

THE LIVING CHURCH

Employment: Part I

• page 8

Joyfully, Still an Anglican

• page 10



Photo by Orville Andrews



are usually quiet. You can be there alone. You can read the gravestones. You can smell the boxwood.

St. Luke's is no longer a viable parish church. That's surely nothing to rejoice about, yet it's not particularly sad. The "new" church which replaced St. Luke's, Christ Church, Smithfield, was built in the mid 1800s and still flourishes. For awhile St. Luke's served as a summer chapel of the local parish, but now it serves only for the occasional funeral, wedding, or diocesan gathering. Yet, because it is a truly ancient place by American standards and because visitors seek it out from all over, St. Luke's has become, as it were, an historical parish to the world.

St. Luke's is not the typical colonial church. At least not architecturally. Some architectural commentaries call it the only "Gothic church" in America. (A brick dated 1642 has led some to think that the church was constructed this early; most architectural historians date it several decades later.) Its demure buttresses and "great" east window are but miniatures of the real things in Europe, yet they are authentic. The craftsmanship of the place makes itself known and felt.

It is not a sentimental church build-

Richmond, where Patrick Henry gave famous orations, or other churches which played key roles in revolutionary history.

In fact, there are lots of things St. Luke's is not. Which is probably one reason I like it and why it holds such a special place in my heart: a place of honor and respect, a place of love and inspiration, a special place of pilgrimage among many places of pilgrimage.

What else is St. Luke's not? St. Luke's is not a tourist church. Oh, to be sure there are road signs and numerous visitors. But the church is on the wrong side of the James River. St. Luke's is on the south side, a number of miles and a slow ferry boat ride from Jamestown and Williamsburg. Plenty of tourists find their way there from all over the world, but nothing like the numbers who visit Williamsburg and Jamestown.

St. Luke's and its lovely churchyard



A view of St. Luke's from the churchyard.

The Church on the Other Side of the River

By TRAVIS DU PRIEST

ere are all sorts of pilgrimages — the once-in-a-lifetime, the once-a-the every-so-often. Special pilgrims have made that hold high importance for me as a Christian, and as an can in particular, are those to Iona, sfarne, and Little Gidding — s in the British Isles that unite my us, historical, and literary heri- These are places I feel fortunate to visited. I may go back to one or all m, if I am lucky, but for now, they the once-in-a-lifetime category.

places, in America, fill the so-often category, as I can arrange me and scheduling. I like to return thsemani Abbey in Trappist, Ky., I made my pre-ordination retreat. e several times visited St. Gre's Abbey in Three Rivers, Mich.; am blessed daily by working at the iful and historic De Koven Founda- or Church Work in Racine, Wis. ; the one place from my birthplace calls me back every year is the old ic church of St. Luke's, Isle of t County, near the village of ifield in Virginia.

y St. Luke's? It's not a place you tay at for a retreat. It is not as ric as the old church tower on stown Island, to which the Broth- d of St. Andrew leads an annual mage in honor of one of the earliest can celebrations of the Eucharist e shores of the New World. It is not ate and rich with associations as n Parish Church in Williamsburg. s it as well known as St. John's,

quest columnist is the Rev. Travis priest, a part-time staff member of LIVING CHURCH, assistant priest at uke's Church, Racine, Wis., and a ssor of English at Carthage College, sha, Wis. This is the third in a s- f four articles on God's presence in ilderness.

LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

Church Garden

Thank you for your editorial, "Flowers, Food and the Poor" [TLC, July 14]. The Church of the Holy Cross is downtown, bordering one of the worst slums in the city of Shreveport. It gives us pleasure to see the children and adults from these areas enjoying the apples from the apple trees that grow in the churchyard, and the pecans from the pecan trees, and the pomegranates from the pomegranate trees.

(The Rev.) KENNETH W. PAUL
Church of the Holy Cross
Shreveport, La.

Vying Candidates

In making the election of the Presiding Bishop an open event, rather than in-house and secretive as in the past, our church leadership probably did not envision the kind of politicking described in Bishop Rose's letter [TLC, July 7].

I write to bring attention to the use of the word "candidate" as used in the

bishop's letter. In a recent discussion the election process before the Provincial convocation (in Holyoke, Mass., 18), Bishop John Coburn, chairman of the nominating committee, said "we to avoid that word — candidate — call them, instead, nominees." He did not elaborate, but it was clear to his listeners that the Episcopal proponent hopes to avoid a scene of vying "candidates" and all that word implies in American politics.

WILLIAM FERGUSON
Co-ec

The New Hampshire Church
Milford, N.H.

Requiem Celebrations

The letter written by the Rev. I. Parsley [TLC, July 7] asks us to remember that corpses cannot receive communion and that the deceased is buried among the people with whom we are concerned at a funeral; so, for these reasons we should "traditionally" stress communion service at times other than funerals.

Would not this same kind of thing apply to the baptism of infants? Perhaps we should excuse ourselves from the charist when a principal person apparently cannot participate, or perhaps we should ask ourselves what our purpose of worship really is.

All the services, rites and sacraments

ing. It is old, plain, and austere — even the lovely, yet inappropriate, Tiffany windows do not add enough color to detract from the natural starkness. Here one sees the colonial union of church and state in the very layout and appointments. At certain times of the year one can see some of the 17th century silver and brass. The Holy Table, baptismal font, and the small "court" organ are truly treasures.

The churchyard is not crowded as some are. In fact, the setting is bucolic, meditative. Even today one can wander off into the rustic and exciting world of river-travel and "frontier" settlement. Looking at the church from the banks of the nearby creek, one senses a mysterious hallowedness created by this little Gothic church set amidst the wilderness of 17th century Virginia.

I'll never forget its first mention to me years ago: an English professor who spent his summers up the James River at Rushmere asked me if I'd ever visited St. Luke's. "It's America's Stoke Poges," he exclaimed. No, at that time I hadn't. But I soon did, and I saw immediately what he meant: a lovely little church set on a knoll along a small, placid river — hardly a stream by Virginia river standards — much like the church in Thomas Gray's "Elegy written in a Country Churchyard." The churchyard has numerous pieces of 19th-century religious statuary which add to the romance of the place. My favorite is an angel very near the great, fortress-like tower of the church.

But the English literary associations are not what hold onto me, or call me back. Nor the other allusions or "claims to fame" (one of America's oldest churches, the road signs read.)

No, it's the quietude of the place.

