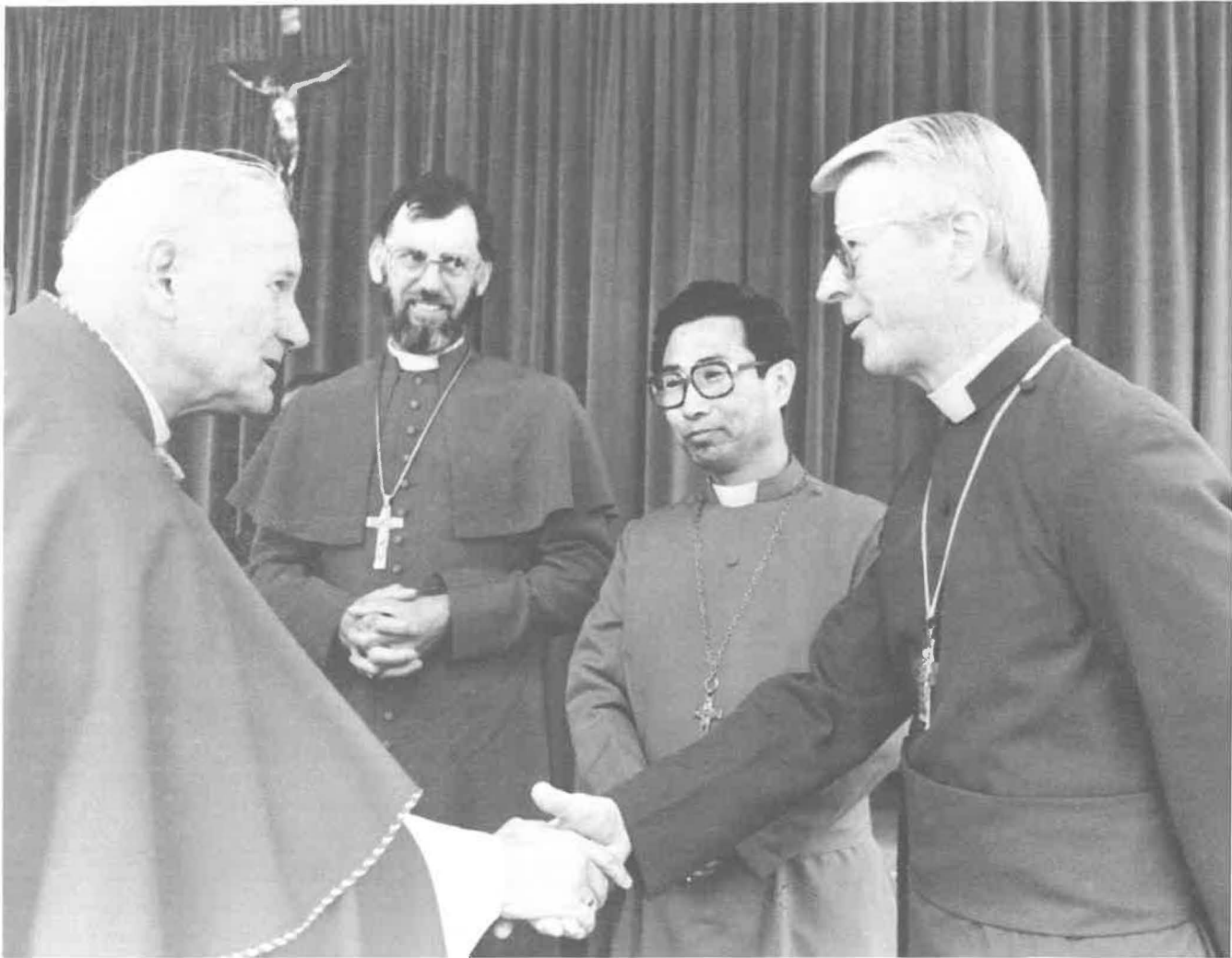


# THE LIVING CHURCH



Pope John Paul II greets the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, while the Rt. Rev. Richard Appleby, Auxiliary Bishop of Newcastle, Australia (l) and the Rt. Rev. William Choi, Bishop of Pusan, Korea look on: an ecumenical reunion still in the distant future [p. 6].



