

THE LIVING CHURCH

Appalachia

● pages 8 and 9

Rite I

● page 10



Photo by Orville Andrews



THE LIVING CHURCH

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A Threshold

By TRAVIS DU PRIEST

here's a spot in a neighbor's yard that my wife and I declare is hallowed. It's the far corner of a retired man's large and luscious garden. My wife is particularly fond of one place where she can stand and smell the mingled odors of cedar, pine, damson, fig trees. It is quite simply her favorite place to be in the whole world: dark, protected with heavy, perfumed air. There is also an unplanned loveliness in this place: most of the shrubs and flowers were "volunteers" which grew up here and when they would. Yet this place has been adorned by the human hand that planted the beds of periwinkle and daylilies which give the wild plantings the somewhat controlled feeling of an English garden. I like the place for some of the same reasons my wife does, and for a few personal reasons. Nearby is one of the most active vegetable gardens in the neighborhood. From that garden, our neighbor provided us with numerous tomato strings, beans, corn, zucchini, and other members. And it was in that garden, one evening where my son and I saw its maker cutting some flowers, along the border of the vegetables, for his granddaughter to take inside to his wife. I overheard the important lesson he was teaching his granddaughter: his genteel and lovely variation of "man does not live by bread alone." I was glad to have been a part of that lesson and especially glad my own son was there to see and hear the connection

between the utilitarian and the non-utilitarian, between the practical and the beautiful, between the physically and spiritually necessary.

In between the garden and "my wife's spot" is a venerable apple tree which manages to look at certain moments like an old, old man. It bears more apples than many trees one-third its age. They are cooking apples, but my children, who eat them off the tree, claim they are absolutely delicious. I prefer them fried for breakfast or made into applesauce for lunch.

Last summer, passing under that apple tree, my sons spotted a large "box turtle" with a lovely shell of orange and brown. Handsome and courageous this little turtle was. I recalled the wonderful creatures of my childhood rounded up by my father on our camping trips at the Nottoway River, or our fishing trips to the Piney and the Buffalo Rivers in the foothills of Virginia. It was this particular creature in this particular place that taught my children the reverence and respect due wild animals.

This special place, of no note to the passerby, has become for us the magic wardrobe of C.S. Lewis, the threshold which transports my wife and sons and me from our humdrum life of schedules and concerns to the world of loftier values, beauty, and loveliness. It's a sacred space, a transport of delight, right in our own neighborhood.

The Living Church Fund

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

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guest columnist is the Rev. Travis Du Priest, a part-time staff member of THE LIVING CHURCH, assistant priest at St. Luke's Church, Racine, Wis., and a professor of English at Carthage College, Joliet, Wis. This is the first in a series of articles on God's presence in the wilderness.

LETTERS

Old Man River

What a place indeed have rivers played in history! Your column "Old Man River" [TLC, June 30] caught my attention and provided much enjoyment for which I thank you.

I am a native New Yorker, born, raised and living a major part of my life on the Hudson (or North River) shore where it touches Manhattan's upper west side. I played along its banks in Riverside Park as a youngster and sailed gloriously upstream to Bear Mountain and West Point with the YPF of my local parish church, on one of the Hudson River Day-line steamers.

The variety of Hudson landscape seems never ending, whether it's New York City's brick and concrete, the awesome palisades on the opposite side, the highlands around West Point, or the near Catskills further up. As one used to the broad tidal waters near its mouth I was surprised to find when I worked one summer for a camp-resort along its shores in the Adirondacks that you could wade across at many points.

As the Ashippun holds special meaning for you, my thoughts went to the Hudson which I know many consider to be one of the most beautiful and majestic streams anywhere.

(The Rev.) ARTHUR KORTHEUER
St. Martin's Church

Charlotte, N.C.

Search for Belief

It is to be hoped that Fr. Roland Thorwaldsen's "Rise and Fall" [TLC, June 30] will be taken seriously by your readers and their friends and colleagues. Fr. Thorwaldsen sees the problem: doubt. However, in his concern for the Episcopal Church, he overlooks other statistics: the Methodist Church lost a million members during that same period — the 1960s and 1970s. A later survey in the northeast revealed that the Presbyterian Church had lost 35 percent of its members. Doubt is widespread.

The diagnosis of the religious problems of the 20th century is more complex than your correspondent may realize. It could be that Bishop Pike was voicing the doubts that all too many of those he heard were thinking. The same can be wondered of the statements by British Bishop Jenkins.

Not knowing the writers I cannot be sure from brief articles whether their responses to Yoga for you, est, trendy unbelief and so on are generated by disdain for such nonsense or from an inability to grasp that many are searching for something to believe. Fr. Thorwaldsen's own statistics indicate that millions tried the Christian churches and gave up.

ture, tradition and reason keep those people in the churches? Why did a long post World War II experiment with the faith and practice of classical Anglicanism leave Episcopal churches so nearly empty? Who are the Episcopal clergy who inculcate that sophisticated alliance of revelation, experience and logic that are drawing all men and women to them?

The problem we face is more difficult than bishops, priests and congregations are willing to face, and a lot more scary.

I am still in the Episcopal Church, not because we have answers but because - to paraphrase slightly - Peter's question still applies: "To whom can we go?"

JOHN CLARK

Poughkeepsie, N.Y.

We are not aware of the post World War II experiment with classical Anglicanism to which the writer refers. Ed.

• • •

In his article "Rise and Fall" Fr. Thorwaldsen compared the growth of the Southern Baptist Convention with the growth of the Episcopal Church, and implies that if the Episcopal Church were more evangelical, it would have grown more rapidly.

He seems to equate evangelicalism and biblical fundamentalism. We can

tion is becoming increasingly an intellectual with its emphasis upon inerrancy of the scriptures. Plans now being made to purge the semina so that only fundamentalism will be taught. Is this the paradigm we are following?

Fr. Thorwaldsen cites C.S. Lewis aiding the evangelical renaissance. Lewis was certainly a reputable scholar in the field of medieval and renaissance literature, and he was a deeply committed Christian. But Lewis uses incommensurable philosophic traditions in his theological writing; and in treating areas such as the problem of evil, he is quite naïve. Although we benefit from some of his writings and from his perceptive insights, as a theologian he often compounds confusion. Is he a good guide to follow?

To say that the church should stand upon scriptures, tradition, and reason is to say that there should be no conversation between Athens and Jerusalem. To engage in such conversation is not a strategy to win converts, but to exercise a principle that is fundamental. We believe the Gospel is of contemporary relevance — always has been, always will be — which means that we must try new ways to understand it in a contemporary context. It is better for the Episcop

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a vital and fundamental principle. as Athanasius "contra mundum."

(The Rev.) LEE A. BELFORD
St. James Church

ville, Miss.

Sexual Morality

the last of the excellent profiles of our nominees for Presiding Bishop [June 23], the Rt. Rev. John T. ... is quoted as saying of those seeking ordination, "... I assume they are expected to lead exemplary lives. To me, that means no sexual activity of any kind outside marriage. . . . I will not ordain in any overtly practicing homosexual."

These statements on sexual morality, however, are not easily reconciled with the position taken publicly by Bishop Walker at the 1979 General Convention. The third recommendation of the House of Bishops regarding the ordination of homosexual persons (subsequently adopted by convention) read as follows: "We affirm the traditional teaching of the Church on marriage, marital fidelity, and sexual chastity as the standard of Christian sexual moral. Candidates for Ordination are expected to conform to this standard. Therefore, we believe, it is not appropriate for this Church to ordain a practicing

gaged in heterosexual relations outside of marriage."

Bishop Walker was one of a group of bishops (which also included Bishop Browning) which issued a dissenting statement declaring that the action of the House "speaks a word of condemning judgment against countless lay persons of homosexual orientation who are rendered by its implications second class citizens in the Church of their baptism, fit to receive all other sacraments but the grace of Holy Order — unless, in a sacrifice not asked of heterosexual persons generally, they abandon all hope of finding human fulfillment, under God, in a sexual and supportive relationship."

