

THE LIVING CHURCH

Rosalind Runcie and Music

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Baptism in BEM

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Rosalind Runcie, wife of the Archbishop of Canterbury, at her piano in Lambeth Palace: Benefit concert in Anaheim [p. 8].



Wilderness Eyes

By TRAVIS DU PRIEST

my son, I do not want to kill any of them. At this point in my life, I do not really even want to clean and cook the "big ones" we catch.

But on occasion I can and I do. There's something in me, as there is in the mother of Ernest Gaines' moving story "The Sky Is Gray" who forces her son to kill a bird so that he will learn how to survive, that wants to be able to face the fact that death is involved in survival. So we continue to fish and to eat those we catch.

But like my son I'd rather not. All my arguments, like his, have loopholes, and I myself, a "part-time vegetarian," enjoy the holiday birds and roasts and crave the crabs and seafood of the summer.

Looking those fish in the eyes, though, I do not want to kill them, and wish we could always throw them back. These wild creatures out of their natural habitats remind me of the fullness of God's grace, of the redemption of the whole world, and of the wildness of God's mercy.

fishing on the river with my son, I learn a lot — a lot about fishing, about him, and about our relationship. My son has been for two summers eating a fish large enough to eat, a "big one" as we say. Yet at the same time, my son has a deep empathy with the fish which we catch and throw away. His empathy, even self-identification, is made clear in his attempts to estimate the approximate ages of the fish we catch. The undersized fish, which we eat especially carefully and gently, are called "little boys," "junior," or "young not married yet." In my son's mind the size of these names signifies a slightly different size, all of which are not equal.

My son, as I myself, does not want to eat any animal, and we are very cautious about the way we hold and remove a fish from a fish. Like me, my son is in a kind of liminal zone of yearning and longing — he wants the "big-one" which we can keep and clean and eat; at the same time, he hopes that all these creatures, which by virtue of being alive remind him of himself, can somehow be protected and safely cared

whenever we pull in a little spot or perch or perch, I am reminded of just how wild these creatures of the salty sea are: the scared eyes, the extended gills, the frantic flap of the gills at the touch of a human hand, all

This is the second article in a four-part series on God's presence in the wilderness. Our guest columnist is the Rev. Travis Du Priest, part-time staff member of the Living Church, assistant priest of St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Mount Pleasant, Wis.

reminders that we do not belong in the same company, this wild creature and I.

I think of the baby deer we saw grazing by the side of the road one evening, of the egrets feeding in a fresh water creek nearby, of the cardinal eating the canteloupe seed we set out in the morning, of the turtle my boys discovered in a neighbor's garden.

I see that these wild creatures breathe the same air, live off the same earth, as I do, yet they remain strange and wild and unknown to my human ways. And like

Children of Isreal

Sargent's Point, Winter Harbor

Light
glitters glinting
off the sounding surface
of the sea,
morse-code of Maine.
Braille of granite
bares to my blind fingers
languages undeciphered
by Rosetta stone,
chiselled
by rain and sun,
by moss and lichen,
by wave and wind.

Here have the generations rolled
in century's succession
since John's Island
now webbed with woods
oasis-ed grazing sheep
in bony pasture.
Here have they passed,

my bone and blood,
intricate weave of genes,
stretched prone in this same sun
beneficed by incense
of
permanent point and poised pine.

And now--
their eyes sightless
in loam-laden skulls
blinded beneath bush and berry
find sight
in me
and read their history
through my fingertips
wandering in exodus
over this desert
of salt-stained stone.

Charles Austin Joy

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LETTERS

Conflict of Interest

I applaud THE LIVING CHURCH for its coverage of the ordination of deacons in Washington Cathedral [TLC, July 7]. It showed that someone cared about a church that has changed, has become so tangled in a sea of present issues that it fails often to see itself.

I have lived through the process toward ordination, where I found a church unconcerned with people and locked into the typical image of fine student, but unaware or unconcerned about his intent or what he was bringing to that ministry. A church that was so bogged down in issues of the day and in looking right that it failed to look beyond the surface of what persons bring with them to ordination.

So many are not only bringing with them, as in the case of this ordination in Washington, a "secular life" that is a conflict of interest, but many are being ordained that have a conflict of interest with ministry itself.

I think that as a church we need to stop and think of our direction and of who we are. Have we lost sight of the church and what it stands for?

It seems to me that we are in a time

when we need to direct a future that learned from its past, is shaped by what it believes in, and is willing to stand it. We need to bring back a past sense to a church that has been bludgeoned by personal opinion, liberal reaction, lack of direction, and secular opinion and trends.

EARL T. WILLIAMS,
North Haven, Conn.

The Neutral He

This is to plead for your encouragement of the use of inclusive language by the authors of articles in THE LIVING CHURCH.

In a disclaimer — "Please understand when I say he or him I also mean she" — one author [TLC, June 30/July 7] reveals that he recognizes the obstacles to receptivity created by his personal preference, and his own reluctance to alter his communicative style in order to deal with it.

Writers, who can labor at some level in the choice of words, are keenly sensitive to their subtlety. The connotations of the neuter *he* are now well-known though yet debated among those who fear the implications of honestly examining gender bias wherever it occurs.

The two articles which inspired the letter could have been easily expressed in inclusive language with no viola-

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the author's intent, if his *caveat* is to be believed, and with measurable enjoyment of audience. Those who are averse to the neuter *he* surely resist dilating advice on attitude formulae which is expressed in language period by this perhaps most attitude-entire of all English language intentions.

BARBARA CAREY

Madison, N.M.

Where Is It Practiced?

Further to "Rise and Fall" by Fr. Waldsen [TLC, June 30]. As a disaffected Roman who has been looking for something more to my style of church experience (which means Catholic theology without the authoritarianism of the Vatican), I have been looking at the Episcopal Church, primarily through the eyes of THE LIVING CHURCH, for about 18 months now. I also attend a small interdenominational church called Metropolitan Community Church, and we happen to meet in a hall directly across the street from a rather tony Episcopal church in San Francisco. I have attended services there a couple of times, primarily to get a feel for that particular congregation. Based upon my experience at TLC and albeit limited attendance at Episcopal services, I must read Fr. Thorwaldsen's observations. I may summarize my observations, which appears to be a great deal of emphasis on form and very little on true substance. "The Republican Party at the center" still categorizes what I have observed and read. I am sure that Anglican spirituality above and beyond C.S. Lewis exists in great abundance. How can I must ask: where is it really practiced on a parish level? In my observations I have seen very

little of the presence of those people to whom a great deal of evangelical effort is successfully directed: blue collar, lower middle class, racial minorities, and ethnics. (The same appears to be true for the greater bulk of suburban Roman churches, too!) However, I don't think that the average Episcopal church, with its emphasis on liturgical "correctness," rubrics, stodgy hymnody and apathetic congregational singing, wishy-washy preaching of watered-down liberal theology, and solid middle-class attendees, will ever be attractive to these groups.