# THE LIVING CHURCH

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## Rites of Spring

By KIRSTEN REEVES

... this they threw the net, and now they could not haul it in for the mass of fish. . . ." (John 21:6,7)

Arrival of spring in Wisconsin means much more than the bursting buds or an increased workload for residents. It is time for "the runoff of the smelt," an annual tradition that makes mostly masculine hearts beat faster in anticipation.

*Imagine yourself standing on a wide beach facing the calm lapping of Lake Michigan. It is early evening and the wind has just died, leaving a brisk 45 degrees. Strangely, you aren't cold as you unsteadily wade your chest waders over your parka, just your wool mittens. By the beam of a flashlight you and a partner roll the 20-foot seine between the fish.*

*There are tiny silver fish about three inches long, which spawn by the millions in the sandy shallows of the Great Lake. Arrival is welcomed by hundreds of fishermen who swarm local piers in noisy boats armed with nets and portable pulldrag them up with while they sit in comfort with barbecue grills and beer. Only a few are more daring in their approach.*

*Pushing the iron pole that supports the end of the seine, you and your partner carefully step into the sucking grasp near freezing black waters, thinking you do so that if one icy drop slops you in insulated waders that there will be no death on the beach and it won't be*

*any ways it is a primitive rite, this fishing. The eager males on the pier are full of joy when they pull up a large pile of squirming silver testify to their men in this age of Star Wars and*

*Best columnist, Kirsten Reeves, is editor for THE LIVING CHURCH.*

heart transplants, the Stone Age urge to fish, to provide for one's family, and to rejoice in something as ancient as spawning cycles is still very much alive in us. It can be observed all over the world, from the salmon runs in northwestern North America to pacu spearing in South America. In the Bible, its symbolism and importance are frequently emphasized.

*After about five minutes you're up to your chest in Lake Michigan, and though you don't feel the chill of the lapping water, its pulsing vacuum around your legs and lower body is intense and it is a struggle to maneuver the seine so you can pull it in. An almost full moon lights a rippling path to the beach, illuminating the straining bodies of others tugging their nets to shore. 'Pull!' cries your intrepid companion and you trudge firmly towards the flashlight beacon, angling the seine to catch any fleeing prey.*

Jesus' miracle of the loaves and the fishes is frequently cited as a sign of his bounty, but it is important to remember that fishing also figures prominently in the calling of his disciples (Matthew 5:18-20), and even after his resurrection (John 21:4-14). A basic need, a fundamental activity, and an ancient animal are carried a step further and used by the Son as signs of their Creator. They are given a spark of the divine.

*You and your partner make it to shore, panting from exertion, arms aching and weary from fighting the force of the undertow. One last wave pushes your seine in and you lift it home. By the light of the flashlight a thousand shining scales thrash in the weave. A wild feeling of joy wells up inside. In spite of the work, in spite of the wet and the cold it is worth it. And you finally understand what is really meant by the command "for now I will make you fishers of men!"*

# LETTERS

## Trivializing Confession

I was surprised by the Rev. Timothy Pickering's referral [TLC, April 20] to the sacrament of Reconciliation as "this hitherto unusual means of expressing repentance and seeking reconciliation." I believe that one will find that our current teaching is exactly that taught by Luther (*Formula Missae et Communionis, 1523*). The Anglican Order of Communion, 1548 indicates that, because a general confession is included in the Mass, private confession is no longer compulsory. It was not compulsory for Luther, either. We see here, the move from private to corporate expression of sin and the need for forgiveness. I suggest that if one really wants to trivialize confession, this is the way to do it.

In any event, neither John the Baptist nor our Lord, said anything about penitence. "John appeared in the wilderness, preaching a baptism of *repentance*" (*metanoia* = turn about, repent). "Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the Kingdom of God is at hand; *repent*, and believe in the gospel." There is not a hint that penitence, sack cloth and ashes, or any other public or private expression of guilt is required of sinners. They are simply to be baptized and believe the gospel, to turn their lives around. It seems quite pastoral to make auricular confession available to those who for whatever reason, cannot make the turn-about without help — and of whom better, as the representative of the church, than a priest?

(The Rev.) CHARLES R. THREEWIT  
Church of St. Thomas the Apostle  
Hereford, Texas

• • •

Fr. Timothy Pickering made several points in his comments on confession, Rite II, and the sacrament of communion which need to be addressed.

Point one was that auricular confession may be a "fad" because Rite II has stripped all elements of penitence from the liturgy. I have always understood that our own penitence, confession and acceptance of forgiveness is an internal process which should be continual, not just prior to receiving communion. Sacramental confession is for those times when something or someone has become a stumbling block we cannot deal with alone and need the wise counsel of our spiritual director.

