

THE LIVING CHURCH

Ecumenical Issues

• page 8



"The Resurrection Cross," dedicated at Christ Church, Greenwich, Conn.: A bold departure from the traditional [p. 7].



Sawing Away

By TRAVIS Du PRIEST

Hardly a year passes that I don't cut down or prune a tree some place or other — at my house, a neighbor's or my homeplace in Virginia.

Last spring, a friend had to have two cut, and I asked if I could share in the cutting of smaller branches for firewood. In the summer, an elderly neighbor asked if we could trim some low branches from two of our trees so that she could more easily take her daily walk around our house.

Several years ago, we had had to hire professionals to fell a pine tree which was growing within inches of our bedroom window. If such a piece of work can be called beautiful, the job of those lumberjacks could be termed so. They knew how and when to cut — at what angle, at what speed. It is a work of art to see them handle the felling of that tall, dead tree. It fell exactly where they wanted it to, in between our house and our neighbor's; not a bush or tree was disturbed.

Quite a different picture is drawn, however, when an inexperienced person such as myself tries to fell a tree or even to cut large branches: precarious limbs, cumbersome equipment, dangerous work, long and hard labor.

That was the case last summer at my neighbor's home. She asked me to remove one or two of an elm tree on her property; the top of her tree had grown against a neighbor's tree; several lower

branches were growing too close to the three mulberry bushes planted under an elm tree.

I borrowed a ladder, got out the largest, sharpest saw we had in the garage and was in business. Or so I thought.

After four trial positions with the ladder and the particular limb I wanted to saw off, I realized that I was going to have to saw with my left arm; there was simply no way I could position myself and the ladder in the correct angle so that I could use my right arm. I tried to accept the situation as it was.

I began sawing. I lasted several minutes. I needed a rest. I tried my right (and stronger) arm for a minute, but could not hold the saw correctly for a clean cut. Back to my left hand. I sawed on.

After seven minutes of sawing, the cut line did start to widen. Soon the limb began to fall — ever so slowly at first and finally with a great crash. There I rested the partly-cut limb against the neighboring pine tree. Carry on, I thought.

When the limb fell against its neighbor, I thought the job was just about over. I was not only wrong, but foolishly so: the hardest part of the job was yet to come.

I cut and cut and cut. It became more and more difficult to position my saw. The uncut portion of the tree was actually out of the reach of the saw's teeth. The angle of the fallen limb was now such that the limb could fall no lower. In other words, I would receive no more "gifts"; it was me, the limb, and hard work.

After I was able to cut through the remainder of the limb, I faced the "skin," the green bark of the outside. Again, I

cut and cut. Nothing. I switched hands. No results. I sawed on.

What in the world, I thought, could be holding that tree limb? I became exasperated beyond belief. And exhausted. To cut through the green bark actually took me almost as long as it had taken me to cut through the ten inch limb.

And so it is, isn't it, with most of our tasks? Very few jobs are easy. What we see in our mind's eye is the result, not the laborious and sweaty steps of getting there. And the difficult problems we rarely foresee; the real problems angle and position themselves as we cut away, literally or metaphorically. Often the last little step is the most difficult, or at least the most exasperating. The seemingly thin membranes of life — physical and psychological — are the challenges.

Fortunately, salvation and freedom, what we call life in the Kingdom, does not depend on our doing our job. The job has been done for us — accomplished and concluded, in so far as we are concerned. But the tasks of our faith — the service to other of healing and caring and ministering, praying, and worshipping — these tasks ask of us no small amount of concentration and proficiency, even if it is proficiency gained on the job, as mine has been with sawing tree branches.

To visit the elderly mother of a friend, to remember to pray daily for the cousin who is ill, to offer oneself at the local soup kitchen, to teach in church school, or to help clean up after a social event — these all need to be sawed away at, and they aren't easy. But each effort pays off, and miraculously, we learn that we can work even with our weaker and unused arms, and that concentration and patience do have their rewards.

First Article columnist this week is Rev. Travis Du Priest, part-time member of THE LIVING CHURCH, is also the assistant priest at St. Joseph's Church, Racine, Wis., and a professor at Carthage College, Kenosha.

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LETTERS

DeKoven Property

We should use words like *appalled* with caution, but I am appalled to think the property of the DeKoven Foundation may now fall into uncaring hands, and that one of the American Church's few genuine shrines may simply disappear. Surely we have our treasure in earthen vessels, but must they all be sacrificed to necessity?

Notice of the proposed sale and your accompanying editorial [TLC, May 19] sent me to the file to find Fr. Elmen's beautiful poem [TLC, Oct. 11, 1959], but reading it proved almost too poignant in the light of present circumstance.

"Time is," the poet wrote, "a wistful landholder." Alas! I can understand the economics which force the sisters' decision, but cannot understand a church of affluent Americans which will nonchalantly walk by on the other side while a holy place simply disappears.

This church spends millions on air fare, motel bills, consulting fees, just to shuttle and house its peripatetic leadership. Is there no money anywhere to save this place of prayer, to endow it, to assure its life simply because it has so enriched the life of us all?

I will send money. I will beg for more. Can this house of prayer and learning

...not be spared from ignominy and...
...ion? Will some churchman of nati...
...stature and dignity please stand u...
...will immediately run up his flag ir...
...little corner of the world with the p...
...that we can save that little corner.

(The Rev.) B.W. Co...
Church of the Holy Comf...
Cleburne, Texas

Much ink has been spilled over a site for church headquarters. It has been suggested that our demographics in an east coast location inappropriately. There was talk a few years ago of acquiring the campus of the old Colorado Women's College in Denver for purpose.

I read with some sorrow of the closure of the DeKoven Foundation in Wisconsin. Could not the old Racine College buildings be taken over by the Domestic and Foreign Missionary Society for as a church headquarters, thus preventing our church from losing so valuable part of our heritage? If the present complex is too small, might not that taken care of by decentralization, locating some agencies in other places; adding or acquiring other buildings in the Milwaukee area?

I hope that Racine College/DeKoven Foundation will not suffer the same as Milwaukee-Downer College, with physical plant has been taken over and smothered in the University of

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n at Milwaukee and whose name —
le else — survives on the diplomas
nale graduates of Lawrence Univer-
of Appleton, Wis.

BRUCE ALLEN WILSON

Okla.

Homosexuality not Innate

st after reading Bishop Swing's ar-
on AIDS [TLC, April 28], my Bible
y led me to Romans 1:18-22. I must
e with St. Paul that homosexual
ices in either sex are contrary to
will of God as expressed in the crea-
and in scripture.

believe that God does not lean down
heaven to inflict particular punish-
s — such as AIDS on homosexuals
D on fornicators — with deliberate
e. Rather, as I think St. Paul recog-
l, certain sins carry with them the
of certain forms of punishment. God
not need to invent such punish-
s. Rather, he allows them to arise
continue, despite all our efforts to
realize or eliminate the risks, as a
is of keeping some traces of order in

a fallen creation in which all things tend
to disorder.

Practicing homosexuals need our love
and pastoral care as much as anyone,
and perhaps more than most. But the
common belief (and I *will not* say
“myth”) of our time, which the bishop
seems to share, namely that homosex-
uals are born, not made, stands in the
way of such care by marking them as
unredeemable.

The sexual urge or impulse, whatever
that is, is probably innate in human be-
ings as in animals, but the behavior by
means of which that urge is expressed is
not innate, but must be learned. Objec-
tive studies, in ethology and psychology,
have demonstrated this.

