBBY
Good Samaritan Church
Orange Park, Fla.

Face of Liberalism

RELIGION IN THE SECULAR CITY: Toward a Postmodern Theology. By Harvey Cox. Simon and Schuster. Pp. 219. \$16.95.

In his latest book Harvey Cox again goes forth with provocative insights in an ongoing effort to speak of the presence of God in a changing world. This book will no doubt be as sharply debated in theological circles as was *The Secular City* 19 years ago.

Having run the gamut from a Bonhoeffer-style religionless Christianity in *The Secular City*, through a theology of celebration in *The Feast of Fools*, and a serious appraisal of Eastern religion in *Turning East*, Cox is now coming down four-square in support of liberation theology, which is perhaps the best expression so far of his natural bent.

Liberation theology has emerged in recent years out of the church-supported political struggle in Latin America on the part of the poor and the dispossessed for human rights and freedom from economic and political oppression. Its North American manifestation is in black theology. Cox believes at the present stage of his journey that it is precisely through the theological reflection emerging out of the struggles of persons on the fringes of society that a post-modern Christian theology will evolve. He looks to this for what he sees as a much needed "new reformation," without which he believes the church will become increasingly moribund.

The other North American manifestation of religious awakening which he sees is that of evangelical Protestantism of the Jerry Falwell variety. This is also examined in Cox's study as a possible source for a viable new theology but is found wanting. He sees its fatal weakness as lying in its attempt to "unload the values of a redneck society" on the rest of us in the name of Jesus.

It is a powerful and hopeful insight which Cox gives us when he suggests that the understanding of God emerging from the poor and the oppressed themselves may lead the church to a new articulation of theology which can serve for the liberation of all persons in the post-modern world. The liberal theologians of academia are, for the most part, skeptical that the unlettered base communities can produce theological expression sufficient to serve all sectors of

society. However, stranger things have happened.

After all, there is precedent in the liberation theology of the Hebrew tribes' escape to freedom from Egypt. In the absence of anything more viable appearing in theological academia, we would perhaps do well to be open to what Cox is suggesting.

(The Rev.) JEROME TAYLOR
Church of the Messiah
Long Valley, N.J.

Books Received

KITTY IN HIGH SCHOOL. By Judy Delton. Houghton Mifflin Co. Pp. 114. \$10.95.

LONELINESS, SOLITUDE, AND COMPANIONSHIP: New Dimensions in Relationship. By Robert E. Neale. Westminster Press. Pp. 132. \$9.95 paper.

JUBILEE TIME: Celebrating God's Grace and Justice. By Carol Matteson Cox. Abingdon. Pp. 112. \$7.50 paper.

ACCEPT NO IMITATIONS: Finding a Genuine Faith in a Counterfeit World. By James W. Angell. Abingdon. Pp. 144. \$7.95 paper.

THE SURPRISING GOSPEL: Intriguing Psychological Insights from the New Testament. By Wilhelm H. Wuellner and Robert C. Leslie. Abingdon. Pp. 176. \$10.95 paper.

THE INTERNATIONAL LESSON ANNUAL, 1984-85. Edited by Horace R. Weaver. Abingdon. Pp. 448. \$5.95 paper.

THE COMPLETE CONCORDANCE TO THE BIBLE — NEW KING JAMES VERSION. Thomas Nelson Publishers. Pp. viii and 1083. \$17.95.

BIBLE BASIC: Bible Games for Personal Computers. Bernard K. Bangle. Harper & Row. Pp. viii and 154. \$9.95 paper.

WHAT ARE THEY SAYING ABOUT THE END OF THE WORLD? By Zachary Hayes, OFM. Paulist Press. Pp. 73. \$3.95 paper.

AND GOD CAME IN. By David Manning White. Macmillan. Pp. 372. \$24.95.

WHEN WE GATHER: A Book of Prayers for Worship. By James G. Kirk. Westminster Press. Pp. 142. \$8.95 paper.

AN EXPERIENCE NAMED SPIRIT. By John Shea. Thomas More Association. Pp. 270. \$15.95.

PEOPLE and places

Appointments

The Rev. William Q. Allen is the rector of the Church of Our Saviour, 116 E. Church St., Elmhurst, Ill. 60126.

The Rev. Richard H. Calaway is assistant to the rector of the Church of the Good Shepherd, Rocky Mount, N.C. Add: Box 1892, Rocky Mount 27801.

The Rev. Robert S. Denig will become rector of the Church of the Holy Comforter, Vienna, Va., on August 15.

