

THE LIVING CHURCH

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THE LIVING CHURCH

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Animals Seen and Unseen

a river has its plants, so too it has animals. Some are creatures dilinked to the water, and others are because of the shelter provided by ide vegetation. The Ashippun, the river I see from my house, has an assortment.

us not begin by discussing mos-s! They are all over Wisconsin, by illions. It is more pleasant to start he damsel fly, the gentle cousin of ragon fly with dark iridescent and long, thin, black body, which long by the water's edge, stopping nd there to perch on a bent blade of ass or on a bulrush. This is but one many very pretty insects along ream.

re are fish in the water, of course, ich local anglers occasionally try and. There are frogs, and no doubt anders, in the marshy places. this spring a turtle has come up our lawn. One, a medium-sized er, settled on our road soon after n the morning when I was going off rk. To avoid hitting it with the car, out, grabbed it by the tail, and it aside while it snapped at me ously.

ame of this sort of turtle is well ved. Unlike most turtles, they have vely small shells, but big strong nd long tails slightly suggestive of igator. Their large, ugly head can ut as quick as a snake and bite in irection, while their baneful eyes at you most ominously. Their white jaws look like they could ff a person's finger or thumb in an t, although in all honesty I have heard of anyone being bit by one. l and cut up, they are the basis of al different sorts of delicious soup. oublet there are plenty of snakes the river, too, but I have yet to find

at about mammals? The "Wind in Villows" world of small animals is largely unseen. There are musk-nd mink here, and upstream there pens felled by beavers — but only has anyone in our family seen one. r animals, such as deer and rabbits,

we have seen in the adjoining fields, but in the thick vegetation along the river they are always well hidden.

Perhaps best of all are the birds. Some Canada geese nest somewhere nearby and often fly low overhead. So too do a pair of mallards. We sometimes see a great blue heron and also a little blue. On rare occasions, a kingfisher is perching on a dead limb or a telephone wire. And of course there are droves of red-winged blackbirds. All of these are in addition to smaller and less conspicuous denizens of trees, bushes, and high grass along the banks.

It is ironic that there is so much to see, but this is only the smallest fraction of the animated life that exists along this stream. One does not expect to see all the worms, insects, and water creatures, but one would like to see the noisy tree toads that sing in the spring, or the babies of the wild geese, or the parade of mammals that drink from the river or forage along its shore every night. This must range from tiny shrews and mice, on up to coons, foxes, and deer. What is seen is almost inconsequential compared to what is unseen!

We think of the spectacle of nature, the tapestry of nature, the almost kaleidoscopic changing picture of nature — but most of it is no spectacle at all, for we cannot see it. Most wild animals live most of their lives invisible to us. In these terms, we all grope through life like blind people, unable to see most of what is going on around us. Nor do we hear it, feel it, or smell it. The natural world, as it exists at our very doorsteps, infinitely exceeds what we perceive.

This is not a new thought. Ben Sirach, the author of the Book of Ecclesiasticus in the Apocrypha of our Bible, expressed this very well over 2,000 years ago. After innumrating many wonders of God's creation, he concludes, "When you exalt him, put forth all your strength, and do not grow weary, for you cannot praise him enough. . . Many things greater than these lie hidden, for we have seen but few of his works" (Ecclesiasticus 43:30,32).

H. BOONE PORTER, Editor

LETTERS

Pollophobia?

I find the hysteria over the Gallup Poll commissioned by the Prayer Book Society fascinating indeed [TLC, June 23]. Aside from the fact that no such outrage is heard from our fathers in God over polls in other political areas, what precisely is the danger in a survey which could provide useful information and insights into what the people of the church are thinking?

Why in the world are our leaders so threatened when a legitimate agency is commissioned to ascertain what people think about crucial concerns in the church, including what kind of person they'd like to see as their next Presiding Bishop?

It does seem as if our fathers are saying "don't question our decisions; we alone know what is best!" It's suspiciously like that old "pay, pray and obey" mentality at work again!

I, for one, would like some better reasons and answers as to what is so evil about this Gallup Poll — aside from the fact that it is the Prayer Book Society which has commissioned it; or do our fathers believe that that alone is an evil sufficient to all days? Tsk-Tsk!

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

Clergy in England

You have frequently had comments regarding the oversupply of clergy in the U.S. for the typical parish ministry. There is demoralizing unemployment for many of the clergy, with harsh competition for vacancies and the inability to move when a priest has been too long in one place. In view of all this, I would like to say that I am an American priest who has served in the Church of England since 1971, after years of parish work in the U.S. My wife is British. We have three children born in the U.S. who are American but schooled over here. My wife has taught for several years which has helped us financially.

In view of the U.S. situation that has obviously existed for too many years now, we thought it a good idea to enter parish life and work in England where there was, and is, a clergy shortage. We were helped to start over here by several fine British clergy friends for whom we are always grateful.

I have served two curacies of two years each, and have been an incumbent in one "living" for over nine years. Now, we have moved to another place where I am responsible for two village parish churches as well as a hospital chaplaincy in nearby Huntingdon.

We are privileged to be here. I have found no difficulty or disadvantage as

and there is much challenge for the church here, too. There is a fine spirit among the clergy.

The American Clergy Group in the UK is meeting in Oxford in July when an Anglo-American Association will be launched. Its organizer is the Rev. Thaddeus Birchard, The Church of St. John the Evangelist, Hyde Park Crescent, London W2 2PN, England. Through this organization possibly some of your concerned readers could get comprehensive information about work possibilities over here.

(The Rev.) HARRY S. FINKENSTAEDT
Cambridge, England

For the Record

Even though several controversial resolutions were reported in the story on the 118th council of the Diocese of Nebraska [TLC, June 2], the article neglected to mention the three most important of these.

First, while reaffirming the "conscience clause" of the House of Bishops, the council urged the bishop, standing committee, and commission on ministry to treat equally women aspirants to the priesthood.

Second, the council spent some time in debate of two resolutions on abortion, one (eventually supported) affirming the

and the other (eventually defeated) sending the beliefs of the Nationalization of Episcopalians for Life.

Third, despite not knowing how to be funded, the council voted to throw 1986 budget into deficit on "faith order to commit an extra \$20,000 youth work in the diocese.

(The Rev.) CHARLES A.
St. Luke's C

Kearney, Neb.

Accountability

THE LIVING CHURCH continues to items dealing directly and indirectly with the problems of clergy placement and the large number of seminary graduates who are ordained. I doubt if more ever going to be done to reduce the number of seminaries as long as appointments to the Board for Theological Education are made from among those whose goals are "to protect the naries." When I was myself a member of this body, there were two major items to make certain that all 11 seminaries remain open and, secondly, fight off diocesan schools and non-accredited seminaries.

Part of the battle of accountability comes in at this point. The accreditation done by friends of the status quo that it is inaccurate; it properly

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Publication is expensive, and since this magazine is independent and receives no subsidy from the church, it is readers and friends who make possible the publication of this vital national Episcopal newsmagazine.

In addition to the costs of publishing, *The Living Church* will have the added expense of moving and replacing antiquated equipment. Our addressing equipment, purchased second-hand in the 1940's, can no longer be serviced. New technology in communications means that we will need equipment compatible with news services, printers, etc., to serve our readers in the best possible way.

Income from subscriptions pays for only two-thirds of the cost of publishing this magazine. The remaining third is covered partly by advertising revenue and in a large part by your voluntary contributions. Won't you please help our magazine reach the goal now. The need is urgent and we call on each of our readers to assist us in meeting this goal. Every gift, large or small, is gratefully appreciated and strengthens the magazine. Your gift gives you a significant part in the unique ministry of communication *The Living Church* provides.

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the proportion of faculty who have advanced degrees, and things like that. But it tends to evade long range goals concerning the future of the whole of ministry.