And while there's much to decry — the inappropriate stained glass windows, the fluorescent lighting of the ceiling — these faze me not in the least. All of these indiscretions are, in a way, just fine, even inviting. Nor does the reconstructed lych-gate (with water-fountain) insult me. That too, in its own way, teaches and refreshes. Besides, none of these takes away from the bold beauty of the structure or natural beauty of the boxwood and crepe myrtles. None of these blemishes the beauty, integrity, and solemnity — the delicate dignity of St. Luke's.

Here served the Rev. John Page, one of the first Anglican priests in America. Here men and women held court and worshiped their God, paid homage to their temporal and heavenly sovereigns. Here man's addition to the wilderness was comely and appropriate. Here man and God were for a time, and for the contemplative pilgrim still can be, at peace with each other and their earthly home.

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of our church have God at their center — not a particular person. When the body gathers we worship and celebrate a resurrected God and we do this in the way he taught us to remember him. A funeral reminds us to consider the communion of saints and another burial that took place wherein resurrection was its consummation. How sad it would be to forget these realities simply to uphold a mistaken “tradition.”

(The Rev.) L. BRIAN PORTER
 St. John's Church
 McAllen, Texas

Pregnancy Support

I am very troubled, hurt, sorrowful and sometimes very angry at the church's, and church peoples', recent stands and statements on abortion.

At present I am politically pro-choice, belonging to two groups politically pro-choice. However, I would heartily back my church, if instead of “positioning” or legislating on abortion, she would support with *prayer* and *money* programs like the crisis pregnancy support centers. The church could also push for wholesome sex education. And she could consider giving young persons education for marriage. Not simply marriage counseling, but specific education during the early teens and up for boys as well as girls about the state of marriage — responsibilities to God, society, family,

partner and self. I plead with my Christian brethren to show mercy, ruth, compassion, empathy, concern. These are attitudes in which crisis pregnancy support volunteers are trained, which also characterize our Savior Jesus, who said “I came not to judge, but to save.”

A SISTER

Extinguishing Life

I imagine I was not alone in noticing the ironic juxtaposition, in the July 7 issue, of the article on the protest at the ordination to the diaconate of a woman whose husband owns several abortion clinics, and the review of Dr. Landrum's book, *Rites of Life*.

Mrs. Gressinger admits her “personal support of abortion as an alternative to pregnancy”; and Bishop Walker declares her “to be in conformity with the doctrine . . . of the Episcopal Church.” Meanwhile, Dr. Shettles writes that: “The more we learn about life in the womb, the more difficult in conscience it will become for us to extinguish life.” But my fear is that those who support abortion as an alternative to pregnancy and are practitioners of it are fully aware of the nature of that life and of what they are doing to it.

(The Very Rev.) ALLAN R.G. HAWKINS
 St. Bartholomew's Church
 Arlington, Texas

Disclosure Needed

I enjoy the great wisdom in the letters you receive. Of course, particularly those with which I agree.

I liked the letter [TLC, June 9] which admonishes: stop flaying away at social issues, and arguments over liturgy, begin looking for excellence in leadership in our new Presiding Bishop — before it is too late.

I have heard that despite substantial population increases, we have lost one-seventh of our membership in the last decades, and, worse, one-quarter of those remaining are over 65 — which led one wag to report that the KGB has been lurking around our national headquarters to learn more about our superior methods of reducing church membership!

With our record, comments of this kind are well deserved. What executive team in the business world could survive this kind of performance?

A basic business tenet is full disclosure. We might begin to reverse the slide if we're to publish a ten-year record of active membership, diocese by diocese, and we shall soon locate the leadership that needs recognition.

WALTER H. DAVIS, JR.
 Coral Gables, Fla.

{ We commend the detailed statistics published for many years in The Episcopal Church Annual. Ed.

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

DEPARTMENTS

Books	5	Letters	3
Editorials	11	News	6
First Article	2	People and Places	13

FEATURES

Employment: Part I	George Schonewald	8
The Blue Book	The Editor	9
Joyfully, Still an Anglican	Robert Zimmerman	10

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BOOKS

Dedication and Commitment

WORSHIP AND SPIRITUALITY. By Don E. Saliers. Westminster. Pp. 114. \$7.95 paper.

This admirable little work is part of a new series, *Spirituality and the Christian Life*, the overall purpose of which, in the words of the general editor Richard H. Bell, is to "offer pathways for growing in the spirit."

Dr. Saliers, of the School of Theology of Emory University, calls attention to the importance of worship as a corporate activity of remembrance/response from which the community finds its place in God's salvific activity, and responds to the world and its needs accordingly. Moreso, an activity in which Christians individually find their converted life drawn into the activity and spiritual growth which is intended by God.

The focal points of corporate existence are baptism, the Eucharist, and scripture, each which require the personal dedication and commitment which will enable the Christian community to see the world, and the needs of each part of it, as God intends it to be seen. In this way, the Christian and the church serve, suffer, and glory in sharing Christ's ministry on behalf of all.

The book glistles with helpful insights into the Christian life. The only difficulty with it is that, at times, it seems to get lost in its stiltedness. Yet the importance of what is said far outweighs its occasional murkiness. It should be studied rather than casually read.

(The Rev.) WILLIAM E. MARTIN
St. Alban's Church
Fort Wayne, Ind.

Books Received

THE GOSPEL TIME BOMB: Ultrafundamentalism and the Future of America. By Lowell D. Streiker. Prometheus Books. Pp. viii and 200. \$18.95

THE BONES OF ST. PETER: The First Full Account of the Search for the Apostle's Body. By John Evangelist Walsh. Doubleday/Image. Pp. xix and 195. \$7.95 paper.

LIVING FAITH: Belief and Doubt in a Perilous World. By Jacques Ellul. Translated by Peter Heinegg. Harper & Row. Pp. xxxix and 287. \$9.95 paper. (Reprint of the 1983 edition.)

CHRISTIAN SPIRITUALITY—quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

FOUNDATIONS FOR A PRACTICAL THEOLOGY OF MINISTRY. By James N. Poling and Donald E. Miller. Abingdon Press. Pp. 192. \$9.95 paper.

COMFORTING THOSE WHO GRIEVE. By Doug Manning. Harper & Row. Pp. 80. \$10.95 hb.

SEIZING THE APPLE. By Denise Lardner Carmody. Crossroads. Pp. 184. No price given paper.

PILGRIMAGE TO PRIESTHOOD. By Elizabeth Canham. Winston-Seabury, Pp. x, 113. \$9.95 paper.

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Marion Kellerman Dies

Marion Macdonald Kellerman, an internationally known figure in Anglicanism, died June 27 at the age of 81 after a long illness.

Well known in the church as an innovator, educator and leader, Mrs. Kellerman rose to international prominence as a leading member and officer of the Ann Consultative Council. As council president, she was the only woman among more than 440 men at the historic 1978 Lambeth Conference, and she played a major role in planning and supervising the gathering.