After making several other points, the dissenting statement continues, "Taking note, therefore, that this action of the House is recommendatory, and not prescriptive, we give notice as we are answerable before almighty God that we cannot accept these recommendations or implement them in our Dioceses insofar as they relate or give unqualified expression to Recommendation 3 (quoted above). To do so would be to abrogate our responsibility of apostolic leadership and prophetic witness to the flock of Christ committed to our charge. . . ."

The question I raise at this point is whether Bishop Walker has changed his position since the 1979 General Conven-

tion. The 1979 dissenting statement is its use of the terms "apostolic" and "prophetic" to rationalize the rejection of the authority of holy scripture.

NAME WITHHELD

Support from All Sides

It is good to know that General Convention will again come face to face with the *filioque* ("and the Son") issue in the Nicene Creed, but on a level where most will see the straightforwardness of the historic, original text [TLC, June 16]. However, it would be a shame not to deal with both places where the text we use must be corrected. Why not get both corrections done at once? I write, of course, about the Incarnation clause, where the original Greek text says, "He was incarnate by the Holy Spirit and the Virgin Mary, and was made man." Former Archbishop of Canterbury Michael Ramsey considers this a more important point for correction than even the long-festering *filioque* matter.

Whether this point has achieved "much popular support" or not, it should be done now because it is right, and will then not require further tinkering with the creed text in the future. The error crept into the Latin text in the Middle Ages, and the English text has simply followed the error, where *et* ("and") became *ex* ("of/from").

Evangelicals can support this correction because it more faithfully teaches what St. Luke 1:26-38 says about the Incarnation. Charismatics can support this because it tells us that we, too, are called to cooperate with the Holy Spirit in our own lives.

Historians and ecumenists can support this because it is a return in good faith to the authentic text promulgated by the seven Ecumenical Councils, without such even being asked for by the Eastern churches. (To correct the *filioque* on this ground and not to correct this also at the same time would be both absurd and ridiculous!)

Catholics can support it because it was the faith taught "everywhere, always, and by all" until a Latin spelling error crept in.

Feminists can support it because it underscores the fact that Mary freely and actively consented and cooperated with the Holy Spirit to bring about the birth of God in flesh; she was not merely used or overpowered.

In short, there is no one who cares about doctrine or historicity or Christian unity who cannot support this other correction to the Nicene Creed right now, without further delays. I pray that bishops and deputies will have the courage to raise it and deal with it this September.

(The Rev.) CHRISTOPHER KELLEY
St. Mark's Church

Shafter, Calif.

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BOOKS

Dr. Anderson's Memoirs

NO EAST OR WEST. By Paul B. Anderson. YMCA Press (11 rue de la Montagne Sainte-Genevieve, 75005 Paris, France). Pp. 175. \$8 (plus \$4 by airmail or \$2 by surface mail), paper.

On October 25, 1917, Lenin, surrounded by a great crowd in the czar's palace in the Kremlin, proclaimed his intention of establishing a socialist order. The author of *No East or West*, the late Paul B. Anderson [TLC, July 21], was there. The Kerensky Cabinet had been arrested at the winter palace, and the new order began. This intriguing book is an eyewitness account of the violence of the Russian revolution, its effects on the whole social order and especially of the attempted destruction of the church of Russia.

Thousands of Russians fled, settling all over Europe, eventually to establish something of a center in Paris. Among the emigres, and especially the youth, there was a powerful resurgence of faith. Paul Anderson, both in his YMCA work in Russia, as well as with the Russian diaspora, was tremendously influential in seeking out Russian writers and thinkers and publishing their works. Among them was Berdyaev, as well as Archbishop Evlogy, head of the Russian Orthodox Church in Western Europe, and Bulgakov. The Russian colony in Paris became a brilliant society, preserving the Russian religious and literary heritage. The story told in this book continues all the way from the revolution to the present day. There is a chapter on ecumenism and Orthodoxy, as well as a moving account of religion in Russia at the present time.

Paul Anderson, an Episcopalian, played a crucial role in the preservation and resurgence of Orthodoxy. Although he rarely mentions himself, his ecclesiastical statesmanship, deep faith and vast world view emerge on every page.

Reading between the lines, the reader catches a glimpse of a life well lived and full of purpose. One line seems to sum up his attitude; "It may take a thousand years, but I believe that true Christian charity, together with honest intelligence, will overcome distrust and pride." This is Paul Anderson's concept of the ecumenical movement. I commend this book very highly as a personal expression of that great vision.

(The Rev.) WILLIAM H. BAAR
Emmanuel Church
La Grange, Ill.

Olympian Perspective

A HISTORY OF RELIGIOUS IDEAS, VOLUME 2: From Gautama Buddha to

THE TRIUMPH OF CHRISTIANITY. By Mircea Eliade. Trans. by Willard R. Trask. University of Chicago Press. Pp. xiii and 565. \$14.95 paper.

The details of Mircea Eliade's colorful life are widely known thanks to the publication of his journals and autobiography. This Romanian-born historian of religions first came to the United States in 1956 and today is a professor emeritus at the University of Chicago.

A History of Religious Ideas marks something of a departure from Eliade's previous theoretical work. As in his source-book *From Primitives to Zen*, Eliade here presents, more or less in chronological order, what he likes to call the "creative moments" of the world's religious traditions.

Volume Two of *A History of Religious Ideas* covers, among other things, the religions of ancient China, Brahmanism and Hinduism, the Buddha and his contemporaries, Roman religion, Celtic and Germanic religion, Judaism, the Hellenistic period, the Iranian syntheses, and the birth of Christianity. Volume three will make its appearance in English very soon.

In North America prior to World War II, many people regarded the study of non-Western religions worthwhile only for what it could contribute to theology

Continued on page 12

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Lessee Bishop Consecrated

Saints Chapel in Sewanee was the site for the ordination and consecration of the Rev. George Lazenby Reynolds, Jr., as the ninth Bishop of Tennessee. The June 15 ceremony included the presence of the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia. "The peace you have received has placed you in a new position you are now," Bishop Light said. The officiating bishops were 17 other bishops and the Most Rev. John R. O'Neill, Presiding Bishop, and chief consecrator. Principal co-consecrators were the Rt. Rev. Robert M. Anderson, Bishop of Minnesota; the Rt. Rev. Alexander C. Hanson, Jr., Bishop of West Tennessee; the Rt. Rev. William F. Gates, Jr., Suffragan Bishop of Tennessee; and the Rt. Rev. William E. Sanders, Bishop of East Tennessee.

Bishop Reynolds received gifts and vestments including a cross, cope, stole and mitre from the people of the Diocese of Tennessee. The red cope, designed by the Rev. Charles N. Fulton, St. Paul's, Nashville, was emblazoned with a design of a white dove.

The first official act in his new role, Bishop Reynolds extended the peace to approximately 1,400 people attending the consecration, and then served as the host for Holy Communion.

Bishop Reynolds had little time to rest after this occasion, as his consecration took place only one day before "The Bishops Conference" in New York City, a gathering to educate new bishops

on such matters as the Church Pension Fund.

PENELOPE MINICK

Cuban Bishop Optimistic

During a recent visit with the editor of the *World Mission News*, the Rt. Rev. Emilio J. Hernandez, Bishop of Cuba, expressed optimism that while the activities of the church in Cuba are restricted, individual Christians are making a difference.

"It is deeds, and not words that make the greatest impact on people," Bishop Hernandez told the editor, the Rev. Onell Soto. "We are bound to be respected by communists when they see our faith and steadfastness."

The Cuban bishop spent ten years as a political prisoner and said that even today there is no possibility of religious radio programs, evangelism campaigns or mass meetings. He did believe, however, that relations between church and state were maturing, encouraged by events like the Rev. Jesse Jackson's visit.

The Episcopal Church in Cuba began as a missionary district of the Episcopal Church and became an autonomous diocese in 1966. Bishop Hernandez reported that there are now five men and three women considering ordination in Cuba, evidence that a long period of apathy in the church may be ending.