Complaints against diocesan schools are often heard from local clergy who fear that the non-stipendiaries are going to "get their jobs." None has. Of over 150 trained locally in the Diocese of California and now in El Camino Real, only two to my recollection have become stipendiary. A few have in the course of the years left the ordained ministry of our church for other reasons. It is permissible to question whether the record of graduates from any of the accredited seminaries in recent years has been equally good.

NAME WITHHELD

DeKoven Foundation

I wish to comment on Fr. Frederick Fenton's recent letter concerning the possibility of a Walsingham Shrine on the DeKoven property [TLC, June 23]. I have been a priest associate of Holy House of Our Lady of Walsingham for nearly 20 years, and have made many visits to the Norfolk shrine. Walsingham, like Lourdes, is a special place where heaven and earth meet for the healing of humanity. We need such a "holy place" where the healing ministry of the church is emphasized.

Thousands come to Walsingham every year. If we had such a place, thousands could go there also. I am in firm agreement with Fr. Fenton's suggestion.

(The Rev.) CLAYTON S. PRATT
St. Mary's Church

Lake Luzerne, N.Y.

• • •

Surely there are other Episcopalians who remember Dr. James DeKoven and would support a campaign to keep an important part of our church heritage. Whatever is done, it is important that this beautiful and historic property not be lost by the Episcopal Church.

MARIA YATES

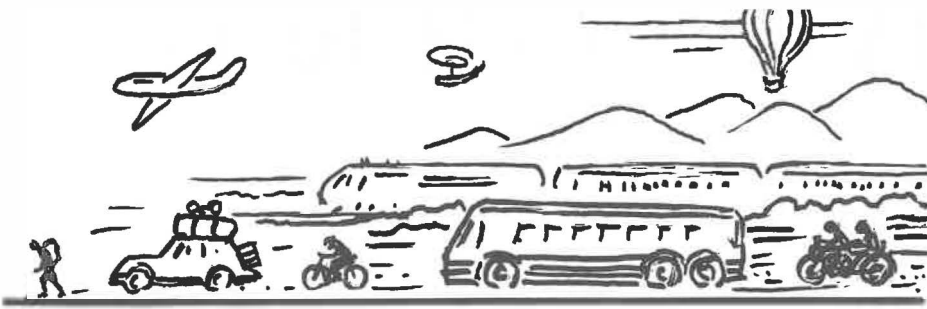
Munster, Ind.

Privacy with God

Mr. Kenneth H. Kerr has pointed out what I believe to be one of the most common complaints of those of us who remember the Episcopal Church as a place where one could worship in a large congregation and, at the same time, maintain one's privacy with God [TLC, June 30].

The so-called "passing the peace" has all-too-often become a ritual of hugging and kissing that approaches the obscene.

LAURANCE H. ARMOUR, JR.
Chicago, Ill.



California, Here We Come!

Guides for Visitors

By VIOLET M. PORTER

General Conventions of the Episcopal church have provided visitors, deputies, and triennial delegates settings for a better understanding of its purpose and its work, and a better understanding of the different communities in which they are held. These communities mirror achievements not only of the church there, but of the community at large.

The September meeting at Anaheim in southern California gives an opportunity to see what the vagaries of climate, geography, and cultural achievements have expressed in a way of life. We hope the books mentioned here will assist visitors, before and after the convention, to explore the colorful and exciting places and thus enable them to appreciate the history, beauty and vitality that is unique to southern California.

Anaheim is a city a short distance southeast of Los Angeles. Settled in 1857 by 50 Germans, it was the first cooperative settlement in California. The Germans organized and purchased 1,165 acres of land. They then divided it into 20-acre shares. Today it is not only a center of agriculture, but an industrial city and the home of Disneyland.

PLACES TO GO WITH CHILDREN IN SOUTHERN CALIFORNIA. By Stephanie Kegan. Chronicle Books. (870 Market St. Suite 915, San Francisco, Calif. 94102.) Pp. 135. \$6.95 paper.

ARCHITECTURE IN LOS ANGELES. By David Gebhard and Robert Winter. Gibbs M. Smith. (1877 E. Gentile St., Layton, Utah 84041.) Pp. 526. \$14.95 paper.

HISTORIC HOUSES OF CALIFORNIA. By Daphne Reece. Chronicle Books. Pp. 121. \$7.95 paper.

HISTORIC/COUNTRY INNS OF CALIFORNIA. By Jim Crain. Chronicle Books. Pp. 167. \$8.95 paper.

GOLD COUNTRY RENAISSANCE: A

Guide to the Artists and Artisans of California's Historic Mother Lode Country. By Winifred Robins. Chronicle Books. Pp. 171. \$6.95 paper.

PILGRIMAGES USA: A Guide to the Holy Places of the United States for Today's Traveler. By Paul Lambourne Higgins. Prentice Hall. Pp. viii, 160. \$6.95 paper.

JUNIPERO SERRA: The Illustrated Story of the Franciscan Founder of California's Missions. By Donald DeNevi and Noel F. Moholy. Harper and Row. Pp. 224. \$14.95.

Places to Go with Children in Southern California is a helpful guidebook that lists addresses, phone numbers, directions, admission prices, special events and suitability by ages of places in and around Anaheim that can be of interest to families. It can be used for future reference, as it gives a total of 400 places in southern California.

Architecture in Los Angeles lists 2,000 buildings, with short histories about them. They range from the early 19th century Greek revival (Monterey) style to the Italianate style of 1860-1870; to the Colonial of the early 20th century on to the Brutalism of the 1950s (the work of British architects). Its black and white photos and maps are helpful. The detailed maps of the freeway system in and around Los Angeles can help for easier access on and off these busy arteries. Their study is recommended for the visitor.

Historic Houses of California lists many interesting structures within several hours driving from Anaheim and in and near Los Angeles. They date from the early 19th century to the 1920s. Each house is provided with a short history and pertinent information concerning admission. Of special interest is the Frank Lloyd Wright "Hollyhock House"

Continued on page 12

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THE LIVING CHURCH

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Lay Leader Dies

B. Anderson, distinguished layman and associate editor of THE LIVING CHURCH, died on June 26, in Black Mountain, N.C., at the age of 90. His career was characterized by international assistance to European refugees, a unique role in the theological rapprochement of the Russian Orthodox Church, and many years in fostering friendship and understanding between Americans and Eastern Orthodox.

Born in Madrid, Iowa, in 1894, he entered the University of Iowa at age 15. In his senior year, he volunteered for service with the YMCA in China. In 1916 he was off to Russia as secretary to R. Mott, internationally famous leader of the Student Christian Movement. He remained in Russia through the Bolshevik Revolution, with responsibility of administering relief aid to prisoners of war all over a suddenly thrust on him.

Returning later to Iowa he completed his senior year and then went to Europe to work with Russian emigres, soon settling in Paris, the great center for exiled Americans. He returned to Iowa briefly in 1925 to marry Margaret Holmes. The couple and their two children were to live in Paris until the outbreak of World War I.

YMCA Press

One of the great achievements of Paul Anderson in Paris was the development of the YMCA Press, Ltd., which he had helped found. It became the largest Russian publishing house in the world outside of Russia. It provided the channel of publication for Nicholas Bardyaev, Sergei Bulgakov, Georges Florovsky and other leading Russian intellectual exiles who returned to Orthodoxy and who had inaugurated a new era in Russian theology. This revitalized Orthodoxy has substantially influenced Christian thought throughout the world.

Dr. Anderson was on close terms with all these Russian exiled figures, and with the Russian Theological Institute in Paris which conferred its doctorate on him. Also concerned with secular professional education, he established a far reaching correspondence school for Russians all over Western Europe.