I had hoped to find more; smells and bells do not a spiritual home make. I eagerly await the letters to you in response to the article.

JIM McCREA

Piedmont, Calif.

Communion at Burial Services

I was shaken in reading Fr. Parsley's letter [TLC, July 7] in thinking that we should not receive communion at a funeral because "... the corpse cannot receive..."

Our Lord said to the thief on the cross, "... Today thou shalt be with me in Paradise."

I have been taught that at the moments of reception at the altar rail we are "outside" of time and united in Christ; that we are one with angels, archangels, and all the company of heaven — by faith — just as we believe by faith that we receive the body and blood of Christ. If our beloved dead in Christ are raised in Christ (as the Prayer Book teaches in Baptism, p. 306), then we, when we receive the Blessed Sacrament, are also united with our beloved who are now raised to yet a higher level of life with Him.

We are beginning a new phase in our

relationship, united, together by the very act of reception — the intangible relationship becoming tangible by our unity in Christ. In this moment, past, present, and future are brought together in Him. Our comfort is in this changed relationship. How appropriate to receive the sacrament and be united again in Christ's body and blood!

JULIANNE RUSSELL REYNIERSE

Prospect Park, Pa.

• • •

Fr. Parsley's letter regarding the increasing use of the Communion Service at burials misses the point regarding why the Holy Eucharist should be celebrated as part of the Burial Office.

The Holy Eucharist is a representation of the paschal mystery of the death and resurrection of our Lord Jesus Christ. The apostle Paul says this most explicitly to the Corinthians: "Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (I Corinthians 11:26).

The Holy Eucharist is a sign of hope in the midst of a world filled with sin and death. When we celebrate the Eucharist as a people of God, we make a ringing affirmation of the resurrection, declaring that death does not have the last word. When the Eucharist is celebrated along with the reading of the Burial Office, we are making a profound theological statement about the power of God, the limitations of humanity and the redemption of the world by Jesus the Christ.

But we also make a profound pastoral statement from our theology. In the midst of intense grief and mourning, we are able even so to have hope that the deceased person, whose spirit yet lives in God, is growing in strength and service

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The Reverend Dr. Charles A. Peek
Rector
St. Luke's
Episcopal Church
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n the resurrected life. The breaking of bread and the sharing of the cup is not for the "corpse," nor are they shared on its behalf. The Eucharist is for us, to have strength and hope for the difficult days ahead. I can think of no more appropriate liturgy for funerals than the Holy Eucharist.

(The Rev.) JOHN R. THROOP
Church of the Mediator

Chicago, Ill.

• • •

Fr. Parsley's letter questioning the propriety of celebrating the Eucharist at a Burial Service does not take into account that the church commends the deceased in the context of reliving the paschal mystery, which is the source of our hope.

Do we not believe that in the Eucharistic action we are joining with angels and archangels and all the company of heaven? We enact the implications of our rebirth into the communion of saints. In receiving our risen Lord we affirm with St. Paul that nothing can separate us from the love of God in Christ Jesus our Lord.

The Burial Eucharist seems singularly appropriate. In the Burial Office we talk about Christ's victory over death. In the Eucharist we relive it. Why separate the word from the deed?

The corpse does not need "... a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints ..." But we surely do.

(The Rev.) THOMAS E. SCHIRMER
All Saints' Church

Parma, Ohio

Archangelic Relative

I have to write to you right away to congratulate you on your description of the blossoms on the cow parsnip plant — "plant geometry"! That's a first rate description, or excuse, or defense for the whole complicated affair [TLC, July 14].

But what really excites me is that your cow parsnip is the first cousin of the central plant in my garden: Angelica archangelica. It too is seven-feet tall — I just went out to measure. They say it is the largest of the herbs, and the only one that has never been used for black magic. It has a very strong aromatic scent and is used in men's cosmetics. It is also used for indigestion.

When your First Article was on pruning trees [TLC, Feb. 3], it was on my mind to write and tell you one point I missed in your article — that pruning should take out as much vertical wood as possible because the fruit grows on the horizontal branches. But I was so busy pruning that I never got around to writing to you.

Since then I notice the one "dwarf" tree I was chopping to bits because it

hasn't had an apple in 12 years, now has a lot of apples all congregated on one vertical stalk that was so heavy I couldn't cut through! Well, another trip to look for the apples — most of them are on the ground (June drop) but a few are still up there. Anyway, if you look at a well pruned orchard, it shows a predominance of horizontal branches.

HELEN PHILBRICK

Duxbury, Mass.

Many readers and church workers will gratefully remember learning about the care of gardens from Helen Philbrick, and her late husband John, during summer programs at Roanridge, Kansas City, Mo., in the 1950s. Ed.

Miskito Indians

The manner in which you, in your editorial, toss off the Indian problem of Nicaragua is, we believe, unconscionable [May 5]. You say that the mistreatment of the Miskito Indians is "rightly deplored" but question what bearing this has on U.S.-Nicaraguan relations. After all, you comment that the same thing happened in the United States. Your implied message is that there is no real genocide, just casualties to the march of progress.

You treat the impending death of the Nicaraguan Indian community as an in-

evitable footnote to history. You must tell that to the 150,000 Nicaraguan Indians directly affected, or even to 30,000 in exile surviving in squalid huts in Honduras, or even the 20,000 Nicaraguan government relocatee camps.

The fact is that the struggle to survive as a people of the Indians of Nicaragua has little to do with the struggle between East and West which is, apparently, the only way you see the world. The Indian struggle is older than capitalism or Marxism; it is as old as the first slaughter of an Indian by a European invader.

GERALD T. WILKIN

Executive Director

National Indian Youth Council,
Albuquerque, N.M.

We agree that "the Indian struggle has little to do with the struggle between East and West" and, therefore, I questioned whether the welfare of the Miskito Indians has been a major concern of the U.S. government. The book has in the past been too ready to fight against Indians. We have in no sense implied that this is desirable or acceptable, but have stated, "Our history has been dotted with atrocities against Indians when their only crime was they had inherited land which our settlers chose to seize." Ed.