He spoke enthusiastically about the Cuban church's relationship with the Diocese of Florida. "We have discovered

many things that bring us together as Christians," he said.

As for the future of the Episcopal Church in Cuba, Bishop Hernandez said, "The history of the church is a source of inspiration to us. We know that God can do great things with us if we let his will be done."

ACNAC Meeting Held

Examining ministry in Christ's name was the goal of the sixth conference of the Anglican Council of North America and the Caribbean (ACNAC) held June 15-21 at St. John's, Newfoundland.

Clerical and lay participants came from the Anglican Church of Canada, the Episcopal Church, the Church in the Province of the West Indies, Cuba and Bermuda. During their visit to the Diocese of Eastern Newfoundland and Labrador, the 35 delegates observed a strong ministry where the people struggle with having large distances between parishes, overworked priests, unemployment. Also, communities struggle to fit into a society caught between the urbanization of North America and the more rural conditions of island life.

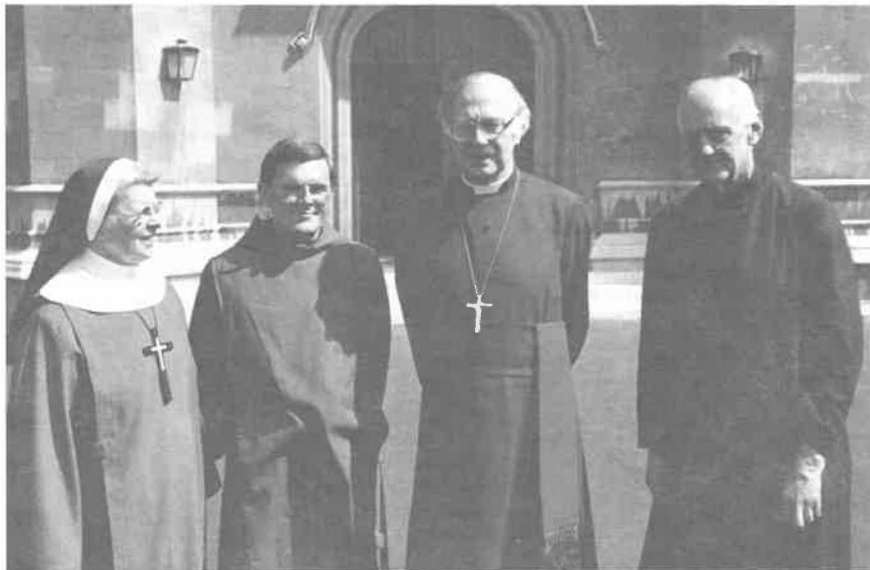
One emphasis of the meeting was to help unite priests and laity in a ministry which melds economic, social, political and religious concerns in order to help people shape their own lives. An example came from the Anglican Church of Canada, which called for the recognition and training of ministries of the laity, greater support for the ordained, and a reaffirmation of the diaconal function of the church.

Delegates from the West Indies and Bermuda spoke of the need to minister to the unemployed, the single parent family, and the clergy and their families.

In recognition of the history of the Anglican Church, the conference urged that the ordained and laity alike not be bound by tradition, but buttressed by it, using past lessons and knowledge of where the church has been to help move effectively toward the future.

Consultation Meets

The seventh annual meeting of the Permanent International Ecumenical Consultation of Religious held in London from May 29 to June 1, concluded with a call to members of religious communities everywhere to continue work for Christian unity. The consultation was founded in 1977 by the Bishop of St. Germans, the Rt. Rev. Michael Fisher,



Anne Marie, Fr. Andrew Rank, and Fr. Paul Wessinger with the Most Rev. Robert Runcie at ecumenical consultation: a call for unity.

Anglican Priesthood, and the Rev. Arrupe, former Father General of the Jesuits.

The aim of the consultation is to share in experience of the gift of unity received in Christ, and to be a living witness to that hope of perfect unity for which Jesus prayed. Its members accept the mission of helping the religious of their churches and communities to be aware and sensitive to ecumenical priorities.

The consultation membership includes appointed superior generals of Roman Catholic and Anglican religious communities and heads of similar Protestant groups. American representatives included Mother Anne Marie of the Society of St. Margaret, Fr. Andrew Rank of the Society of St. Paul, and Fr. Paul Westinger of the Society of St. John the Evangelist. This year's meeting in England was hosted by Anglican members.

A highlight of the program was a meeting with the Archbishop of Canterbury, the Most Rev. Robert Runcie, who told members of the group that religious are an example of stability and love in the life of the church.

In its 1985 statement, the consultation said, "it is our commitment to work with others, to bring others to a greater awareness of ecumenical realities and to challenge others, especially religious, to commit themselves to prayer, dialogue and service in the cause of unity."

Local Church in Anaheim

The General Convention of the Episcopal Church is not the only religious news in Anaheim, Calif., this year. An evangelical congregation, which called Episcopal priest, the Rev. Eugene Van N. Goetchius of Cambridge, Mass., as an expert witness, has recently won massive damages in a suit against a writer and his publishers who described the church as a cult guilty of unethical practices.

The church, known simply as "the church in Anaheim," is part of a denomination called "the local Church," under the leadership of Witness Lee, an 81-year-old Bible teacher from China. Lee was an associate of the late Watchman Nee, an internationally known Chinese evangelical preacher. The church was investigated by the Spiritual Counterfeits Project of Berkeley, Calif., an organization reportedly investigating cults. Its researcher, Neil Duddy, produced a book published in Switzerland in German. An English version, *The God-Men*, was later published in the U.S. by Inter-Varsity Press.

The local Church was allegedly accused of brainwashing, driving members to illness, and similar charges. After five years of dispute, a suit initiated by the church came to trial. Many volumes of testimony were produced, and statement from expert witnesses confirmed Lee's

group. Dr. Goetchius, a professor at the Episcopal Divinity School in Cambridge, Mass., was one of these witnesses.

The defendants did not appear. Mr. Duddy moved to Denmark, the Swiss publishers defaulted, and the Spiritual Counterfeits Project filed for reorganization under the federal bankruptcy code.

A representative of Spiritual Counterfeits claimed that they too were defending religious liberty, as members of one religion have the right to claim another religion is in error. The court awarded nearly \$12 million in damages to Witness Lee, the local Church in Anaheim, and one of the elders.

Orphanage Opens

A new Anglican orphanage was opened and dedicated June 8 in Addis Ababa, Ethiopia. The Rev. Canon Samir J. Habiby, director of the Presiding Bishop's Fund for World Relief, reported in a telex to Presiding Bishop John M. Allin, "it was a moving and thrilling sight to see the happy faces of the 80 orphans,

The orphanage for children of fam victims consists of four dormitories, 1 kitchens and a large dining hall, and supported largely by the fund thro St. Matthew's Anglican Church in Ac Ababa in partnership with the Ethiopian Orthodox Church. In addition plans are in process for a program which persons and/or parishes wo serve as sponsors for individual child

The buildings were made available the new orphanage by St. Mary's of S Orthodox Church and were rehabilitated with a grant from the fund. A staff of has been recruited and employed and acre of land is being cultivated for a cultural projects and training.

Eighty children three to six years age are housed in the orphanage they will be joined by 40 more youngsters. Efforts are now underway to establish a reunification procedure which would help the children reunite with surviving relatives.

At present, plans are being made to expand this program to other areas in Ethiopia, with the fund giving priority support.

BRIEFLY...

The Archbishop of Canterbury's secretary for Anglican Communion Affairs, Terry Waite, received the half-yearly Templeton UK Project Award of £2,000 for his part in negotiating the release of four British hostages in Libya earlier this year [TLC, March 10]. The award is for achievements inspired by religion and Mr. Waite received his prize at Lambeth Palace June 24, the *Church Times* reports. Terry Waite plans to give £1,000 to a project in Lebanon which works to reconcile Christians and Muslims, and the rest to his home village of Styal, England, for the primary school where he began his education, and to the elderly people of the village.