During these years he attended the international ecumenical meetings in Europe, including the first conference



Dr. and Mrs. Anderson examine testimonial scroll from an Orthodox prelate at the time of Dr. Anderson's retirement from the YMCA.

of the Fellowship of St. Alban and St. Sergius, held at St. Albans in 1928, with Bishop Charles Gore, Fr. Bulgakoff, and other notables participating.

In 1939 Anderson left Paris the night before the Germans entered, but soon was back driving a Red Cross ambulance. He was finally evacuated with other remaining Americans in 1941.

In 1935 he had published his book, *Russia's Religious Future*. Another book, *People, Church and State in Modern Russia*, came out in 1944 and became a Religious Book of the Month selection. This same year he became associate editor of THE LIVING CHURCH. He was never a member of the employed staff in Milwaukee, but contributed innumerable articles and reviews to the magazine during the next 40 years.

During the late 1940s and the 1950s the Andersons resided in White Plains, N.Y., but Dr. Anderson virtually commuted to Europe to oversee YMCA work in different nations. He accompanied Dr. Arthur Michael Ramsey, later Archbishop of Canterbury, to Russia in 1956. He retained a vital interest in the YMCA Press in Paris. Among other more recent publications have been the authorized Russian edition of Solzhenitzyn's *Gulag Archipelago* and Dr. Anderson's last book, *No East Or West*, which he was able to see before his final illness [to be reviewed in TLC shortly].

Retiring from the YMCA in 1961, he proceeded to work with the international

division of the National Council of Churches and then with the new ecumenical officer of the Episcopal Church, Dr. Peter Day, who had previously been editor of THE LIVING CHURCH. In 1976, the Andersons retired to Highland Farms in Black Mountain, N.C. The following year he received the Lambeth Cross from the Archbishop of Canterbury in recognition of his service to Anglican-Orthodox relations. Among many other honors, he was a member of the French Legion of Honor and an honorary officer of the Order of the British Empire.

Dr. Anderson's funeral was at St. James Church, Black Mountain, with burial planned in Whiting, Iowa. He is survived by his wife Margaret, his daughter, Mrs. W. E. Glenn of Glen Ellyn, Ill., his son J. Peter Anderson of Northbrook, Ill. and several grandchildren and great grandchildren.

Conversions Alarm Bishop

In a speech described by a major London Anglo-Catholic society, the Church Union, as "unprecedented," Dr. Eric Kemp, Bishop of Chichester, made an emergency presidential address because of the large number of disillusioned members of the Church of England who are seeking admission to the Roman Catholic Church.

The present conversion crisis has been triggered partially by last November's decision of the General Synod to move

to students in the early part of each year.

BRIEFLY...

Suffragan in West Virginia

Historic St. Matthew's Episcopal Church, Wheeling, W. Va., was host to the ordination and consecration June 1 of the diocese's first suffragan bishop, the Rev. William Franklin Carr. Eight bishops attended the service and chief consecrator was the Most Rev. John M. Allin, Presiding Bishop.

The sermon was given by the Rt. Rev. Charlie F. McNutt Jr., Bishop of Central Pennsylvania, who described the new bishop as a man of "faithfulness and spirituality."

Co-consecrators were the Rt. Rev. Elliott L. Sorge, Bishop of Easton, the Rt. Rev. Wilburn C. Campbell, retired Bishop of West Virginia, the Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, and Bishop McNutt.

The Rt. Rev. Robert B. Hall, former Bishop of Virginia, who was to have been a co-consecrator at the service but died recently, was remembered in spirit at the service.

Bishop Carr has served jointly at the Church of the Good Shepherd in Follansbee and Olde St. John's Church, Colliers from 1970 to 1972. He was rector of St. Barnabas Church, Bridgeport, from 1972 to 1975, and rector of St. John's, Huntington, from 1975 to 1981. Since then he has served as the assistant to the bishop.

Bishop Carr and his wife, Lena, have four children.



Some relatives of the crew of the U.S. Navy's guided missile cruiser USS Worden got a chance to experience Navy life on a seven-day cruise which was organized by Lt. Commander William Tumbleson, the Episcopal chaplain stationed on board. Chris Tumbleson, 11, the chaplain's son, watched the instruments as he tried his hand at steering the big vessel.

is the first time in the history of the church that legislation is being prepared to open the priesthood to women.

In addition to theological statements by the controversial Bishop of Durham, Dr. David Jenkins, doubts over authority in the church have also contributed to the shift of Anglicans to the Roman Catholic Church.

The bishop's concern has been fueled by the number of important Anglican leaders who have decided to switch loyalties. These include Canon John Tinsley, a member of the Church's Crown Appointment Commission and the Rev. Peter Cornwell, vicar of the University Church of St. Mary the Virgin in Oxford.

Traditionally there has always been a bipartisan exchange of converts between the two denominations, but the Anglican exodus is now estimated to be much greater.

Bishop Kemp said, "I find it hard to believe that God who has preserved our church through so many dangers and has restored her from corruption and sloth will let her now be lost in faithlessness and disorder."

There has been no official comment from the Roman Catholic Church about the conversions.

General Ordination Exam

The General Board of Examining Chaplains, the body which makes up the General Ordination Examination each year, has issued an invitation to any members of the church, who desire to do so, to submit possible questions for future use in examinations.

A nine-member planning committee of the General Board met in June in Park Ridge, Ill., to plan the future direction of the General Ordination Exam. It is intended to be a test in which senior seminarians are asked to integrate what they have learned in their courses in field work with the types of practical situations that they might encounter in parishes.

"A combination of academic achievement and practical application is what the examining chaplains are seeking," said the Rev. John D. Lane, rector of the Church of the Holy Comforter, New Orleans, and a member of the committee. "The GOE is intended to be one measure only of readiness for ordination. Some dioceses have treated it that way, but others have put undue emphasis on its results. It has become a focal point of anxiety and cramming for some seminary students." Fr. Lane will receive suggestions of future examination questions until October 1 of this year.

The General Board of Examining Chaplains consists of a body of 22 bishops, other clergy and laypersons elected by the House of Bishops, and they serve for six-year terms. The General Ordina-

Two diocesan newspapers have awards from press associations, it announced recently. *The Episcopal Times* of the Diocese of Massachusetts received four awards from the Associated Church Press, an ecumenical association of church publications from around the United States and Canada. *Times* won awards for poetry, humor, photography, and an honorable mention for the front page of its November issue. In the Diocese of Olympia, *The Olympia Churchman* has received four awards from the 1985 Washington Press Association Journalism Competition. The *Churchman* was first in its class for news items and articles, second for special supplements and an honorable mention for photography.

CONVENTIONS

The Holiday Inn of downtown Portland was the site for the 166th convention of the Diocese of Maine held May 1-3 at which over 300 clergy and lay delegates were in attendance.

All but three of 11 resolutions passed including one entitled "Human Intolerance." This would urge the diocesan commission on world peace and social justice to point out examples of human intolerance in local congregations by developing and distributing awareness materials to them. Resolution 9 called for education of congregations about moral issues and U.S. policies concerning the people of Nicaragua and Central America. In addition, a range planning and evaluation committee was established to address diocesan goals in the future.

The Rt. Rev. Frederick Wolf, Bishop of Maine, addressed the convention concerning major turning points he has served in the diocese and the importance of goal setting for the following year.

Dr. Elizabeth Russell, chair of the Clergy-Lay Relations Committee, spoke of strengthening ties between Maine and the Diocese of Liberia in West Africa, its companion diocese.

The convention also passed a resolution to oppose designating December as the Feast of the Conception of Blessed Virgin Mary. The Diocese of Virginia has upheld this proposed feast [TLC, March 24]. The Maine resolution was submitted by a group of clergy and lay people who pointed out that 138 are honored on feast and holy days, only 15 women. They said there were many other women in church history other than Mary who could be honored and a study of additional women would be suggested. The issue will be discussed at the General Convention.