THE EVANGELICAL AND CATHOLIC MISSION

1985 GENERAL CONVENTION

Episcopalians who believe in the authority of Holy Scripture as interpreted by the living Tradition of the church catholic need to be heard. This convention may deal with such critical issues as:

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- the so-called "conscience clause"
- ecumenical relations
- arms control
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THE LIVING CHURCH

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Id Mission Conference

at All May Have Life" was the e for the sixth annual Episcopal l Mission Conference held at the ersity of the South in Sewanee, , June 18-21. Sixty-five partic- gathered for the conference, some hom had returned from missions eas, others from mission commit- in their various parishes. All were sted in learning to grow in Christ helping people in need.

e keynote speakers were Dr. James head, a professor of anatomy at Medical School, Medford, Mass., his wife Jean who works in public h. They provided information about ary health care in underdeveloped rries as well as basic principles for on. Simple techniques for dealing diarrhea and malaria, the prime s of children in these nations, were ssed.

e Rev. Samir Habiby, executive dir of the Presiding Bishop's Fund for Relief, reflected on his recent trip hioopia which he said affirmed the s power to transform despair into The fund is helping to build an mage and provide food and health o thousands of suffering people.

e Rt. Rev. David Leake, Presiding op of the Province of the Southern of South America and Bishop of ern Argentina, celebrated Eucha- und spoke to the conference about oping potential for ministry and rship.

xt year's conference will be held 17-20 and will have the theme sion to One World." The four spon- of the annual mission conference are World Mission Office of the Episco- hurch Center, the South American onary Society, the University of outh, and the Episcopal Church onary Community.

Id Allows Female Deacons

July 2, the General Synod of the ch of England reached final pl stage for the ordination of women ns and related canons. The great rity of dioceses had been in favor of easure, except for the Diocese of ester where all three bishops voted st it.

e Rev. P.J. Geldard of Canterbury, is well known as a spokesman for hurch Union, argued that there has no new insight or scholarship to

justify the movement towards ordina- tion of women deacons. He spoke of the theology of Holy Orders which main- tains there is one order in three forms; thus, any change to one of the forms (the diaconate) would affect the priesthood and episcopacy as well.

Another member of the opposition added that some Roman Catholic scholarship has been saying that the male deacon proceeded from Stephen, but that the deaconess only proceeded from the order of widows; thus, the woman was never the equivalent of the man in the diaconate.

Bishop Keith Sutton of Lichfield, En- gland, said he believed that the measure would strengthen men and women together for a ministry to the world, and would also strengthen diaconal service.

The measure will now go to parliament where it will remain open for comment for 28 days. If no objection is made, it will become law; otherwise it must be fit into a heavy debate schedule, which might delay the first ordinations from spring to fall of 1986.

In other synod news, a motion was made for the church to resist unre- stricted Sunday shopping, in opposition to government legislation to increase the commercialization of Sunday. Voting figures seemed to indicate a positive re- sponse to the appeal initiated by Canon Peter Boulton of Southwell.

Canon Christopher Hall of Manches- ter urged the synod to lobby for African famine relief because of what he claimed

was the government's lack of response to the disaster.

A presidential address was given by the Most Rev. Robert Runcie, Arch- bishop of Canterbury [see box below].

WCC Leader Dies

The Rev. Willem Adolf Visser 't Hooft, the first chief executive of the World Council of Churches and a major figure in the 20th century ecumenical move- ment, died July 4 at his home in Geneva, Switzerland. He was 84 years old.

Dr. Visser 't Hooft, an ordained minist- er in the Netherlands Reformed Church, was a key leader in the forma- tive stages of the world ecumenical body just prior to World War II. He worked to keep church linkages alive despite the war's disruption of the formation pro- cess, and served as general secretary of the WCC from its formal inauguration on August 23, 1948, until his retirement in 1966. Church historian Martin E. Marty called him the WCC's "most memorable leader — a kind of Dag Hammarskjold of spiritual internationalism."

Under his leadership, the World Coun- cil added to its membership the Ortho- dox churches, including those in commu- nist countries, and enlarged the role played by churches in African and Asian countries. The council now has 303 Prot- estant, Anglican and Orthodox member bodies in 118 countries.

Dr. Visser't Hooft was born Septem- ber 20, 1900, in Haarlem, the Nether-

Excerpt from Dr. Runcie's General Synod Address

"It has been said with some truth that the real divisions are now within rather than between the Churches. Hardly one Christian communion exists which does not have within it diversities of view — a conservative Right, whether Protestant or Catholic, a radical Left, and a broad Center. It would be unrealistic not to recognize that this Synod has revealed deep differences and tensions among us. Sometimes in our debates I have felt that the protagonists have just not been listening to each other. And in some quarters this has produced a hankering after the kind of authority which can instantly settle differences and end deadlock.

"So perhaps this is a time for a gentle archiepiscopal reminder about our Anglican vocation. We do not have a narrow confessional basis nor do we have the kind of magisterium which solves problems by pronouncement. Since the sixteenth century we have been an ecumenical movement in our own right.

"Anglicanism is based on a commitment by Christians of different traditions and outlooks to be together and to stay together and in the process discover a common faith. This has within it the seeds of destructive conflict but it also has the promise of a truly Christian dialectic: a process of interaction, discovery and reconciliation."

ands. He received his doctorate at the University of Leiden, writing a thesis titled "The Background of the Social Gospel in America." In 1924 he married Jetty Boddaert.

In the 1930s he played active roles in pioneering ecumenical conferences on Life and Work, and Faith and Order — the two groups that voted ultimately to merge to form a World Council. He remained in Geneva during the war, assisting refugees from Nazi Germany and acting as a liaison between churches. His relief efforts would become a major part of the WCC's work.

New Jersey Celebrates 200th Anniversary

Christ Church in New Brunswick, N.J., was the site for a 200th anniversary celebration of its diocese, according to an article in the *Star-Ledger*. Priests from around the state joined lay persons in commemorating the founding which originated at Christ Church, July 6, 1785.

Rector of the church, the Rev. Canon Frank V.H. Carthy, said the facility was chosen for the first meetings of the founding fathers because of its central location in the state.

The Rev. W. Roland Foster, professor of church history and world mission at the General Theological Seminary in New York, said that the colonists who formed the diocese "had lost their sense of identity, and the future seemed uncertain." They had been part of the dispersion of the Church of England following the American Revolution. They were convinced, Dr. Foster said, that God had called them to the mission of shaping the united Episcopal Church in New Jersey.

The July 6 celebration included the use of the "Centennial Chalice" which was originally given to Christ Church officials in 1885.

The Rt. Rev. G.P. Belshaw, ninth Bishop of New Jersey, attended the service and said, "It's good to be able to give thanks for the past, but it's particularly the future that is my concern." He urged church members not to become complacent.

Award for Betty Ford

The Episcopal Coalition on Alcohol will be presenting former First Lady Betty Ford with a special recognition award during General Convention in Anaheim, Calif. The award will be presented September 11 during the coalition's annual luncheon. Mrs. Ford, an active Episcopalian, has been a major spokesperson for the treatment and prevention of alcohol and drug abuse since her own treatment in 1975.

In addition to helping found a treatment program, she has spoken on sub-

stance abuse around the country, and there are plans for her to speak before the House of Bishops at General Convention.

The national Episcopal Coalition on Alcohol is a nationwide network of Episcopal laity and clergy, dioceses and agencies which share a common commitment

BRIEFLY...