It follows that what has been learned
can be unlearned, by the grace of God
and with competent guidance. Alco-
holics cannot cure their craving for al-
cohol by their own efforts, but the grace of
God, competent guidance, and loving
support are necessary. The same may be
said of homosexuals, if we can recognize
that their behavior is of the nature of
sin, and if we can teach them that their

sins are forgiven on the condition of re-
pentance and amendment of life.

However (Rom. 2:1) in all this we must
avoid making our own judgments of per-
sons, though we may judge the objective
sin. We can, as pastors, only lead sinners
to the cross and before the eternal judge,
and allow them to see themselves in his
light.

(The Rev.) BRADLEY T. SCHEER

Trinity Church

Santa Barbara, Calif.

Betrayal after 19 Years

Rather presumptuous, I believe, are
the recent letters [TLC, April 14] which
impute trivial motives to those former
Episcopalians for whom the Vatican has
approved an Anglican Eucharist with
only slight modifications of Rites I and
II from the 1979 B.C.P. (itself an admir-
able accomplishment by the Episcopal
Church).

An acolyte in my teens, I was, with
rare exceptions, a weekly communicant
for 35 years, served my parishes in many
capacities including junior and senior
warden, convention delegate, parish
school parents' club president, etc. In-
tense love for and loyalty to the Angli-
can Communion made “going to Rome”
unthinkable.

Nevertheless, the Episcopal Church's
abandonment of Christ's teaching on the
indissolubility of marriage left me be-
trayed after 19 years of tending my men-
tally ill wife at the cost of continuous
heartbreak and loss of career, but at the
gain of growth from an intellectual faith
to a personal loving relationship with Je-
sus and the preclusion of the
“warehouse-ing” of my wife. No little
strength came from the knowledge that
I was being faithful to Christ and his
church.

The ordination of women priests
(which made hypocritical the traditional
Anglican claim, and concomitant criti-
cism of Rome, that only a reunited Cath-
olic Church could change received doc-
trine) put me bizarrely and untenably
out of communion with many in my own
church.

Demoralized by these developments, I
ceased participation in the church and
was led, through deep spiritual and emo-
tional struggle, to faith in the claims of
Rome and finally, to submission prior to
the Vatican's surprising and pastorally
sensitive acceptance of the ex-
Episcopalians' overture.

I could now never leave the Roman
Catholic Church — even with its prob-
lems and casual, pedestrian liturgical
approach. But I do miss the majestic
beauty and awe of Anglican worship,
and an Anglican Rite parish in this area
would be a joy to me. To say that I (and,
surely, the Anglican Common Identity
Catholics) just seek a few “thees” and

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I still love the Anglican Communion and pray for her daily. But I have been won over irrevocably from worshiping in the holiness of beauty to worshiping in the beauty of holiness in the church where the teaching is insisted upon being of the word of God and not of the theories of men (Ephesians 4:14).

Where in the letters columns are the reactions to excellent articles such as Fr. Zimmerman's on Canon Law [TLC, Dec. 16, 1984], in contrast to comparative trivia such as the propriety of eucharistic shot glasses? Although now more remote, in God's providence may reunion between Canterbury and Rome someday come.

J.E. STOCKMAN

Mill Creek, Wash.

We wish there had been letters written to us in response to Fr. Zimmerman's thoughtful essay. Ed.

Guardians of the Faith

In the news item about two bishops in England calling for the resignation of Bishop David Jenkins [TLC, May 19], the Bishop of Peterborough is reported as having said that bishops are guardians of the faith, and do not have the freedom of other Christians. I wonder if Peter and Paul, John XXIII and countless others would agree with such a stultifying view of the episcopacy.

Guardian of the faith to be sure, but does that mean a mind gone to seed? Do we really know all there is to know about God? Do we really know the many ways in which God works? Is there not room for thinking serious thoughts or do we just go along with the way things were? I can't imagine Paul and Peter and others doing that. Where would the church be today if bishops were only guardians of past thinking about the matters of faith?

(The Rev.) RALPH JOHNSON
Zion Church

Windsor, N.Y.

Bishop Jenkins

I wish all your readers, especially those who want to put Bishop David Jenkins of Durham in his place, could read the text of the sermon preached by Professor Dennis Nineham at the bishop's consecration, July 6, 1984. [It was published in the English magazine, *Theology*, September, 1984.] In my view, it is a classic statement on the role and function of the episcopate, and the contribution Bishop Jenkins can make.

Nineham points out that the early centuries of the church's life were filled with theological debate and uncertainty. The long middle period of church history is responsible for the settled opinions of the church, and not always for good reasons.

However, Nineham acknowledges that

capacity and that imposes certain restrictions." But he goes on to say to Jenkins, "I hope... that you will not mistake constraint for any sort of muzzling." The preacher quotes a former scholar who said, in addressing the hard questions of theology and biblical criticism, we should always ask the question, "What must the truth be now if people who thought as they did put it like that?"

It seems to me that is all David Jenkins is doing. He is a man of prayer and faith every bit as much as his critics. What he has, and what most do not, is the ability to be a deep and critical thinker as well as a man of faith. He is to be applauded and not condemned for his willingness to stir up the faithful as well as accept the role of defending the faith.

To quote Nineham again, "We have too many bishops who generally speaking are generally speaking."

(The Rev.) RONALD NEVIN
Church of the Ascension

Claymont, Del.

Living with Depression

In regard to Marilyn Rode's letter [TLC, April 14], certainly all of us must rejoice with her over her good health due to Lithium. She has certainly been unfortunate in her church experience if she were ever made to feel that mental illness is a stigma. Over the years I have counseled and continue to do so (as an accompaniment to their psychotherapy) dozens of manic-depressives.

Mrs. Rode should be aware that this illness is not universally acknowledged to be due to a genetic disorder. Lithium is indeed a wonderful drug, but unfortunately it does not help everyone who suffers with this illness. Further, it is an extremely powerful medication, and requires constant medical supervision of the person using it. For this reason I devoutly hope that she sees a physician in between her twice-yearly visit to her psychiatrist.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

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Bishop Elected Massachusetts

Rev. David Elliot Johnson, rector of Boniface Church in Sarasota, Fla., was elected Bishop Coadjutor of the Diocese of Massachusetts May 18 at a special convention at the Cathedral of St. Paul in Boston. He will succeed the current Bishop of Massachusetts, the Rt. Rev. John Bowen Coakley upon Bishop Coburn's retirement in September 1986. Fr. Johnson will be succeeded by the Rev. David Elliot Johnson on October 5 and will continue to work with Bishop Coburn over the next few months.

Johnson was elected from six candidates, three of whom were clergy from Massachusetts. His win came quickly — on the fourth ballot of the some 530 clergy and lay representatives of parishes present at this convention.

Johnson has been rector of St. Boniface Church since 1976. Prior to that he served 12 parishes in Missouri and Arkansas and as a college chaplain. He is a member of Trinity College in Hartford and of the Virginia Theological Seminary.

A former Air Force pilot, Fr. Johnson spoke forcefully against the nuclear arms race while in the diocese in early 1980 and a series of forums with the nominal bishop.

He declared that it is time for the church to set the agenda for the world — rather than the world setting the agenda for the church.

David Johnson, 52, and his wife, former Joyce Joanne Evans, have three grown children. He is very active in the Diocese of Southwest Florida, serving on a variety of boards and committees. His parish is a large one of approximately 1,300 communicants.