Uniting the Church

By CLYDE H. COX, JR.

Most Episcopalians know something of the importance of the Anglo-Lambeth Quadrilateral (B.C.P., 1868-69), as the foundation stone for continuing efforts of the church to unite about Christian reunion. Few, however, could name the author of this landmark document — William Reed Huntington. He has long last been accorded the overdue recognition of his church in a designated Prayer Book day of commemoration, July 27.

It was this man who first conceived the stilling of the essentials of our faith, upon which any eventual reunion must be based; then he preached in a series of sermons in All Saints Church, Worcester, Mass.; finally, he gave them their fullest amplification in his book, *The Church Idea*, written in

William Reed was born September 20, 1822, in Lowell, Mass., to Hannah Hinckley, a woman of marked refinement and Puritan ancestors who came to America on the Mayflower, and Elisha Huntington, a prominent physician in Lowell. He was named for his father's dear friend, William Reed.

He grew up in the sheltered, closely knit atmosphere of a loving home. Dr. John Walker, in his biography, *William Reed Huntington — A Champion of Unity*, writes that the frail young William was not "to be found at ballfield or ring hole with chums but home, tutored by his mother and later sent off to private boarding school at Middlebury University in Vermont." Dr. Suter described him as lacking physical robustness; some would later interpret this as a reserved, cold aloofness. When in 1840 he entered Norwich, known for its outstanding military regimen, he acquired that erect bearing and disciplined style that would remain his throughout his days. As he began thinking of further education, William exhibited a determined independence of mind by choosing Harvard over Dartmouth College, where both his grandfather and father had been students, an action that led to great controversy at home.

While a student at Harvard, one man influenced William Reed most. With the



same last name but unrelated, he was preacher to the university, the Rev. Frederick Dan Huntington. His liberal preaching appealed greatly to young William and slowly drew him away from the "pronounced High Church tendencies" of his home parish, St. Anne's, Lowell.

Years later, in reflecting upon the death of F.D. Huntington, William Reed wrote "few indeed have taken such a hold on my affections at the time of life when affections are the strongest. To his influence as a preacher, I owe my first interest in religion and religious things . . . had no other religious influence come into my life than that of St. Anne's, I fear that long ago I should have gone off into Agnosticism or Pessimism." F. D. Huntington later became Bishop of Central New York, and he was the father of James Otis Sargent Huntington, founder of the Order of the Holy Cross.

William's own brother-in-law, Josiah P. Cook, professor of chemistry at Harvard, was another formative person in his student days. Dr. Suter remarked that "Professor Cook combined with a thorough and widely recognized scientific accomplishment, a deeply religious spirit." This blending of scientific curiosity matched with religious commitment in Josiah Cook made a lasting impression upon William's character and reli-

played another facet of his breadth of personality, and of his inclusive, irenic turn of mind, by contributing poems regularly to the *Harvard Monthly*. When a senior at Harvard he was selected class poet.

It was in the spring of 1859, as America edged closer to the fratricide of the Civil War, that William Reed made his decision to enter the ministry of the Episcopal Church. Family and friends alike saw no surprise in this choice. One classmate wrote "I am sure that your 'impulse to speak' is a pledge of your future preaching power." William had shown himself to friends on countless occasions as a "natural father confessor." His brother wrote him to say that he hoped "to see him a sincere, zealous, liberal, evangelical minister of the Protestant Episcopal Church."

As he prepared for ordination following graduation in 1859, William Reed supported himself (as most other candidates for holy orders did in those days) by teaching. He was an instructor in chemistry at Harvard.

His friend and mentor, F.D. Huntington, had by now abandoned Unitarianism, had been ordained in the Episcopal Church, and was rector of Boston's Emmanuel Church. William was invited to join Dr. Huntington as a lay worker to make daily parish visitations. Later, once ordained deacon, he was named assistant minister of Emmanuel. By 1862 his personal impact had been such that on Easter his many friends at the church presented him a purse of gold along with many speeches full of praises for his "good judgment, and untiring faithfulness and manly straight-forward Christian bearing at all times, so far beyond his years." These were remarks that could only have deeply moved the former "frail" boy of Lowell, noted for his supposed cold aloofness.

William Reed Huntington would serve but two other parishes in his long career. In the fall of 1862, as the Civil War raged with its bloodletting, this 24-year-old deacon accepted the invitation to become minister of Worcester's fledgling All Saints Church. On December 3 he preached on the text "We preach not ourselves, but Christ Jesus, and ourselves your servants for Christ's sake," and was ordained that same day, with Dr. F.D. Huntington giving the ordination sermon.

That same year saw William married to Theresa Reynolds, daughter of Dr. Edward Reynolds, Boston physician, and niece of the famed preacher, Dr. Wendell Phillips. Theresa bore four children in what was to be a brief but intensely loving marriage. Her sudden death in childbirth in 1872 left such a scar of grief, which those who knew him little would call melancholia, but which he himself would see as a painful loss to

To grow out of his grief, William would throw all his considerable energies into his parish work in Worcester and increasingly would move beyond its horizons. It was in this period that he envisioned an emerging conception of the reconciliation needed both by a war-torn nation and an often hostile, divided Christianity. This growing vision can be noted in the successive chancel inscriptions he caused to be painted over the archway at All Saints. First, in the wooden Upjohn building on Pearl Street, "There Shall Be One Fold and One Shepherd"; then, in later renovations would be inscribed "The good Shepherd Giveth His Life for The Sheep"; and following a fire in 1874, over the chancel of the new stone church, "Mine House Shall Be Called A House of Prayer for All People" . . . each one a foretaste of the future Quadrilateral, but in stone and wood.

His preaching during the Civil War was rarely topical or political, but always centered upon scripture and upon the great truth, as he saw it of Anglicanism, the Incarnation. He once commented that his preaching always stressed the person and work of Christ as furnishing the key to all human history. He preached the power and centrality of the sacraments often, but refused to explain or probe the "how" of their spiritual force.

After Phillips Brooks became rector of Boston's Trinity Church, William Reed invited him regularly to stop off and preach while on his way to Springfield to visit his brother, John Cotton Brooks, rector there of Christ Church. The spiritual affinity and warm friendship between Phillips Brooks and William Reed Huntington grew and deepened. Although never seeing himself the Broad Church liberal as Phillips Brooks, still the inclusiveness and openness of that viewpoint appealed. It was at dinners of the Clerical Club of Boston, at Dr. Brooks' rectory, that Dr. Huntington read papers on his ideas for bringing greater flexibility, enrichment, and an appreciation of the changing American cultural scene into the American Prayer Book, and the need for a comprehensive revision of that book.

The Episcopal Church was in those days being stirred by ritualistic controversies carried on in this country by opponents of the Oxford Movement; by the recently published works of Charles Darwin on evolution; and by the emergence of the demands of a growing urban, industrialized America.

Dr. Huntington regarded the furor over Darwin's theories on mankind's origins as "fascinating" but unimportant, for he was convinced that science would be unlikely ever to disprove the truth that man was made in God's image. As the horrible Civil War ended and succes-

His preaching always stressed the person and work of Christ as the key to all human history, Dr. Huntington once said.

sive financial panics struck America, Dr. Huntington's sermons on ethical and moral issues were grounded in those "grand affirmations of Faith, not upon what works or is popular at the moment." On the question of temperance, while a total abstainer himself, he stood alone amongst the Worcester clergy in his advocacy of a "high license in alcohol's use" as opposed to calls for prohibition.