A native Canadian, Mrs. Kellerman was a graduate of the University of Buffalo and married the Rev. Harold C. Kellerman in 1934. After his death in 1946 she became director of Christian education for the Diocese of Washington, a position she held until 1962. The following year she joined the Virginia Theological Seminary faculty as an associate professor. She retired in 1973 as a full professor and chairwoman of the pastoral theology department.

She was elected to the Consultative Council in 1970 and was made chairman in 1973. Mrs. Kellerman was also a member of the Executive Council of the Episcopal Church.

Her league and neighbor Dr. Cynthia Wedel said, "She was both a missionary and a devoted Anglican."

Funeral services were held at St. Raphael-on-the-Hill in Alexandria, her parish since 1963, with Virginia Theological Seminary dean, the Very Rev. Richard Reid, presiding.

Episcopal Radio-TV Foundation Celebrates 40 Years

The Episcopal Radio-TV Foundation is celebrating its 40th anniversary this year with honors, many new projects, and an anniversary record album which will be available at General Convention. According to a mid-year report from the president and executive director, the Very Rev. Louis C. Schueddick, sales and contributions for the foundation are at all-time highs, as is television production, and the organization continues to win recognition. Along with "Protestantism" colleagues, the foundation recently received the George Foster Peck Award, and its cable television program "Perspectives" continues to receive awards.

Among the new projects set for the



Marion Kellerman, right, with Bishop Desmond Tutu, Dr. Lucy Omoo, consultant in Christian ethics, and Dr. Cynthia Wedel, president of the World Council of Churches, during the 1978 Lambeth Conference.

foundation is "Moments in Meditation" which is being developed as an answer to many requests for audio programs received by the foundation. These included: quality programming for placement by parishes on local radio stations, public service programs explaining the traditions of the Episcopal Church to interested non-members, and taped meditation programs.

Religious Beliefs Poll

Despite changes in American society, religious beliefs and practices of Americans have remained consistent over the past 50 years, according to a report by the Gallup organization. Belief in God, the divinity of Jesus and life after death, prayer and Bible reading, church attendance and membership, and confidence in religious institutions are reported to be as widespread as they were when a similar Gallup Poll was taken in the 1930s.

The report, entitled "Religion in America: 50 Years," indicates one exception: there has been a significant decline in the proportion of Americans who say religion is important in their lives — from three-quarters in 1952 to 56 percent in the 1980s. In addition, many Americans have a "self-centered kind of faith," according to George Gallup, Jr., president of the organization. They are more likely to pray or engage in other religious practices because "it makes me feel good" than because it makes them

"realize the need for repentance or the need to do God's will regardless of the cost."

Recent trends, however, signal "renewed interest in religion," according to the report. Trends cited include growing participation in Bible study groups, "new religious ferment" on college campuses, and desire to see religion play a greater role in public life.

Because of an increasingly older population, Dr. Gallup sees a corresponding increase in church membership and attendance in the future. At the same time, however, he sees a "continuing wide gap in understanding" between liberal and conservative churches.

Dr. Gallup, an active Episcopalian, also heads the Princeton Religion Research Center, which publishes a monthly newsletter and an annual report on religion in America.

Plans Rejected

New York City's Landmark Preservation Commission voted 6-0 against the plans of St. Bartholomew's Church, Park Ave., to build a 47-story brick and limestone building on the site of its community house, adjacent to the church sanctuary. This is the second time the plan has been rejected.

Because St. Bartholomew's Byzantine-style church, built in 1918, its community house and terraced garden, are all

designated by the City of New York as "landmarks," the church must obtain a "certificate of appropriateness" for any architectural alterations. The proposed design was a scaled-down version of the church's earlier bid to put up a 59-story reflective glass tower.

Church officials said that the projected income from the office tower —

\$3.5 million a year for the first five years — are needed if the church is to maintain programs to feed the hungry and shelter the homeless.

The commission said it would consider a more scaled-down plan for the office building, but presently rejects the design of the proposed tower which "does not recall, in any way, the spirit of the

original community house.

A group of parishioners who oppose the church's building plans have filed lawsuit to bar church officials from spending additional funds on the effort. The struggle within the parish has been going on since parishioners voted, 37 to 354, four years ago to replace the community house with an office building.

BRIEFLY...

Dr. Margaret Ruth Miles, a scholar of early church history, has become the first woman faculty member to be awarded tenure at Harvard Divinity School in its 169-year history. She was named a full professor of theology. The significance of the event "goes beyond the personal," Dr. Miles, 48, said. About half of the divinity school's students are women and "it's important for them to see that the academic community is open to women, that they can do what they are setting out to do in their studies." She earned a Ph.D in 1977 from the Graduate Theological Union in Berkeley and joined the Harvard faculty in 1978. She is married to Dr. Owen C. Thomas, who is Fiske professor of systematic theology at the Episcopal Divinity School in Cambridge, Mass., and she has two daughters.

A group of nearly 600 Christian leaders, including the heads of 54 denominations, have issued a statement of concern regarding network television to the networks, program sponsors and production companies, requesting more moral programs and an end to what they say is an anti-Christian bias of the networks. The group said it is prepared to boycott the products of offending sponsors should their request be ignored. In addition to the denominational heads, the statement group includes about 100 bishops from the Lutheran Church in America, Roman Catholic, United Methodist, Greek Orthodox, American Lutheran and Episcopal Churches. Clergymen, lawyers, businessmen, educators, broadcasters, politicians and publishers are also part of the group.

On July 1 the U.S. Supreme Court ruled that federal and state programs which send public school teachers into parochial schools to provide specialized instruction violate the constitutional separation of church and state. As a result, programs in New York City and Grand Rapids, Mich., have been struck down. Roman Catholic leaders said they

would probably find a way to get around the ruling, but said it does amount to a blow to their schools as well as to the underprivileged students the programs primarily serve. Dr. Robert Maddox, executive director of Americans United for Separation of Church and State, said the existence of public school teachers in church schools entangled the government in "religious education," thus violating church-state separation.

The world's largest wooden cathedral, in Guyana, Africa, is being eaten by red ants, said the Bishop of Guyana, the Rt. Rev. Randolph George. The bishop was at England's Lambeth Palace recently to launch a £250,000 appeal for urgent repairs to St. George's Cathedral which has been a part of Georgetown for nearly 100 years. The church's congregation has been finding money for repairs for the past ten years, but now the building deterioration is too rapid for them to cope. Bishop George said that unless more funding was acquired, St. George's would have only 20 years left, given the ants and dry rot.