The Diocese of Massachusetts is the largest in the nation.

Conference Grapples with Urban Problems

The 31st annual meeting of the Clergy and City Conference of the Episcopal Church was held recently at St. John's, Kansas City, Mo. Forty persons, both the laity and clergy gathered to learn about and deal with the economic and social problems of urban life.

Professor Bennett Harrison, who presented *The Deindustrialization of America*, spoke to the group about the growing gap between rich and poor resulting from foreign workers doing work once



The Rev. David Elliot Johnson: elected Bishop Coadjutor of Massachusetts.

done by Americans. He described the new American city as a world made up of high-tech, high-salaried specialists surrounded and supported by a large pool of vulnerable unskilled and part-time workers, many of them from racial and ethnic minorities.

The bridge leading from poverty to affluence which industry used to provide is now gone, and gone with it is a large part of the American dream, he told the conference. But he added to this account a series of examples showing how churches in working with organized labor helped to ameliorate these problems.

The Rev. Joseph Pelham, director of Boston's Episcopal City Mission, acted as spiritual director for the conference. Noting that the principle of "justification by faith" has sometimes been narrowly interpreted to refer to individualistic faith among Christians, he maintained that it should rather be understood to mean in addition that God calls Christians to righteousness and to setting right the wrongs of the world. And American cities, he stressed, either as we have known them or as we are finding them to be, claim a unique focus in God's creation.

The Rt. Rev. James R. Moodey reported on his experience as a bishop in a diocese, Ohio, having urban-industrial centers. He emphasized the role of the city church as a means through which the dream of a just society might be advanced. The conference elected the

Rev. Charles Carter president. Other officers elected at the meeting were the Rev. James Snodgrass and the Rev. Franklin Turner, vice-presidents; the Rev. Stewart Pierson, secretary; and the Rev. Lee Richards, treasurer.

It was decided that next year's conference would be held in Newark, N.J., April 28-30.

Disaster in Bradford

In the aftermath of what is being described as the most appalling and tragic weekend in the history of the City of Bradford, England, stories of heroism and compassion were described in the English church press. As the city's football stadium went up in flames on May 11, a local church warden plunged into the inferno to save as many people as he could before the heat drove him back, and a priest prayed with the badly burned victims.

The Bishop of Bradford, the Rt. Rev. Roy Williamson, was at the scene of the tragedy within an hour of the fire starting, and clergy called congregation members to see if all could be accounted for.

In a hastily arranged memorial service at Bradford Cathedral on May 12, Bishop Williamson quoted the words of 2 Samuel 19:2: "A day of victory was turned into a day of mourning," referring to the way the fire had decimated Bradford City's football success. The bishop praised those who had prevented the tragedy from being even greater, and it is reported that despite the death and horror, there remained a sense of real community and a feeling that, despite all that had happened, Bradford would and should recover.

North Carolina Consecration

On May 19 in the chapel of Duke University, Durham, the Rev. Frank Harris Vest, Jr. was ordained and consecrated as Suffragan Bishop of the Diocese of North Carolina.

Bishop Vest, rector of Christ Church, Charlotte, became the third suffragan in the diocese, which is made up of 39 counties, 122 congregations, and about 40,000 communicants. He was elected on the second ballot at the diocese's 169th convention in Greensboro, January 24-26.

The Most Rev. John M. Allin, Presiding Bishop, acted as consecrator. With him were four co-consecrators: the Rt.

Carolina; the Rt. Rev. Thomas A. Fraser, retired Bishop of that diocese; the Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia, who had ordained Bishop Vest as deacon and priest; and the Rt. Rev. Moultrie Moore, retired Bishop of Easton and former Suffragan Bishop of the Diocese of North Carolina.

The Rt. Rev. John E. Hines, retired Presiding Bishop, preached at the ceremony.

Bishop Vest has served as rector of Christ Church — whose 2,100 communicants make it the largest in North Carolina — since 1973. Among the accomplishments at this parish during his tenure are the St. Francis Fund, a drive to raise \$1 million to help poor people; a housing project for low-income and disabled persons; and the Matthew 25 Fund, which generated \$275,000 during 1975 to 1978 to feed people.

The new suffragan was born and raised near Norfolk, Va. Having degrees from Roanoke College and Virginia Theological Seminary, he was ordained priest on June 5, 1963, at St. John's, Norfolk. He and his wife Ann, a teacher, have three children.

Bishop Folwell Seeks Compensation

The secular news media have given considerable attention to the \$200,000 lawsuit filed in behalf of the Bishop of Central Florida, the Rt. Rev. William H. Folwell, seeking compensation from the United States Navy for a knee injury, claiming that the injury occurred as a result of the Navy's negligence.

While playing tennis on a court at the Naval Training Center in Orlando, Fla., in November 1982, Bishop Folwell slipped on algae, fell, and sustained a serious injury to his left knee. The knee has been operated on twice, but some damage to it appears to be of a permanent nature.

The bishop filed a complaint with the Navy alleging negligence on its part for not removing the algae. But representatives of the Navy refused to respond to the complaint and discuss settlement of the issue. The bishop then referred the case to a federal court for adjudication.

The suit and the events which prompted it soon received news coverage, not only locally, but throughout the nation. In that coverage certain details of the case have received emphasis which Bishop Folwell contends distorts the facts, and which embarrasses him and his diocese.

The original news report, on which others were based, was published in the Orlando *Sentinel* on May 14, and written with "the barest amount of fact" being represented, Bishop Folwell claims. As an example of unfair emphasis he cites



C Photo / by Billy E. Barnes

Bishop Frank H. Vest, Jr.: new Suffragan Bishop of North Carolina.

the newspaper's focus on his inability to genuflect as a consequence of the injury. This, he says, constitutes a zeroing in on "the most trivial statements regarding genuflecting!"

The *Sentinel* story gives considerable attention to a \$5,200 counterclaim filed in behalf of the Navy by Assistant U.S. Attorney Walter Postula. But it does not, the bishop maintains, give adequate treatment to his responses to the Navy's allegations in the counterclaim.

One allegation is that Bishop Folwell was not entitled to use the tennis court where he was injured, that he was in effect a trespasser. Therefore, the Navy contends, the bishop has no just claim for damages. As proof that he trespassed, the Navy says that a sign posted at the tennis court excluded him in its limiting players to active and retired military personnel and their dependents, persons in the military reserve, and house guests of persons entitled to use the facilities. Bishop Folwell did not fit into any of these categories, the Navy says.

In answer, Bishop Folwell points out that he was a guest of a retired officer, one Bob Pound, and he maintains that the sign the Navy refers to "was obliterated beyond legibility." And furthermore, there were no security guards or gates to indicate limitation of access to the area.

The Navy's counterclaim also alleges that because the bishop played tennis early in the morning, 7:00, he knew he was trespassing and went there at that time to avoid detection.

Bishop Folwell responds to this allegation simply by saying that it is his habit to play tennis early in the day.

In addition, the bishop claims that he was always accorded the courtesies of an officer of flag rank while on the naval

quently there. Thus he was a far figure, not one who skulked about to avoid detection.

In explaining why he chose to seek legal redress such as he has, Bishop Folwell issued a statement to the press of his diocese expressing his concern over the embarrassment which he might possibly have felt. In that statement he declares:

"It was only after a lot of prayer and reflection that I came to believe that I should pursue this matter on the basis of justice. I have always fought for justice for others, and I believed that I would make a poor witness if I failed to do the same for myself."