His pioneering vision of Christian unity, by seeking a truly American "Church of the Reconciliation," was given local force in his founding, along with his neighbor, Fr. John Power, of St. Paul's Roman Catholic Church, an ecumenical clergy fellowship named for the historic patron saint of Worcester, Wulfstan — this in the late 1860's. It was to these colleagues that he articulated the four-fold Quadrilateral, Holy Scriptures, the Nicene Creed, the Two Sacraments, and a phrase he would invent "The Historic Episcopate." These would become the thesis for his book, *The Church Idea*, published in 1870, the same year papal infallibility was adopted at Vatican Council I. They were the germinating form for the Chicago Quadrilateral adopted by the House of Bishops in 1886 and accepted two years later by the Lambeth Conference of 1888. A massive contribution by one man's fertile mind.

Dr. Huntington, first elected deputy to General Convention in 1871, rapidly gained a national stature by his forceful arguments and skilled parliamentary maneuvers for such causes as the recovery of the ancient order of deaconesses; by his persistent pleadings for a comprehensive revision of the Prayer Book; and by his relentless insistence on Christian unity. He single-handedly led the church to the adoption in 1892 of a truly American Prayer Book, attuned to the worship needs of a burgeoning industrial, urban,

From 1883 until 1908, William Huntington served Manhattan's (Church, then the largest and most vigorous Episcopal parish in the country and his reputation grew through his unflagging zeal for reunion. Known by most as "the first presbyter of the Church," unexcelled leader and deacon of the House of Deputies, and rector of Grace Church, he also found energy and time to serve as chairman of the Finance Committee of the Cathedral of St. John the Divine under construction. An impressive skills as a diplomat, he could meld and embrace sharply conflicting viewpoints of strong-willed men who were constantly called upon and he steered that cathedral in its embryonic days.

In 1908, at age 70 and having served 25 years at Grace Church, he resigned as rector and gave up all his roles in the national church. He had lived to see his life-long efforts for Prayer Book revision culminate in the 1892 Book. While far from fulfillment, he had seen his quadrilateral become the keystone for Episcopal ecumenical efforts worldwide. Countless thousands had been affected by his writings, preaching and poetry.

The last days were spent at the family summer home in Nahant, near Boston, surrounded by family and his dear friend, Dr. Locke of Bristol, R.I. Knowing his illness was fatal, Dr. Huntington said "I am not resigned, I want to live. There are certain things I wish I could be spared to do."

Always conscious of liturgical details he arranged his own last communion from his sickbed. His end came peacefully on July 26, 1909. Burial was at Emmanuel Church, Boston.

A shower of memorials in his memory came from the church he loved so dearly and served so well. Grace Church aside its close and outdoor pulpit in the name and St. John the Divine dedicated a chevet chapel in honor of All Saints, Worcester, erected a tablet with these words: "Champion of Christian Unity — Leader in the Revision of the Book of Common Prayer — A Clergyman, Presbyterian of the Church — Patriot, Preacher-Statesman-Poet."

His kind we have missed and his work we shall ever need for the future.

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Who Should Be Ordained?

By MARK B. THOMPSON

any items in THE LIVING CHURCH have dealt with what is seen by us in the pew as a major organizational dilemma facing the Episcopal Church. On the one hand, we appear to have an oversupply of ordained persons. On the other hand, many of them appear incompetent.

Though not to place the blame, the fault of the seminaries and commissions of the ministry have been stressed. Having had some exposure to the work of these commissions, I would certainly not absolve them of responsibility for our current situation; however, the major fault can and should be placed at the feet of the parish priests and vestries. In the words of that eminent theologian, "the enemy is us."

Under canon, the process leading to ordination clearly begins with a consultation of the immediate pastor. The priest has the duty to make careful inquiry into the qualifications of the person. Only if the priest counsels the person to persevere does the person make contact with the vestry. Placing this heavy legal responsibility on the local priest makes no sense because, as a practical matter, he would not have the type of relationship with the applicant which enables him to make an important first judgment.

According to the process in the canon, the bishop will have the next judgment.

But no matter how conscientious the bishop might be, in most cases he is likely to be somewhat handicapped by the lack of a relationship with the applicant.

I would likewise not absolve the vestry from blame. After all, what is more important for someone to carry the title chief pastor than to work in raising up other pastors? But if not, I would return to the parish for a sensible decision.

The vestry has its say because the applicant for postulancy must obtain a certificate signed by both the "minister" and the vestry "setting forth the grounds upon which they judge him to possess such qualifications as would fit him to be admitted a postulant."

Clearly the vestry does not have the right of first refusal. The parish priest

had that right, and must now indicate his willingness to sign the joint certificate. In fact, having been a member of a vestry, I would attempt to block any discussion of the matter unless the priest had given his unequivocal recommendation. But herein lies the "mini-dilemma" for the layman: How can he make a judgment on these things when his parish priest has found this person qualified?

Many parish priests do not take this responsibility very seriously. On my first encounter with this system, the rector simply announced to the vestry that "Paul Pius has heard the call: all in favor say aye; all opposed say no." I was floored. Paul was not even a licensed lay-reader, although he had been a member of the parish for many years. Needless to say we had a big rubber stamp for just this kind of vestry decision.

Of course it might be easy if you know that the rector has no judgment. You simply vote no if you have a reasonable doubt. But the favorable votes I would like to have back are those I cast out of a sense of complete confidence in my rector. Yes, the enemy is me. But the important thing is what can you and I do about the problem, given the imperfect (i.e. sinful) system we have to work with?

To begin with, try and remember that most people probably "go to seminary" and seek ordination for all the wrong reasons. Some want to "find themselves." Others are looking for an escape from their present situations. Still others seek to "fulfill their ministry" by obtaining some position, which they rightly or wrongly see as the only ministry available. I see nothing wrong with beginning with the presumption that the person seeks ordination for the wrong reasons, forcing him to persuade you to the contrary.

Although certainly God may fit whom he chooses, it is probably wrong to assume that seminary will change a person. More often than not the person merely comes back with the same character, but with more information, information which may not be put to good use.

Furthermore, the seminary may not even be able to break a person's strong theological positions. In certain situations you may have to take what to some seems an intolerant stance. But after all,

you have been placed in a position requiring your best judgment on the evidence presented.

Perhaps a positive way of approaching the problem is for vestry members to ask themselves how they see this person functioning in his professed new vocation. To begin you might ask yourself "did this person have a vocation before he heard this call?" Why should we assume that a person who has not taken his baptismal vows seriously to date can suddenly have a "vocation"?

For persons seeking eventual ordination to the order of priests, the question should be "do I see this person functioning as a leader in the covenant community?" Notwithstanding the fact that we have many priests who simply carry their ordination around in their hip pocket, ordination to the priesthood should be considered primarily in the context of being the president of the local congregation, in all of its ramifications.

For a person seeking ordination to the diaconate, the vestryman should try to determine if the person has had a "servant" ministry to date, and how he might specifically serve the church and the world after ordination. Ordination to the diaconate should not ordinarily be a "promotion" for faithful service as a lay-reader. Of course, we may want to acknowledge openly that some persons are being ordained to the diaconate because, in Massey Shepherd's words, they are already performing that function in the liturgical context. In that event, a fairly objective decision could be made on the basis of the person's performance to date.

These are tough decisions and hard feelings which will undoubtedly develop on the vestry and in the parish. We can only pray for reconciliation where necessary and remember that these and all decisions we make during the week should end up on the altar as part of the offering of our lives. But we must not give in to the influence of civil religion which holds that it is not so important what you believe, but that you believe in it sincerely.

To the contrary. It is important what we believe and that we act on those beliefs in making decisions which can shape the church for years to come.

Paul B. Anderson, R.I.P.

Few churches are fortunate enough to have a Paul Anderson, and it is with gratitude and pride, as well as grief, that we report the death of this courageous, inventive, and dedicated churchman [p.6]. We express our sincere sympathy to Mrs. Anderson, to their children, and to other members of their family.