Therefore, the general confession is not "all that we have," nor should it be. Besides, my understanding of the general confession is that it is to confess our corporate sin, rather than individual.

Point two from Fr. Pickering was that the sacrament of Holy Communion has

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because it has been "tacked on to  
 gs, funerals and everything else  
 talisman." I thank God I have a  
 where my children, as full mem-  
 God's family are welcome at the  
 rist, where my son and his new  
 lebrated with friends and family  
 ommitment by sharing in the  
 table, and where I could both  
 and celebrate my father's death  
 ring it up at that holy table. None  
 e events trivialized the Holy Com-  
 1 for me, but gave it a far richer  
 n my life.

RHONA NUNEZ  
 St. David's Church

nd, Fla.

**Meaning, Utility and Purpose**

arding the editorial by David L.  
 in the April 20 issue: in his sug-  
 1 that the whole church pause and  
 ock of what ordination of women  
 priesthood means and presages  
 future, he stops too soon. Rather  
 ircle around women in the priest-  
 st us examine the meaning, utility,  
 ipose of priesthood.

JOHN CLARK  
 keepsie, N.Y.

**Solemn Messages**

ow with increasing concern, of the  
 of some bishops, priests and dea-  
 o say nothing of some bright lay  
 to literally compel numbers of  
 palians to "hand over" the trea-  
 of the 1928 Prayer Book to ecclesi-  
 museums.

an old man now but the procla-  
 1 of the old Prayer Book sang  
 n my soul when I was a youth in a  
 Virginia community. There an el-  
 Episcopal priest permitted me ac-  
 to read a collect of my own choos-  
 a community service held in the  
 pal Church.

ugh the years since, its exalted

poetry and being great and solemn mes-  
 sages of Christ's salvation into my heart  
 and has literally saved me.

This is not to urge that the new book is  
 totally "nothing worth." This is to sug-  
 gest that those of us who are in the twi-  
 light years are no threat to Mother  
 Church if we cling to 1928. One would  
 think sometimes that it was an accepted  
 belief that anyone who carried a 1928  
 Prayer Book was packing a time-bomb —  
 maybe we are!

(The Rev. Canon) SHERMAN S. NEWTON  
 (ret.)

Chester, Va.

**Conforming to the Constitution**

Your editorial in the April 13 issue,  
 "The Toronto Statement," got my imme-  
 diate attention. I, too, think it curious  
 that the primates' statement referred to  
 the Episcopal Church's "constitutional  
 right" to ordain women to the episco-  
 pate.

My understanding of the relationship  
 between Constitution and canons is that  
 canons are subordinate to, and must be  
 in harmony with, the Constitution. Dio-  
 ceses operate that way (at least, Chicago  
 does). Parishes, often using the term  
 "by-laws" instead of the term "canons,"  
 do the same.

Granted that, constitutionally legal or  
 not, ordination of women continues, why  
 does the church not get its constitu-  
 tional house in order? Otherwise, why  
 bother with a constitution at all?

(The Rev.) SHELDON B. FOOTE (ret.)  
 Harvey, Ill.

• • •

I think that when all is said and done,  
 the major concern in these continuing  
 discussions about the ordination of  
 women as bishops, apart from the objec-  
 tions always voiced about women in or-  
 ders, is about relationships with Rome.

While clearly we must continue to

to our Roman brothers and sisters for  
 dialogue and cooperation, I think we  
 have to be careful about acquiescence to  
 a kind of triumphalist attempt by mem-  
 bers of the Roman hierarchy to force its  
 will upon us.

(The Rev.) RONALD D. OSBORNE  
 University of Iowa

Iowa City, Iowa

**Retired and Working Hard**

In your issue of April 6, you say that  
 the "Episcopal Church has too many  
 clergy at the present time." May I ask on  
 what basis you said this?

Why are all available retired clergy  
 working harder than most of us want to,  
 just to provide priestly ministrations  
 where needed? Why does the national  
 church set up a cumbersome and tire-  
 some procedure to fill vacancies (and  
 perhaps to employ bureaucrats)? Why  
 do bishops brush off good prospects for  
 recruiting when they have so many va-  
 cancies? Why do we need such a large  
 corps of lay readers of various catego-  
 ries, if we have a surplus of ordained  
 clergy?