Memorial Dedicated

In Greenwich, Conn., George Stevens was active in local community organizations and Christ Church until his death in 1977. A 12-foot bronze cross [on a concrete cover] was dedicated May 12 in the church's memorial garden in memory of Mr. Stevens, a 37-year member of Christ Church, former senior warden. Entitled "Resurrection Cross," it was sculpted by Stamford (Conn.) artist James Knowlton who had been a choirboy at the church.

Members of the family spoke briefly at the dedication about Mr. Stevens, including his wife Lydia, who told of the idea of the cross and its design.

Mr. Stevens, who was a graduate of Yale and the Choate School, was a student and general manager of WGCI-TV in Greenwich until his death. At Christ Church, he had been stewardship chairman and junior warden before becoming the senior warden. His wife presently is senior warden.

The 1,400-pound cross, which was built in about three months, is a departure from the traditional design of a cross. Within the outer cross is a sculpted inner cross. Artist Knowlton described the inner cross as representing "the unified soul" and the outer cross as "the human figure." He sees it as an expression of man's outreach to another man with the Creator.

BRIEFLY...

Sir Alister Hardy, 89, this year's recipient of the Platon Prize, suffered a stroke 48 hours before he was due to receive the award from Prince Philip in London on May 1. The prize was accepted on his behalf by his daughter, Mrs. Belinda Hardy. A distinguished marine biologist and founder of the Religious Experience Research Unit at Oxford, Sir Alister received the award for leading the new discipline of empirical theology by applying scientific methods to the study of religious experience.

Ecumenical Issues Facing General Convention



By WILLIAM NORGREN

These individual steps of a long journey, prayer, conversion of heart, mutual understanding, common witness, doctrinal agreement all have a part to play in the scripture and tradition-movement toward the unity of the Church. Among these steps, doctrinal agreement with other churches is a particular responsibility of General Convention. The convention is our synod, which is expected to take decisions on behalf of the Church (after wide study and reflection by people and clergy) and to maintain historic relationships within the Anglican Communion.

Against a backdrop to the 68th General Convention, September 7-14 in Anaheim near Los Angeles, Calif., it is helpful to recall the ecumenical policy of the Church set by the 60th General Convention in 1961. It is "to press toward the full unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate step be a step toward the fullness of the Kingdom for which our Saviour prayed."

At the convention in 1982 the major forum for decision was the interim agreement with three Lutheran churches in the U.S. At the convention in 1985 the major decision may be on the consensus document of Consultation on the Anglican Union. At this year's convention, major decisions may be made on recommendation of the Standing Commission on Ecumenical Relations (SCER) regarding the *filioque* in the Nicene Creed, the Anglican-Roman Catholic International Commission (ARCIC)

Decisions may be made on three major ecumenical issues at this fall's General Convention in Anaheim.

Final Report, and the World Council of Churches' statement on *Baptism, Eucharist and Ministry*.

The SCER is proposing that, in recognition of the 1978 Lambeth Conference call for churches of the Anglican Communion to consider removing the *filioque* ("and [from] the Son"), the General Convention express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon, provided that the Lambeth Conference endorse and commend such restoration. The six-page SCER report emphasizes that restoration of the original text of the Nicene Creed in our liturgy does not imply rejection of the rich Augustinian and Western theological tradition. Moreover, the legislative body of a national church within one communion of the divided church does not represent a sufficient forum for determining fundamental creedal issues relative to the nature of God, and so it is not being asked to debate the doctrinal question of the *filioque* between Eastern and Western Christianity. It is instead the historical canonical question which General Con-

vention is being called upon to address.

Historically, no one disagrees that the *filioque* was inserted without consultation or canonical authorization, and without the consent of the full church, into a basic statement of Christian faith as promulgated by the second and fourth ecumenical councils. Restoration of the original text of the Nicene Creed would be a practical affirmation of a longstanding and characteristically Anglican position that on points of fundamental creedal doctrine, Anglican teaching must agree with the teaching of the early church before its division into east and west, and that dogmatic innovation unauthorized by the full church, whatever its antiquity, is unacceptable.

ARCIC final report

In 1981 the Anglican Consultative Council (ACC) commended the *Final Report* of ARCIC to the churches of the Anglican Communion for study and asked the provinces to respond to two questions: whether the agreed statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church (I and II), together with Elucidations are consonant in substance with the faith of Anglicans; and whether the *Final Report* offers a sufficient basis for taking the next concrete step towards the reconciliation of our churches grounded in agreement in faith. Similar questions have been addressed to episcopal conferences of the Roman Catholic Church.

The 66th convention in 1979 already affirmed the first two agreed statements on eucharistic doctrine and on ministry and ordination as providing "a statement of the faith of this church in the matters concerned," so the 68th convention in 1985 will be asked to decide

Rev. William A. Norgren is ecumenical officer at the Episcopal Church Center, New York City.

authority in the Church (I and II). The SCER proposes that the convention affirm that it "represents a theological model of convergence towards which both of our churches may grow and, in that sense, is sufficiently consonant in substance with the faith of this church to justify further conversations and to offer a basis for taking further steps towards the reconciliation of our churches grounded in agreement of faith." The SCER also proposes that the official response of this church include the 12-page SCER report, which contains affirmations as well as further questions for clarification by the new ARCIC II and for Anglicans as they consider the subject of authority.

When other Anglican churches have sent ACC their official responses to the ARCIC *Final Report*, that body will shape a combined response for the 1988 Lambeth Conference, which will pronounce the consensus of the communion. The Roman Catholic Church will come to a consensus on the *Final Report*

Baptism, Eucharist and Ministry

The third major decision will be on the World Council's agreed statement on *Baptism, Eucharist and Ministry*. This is the product of more than 50 years of work by all major traditions, including the Roman Catholic, and is an important point of reference for all dialogues today. The World Council is asking, not whether the statement is "consonant in substance with the faith of Anglicans," as in the case of the *Final Report*, but rather how far can we recognize in it "the faith of the church through the ages."

We are not being asked whether we accept every statement in it, for the compilers have incorporated a commentary in which sometimes opposed positions are noted where agreement has not been reached. And we are not simply being asked whether we recognize in it the faith of the ages, but, insofar as it is in accord with that faith, what are we prepared to do about it. To what extent does

question and challenge the teaching practice of the Episcopal Church?

The SCER is proposing that our churches recognize the text as a major contribution toward reconciliation and unity, "recognize in the text the faith of the church through the ages" with certain reservations expressed in the page SCER report, encourage the churches of evaluating the official responses of churches at the World Conference of Faith and Order planned for 1988, ask that Episcopal dioceses continue to use BEM and the Episcopal Church response as a resource in meetings with ecumenical partners.

If you've read this far, you will realize that the bishops and deputies at the 1985 General Convention will be making important decisions. They will receive the SCER detailed report in the "Book." The report is also published in the May-June *Ecumenical Bulletin*. Each diocesan ecumenical officer in each diocese is available to share and discuss the implications of the decisions for the future.

Struggling with a Smile

By DAVID G. DUGGAN

My son one afternoon re-enacted the myth of Sisyphus. Remember Sisyphus? He was the mythical Greek, who for some transgression against the gods, was sentenced to an afterlife of rolling a rock up a hill, only to have it roll down before he reached the top. Then he would have to roll the rock back up again in an endless succession of effort and frustration.