When he was a boy, people were not talking, as they do nowadays, about lay ministry, but Paul Anderson went off and did it. When he was a young man, it was not perceived that this would be the "century of the displaced person," but he undertook massive refugee relief work. No one expected a dynamic theological revival within the divided, confused, and apparently fossilized world of Russian Orthodoxy, but Paul Anderson provided publishing facilities so that it could happen. When Western Christians ventured into Eastern Europe after World War II, or when Eastern churchmen visited the West, he was ready to assist and accompany them. Later in his life, when the Episcopal Church appointed Peter Day as its first ecumenical officer, Paul Anderson was ready to step forward as his right-hand man.

In a remarkable variety of ways, Paul Anderson was ready to do what needed to be done in times of great crisis, upheaval, and suffering, as well as on more peaceful occasions. It has been a deep source of satisfaction to successive editors of THE LIVING CHURCH, including the present one, to have the name of this distinguished servant of Jesus Christ on our masthead. May he have rest and joy in that heavenly country, where the tree of life ever bears its fruit, and the leaves of the tree are for the healing of the nations.

International Terrorism

Though the U.S. hostages taken in the Middle East last month have been released, the issues remain. Unfortunately we cannot suppose that something of this sort will not happen again.

As we discovered in Iran a few years ago, there is no single or simple way of dealing with terrorism and the taking of hostages. We may release emotional steam by proposing that our nation drop bombs on the women and children of the villages from which the terrorists may have come, but this would scarcely be a solution, and in any case it is not morally acceptable.

In the months and years ahead, we can foresee more elaborate security devices at airports, closer searching of individuals, and the previous screening of individuals who seek to purchase international tickets. This will be costly, inconvenient, and boring, but it will be worth it if the hijacking of airliners is curtailed. Similarly, government buildings and other targets for terrorism must be more carefully protected.

Meanwhile, we may wonder, what has happened to civilization, to civility, to the power of people to discipline themselves to act in responsible and non-violent ways? Unfortunately orderly and law abiding people in

the U.S., Canada, Japan, or wherever, have little constructive influence on the education, orientation, outlook of people growing up in the troubled nation as, for instance, in Ireland. We wonder if there is other long term solution except in the strengthening international agencies, such as the World Court and United Nations. Perhaps a new agency, specifically: curtail terrorism, needs to be devised.

California Sights

For many who go to General Convention in Anaheim in September, it will be a busy time with much work and very little play. This will certainly be the case for members of THE LIVING CHURCH staff working there. Some who go to Anaheim will be able to take time off for sightseeing before, during, or after convention. All of us, however, will hope to see something of the area and the local points of interest, which are by no means limited to Disneyland.

This week, in place of our usual book reviews, we have a special column, *California, Here We Come*, which will help individuals and families gain some background on Southern California, and will especially assist those who are planning extended trips.

POET'S PROPER

St. James
The Apostle
Psalm 7:1-10
Common Meter

1. I find a refuge, Lord, in you
From those pursuing me;
Like lions they would rend my life
And none could set me free.
2. If I have done such evil things,
With ill repaid my friend,
Then let the foe destroy my life
And bring it to an end.
3. Stand up, O Lord, and in your wrath
Against my foes arise;
Assemble nations, let them see
Your justice with their eyes.
4. Adjudge my innocence, O Lord,
Let wickedness depart;
Establish righteousness, O God
Who test the mind and heart.

C. L. Webber

CALIFORNIA!

Continued from page 5

he 19th century Avila Adobe, the r home of the Avila and Rimpau es of Los Angeles. In Anaheim is lother Colony House; built in the 9th century, it served as the home usiness office of George Hansen, anager of the early German colony ounded Anaheim. Adorning it are ame variety of grape arbors that shown in the 19th century.

toric Country Inns of California many quaint places to stay within al hours driving from Anaheim. ld one prefer to have lunch or din- he Hotel Upham, the oldest guest in Santa Barbara, might be the to go. Notable guests in the past, ha Christie, Aldous Huxley, and Robert Louis Stevenson, have en- its garden. The Parsonage is a l, comfortable 19th century inn in a Barbara. It was the former rec- of Trinity Episcopal Church. Its r grows roses in the colors that h each of the antique-filled guest

Farm and panning for gold, a convention visitor might get a hankering to venture a several days journey to the historic mother lode country.

Gold Country Renaissance: A Guide to the Artist and Artisans of California's Historic Mother Lode Country lists the artists, their media and addresses, along with a short history of their enterprises. The guide can be interesting as well as informative.

Pilgrimages USA: A Guide to the Holy Places of the United States for Today's Traveler has a section devoted to notable and historic places of worship in southern California. In addition to the old Spanish missions, one might consider seeing the Painted Caves, ancient rock paintings that are believed to have been done by pre-Columbian residents. These are about 13 miles from Santa Barbara.

The special heritage of California is the coastal chain of old Franciscan missions. These beautiful edifices serve as a reminder of the religious, economic and political role they had in civilizing the

the Indians from the power of the Spanish monarchy. *Junipero Serra: The Illustrated Story of the Franciscan Founder of California's Missions* is a recent biography. It is the moving life story of Fr. Serra, an 18th century priest who founded missions from 1769 to 1782. In his lifetime he converted 70,000 Indians, educated them, trained them to raise cattle and to be bricklayers, carpenters, millers, and weavers. In times of hardship he fed them, clothed them, and protected them from cruel treatment of the Spanish troops.

He and the clergy under him introduced crops that are still the foundation of the agricultural wealth of California. Los Angeles was founded as one of the missions or "presidios." This scholar and teacher was the most loved of the Spanish Conquistadors.

California, like any other region of the U.S., has its similarities, but its differences colored by history and geography make it a special place to know.

HIDDEN COUNTRY VILLAGES OF CALIFORNIA. By Frances Coleberd. Chronicle books. Pp. 154. \$7.75 paper.

HISTORIC SHIPS OF SAN FRANCISCO: A Collective Guide to the Restored Historic Vessels of the National Maritime Museum. By Steven E. Levingston. Chronicle Books. Pp. 124. \$8.95 paper.

BACKROAD WINERIES OF CALIFORNIA: A Discovery Tour of California's Country Wineries. By Bill Gleeson. Chronicle Books. Pp. 168. \$7.95 paper.

RESTAURANTS OF SAN FRANCISCO: The Definitive Guide to the Bay Area's Best. By Patricia Unterman and Stan Sesser. Chronicle Books. Pp. 173. \$7.75 paper.

ROAMING THE BACK ROADS: Day Trips by Car Through Northern California. By Peter Browning and Carol Holleuffer. Chronicle Books. Pp. 175. \$7.95 paper.

THE ART OF CALIFORNIA: Selected Works from the Oakland Museum. Introduction by Christina Orr-Cahall. Chronicle Books. Pp. 214. \$16.95 paper.

The above guidebooks may be of interest to those who wish to motor north several days to the Bay area before or after the convention. They are informative, with histories written clearly, maps drawn well and interesting photos. The index provided in each publication makes it easier for the reader to locate a favorite place. There are bibliographies and lists of agencies that can be helpful to the tourist.

A visit to the Oakland Museum will provide a rewarding experience. Its collection features the work of 150 California artists. Of special interest are the early landscape paintings and portraits

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WHITE 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 "Hyfrydol." Benjamin Harrison, 1630 Nall, Mission, Kan. 66202.

