

THE LIVING CHURCH



Nevada Governor Richard Bryan (left) at phonathon for St. Jude's Ranch, Boulder City, Nev.: A new van, a new roof, free dinner [p. 4].

Wedding, Anyone? • page 8



Ashippun River

man beings normally live on land, but it is remarkable how often the water define, shape, and influence lives. Such phrases as the West, the Gulf, the Ohio Valley, Cape or the Tidewater refer not merely to marked by water but to the adjacent territory and its inhabitants and, by implication, their way of life and my.

er may influence us on a smaller scale as well. For several important years our family lived on a in Missouri. Some years before, a flooded depression in the land had dammed to form a muddy pond. Although it was perhaps a third of a mile from our house, a good deal of our family came to center around that pond. We show our youngest son caught in it. The coldest days each year we skated. We had picnics beside it. During the hot summers we swam in it at the end of every afternoon.

in Wisconsin we had the privilege of living for several years near a beautiful lake. That also played a part in it, not only during the summer but during the long winter when it was a leveled space on which to walk, ski, shoe, and — when conditions were — skate.

As we live near a river. The Ashippun [accent on first syllable], is a creek winding through perhaps two miles of countryside before going to the Rock River, which after many windings ultimately flows into the Mississippi River.

As the usual law of nature that rivers enlarge as they proceed from their source toward their mouth. This law does not seem to be enforced in our neighborhood, however. Near our house, the Ashippun is a clear, fast moving stream, a dozen feet across. A mile upstream it winds through open fields and appears even smaller, but this is an optical illusion — anything that looks small in the middle of a

field. A mile upstream of our house, on the other hand, it spreads out into a broad muddy expanse of water 60 or more feet wide. Anyone would call it a river up there. Someday we'll explore it further.

Near our house, one can bathe in it, although it isn't deep enough for real swimming. A beautiful column of mist often rises from the water. Muskrats and mink live in the banks, although they are not seen often. There are plenty of fish, although we have yet to catch one. We have, however, taken a page from Raymond Gayle [TLC, June 24, 1984] and found freshwater mussels. There is something amusing about having what we think of as fresh seafood here on a midwestern farm. As far as we know, we are the only people in this area who eat them, and we have not dared to do so without cooking them thoroughly.

The Ashippun River is not one of the famous rivers of the world. As far as we know, there are no unique fauna or flora here. No known battles have been fought along its course, no explorers followed it in seeking a "northwest passage" to the Pacific, no innovations of human culture developed on its banks.

Yet it does merit a footnote in ecclesiastical history. The Swedish-American pioneer priest Gustavus Unonius, in the 1840s, founded St. Olof's Church in the community of recent Scandinavian immigrants then called Ashippun River. Unonius, the leader of one of the first Scandinavian settlements in the Midwest, had enrolled in the newly founded Nashotah House and became its first graduate. Bishop Kemper ordained him in 1845 to serve Scandinavian settlers, presumably using or adapting a Lutheran liturgy.

Lutheran pastors soon arrived and some families returned to their Lutheran allegiance but others stayed with the Episcopal Church. In the Ashippun River area, the Episcopalians rallied to

Continued on page 12

THE LIVING CHURCH

Volume 190 Established 1878 Number 25

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

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

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

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; the Rev. Travis T. Dupriest, Jr., People and Places editor and editorial assistant; Paul B. Anderson; associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager

DEPARTMENTS

Editorials	11	News	6
First Article	2	People and Places	12
Letters	3	Reader's Shelf	14

ARTICLES

Wedding, Anyone?	Harold Brumbaum 8
Interview with Bishop Walker	Dorothy Mills Parker 9

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rev. William H. Baar, La Grange, Ill.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezelle R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Carl E. Steiger, Oshkosh, Wis.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

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

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

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

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

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Access for Whom?

In your editorial [TLC, May 19] you ask us to think about church access for the handicapped as an opportunity. Our recent experience in that very mode may be worth reciting.

The vestry, in a review of needed capital improvements, set a number of criteria, such as providing "handicapped access," as we refer to it. The Historic District Commission (HDC) rejected our proposal to raise the driveway at the church door to floor level because it brought the drive too high: It rose above the watertable. Judged aesthetically, it

cade of its historic proportion.

We submitted alternative drawings for a brick ramp at the side door. The HDC found this too substantial, architecturally, and preferred a wooden ramp that would actually look make-shift.

Accustomed as we are to such decisions in our Colonial city, we planned a curving brick walk back to the outside end of the church, ending at a small roll-on elevator rising to vestibule level — and prettily masked by shrubbery. At this point we suspended activity because plans had not been completed for a columbarium and garden along the same side of the church.

Then it occurred to us that we should survey the need for handicapped access. We printed several paragraphs in the

thousand homes. We asked that handicapped person, or anyone en- knew such a person, or anyone en- in treating or helping the handica- give us advice on the most desira- cility. Since someone (a professiona- told us that stairs are easier than r- for many handicapped, we asked, " do you prefer? Does the lack of p- access keep you from coming? Wi- come if we provide it? What advic- you give us?"

No answer. We repeated the not- the next newsletter. No answer, di- or indirectly.

So we've been making random- ries: "Would your mother come- could get her into the church in- wheelchair?" Sample answers: "We

A STORY FOR THOSE WHOSE LIVES HAVE BEEN TOUCHED BY ALZHEIMER'S DISEASE

DICK ATKINS CHANGED . . .

Bravely and with compassion, Marguerite Atkins shares her moving experience of living with an Alzheimer's victim.

She has opened to us the doors of understanding with the hope that by doing so, others who need strength and wisdom may find help.

This is a story of Hope, Love, Strength and a profound Faith in God.

**MOREHOUSE-
BARLOW**
78 DANBURY ROAD
WILTON, CT 06897
203 762-0721

Also My Journey

A PERSONAL STORY OF ALZHEIMER'S

Marguerite Henry Atkins
Foreword by Emily Gardiner Neal

\$12.95

temporary, theologically sound. Concise, ordinary, mainstream. Appeals to intelligent persons in all walks of life. Send for samples.

Church publications
Box 1113 / Colorado Springs, Colorado 80901

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

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

(414) 646-3371 ext. 62

this book makes stimulating reading for anyone who wants to know more about the correct approach to Christian theology, history, and spirituality." —The Living Church

E ANGLICAN ADDITION
Hard Holloway, editor
95

MOREHOUSE BARLOW
78 Dombury Road
Wilton, Connecticut 06897
203 762 0721

BUSINESS CARDS
Many formats, typefaces, ink combinations, card stocks. Send for samples.
PARISH OFFICE
Box 651 Mattoon, IL 61938

THE SOCIETY OF THE LIVING CHARLES THE MARTYR
Founded 1894
Rt. Rev. Joseph M. Harte, D.D., Patron
The Purpose of The Society: More Charles to the Book of Common Prayer
For information write the Secretary:
Mrs. Eleanor E. Langlois
5 N. Wilson Ave. • Rice Lake, WI 54868

Use the CLASSIFIED COLUMN

Whenever you want to find it, buy it or sell it — a job to fill, want a job — use the classified columns of THE LIVING CHURCH. A modest 39-cent-a-day classified ad will add a name to the growing ranks of classified ad users. The majority of you, or readers, read the ads in THE LIVING CHURCH. Rates are nominal — a word for single insertion; 35¢ a word an insertion on three or more insertions ordered, with a minimum charge of \$4.05 for any insertion. Classified advertising must be submitted in typewritten or clearly printed form.

mother can't get into a car." Or, "She's quite content at home. She loves to watch Dr. Schuller (or Dr. Baumann, et al.) on television . . . and the clergy bring communion to her at home."

Across the street the Post Office built for \$65,000 a long looping ramp up to the side door. I saw one handicapped person on it two years ago. In Oklahoma City a church with 3,000 members built several sidewalk level entrances. Two handicapped people used them.

Maybe churches, like post offices, don't have all that much to gain by accesses?

NORMA S. HEANEY
St. Anne's Church

Annapolis, Md.

Candle of Many Meanings

The traditional practice of the church, as I have known it, has been, after lighting the paschal candle during the Easter vigil, to extinguish it on Ascension Day after the reading of the gospel words "and he was carried up into heaven." Thus the light of the paschal candle was a symbol of the physical, resurrected presence of Jesus in the world. But the B.C.P. 1979 directs that the paschal candle burn through Pentecost, thereby confusing this lovely, traditional symbolism.