In other words, our church needs to  
 clean up its act!

(The Rev.) ALEXANDER HAMILTON (ret.)  
 Kennebunkport, Maine

**Ingalik Translation**

Regarding the many letters you have  
 had recently about Native American Bi-  
 ble translations, in the early part of this  
 century my father, the Rev. John W.  
 Chapman, D.D., translated the Order for  
 Daily Morning Prayer, the Form of Sol-  
 emnization of Matrimony and the Gos-  
 pels for the Sundays and principal holy  
 days of the Christian year into Ingalik,  
 the dialect spoken by the Indians of the  
 lower Yukon River in the Anvik-  
 Shageluk area of interior Alaska.

(The Rev.) HENRY H. CHAPMAN (ret.)  
 Asheville, N.C.

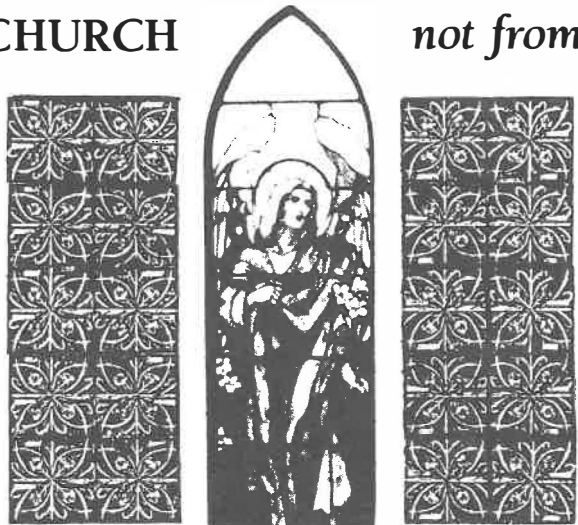
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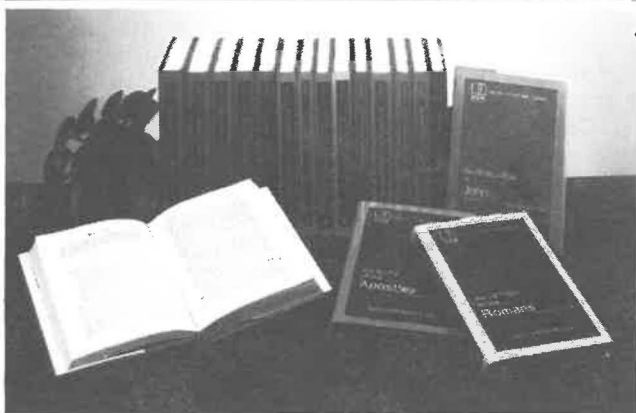
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## Anglican Center Seminar

bishops and five priests from dif-  
ferent parts of the Anglican Communion  
arrived in Rome during April for the sev-  
enth Anglican Seminar sponsored by the  
Anglican Center of Rome.

These seminars provide the opportunity  
for inter-Anglican and ecumenical  
dialogue and to enhance understanding  
of the center of the Roman Catholic

Each year, participants had the oppor-  
tunity to discuss the content and extent  
of the "Final Report," the report pro-  
duced by the Anglican-Roman Catholic  
International Commission (ARCIC I).

During his visiting areas of interest in and  
around the Vatican, the Anglicans met  
with Pope John Paul II at St. Peter's  
Basilica. The visitors were seated just in  
front of the platform from which the  
Pope addresses the pilgrims who gather  
every Wednesday morning.

In his homily, Pope John Paul  
praised the Anglicans and said, "To  
you I express the hope that your  
love of the holy places of this city will  
inspire and encourage you in the Chris-  
tian faith. Your brothers and sisters in  
the Catholic Church join you in working  
for praying for the unity of all Chris-

Participants were impressed with the  
efficiency of the Vatican staff and  
their knowledge of the ecumenical dia-  
logue. However, they noted that in spite  
of the dialogue, the reunion of the two  
churches is still in the distant future.  
The Pope said more than once that the deci-  
sion on some parts of the Anglican Com-  
munion to ordain women to the priest-  
hood and episcopacy has put a "great  
obstacle" in the road to union.

The Anglican Center of Rome grew  
out of the 1966 meeting of Pope Paul VI  
with the Most Rev. Michael Ramsey,  
Archbishop of Canterbury. With the  
largest collection of Anglican books  
in England, it is a center of dia-  
logue between Anglican and Roman Catholic  
clergy and scholars.