The Rev. Thomas Droppers will become rector of All Saints' Church, Greensboro, N.C., on August 16. Add: Box 7381, Greensboro 27407.

The Rev. R. Scott Foresman is curate at St. Luke's Church, Kearney, Neb. Add: Box 609, Kearney 68847.

The Rev. Terrell L. Glenn, Jr. is serving St. Philip's Church, Charleston, S.C.

The Rev. C. Neal Goldsborough is assistant to the rector of Pohick Church, Lorton, Va.

The Rev. Charles Hawes, III is chaplain at St. Mary's House, Greensboro, N.C. Add: 930 Walker Ave., Greensboro 27403.

The Rev. C. Thomas Hayes, III is assistant to the rector of the Church of the Resurrection, Dallas, Texas.

The Rev. Susan B. Heath is serving in the deacons' program at Trinity Cathedral, Columbia, S.C.

The Rev. Douglas G. Hodson is assistant to the rector of the Church of the Holy Comforter, Charlotte, N.C. Add: 2701 Park Rd., Charlotte 28209.

The Rev. W. Hall Hunt is at work at the Cathedral of St. Luke and St. Paul in Charleston, S.C.

The Rev. Gregory B. Larkin is assistant rector at St. Luke's in-the-Mountains, La Crescenta, Calif. Add: 2563 Foothill Blvd., La Crescenta 91214.

The Rev. E. Cannon McCreary is the vicar of St. Andrew's Church, Greenville, S.C.

The Rev. George McCullough is the interim rector of the Church of the Good Shepherd, York, S.C.

The Rev. Pat Merchant is assistant to the rector of St. Luke's Church, Atlanta.

The Rev. Prescott E. Nead, III will become vicar of All Saints' Church, Clinton, S.C., on August 15. He will continue his work as diocesan youth coordinator for Upper South Carolina. Add: Box 276, Clinton 29325.

The Rev. Robert S. Phipps, Jr. is now headmaster of Christchurch School, Christchurch, Va.

The Rev. Joseph S. Pickard is curate at St. Dunstan's Church, McLean, Va.

The Rev. Thomas M. Rickenbaker is working as a missionary in North Spartanburg, S.C.

The Rev. Patrick H. Sanders, Jr. is rector of St. John's Church, Laurel, Miss. Add: 541 N. Fifth Ave., Laurel 39440.

The Rev. Jacqueline Schmitt is engaged in clinical pastoral education at Columbia Presbyterian Hospital in New York.

The Rev. David Stewart is serving the Church of the Ascension, Hagood, S.C.

The Rev. David Sweeney is rector of St. Mary's Church, High Point, N.C. Add: 108 W. Farriss Ave., High Point 27262.

The Rev. Fred Thompson is assistant to the rector of Emmanuel Church, Southern Pines, N.C. Add: 350 E. Massachusetts, Southern Pines 28387.

The Rev. Melvin E. Truitt is serving St. Anne's

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POSITIONS OFFERED

ASSOCIATE for parish in southwest Florida. Active in Christian education and youth ministry. Equal parish responsibilities. Maturity, experience, commitment desired. Renewal experience here. Good salary and benefits. Reply Box J-586*.

WYOMING: Interim or permanent rector w/ for an established medium-sized parish in c. 50,000. Friendly congregation eager to grow. If 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.

CURACY in large suburban New York parish. Pastoral, liturgical, teaching ministry with responsibility for Christian education program budget. Write with resume to the Rev. Ed Johnston, Christ's Church, Rye, N.Y. 10580.

POSITIONS WANTED

WEARY of "success," experienced priest, rec growing, active parish would be happy to serve Lord as circuit rider for two or three small churches. Prefer east coast, but open to suggestion. Reply: H-587*.

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

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis.

BRIEFLY...

Van Santvoord Bowen, vice president of the Episcopal Church Foundation, died June 21 of a heart attack while returning from London. He was 63. Mr. Bowen, an active Episcopal layman, had been program officer in charge of the graduate fellowship program and the revolving loan fund at the foundation since 1966. He was a member of the Church of the Epiphany in New York City, and had served on the vestry. He was a member of the ministries commission of the Diocese of New York, and had held other diocesan posts. In addition to his work with the foundation, Mr. Bowen was the author of *A Vestry Member's Guide*. He is survived by his sister, Barbara B. Hoff, of California, and a brother, John G. Bowen, of Lakeville, Conn.