The Uniting Church in Australia opted in June for Aborigines to take

over full responsibility for UCA ministries among their own people. Over one million Australian dollars for the first three year budget were pledged by the Uniting national assembly for the Uniting original and Islander Congress. UCA expects to have 16 clergy delegates to the congress by the end of 1985 whereas previously there were two. John Brumby, UCA national mission secretary, described the congress as "a significant seizure of power and responsibility by the aboriginal people" and a recognition of the diversity of worship and organization in the church's life.

Rural farmowners in Iowa will be receiving some badly needed support from the newly established Iowa Rural Crisis Fund. The fund, which is sponsored by the churches of Iowa through the Inter-Church Forum and the Agency for Peace and Justice, is a statewide fund available for rural Iowa farm owners who find themselves in need of emergency assistance. Projects include the Farm Health Project which offers rural medical care, the Neighbor Helping Neighbor Program for emergency funding, and the Farm Survival Help Program for those suffering stress because of the rural crisis.



The Rt. Rev. Craig Anderson, Bishop of South Dakota, rides to Holy Spirit Chapel in Standing Rock M.S.D. with local church leader Norman Blue Coat: an episcopal visitation in boots and blue jeans.

Poverty's Root Causes

By GEORGE S. SCHONEWALD

“Perhaps people are willing to give their time to helping the poor, but simply do not know how to go about it.”

Unemployment and underemployment are the twin root causes of poverty. Unemployment suddenly leaves a family with no income except from insurance and what income they have from their savings. Family living expenses continue; savings, if any, are depleted and poverty ensues.

Underemployment is a more common problem today, whereby a family earns less than their living expenses. Take, for example, a single woman with three children trying to make ends meet as a sales clerk at minimum wage. At \$3.35 per hour she receives an annual salary of only \$7,000, well below the poverty level of \$10,650 (as of June 11) for a family of four.

During the war on poverty must focus on attacking the disease, unemployment and underemployment, not just the symptom — poverty and the resultant hunger, malnutrition, family moral breakdown, drug addiction, alcohol abuse and crime. These are all too well known. They must be addressed, of course, but the focus of the war should be directed toward solving the root causes.

Historically, until the era of big government, Christian churches were the primary source of help for the disadvantaged, the poor and the needy. Gradually government social programs took over the role. As these programs grew, they became less and less effective.

Churches need to return to their historic mission of helping the needy. They look beyond the church fair, rummage sale, women's guild, men's club, although these activities do mold the congregation and raise money to support the church. St. Paul says in Galatians 6:2, “Help one another to carry their heavy loads, and in this way you will fulfill the law of Christ.”

Many church congregations have talented members who could counsel and help the unemployed and underemployed, even offer them jobs. There are, sitting in church on Sunday morning: company presidents, labor leaders, teachers, small business owners, managers, chief engineers, financial managers, foremen. Helping the un-

employed and underemployed would give these men and women outlets to serve the Lord which they might not have found in usual church activities.

A commission of prominent Roman Catholic laypeople headed by former Treasury Secretary William Simon stated: “Too many people want to entrust the problems of the poor to the government and then forget about them. Many will give large amounts of money, vote for higher government aid. The only thing they will *not* do is be seen among the poor, helping the poor, person to person, family to family.”

I wonder if this is really so. Perhaps people *are* willing to give their time to help the poor, but simply do not know how to go about it; or perhaps they feel that they do not have the expertise. Yet, having a job or having been employed gives one expertise, in the case of helping unemployed and underemployed.

Some may say their congregations have no unemployed members? Fine, praise God that this is so, but how about a neighboring congregation in the central city? They have the unemployed but possibly not the church members with the skills to help. Why can't a fortunate church team up with a less fortunate church to help their members and others in the community? Perhaps there are those who have simply given up. These are the “hidden unemployed” who can be drawn out and helped.

Who should do the counseling? There is no set pattern, but a suggested approach is for a member of the congregation to take the lead in ministering to the unemployed. He or she introduces an unemployed or underemployed person to two or three members of the congregation within the same socio-economic group — blue-collar worker, merchant, teenager, professional, manager. This

small two-to-five-person team can call in various volunteer experts — employers, labor leaders, teachers, personnel managers — from within or from outside the congregation for additional expertise. In addition to knowledgeable, work-seasoned counseling, the team can provide the most powerful tool available for helping the unemployed and underemployed: prayer. Discuss your problem with God and let him take the burden off your back and mind. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).

Let us now look at specific problems of the unemployed and underemployed in two socio-economic examples: blue-collar workers and women.

Blue-Collar Workers

Auto assembler, steel worker, construction tradesman, oil worker, machinist — these are typical blue-collar workers. White-collar counterparts in lower-level administrative positions often share the fate of the blue-collar worker regarding layoffs or improved contract conditions, so they should also be included in this group.

The good news for the unemployed blue-collar worker is that unemployment in the U.S. has dropped. Some industries which are traditional employers of blue-collar workers, the auto industry for example, have rehired an appreciable number of laid-off workers. Many jobs are available in some service industries to absorb blue-collar workers.

That was the good news. The bad news is that unemployment remains high in the so-called smokestack industries — autos, steel, rubber, machine tools, shipbuilding — the traditional employers of most blue-collar workers. The future looks bleak for large-scale hiring in these industries and instead points to probable future layoffs as America's smokestack industries reduce their numbers of workers through automation to meet foreign competition.

Most of the blue and white-collar workers who are displaced by automation over the next dozen years will probably gravitate to the service industries. Unfortunately, higher-paying service jobs such as computer programming and medical technology require specialized training which is probably beyond the financial resources of many blue-

workers, except the ones who are willing and can afford to attend the necessary year or two of technical school, and who are perhaps willing to relocate.

The growing numbers of service jobs for which the average blue-collar worker could qualify, such as sales clerk, fast-food worker, nurse's aide, janitor or cashier, are a distinct comedown for the \$25,000 to \$35,000 per-year auto assembler or blast furnace attendant. Thus, not unemployment, but the adjustment to a lower income and consequent lower standard of living for him and his family: this is a critical problem.

How can churches help? Hope for the blue-collar worker who has been laid off seems to lie in accepting a job in a service industry or moving to a place where jobs in manufacturing are available.

The first job of a counseling team can be to help the unemployed or underemployed blue-collar worker regain his self-esteem. Unlike in Europe where the attitude toward unemployment is, "It could happen to anyone," in America we seem to attach a definite stigma to being unemployed.

By showing that someone cares, the counseling team will go a long way toward rebuilding that lost self-esteem. For example, they can help the unemployed worker contact service industry and other potential employers and help him or her make out the job application forms.