St. Paul's Church in Winter Haven, Fla. was destroyed by fire June 28. The 60-year-old building suffered \$1 million worth of damage when a blaze of undetermined origin started in the bell tower and spread throughout the church and church office building. St. Paul's had just finished work on their organ, with a \$36,000 bequest. Included in the loss was a Byzantine Cross, thought to be several hundred years old, and many intricate wood carvings throughout the building. St. Paul's rector is the Rev. William Lahey, a frequent contributor to THE LIVING CHURCH "Letters" section.

A gasoline bomb which destroyed a South African bishop's home is being blamed on South African authorities, according to the *Church of England Newspaper*. The Rt. Rev. Simeon Nkoane, Suffragan Bishop of Johannesburg, was shot at by a group of youths after going outside to investigate the bombing of his home June 26 which caused £1,000 in damage. Bishop Nkoane lives in a town where eight people were killed and seven injured when grenades and a mine they were carrying exploded prematurely. This incident is also being blamed on the authorities by the South African Council of Churches.

A memorial fund set up by Jane Newhall of San Francisco will donate over \$500,000 to Grace Cathedral and the Graduate Theological Union, linked with the Church Divinity School of the Pacific. Miss Newhall is a member of the family who started the Newhall Land and Farming Company 100 years ago in Valencia, Calif.

According to a Gallup Poll survey, Canada now has the lowest figure of church attendance in three decades. On an average Sunday in May of this year, church attendance was 32 percent of registered church members. The poll indicates that Roman Catholics were most lax in at-

tendance, partially attributed to 1965-1970 "Quiet Revolution" in Quebec in which the Roman Catholic majority the population went through a critical self-examination of its values. Quebec nationalists had blamed the church its "social and economic backwardness" in the province, fueling the attendance drop from 87 percent in 1957 to 43 percent in 1985. The protestant attendance rate went down to 29 percent this year from 43 percent 30 years ago.

The Diocese of Olympia held its 1985 Social Issues Convention May 11 at St. Manuel Church, Mercer Island. Over 100 people representing 56 congregations gathered to learn about the church's response to hunger, abortion and nuclear arms. Recommendations and resolutions on these issues will be presented at diocesan convocations and to the diocesan convention this fall. The keynote speaker was David Bloom, acting director of Church Council of Greater Seattle, who addressed the growing problems of employment, homelessness, poverty, and hunger in the state.

A new book describing the state of rural English church was called "detecting" by the Archbishop of Canterbury, the *Church Times* reports. The book, *Rural Anglicanism: a Future for Young Christians?*, was written by Rev. Dr. Leslie Francis of the Cullin College Institute. It is based on responses to a questionnaire by clergymen in charge of parishes in the diocese of St. Edmundsbury and Norwich. Dr. Francis found that only one baby in three born in a rural diocese was baptized in an Anglican church, and the number of confirmation candidates was one third of what it was in the 1950s.

The annual general meeting of the American Region of the Society of Missionaries was held recently at the Church of Advent in Baltimore, Md. Officers of the society were re-elected: the Rev. Ric Cornish Martin, superior; the Rev. Walter E. Frieman, chaplain; David Chase, treasurer; and Wallace H. Spang, secretary. Fr. Martin was celebrated and Dr. Frieman, preacher.

Rosalind Runcie's Life in Music

by RICHARD J. ANDERSON

the wife of the Most Rev. Robert Run- Archbishop of Canterbury, was re- y interviewed at Lambeth Palace in lon by the Rev. Richard J. Ander- executive for communications at Episcopal Church Center in New City. He is a member of The Living ch Foundation.



was unseasonably cold in London during the last few days of April. The cup of hot coffee offered by the receptionist at Lambeth Palace was especially welcome after a chilly walk on Lambeth Bridge across the Thames. Lambeth Palace is many things for the Anglican Communion: an administrative center, a meeting place, an historical site, the location of interesting paintings and architecture. It is also the residence of the Archbishop of Canterbury and his family. In the part of Lambeth Palace reserved as living quarters, one room has been set aside as a workroom for the archbishop's wife, Rosalind Runcie. Comfortable chairs, a table piled with books and papers, a grand piano — bright and cheerful room, it was the perfect place for a chat with Mrs. Runcie about her thoughts on music, her life, and some of her ideas.

Anderson: Mrs. Runcie, I am one of those looking forward to your September concert in California benefiting the Episcopal Periodical Club. What can we expect to hear you play?

Mrs. Runcie: I have selected some pieces I think general audiences will enjoy. There will be Bach's *Chromatic Fantasia and Fuge*, and the *Impromptu No. 1 in C Minor* by Schubert. I also play Beethoven's *Sonata in A Major*

and the *Sonatina in F* by Richardson. The Schumann *Papillons, Opus 2*, is also something many have enjoyed this year, and I will conclude with the *Three Fantastic Dances* by Shostakovich.

Fr. Anderson: I know you spend a great deal of time with your interest in the development of young musicians. How did your own interest in music begin?

Mrs. Runcie: My father's father was an opera singer. In fact, he had his own opera company in Birmingham. He did quite well at it and was able to retire. My father was the youngest of five children. He loved music. So we all had piano lessons — that was that! My father was a doctor in Cambridge, where I was born. Some of the first bombs in World War II were dropped on Cambridge, so my mother and we children were evacuated to the United States. We were aided by Smith College, so we went to Northampton, Mass., and lived in the home of a lovely woman, a Mrs. Lyman.

Well, one of the best piano teachers in that area, Miss Butterfield, agreed to give piano lessons free of charge to one English child. I was chosen so I studied for two years in the United States. I had very good instruction.

I love music and have studied the flute, violin and voice, but for me piano is the thing. When I am away on holiday

and am away from the piano, I get restless.

Fr. Anderson: And you have been elected recently as an honorary associate of the Royal Academy of Music. Tell me, what music do you enjoy the most?

Mrs. Runcie: I like music that speaks to me. I choose only what I like to play. I try not to get stereotyped, and I try and learn something new every year and see how it goes down with my audiences. I enjoy accompanying other artists.

Fr. Anderson: In the Episcopal Church, we are in the midst of revising the hymnal we have used since the early 1940s. I would be interested in your thoughts about church music. What advice do you have for those responsible for music in our churches?

Mrs. Runcie: Oh, yes. Well, I don't like the *New Requiem* by Andrew Lloyd Webber. The piece of church music I love the most is Bach's *St. Matthew's Passion*. It has everything: joy, sadness, tension, anger, forgiveness . . .

Well, about music in the parish. I used to go around to parishes with my husband when he was in St. Alban's. There's not as much of that now that he's Archbishop of Canterbury. But it used to bother me that when they knew the bishop was coming, these parish choirs used to overreach themselves! They should have stuck to simpler things

within their range.