POSITIONS OFFERED

PROTESTANT CHAPLAIN. Global Associates, an international base operations & support services contractor, has a need for a Protestant chaplain to minister to an inter-denominational, multi-cultural congregation at the Kwajalein Missile Range, Kwajalein, Marshall Islands. Responsibilities include leadership of chapel worship services and Christian education programs, conducting baptisms, weddings and funerals, individual marriage and family counseling, and supervision of a clergy intern/assistant. To qualify, individuals should be a graduate of a recognized school of theology and an ordained Protestant minister. Minimum 5 years experience as a pastor or assistant pastor. Leadership experience in a multi-cultural environment a plus. Kwajalein offers numerous recreation and social activities. We offer annual vacation with transportation to point-of-hire and an opportunity for U.S. tax exclusion. U.S. citizenship is required. Please send resumé to: Don Stewart, Global Associates, P.O. Box 12156, Oakland, Calif. 94604-2156 or all toll-free outside California (800) 227-2718 or within California (800) 223-3216. We are an equal opportunity employer.

ORGANIST/CHOIR DIRECTOR position now open after 27 years, Trinity Episcopal Church, Portsmouth, Va. Seeking church musician trained and skilled in organ and choral direction, with sufficient understanding of Anglican liturgical traditions. Established choir, music program, and library, yet requiring further development and growth. Austin organ (1962), 21 ranks, two-manual console. Position available immediately. Address inquiries or send application and resumé to: Ad Hoc Music Committee, Box 664, Portsmouth, VA 23705.

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, mechanical or industrial engineering, architecture, computer programming and analysis, mechanical drafting or medicine easily employable in our town. Contact: Duane Fauser or Frank Marvin, Box 100, Warroad, Minn. 56763 or call 1-800-346-144.

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

PEOPLE
and places

Appointments

The Rev. F. Brian Cox has been appointed the U.S. director of Sharing of Ministries Abroad (SOMA), a London-based renewal agency. Fr. Cox will continue to serve St. James, Newport Beach, Calif.

The Rev. Greg C. Frazier, from Canada, is now priest-in-charge of St. Matthew's, Box 315, Fort Motte, S.C. 29050.

The Rev. G. Bradford Hall has been for some time rector, St. Margaret's, 47-535 Highway 74, Palm Desert, Calif. 92260.

The Rev. Rachel F. Haynes is now assistant director of pastoral services at Charlotte Memorial Hospital, Box 32861, Charlotte, N.C. 28232.

The Rev. Lloyd P. Hays and the Rev. Mary Maggard Hays will on August 1 become assistants, sharing a single full-time position, at All Saints, Dale City, Va. In addition, Fr. Hays will work in media production and consultation; the Rev. Mrs. Hays will serve as a consultant in career development and ministry.

The Rev. Claiborne Jones assumed the duties of the rector, Church of the Epiphany, Atlanta on May 6.

The Rev. F. Michael Knight, IV becomes the organizing pastor of a new mission in Chester Co., Pa., on July 1.

The Rev. William Lawson has accepted the call to become rector of Grace Church, Lockport, N.Y.

The Rev. R. Stephen Powers is now assistant at Holy Trinity Church, West 1832 Dean Ave., Spokane, Wash. 99201.

The Rev. Edward Rich, III has been called to be rector of Christ Church, Springfield, Ohio.

The Rev. Russell E. Sherman becomes the assistant to rector of the Church of the Good Samaritan, Paoli, Pa., on July 1.

The Rev. William W. Swift is interim rector of St. John's, 1704 Buchanan St., Hollywood, Fla. 33020.

The Rev. F. David Titus was instituted as priest-in-charge of St. George's, LeMars, Iowa, on April 28. Fr. Titus is also priest-in-charge of Calvary Church, Sioux City, Iowa.

The Rev. Fred Warnecke is now rector of St. Francis, 3506 Lawndale Dr., Greensboro, N.C. 27408.

The Rev. Sven Warner is vicar of St. Barnabas, Franklinville and assistant to the rector, St. Stephen's, Olean, N.Y.

The Rev. Robert Weeks will become vicar of the Servants of Christ Church, Box 23302, Jacksonville, Fla. 32241, on August 1.

The Rev. Claudia L. Windal will begin duties as rector of Emmanuel Church, Box 231, Alexandria, Minn. 56308, on July 7.

The Rev. Walter W. Witte became rector on June 16 of Christ Church, 66 Fellsway West, Somerville, Mass. 02145

Ordinations

Priests

California — Machrina Blasdel (For the Bishop of Newark); Sister Catherine Joy (Moon), C.S.F., Bay Area Seafarers Center, Pier 1 1/2, San Francisco, Calif. 94111. Paul M. Lauer (for the Bishop of Central Pennsylvania); Frances Yee Toy, True Sunshine Church, 4151 Laguna Ave., Oakland, Calif. 94602.

Central New York — Martha Grace Metzler, Grace Church, Baldwinsville, N.Y.

Colorado — Ann Nelson, Grace Church, Colorado Springs, Colo.

Kentucky — F. Lewis Shaw, assistant, St. Matthew's, Louisville. Whit Stodghill, assistant, St. Paul's, Kansas City, Mo. Joseph Trigg, Grace Church, Paducah, Ky.

Massachusetts — Julian V. Hills, faculty mem-

POSITIONS OFFERED

ASSISTANT TO THE RECTOR for a part-time position at Western North Carolina. Share duties with spouse. Responsibility for Christian education, EYC, and students, young families. Backpacking, can and/or music skills helpful. Reply to: St. Ph. Episcopal Church, P.O. Box 669, Brevard, 28712.

POSITIONS WANTED

PROFESSIONAL church musician seeks full-time church teaching post. Available now. Reply Box 613*

ORGANIST-CHOIRMASTER available September, church or church-school diocesan combination. M.M. degree, cathedral, RSCM experience. Choral training, liturgy, educational leadership strengths. Top references. John Brooks, 28 Gifford Ave., Bronxville, N.Y. 10708. (914) 337-4050

CONSERVATIVE, catholic, interested in rector position! Forty-seven years old, married, hard worker, charming with good sense of humor. Eleven years experience in suburban and rural churches. Quick response to all replies. Reply Box H-614*.

REAL ESTATE

HENDERSONVILLE, N.C., HOME FOR SALE! Lovely home in Carolina mountain country. 1.5 acre property located in ideal retirement neighborhood. Moderately priced. Home of Carroll E. and Simcox. Lillian R. Wright, Realtor, Beverly H. & Associates, 226-6th Ave., East, Hendersonville, N.C. 28739. (704) 697-0515 or 891-3211.

ALL or PART 9 acres near University of the South. St. Andrew's School, and Dubose Center. Sewage treatment plant. 928 feet road frontage U.S. Highway 64. Excellent retirement or church retreat property. Write John Hewgley, P.O. Box 310, South Pittsburg, Tenn. 37380 or call 615-837-7931.

WOODCARVING

LITURGICAL WOODCARVING. All works produced on a commission basis by trained artist. For brochure send S.A.S.E. to: Laura Maria Oliphant, Ingleside Ave., Catonsville, Md. 21228. Phone 410-744-0706.

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...divinity school and ...
 Boston. Charles N. Moore, Jr., Cape Ann Health Center and assistant, St. John's, Mass.
 Carolina — Richard H. Callaway, assistant, of the Good Shepherd, Box 1892, Rocky, N.C. 27801.
 oma — Jimmie Disbrow, vicar, Trinity, 310 E. Noble Ave., Guthrie, Okla. 73044.
 Dakota — Joseph Cyril Bad Moccasin, of Our Most Merciful Savior, Santee, S.D.
 er South Carolina — John Crawford Schmidt, assistant, All Saints, 10 Irving St., Mass. 01609. Elizabeth W. Libbey, assistant, Alban's, Box 882, Lexington, S.C. 29072.
 inia — Samuel C. Pascoe, assistant, Trinity, Box 284, Upperville, Va. 22176.