Lydia Vins, the mother of exiled Russian pastor Georgi Vins died May 19 at age 78. Mrs. Vins was an active member of the persecuted church in the Soviet Union and was best known for her role in organizing relief, support and care for hundreds of family members affected by continued harassment and persecution by the Soviet authorities. She was sentenced to three years in a prison camp at the age of 63 for assisting wives and children of imprisoned pastors and Christian workers. In 1927 she married Peter Vins, an American missionary who took on Russian citizenship to identify himself with their problems. After a series of arrests and imprisonments, he died alone in a Siberian concentration

camp, his wife finding out about death 30 years later. For the six years before her death, Mrs. Vins lived in U.S., as one of the exchanges initiated by President Carter and Premier Brezhnev in 1979.

According to a report in *New York* magazine, the Diocese of New York seeking more than \$68 million from Manville Corporation for potential hazardous asbestos insulation found in churches and schools. The report said that about 150 of New York's man Catholic parochial schools are suing \$7 million from the company, which filed for a Chapter 11 bankruptcy about three years ago. The corporation said it would not be able to pay the estimated \$50 billion in claims by institutions workers that are suing it for potential hazardous exposure to asbestos.

According to a March report in *World Encounter*, Islam is now the fastest growing of the major religions. Christianity and Islam each has about 1 billion members; together they make about half the world's population. Since 1934, however, Islam has increased about 500 percent and is the dominant religion in 44 countries. The report indicates that there are more Roman Catholics (565 million) than other Christians (423 million), and there are now 1 billion Hindus, an increase of 11 percent since 1934.

Laboring on the Edge

20 Years of Work for APSO

by STEPHEN R. WESTON

far southwestern Virginia, near and along the border of Tennessee, a human drama is being played out in deafening silence. The beauty of the Appalachian Trail and the fast traffic through Clinch Mountains on Interstate 81 to the poverty, unemployment and hunger that is Appalachia.

What galvanizes attention is the human spirit of people laboring against the odds to influence and eventually control their own living conditions and environment — a task joined 20 years ago by General Convention and six bishops in Appalachian dioceses when they founded Appalachia South, known today as the Appalachian Peoples' Service Organization.

Conditions are no better now, however, than at APSO's inception. When the church celebrated the APSO anniversary last year, the beauty and ugliness of Appalachia still demanded the attention of the faithful which only the church can provide.

Appalachia is more than the stereotype expressed by "Lil' Abner" or the "Merle Hillbillies." This 13-state stretch from southern New York to Pennsylvania through the Shenandoah Mountains into Tennessee and the Carolinas, Georgia, Alabama and Mississippi is the locale for regional ministry and mission of the Episcopal Church. People living in this great expanse of mountains and valleys are laboring for existence with slim resources. Parishes and missions respond with an intensive, day to day ministry. Results, though, are not impressive. Poverty is the human spirit, and the Episcopal Church wrestles with questions of life.

APSO as it now exists owes much to its vision and perseverance of its executive director, the Rev. R. Baldwin. Universally known as "B" Lloyd, he came to APSO in 1969 with a strong background of interest in young people, problems of poverty, and in the de-

velopment of community life. He makes his home in Blacksburg, Va.

The church in Appalachia provides parish and mission development, clergy and lay training through Intramont, an education-for-ministry program developed by APSO. Intramont works in cooperation with the University of the South, Sewanee, Tenn., and the Virginia Theological Seminary, Alexandria, Va., seminaries where initial support for Appalachian ministry gave Fr. Lloyd the chance to face and work through the special challenges Appalachia provides.

Ministry with youth of the church in Appalachia, coupled with an urban poverty and social/specialized ministries, give local Appalachian Episcopal churches the means of self-help and hope which APSO encourages, through support from the larger church. Community groups such as the Dungannon Development Corporation in Scott County, Va., are linking prayer and action, and are agonizing their way to proclaim that religion and life are inseparable. The results are not always dramatic, coming as they will from long and patient labor.

The prophetic voice for Appalachia's future is the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia. "What faces Appalachia," he believes, "is the concern and work of the entire church, made all the more necessary by terrible need."

Speaking to a conference of Episcopal communicators in April 1984, at Hendersonville, N.C., Bishop Light expressed concern that ministry in Appalachia is becoming less and less affordable. "A price must be paid, a way found to address a reality which is sinful and fallen, but not despairing. God will not do what we can do; without him we can do nothing at all, yet God can do everything in us."

Appalachia is becoming a feudal society: Absentee landlords in Virginia, Kentucky and Tennessee control 40 percent of the rural land and its economy, as well as 70 percent of the mineral rights in all strip and deep mining operations. Because the land owned by large conglomerates is under-appraised, local capital and tax revenues that ordinarily finance schools, roads, and social services, such as hospitals and clinics, are not available. Mine and plant closings, together with

layoffs in industry, add to unemployment which miners suffer for periods longer than three years, awaiting a call to work that does not come.

In desperation, families sell their homes, their furniture, their automobiles, and wait for monthly foodstamp allotments. Dumpsters are combed at night in Wise County, Va., and freezers are pilfered. Neighbors know who is in need, and who steals from whom, and the impoverished go on living, locked in a cycle of depressed existence. One unemployed miner told me, in an interview last fall at Sandy Ridge, Va., that pride keeps people from complaining. Hoping against hope, families struggle through the nightmare of depression and the spouse abuse that destroys relationships.

APSO knows the threat of diminishing returns, the need for ministry and the possibility that it may be overlooked. Working directly with dioceses, parishes and missions, APSO develops ministry among urban poor, especially Appalachians who had left their rural homesteads and migrated to the cities, only to experience the "fishhook" phenomenon of generational poverty passed on from parents to children. Disillusioned, many come back home again, only to discover that, like their hopes, their memory is also fleeting.

In youth leadership training and work camps, conferences and disaster relief, small rural Episcopal missions in Kentucky, North Carolina and elsewhere in Appalachia are enabled to break out of their isolation and powerlessness as love is freely offered and fully received, and as suffering is shared. This has been the pattern of ministry and mission for the church in Appalachia, sharply focused and often unattractive because it does not produce results that attract increased funding and support.

The Episcopal Church is not alone in the struggle for the peoples of Appalachia. Through APSO the church participates, along with 20 other denominations, in the Commission on Religion in Appalachia (CORA), a cooperative for regional ministry formed in 1965. Like APSO, it also attempts to strengthen locally controlled organizations that are taking charge of their own economic, social and political destinies. For CORA, this effort goes beyond traditional minis-

Rev. Stephen R. Weston is associate pastor of St. Alban's Church Arlington, Va., and is editor of the Fort Worth Star-Telegram.

ipation, community control, and human development that has a way of transcending the autonomous church structure.

Local autonomy and financial support for APSO has not as yet been achieved in Appalachia. Furthermore, a dampening of enthusiasm for funding non-traditional forms of ministry (by institutions such as the Executive Council and

The realistic observation, then, is that self-sufficiency enjoyed by respective dioceses in the church may not be appropriate criteria for evaluating ministry in Appalachia. Poverty, unemployment, and the continuous rape of the land through strip and deep mining perpetuate conditions present 20 years ago at APSO's birth.

The overwhelming issue is one of con-

opment in parishes and missions of Appalachian region. Can the Episcopal Church be stirred to stand with brothers and sisters in Appalachia knowing that at the end of a typical three-year financial grant period, people and the community agencies they will not be financially self-sufficient, the poverty they seek to eradicate still be present?