I believe each parish should do what is best with what it has. No choir should attempt music it cannot handle. People can also be taught to sing. I do not believe anyone is really tone deaf. I have taught singing to children. I always began with something simple and then build upon that.

Fr. Anderson: I know your schedule is pretty full — you showed me your concert engagement calendar for this year — and I know that being the wife of the Archbishop of Canterbury takes some of your time. But what do you enjoy doing when you do have free time?

Mrs. Runcie: I love to go to the theater, and I love going to the pictures. I

also love opera and ballet. I sometimes have an extra ticket to something good. I am always happy for even a last minute invitation.

Fr. Anderson: Thank you for your time. I'm looking forward to hearing you on September 6 in California. It will be good to have something so enjoyable at the beginning of General Convention.

Holy Baptism in BEM

The consideration of Baptism, Eucharist and Ministry will be a significant event at General Convention [see TLC March 17, April 21 and June 16]. Here, a recognized Anglican expert on baptism provides detailed analysis of the first part of BEM.

By LEONEL L. MITCHELL

The Episcopal Church, and other Christian churches all over the world, are being asked to consider *Baptism, Eucharist and Ministry* (BEM) adopted by the Faith and Order Commission of the World Council of Churches at Lima in 1982. Our General Convention in September will be asked "to express the extent to which your church can recognize in this text the faith of the church throughout the ages." This article examines the first part of BEM, regarding Holy Baptism, in the light of the above question.

Near the beginning BEM says, "By baptism, Christians are immersed in the liberating death of Christ, where their sins are buried, where the 'old Adam' is crucified, and where the power of sin is broken. . . . Fully identified with the death of Christ, they are buried with him and are raised here and now to a new life in the power of the resurrection of Jesus Christ, confident that they will also ultimately be one with him in a resurrection like his."

This is certainly the central affirmation to make about baptism. By it human beings are plunged into the paschal mystery of Christ's dying and rising

again, and are united with him in that central mystery of our redemption. It is because this is true, that baptism in the locus of the remission of sins and of membership in the church.

Symbols have a rich multiplicity of meanings, and they participate in the reality to which they point. BEM contains a good description of the multitude of meanings inherent in the use of water. "Those baptized are pardoned, cleansed, and sanctified by Christ, and are given as part of their baptismal experience a new ethical orientation under the guidance of the Holy Spirit."

The "new ethical orientation under the guidance of the Holy Spirit" has been a concern of the liturgical movement since at least the 1930s. The Christian concern for social justice stems directly from baptism. Because we are pardoned, cleansed, and sanctified, this leads to a new social ethic.

The Holy Spirit

Regarding the Holy Spirit, BEM affirms, "God bestows upon all baptized persons the anointing and the promise of the Holy Spirit, marks them with a seal and implants in their hearts the first installment of their inheritance as sons and daughters of God."

I find myself in complete agreement with this statement and believe this is

also the official teaching of the Episcopal Church. The messianic anointing of Jesus is mentioned in the baptismal rite of the Book of Common Prayer in thanksgiving over the water (BCP 306), while the participation of the baptized Christian in that anointing and sealing with the Spirit are symbolized by the signing and sealing of the forehead with the cross traced in chrism or forehead in the post-baptismal ceremonies. The gift of the Holy Spirit is particularly mentioned both in the formula of the consignation and in the accompanying prayer (BCP, p. 308). BEM discusses the consignation and confirmation and recognizes that there is a serious divergent theological opinion on the point which shall return to it later.

BEM also asserts that, "Through baptism, Christians are brought into union with Christ, with each other, and with the Church of every time and place." A practical consequence of our consignation at baptism is that we should recognize the baptismal promises performed in accordance with the BEM statement when performed in other churches. Certainly nothing divisive in practice in the ecumenical scene as the rebaptism of those who have been baptized with water in the name of the Trinity in another church.

The language of the catechism in the Book of Common Prayer, and of the baptismal liturgy itself, is thoroughly

The Rev. Leonel L. Mitchell is professor of liturgics at Seabury-Western Theological Seminary and is the author of many writings in his field.

at with what we have found in BEM
r.
e section on baptism and faith is
rtant. The document correctly
s: "The necessity of faith for the
tion of the salvation embodied and
rth in baptism is acknowledged by
hurches. Personal commitment is
sary for responsible membership in
ody of Christ."

section on baptismal practice deals
the complex and controversial is-
of infant baptism, and the relation-
of baptism to confirmation. Ecu-
cally, it is the most critical part of
ocument, since these are the major
sual issues separating the
hurches which participated in the draft-
f the document.

Confession of Faith

context of all baptism is the com-
y of faith. The factors which blur
pparently sharp distinction be-
infant and "believers' baptism"
refully set forth. In both cases the
yte is expected to grow in the un-
anding of faith. A personal confes-
of faith is required of one who is
o answer for himself or herself, and
an infant is baptized, that personal
ssion of faith "will be offered at a
moment in life."

hough the document does not men-
t at this point, it is this personal
ssion of faith which "American reli-
generally understands as confir-
n, whatever the theology of partic-
hurches declares confirmation to

important paragraph tackles the
onship of baptism to confirmation.
gree that Christian baptism is in
and the Holy Spirit." As the links
en the paschal mystery and the
costal outpouring of the Holy
are inseparable, so are the links
en participation in the death and
rection of Jesus in baptism and the
ring of the Spirit. The different
of Christians concerning this are
y but carefully stated.

final section is on the celebration
ptism. It begins with the basic ne-
ies: water in the name of the Fa-
Son, and Holy Spirit. The use of
rison as a vivid expression of the
ss of the sacramental sign of par-
tion in the death and resurrection
rist is noted, and a warning is is-
against minimizing the sign in all
rich variety of meaning. Signifying
ift of the Spirit in such signs as
nation, signing with the cross, and
osition of hands is encouraged as
richment of the liturgy.

document goes on to say, "Some
hes consider that Christian initia-
s not complete without the sealing
baptized with the gift of the Holy
and participation in communion.

This statement has already been made
in other form. Again, I believe this is an
open item on the theological agenda of
not only the World Council of Churches,
but of the Episcopal Church and many
other churches. The statement is cer-
tainly true as a description of the
present state of affairs.

Who Should Administer?

Finally, BEM declares that baptism is
normally administered by an ordained
minister, although it is possible in cer-
tain circumstances for others to baptize
and that it "should normally be adminis-
tered during public worship," both so
that the congregation may renew their
own baptism (although not necessarily
by formally renewing their vows) and
welcome the neophytes. The appropri-
ateness of Easter, Pentecost, and Epiph-
any as baptismal feasts is noted.