Some have attempted to explain this new practice with the assertion that the candle should burn through the "giving" of the Holy Spirit. The Holy Spirit wasn't "given" on Pentecost; the Holy Spirit had been around for quite a while. The Holy Spirit was "manifested" on Pentecost in, among other ways, the appearance of "tongues of flame." Doesn't it seem inconsistent that we would choose this day to extinguish the flame of the paschal candle?

Since the burning of the paschal can-

The Cover

At Boulder City, Nev., Governor Richard Bryan, an Episcopalian, joined station owner Art Kevin at the microphone when Kevin's radio station KRRI held its second annual phonathon for the benefit of St. Jude's Ranch, the church-related home for abused and neglected children. Approximately \$25,000 was raised through the phonathon to buy a new van for transportation and to pay for a new roof for the ranch library. Governor Bryan offered a free dinner either at the governor's mansion or at a restaurant of choice to any person pledging \$500 or more. Two pledges were received within the next 60 seconds.

observation of the time of Jesus' resurrected presence in the world, just what does it now symbolize? Comment, anyone?

ROY H. CAREY, JR.

Carlsbad, N.M.

All Souls' Connection

"Surface" mail comes slowly to Japan, and so your April 7 edition has just arrived. My reply is thus not really tardy . . . just slow.

Your editorial noticed what we have already been intrigued with — namely, that two of the four men nominated to be Presiding Bishop are former parsons here at All Souls', Okinawa. In fact, one of them was our first bishop.

The mission they nurtured has grown into a strong parish church of the Nippon Seikokai, with one unusual feature: it is "international," and functions in both the English and Japanese languages. Comprised largely of U.S. servicemen and their families, the congregation currently contains 13 nationalities, served by two priests: one an American missionary and the other Japanese.

Bishop Browning was our third vicar, and Bishop Stough our fifth. Dare we call this the "All Souls' Connection?"

(The Rev.) JOHN K. DEMPSEY
All Souls' Church

Okinawa, Japan

Shrine Needed

With regard to the DeKoven property to be sold by the Community of St. Mary, why not use VIM funds to create a pilgrimage shrine like Walsingham in England? Thirty-two acres seems about right, there are legends and saints connected with the place, and it is located where busloads of pilgrims from the other dioceses can reach it.

Why do we need such a place? I am an activist priest who was reconverted to Christ during a 1982 visit to Walsingham, while a tourist in England. That is a familiar story to the staff there. Yet we have no such "holy place" in America, while the Romans have dozens of them. Surely the Episcopal Church can both afford and benefit from a hauntingly beautiful pilgrimage shrine like Walsingham.

I nominate Bishop Michael Marshall as its first warden.

(The Rev.) FREDERICK A. FENTON
Church of St.

Augustine-by-the-Sea
Santa Monica, Calif.

Both Sides Objectionable

I am responding to your editorial of May 5 on Nicaragua. Your first editorial on the same subject struck me as naive: your second, as an attempt to exploit the naivete of your readers by misleading,

United States is overarmed. Then you ask, "Which neighbor do we expect to invade us? Mexico, the Bahamas, Bermuda?" Obviously the idolatrous overarming of our country is *not* in response to our neighbors in this hemisphere. It is, as you know but fail to state, in response to the equally immoral overarming of our principle adversary, the Soviet Union, which has the largest army in the world. Therefore your question concerning which neighbor will invade us is not relevant at all.

You also misleadingly compare the advance of Marxist ideology with Shintoism and Confucianism. When did these religions ever teach that there would be violent world revolution? When did their adherents ever maintain that such revolution should be encouraged and aided by totalitarian governments? When did their adherents ever send thousands of troops and advisors to regions all over the world to maintain dictatorships? It was Mao, not Confucius, who was responsible for more deaths than any other man in this century. I am truly dismayed that the editors of one of my favorite publications cannot distinguish between the dangers of Confucianism and those of Marxism.

So how does Nicaragua, with over 1,000 Cuban and East Bloc advisors, pose a threat to our security or to that of our neighbors? Daniel Ortega has already indicated the possibility of Soviet missiles being installed on Nicaraguan soil. (Of course, our government will never permit this, but how quickly you forget about the Cuban Missile Crisis!) And in a region that is ripe for revolution because of the right-wing oppression of the past, Nicaragua certainly does pose a threat to her Central American neighbors — fascism of the left will not resolve the injustices of fascism from the right.

You have not reported how Nicaragua's Roman Catholic bishops, who actively helped the Sandanistas to overthrow the Somoza regime, have now collectively condemned the Marxist government which is evolving there.

Perhaps my remarks make you think I support the Contras or the Reagan administration's misguided Central American policy. Wrong. I am aware of the atrocities of the Contras and that their ranks (like the Sandanista government) are filled with ex-Somocistas. *Both* sides in this struggle are objectionable and deserve strong criticism. Your one-sided approach is totally inadequate.

The real danger in your editorials about Nicaragua is that you contribute to the growing naivete of many well-intentioned, though misled and misleading, church members who, while quite rightly denouncing the evils of fascism and Nazism, seem to believe that communism is, in effect, a great deal differ-

... also not stated how the sample population was chosen — whether it represented a selected or a random sample of clergy and bishops, nor whether some convention deputies and alter-

Of course our security lies not in armaments, but in the arm of our Lord. But he counseled us not only to be meek as lambs, but wise as serpents. Many of our people seem to have taken their politics from Neville Chamberlain, rather than from the real lessons history has tried to teach us about Marxist regimes. This is not wisdom.

JESSE IVISON GRIMES
Bloomington, Ind.

Older readers may be forgiven for recalling that Shintoism did support the sending out of "thousands of troops" and a dictatorship. Ed.

Opinion Survey

I believe many members of our church must be as disturbed as I am by the survey, recently released to "laity, clergy, bishops, and deputies and alternatives to this September's convention" by the Gallup Organization. It is entitled "A 1985 National Gallup Survey of Episcopalians." The accompanying letter states that the survey has been "commissioned," but not by whom. The survey clearly does not carry the authority or

Special interest groups have right to poll their members, or include a wider group of people on behalf of members, but the source of the survey should be clearly stated. My concern is that no one mistake the results of a survey for one commissioned by the traditional church, in light of the appearance that the questions give of being designed to elicit particular views (e.g. on theological doctrines, on 1928 vs. 1979 Books of Common Prayer on the Prayer Book Society, on the World and National Council of Churches, and on "trendiness" in the church.)

CHARITY WAYNE
Deputy, Diocese of Maine
Bar Harbor, Maine

BOYS AND TROUBLE... WHO REALLY PAYS?



In the long run, a boy in trouble will pay for his behavior by becoming a man in trouble. Perhaps a man in prison. In the meantime, society pays ... once for the damage done and again to keep him from doing more damage.

But when you send a gift to St. Francis Boys' Homes you are helping boys in trouble become men at peace. Men who will in turn contribute to society. Send a gift today ... and you'll both have a better tomorrow. Simply mail in the coupon below or call 913-825-0541. Thank you.

The Gift of New Life
Helps this boy find peace.

Mail to: The St. Francis Boys' Homes, Inc.
509 E. Elm-Dept. 212
P.O. Box 1340
Salina, KS 67402-1340

I want to help a troubled boy become a man at peace.

() I pledge \$ _____ () Monthly () Quarterly () Yearly
() I am enclosing my gift of \$ _____
() I can't make a gift at this time, but please send me more information about the St. Francis Boys' Homes, Inc.

Your gift is tax deductible. Please make checks payable to The St. Francis Boys' Homes, Inc.

Name _____

Address _____

City _____ State _____ Zip _____

The St. Francis Boys' Homes, Inc., (EPISCOPAL)
Salina, KS - Ellsworth, KS - Lake Placid, NY - All races - All faiths - From every state



Province IX Bishops Condemn US Embargo

Meeting in Mexico City, the bishops of Province IX — which includes Mexico, Central America, the Caribbean basin, and Northern South America — condemned the U.S. trade embargo against Nicaragua as “inhuman and non-Christian.” Furthermore, the request from the House of Bishops of the whole Episcopal Church and other bishops of the Anglican Communion join them in condemnation and “raise their voices and their influence” to bring about a reversal of U.S. policy.