## Hong Kong Bishop Dies

Rt. Rev. John Gilbert Baker,  
Bishop of Hong Kong and Macao from  
1970 to 1981, died April 29 of a heart  
attack in Dorking, Surrey, England. He  
was 55.  
According to London's *Church Times*,  
Bishop Baker was best known for being  
the first bishop to ordain women to the



(Left to right) Dean O'Driscoll, Bishop Appleyard, Bishop Burgreen and Bishop Jones at the panel discussion on the future of military chaplaincies and overseas parishes.

priesthood after World War II. Both  
of them were women from his diocese.

After receiving degrees from Christ  
Church, Oxford, and Westcott House,  
Cambridge, he was ordained a priest in  
1936 and traveled to China where he  
served until 1951. He then returned to  
England to accept the position of gen-  
eral secretary of the church assembly's  
Overseas Council in 1955.

Hong Kong was the next place of  
residence for Fr. Baker as director of the  
Christian Study Center on Chinese Reli-  
gion and Culture until his election as  
diocesan bishop in 1966. The *Church  
Times* reported that a senior Chinese  
clergyman said "We did elect a Chinese.  
We think of Mr. Baker as Chinese." The  
paper adds that "he was paying tribute  
to the bishop's 16 years in China, to his  
fluency in Mandarin and Cantonese and  
to his devotion to the Chinese people he  
served with such dedication."

Bishop Baker retired to Surrey, En-  
gland in 1981. His funeral was held there  
May 12.

He is survived by two sons and two  
daughters by his first wife who died in  
1976, and by his present wife, Joan,  
whom he married in 1980.

## Family Conference Held

The 32nd annual Episcopal Family  
Conference was held in Berchtesgaden,  
West Germany in mid-April. Sponsored  
by the Rt. Rev. Charles L. Burgreen,  
Suffragan Bishop of the Armed Forces,

the conference was attended primarily  
by Episcopalians associated with the  
U.S. Armed Forces in Germany; how-  
ever, it was also an opportunity for mem-  
bers of the Anglican Communion  
throughout Europe to gather in the  
midst of the beauty of the Bavarian  
Alps.

Special conference guests included the  
Rt. Rev. Robert B. Appleyard, Bishop-  
in-Charge of the Convocation of Ameri-  
can Churches in Europe; and the Rt.  
Rev. Bob G. Jones, Bishop of Wyoming,  
and their wives.

Also attending were clergy from Ger-  
man Old Catholic congregations and  
from the British Forces in Europe. An  
honored guest among the Anglican  
clergy was the Rev. Thomas H. Robin-  
son, senior chaplain of the British Army  
on the Rhine.

The keynote speaker was the Very  
Rev. Herbert O'Driscoll of Christ  
Church Cathedral in Vancouver, British  
Columbia. Through a series of daily lec-  
tures, Dean O'Driscoll led conference  
participants on a journey through Chris-  
tian spiritual expression, as he ad-  
dressed the conference theme, "Why I  
am an Anglican."

A "State of the Church" panel dis-  
cussion was held where all three bishops  
discussed current church issues and  
fielded questions from the floor. Of par-  
ticular interest were those issues having  
direct bearing on the military chaplaincy  
and overseas parishes.

yearly conference offers a special opportunity to gather together for full expression of a common Anglican tradition through worship and fellowship.

KARIN E. PERKINS

## Woman Nominee for Bishop

The Diocese of Washington has named a woman, the Rev. Mary Chotard Doll, among four official nominees for suffragan bishop.

Ms. Doll is the third woman nominated since canon law has allowed women into the priesthood in the U.S., but the first since General Convention and Anglican Communion statements have refocused the discussion.

The Rev. Lawrence Harris, the Rev. John Chamblin and the Rev. Ronald Haines are the other nominees. More names may be added to the ballot through petitions made in writing and submitted by May 16. The special election convention will be held May 31.

The Rt. Rev. John T. Walker, diocesan bishop, called for the election of a suffragan bishop late last year, and the nominating committee's selection of a woman nominee follows the passage of a resolution by the House of Bishops at September's General Convention which stated that the majority of the bishops "do not intend to withhold consent to the election of bishop of this church on grounds of gender . . ."