Common recognition of baptism and
our agreement on its theology and prac-
tice is a necessary beginning to further
ecumenical discussions. The major un-
resolved questions of the document — in-
fant baptism and the relationship of
baptism and confirmation — will find

both sides represented, although hardly
with equal strength, within the Episco-
pal Church, and many other churches.
There is a new willingness to take the
critique of infant baptism seriously, al-
though most of us do not feel that the
exclusive adoption of believers' baptism
as an alternative would solve the prob-
lem of non-practicing and non-believing
Christians.

Everyone, or almost everyone, is op-
posed to "indiscriminate baptism," but
not to the baptism of the children of
believers who will be brought up in the
faith. We sign the newly baptized with
the cross to represent the baptismal seal
of the Holy Spirit, but we are not agreed
as to this action's precise theological sig-
nificance in the sacramental pattern.

I believe it is possible for the Episco-
pal Church not only to recognize the his-
toric faith in what is said there about
baptism, but to feel comfortable with
the way in which it is said, and I believe
that to be generally true of those
churches which have maintained the tra-
dition of the catholic church concerning
baptism. BEM states where we actually
are and is a good foundation on which to
build.

If I Should Die Before I Wake

By HENRY L.H. MYERS

When I was a little boy, just five,
when I went to bed, out on the
sleeping porch, and it was cold and dark
and quiet and maybe even snowing, and
I had said my prayers, including the one
about "if I should die before I wake," I
wasn't scared — because a picture of a
guardian angel hung right above my
head. It was actually a picture of the
little boy Jesus dressed in a white alb,
against a blue, starry sky, with his arms
outstretched, and a golden halo around
his head. But I always thought of it as a
picture of my guardian angel.

The very last thing I did when I got in
my bed at night was to take off my big,
round, horn-rimmed glasses. (I was
cross-eyed then, and without my glasses
saw two of everything and bumped into

things.) When I woke up in the morning,
the very first thing I did was to put
them back on. They were always warm
against my face, because my mother al-
ways washed them right before she woke
me, folded them, and put them back on
the table by my bed where I could reach
them.

Somehow, I remember, though I didn't
understand it, there seemed to be a con-
nection in my mind between Jesus and
my guardian angel and my mother. My
father, who was very wise, would have
told me if there wasn't.

I remembered this, 45 years later, in
the quiet dark one winter night as I lay
in a hospital bed following a cerebral
hemorrhage, when a young nurse, hardly
more than 20, gently slipped my glasses
from my hand, wiped the lenses, folded
them, and put them on the bedside table
where I could reach them in the morn-
ing.

*The Rev. Henry L.H. Myers is rector of
St. Bartholomew's Church, Florence,
Ala.*

EDITORIALS

The Prayer Book Far Afield

Earlier this year we reported the somewhat curious information that the Roman Catholic Church is providing a variant of the Book of Common Prayer for use in certain parishes serving former Episcopalians [TLC, March 17]. Some correspondence was occasioned [TLC, April 14, May 19, and June 16]. We have also received several inquiries as to where copies of this liturgy might be obtained. Among the numerous and varied editions, translations, and adaptations of the Prayer Book, this promises to be an unusual collector's item.

Through the kindness of one member of THE LIVING CHURCH family, a good deal of information has recently been made available to us. First of all, the book has not yet been printed. Texts are currently used in loose-leaf notebook form in five parishes (Columbia, S.C., San Antonio, Houston and Austin, Texas, and Las Vegas, Nev.).

We have been given access to material used at a two-day conference which included Morning Prayer, Eucharist, and Evening Prayer from Rite I on the first day, and Morning Prayer and Eucharist the second day from Rite II. For the daily offices, the necessary texts were simply photocopied from an Episcopal Prayer Book. The eucharistic texts were also reproduced from B.C.P. 1976, except that the absolutions are in *us* rather than *you* form, and the Roman Catholic offertory and eucharistic prayers are used. A translation of the lengthy historic Roman canon in 16th century English is provided for Rite I, somewhat overshadowing the entire service. One of the briefer modern Roman eucharistic prayers was selected on this occasion for Rite II. This choice was suitable enough, although the heavily Marian character of the propers chosen again gave a distinctive flavor to the entire celebration. Of course prayers for the pope were included in both masses.

In recent years we have seen material from the Prayer Book adopted or adapted by many other Christian bodies. It is also true that a number of Roman Catholic collects and other items have in recent years appeared in our Prayer Book and in books of other churches. Most notable has been the ecumenical collaboration on the three-year lectionary cycle which originally began as a Roman Catholic project.

To some people all of this seems like trespass, invasion, and the erosion of identity. Others may regard it as appropriate that different people reading the same Bible and worshipping the same God should often do so in the same or similar words.

In any case, liturgical borrowing has been going on since the earliest times from which Christian liturgical books have survived. It was widespread in the Middle Ages. When the English Book of Common Prayer appeared in the middle of the 16th century, it contained translations of pre-Reformation texts, and also newer contemporary Roman Catholic material, as well as items from European Protestant sources, from the Greek liturgy, and from the one non-Roman Western

Catholic Latin liturgy known to Archbishop Cranmer — namely the Mozarabic Liturgy of Spain. The ancient African Church, which had produced St. August and St. Cyprian, was already fully represented in the Latin collects which were translated into English and which we continue to use. One can thus say that Anglican Liturgy has always been in principle both catholic and ecumenical. The ability to assimilate liturgical material from so many sources into a unified pattern seems to remain as a mark of Anglican identity which has not eroded.

Choirmaster's Handbook

The church and its musicians have responded with enthusiasm to the publication of *The Episcopal Choirmaster's Handbook* by THE LIVING CHURCH. We are extremely grateful for this response and are doing our best to provide in the forthcoming 29th edition a worthy successor to previous editions. We hope it will be of assistance in many ways to clergy, church musicians, and others who are concerned with pulpit worship.

In response to many inquiries we have received, we give some information about dates. The 29th edition begins with selections for September 1, 1985, and continues through August 1986. Purchasers should expect to receive their copies in the mail in late August. We would have preferred to mail them out sooner, but part of the *Handbook* deals with the new hymnal, and the final decision on the numbering of hymns in that book was only recently reached by the Standing Commission on Church Music, so we could not go to press with the *Handbook*. We are making every effort now to have the *Handbook* printed as rapidly as accuracy and good quality permit.

We respectfully remind readers that the present cost of the *Handbook* is \$10 per copy (postpaid), and that orders must be accompanied by a check for payment in full. This is in accord with the long established policy of Dr. Grant, originator of the *Handbook*. We also urge purchasers to place their orders as soon as possible.

We wish to explain clearly that the *Handbook* continues to contain full selections for every Sunday and major Holy Day from *Hymnal 1940*, but provides in addition, selections from several supplemental hymn collections published in recent years by the Church Hymnal Corporation.