The bishops’ declaration echoes a statement recently issued by the Executive Council of the Episcopal Church opposing economic reprisals and covert military operations by the U.S. in its dealings with Central American countries.

Province IX bishops created an ad hoc

committee of six of their own members, the bishops of the diocese of Central America and Panama, with special responsibility to help in the search for “peace, well-being and development of the region,” to coordinate the means for resolving refugee problems, and to serve as a channel for communicating news of the area to the rest of the Episcopal Church. For support of the committee’s work, the bishops are seeking the financial assistance of the whole Episcopal Church — in the U.S. as well as in Latin America.

The text of two resolutions issued by the House of Bishops of Province IX are shown in the accompanying box.

In related developments, the Roman Catholic primate of Nicaragua, the Most Rev. Miguel Obando y Bravo, Archbishop of Managua, who was made a cardinal by Pope John Paul II on May 25, criticized President Ronald Reagan’s

decision to impose sanctions on trade with Nicaragua, saying the sanctions “will worsen an already difficult economic situation.”

And Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, so reports the May 30 issue of the Milwaukee *Catholic Herald*, told a Catholic Press Association meeting in Orlando, Fla., that “if he could give a message to President Reagan, it would be to not interfere in Latin American affairs but help defend human rights.”

Poll Causes Anxiety

A survey recently conducted by the Gallup Organization in behalf of the Prayer Book Society has created apprehension among church leaders that news of the poll’s results could affect the outcome of the election of the next Presiding Bishop. One question in the survey asks respondents to indicate a preference for the office from among the four bishops who have been nominated.

Because a letter from Dr. George Gallup, Jr., accompanying the survey states that its results “will provide guidelines for the future direction of the Church,” it is feared that information about respondents’ choices for the primacy might be released before the election at General Convention in September.

The Most Rev. John M. Allin, Presiding Bishop, has written to Dr. Gallup to let him know of his concern over that possible misapplication of the poll’s results. Bishop Allin described the question pertaining to the choices of his successor as unfortunate.

Likewise, the Rt. Rev. Alexander D. Stewart, executive for administration at the Church Center, expressed uneasiness in a letter to Dr. Gallup. “We feel it would be a cause of upset and concern which could rebound badly on any who take such polls if it were reported in the press as though this were the New Hampshire primary,” wrote Bishop Stewart. In the letter he went on to recall that representatives of the Gallup Organization had promised in a telephone conversation to try to convince the Prayer Book Society not to publish results of this sensitive question until after the election by the House of Bishops.

Grant Endows Chair at University of the South

A grant of \$750,000 from the Harry G. Steele Foundation will endow the Nick

Text of Resolutions of Province IX Bishops

We, the bishops of the IX Province, meeting in Mexico, request that our other bishops of the Region of Central America and Panama constitute themselves in an ad hoc committee and that they declare a permanent session ongoing as the crisis lasts in the region.

We request them to:

1) Continue active search for peace, well being and development of the region, and the support of efforts to implement non-violent solutions. 2) Work in coordination on the search for the solution of the refugee problems, and to work towards solving them. 3) Serve as a channel of communication to the rest of the Episcopal Church and as a means of interpreting the Central American crisis as well as advocating for the region.

Therefore:

We request from the Latin American churches and the Episcopal Church at large, with their institutions, the necessary funds to carry out this task.

We, the bishops of the Episcopal Church in Latin America (IX Province) meeting in Mexico City, want to register our concern for the people of Nicaragua due to the inhuman and non-Christian action on the part of the government of the United States in declaring an embargo on the Republic of Nicaragua.

We declare:

1) That we energetically condemn this inhuman action that will only bring suffering to the people.

2) We request that our brother bishops of the Episcopal Church of the United States raise their voices and use their influence in order that this measure be accomplished immediately. We also request from all the Anglican Communion that they condemn this inhuman action.

3) We back the action of the Executive Council of our Church in registering opposition to any economic reprisals or covert action on the part of the United States Government against Nicaragua and the other countries of Central America.

4) We are praying and working for peace in Central America and for all the people of Nicaragua. We especially pray for the Rt. Rev. Sturdie Downs and the people of the Episcopal Church in Nicaragua that have been serving God in that nation for over a century.



The Rt. Rev. G. P. Mellick Belshaw, Bishop of New Jersey (second row, center) and the Rt. Rev. Vincent K. Pettit, Suffragan Bishop of New Jersey (far left) with 22 ordained vocational deacons in the Diocese of New Jersey.

B. Williams Chair of English at the University of the South, Sewanee, Tenn.

The Steele Foundation chose to honor Williams, former editor and executive vice-president of the *Los Angeles Times*, for his contributions to the fields of literature and journalism.

Williams began his career after attending the University of the South and the University of Texas. He held positions on the staff of the *Fort Worth Star-Telegram*, *Nashville Tennessean*, and the *Los Angeles Express* before joining the staff of the *Los Angeles Times* in 1931. He became editor of the *Times* in 1958, the fourth editor since the paper's founding in 1881. Under his direction, the *Times* won five Pulitzer prizes. Following his retirement in 1971, Williams was honored by the National Press Club which gave him its Fourth Estate Award for a "distinguished career."

22 Deacons Ordained Together

On Easter Saturday, 22 vocational deacons were ordained by the Rt. Rev. G. P. Mellick Belshaw at Trinity Cathedral in Trenton, N.J. Well over 700 family members and friends filled the pews

and aisles. Banners from each sponsoring parish were carried before the ordinands in the procession. Clergy composed the choir.

Saying that he too was "newly ordained," the Rt. Rev. Frank Griswold, Bishop Coadjutor of Chicago, preached. In his sermon he invited the candidates to a ministry of "hearing and bearing the word of God in all your lives . . . Let it accost you," he said. "Don't forget who you are."

The new deacons made up the first class in the diaconal program of the Diocese of New Jersey, a program which began in 1982. Under the direction of the commission on ministry, the participants took courses in such traditional areas of study as scriptures, church history, and theology, based all the while in parishes where they acquired direction for and definition of their special ministries.

(For the names of the ordinands, see *People and Places*.)

Church Asked to Review Baptismal Covenant

The council of the Associated Parishes

for Liturgy and Mission, meeting in Albuquerque, N.M., on May 20-23, issued a formal statement calling on the Episcopal Church "to re-examine the implications of the Baptismal Covenant" [see box].

The council also elected the Rev. Morris Doss, rector of Grace Church, New Orleans, as president of Associated Parishes for the next two years. Fr. Doss succeeds the Rev. Peter C. Moore, rector of St. Paul's, Seattle, who has been elected since 1981.

The council issued the "Albuquerque Statement" after listening to the Rev. Richard A. Norris, Jr., professor of church history at Union Theological Seminary, speak about issues of dissonance stemming from baptism.

In other action, the council decided to print its brochure on the Holy Eucharist in Spanish as part of the church's mission to the Hispanic community.

The Associated Parishes is an organization of laypeople and clergy in the Episcopal Church, the Anglican Church of Canada, and other churches, committed to furthering the pastoral, educational, and missionary implications of the liturgical movement.

BRIEFLY...

The Rev. Peter Cornwell, for the last ten years vicar of the Church of St. Mary the Virgin at Oxford University, has left the Church of England and become a Roman Catholic. What makes this conversion noteworthy is the fact that Fr. Cornwell's predecessor as vicar of St. Mary's was John Henry Newman, probably the 19th century's most famous convert to Roman Catholicism.

A book checked out of a library in Taunton, England, 344 years ago has finally been returned. The borrower was the bishop of Winchester in the 1640s. It is not known whether the present bishop is responsible for paying the £3,000 fine owed on the overdue volume. Its title, by the way, is *Book of Fines*.

Associated Parishes Statement on Baptismal Covenant

"The Council of the Associated Parishes for Liturgy and Mission calls upon the Episcopal Church to re-examine the implications of the Baptismal Covenant in its search for a better understanding of the meaning of discipleship including all forms of ministry in the contemporary age.

"In recognizing the need for formation and incorporation of all baptized members into the life of the Church, we call for an extended period of catechesis for adult candidates for baptism, for those seeking to re-affirm their faith and for parents and sponsors of infant candidates for baptism.