Although the hamburger flipper at the fast food restaurant or the clerk at the men's store only make minimum wage, the restaurant or store manager does a lot better. With diligence and some training and studying, they can move up the ladder and make almost as much as before, and in addition have more interesting jobs.

Also, perhaps they can eventually go into business for themselves; for example, doing appliance repair work. Or possibly study a subject such as electronics or computer programming to prepare for high-paying, interesting jobs in one of those fields. In the meantime, however, workers need low-paying jobs to buy groceries for themselves and their families.

Women

The rush of women into the work force was perhaps the major economic phenomenon of the 1960s and 1970s. The percentage of women age 16 and over in the total American work force went from 39.3 percent in 1965 to 49.8 percent in 1984. Married women came into the job market in waves, first those beyond childbearing age, then younger, married women without children and finally, in huge numbers, women with children at home.

Unemployment is not the major problem facing women in the work place.

Their problem, like the one for the displaced blue-collar worker, is that the jobs traditionally filled by women such as stenographers, sales clerks, cashiers, waitresses and clerical jobs, are low-paying. Even skilled professions traditionally filled by women, such as nursing and teaching, pay little.

As a result, women make up the majority of Americans classified as poor. The problem is particularly acute among families headed by women, where 36.3 percent are below the poverty level. Also, 56.2 percent of families headed by black women are below the poverty level, versus 12.2 percent of all American families. Women over 65 are almost twice as likely to be under the poverty level as men of that age.

Women filling low-paying, pink-collar jobs need the same counseling help as was described for their blue-collar counterparts, and the church counseling teams can help in the same way.

Dress Shops and Boutiques

The team should be aware that women have been very successful in running their own businesses, particularly dress shops, boutiques, cosmetics and children's stores, but almost any field of self-employment is open to them. If a woman has a bent in this direction, the church counseling team should offer advice on economic evaluation of the venture, obtaining financing, legal considerations and setting up an accounting system.

Thirty-three million children have mothers who work full time. Women who have young children need people to care for their preschool children during working hours. Child care is expensive, ranging from \$2,000 per year in a home setting to as much as \$6,000 per year in private day-care centers.

Another major problem is the questionable care provided the children. This was highlighted by the recent discovery of several cases of sexual abuse of children in day-care centers, both community-operated and private centers.

Here is a wonderful opportunity for Christian churches. More affluent congregations can staff church-sponsored day-care centers in poor neighborhoods, for example. This is an opportune occasion for the volunteers to teach the preschoolers the basics of Christian doctrine and behavior. The sponsoring churches in some cases may provide lunches for the children and otherwise financially support the day-care center, which could be located at the less-affluent church.

These are suggestions for two social groups needing assistance in the working world. Next week we will examine the employment problems of teenagers, and of managers and professionals.



The Blue Book

An important document that appears before the opening of a General Convention is *The Blue Book*. This time it is actually colored bright yellow, is 338 pages in length, and is accompanied by a 58-page draft of revised canon. All bishops and deputies and registered alternates have received a copy.

What Is It?

The Blue Book contains the reports, recommendations, and proposals of the different committee commissions, boards, and agencies of General Convention. Because of the limited time of the convention, these reports, some of which are very long, have to be read by bishops and deputies beforehand. Furthermore, *The Blue Book* gives the actual resolutions which these different committees and other bodies plan to bring to the floor in Anaheim.

This is an important point which anyone attending or reading about the convention should understand clearly. Because of its size, with about 150 bishops in one house and over 800 deputies in the other, opportunities for debate and discussion are gravely limited. Just like our state and federal legislatures, the two houses of the convention assigns to different committees and commissions the task of making recommendations and bringing formal resolutions forward as motions to be voted on. Hence, the resolutions in *The Blue Book* represent much of the con-

Continued on page 12

Joyfully, Still an Anglican

By ROBERT ZIMMERMAN

“Let us not condemn those who feel they must leave us . . . Let us listen to what they have to say as a word from our Lord, about how his church must be continually cleansed and renewed.”

recent months there have been a number of news items in THE LIVING CHURCH and elsewhere concerning individuals and groups who have left the ship of the Episcopal Church to rejoin the Roman Catholics, Eastern Orthodox, or “continuing Anglicans” of various varieties. This has upon occasion brought forth such comments as “why would congregations now Roman Catholic want a form of the Book of Common Prayer?” Such a question does not appreciate the anguish of some souls whom the Episcopal Church had lost much.

Many letters have reflected a sympathy for individuals or congregations who have rightly or wrongly felt moved or forced to withdraw from the Episcopal Church. In some cases, this is the result of what they perceive as the sins of their bishop. I am in no position to pass judgment on these matters, but I can serve that there is now a new round of congregations leaving our church.

This article is in response to such letters. I would repeat in part the argument of the Rev. Robert D. Keirse, who in an issue of April 28, pointed out that in the past there have been periods both for evangelicals and for Catholics when it has been very difficult to remain in the Episcopal Church. Heroic souls did persevere and made great contributions which came to be widely recognized in subsequent generations.

Such honesty would compel us to admit that if Keble and Pusey remained in the Church, John Henry Newman and many of his friends did not stay. Similarly, if the Wesleys technically remained Anglican to their death, John at least prepared the way for schism, and countless persons who call themselves Methodists have now separated from our church. At times the vaunted comprehensiveness of our tradition stretches only so far and the best and brightest among us find that there is often no vital center left behind them.

We are in such a period again today. In the past, there has been a stabilization after the defections of the late 1970s, but the loss of some deeply anguished souls continues. This writer has had occasion to lead the pilgrimage of three faithful persons who have found their way to Or-

thodoxy. Even more startling are the conversions of several of our best apologists to Rome. Two notable examples will suffice.

The first is the well known evangelical teacher and writer, Dr. Thomas Howard of Gordon College in Massachusetts — author of books on the liturgy and on the faith in the style of C.S. Lewis. He is the brother of Elisabeth Elliot, widely known women’s and religious writer. The May 17, issue of *Christianity Today* felt his defection important enough to report it in a three-part, eight-page article. The second is the personal story of author and teacher Sheldon Vanauken as told in his new book *Under the Mercy*, (published by Nelson Communications), a sequel to his widely acclaimed and award-winning *A Severe Mercy*. Here is another disciple of C.S. Lewis and superb apologist for the faith far beyond the confines of our own Episcopal Church.

Anyone who reads the personal stories of these men, and others like them who are not as eloquent in telling their stories, will not ask “Why do they want to preserve some of their Anglican heritage while becoming Roman Catholic or Orthodox?” In every case, their departure has been painful, their appreciation for Anglicanism and what it has meant to them real, but they have felt compelled to leave as a matter of conscience.