Appalachian Winter

By ANN THOMAS

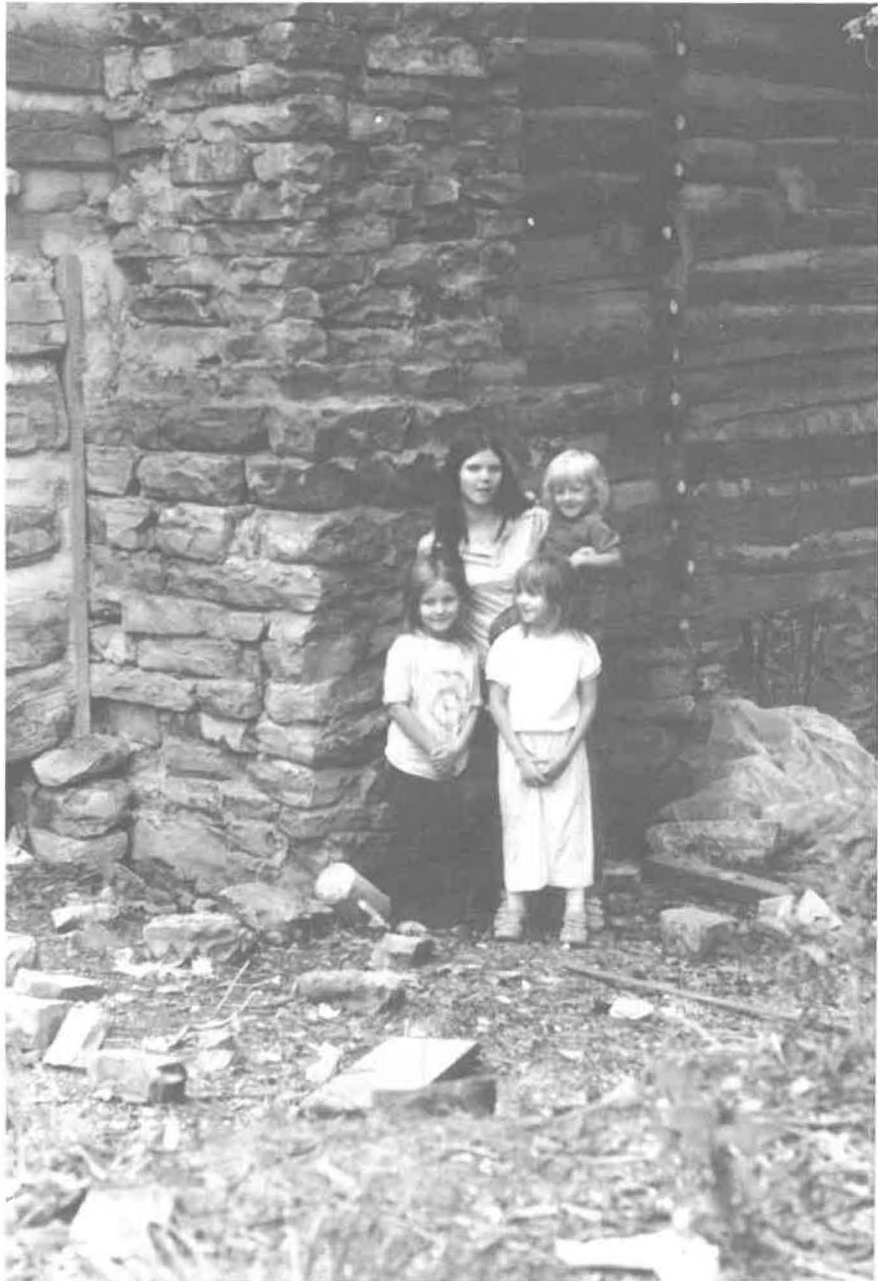
Driving over the peak of Barnes Mountain in eastern Kentucky, the four of us gaze out the windows of our Blazer into the spitting snow that peppers the already white terrain. It is 15 degrees but the city newspapers are warning of dangerous weather to come on Sunday — an arctic blast that is called "The Alberta Express."

Lexington diocesan evangelist is vicar of little St. Timothy's Mission atop these rugged hills. It is too cold to hold Sunday's service in the big log church, which is heated by a wood-burning drum and has no carpets on its floors. We will carry the word of the weather around the hard-top road, hoping the news will spread to others trapped by the snow.

John, soon to be ordained, is at the wheel, and he announces the entrance to St. Timothy's Farm so that our visiting geologist will take note. She has chosen a bad day to scout our land, but she has worked in Appalachia for many years, and is used to icy roads and hollows. She comes to us from the city church, volunteering her skills.

"There's an oil well near here," she says, "on Ross's Creek. I think I can drill for St. Timothy's and find some water. Maybe even gas."

Water would be enough. It would be a blessing; for among the 500 families in



Some of the children at St. Timothy's Mission.

these parts, only a handful boast of decent wells. Thinking about water, we zip our rubber boots and trek downhill through drifts of snow, past the basketball court and the shower that was once a smokehouse. The geologist kicks at the snow that covers the pipes of our

tainted wells, then puts some marl on her map.

"Gas would heat the church or the parish house," the vicar says, sighing sadly of the finality of winter. "We drain the water pipes in November; everything shuts down. We have to

Mrs. Phillip L. Thomas lives in Lexington; Ky, is a religious journalist, and was formerly the editor of Churchwork, the publication of the Diocese of Louisiana.

wonder the mountain people have strength to come to church."

When we go inside St. Timothy's, it is cold, with two rows of tiny logs against a backdrop of 200-year-old poplar logs. There is no electricity, light streams in through the open windows.

I read noonday prayers when Missy and Manfurd, her son, come down to join us. Always the watchmen, I have heard our Blazer in the lane. Manfurd is almost 30, but he cannot

He holds the Book of Common Prayer across his chest and listens.

"We have 23 most Sundays," Missy tells our visitor, "and 56 at Christmas. I get there if my legs don't bother

"We'll have a hundred this summer, when the children come to camp," she says, locking the door behind us as we climb back into John's truck.

"We are in four-wheel drive now, chugging through the bleak, bare woods of the clearing where Donna's house is. She has just gotten out of the hospital,

and he comes to stand in the doorway to see the vicar in. She's glad he came because she has worried all week about going for her Aunt Sarah at the Prayer of the People. Is it right to have a bed for the dead?

"I wait in the Blazer while the vicar comes to her. Donna's husband makes three trips back and forth to the snowed-out woodpile in that short time. One of the children looks shyly away and disappears out of our view en route to the house.

Ed's house the yard is almost preferable, for the litter of broken cars and is blanketed white. Ed waves, puts his axe down and comes over to tell us about a woman who has died. Little Ben's face appears in the window, and he braces out to greet us without a word. She turns her mouth down into a frown when she hears that church is cancelled. It was her turn to pass the books. Eddie, in the second grade, examines John's Blazer and packs a fresh wad of tobacco into his cheek. He spits from time to time, just missing his father's

Ginny's house six people and two dogs are crammed into the front room and all are watching "General Hospital." The children, having a "snow day" at school, are still upstairs in bed. They are bored with adults and badger her.

When the vicar comes out the door to see the chickens that are roosted high up in the cedar tree. Finally they are scratching around on John's porch, which today is occupied and badgered by six striped cats snuggled next to a woolly dog. Ginny calls out in a voice to tell us about Miss Reba's house. It is all worn out, she says, but

"We got to find her something," she yells. "Big as you can get. I bin lookin' for one everywhere."

Pulling up at Shirley's house, we get out of the Blazer when she invites us in. We shed our boots and warm ourselves around her barrel stove. The kitchen is spotless when we go in to sit in a circle around her table. We talk about hard times on the mountain.

"How many men do you know who are not on government checks?" the geologist asks.

Shirley counts them off by name on one plump hand. "The checks don't help a fellow's pride. Even with that money, the children never get enough to eat or wear." Then she looks us all in the eye and smacks the table with her fist. "There's men up here who wish they had a chance to work," she says.

"With water, we could do much more," John says. He'll lead this season's summer camp, but he's thinking about the crops. "St. Timothy's Farm has 40 acres. We'll plant more this year and pray for rain."

Shirley smiles and hesitates before she asks, "Would you like a taste of Uncle John's last batch?"

She opens the pantry door and sets a new decanter in the midst of us. It is filled with liquid clear as water.

"When he wuz a 'dyin', just back before Christmas, he called his boys in and told them to crank up his still. He wanted to make one last batch of white lightning' so we'd have it to remember him by."