Beginning in December, with the First Sunday of Advent, the *Handbook* will also contain selections from the new book, *Hymnal 1982*. It is anticipated that at about that time the new hymnal will be available to churches which have purchased copies from the Church Hymnal Corporation. (Please note, THE LIVING CHURCH will not market *Hymnal 1982*.) If the new hymnal is not yet available then, congregations desiring to use new hymns may do so by drawing from the selections which continue to appear in the *Handbook* from the supplemental hymn collections. Thus, whether a parish is using *Hymnal 1940*, or newer hymns, or a mixture of both, we hope that the *Handbook* will serve them well throughout the entire cycle of 12 months.

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New Hymn Text of the Month

HYMNAL 1982

- 1 The Lord my God my shepherd is;
how could I want or need?
In pastures green, by streams serene,
he safely doth me lead.
- 2 To wholeness he restores my soul
and doth in mercy bless,
and helps me take for his Name's sake
the paths of righteousness.
- 3 Yea, even when I must pass through
the valley of death's shade,
I will not fear, for thou art here,
to comfort and to aid.
- 4 Thou hast in grace my table spread
secure in all alarms,
and filled my cup, and borne me up
in everlasting arms
- 5 Then surely I can trust thy love
for all the days to come,
that I may tell thy praise, and dwell
for ever in thy home.

In early 1953, the late Rev. Dr. F. Bland Tucker, dean of 20th century American hymn writers, then rector of Christ Church, Savannah, Ga., was confronted with the necessity of major chest surgery for removal of a large tumor in his left lung.

During the brief rest period, prior to the surgery, Bland began to write a series of letters to his congregation dealing with the life and death issues which faced him and which are part of reality for all of us. At the end of his second letter, dated March 8, 1953, Bland penned a paraphrase of the 23rd Psalm as an expression of his faith that "neither death nor life, nor things present, nor things to come shall be able to separate us from the love of God which is in

Christ Jesus" (Romans 8:38).

This creedal statement of faith will appear in the *Hymnal 1982* coupled with *Crimond*, a Scotch Psalter tune firmly associated with the 23rd Psalm.

Words: F. Bland Tucker (1895-1984); metrical version of Psalm 23.

Music: *Crimond*, melody by Jessie Seymour Irvine (1836-1887), *Hymns III*, H-237.

Meter: C.M.

Theme: The Christian life.

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PEOPLE and places

Appointments

The Rev. Sharon D. V. Ancker is rector of St. John's, Montclair Ave. and Chestnut St., Montclair, N.J. 07042, as of August 1.

The Rev. Alston R. Chace is now command chaplain of the U.S. Air Forces in Europe; add: Ramstein Air Force Base, Germany.

The Rev. John Crandall was instituted as rector of All Saints, Attleboro, Mass. on May 5.

The Rev. Walter LeRoy Elam is now rector of the Church of the Holy Comforter, 2911 Woodley Rd., Montgomery, Ala. 36111.

The Rev. Benjamin P. Ford has become part of a team ministry and serves as senior assistant at St. James', 7 Manor Ave., Grimsby, South Humberside, England DN32 0QR.

The Rev. Denis B. Ford is rector of St. George's, Lee and vicar of Good Shepherd, South Lee, Mass. Add: 40 Franklin St., Lee, Mass. 01260.

The Rev. Harold Vandon Foreman is rector of the Church of St. Simon Peter, Box 432, Pell City, Ala. 35054.

The Rev. Michael Hartwell was instituted rector on May 19 of St. Peter's, Buzzard's Bay, Mass.

The Rev. Charles H. Hay is now rector of St. Paul's, 745 S. Palm St., Jesup, Ga. 31545.

The Rev. James Hunter Isaacs is rector of St. Michael's, 901 Kingman Rd., Birmingham, Ala. 35235.

The Rev. Arthur Everitt Johnson is rector of Christ Church, Drawer VV, Bay St. Louis, Miss. 39520.

The Rev. Kale F. King has for some time been rector of All Saints', Box 997, Wheatland, Wyo. 82201.

The Rev. Arthur M. Kingdon is rector of All Saints, 5 Woodbridge St., South Hadley, Mass. 01075.

The Rev. Bruce McDuffie will become vicar of the Church of the Advent, Box 703, Devil's Lake, N.D. 58301, on August 1.

The Rev. Edward Timerblake McNabb is rector of the Church of the Advent, Box 366, Sumner, Miss. 38957.

The Rev. Arthur L. N. Mussenden is vicar of St. Paul's, 25 Centennial Ave., Roosevelt, N.Y. 11575.

The Rev. Robert D. Price, coordinator of community-based services at Belchertown State School, is now interim priest-in-charge of St. Barnabas and All Saints, Springfield, Mass. Add: 37 W. Brook Rd., South Hadley, Mass. 01075.

The Rev. Charles Bankston Roberts is rector of All Saints, 601 W. Main St., Morristown, Tenn. 37814.

The Rev. Philip W. Snyder is now rector of Christ Church, 623 N. 5th St., Box 608, Burlington, Iowa 52601.

The Rev. Gary K. Sturni has accepted a call to become the senior associate at St. Andrew's, Box 2789, Saratoga, Calif. 95070.

The Rev. James E. Waggoner, Jr. is now rector of Trinity Church, 200 W. King St., Martinsburg, W. Va. 25401.

The Rev. Francis X. Walter is rector of St. Andrew's, 1180 11th Ave. S., Birmingham, Ala. 35205.

The Rev. Edwin Gould Wappler is rector of Grace Church, 924 Lake, Oak Park, Ill. 60301.

Changes of Address

The Rev. Kenneth D. Aldrich, Jr. requests that all mail be addressed to the church: Trinity Church, 65 W. Front St., Red Bank, N.J. 07701.

The Rev. Sidney S. Holt may now be addressed at Box 296, Lake Waccamaw, N.C. 28450.

The Rev. Canon Gilbert D. Martin (ret.) may be addressed at 86 Ash Rd., Manahawkin, N.J. 08050.

The Rev. Canon Samuel Steinmetz, Jr. (ret.) may

CLASSIFIED

POSITIONS OFFERED

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER. B.M., M.D.M.A.; 25 years experience; churchman inter in program centered on quality church music liturgy; can administer a large program inclt concerts, etc. Location is open, with preferenc south or east coast. Dr. Douglas L. Butler, Hayes #2, San Francisco, Calif. 94117. (415) 929-

ORGANIST-CHOIRMASTER available Sep ber, church or church-school diocesan combin M.M. degree, cathedral, RSCM experience. Cl ter training, liturgy, educational leade; strengths. Top references. John Brooks, 28 G field Ave., Bronxville, N.Y. 10708. (914) 337-40f

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

REAL ESTATE

ALL or PART 9 acres near University of the S St. Andrew's School, and Dubose Center, Sew Tenn. 928 feet road frontage U.S. Highway 64 cellent retirement or church retreat property. V John Hewley, P.O. Box 310, South Pitts Tenn. 37380 or call 615-837-7931.