As one reads these stories, there is no single issue which has caused this. For some, it was the revision of the Prayer Book, but that has receded long ago. For others, it was the ordination of women to the priesthood — but more often the radical feminist theology which seemed to follow it, an issue which is just beginning to be comprehended by many in our church.

The one common thread seems to be a crisis of authority in the Episcopal Church, a breakdown of any semblance

of discipline, and an overwhelming feeling that the church has lost its moorings and given into the “zeitgeist,” or spirit of the age, especially in matters of morality, family, and sexuality as a sort of counterpoint to the widespread abandonment of clear teaching on the creeds, and a reasonable acceptance of the authority and reliability of Holy Scripture. If there is a case to be made by these sensitive individuals, and occasionally whole parishes, why *not* Rome, or Orthodoxy, or an improved brand of Anglicanism, or perhaps a more doctrinally secure branch of Protestantism?

What follows is why this writer, seeing some of the same problems, joyfully, still remains an Anglican.

First, I believe that in the final analysis the search for the “one true church” is doomed to failure. The Thirty-Nine Articles states, quite accurately, I believe, that “as the church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith” (Article XIX).

Looking at this in 1985, many of the problems Anglicans have are also to be found in the Roman Church, often in more desperate form: a severe crisis of authority; breakdown in moral discipline; and for those who oppose women priests, there is the widespread practice in some Roman circles of para-eucharistic liturgies presided over by females, often nuns, with no ordination whatever!

The pope’s May trip to Holland should convince the most skeptical that infallible authority and teaching magisterium is not necessarily the answer to a wayward flock. Of what value is a teaching authority which is ignored by 80 percent of practicing Roman Catholics on an issue such as birth control (the issue some believe actually brought on the severe crisis in the Roman Church)?

As an Anglican I would add that the assurance of “infallibility” is a two-edged sword, which comforts when the faithful agree, but which stabs deeply to stifle truth which seems obviously on the other side. To be infallible means never being able to say “We were wrong.” It certainly hasn’t silenced wayward theologians — witness Hans Kung — any more than Anglican “fuzziness” has been able to.

Continued on page 14

EDITORIALS

Some Pros and Cons

The *Blue Book* is a most interesting collection of material relating to General Convention, and we offer a summary of selected items in this issue [p. 9]. Our gratitude is due to the Secretary of the convention, Canon James R. Gundrum, and others who have made this publication possible.

The resolutions proposed are in some cases unexceptionable expressions of approval for worthy causes, or requests for the future budget of the agency concerned. In many other cases, however, important questions of policy are involved.

We support Ecumenical Relations in its positive recommendations on the ARCIC Final Report, the removal (at long last, we hope!) of the *filioque*, and BEM. We also support much of what is proposed in Human Affairs and Health, including its condemnation of "surrogate parenting for hire."

We support the positive evaluation of the revived diaconate and of "canon 8" clergy under Ministry Development, but generalization is impossible for its detailed revision of the ministry canons. These proposals will require the greatest scrutiny, and it will not be surprising if bishops and deputies are confused or mistaken in their interpretation of certain items. It may be questioned whether the convention as now constituted can give adequate attention to such a multiplicity of technical items.

The proposal of the Standing Liturgical Commission to add names to the calendar of lesser feasts is highly acceptable, particularly in the inclusion of American worthies. On the other hand, we cannot support the trial use of the *Inclusive Language Lectionary* of the National Council of Churches. We believe Episcopali-

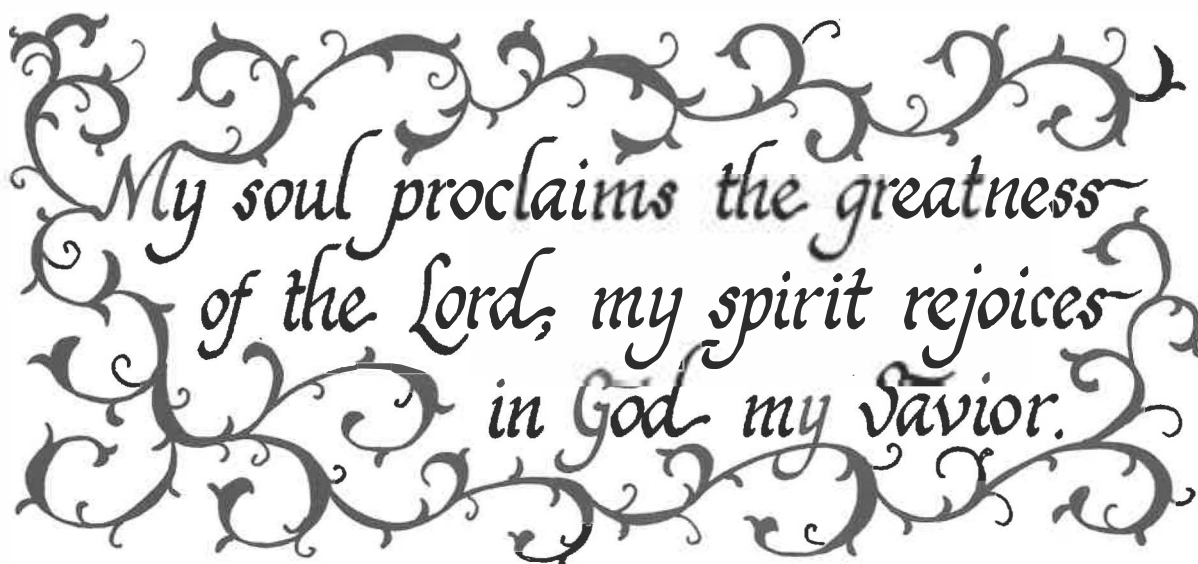
ans have had enough liturgical changes in the recent past, without the drastic rewriting of Holy Script involved in this radical publication.

At present, it is easy enough to move from a passing King James to one using the Revised Standard Version to one using the New English Bible. The *Inclusive Language Lectionary* of NCCC, on the other hand, uses a quite different kind of paraphrase, alien to tradition. As for inclusive language texts in the Daily Offices and Holy Eucharist, we agree with a recent author [TLC, July 28] that Rite II already fulfills the need. Further tinkering with these texts, just as large numbers of Episcopilians are at last learning their heart, would only be counterproductive.

The report on the Structure of the church is, in our opinion, of exceptional significance. Many of us always believed that 65 was too early an age for the mandatory retirement of the Presiding Bishop and Chief Pastor. Age, long experience, and wisdom should be the marks of this office. We believe the change to mandatory retirement at 72 should be adopted, even though it may lead to surprises in the forthcoming election.