She pours three fingers of the liquid into a jelly glass and puts it in my hands. I take a sip and pass it to John. It goes around the circle before it comes back to Shirley, who finishes the final draft. We sit in silence, feeling close. Then we embrace each other standing there around the kitchen table.

Saying good-bye, we put on our coats and step over the pans of water set about the floor. Shirley is saving it for tonight, when all else will freeze.

"The women'll be down to St. Timothy's this week to do some quilting," she promises, "and I got damper I mean to install in the guest house stove. You preachers don't know much about buildin' fires."

John starts the long, steep journey down to town. The geologist says she is glad she wore her fur-lined coat, for it is sleeting now. As we pass the chiseled rock sign that marks St. Timothy's lane, our tracks have all but vanished in the new fallen snow. Down below us in the hollow, Dewey's chimney is belching gray streams of smoke. His two small boys are sledding doggedly on a piece of tin roofing. Dewey is chopping wood.

Life in Appalachia has become one long winter.

Leave Rite I Alone — At Least Until 2027

By ARTHUR W. MACHEN, JR.

The Holy Eucharist Rite I in the 1979 Book of Common Prayer, the great peacemaker, is threatened by contemporary efforts to tamper with it. Its next revision should occur not in 1985, but at the General Convention of 2027 when this writer will be 107 years old and in no position, figuratively or literally, to complain.

(Prayer Book revisions generally occur in 40 to 50 year intervals, the latest covering an unusually long span from 1928 to 1979.)

Rite I's peacekeeping role is found in its similarity to the 1928 version of Holy Communion and the effective answer it provides to irresponsible assertions that the 1928 Book has been relegated to the junk heap. Anyone who compares the two, line by line and word for word, must admit that most of the majesty, the beauty and the substance of the old forms remain and that the differences are inconsequential.

Had it not been for Rite I, many older people would have been completely turned off by the new book. Hence the peace, or, shall we say, much more peace than otherwise would have been the case.

Well, then, who wants to change Rite I? The answer is: several diocesan conventions which have approved resolutions to that end addressed to the General Convention of 1985 — not, they hasten to say, asking for "changes" *per se* but rather seeking permission to make certain "modifications in usage" in Rite I. They would like to be free to make substitutions and deletions where necessary to eliminate from the text the words "man" and "men" which are considered sexist and exclusionary even when used in the sense of "humankind."

Thus, "for us men and for our salvation" might be read as "for us and our salvation"; "judge of all men" might

Continued on page 12

Arthur W. Machen Jr. is a lawyer in Baltimore, Md. and is chancellor of the Diocese of Maryland. He has been a deputy to many General Conventions.

Pornography

The control or curtailment of pornography is a matter to which the Department of Justice is turning its attention at this time. A major problem is the question of what is pornography. Borderline cases will be found and are defended on the grounds of First Amendment rights of freedom of the press. Historically, conservative Protestant churches on the one hand, and conservative Roman Catholics on the other, have been the most vociferous spokesmen against pornography.

Episcopalians have either been less enterprising, or more tolerant, or more concerned with other things. In past years we laughed at the Archdiocese of Boston for its efforts to ban certain books, which of course only enhanced the desirability of such books for certain readers. Episcopalians have been sufficiently educated to be aware that we must accept the fact that many great works of literature, including the Bible, contain medifying sexual incidents. And we trust that our missionaries in primitive parts of the world have better things to do than force the ladies of the villages to wear ghouls. One recalls the statement attributed to a former Archbishop of Canterbury who, when asked about the problem of nudity on English beaches, allegedly replied that he did not consider this among the more serious moral problems currently facing Great Britain.

Modern pornography, however, is not just a matter of pictures of people with their clothes off. It involves an aggressive and relentless industry, often far outside the law, systematically profiting from prurience. Women's groups have begun to see it as degrading to women; it is also degrading to men and to children.

Some publishers of "adult literature" now project themselves as patriots, working to preserve the constitutional freedoms of America. They speak of the threat of censorship and the Nazi practice of burning books. Yet censorship of some sort is an inevitable part of life in today's world. Certain things cannot be published without copyright violation; certain types of material would compromise the tax status of the publisher in some cases; certain other things would open publishers to lawsuits; and so forth.

Of course we don't burn books, but thousands of unsold books (including books that have become illegal or subject to lawsuit) go to the shredder every day, among them, some very fine books which committed the sin of not being well advertised. Of all our constitutional rights which may be in jeopardy from time to time, the alleged right to publish obscene materials is surely one of the least meritorious.

Reprints from The Living Church

As there are many inquiries about the reprinting of articles from THE LIVING CHURCH, it may be convenient to state current policies.

At the present time, THE LIVING CHURCH does not itself provide reprints of its own articles, although in many cases we are able to supply back copies, with

some discount for 25 or more copies.

We are usually glad to grant permission to reprint articles in parish newsletters, diocesan papers, and all publications of various organizations and agencies. Articles on clergy placement or related matters have been reprinted by commissions on ministry or similar groups. Permission is granted subject to the condition that it be clearly and plainly stated that the material reprinted by permission from THE LIVING CHURCH, and that three copies of the reprint be sent to us for our files.

At the same time, in the case of signed articles, poems, we send carbons of the communication to the authors, so that they will be notified and so that they may, if they desire, make further stipulations. In recent years, so far as we know, all authors contacted have been pleased to agree to reprinting.

In the less frequent cases of authors who have themselves had their material copyrighted, when we receive requests to reprint, we advise those making the request to write directly to the authors.

We similarly extend permission for use of art work but photos are in a different category. Many are covered by an exclusive use agreement and so we cannot extend permission for further use or reproduction.

We are of course pleased, and we believe authors are pleased, that what is in our pages is attractive to a wide circle of readers. At the same time, it will be understood that if all the articles of greatest interest to a certain section of readers are regularly reprinted and distributed to them without cost, it becomes difficult for us to remain in business. We therefore respectfully request that those who make reprints will commend this magazine to their constituents and recommend subscription.

We believe that it is in fact advantageous to a parish, diocese, or church organization to have its members subscribe, since this is the only national Episcopal weekly. Regular readers will usually be the best formed churchpeople, and their interest in a variety of church-related activities will be stimulated.

If Time Had Kept

He lived like other children
 Joined in their happy play
 Racing through sunlit meadows
 On many a summer day.

He learned from his father,
 A carpenter by trade,
 How wonderful if time had kept
 Some things his hand had made.

A bench, a baby's cradle;
 Perhaps a wooden dove
 He carved to give his mother
 With boyish eyes of love.

Kay Wissinger

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Continued from page 10

come out as "judge of all people"; "worthy of all men to be received" might be read as "worthy of all to be received"; and "If any man sin." might be shortened to "If anyone sin." These modifications in usage, it is said, would "permit us to worship God more fully" by using language denoting "the whole faithful community."

The precedents advanced in the diocesan conventions in favor of these modifications in usage are threefold.

First, Rite II permits deviations in "many examples" that could be cited. That is scarcely a valid reason for extending the practice to Rite I, representing as it does a substantial perpetuation of the traditional Anglican form. Those who prefer the wider latitude of Rite II are free to use it and by all means should do so. Rite II was designed to provide a contemporary text which would more fully satisfy the worship needs of those who dislike the archaic style of the 1928 Book, whereas Rite I was designed for those of opposite mind.

Second, "The Missal is still used in certain parishes." Being without legal authority, such use is no precedent at all for legalizing other unauthorized deviations.

Third, The new Hymnal has eliminated masculine words "in the language used to refer to God's people." The new Hymnal is indeed a precedent for the fact that such de-sexing changes have been made in the written word we use (or will use) in our worship services, but

any precedents for making alterations in the Standard Book of Common Prayer except in conformity with the procedure prescribed in article X of the constitution. There is no precedent for that.