"We commend those who are giving serious thought to the structure of the Church and place of the laity, as well as to the functioning of the three orders of ordained ministry. In particular, we are gratified by the progress the Church has made during the past decade in the restoration of the diaconate as a distinct and separate order. We urge open consideration of the various forms of ministry being suggested as appropriate to the life of the Church in diverse cultures and widely spread communities.

"We also commend the work of the division of Ministry to Children of the Executive Council in encouraging the full participation of all baptized children in the liturgical life of the Church. We look forward to the publication of this report by the Executive Council of 'Children in the Parish Eucharist,' and strongly support its recommendation that children should receive communion regularly from the time of their baptism."

of Marrying and Not Marrying

Wedding, Anyone?

By HAROLD BRUMBAUM

better to marry than to burn," St. I once grudgingly observed, giving marriage the nod, for those not up to ibate state, as a lesser form of evil lifelong wrestling match with an libido. With much the same dis- r, the English have been taught nce 1552 from their Prayer Book marriage was invented among other as a means "to avoid fornication g] such persons as have not the continence."

adays, however, growing numbers ple, finding neither marriage nor ation much to their taste, have pting for extracurricular sex as an ble alternative: teenagers after a , liberated singles playing one- stands, or two people acting like nd and wife without being so. This f behavior has come to be con- by the secular world; in fact, it is uger counted "lewd conduct," ag- g to recent court rulings, but is tutionally protected, at least g consenting adults.

church also seems to have tacitly ioned such conduct. Witness ing Points for Youth #6," the pam- recently published by Forward ent Publications, which assures bescent that, really, "It is OK not e sex. You can still give each other re through kissing, hugging, etc., ostpone sex until you're older (say e or working)." Time was when one have said married — and even d a bit about the etcetera.

ing been given the go-ahead, then, pense with such formal touches as ise and a ring, and finding a bed ffee pot sufficient for their domes- ertainment, countless couples g us are currently engaged in what ght call "mock marriage." Not that ses a mockery of the real thing — o far removed — but that, like turtle soup, it doesn't, appear- notwithstanding, contain the auc ingredients.

'conventional' has this way of life

become, in fact, that where a few years ago people who didn't marry were looked at askance by their peers, now they can well occasion alarm in some circles if they actually do marry. To retrieve some language from the days when kids played at aggies: Funsies is just about as good a game, to their way of thinking, as Keepsies — and you don't run the risk of losing your marbles.

The reasons people exercise this option are of course varied, and cover the moral front. It may be pocketbook-protection and the aversion to losing alimony payments, or the prospect of having to make them. Perhaps it's fear of want, as with widowed pensioners whose benefits would end. Or perhaps it's an acquired distaste born of past marital mishaps — whether their own, their friends', or their parents' back when. Or the fear of failure, or of being hurt, or perhaps worse yet, of being known. Or a selfish refusal to pay the costs in the tender of time and liberty and self-concern that marriage exacts. Or perhaps it's a split decision, where one partner is game to pay but the other demurs, creating a stale-mate, or no mate at all.

Such reasons are human enough that one or more of them is almost bound to set off a sympathetic resonance somewhere in most of us. Perhaps they are pioneering what may be the norm for tomorrow's enlightened society? But more prevalent among them by far than the mounting arguments not to marry is their insistence that they see no persuasive reasons why they should.

Balance Sheet

Perhaps a sort of balance sheet will be of use. Looking at the asset side of mock marriage we see a good deal going for it. If this is the model you buy, you have lots of freedom — both to do things, like being your own boss; and to refuse to, like hanging around when the going gets rough. Every day is negotiable, and you can negotiate from strength.

Unlike partners in the real thing, you have all the delight of discovery and ro-

mance without much need to worry about the down side — such as boredom or contentiousness. You can demand that your partner be fun and behave. Without having to burn in Paul's sense, you minimize the chances of being burned, and also avoid the risks to your health that attach to casual promiscuity. And since you haven't "gone public," you entail no social responsibility. Since the world isn't officially looking, you have no particular moral obligation to it. You can simply be, without having to contribute or signify anything at all.

An enticing picture, that. But like most works of human confection it has some flaws. Without a secure moral context to inform it, for one thing, sexual intimacy can readily lead to exploitation and psychic hurt. For another, people in love, which is commonly the case with those who live together, tend to be unwitting victims of idealism, so the expectations they bring to their relationship can be about as realistic as those of a pair of birds at mating time.

What happens, though, when the roses fade and the winter wind-chill factor turns their love nest into an igloo? Will they hog the blankets, or share them, or, if they happen to be in a state of war, give them up to warm the enemy? Suppose that in time, as people tend to do, they want a child and muster up the daring to produce one? Society is not yet ready to respond with a mighty Amen.

By comparison, people in a bona fide marriage, sacramental or civil, deal with similar human issues, but do so with a different set of trade-offs. For the sake of stability, for example, they forsake some of their freedom. For the sake of trust, they willingly run a real measure of risk. Above all, they are willing to commit themselves, and in no small part to subordinate themselves, to the marriage itself. Therefore, even when they find themselves at odds and undisposed to put up with their partner who in fact is being quite nasty that day, they persevere for the marriage's sake. For both in public and in private, the marriage ex-

Continued on page 13

Presiding Bishop Nominees

Interview with Bishop John Thomas Walker

By DOROTHY MILLS PARKER

This is the last of four interviews with the nominees for the office of Presiding Bishop and Primate selected by the Joint Nominating Committee in March. In the past three weeks, *THE LIVING CHURCH* ran interviews of the Rt. Rev. Edmond L. Browning of Hawaii, the Rt. Rev. William C. Frey of Colorado, and the Rt. Rev. Furman C. Stough of Alabama, respectively. For this final interview, Dorothy Mills Parker, Washington correspondent for *TLC*, talked with the Rt. Rev. John T. Walker of Washington, D.C., and asked him questions about issues of concern to the national church.

DMP: Bishop Walker, as a nominee for Primate of the Episcopal Church, what is your view of that office, and your reaction to being proposed for the highest position in the church?

JTW: It is, of course, a very important office, with a great deal of visibility, in America and in the whole Anglican Communion throughout the world, and anyone so nominated must see this not only as a high honor, but a very humbling experience.

DMP: Do you feel that your nomination does indicate progress in breaking down racial barriers?

JTW: Yes, I do think it indicates our church has moved a long way in that direction. This is reflected in my travels across the country, where I have found a warm welcome everywhere — New York, California, Texas, Alabama. This doesn't

mean the war is over, only that we have won some battles, and must remind ourselves continually that any form of superiority must be seen as anathema to the church, whether male over female, white over black, or any other. If we are one in Christ we must break down the walls that separate us, and this nomination is a sign of that.

DMP: If elected, what would be your particular focus and goals? Are you hopeful that the dissension over divisive issues can be overcome, and do you think this calls for a peacemaker as well as a strong leader?

JTW: I do. I have seen my life and ministry in a mode of reconciliation, as seeking to bring people together rather than pulling them apart. But reconciliation doesn't mean sweeping things under the rug, or showing weakness in the face of important issues. It means confronting those issues and trying to help people understand why we do what we do — why the church is where it is today — and trying to convince them of the rightness of it, instead of attempting to browbeat them into submission.

As you know, that is not my way. I think the Episcopal Church can encompass a wide variety of disagreement. We were born of controversy in Europe, and see ourselves as a bridge church. This is what I think it means to be an Anglican, and this is what I would uphold. Certainly I would try to bring about a peaceful solution to the problems of the last few years.

DMP: How would you describe your own churchmanship?

JTW: I like to think of it as basically catholic in my theological understanding, though there are those of this position who might legitimately disagree with some of the stands I have taken. I

feel very much at home in a catholicish like St. Paul's, K Street, where service is done with great beauty and grace, but I also feel at home in parishes that do not follow that tradition. I do not see myself as imposing upon a parish or diocese a monochrome understanding of the church, for I think that is basically un-Anglican.

DMP: Could I now have your comments on current issues, some of which may be coming up at General Convention. There is much confusion about the recent COCU proposals, and concern about what the Episcopal Church is being asked to commit itself to.

JTW: We won't know that until we've seen the documents, but I can't imagine that our people have anything to fear.

DMP: The keynote speaker at the recent plenary session was quoted as saying "If COCU were asking the [participating] churches how they feel about a union I would tremble... but if you are wise and dependable representatives of COCU in our denominations, then what we particularly need to avoid is this: This is alarming to many people, fear we may be committed without knowledge or consent, to eventual organic union in some kind of single church, which they strongly oppose."