We also believe, with countless others, that the reduction of delegations from four to three deputies in each order from each diocese, is urgently important. Many of the most experienced figures in the House of Deputies, or "Senior House," will agree that reduction of size is essential, if freedom of debate and discussion is to be possible.

This matter has been discussed again and again. Although one fourth of the deputies would be voted themselves out of a job, we hope that at Anaheim they will have the statesmanship to take this step. Possibility of a collapse of parliamentary order during the attempt to revise the canons is just what is needed in order for everyone to see what the problem is!



My soul proclaims the greatness
of the Lord, my spirit rejoices
in God my Savior.

BLUE BOOK

Continued from page 9

on's agenda. Some are passed just as is, some are altered, and some are rejected, but virtually all of them will be considered seriously.

What Is Covered?

This year's *Blue Book* has reports on 27 different official groups dealing with everything from the Building Fund to the World Mission. In this article, we will summarize some of the longer reports, and some which are controversial and especially interesting.

The Standing Commission on Constitutions and Canons proposes a large number of changes in the wording of canons, most of which will probably be adopted. Many reflect the change in language in our church regarding confirmation.

Many canons have referred to "lay ministers," assuming they were confirmed adults. Furthermore, today many unconfirmed children are communicants. Hence it is proposed that can-

ons relating to roles of leadership or membership in responsible bodies will explicitly say "confirmed adult communicants" when this is meant.

This commission also worked with the Council for the Development of Ministry on a comprehensive review of Title III of the canons, the entire section dealing with the ordination of the clergy. The changes recommended by the council are in a separate booklet. They include many details, as well as adoption of inclusive language. Recognizing the view that all Christians are in some sense ministers, innumerable references to "Minister" are replaced by "Member of the Clergy."

The report of the Standing Commission on Ecumenical Relations is of great length and importance. As previously discussed [TLC, June 16] attention is given to the ARCIC Final Report, the *filioque* clause, and BEM — appropriately noting the part played by Episcopal scholar, the Rev. J. Robert Wright, in regard to the latter. The latest COCU document is proposed for study.

The work of the Joint Nominating Committee for the Election of the Pre-

siding Bishop is already known to our readers [April 7], and the Standing Commission on Human Affairs and Health also has a substantial statement which has been reported on [June 2]. Such important issues as alcohol and drug abuse, refugees, abortion, and biomedical research are dealt with.

The Standing Liturgical Commission proposes additions to the calendar [April 14] and recommends experimental use in selected parishes of the *Inclusive Language Lectionary* of the National Council of Churches, and seeks to begin work on inclusive language texts for regular services of worship in our church. A new canon is proposed for lay ministers including lay readers, eucharistic ministers (to assist in distribution), and catechists. A different version of this canon is proposed by the Council for the Development of Ministry.

The Standing Commission on the Church in Metropolitan Areas discusses the Jubilee Ministry and recommends its extension. A program of Jubilee Volunteers for Mission is among the new proposals.

The Council for the Development of Ministry offers, in a separate 58-page booklet mentioned above, a comprehensive revision of Title III of our canon law — the part that deals with ordination and related matters. This material will require extreme care, since it is proposed to rearrange and renumber the canons, and the proposals in this booklet sometimes do, and sometimes do not, coincide with proposals made by the Standing Commission on Constitution and Canons in its own separate report. The Council for the Development of Ministry also provides other material. The revival of the diaconate, though still beset by problems, is affirmed and encouraged, as is the ordination of priests and deacons under Canon 8.

The Standing Commission on Church Music has had many activities besides the revision of the *Hymnal*. The Joint Commission on Peace offers a long report, including the paper presented to the House of Bishops in October 1984.

The Committee on the State of the Church presents the dilemma of age groups facing the church. Our youth work is in many areas weak and needs reinforcing. Conversely, with many aging members, older people also need attention. In most of our congregations, older people seem to play significant and active roles. The decline in membership in our church has generally "bottomed out," but the small growth during the early 1980s does not keep pace with the total growth of population. A resolution relating to the ninth province (which includes the Caribbean area) is considerably printed in both English and Spanish.

The Standing Commission on the

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Structure of the Church is a relatively brief but potentially most important report. It proposes that mandatory retirement for the Presiding Bishop be moved from age 65 or shortly thereafter (as it now is) to 72 or shortly thereafter (as it is for diocesan bishops). It is further proposed that this be decided early in the convention. If adopted, it will have the effect of making bishops who may be several years older than the four official nominees serious possibilities for the office of primate. (Nominations from the floor will be permitted.) Twelve years, however, would remain the maximum term of office.

The Standing Commission on the Structure of the Church also considers the recurring problem of the excessive size of the House of Deputies, and proposes three deputies in each order from every diocese, in place of the current four. In the past it has been said that this would eliminate minority representation, since persons from such groups were often the fourth or last elected deputy. The commission reports that in fact

this is not the case.

The Board for Theological Education provides interesting information about the different seminaries, but only one routine resolution.

The Standing Commission on World Mission continues to advocate the development of autonomous provinces in different parts of the world, and to encourage expressions of leadership and corporate church life appropriate to different cultures.

Other commissions and formal bodies, besides the examples cited here, also have important statements for their own fields of concern. At Anaheim, as at previous conventions, *The Blue Book* will be an important document.

Editor's Note: *The Blue Book may be purchased from Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Each order should be accompanied by a check for \$14. Purchasers hoping to obtain copies prior to the convention should place orders immediately.* H.B.P.

PEOPLE and places

Appointments

The Rev. Robert Edward Brown will become rector of St. Mary's, Tomah and St. John's, Mauston, on Sept. 1. Add: Box 631, Tomah 54660.

The Rev. Harold O. Clinehens, Jr. will be rector of St. Paul's-on-the-Plains, Box 2686, bock, Texas 79408 on Aug. 25.

The Rev. James P. Dalton-Thompson assumes position of chaplain at Choate Rosemary Hall, lingford, Conn. 06492 as of Sept. 1.

The Rev. James E. Furman became the assistant rector of St. Andrew's, 4816 Glen St., La Mesa, 92041, on July 1.

The Rev. Gary Gilbertsen is now chief of chaplains, Air National Guard, Washington, D.C.

The Rev. M. Andrew Green is now assistant rector of Dunstan's, 6556 Park Ridge Blvd., San Diego, 92120.

The Rev. Walter F. Hartt is now rector of Christ Church, Box 999, Toms River, N.J. 08753.

The Rev. Herman Hollerith, IV, will become rector of St. John's, Box 3123, Lynchburg, 24503, effective Aug. 26.