If the rule were otherwise, if the General Convention could constitutionally authorize "modifications in usage" in the printed word on an *ad hoc* basis for any purpose, it could also authorize a modification in usage permitting the substitution of other words for such phrases as "born of the Virgin Mary" or "rose again from the dead." Why not? Where would one draw the line?

Moreover, even if one agrees that these particular modifications in usage would not have been objectionable even to liturgical traditionalists had they been proposed in 1976 when the new book was being debated, the fact remains that they were not then proposed, and their adoption now, except pursuant to article X, would not be constitutional. Can there be any argument at all about that?

No. Any "alteration thereof or addition thereto" (to use the exact words in article X) (even if euphemistically dubbed a "modification in usage," must await the convention of 2027 or such sooner date as we Episcopalians embark on our next trip of Prayer Book revision. Many of us will not be around when that day comes, but meanwhile we may yet protest against a premature and unconstitutional tampering.

Like its distinguished predecessors, the 1979 Book of Common Prayer is here to stay until it is revised in the usual way.

BOOKS

Continued from page 5

or the philosophy of religion. But when Eliade arrived on the continent, North Americans were generally far more willing than before to consider all religions on equal footing.

Whereas a Christian might try to understand other religions from a Christian perspective, a Jew from the perspective of his Judaism, a Muslim from the perspective of Islam, and so on, Eliade tries to understand religion from a perspective which sees that there are many religions and tries to interpret their similarities and differences.

We need both kinds of understanding, and members of the living faith traditions can learn a great deal from what Eliade has to say.

(The Rev.) JOSEPH M. KITAGAWA
Professor of History of Religion
The Divinity School
The University of Chicago
Chicago, Ill.

Books Received

THE STEPFAMILY LIVING, LOVING, AND LEARNING. By Elizabeth Einstein. Shambhala Publications. Pp. xvi, 214. \$8.95 paper.

THE GOSPEL ACCORDING TO ABBIE JANE WELLS. By Abbie Jane Wells. Thomas More Association. Pp. 143. \$8.95.

PREACHING BETTER. Edited by Frank J. McNulty. Paulist. Pp. 130. \$8.95 paper.

WOMEN MINISTERS: How Women Are Redefining Traditional Roles. Edited by Judith L. Weidman. Harper & Row. Pp. iv, 220. \$7.95 paper.

IN THE LORD'S BOARDING HOUSE: Stories of Caring for Others. By Nico ter Linden. Abingdon. Pp. 128. \$7.95 paper.

THE ANGEL INN. By Joan Aiken/Comtesse de Segur. Stemmer House. Pp. 231. \$9.95.

FROM COLONIALISM TO WORLD COMMUNITY: The Church's Pilgrimage. By John Coventry Smith. Geneva Press. Pp. 333. No price given, paper.

NEW GENESIS: Shaping a Global Spirituality. By Robert Muller. Doubleday. Pp. xix and 192. \$14.95.

WALKING WITH LONELINESS. By Paula Ripple, F.S.P.A. Ave Maria. Pp. 159. \$4.95 paper.

BEYOND DIALOGUE: Toward a Mutual Transformation of Christianity and Buddhism. By John B. Cobb, Jr. Fortress. Pp. xiii and 176. \$8.95 paper.

BOOKS

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

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ASSISTANT TO THE RECTOR for a parish in Western North Carolina. Share duties with special responsibility for Christian education, EYC, college students, young families. Backpacking, canoeing and/or music skills helpful. Reply to: St. Philip's Episcopal Church, P.O. Box 669, Brevard, N.C. 28712.

ECUMENICAL CAMPUS PASTOR: Episcopal-Presbyterian campus ministry at Radford University. Send resumé to: Search Committee, United Campus Chapel, 921 Fairfax St., Radford, Va. 24141.

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



Short & Sharp

By TRAVIS DU PRIEST

FIRST STEPS TO PEACE: A Resource Guide. Prepared by the Joel Brooke Memorial Committee. The Fund for Peace (Suite 207M, 345 E. 46 St., New York, N.Y. 10017). Pp. 61. \$2.60 plus 90¢ for mailing, paper.

An annotated list of introductory resources for people working for peace: books, films, visual aids, as well as suggestions on how to get speakers, the role of children in peace efforts, and resources for clergy and congregations. The materials were evaluated by a committee at St. Luke's, Darien, Conn. A most welcomed publication.

JUSTICE SEEKERS, PEACE MAKERS: 32 Portraits in Courage. By Michael True. Twenty-Third Publications (Box 180, Mystic, Conn. 06355). Pp. 160. \$5.95 paper.

Photographs, three-page vignettes, and brief bibliographies of 32 peace-making heroes and heroines of the 19th and 20th centuries. Filled with eyeopeners, some of which are chilling, as is Wilfred Owen's comment to his mother: "Already I have comprehended a light which never will filter into the dogma of any national church; namely, one of Christ's essential commands was . . . be bullied, be outraged, be killed; but do not kill."

IN JOY AND SORROW: Prayers for Times Good and Bad. By Candida Lund. Thomas More Press (223 W. Erie St., Chicago, Ill. 60610). Pp. 164. \$9.95

Candida Lund of Rosary College in River Forest, Ill., has collected prayers from such voices as Reinhold Niebuhr, Anne Sexton, Bishop Thomas Ken, Socrates, George Herbert, and Stevie Smith. A truly catholic and wonderful offering here.

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.

POSITIONS OFFERED

ORGANIST-CHOIR DIRECTOR wanted. Strong qualifications and experience to Bill Harper, John's Episcopal Church, P.O. Box 1432, Fort Smith, Ark. 72902.

POSITIONS WANTED

ORGANIST-CHOIRMASTER available September, church or church-school diocesan combination. M.M. degree, cathedral, RSCM experience. Character training, liturgy, educational leadership strengths. Top references. John Brooks, 28 Gr. field Ave., Bronxville, N.Y. 10708. (914) 337-4057

CONSERVATIVE, catholic, interested in rene priest! Forty-seven years old, married, hard working 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

ALL or PART 9 acres near University of the South. St. Andrew's School, and Dubose Center, Sewa Tenn. 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.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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PEOPLE and places

Ordinations

Priests

Central Gulf Coast — Marshall Pinnix Craver, curate, Christ Church, 115 S. Conception St., Mobile, Ala. 36602.

Camino Real — Portia Ann Mather, assistant, St. Vincent's, Palo Alto, Calif.

Fort Worth — Christian A. Bayles, curate, St. S., 2401 College Ave., Ft. Worth, Texas 76110.

L. Scott, III, curate, St. Vincent's, 3201 W. Line Rd., Euless, Texas 76040.

North Carolina — Timothy Edward Kimbrough, curate, Box 334, Laurinburg, N.C. 28352. Bollin Hillman, assistant, St. Stephen's, 82 Kimberly Durham, N.C. 27707.

North Carolina — John B. Burwell, Church of the Holy Trinity, Orangeburg, S.C.

Virginia — Patrick R. Close, assistant, St. Timothy's, Box 525, Herndon, Va. 22070. Kenneth A. Jowan, diocesan missionary, 3300 Parkside Terrace, Fairfax, Va. 22031. Ely Sparks Murphy, assistant, St. Luke's, 8009 Fort Hunt Rd., Alexandria, Va. 22308.

Western North Carolina — David Alexander Wilbur, vicar and priest-in-charge, Church of the Holy Trinity, joint mission of Holy Cross Church, Valle Crucis, and the American Lutheran Church, Rte. 3, Valle Crucis, N.C. 28675.

Springfield — Robert W. Bosworth, Jr., chaplain, All Saints' Parish Day School and curate, All Saints' Church, Ft. Worth, Texas.

Spokane — Thomas J. Minnerly, assistant, St. Stephen's, S. 4808 Napa, Spokane, Wash. 99203.

Upper South Carolina — William Knox Bailey, Jr., Church of Our Saviour, Rock Hill, S.C. Clarence Alfred Cole, curate, St. Francis, Greenville, S.C. Kenneth I. Mosser, Church of the Advent, Spartanburg, S.C. Charles Bailey Spigner, Church of the Epiphany, Laurens, S.C.