My son was doing something like that on the playground. I put him on the slide and as he got down, he'd try to crawl back up. Since he was only nine-and-a-half months old, he had a hard time getting up more than a couple of feet before he'd turn around, come down and start his ascent all over again.

As frustrating as this was to watch (and perhaps as frightening), Adam was having a wonderful time, laughing and babbling with obvious delight. He didn't care that he couldn't reach the top. He was enjoying just crawling up and sliding down.

Adam's going up and down the slide, never quite reaching the top, but struggling nevertheless, is similar to our lives. Some of us have fun in this effort, others are burned out by it, others see no point to it, but do it to pay the rent or because nothing else is available. My son taught me that the attitude is what counts. He was having fun even though he was doing something he couldn't understand.

Few of us will ever understand what our callings in life are, let alone realize them. Yet each of us will struggle as we pursue our perceptions of those callings: in jobs, relationships, recreation. We will certainly know frustra-

tion; some of us may know fulfillment. But in between frustration and fulfillment is a large area where most of us will live most of our lives. How to live is the question.

Adam showed me that it isn't necessary to understand my calling to enjoy what I am doing. The simple fact of having something to do causes in itself for rejoicing. Whether life is perceived as frustrating or fulfilling is completely beside the point. We have life now and we can enjoy it.

Unlike Sisyphus, however, those of us who roll rocks up the hills have something more to look forward than an eternity of frustration. Jesus promised we could join him in paradise if we believe in him, irrespective of our earthly lives, work and status. More than that, he freed us from concerns over the frustrations of this life by letting us enjoy it.

Adam enjoyed life that afternoon on the slide, frustrating as it was. I taught me a lesson.

David G. Duggan lives in New York City, and is a member of St. Bartholomew's Church, Manhattan.

Presiding Bishop Nominees

Interview with Bishop Furman Charles Stough

by EMMET GRIBBIN

This is the third in a four-part series of interviews with the nominees for the office of Presiding Bishop and Primate selected by the Electing Nominating Committee in March. In the past two weeks, THE ANGLICAN CHURCH has run interviews with the Rt. Rev. Edmond Lee Brown of Hawaii and the Rt. Rev. Wilfred C. Frey of Colorado, respectively. Next week, there will be an interview of the Rt. Rev. John T. Stough of Washington D.C. In this issue, the Rev. Emmet Gribbin, a Methodist priest and Alabama correspondent for TLC, interviewed the Rev. Furman C. Stough of Alabama. The bishop was asked about his background, his experience, his interests, and views on issues of contention to the national church.

I understand that you and Bishop Furman have been friends from your college and seminary days, served together as missionaries on Okinawa, and visited each other many times. How did you two get to know each other since both of you were nominated for Presiding Bishop?

Yes, we've talked several times and written about it. We were in Sewanee together, both as undergraduates and as missionaries. There seemed to be a common bond, including our love of athletics. Our friendship simply grew, perhaps because our backgrounds are similar. He is red-headed, and I'm not, and my mother is.

EG: In addition to your three years as a missionary on Okinawa, you have also represented the church on visits to other Anglican dioceses, have you not?

FCS: Yes, there have been several occasions when I have been more or less an official representative. Sam Van Culin and I represented the American Church to the Partners in Mission Conference in 1976 or '77 when the Sudan was created as a Province of the Anglican Communion. On that same trip Sam and I also represented the American Church at the Partners in Mission Conference when the new Province of Jerusalem and the Middle East was established. In 1972 I was particularly pleased to represent our church at the consecration of the first Japanese Bishop of Okinawa, Paul Nakamura. Then, of course, I've been to the Diocese of Namibia in Southwest Africa.

EG: The Diocese of Alabama and the Diocese of Namibia have had a companion relationship for the past three years. What are the benefits of a relationship with a diocese such as Namibia which is so different and so far away?

FCS: There are many benefits. It was brought to our attention in Alabama an area of the church that we knew nothing about. One of the results of that is that it enhances our world view, perhaps changes it some, gives us a different kind of perspective on the world, and helps us realize that the Anglican Communion is far more diverse than are the Episcopalians in our own bailiwick. Another great benefit for us is the spiritual benefit; we have learned more about prayer, particularly intercessory prayer. Our visits to them and their visits to us have deepened our sense of Christian fellowship, and we are astonished at their faith, cheerfulness, and hope in the face

of disasters and deprivations caused by the civil war and the oppressive South African government.

EG: I understand that you have been a student at Fuller Theological Seminary in California for several weeks the past four summers. What did you study, and why Fuller?

FCS: At Fuller I am working on a master's degree in missiology.

EG: Missiology?

FCS: Yes, missiology is a word not frequently used by Anglicans, but it's a lovely word and simply means "the study of mission." I chose Fuller because it is one of the few institutions in North America that has a genuine School of Mission. Our own church does not provide that kind of study. I expect to complete the work on the master's degree next year.

Fuller was established just after World War II, but is a fully accredited institution granting Ph.D. degrees in several subjects. It is the largest Protestant seminary in North America. The School of Mission is one of its graduate schools.

Fuller is not fundamentalist, but it is evangelical. People come from all over the world, particularly to the School of Mission, and that is one of the reasons I wanted to go there. Each summer that I have been there some 40 to 50 nations have been represented among the other students. These are people indigenous to those nations, and they come to Fuller for further training. To be with them day in and day out is, as you can imagine, very rewarding and quite fascinating.

EG: To come closer home, Birmingham is a metropolitan area of a million people, and one of the Urban Coalition hearings was held here. One of your parishes is a jubilee center. What should be the

church's strategy in strengthening its urban ministries.

FCS: Well, that's what we are trying to find out. One of the ways we have gone about that is to attempt to assist our local parishes to grasp what I would call the wholeness of the Gospel. I believe that the Gospel has two components — a cultural mandate which addresses human needs and the structures of society, and an evangelical mandate which addresses the issue of conversion and spiritual growth. In our attempts to preach and to live the Gospel, if we neglect either of these components, we only have half the Gospel. I believe that when the fullness of the Gospel is operative in urban areas, it has real impact and it effects changes. Our experience seems to show this is, in fact, what happens.

EG: You are the originator of the Alabama Plan of Stewardship Education, and you and members of your diocese have been invited to nearly 60 dioceses as well as the American churches in Europe to explain this plan. In a sentence or two will you summarize the Alabama Plan?

FCS: It is very simple. It has several basic assumptions. One is that tithing is biblical, that it is applicable and relevant to all people, no matter what their social or economic status, and that tithing should be taught and lived as an essential part of the Christian life. That is our first assumption.

Another is that the key to good stewardship in any parish, and I am talking about money, is the leadership. With us, in terms of our structure, that means first the bishop, secondly the priests in the parishes, and next the vestry members. If you do not have a solid commitment from those people to work toward becoming tithers, then it is all of no avail.

We believe that if you can convert or change the leadership, then that will have an impact on all levels of the church. We will assist a parish or a diocese in a stewardship education plan, if they will accept eight criteria we list. These concern tithing, leadership, proportionate giving, commitment to giving away half of what comes in, and not making any budget until after pledges have been received and it is clear what income can be expected. If a parish cannot accept these criteria for the kind of educational program we have found so helpful, we simply decline to have further involvement with it.

EG: What have been the results of stewardship education in Alabama?