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

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

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STILL ANGLICAN
Continued from page 20

there is an even more compelling argument. If one argues that there may be a true church, one must choose between the competing claims of Rome and Orthodoxy, since both believe themselves to be the "one true Catholic Church." An Anglican, who believes that Christ is within the body of Christ, not just a part, can recognize that true churches are to be found within Rome and Orthodoxy, and also within Protestantism in the process. As the Episcopal catechism puts it, "The Church is that body of which Christ is the Head and all baptized people are members." Roman Catholics and Eastern Orthodox Christians, in spite of their ecumenism, simply cannot accept that teaching. Second, there is likewise no "pure and filed" church. If one leaves a common or denomination over questions of orthodoxy, where would one go? The various popes are as much a part of the Christian story as is a Mother Teresa. And Orthodoxy in unhappier days did not use the word "Byzantine" a common name because of its total purity. The

Anglican wing of Protestantism has sought a pure church in the holiness movements, and it has often led to hypocrisy and self-righteousness. Our Lord warned against a premature separation of the wheat from the tares.

Signs of Renewal

My third reason for remaining Anglican is a positive one. There are signs that the seeds of a remarkable renewal have already been sown in Anglicanism, and in the American Episcopal Church in particular. Great saints have always been produced by our tradition — not just Wesley and Newman, but also Charles Simeon and other great evangelicals.

If Cardinal Newman went out from us, Keble and Pusey stayed. And today we have people like John Stott, John Rodgers, and Bishop Allison calling us to biblical truth and evangelical revival. We have great Catholics like Michael Ramsey, Robert Runcie and our own John Allin who hold aloft the banner of a truly Catholic vision.

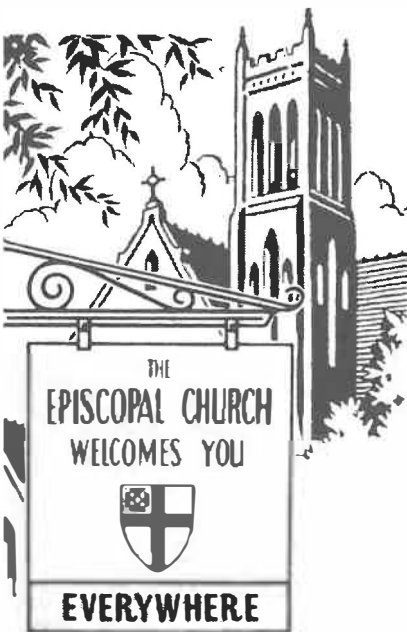
Our new Prayer Book is condemned by some. Countless other parishes have found it a remarkable tool to make worship alive as never before. Quietly and

effectively, the faith that nurtured our samts is being taught, and found attractive in many parishes across our land.

Let us not condemn those who feel they must leave us, taking a portion of the Anglican spirit with them. Let us listen to what they have to say as a word from the Lord, about how his church must be continually cleansed and renewed. Once again, the Thirty-Nine Articles comes to our assistance. "The visible church of Christ is a congregation of faithful men (and women) in which the pure Word of God is preached and where the Sacraments be duly ministered according to Christ's Ordinance" (Article XIX).

Perhaps we can all learn from the steadfastness of Bishop Thomas Ken, who also ministered in difficult times [TLC, March 17]. On his deathbed, with all the difficulties he encountered he was still able to say, "I die in the one Holy Catholic and Apostolic faith professed by the whole church before the disunion of East and West. More particularly I die in the communion of the Church of England as it stands distinguished from all papal and puritan innovations and as it adheres to the doctrine of the cross."

May we, the church of today, be found worthy of that kind of loyalty.



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) 2 mi. north of I-85
The Rev. William P. McLemore, r
Sun 8, 10; Wed 10

SAN DIEGO, CALIF. (Pacific Beach)

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

SAN FRANCISCO, CALIF.

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

SAN JOSE, CALIF.

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

CLINTON, CONN.

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

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

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

ST. GEORGE'S PARISH

2nd and U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily Mon, Wed, Fri 12 noon
Tues, Thurs 7

ST. PAUL'S

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

CLERMONT, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

NEST PALM BEACH, FLA.

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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR 1068 N. Highland Ave.
The Rev. Thad B. Rudd, r
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 Farrington Ave.
Sun Eu 10 near the High School

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III, the Rev. Donald Turner, The
Rev. Vincent Fish, the Rev. Kermit Smith
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15
Tues & Thurs, 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

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

INDIANAPOLIS, IND.

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

CHURCHVILLE, MD.

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

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

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

CAPE ANN, MASS.

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

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

LENOX, MASS.

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

PITTSFIELD, MASS.

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

MINNEAPOLIS, MINN.

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

ST. PAUL, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 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



Chapel of Christ the Lord, New York City

PACKENESSACK, N.J.

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

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
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. Gec
Butcher, precator, 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 Par
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Se
10. Eu scheduled with all services

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

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 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 Isl
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 & Heat 12:15; EP Mon-Fri 4; Sun
Tues-Thurs (Choristers: in school year). Sat MP 7:15
12:15; EP 4

EPIPHANY 1393 York Ave. at 741
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curate
Johnson, J. Kimmey, 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, .
MP 8:30 (exSat), 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

Continued on next page

JMMER CHURCH SERVICES

(Continued from previous page)

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

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tue 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8. C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

(Grand Teton National Park)
CHAPEL OF THE TRANSFIGURATION
1 mile from Moose Visitor Center
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

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

PARIS, FRANCE

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

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

IMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
slic Lang, the Rev. Gordon-Hurst Barrow
8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar
Broadway at Wall
u 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
; EP 5:15. Sat H Eu 9. Thurs HS 12:30
L'S Broadway at Fulton
u 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.

IMAS' Highland and Winton
The Rev. John Martiner; the Rev. Gail Keeney
8 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

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

A, N.Y.

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

ERTOWN, N.Y.

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

THAMPTON BEACH, N.Y.

RK'S Main St., 11978
The Rev. 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.

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

WARD, (Western) N.C.

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

IN-BAY, OHIO

L'S Catawba Ave.
The Rev. J. Rudd, r
; 8, MP with Eu 10

VERTON, ORE.

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

ADELPHIA, PA.

KE'S, GTN. 5421 Germantown Ave.
The Rev. Charles L. Poindexter, r; the Rev. Kenneth
It, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
sherd, ass't; Dr. Sadie S. Mitchell, seminarian
r Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
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 Queen Anne Square
Save our National Historic Landmark!
Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

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

DALLAS, TEXAS

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

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.
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. 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. Lon-
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



Chapel of the Transfiguration, Jackson Hole, Wyo.