According to recent reports in the secular press, the Prayer Book Society, which is dedicated to working for the continued use of the 1928 Book of Common Prayer, is being sued by three of its directors. The Rev. Logan Jackson, past president of the society from Pewee Valley, Ky.; Benjamin Alexander, Hillsdale, Mich.; and Daniel Oliver, Washington, D.C., have charged that the society misleads contributors and refuses to allow its directors to examine the records. According to the suit, filed in May in Memphis, Tenn., "Huge amounts of money have been raised from loyal contributors, but the spending of that money has accomplished little or nothing for the society." A letter to the society's president, the Rev. Jerome Politzer of Monterey, Calif., stated that "the society is badly run, its money badly spent, and its members badly served." Fr. Politzer reportedly described the suit as being "without merit."

ton-Salem 27106.
 Rev. Paul Tunkle is assistant to the rector of Duke's Church, Salisbury, N.C. Add: 211 N. 5th St., Salisbury 28144.

Rev. Alfred T.K. Zadig is associate priest at Mary's Parish, Rockport, Mass. He will continue work as executive director of the Ecumenical Selling Service in Melrose, Mass. Add: 104 Den- St., Gloucester, Mass. 01930.

Ordinations

Priests

Los Angeles—Duc Zuan Nguyen, who is in charge of Vietnamese congregation which meets as part of Anselm's Church, Garden Grove, Calif.

Deacons

North Carolina—Zalmon O. Sherwood, curate, Emmanuel Church, Southern Pines, N.C.
 Southern Virginia—Edward W. Curtis, assistant rector of St. Paul's Church, Milwaukee, Wis.
 South Carolina—Elizabeth Weaver Libbey, work in the deacons' program at St. Alban's Church, Lexington, S.C.
 John C. Bauerschmidt, to All Saints' Church, Worcester, Mass.
 North Carolina—Thomas Everitt Wilson, rector in Blacksburg, Va. Robert Cates McMillan, parochial.

Permanent Deacons

Lexington—Anna D. Gulick, who serves as a deacon at St. Gabriel's Church, Lexington, Ky. Add: Albott Dr., Wilmore, Ky. 40390. She was or-

ported in TLC at that time.
 Minnesota—James Young; add: 101 S. Plum, Northfield, Minn. 55057.

Retirements

The Rev. Paul C. Baker, rector of St. Paul's Church, Pekin, Ill., has retired and is now rector emeritus. Add: Route One, Box 267, Alexandria, Minn. 56308.

The Rev. George L. Barton, III has retired as rector of St. Thomas' Church, Orange, Va., and Emmanuel Church, Rapidan. Add: 186 Langdon Lane, Orange 22960.

The Rev. James S. Guy has retired as rector of Cople Parish, Hague, Va. Add: Box 18, El Giza, Westmoreland, Va. 22577.

The Rev. George Lyon Pratt, rector of St. Michael's Church, Arlington, Va., for the past 20 years, has retired. Add: Blue Ridge Shores, Route Two, Box 247-B, Louisa, Va. 23093.

The Rev. Richard O. Partington, rector of the Church of St. Jude and the Nativity, Lafayette Hill, Pa., will retire on January 6.

The Rev. Warner Armstrong Stringer, Jr., rector of St. Peter's Church, Washington, N.C., has retired.

Degrees Conferred

Virginia Theological Seminary—Doctor of Humane Letters: Elizabeth O'Connor, staff, Church of the Saviour, Washington, D.C. Doctor in Divinity: Bishop Sorge of Easton (previously reported); the Rev. Richard C. Allen, former rector of St. James

Woolverton, rector of Trinity Church, Portland, Maine.

Seminaries

Two notable women scholars have been named to the faculty of the Episcopal Divinity School in Cambridge, Mass. They are Elizabeth Schussler Fiorenza, who has been on the theological faculty of Notre Dame University since 1970, and the Rev. Katie Cannon, a Presbyterian, who is currently a visiting lecturer in ethics and a research associate in women's studies at Harvard Divinity School.

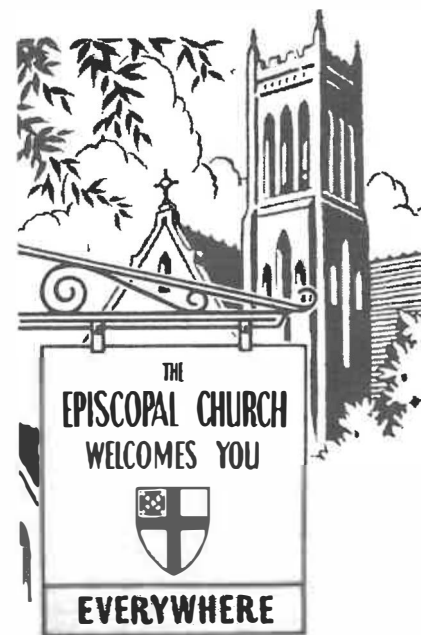
Deaths

Lois Martin Williams, former president of the Episcopal Churchwomen of the Diocese of New York and president of the Episcopal Churchwomen of the Second Province from 1963 to 1966, died on July 6 at the age of 84.