At the request of the bishops, the Most Rev. Edmond Browning, Presiding Bishop, consulted with the primates of the worldwide Anglican Communion about the matter [TLC, April 13]. They, in turn, asked the Most Rev. Robert Runcie, Archbishop of Canterbury, to appoint a "working party" to study the subject of women in the episcopacy, and the Presiding Bishop has also appointed a special committee to study the subject.

## Grant to Central Pennsylvania

The Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, has announced the receipt of \$13,000 from the national church for missionary work within the diocese. The funds will be distributed to diocesan churches for approved programs of outreach ministry, Bishop McNutt said.

The grant is the second one to be received by the diocese from the national church since the outreach program, called Jubilee Ministry, was established in 1983.

The initial award of \$20,000, received during 1985, was distributed to diocesan churches to provide programs such as a day room for transients at St. James', Lancaster, and a summer enrichment program for preteens at St. John's, Carlisle and St. Mark's, Lewiston, Pa., among others.

nership between the local diocese and the national church is to initiate Jubilee programs jointly and to report their findings to the entire church. The Jubilee programs then serve as models of ministry to other parishes throughout the country.

KENNETH QUIGLEY

## COCU Sets Date

The Consultation on Church Union (COCU) has set a date for organizing its proposals into a final form.

The executive committee of the consultation, at a meeting in Memphis, Tenn., directed that a plenary assembly of the official representatives from the nine cooperating denominations be convened December 5-9, 1988. A location will be decided at a later date. The assembly's purpose will be to finalize proposals for a "visible unity" among the denominations and to submit them to the churches for action.

The COCU proposals are currently under study by the churches and will be revised by the 1988 plenary in light of responses now being received from various sectors. If adopted by the churches, the proposals will mark the fulfillment of the 25-year work of COCU.

The nine member-denominations include: the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, the Episcopal Church, the International Council of Community Churches, the Presbyterian Church (U.S.A.), the United Church of Christ, and the United Methodist Church.

The COCU draft proposal is contained in the document "Covenanting Toward Unity," and in its companion volume, "The COCU Consensus." These proposals suggest that cooperating churches continue their separate existence, but in a new relationship with each other called "covenanting."

## Nigeria Joins Islamic Conference

Nigeria's admission into the Islamic Conference Organization has reportedly come under severe criticism from the nation's Christians. Their protests have resulted in the establishment of a government panel to examine the full implications of Nigeria's membership.

The Christian Council of Nigeria's general secretary, C.O. Williams, said such partisan actions gave "credence to the emerging belief that the government favors Islam. It also supports the efforts of those whose vision is that Nigeria should one day become an Islamic state."

cil of Nigeria, the matter has created great anxiety among Christian non-Muslims as "joining the Islamic Conference Organization (is) a way of declaring Nigeria a Moslem state, but the Islamic Conference Organization is made of countries internationally designated as Moslem states."

One of the Anglican bishops of Nigeria, the Rt. Rev. Abiodun Adetiloye, said the government decision "could lead the country into a religious warfare."

As a measure to appease Christians in the country, the government is said to have announced the appointment of a 20-member committee of Moslem and Christian leaders to advise on the implications of Nigeria's membership in the IOC."

## BRIEFLY...

The Rev. Michael E. McCue, a chaplain at the California Medical Facility in Vacaville, Calif., was named "Outstanding Chaplain of 1986" by the Southwest Region of the American Episcopal Correctional Chaplain Association (APCCA) and was presented with the award at the organization's annual meeting in Van Nuys, Calif. Fr. McCue served as chaplain for three years at Santa Clara County Jail in San Jose before going to Vacaville recently. He was selected from nominations by inmates in prison and jail chaplains.

St. Paul's Church in Morris Township, N.J. donated \$7,000 to the Presbyterian Bishop's Fund for World Relief recently. The money was raised in an all-day effort which included individual fund-raising, a volleyball marathon and several performances of "The Wizard of Oz" which raised over \$2,500. The church has raised money for the fund over a 10-year period as one of its lenten projects. In a decade about \$50,000 has been given for African relief. St. Paul's is the Rev. David Hamilton.