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- (D) Copy for advertisements must be received at le days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis.

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THE LIVING CHURCH

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ressed at 100 Westford Ave., Burlington, N.J.
 Rev. John V. Zamboni requests that all mail
 to Box 999, Toms River, N.J. 08754.

parochial; add: 202 Westford Dr., Cherry Hill,
 N.J. 08034.
 The Rev. Sharline A. Fulton will be non-parochial
 as of August 31.

The Rev. Robert Pinkerton Henley is now non-
 parochial in the Diocese of North Carolina.
 The Rev. Howard R. Marshall, III is no longer
 curate at Trinity Church, Moorestown, N.J.

Transfers

Rev. Charles D. Brown became canonically
 nt in the Diocese of New Jersey on May 16.
 Rev. F. Washington Jarvis has transferred his
 ical residence to the Diocese of Massachusetts;
 headmaster of the Roxbury Latin School.
 Rev. Lionel Therriault transferred his canon-
 icidence to the Diocese of Albany as of May 3.

Receptions

Rev. Ricardo Frances has been received from
 oman Catholic Church and serves St. James,
 12th Ave., Oakland, Calif. 94606.

Resignations

Rev. Richard H. Martin, as rector of St.
 s', Amesbury, Mass. He will pursue studies for
 torate in pastoral/psychological counseling.
 Rev. Michael O. Shirley, as rector of St. An-
 s, Belmont, Mass.

Retirements

Rev. Gordon Hutchins, as rector of St. Paul's,
 ner, Mass., where he has served since 1970
 he retired as a chaplain in the U.S. Army.

Other Changes

Rev. Nathaniel R. Elliott is now non-

Calendar of Things to Come

This calendar is provided as a service to readers
 normally in the first issue of every month. We regret
 space does not permit inclusion of detailed informa-
 tion. Organizations and agencies submitting infor-
 mation for the calendar should send it to us at least
 six weeks prior to intended appearance in print. Ma-
 terial selected is at our editorial discretion.

18-19 Convention of the Diocese of Milwaukee
 18-19 Convention of the Diocese of Southwest
 Florida (Punta Gorda)
 24-26 Convention of the Diocese of Arizona
 (Phoenix)
 25-26 Convention of the Diocese of Western
 New York
 25 Convention of the Diocese of Michigan
 (Saginaw)

August

13-18 Opera Enjoyment Experience camps of
 the Diocese of the Rio Grande. (Camp
 Stoney near Santa Fe, N.M.)

September

7-14 General Convention of the Episcopal
 Church (Anaheim, Calif.)
 26-28 Jackson Kemper Anniversary
 Conference (Nashotah, Wis.)

October

13-14 Convention of the Diocese of Albany
 (Albany)

November

1-2 Convention of the Diocese of Kansas
 (Kansas City, Kan.)
 8-9 Convention of the Diocese of Iowa (Des
 Moines)
 15-16 Convention of the Diocese of New
 Jersey
 15-17 Convention of the Diocese of West
 Missouri (St. Joseph)
 25 Thanksgiving Day

December

First Sunday of Advent

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most
 cordail welcome to visitors. When attending one of these
 services, tell the rector you saw the announcement in THE
 LIVING CHURCH.

AUBURN, ALA.

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

SAN DIEGO, CALIF. (Pacific Beach)

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

SAN FRANCISCO, CALIF.

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

SAN JOSE, CALIF.

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

CLINTON, CONN.

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

LAKEVILLE, CONN.

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

WASHINGTON, D.C.

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

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

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

CLERMONT, FLA.

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

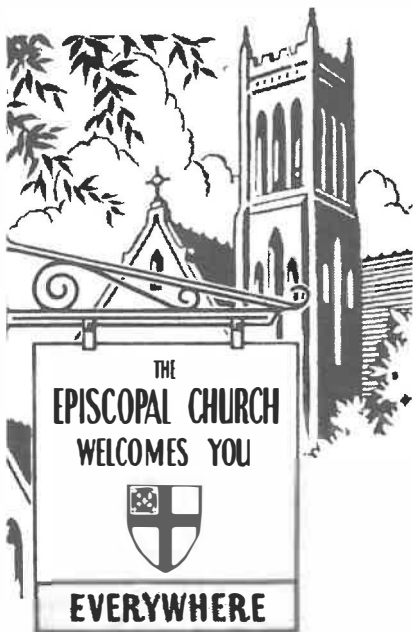
COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Roac
 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, MF
 7:30, EP 5:15

Continued on next page



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

SUMMER CHURCH SERVICES

(Continued from previous page)

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR 1068 N. Highland Ave.
Fr. 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

ELLICOTT 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. McQuish, r
Sun Eu 8, 10:15, MP (2S, 4S), EP 7:15

PITTSFIELD, MASS.

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

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 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

NEWARK, N.J.

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



Holy Advent Church, Clinton, Conn.

SEA GIHTI, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silve
The Very Rev. John B. Haverland, dean; the Rev. Ge
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.
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 ClInte
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 East
West Penn and Magnolia
Marlin Leonard Bowman, v
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed H

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 I
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 (Choristers: 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. Seelye, cura
Johnson, J. Kimmey, 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) 86:
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloa
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C 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

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan 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.

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

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr, ass't to dean; the Rev. Howard G.F. Kayser, canon in residence; 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 271-7771
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 Sunken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU); C by appt; open wkdy 9-12:20, 2-5

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

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

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

ATOGA SPRINGS, N.Y.

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

LA, N.Y.

CHURCH Downtown
The Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the Rev. 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.
The Rev. Robert W. Offerle, CSSS, r
15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

THAMPTON BEACH, N.Y.

ARK'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

VARD, (Western) N.C.

LILIP'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

UL'S Catawba Ave.
The Rev. n Rudd, r
C 8, MP with Eu 10

VERTON, ORE.

ARTHOLOMEW'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.

EMENT'S, Shrine of Our Lady of Clemency
Cherry Sts., (215) 563-1876
Masses 8, 9, 15, 11 (High), 6:15; Matins 7:40; Sol Ev a & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Iovena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev ena 5:30. C Sat 5-6, at any time on request

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

WPORT, R.I.

INUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
1 Eu 8, Service & Ser 10 (H Eu 1S and 3S)

NEWPORT, R.I. (Cont'd.)

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. Provenzano, c
Sat 5 Eu. Sun 8 & 10 Eu

CHARLESTON, S.C.

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

DALLAS, TEXAS

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

TRANSFIGURATION 14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the Rev. Jerry D. Godwin, the Rev. Trawin Malone, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

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

FORT WORTH, TEXAS

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

HURST, TEXAS

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



St. John's Cathedral, Albuquerque, N.M.