FCS: The results have been wonderful for us, and that is why we welcome the opportunity to tell others about it. In the past ten years or so there has been a renewal of life in many of our parishes, caused, I am convinced, by stewardship education. We have also been blessed with a splendid increase in money, both in the parishes and for the diocese. The last time I looked at the figures published by the national church our giving in the Diocese of Alabama per household per week over a year's time was the highest in the American Church. A nice corollary of that is that our clergy are among the highest paid.

EG: There are several renewal movements in the Episcopal Church, and you have been actively involved in Cursillo, and in Kairos, the ministry in prisons. Will you say a few words about what you see as the significance of these movements?

FCS: Both Cursillo and Kairos are basically lay movements, and I think that is the secret of their success. They are managed, organized, supported, and promoted by laypeople. The clergy participate, but the laypeople are in charge. I believe these and other movements, such as Faith Alive, have enabled laypeople to find a very specific and definite ministry. That in turn renews the church.

Cursillo and Kairos have had a tremendous impact on our diocese. There are several congregations which I am convinced would have been closed by now had it not been for these renewal movements. These parishes are not only still existing, they are doing well. They are strong and healthy.

EG: Perhaps this contributes to the fact your diocese keeps growing.

FCS: Yes, we have never experienced a decline, but this is pretty much true in all the dioceses in this part of the country.

EG: You took part in the three days of the first Kairos in Alabama. Wasn't this an unusual thing for a bishop to do?

FCS: Well, some people seemed to think so. I must admit that I was not totally comfortable with it beforehand. I was uneasy, not because I was a bishop, but simply the thought of being confined in a prison for three days worried me. I found out quickly that my fears were groundless. There are within the prisons people who are certainly Christian and welcome Kairos. I guess my being a bishop somehow emphasized not only to



Bishop Furman C. Stough

the inmates but to people outside this is an important ministry and it to be supported.

EG: Your being there probably caused the governor to show up.

FCS: Yes, Governor James and prison commissioner and other carried the closing service. The officials been quite cooperative with this ecumenical ministry.

EG: What other ecumenical involvement have you had?

FCS: I have found that my relationship and joint endeavors with the bishops and judicatory executives of other churches have brought me much joy. We have always been able to work closely together and have cooperated on many enterprises from opposition to death penalty to work for the peace. I believe the Greater Birmingham Ministry is one of the finest ecumenical ministries in the United States.

EG: Another part of your ecumenical experience was your years as an Army chaplain. Why did you continue

Financial Issues

General Convention in September will face serious ecumenical questions. Whether or not such matters represent the personal field of interest of individual bishops and deputies, these matters will have to be dealt with in one way or another [see analysis by Fr. Norgren, p.8].

Many church people have feared that formal approval of a consensus document of the Consultation of American Churches will be on the agenda. It will not. As Fr. Norgren explains in his interesting article, it is not due for evaluation until 1988. Convention does face the highly Anglican-Roman Catholic Final Report, however. This document has received a good deal of study. The World Council of Churches' statement, *Baptism, Eucharist and Ministry*, as we have said before, is a statement deserving more attention than most of us have given it [TLC, March 17 and April 21].

The third big item in the ecumenical agenda is the so-called *filioque* of the Nicene Creed. The doctrinal issues at stake are such as to defy easy solution, as previous discussions in this magazine, over a period of many years, have indicated. But, as Fr. Norgren explains, the question is not the question facing the convention.

The General Convention of the Episcopal Church, other Anglican synods in other countries, are simply considering the proper wording of the liturgical text of the creed used in public worship. What is the authentic and legitimate text of this creed? If it differs from what we are now using, would we wish to restore the authentic text?

It is important that all bishops and deputies, and members of the church at large, understand clearly the nature of what is being asked.

The doctrine to which the *filioque* points is *not* being debated. It is usually attributed to St. Augustine of

Hippo in the fifth century, but some scholars say that Augustine himself did not believe it in the sense held later by some Calvinists and Roman Catholics. It is not a matter of the sending of the Holy Spirit to the church by the risen Christ; the *filioque* concerns instead the eternal relationship of Father, Son, and Holy Spirit within the Holy Trinity (an area within which we have meager information, to say the least). Many people who hold strongly to the highly technical doctrine agree that it is no part of the creed — after all, the Ten Commandments, the Eucharist, and much else is not included in the creed. Students of the late Edward R. Hardy may recall his comment regarding the Augustinian doctrine: "It may be true, but the creed is hardly the place to mention it."

The groundwork for removing the *filioque* from the liturgical text was provided by the 1928 revision of the Prayer Book. In past centuries, the *filioque* was best known to Episcopalians not in the Nicene Creed, but in the litany which was formerly recited every Sunday. The opening invocations were said by the minister and repeated in full by the congregation. The third invocation was, "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners." The 1928 revisers were aware of objections to this clause and changed the opening of the Great Litany to the form we now have (BCP p. 148).

We respectfully hope that the 68th General Convention will move in the direction indicated by the 1928 revisers, and agree that the words intruded into the third paragraph of the Nicene Creed are no part of the authentic and universal text.

Those who believe in the Augustinian doctrine would be free to continue to do so, even if they no longer expressed it in the creed. It would be courteous of them to recall, however, that in the past, those who have not held this doctrine have been compelled to violate their consciences week after week by reciting these intruded words.

Interview continued from previous page

active reserve, going to camp with unit each summer for eight years you were consecrated bishop?

Part of the reason was practical as I did 20 years service in order to qualify for eventual retirement benefits, but I also did it because I found it so stimulating and rewarding. I had some fruitful relationships with young men and women, Alabamians, that I had not had known under any other circumstances. They came from different ethnic backgrounds, and I learned from them and enjoyed my friendships with

How many women have you or-

ained to the priesthood?

FCS: Let's see. Is it six or seven? No, it was five to the priesthood and two more of our women candidates to the diaconate who were ordained priests for me by bishops in other dioceses.

EG: If you are elected Presiding Bishop, will you use your influence to move church headquarters from New York City to Birmingham?

FCS (after laughing a bit): Well, if I really thought it would come to Birmingham, yes! Birmingham, however, is not even on the list of possible sites. I don't have a problem about church headquarters being in New York myself, or anywhere else either. I'm concerned that we do what is best for the church.

EG: Yesterday I received a phone call from another diocese inquiring about you, and the caller mispronounced your name. Since the letters "ough" have such a variety of pronunciations in English, how would you suggest I indicate how you pronounce "Stough"?

FCS: This question came up when I was first elected bishop. As you know, my nickname is Bill. Ben Meginniss wrote an amusing "poem" which the *Alabama Churchman* published, rhyming Stough with the different "ough" sounds. The line following "tough" had to be pronounced "Right Reverend Stuff." Ben's best mnemonic line which rhymes with my name correctly was, "How now, Bill Stough?"

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RECTOR: Maine parish of 173 families and individuals. Eucharist-centered worship, mostly traditional and affluent parishioners. \$55,000+ budget, 100+ children in Sunday school, new church buildings. Desire priest with consistent catholic theology, clear sense of priesthood, willing to work with lay ministry program. Age no barrier for consideration, only attitude. St. Andrew's Search Committee, Box 222, Millinocket, Maine 04462. (207) 723-5893.

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PEOPLE and places

Appointments

The Rev. Mehrdad Abidari is now assistant at Grace Church, Charleston, S.C.

The Rev. William O. Bivens, III is rector of St. Patrick's, Somerset, Ky. Add: Box 633, Somerset 42501.

The Rev. Anne Bonnyman-Lippincott is vicar of St. Elizabeth's, Farragut, Tenn., the Diocese of East Tennessee's newest mission.