JTW: If the proposals envision a federation of the nine churches — "communion of Communions" — I would support that, for we should always be moving toward a deeper reverence and respect for one another and this would go a long way toward bridging the gap. But if COCU is calling for one church, one liturgy, there are going to be difficulties. We haven't reached the acceptance of a single liturgy in our own church, and I'm not sure we are going to put to understand how we would establish how bridge together nine denor



Bishop John T. Walker

©Photo by Morton Broffman

majority of our bishops still in office would support it. I can't imagine we would take such action without talking with other branches of the Anglican Communion.

DMP: What would you recommend for the present?

JTW: Since we do have women priests, and the majority of our people seem to accept this, a woman bishop is within the realm of possibility, and we should begin to discuss it now, in the Anglican Consultative Council and with other Anglican bishops, so if and when it comes, we may already have the consensus.

DMP: What are your thoughts about homosexual marriage and the ordination of avowed homosexuals?

JTW: The church has stated that persons of homosexual persuasion should be treated with dignity and accorded the pastoral rites of the church, but I don't believe for a moment that this includes the marriage of persons of the same sex. When people present themselves for ministry I don't question them about their sexual habits, but I assume they are prepared to lead exemplary lives. To me, this means no sexual activity of any kind outside marriage.

I consider every case individually, without making a general statement about ordaining people of a certain persuasion, but have publicly made it clear to the homosexual community that I will not ordain any overtly practicing homosexuals.

DMP: How do you feel about the decline of discipline and the increasing divorce among the clergy, now even in the episcopate?

JTW: I find the breakup of clergy families very alarming, but while we expect clergy to set an example, we must move away from the notion that they are inherently different from other people. Both the clergy and their wives are under a great many pressures today that put a strain on the marriage.

In changing the marriage laws the church has recognized that the problems are sometimes insoluble and marriages die, and that people should not be penalized forever by not being permitted to remarry if the new marriage promises to be a good one. The rules should apply equally to clergy and laity, and again, I take each case individually. To go back to the old heavy-handed discipline would fail to recognize human frailty. We've got to search our way through this problem, not as authoritarian figures, but as understanding pastors.

DMP: Do you foresee any change in the

church's stand on abortion?

JTW: A lot of us feel very strongly that abortion should not be a means of birth control for responsible people who can find other ways of contraception. This places most of us in the position of opposing abortion on demand, but not in every situation. The church has enjoined us to counsel our people for an understanding of the Christian perspective and responsibility in such cases. I would hope we might continue in this position, but there may be attempts to put through a more rigid ruling.

DMP: How do you relate so-called liberation theology to classical Anglican theology?

JTW: That depends on what one means by liberation theology. It might be said to deviate from classical theology in that the emphases are very different. In liberation theology the focus is on our Lord's words about releasing the captives and making no peace with oppression. While this does not necessarily imply a discontinuity with classical theology, in practice it seems to take a somewhat different tack.

Interestingly enough, liberation theology coming out of the black community in America doesn't seem to lead to anything like a Marxist direction, whereas in Latin America they sometimes go hand in hand. My sense is that many theologians in America who espouse liberation theology try to remain somewhere within the more classical frame of reference.

DMP: The news of your nomination came just after your call to diocesan clergy and laity to join you in protesting apartheid at the South African Embassy. How did this affect your decision, since it could and did result in arrest for breaking the law?

JTW: The difficulty was in how it would be perceived outside. There will be those who see it as a political action rather than a Christian witness. I hoped they might see it as a witness for love rather than an act of protest. It did not create any personal difficulty, for I believe very strongly that we are called to make such a witness in support of Christians in South Africa who are being dehumanized by other Christians, and I don't think our Lord would hold us unaccountable if we did nothing. But if you disobey a particular law you must be prepared to pay the price. Some feel it is easy in this case, since the embassy does not prefer charges and those arrested are merely taken for a hearing and then released. But I would have made exactly the same

with all their different emphases interpretations.

People are most apprehensive the long-range plan, since the first seems to be merely studying the *sals and reporting back at the 1988* *ntion. If accepted then, covenant-* *tween the nine churches would fol-* *with mutual recognition of minis-* *and intercommunion, leading* *ually to full organic union.*

I don't think we are anywhere near for any kind of covenanting that as intercommunion. We haven't resolved this with the Lutherans, whom we have a fairly close relationship. And I don't see how we can clear any of these issues until parishes and dioceses have become conversant with the details and we've had opportunity for further discussion.

Do you foresee the election of a *n bishop in the near future, and* *he concurrence of the other Angli-* *vinces?*

I suppose if the people and clergy of a diocese decided to elect a woman bishop, this could happen without such reluctance.

Didn't Lambeth '78 agree that no *ice would take such a step without* *al consensus?*

That is correct, but Lambeth decisions aren't binding, and its personnel changes. Many bishops then have retired or died, and it would be reintroduced. It may be that a

Learning from History

Our guest editorial is written by the Rev. Richard L. Rising, a retired priest living in Sonoma, Calif.

The recent controversy over President Reagan's visit to the Bitburg cemetery has raised the concept of "collective guilt" to unexpected and unfamiliar heights, and at the moment, at least, it seems to have been tagged with a definitely negative label.

We did indeed reject the concept at the Nuremberg trials (which were in themselves rather innovative from a judicial point of view). In the process we at least avoided the kind of aftermath in Germany that the collective guilt approach of the Versailles Treaty produced. Fortunately, the totalitarianism of Hitler's rule made it possible to identify the worst culprits and to deal with them accordingly.

But it is a risky business to reject the idea of collective guilt completely. Here I do not speak of the Germans at all but of our own history, and especially of our history as a democracy. As a white American, I cannot escape the guilt — and the feelings of guilt — stemming from the genocidal policy my predecessors followed as a "final solution" to the Indian problem. Nor

can I dissociate myself from the environmental 1 that has helped provide me with such a great stand of living. Even as a northerner, I still feel a complicity in the enslavement of blacks in the south (and of course, earlier in the north).

In other words, I cannot dissociate myself from history. Learning from it in the hopes of avoiding 1 mistakes in the future is not simply a mental exercise we have to *feel* it enough to be forced into acting. Albert Schweitzer, who was already well established in Europe as a musician and theologian, felt a collective guilt from the white man's treatment of blacks deep enough to turn his back on Europe and commit the rest of his life to black Africa.

It would be great, of course, to say there is no such thing as collective guilt: we could wash our hands of Vietnam, of the slaughter of native Americans, and of the other sordid things in our past. "I wasn't involved. Those other guys did it."

As individual human beings, our only hope, if we are to work together to come closer to our national ideal is to recognize our complicity in the past, our collective guilt, and to allow our moral sensitivity to grow from it sufficiently to help us search out better ways of doing things in the future.

decision had I known I would have to stand trial.

DMP: Because of the wide publicity, both critical and supportive, over your refusal to allow the Prayer Book Society to hold a 1928 Prayer Book Service of Evening Prayer in Washington Cathedral during their recent national conference, it may make for better understanding if I state the case and then have your response, if that is agreeable to you.

JTW: It is.

DMP: Your pastoral concern in the whole Prayer Book issue was well known, likewise your public avowal never to issue any fiat against the 1928 book. The society's request, being within the context of the General Convention resolution giving all bishops authority to grant the use of that book on occasion, did not entail your breaking any rules.

JTW: No, but my interpretation is that the resolution does not refer to the use of the book as a whole, but rather permits certain services *from it* on occasion. I did not in any case bar the society from the cathedral. I first offered them the Rite I Evening Prayer from the 1979 book, which they refused.

DMP: I think the point here is that theological content as well as language was involved, there admittedly being theo-

logical differences in the two books.

JTW: There is certainly no theological difference in the Evening Prayer rites, which are almost identical. I discussed the matter with Bishop Haden [patron of the society] at the House of Bishops meeting, and I then told the society they could restore to Rite I those portions from 1928 that had been dropped or changed, making it identical to the 1928 rite, and print this up in a leaflet, for their service. But they declined this also, and it was only then that I told them they could not use the cathedral.

DMP: Was the leaflet offered because there are now no 1928 Prayer Books in the cathedral?