Deacons

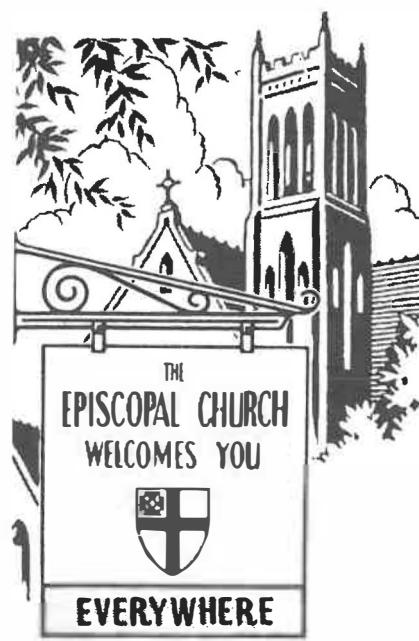
ama — Milton Thomas Glor, deacon-in-charge, St. James, Livingston, St. Alban's, Gainesville and St. John's, Forkland. Add: St. James', St., Livingston, Ala. 35470.
 ornia — Susan Carpenter Auchincloss, 220 Rd., Woodside, 94062. Patricia M. Bingham, ephen's, 12 Via Las Cruces, Orinda 94563.
 y Ann Hosea, 4014 Gramercy St., Apt. 4, on, Texas 77025. William Sherman Hessel (for the Bishop of Pittsburgh). Mary Donaldson Jizmagian, 2570 Chestnut St., San Francisco 94123. Carol Ann Gillis Mills, 406 Wcrest, Richardson, Texas 75080. H. Joanne is, 840 Fielding Dr., Palo Alto, Calif. 94303.
 ago — William Rogers Beers; Stephen Bradark, curate in the Diocese of Georgia; Randall Kidder Day, curate, St. Andrew's, Downers

Church, Hinsdale, Ill. Donald Turner, curate, St. Michael's, Barrington, Ill. George Thomas Walker, non-stipendiary curate, Mediator, Chicago.
 Dallas — David Jefferson Mossbarger, curate, St. Luke's, 5923 Royal Ln., Dallas, Texas 75230. Walter Lawrence Prehn, III, curate, Holy Cross, 4052 Herschel, Dallas, Texas 75219. Bruce Willard Taylor, curate, Christ Church, 301 Russell Place, San Antonio, Texas 78212.
 Fort Worth — James William Rooney, curate, St. Luke's, Stephenville and vicar, Trinity Church, Dublin, Texas; Add: 1411 W. Sloan, Stephenville, Texas 76401. Mark Raymond Wood, curate, St. Alban's, Box 308, Arlington, Texas 76010.
 Long Island — Robert J. Broesler, curate, St. Mary's, Lake Shore Rd., Lake Ronkonkoma, N.Y. 11779. Philip C. Lindez, curate, Grace Church, 4750 Merrick Rd., Massapequa, N.Y. 11758. Malcolm Murchison, curate, St. John's, 191 County Rd., Barrington, R.I., 02806.
 Massachusetts — Priscilla R. Allen, clinical pastoral education resident, Deaconess Hospital, St. Louis, Mo., Sandra A. Belcher, San Francisco, Calif. Christopher A. Brown, curate, Christ the Redeemer Church, Pelham, N.Y. John F. Carter, chaplain. White Mountain School, Littleton, N.H. Anna H. Caskey, assistant, St. Anne's and coordinator of Middlesex county prison coordinating committee. Louise R. Conant, assistant, St. Paul's, Brookline, Mass. Anne C. Fowler, English teacher, Wentworth Institute. Michelle W. Hawkins, chaplain, Horsham Psychiatric Clinic, Ambler, Pa. Barbara P. Hendren. E. Brad Hultman. Roasanna C. Kazanjian. T. James Kodera, professor in the department of religion and biblical studies, Wellesley College and staff member, All Saints, Brookline, Mass. Sheryl A. Kujawa, youth missionary of the Diocese of Massachusetts.

Shepherd, Acton, Mass. William L. Murdoch. Susan C. Sawyer.
 New Hampshire — Esten Collins, assistant, Grace Church, Manchester, N.H. Kathryn Wajda, St. John's, Ellicott City, Md.
 North Carolina — Henry Presler, deacon-in-charge, Emmanuel and All Saints, Warrenton and Good Shepherd, Ridgeway, N.C. Add: Box 704, Warrenton, N.C. 27589.
 Oklahoma — Cope Mitchell, curate, Church of the Resurrection, Oklahoma City, Okla. Marlene Tothill, curate, St. John's, Tulsa, Okla.
 Pennsylvania — Kenneth Yerkes (for the Bishop of Missouri), vicar, Trinity Church, Box 652, Kirksville, Mo. 63501.
 South Carolina — Antoine LaMont Campbell, St. Mark's, Charleston, S.C.
 Southern Ohio — Eric Duff, director, Apostles' House, 277 Parker St., Newark, N.J. 07104.

NOTICE

This is to inform purchasers of the 29th edition of **The Episcopal Choirmaster's Handbook** (September 1985 to September 1986) the mailing date for the Handbook is the end of August. The Handbook is currently being processed and printed.



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. Keirsey, 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. Coaling, 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; als
 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. 3271
 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 Av
 The Very Rev. Harry B. Sherman, dean; Robert J. Vandera Jr., Thomas A. Downs, canons; Ronald F. Manning, Gior E. Wheeler, Ashmun N. Brown, deacons
 H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, M 7:30, EP 5:15

r — Light face type denotes AM, black face PM; add, dress; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director 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, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; M, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of St. John; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; F, Young People's Fellowship.

Continued on next page

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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR 1068 N. Highland Ave.
Fr. Thad B. Rudd, Jr.
Sun Masses 8:30, 10:30, 6:30, Daily call 872-4169.

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
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
3at)

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
Sun Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
2:05

ELLCOTT CITY, MD.

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

ST. ANDREW'S

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

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
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

T. 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.

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

AINT MARY'S

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

ENOX, MASS.

TRINITY PARISH Walker & Kemble Sts.
The Rev. 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
Eur. 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. 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

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister
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



Grace Cathedral, San Francisco

ST. URIEL 3rd Ave. & Philadelphia
The Rev. Canon James E. Hulbert, D.D.; the Rev. P.
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 & Silvi
The Very Rev. John B. Haverland, dean; the Rev. Ge
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 Bay
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 Pa
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing S
10. Eu scheduled with all services

ST. PAUL'S

199 Carroll St. (at Clinto
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 146
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

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

ST. JAMES OF JERUSALEM Est.
West Penn and Magnolia
Marlin Leonard Bowman, v
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed HC

MORRISTOWN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7.
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sur
Tues-Thurs (Choristers: in school year). Sat MP 7:15
12:15; EP 4

EPIPHANY

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN

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

ST. THOMAS

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

Continued on next page

JMMER 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
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

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

WESTER, N.Y.

MAS' Highland and Winton
John Martiner; the Rev. Gail Keeney
1 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

DA Washington St. at Broadway
Thomas T. Parke, r
ses 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

ERTOWN, N.Y.

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

THAMPTON BEACH, N.Y.

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

WARD, (Western) N.C.

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

IN-BAY, OHIO

JL'S Catawba Ave.
r Rudd, r
> 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.
Wkdys: 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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

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. Cray, 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

CHRISTIANSBURG, VA.

(I-81, Exits 36, 37)
ST. THOMAS' E. Main & Roanoke Sts. (U.S. 11, BUS 460)
The Rev. Francis C. Tatem, r; the Rev. Frances Campbell,
the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
ass't/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
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 271-7715
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. 25

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canad
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 t
Strasburger, canon pastor; the Rev. Jacques Bossiér
canon theologian; the Rev. Joseph Nsenga, dir. of cathedr
mission to refugees; Brian Suntken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU);
by appt; open wkdys 9-12:20, 2-5

All Saints' Church, Fort Worth, Texas