The widow of Gurney Williams, humor editor of *Look* magazine from 1953 until his death in 1965. Mrs. Williams chaired the council of volunteer workers for the Episcopal Mission Society in 1962 and remained on the board of that society until 1968. Throughout her active life of service to the church Mrs. Williams served youth groups, church schools, choirs, and altar guilds, and in the late 60s and early 70s she contributed several articles and reviews to *THE LIVING CHURCH*. In 1981 she retired to Santa Clara, Calif., where she wrote a history of the California chapter of the Society of the Companions of the Holy Cross, of which society she was a member. She is survived by her son, Gurney Williams III and three 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

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

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.

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

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 11-12

DURANGO, COLO.

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

CLINTON, CONN.

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

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

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

ST. PAUL'S

2430 K St., N.W.
 The Rev. Canon James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7:45
 also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12:15
 noon & 6:15; MP 6:45, EP 6; C Sat 5-8

CLERMONT, FLA.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

SARASOTA, FLA.

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

WEST PALM BEACH, FLA.

T. DAVID'S-IN-THE-PINES, Wellington
65 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
:30, 7:30. Fri 7:30, 10:30. C Sat 8

STONE MOUNTAIN, GA.

T. 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.

T. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
The Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese Near the Capitol
Sun 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 8633 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
lam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H
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.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-6456)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

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

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

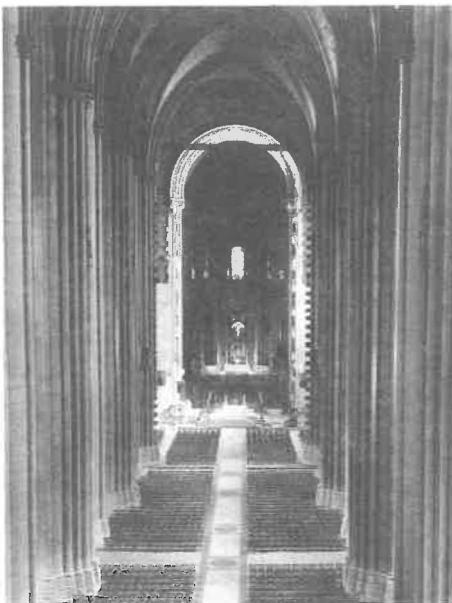
KANSAS CITY, MO.

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 Barbøe; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily



Cathedral of St. John the Divine, New York, N.Y.

ST. BARNABAS 129 N. 41
The Rev. T. Raynor Morton, SSC, r; the Rev. Mars
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 Feder
The Rev. George H. Bowen, r; the Rev. Bernard W. F
c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sa

OCEAN CITY, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphi
The Rev. Canon James E. Hulbert, D.D.; the Rev. R
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 601 W. St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

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

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

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

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

ST. JAMES OF JERUSALEM W. Penn and M
The Rev. Martin Leonard Bowman, v; G. Daniel Rille
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1860

MORRISTOWN, N.Y.

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

NEW YORK, N.Y.

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

EPIPHANY

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

EPISCOPAL CHURCH CENTER

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

ST. IGNATIUS

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

ST. JOHN'S

1331 Bay St. (Staten
The Rev. John-Michael Crothers, r
Sun Masses 8 & 10; Wkdy Masses Wed & HD 9

(Continued on next page)

(Continued from previous page)

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

DALLAS, TEXAS

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

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell 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. Kaehr, ass't to dean; the Rev. Howard G.F. Kayser, canon in residence; 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. Wkdys: H Eu 12 (Tues with HU); C by appt; open wkdys 9-12:30, 2-5

WESTHAMPTON BEACH, N.Y.

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

ASHEVILLE, N.C.

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

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. 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. Offerie, 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

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

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

ST. JAMES 5th Avenue & 53rd Street
v. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Lang
Masses 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

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

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

HESTER, N.Y.

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

ROCKY HILLS, N.Y.

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

ST. ANDREW ISLANDS (Central N.Y.)

Vincent, N.Y.

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

ROCKY HILLS, N.Y.

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

ROCKY HILLS, N.Y.

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



Church of the Holy Trinity, Churchville, Md.