JTW: No, it was to make clear that there is but one Prayer Book. In such cases where it provides a rite essentially the same as 1928, or permits the construction of an identical service, I see no reason why the 1928 book itself should be used. When people insist on that, it becomes clearly a matter of making a statement rather than the use of a particular service. The minute I said no, it became a national *cause celebre*.

DMP: The cathedral claims to be a House of Prayer for all people, and a place of reconciliation. Various denominations hold services there, and leaders of non-Christian bodies (Moslem, Jew-

ish, Buddhist and Hindu) recently participated in cathedral services with excerpts from their own liturgies. With the ecumenical outreach is commensurate, the reaction of a great many people to your refusal to allow a group of foreign churchmen to hold a service sanctioned by the Episcopal Church is understandable.

JTW: Let me say here, that other nominations must use their *official* rites, seen and authorized by us. The society claims that other cathedrals permit the 1928 Prayer Book. But this cathedral is different from the others which are also parish churches. I did not ban the 1928 book from the cathedral, and it remained in use at Washington Cathedral until very recently, but I don't think its use there is appropriate any longer. This is the National Cathedral, and I have therefore decided in conjunction with the chapter and my colleagues in the cathedral community that it must reflect the national church and that means the official liturgy, the 1979 Prayer Book.

DMP: I do thank you, Bishop Walker, for your thoughtful response to these controversial questions. If you are elsewhere, what would you miss most on leaving Washington?

JTW: The people, of course!

Appointments

Rev. Charles E. Jenkins, III is rector, St. *John's*, Baton Rouge, La.
 Rev. Christopher P. Kelley is now vicar of St. *John's*, 295 Beech Ave., Shafter, Calif. 93263.
 Rev. Jeffery A. Logan is now vicar of St. *John's*, Bridgeport and St. Thomas the Apostle *Church*, Jacksboro, Texas.
 Rev. Patricia Pinkerton is the founding vicar Therese of Lisieux, in San Jose, Calif.
 Rev. Gary Plankey will become vicar at St. *John's*, Ogallala and St. George's, Oshkosh, Neb. on *June 1*. Add: 318 E. A, Ogallala 69153.
 Rev. Christopher Platt is canon to the ordi- *nation* effective June 1, in the Diocese of Lexington. *30* Sayre Ave., Lexington 40508.
 Rev. Roger Thomas Schellenberg will begin *on* June 1 as assistant at St. Mark's, Mt. *N.Y.*
 Rev. Warren C. Skipp will become rector of St. *John's*, Lithgow, N.Y. on June 30.
 Rev. Warren J. A. Soule is now curate of the *Church* of the Good Shepherd, Rosemont, Pa.
 Rev. Charles F. Walton, Jr. is rector of the *Church* of the Holy Comforter, Sumter, S.C.
 Rev. W. Reed Wood is rector of St. Mat- *thew's*, Glasgow, Mont. Add: 539 3rd Ave., S., Glas- *gow* 3230.

Perpetual Deacons

Florida — Nancy B. Bradley, serving Our *Savior's* Church, Palm Bay, Fla. Add: 427 Tim-

Gail L. Bennett, 603 Prospect Ave., Spring Lake *Heights* 07762. Richard W. Budd, 3 Pilgrim Run, *East Brunswick* 08816. Louise A. Cressman, 335 S. *3rd St.*, Hammonton 08037. John R. Dill, 13 Beech *Ln.*, North Plainfield 07060. William E. Forsyth, *1013 Elmwood Ave.*, Blackwood 08012. Daniel C. *Hall*, 114 Willow Dr., North Cape May 08204. *William J. Hefti*, 34 Frost Ave., Red Bank 07701. *W. Keith McCoy*, 730 Park Ave., Apt. 3, Plainfield *07060*. Christine T. Mertz, 5 Truman Dr., Brick *08724*. Frederick R. Pray, 221 Ivy Rd., Edgewater *Park*, Beverly 08010. Eugene C. Rabe, 6215 Ventnor *Ave.*, B-1, Ventnor 08406. Kenneth C. Reed, 59 *George St.*, Milltown 08850. Winfield W. Richard- *son*, 126 Belmont Ave., North Plainfield 07060. *James M. Roman*, Box 5067, Kendall Park 08824. *Thomas R. Sinclair*, 41 Wood Haven Ln., Will- *ingboro* 08406. Richard Skidmore, 566½ Ocean *Ave.*, Lakewood 08701. Mary Jo L. Smith, 49 *Edge Ln.*, Willingboro 08046. Warren Spencer, 68 *Hull Ave.*, Freehold 07728. Dolores A. Steele, 53 *Oakwood Dr.*, Medford 08055. W. Barrington Stockdale, *2105 Frances Dr.*, Point Pleasant 08742. Carol *Stoy*, 221 Herrontown Rd., Princeton 08540. *Susan B. Taylor*, (Mrs. W. N.), 208 E. Pine St., Audobon *08106*.

Degrees Conferred

Dr. Charles Radford Lawrence, II, president of the *House of Deputies* of the General Convention, re- *ceived* the honorary degree, Doctor of Humane Let- *ters*, from the Virginia Theological Seminary at its *162nd* commencement on May 16.

Receptions

The Rev. Jairo Mejia has been received as a deacon *from* the Roman Catholic Church and is working for *the* Hispanic Ministries of the Diocese of El Camino *Real*.

The Rev. Leon Cartmell, a retired priest of *the* Diocese of Albany, died at his home in *Charlton*, N.Y., on May 8 at the age of 88.

Fr. Cartmell, a native of Natchez, Miss., was gradu- *ated* from George Washington and Columbia Uni- *versities* and received his theological education at *General* Theological Seminary. From 1932-1937 he *was* priest-in-charge of Good Shepherd, Greenwood *Lake*, N.Y. and from 1937-1952, rector of St. Mary's, *Tuxedo* Park. He went to the Diocese of Albany in *1952* as rector of Calvary Church, Burnt Hills, where *he* remained until 1968 when he retired. He is sur- *vived* by his niece, Katherine Hagan, of Memphis, *Tenn.*

The Rev. William John Howes, a retired *priest* of the Diocese of Northern California, *died* at St. Thomas' Hospital, Fairhope, Ala., *on* May 7 at the age of 96.

Born in New Brunswick, Canada, Fr. Howes spent *the* majority of his ministry in the southwest U.S., *servi*ng Indian missions and various congregations. *From* 1921-1936 he was at Holy Spirit Indian Mis- *sion*, Rantlett, Utah, and from 1936-1937, at St. *Paul's*, Vernal, Utah. He served other churches in *Utah* and Nevada before becoming rector of St. *Paul's*, Crescent City, Calif., in 1950; from 1954- *1957*, the year of his retirement, he was vicar of Holy *Spirit* Church, Orleans, Calif.

The Rev. Leicester Foulke Kent, senior *priest* of the newly-formed Diocese of East *Tennessee*, died on April 2 in Mountain City, *Tenn.*

Born in Bethlehem, Pa. in September, 1894, Fr. *Kent* began his ministry in the territory of Alaska, *servi*ng as archdeacon of the Yukon from 1927-1929 *and* later at churches in North Carolina, West Vir-

FIRST ARTICLE

Continued from page 2

St. Paul's Church whereas the nearby St. *Olof's* (now rendered St. Olaf's) ulti- *mately* became part of the American Lu- *theran* Church. Both Unonius and *Bishop* Kemper recognized that the doc- *trines* of the Church of Sweden and the *Church* of England were similar, but the *vision* of a merging of the two streams in *the* upper Midwest was an idea far ahead *of* its time.

If the Ashippun River has yet to wit- *ness* an enduring marriage of Anglican- *ism* and Lutheranism, on the secular *level* it has encountered more flexibility. *Its* winding course through Wisconsin *farmlands* suggests the easy give and *take*, the gentle interpenetration of natu- *ral* and human life, which can and should *enhance* existence on this planet. We are *shaped* by our environment and we *shape* it.

It is not up to us to predetermine, *plan*, and regulate precisely what our *envi*ronment will be. When people have *tried* to do so, the results are often disas- *trous*. Such is the bounty of the created *world* that there are always good sur- *prises*, things that will enrich us and our *lives* in unexpected ways. All of these *things* add to our sense of wonder and *gratitude* for the world in which the Lord *has* placed us.