The Rev. Charles D. Brown is now rector of the Church of the Resurrection, Elizabeth, N.J. Add: 1064 E. Jersey St., Elizabeth 07201.

The Rev. Leonard Claxton is rector of St. Andrew's, Cloquet and priest-in-charge, Christ Church, Proctor, and Holy Apostles, Duluth, Minn. Add: 204 8th, Cloquet, Minn. 55720.

The Rev. Delmar Funk is now rector of Grace Church, Columbus and Holy Trinity, Schuyler, Neb. Add: Box 305, Columbus 68601.

The Rev. Quinland R. Gordon (ret.) is part-time deployment officer for the Diocese of Atlanta and canon for outreach at the Cathedral of St. Philip. Add: 3145 Hazelwood Dr., S.W., Atlanta, Ga.

The Rev. Leonard S. Gross is vicar, Emmanuel Church, 301 S. Mineral St., Keyser, W. Va. 26726.

The Rev. Stephen C. Holmgren assumed the duties as rector in May of Grace Church, Box 402, Paris, Tenn. 38242.

The Rev. James Horton, became rector of Emmanuel Parish, 3 S. Randolph, San Angelo, Texas 76903, effective June 2.

Ordinations

Priests

Central Gulf Coast — Timothy David Klopfenstein, curate, Holy Nativity, 1005 Second Plaza, Panama City, Fla. 32401. Betts Simmons Slingluff, Jr., curate, Holy Cross, 7979 N. 9, Pensacola, Fla. 32514.

Connecticut — Judith Lynn Fleming (for the



The Rev. Mother Ruth, C.H.S., founder in 1952 of the Community of the Holy Spirit, an Episcopal religious community for women [TLC, May 26], and of St. Hilda's and St. Hugh's School (nursery-12) in New York City, will retire this month as headmistress. Under her direction, the community has financed construction of two school buildings on 114th St. near Riverside Dr. and the Melrose School, a country day school near Brewster, N.Y.

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AMERICAN PRAYER BOOKS 1786-1891, 1 & tions, sizes; also books on American Prayer I Please send titles, dates, condition and reas asking price. The Rev. Robert Norton, 331; canso Dr., Los Angeles, Calif. 90026.

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THE LIVING CHURCH

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tuck, Conn. 06770.
 ago — Carl F. Brenner (for the Bishop of Vir-
 urate, St. Mark's, 4th & Franklin, Geneva, Ill.
 Alonzo Clemens Pruitt, vicar, Sts. George
 athias, 164 E. Ill., Chicago 60649. David
 chlafer, faculty, Nashotah House, Nashotah,
 3058. Carl Winter, curate, St. John's, Box
 aperville, Ill. 60566.
 e — Sydney Gillian Howell and William
 Thompson, Jr., (for the Bishop of Virginia),
 East Penobscot Missions, Mountain View
 Bluefield Falls, Maine 04615; this is a team
 y of a husband and wife.
 Jersey — Laura Edwards Jenks, St. Mark's-
 Bowery, New York City.

Deaths

Rev. James Harold Flye, a retired
 of the Diocese of Atlanta and well-
 teacher, editor, and friend of author
 Agee, died at the age of 100 on April
 the Regency Health Care Center in Mon-
 , Tenn.

lye was born in Bangor, Maine, in 1884 and was
 ted from Yale in 1910; he received his M.A.
 e University of Virginia and attended Gene-
 ological Seminary in New York City. In 1915
 ried the former Grace E. Houghton. After
 r St. Stephen's Church, Milledgeville, Ga., Fr.
 gan his long association (1918-1954) with St.
 v's School in St. Andrews, Tenn., near the
 city of the South. Sewanee. He served as sup-
 est during the summers of 1942-1954 and
 t at St. Luke's Chapel in New York City. He

haps best known for his longtime friendship with
 novelist and playwright James Agee, a student of
 Fr. Flye's at St. Andrew's, and for his edition, *Let-
 ters of James Agee to Fr. Flye*. Readers are referred
 to original writings by Fr. Flye and several articles
 about him in the Oct. 14, 1984 issue of *THE LIVING
 CHURCH*.

The Rev. James Tolmie Golder, founder
 and president of the Recovered Alcoholic
 Clergy Association (RACA) and a retired
 priest of the Diocese of California, died at
 Mills Hospital, San Mateo, Calif., on March
 22 at the age of 77.

For 17 years Fr. Golder devoted his time and en-
 ergy to educating the church at all levels on the
 understanding and acceptance of alcoholism as a
 treatable disease; to that end in 1968 he founded
 RACA, serving as president and consultant. He was
 graduated from Nashotah House Seminary which
 awarded him the D.D. in 1964. Fr. Golder served
 parishes and held positions in the dioceses of Eau
 Claire, Fond du Lac, Kansas, Chicago, Washington,
 and California. He was a trustee of Nashotah House
 and was honored in 1979 by Seabury-Western Semi-
 nary. He is survived by his wife, Helen.

The Rev. Donald Farley Harris, retired
 priest of the Diocese of the Central Gulf
 Coast, died in Panama City, Fla., on May 3 at
 the age of 63.

Fr. Harris attended Drury College and Philadel-
 phia Divinity School and did further study at Pensa-
 cola Jr. College. He served parishes in Delaware and
 Illinois. He is survived by his wife, Margaret.

THE REV. JAMES ROBERT JARBOE, a retired
 priest of the Diocese of Spokane, died at the
 age of 63 in Walla Walla, Wash.

At the time of his retirement in 1984, Fr. Jarboe
 was vicar at St. John the Baptist, Ephrata, and St.
 Dunstan's, Grand Coulee, Wash. He taught high
 school for several years in the U.S. and at the De-
 partment of Defense Schools in France and Ger-
 many. He studied at the University of Washington,
 from which he received his B.A. and teaching certi-
 ficate, and at the Anglican Theological College, Van-
 couver, Canada.

Ezra Merrill, an eminent businessman,
 leading layman, and member of the corpora-
 tion of the Church of the Advent in Boston,
 died March 9.

A native of northern Minnesota, Mr. Merrill at-
 tended Carleton College; after further education in
 Kalamazoo, Mich., he was graduated from Harvard
 Law School in 1930. In 1942 he became a member of
 the executive board of H.P. Hood, Inc., a leading
 dairy company in New England; as a part of his
 management training he spent six months deliver-
 ing milk with a horse and wagon. He advanced to
 finance chairman of the company in a few years and
 became president in 1966. He was baptized by the
 well-known rector of the Advent, Fr. Whitney Hale
 in 1940; he served the parish as junior warden for
 two years during the 1970s. Devoted to the Big
 Brother Association and to working with homeless
 boys, Mr. Merrill started a half-way house to help
 boys from reformatories. At the time of his death, he
 was active in Careers for Later Years, an organiza-
 tion which works for the employment of older per-
 sons. He is survived by his wife Eve. An interview
 with Mr. Merrill appeared in *TLC*, Nov. 16, 1980.

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*.

AUBURN, ALA.

HOLY TRINITY Church Drive (Off S. Gay)
 The Rev. William P. McLemore, r 2 mi. north of I-85
 Sun 8, 10; Wed 10

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
 The Rev. Robert D. Keirse, r
 Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
 Sun H Eu 8, 9, 11 (Cho), Ev Sun 3:30, Thurs 5:15. H Eu 7:30 &
 12:10 Mon-Fri, 10 Sat, 6 Thurs

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

CLINTON, CONN.