Virginia — Jeanne C. Biggar, associate professor of sociology at the University of Virginia and worker with the ecumenical ministry with the elderly, region 15, Diocese of Virginia. John J. Desaulniers, assistant St. Stephen's, and vicar, Little Fork Church, Culpeper, Va. Richard H. Fife, Grace Church, Waterville and Good Shepherd, Oriskany Falls, N.Y. R. Quigg Lawrence, assistant, Grace Church, Kilmarnock, Va. John Millar, assistant, Frederick Parish, Winchester, Va. Rosemari G. Sullivan, assistant, Grace Church, Alexandria, Va.

West Virginia — David Conner Bane, Jr., St. John's, Heiskell at Maple Ave., Wheeling, W. Va. 26003. Nan Elizabeth Chandler, St. Paul's, 2564 National Rd., Wheeling, W. Va. 26003. Mark Stewart Delcuze, Trinity Church, Box 1642, Parkersburg, W. Va. 26101. Frances Jean McCoy, Emmanuel Church, Winchester Ave., Moorefield, W. Va. 26836. Randall Carl Morgan, Olde St. John's, Colliers and Good Shepherd, Follansbee; Add: 930 Neville St., Follansbee 26037. James Arthur Reed, Sr., St. Matthew's, Chester; Add: Box 884, 6th St., Hill Newell, W. Va. 26050. Connie Mae Shaw, Christ Church, Box 1492, Clarksburg, W. Va. 26301. Arlie Raymond Turner,

Hurricane, W. Va. 25526.

Permanent Deacons

Colorado — Jennifer Haynes Stiefel, Diocesan Center, 6445 Balsam, Arvada, Colo. 80004.

Seminaries

The Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana and a member of The Living Church Foundation, was elected president of the board of trustees of Nashotah House at the board meeting on May 23.

Nashotah House has announced two faculty appointments: the Rev. David Robert Ruppe, instructor in New Testament, and the Rev. Charles Francis Caldwell, assistant professor of pastoral theology.

Degrees Conferred

The Rev. Canon A.M. Allechin, canon residentiary of Canterbury Cathedral, who was in residence at Nashotah House, Epiphany term, 1985, received the honorary degree, Doctor of Divinity, on March 14 from Nashotah House. The Rt. Rev. Clarence Culam Pope, Jr., Bishop Coadjutor of the Diocese of Fort Worth and member of the Nashotah House board of trustees, received the honorary degree, Doctor of Divinity, on May 23 at the 1985 commencement exercises of Nashotah House.

The Rev. Jack Woodard, rector of St. Stephen and the Incarnation, Washington, D.C., received the honorary degree, Doctor of Divinity, at the graduation ceremonies on May 21 of the Episcopal Theological Seminary of the Southwest.

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. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN FRANCISCO, CALIF.

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

SAN JOSE, CALIF.

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

CLINTON, CONN.

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

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

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

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

The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily Mon, Wed, Fri 12 noon
Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

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

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 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

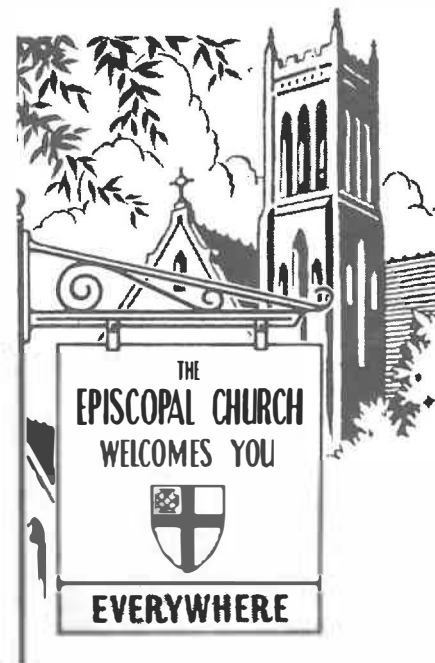
COCONUT GROVE, MIAMI, FLA.

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

Continued on next page



Y — Light face type denotes AM, black face PM; add, dress; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, charist; 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 Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; F, Young People's Fellowship.

SUMMER CHURCH SERVICES

ST. ANTHONY OF PADUA
The Rev. Marshall J. Vang, SSC, r
Weekend Masses 9 (Sun) & 5 Sat 72 Loc

(Continued from previous page)

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

STONE MOUNTAIN, GA.

T. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
he Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
un H. Eu 8, 10, 7; Tues 7; Wed 9

KAPAHA, KAUAI, HAWAII

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

MOLOKAI, HAWAII

RACE CHURCH, Hoolehua
un Eu 10 Farrington Ave.
near the High School

BARRINGTON, ILL.

T. MICHAEL'S 647 Dundee Ave. (60010)
he Rev. W.D. McLean, III, the Rev. Donald Turner, The
Rev. Vincent Fish, the Rev. Kermit Smith
un 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.

T. PAUL'S CATHEDRAL 2nd & Lawrence
he Very Rev. R. A. Pugliese, dean
un Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
iat)

INDIANAPOLIS, IND.

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

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
he Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
un Worship: 8, 9:15 & 11

ELLCOTT CITY, MD.

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

ST. ANDREW'S

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

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r
un 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
un Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS

209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST

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

CAPE ANN, MASS.

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

SAINT MARY'S

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

LENOX, MASS.

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

PITTSFIELD, MASS.

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

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax
The Rev. George H. Martin, r; the Rev. Cynthia Peterson-
Wlosinski, c
Sun Eu 8 & 10; Thurs Eu 7

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP H Eu (2S,
4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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



St. James of Jerusalem, Long Beach, N.Y.

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federa
The Rev. George H. Bowen, r; the Rev. Bernard W. Pop
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 1

SEA GIRT, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver
The Very Rev. John B. Haverland, dean; the Rev. Ger
Butcher, precentor, the Rev. Ken Clark, theologian; the
William L. Smith, canon missionary
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. F
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; Su
Tues-Thurs (Chorists: in school year). Sat MP 7:1
12:15; EP 4

EPIPHANY

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 4
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN

(212) 861
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 Sat
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
1st Wed of mo. 12:45-1:15

Continued on next page

UNIVERSITY CHURCH SERVICES

(Continued from previous page)

TRANSFIGURATION 14115 Hillcrest, 75244
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

YORK, N.Y. (Cont.)

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

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

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

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

HESTER, N.Y.

IOMAS' Highland and Winton
ev. John Martiner; the Rev. Gail Keeney
u 8 & 10; Wed 12 Eu

ATOGA SPRINGS, N.Y.

ESDA Washington St. at Broadway
ev. Thomas T. Parke, r
asses 6:30, 8 & 10

LA, N.Y.

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

ERTOWN, N.Y.

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

THAMPTON BEACH, N.Y.

ARK'S Main St., 11978
ev. 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

EVILLE, N.C.

ARY'S 337 Charlotte St.
ev. Edward Gettys Meeks, r
lass 8, 11. Tues-Sat Mass 5:30, Sat C 4

BREVARD, (Western) N.C.

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

PUT-IN-BAY, OHIO

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

BEAVERTON, ORE.

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

PHILADELPHIA, PA.

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

NEWPORT, R.I.

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

TRINITY

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

WESTERLY, R.I.

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

DALLAS, TEXAS

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

INCARNATION

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

ST. CHRISTOPHER'S

2600 Westminster, 75202
at Exit 11, North Central Expwy
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

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

HURST, TEXAS

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

SAN ANTONIO, TEXAS

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

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

SEATTLE, WASH.

Near Space Needle & Seattle Cente
ST. PAUL'S 15 Roy St. (206) 282-0781
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, r
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. Gullick, dean; the Rev. Michael G. Kaehn,
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, Sa
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 271-7711
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 cathedra
mission to refugees; Brian Suntken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
by appt; open wklys 9-12:20, 2-5



The Church of St. Uriel, Sea Girt, N.J.