H. BOONE PORTER, EDITOR

26 WEEKS FOR \$11.50

— A special offer for new subscribers —

Subscribe now to THE LIVING CHURCH and each week *you* will receive current news of the Episcopal Church, *feature* articles, book reviews, special reports, devotional *material* and much more. THE LIVING CHURCH is the *only* independent national weekly newsmagazine in the *church* serving clergy and laypeople since 1878. This *special* introductory offer — a 26 weeks' subscription for only *\$11.50* — is for new subscribers only. Foreign postage is *\$5.00* additional.

THE LIVING CHURCH
 407 E. Michigan, Dept. A
 Milwaukee, WI 53202

I wish to subscribe to THE LIVING CHURCH for 26 weeks *at* the special introductory rate of \$11.50. This is a new *subscription*, and I enclose my payment of \$11.50.

Name _____
 Address _____
 City _____ State _____ Zip _____

BOOKS

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

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.25 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfyrdol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

POSITIONS OFFERED

ASSISTANT: Large, growing parish seeks experienced priest to further develop and stimulate evangelism program. Send resumé to: Rector, Church of the Transfiguration, 14115 Hillcrest Rd., Dallas, Texas 75240.

ASSISTANT TREASURER, church with large commercial real estate and security investments. Supervise all accounting functions, currently ADP but considering inhouse computer. Prepare budgets, management reports. Prospect for treasurer in three years. Send resumé to: Robert Grew, 2 Wall St., New York City 10005.

SMALL CHURCH in small northern Minnesota town seeking bi-vocational priest to provide strong pastoral ministry and liturgical leadership. Priest with skills in high school English/Journalism with or without foreign language, teaching math or English, in mechanical or industrial engineering, architecture, computer programming and analysis, mechanical drafting or medicine easily employable in our town. Contact: Duane Fausher or Frank Marvin, Box 100, Warroad, Minn. 56763 or call 1-800-346-5044.

ORGANIST/CHOIRMASTER, Washington Memorial Chapel, the Episcopal parish located in historic Valley Forge, Pa., is seeking the services of a part-time organist and choirmaster. Position requires a strong background in Episcopal liturgy. Advanced degree in music is preferred but not essential. Must be an accomplished organist and have extensive experience in choral directing. The Chapel presently has established senior, family and men and boy choirs. Moller organ (1952, tonal revisions by Hill, Norman and Beard, 1978). Salary range from \$13,000 to \$15,000 per year plus wedding and funeral fees which average \$4,000/year additional. Qualifying individuals desiring consideration for an audition should forward their resumé to: Mr. Neal F. Basile, Chairman, Music Committee, #4 Pawlings Circle, Phoenixville, Pa. 19460.

WANTED: Priest (modest stipend). ARE YOU: Aggressive? Employable in industry or education? DO YOU: Enjoy a priestly challenge? Want to save two 100-year-old churches from extinction? Want full involvement with community (bridge, tennis, social life, e.g.)? Want to live in a beautiful home in a small southern town? If the answers to the above questions are "yes," contact: Colton Smith, Canon, Mississippi Episcopal Diocese Office, Box 1636, Jackson, Miss. 39215. (601) 948-5954.

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

Paul's, Kingsport, Tenn., where he was rector 19 years, until his retirement in 1962. Fr. Kent was a graduate of Virginia Theological Seminary. He is survived by his wife Mary.

Carol Nichols, one of the first women to be seated in the House of Deputies, died of cancer on May 11 at the age of 52.

The Rt. Rev. Charles F. Hall, then Bishop of New Hampshire, appointed Ms. Nichols, in Houston in 1970, to fill a vacancy in that delegation. At the time of her death, she was secretary of the diocesan standing committee.

Marian Hall Schneider, wife of the Rev. Donald C. Schneider (ret.), died of lung cancer at the age of 72 on January 14 at her home in Lynbrook, N.Y.

A native of Michigan, Mrs. Schneider attended Hillsdale College, where a fund in liberal arts is being established in her name, and the University of Michigan. She did newspaper work in Cleveland; Huntington, W. Va.; and Syracuse. In addition to her professional work in journalism, Mrs. Schneider was president of the Girls' Friendly Society of the Diocese of Central New York and assistant secretary to the late Bishop Malcolm E. Peabody. She is survived by her husband, two sons, and six grandchildren.

WEDDING, ANYONE?

Continued from page 8

ists as a sovereign entity in its own right, and is to be honored — as they have sworn to do.

In a specifically Christian marriage one more critical factor comes to bear: the couple, having given their word in the name and presence of God, believes that God takes this effort at a sacrament and uses it to strengthen, guide, sustain and comfort them. In old-fashioned terms, to bestow grace.

Such a couple find their cottage well peopled before any babies arrive. On hand from the outset, to keep them company, as it were, is the marriage itself — like a sentinel reminding them who they are and why they are together. Ministering in and through the marriage, like sunlight in a greenhouse, is the love of the living God.

This sort of marriage, admittedly, is not suitable or even meant, for everyone. The celibate calling is still very much valid for some. There are others whose histories have ill-equipped them for the commitment which marriage requires. It is up to them to decide on an appropriate, morally responsible alternative.

Yet this model has been emerging since Eden as the one that most deeply satisfies our natures: that "a man should cleave to his wife and become one flesh."

NOTICE TO SUBSCRIBERS

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

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

POSITIONS WANTED

TEACHER — B.A., M.Ed.; two years experience. churchman; foreign language (Latin, C Spanish), English (including E.F.L.). Bruce Wilson, 2307 E. 5th St. #2, Tulsa, Okla. 74107; 585-3321.

PUBLICATIONS

CHRISTIAN CHALLENGE, "An Independent Witness in the Anglican/Episcopal Tradition" Monthly news and opinion magazine for lo Episcopalians and traditionalist Anglicans. \$25.00 for eleven issues to: Box 2624, Victoria, 77902. (512) 578-1501.

REAL ESTATE

FOR SALE: Cozy log home conveniently located the campus of University of the South, Sew Tenn. Three bedrooms, two baths, stone fire large living-dining area. For person contemplating move to Seawane, the house is ideal a rent summer vacation home and has excellent possibilities during academic year. Contact: A Gooch, President, Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793. Tele: (704) 692-9136.

TRAVEL

JOIN A GROUP of jovial Episcopalians, July August 4. London (two weekends), country (eight days), Canterbury Pilgrimage (five \$2,299, all inclusive from New York. Full breakfast and dinners. Fr. Ed Story (201) 741-2220; Fr Jaynes (210) 741-7826, or write: Box 216, Littlever, N.J. 07739.

WANTED

AMERICAN PRAYER BOOKS 1786-1891, a tions, sizes; also books on American Prayer Book. Please send titles, dates, condition and resale asking price. The Rev. Robert Norton, 3312 canso Dr., Los Angeles, Calif. 90026.

WOODCARVING

LITURGICAL WOODCARVING. All work: duced on a commission basis by trained artists brochure send S.A.S.E. to: Laura Maria Oliph Ingleside Ave., Catonsville, Md. 21228. Phone 744-0706.

CLASSIFIED ADVERTISING RATE:

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word for insertion for 3 to 12 insertions; 33 cts. a word for insertion for 13 to 25 insertions; and 31 cts. a word for insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above three words (for box number) plus \$3.00 service for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organizations, a word.
- (D) Copy for advertisements must be received at least four days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

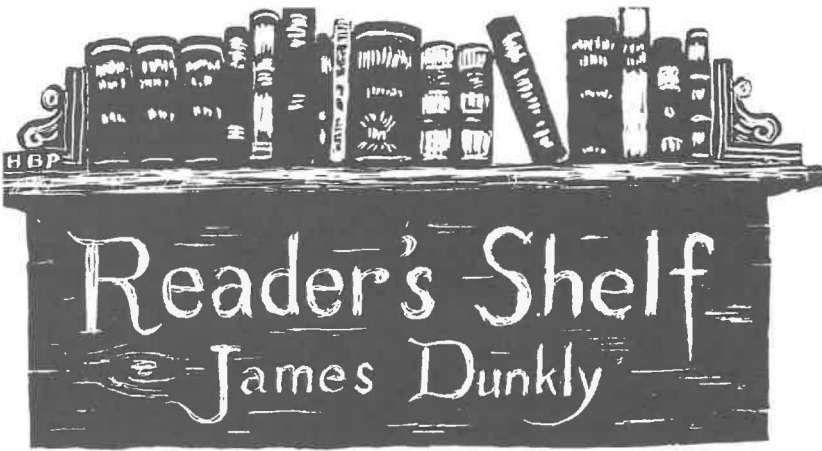
Milwaukee, Wis.

tles as those of G.B. Caird and J.L. Houlden.