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

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
 Massachusetts & Wisconsin Aves., N.W.
 Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
 Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

ST. GEORGE'S PARISH 2nd and U Sts., N.W.

The Rev. Richard Cornish Martin, r
 Sun Masses 7:30, 9 (Sol), 11 (S). 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; also
 Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
 6:15; MP 6:45, EP 6; C Sat 5-6

CLERMONT, FLA.

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

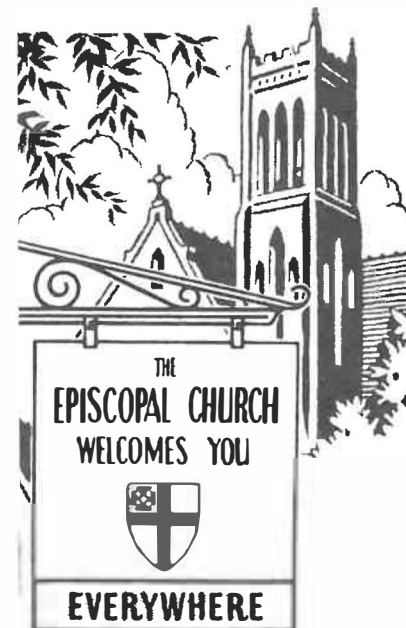
COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
 The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
 Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria
 E. Wheeler, Ashmun N. Brown, deacons
 H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP
 7:30, EP 5:15

Continued on next page



- Light face type denotes AM, black face PM; add, s, anno, announced; A-C, Ante-Communion; appt, ment; B, Benediction; C, Confessions; Cho, Choir; S, Church School; c, curate; d, deacon, d.r.e., r of religious education; EP, Evening Prayer; Eu, rist; Ev, Evensong; EYC, Episcopal Young Church- x, except; 1S, 1st Sunday; hol, holiday, HC, Holy union; HD, Holy Days; HH, Holy Hour; HS, Healing s, HU, Holy Unction; Instr, Instructions; Int, Interces- LOH, Laying On of Hands; Lit, Litany; Mat, Matins; rning Prayer; MW, Morning Worship; P, Penance; r, r-em, rector emeritus; Ser, Sermon; SM, Service of Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; oung People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
165 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, asst
Sun H Eu 8, 10, 7; Tues 7; Wed 9

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhlo Highway
The Rev. Robert E. Walden, r
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

MOLOKAI, HAWAII

GRACE CHURCH, Hoolehua
Sun Eu 10
Farrington Ave.
near the High School

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III, the Rev. Donald Turner, the Rev.
Vincent Fish, the Rev. Kermit Smith
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.

ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
Sat)

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
Sun Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
12:05

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

ELLICOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun H Eu 7:45, 9, 11:15, 6. Daily as anno

ST. ANDREW'S

A Mission of St. Peter's Church
Sun H Eu 9:15
Glenwood, Md.

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r
Sun H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Donald R. Woodward, priest-in-charge
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; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST

35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

SAINT JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00 (617) 283-1708

SAINT MARY'S

24 Broadway, Rockport
Sun 8 & 10:00 (617) 546-3421

LENOX, MASS.

TRINITY PARISH Walker & Kemble Sts.
Duncan R. McQueen, r
Sun Eu 8, 10:15, MP (2S, 4S), EP 7:15

PITTSFIELD, MASS.

"In the heart of the Berkshires"
ST. STEPHEN'S PARISH in Park Square
Eu: Sat 5:30; Sun 8, 10 & 5:30. Tues 12:10, Thurs 6:45 & 10

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax
The Rev. George H. Martin, r; the Rev. Cynthia Peterson-
Wlosinski, c
Sun Eu 8 & 10; Thurs Eu 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. Wkdays as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultraya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30; MP, HC, EP daily



Holy Trinity Church, Auburn, Ala.

ST. BARNABAS 129 N. 4c
The Rev. T. Raynor Morton, SSC, r; the Rev. Marsl
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also We
Matins 6:45, EP 5:30; C Sat 5

ELIZABETH, N.J.

CHURCH OF THE RESURRECTION 1064 E. Jers
Charles Dunlap, Brown, r
Sun Low Mass 8, Parish Eu 10

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silv
The Very Rev. John B. Haverland, dean; the Rev. G
Butcher, precentor, the Rev. Ken Clark, theologian; th
William L. Smith, canon missionary
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10.
Third Sat 7

BROOKHAVEN, N.Y.

ST. JAMES' Beaver Dam and Ba
The Rev. John W. Henry, II, v
Sun H Eu 8, 10, 7:30. Wed H Eu 7:30

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton P;
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing ;
10. Eu scheduled with all services

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 14
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

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

ST. JAMES OF JERUSALEM Es
West Penn and Magnolia
Marlin Leonard Bowman, v
Sat EP HC, Sun MP HC 9, Education 9, HC 11

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; HC Eng & Span; Lit & Ser 11; EP 4; V
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; S
Tues-Thurs (Choristers: in school year). Sat MP 7:
12:15; EP 4

Continued on next page

JIMMIE CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont.)

NY 1393 York Ave. at 74th St.
E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
1, J. Kimmey, associates
15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

THE VIRGIN (212) 869-5830
16th St. (between 6th and 7th Aves.) 10036
Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
ses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
(ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
10, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
of mo. 12:45-1:15

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, v. the
rdon Duggins, the Rev. Dorsey McConnell, the Rev.
ang
3, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HC 12:10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar
Broadway at Wall
8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
; 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

LESTER, N.Y.

MAS' Highland and Winton
John Martiner; the Rev. Gall Keeney
3 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

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

LA, N.Y.

CHURCH Downtown
S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
rel M. Farkas, M.D.
u 8, Eu & Ser 10; H Eu Tues 12:10; int daily 12:10

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 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 8 & 10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3, 5S) MP 11 (2 & 4S). Wed Eu 10:30

PUT-IN-BAY, OHIO

ST. PAUL'S Catawba Ave.
Neilson Rudd, r
Sun HC 8, MP with Eu 10

BEAVERTON, ORE.

ST. BARTHOLOMEW'S 11265 S.W. Cabot St.
The Rev. William B. McKenzie r; the Rev. Robert Young,
assoc; the Rev. Norman O. Crawford, d 644-3468
Sun H Eu 8, 10:30

PHILADELPHIA, PA.

ST. LUKE'S GTN. 5421 Germantown Ave.
The Rev. Charles L. Poindexter, r; the Rev. Kenneth
Schmidt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
J. Shepherd, ass't; Dr. Sadie S. Mitchell, seminarian
Summer Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
Wkdays: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

NEPORT, R.I.

CHURCH OF THE HOLY CROSS
West Main Rd. corner of Oliphant Lane
The Rev. John H. Evans
Sun 9 HC (1928 BCP), 10 MP (1979 BCP), 1S 10 HC (1979
BCP)

TRINITY

Queen Anne Square
Save our National Historic Landmark!
Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad St.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, c
Sat 5 Eu. Sun 8 & 10 Eu

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 Hilicrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Trawin Malone, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

ST. CHRISTOPHER'S

2600 Westminster, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; Daily Eu, call for times. Sun Liturgies; 8 & 10
Sung

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, Tue 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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily 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 26 to Sept. 29

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
Strasburger, canon pastor; the Rev. Jacques Bossière,
canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
mission to refugees; Brian Sunkten, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:20, 2-5



St. Michael and All Angels Church, Stone Mountain, Ga.