FROM LUTHER TO TILlich: The Reformers and Their Heirs. By Wilhelm Pauck. Edited by Marion Pauck with an introduction by Jaroslav Pelikan. Harper and Row. Pp. xxiii and 223. \$19.95.

Wilhelm Pauck (1901-1981) was a distinguished historian of the Reformation, biographer of Tillich, and teacher in several important centers of theological scholarship. *From Luther to Tillich* reprints a number of his essays, including the two major pieces on Harnack and Troeltsch that appeared as a separate volume, as well as what would have been the first third of the second volume on Tillich had he lived to complete it. Pelikan's appreciation from the Pauck *Festschrift* is included, along with a chronology of Pauck's life and a list of his publications.

Anyone interested in the history of Protestant theology in Germany will want to read this lively volume, which well combines biography with history and theological analysis.



EPISTLES TO THE COLOSSIANS, TO PHILEMON, AND TO EPHESIANS. By F. F. Bruce.mans. Pp. xxviii and 442. \$18.95.

The latest volume in the New International Commentary on the New Testament, a major series with authors who to be evangelical scholars of erudite and open mindedness. This volume recovers the 1957 commentary in this series by Bruce and E.K. Simpson on Ephesians and Colossians plus J.J. Mül-

ler's commentary on Philemon included in his volume on Philippians (1955).

Bruce offers his own translation of these three Epistles, and he also offers a sturdy defense of the Pauline authorship of both Ephesians and Colossians. While not part of the same group's commentary series on the Greek text, this volume certainly provides a great deal of comment on that text, particularly in the detailed notes. Bruce's scholarship and insight are always valuable, even though one will want to put alongside it

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 J 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

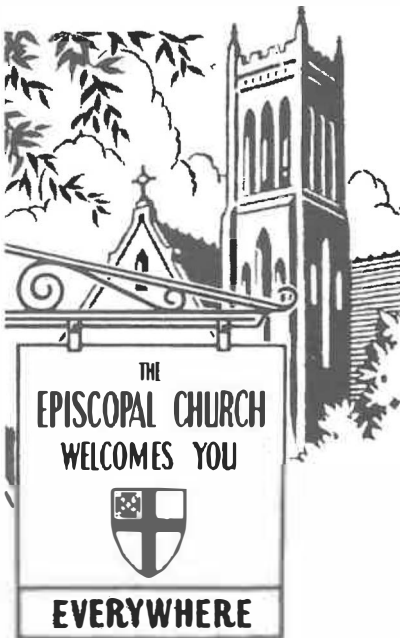
COCONUT GROVE, MIAMI, FLA.

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, ss; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; S, Church School; c, curate; d, deacon, d.r.e., or of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Church-ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercession; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; Morning Prayer; MW, Morning Worship; P, Penance; r, rector emeritus; Ser, Sermon; SM, Service of Solemnity; Sta, Stations; V, Vespers; v, vicar; Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; MP & HC 11; 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, ass't
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 Farrington Ave.
Sun Eu 10 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

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

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. Ultraea 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

OMAHA, NEB.

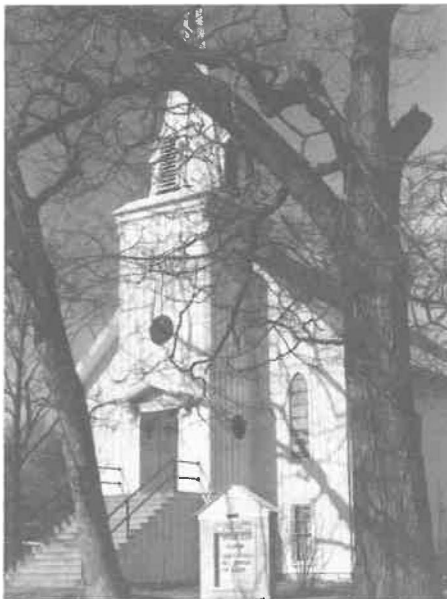
ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

ELIZABETH, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12



St. Paul's Church, Put-in-Bay, Ohio

ST. URIEL 3rd Ave. & Philadelphia
The Rev. Canon James E. Hulbert, D.D.; the Rev. J.
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 & Silt
The Very Rev. John B. Haverland, dean; the Rev. G
Butcher, precursor, the Rev. Ken Clark, theologian; the
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 B
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

ST. PAUL'S 199 Carroll St. (at Clinton)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11, Wed EP 7, Mass 7:30

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
Masses: Sat 5, Sun 8 and 10 (High)
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

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

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

ST. MARY THE VIRGIN (212) 86
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloa
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sa
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig
Rev. Gordon Duggins, the Rev. Dorsey McConnell, ti
Leslie Lang
Sun HC 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S),
Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HC

Continued on next page

WIMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont.)

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

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

HESTER, N.Y.

MAS' **Highland and Winton**
r. John Martiner; the Rev. Gail Keeney
8 & 10; Wed 12 Eu

ITOGA SPRINGS, N.Y.

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

A, N.Y.

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

RTOWN, N.Y.

H OF THE REDEEMER **265 E. Main St.**
r. Robert W. Offerle, CSSS, r
5 Mass, 5 EP & B: Sat 5 (Vigil Mass)

HAMPTON BEACH, N.Y.

IK'S **Main St., 11978**
r. George W. Busler, S.T.M., r. (516) 288-2111
lite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
pecial Music; Spiritual Healing 1S 8 & 10

EVILLE, N.C.

Y'S **337 Charlotte St.**
r. Edward Gettys Meeks, r
ss 8, 11. Tues-Sat Mass 5:30. Sat C 4

ARD, (Western) N.C.

IP'S **317 E. Main St.**
r. Merrill C. Miller, Jr., r
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

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)

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

CHARLESTON, S.C.

HOLY COMMUNION **218 Ashley Ave.**
The Rev. Maurice Branscomb, r; The Rev. Samuel Fleming,
r-em; The Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

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. 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. I), 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.

New 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.

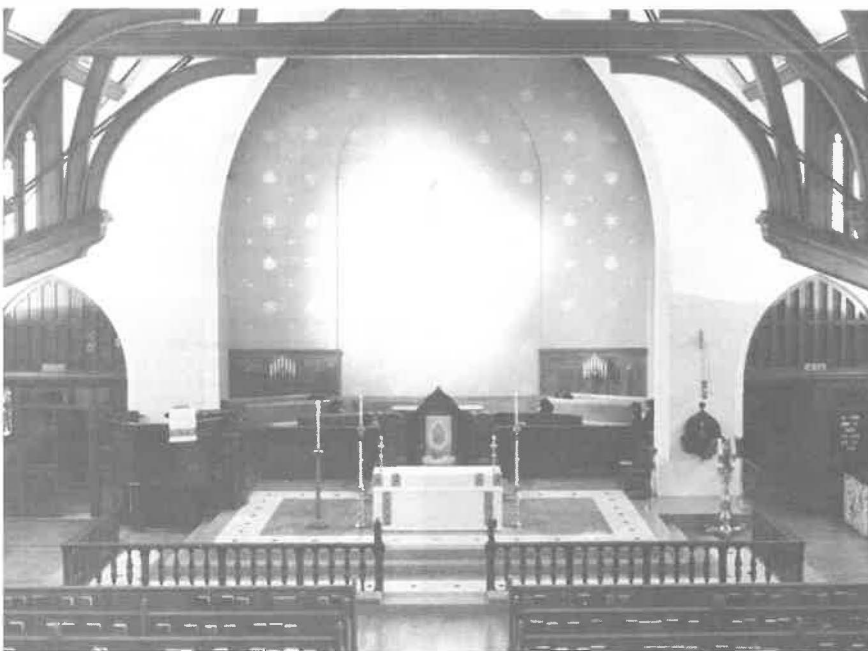
CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30 Eu, 10:30 MP. Wed 4 Eu. Open May 26 to Sept. 29

VANCOUVER, B.C.

ST. MARK'S **Anglican Church of Canada**
West 2nd & Larch
Sun Masses: 8 & 10:30 (Sung)

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 Suntken, 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. Stephen's Church, Pittsfield, Mass.