In a rare alliance with labor leaders, small shopkeepers and political activists, Church of England leaders have demanded legislation to allow shops to remain open all hours on Sunday, [TLC, April 13]. The churches campaigned in support against the proposal, and on the floor of the House of Commons debate, the Rev. Robert Runcie, Archbishop of Canterbury, and several other leaders presented a million-signature petition against the legislation, which was ultimately rejected by a vote of 296 to

# Women in the Episcopate: Now?

## *An Appeal for Caution*

By J. ROBERT ZIMMERMAN

and here to set forth in a conciliatory fashion the varied reasons why a sizeable segment of the church feels it is not right to ordain and consecrate a woman to the episcopate. The fact that this is a real and impending issue became apparent by resolution passed in the House of Bishops at Anaheim General Convention, and made all the more plausible by the pronouncement of the Most Rev. Edmond King as Presiding Bishop, who has made it known in very clear terms that he opposes such a move. In spite of the shock waves this has set reverberating around the entire An-

glican Communion, there is a determined effort to proceed with all due speed; it is confirmed by the fact that one diocesan bishop in his own newspaper has informally called for the election of a female suffragan; and a number of other bishops, largely urban and eastern, have privately made similar sentiments known.

There was a brief "hold" until the meeting of the Anglican primates this past March in Toronto. Any fair-minded person reading the communique from that meeting would conclude that while, in typical Anglican fashion, there was no attempt to "dictate" or "legislate" for any national church, they urged profound caution, and warned that the nature of the episcopate as a source of unity — within the diocese itself, a national church, and indeed the entire Anglican Communion — was at stake. It raised the real possibility that we may

have Anglican bishops not in communion with other Anglican bishops — a situation which would make us the ecumenical laughing stock of the Christian world.

Still, the official paper of the Episcopal Church was able to come up with the astonishing headline, "Female Bishops in U.S. Just, Appropriate, Anglican Bishops Say." Upon reading the article very carefully, it became apparent that while individual bishops expressed such sentiments in discussion, the entire group issued the aforementioned statement with all of its polite cautions, and urged that at the very least nothing be done until Lambeth of 1988. A committee was also formed to advise the American House of Bishops on the matter at their own meeting in 1987. With this as background, we proceed with the reasons why this author, with many others, feels the time is not right.

First, the "Constitutional Question" in the American Church is not resolved; indeed, it has scarcely been discussed. THE LIVING CHURCH called attention to this problem in a recent editorial [TLC, April 13], but it would seem that most bishops are unaware it exists. The primates' statement shows that other national Anglican churches do not realize what the American Church in fact did in 1976.

At the General Convention of that year, a *canonical* change was made by simply declaring all masculine pronouns in the ordination canons to be generic. This has had the curious result that, since that time, all canons have been changed to "inclusive" language *except* the ordination canons, which cannot be so changed, because that would abolish the declarations declaring the male pronouns in them to be generic! It is true that this canonical change said "priesthood and episcopate," but no one bothered to notice that, while the requirements for ordination to the diaconate and priesthood are in the canons of the church, the requirements for ordination to the episcopate are in the Constitution itself, which has *not* been changed, and cannot be except for two successive conventions, and with more than a simple majority vote.

The only possible legal argument on the other side is that Convention of 1976 put pronouns in the ordinal of the 1979 Book of Common Prayer in italics. This was never the proposal of the Standing Liturgical Commission, and it was done in haste to conform the new Prayer Book to what everybody *thought* convention had changed. But please note that while female ordination has been considered legal since 1976, the Prayer Book did not become the official book of Common Prayer until 1979. It would take casuistry such as old-time Jesuits had never conceived to conclude that in this act

*Continued on page 12*

*Rev. J. Robert Zimmerman is at the head of the Holy Trinity in Lansdale, and is a frequent writer for THE LIVING CHURCH.*



# Modern Martyrdom: A Background

By FREDERICK W. PHINNEY

June 3, 1986 is the 100th anniversary of the Martyrs of Uganda. Their story really began earlier, in 1875 when the great English explorer Sir Henry Morton Stanley passed through Uganda and confirmed the reports of other Europeans that here indeed was "the pearl of Africa." The lush and lovely countryside hosted an advanced cultural system complete with smooth-running central government, legislative, executive and judicial functionaries, and the equivalent of parliament, composed of titled nobles and provincial governors who were called Great Chiefs. There was a monarch at the top of this system, called the Kabaka, and after him a prime minister, called a Katikiro.

Unusual as it may now sound both to western and African ears, there also existed layers of hereditary custodians of places and functions, and near the bottom the Bakopi, a kind of agricultural proletariat, all not unlike what Europe had in their middle ages — vassals, feudal lords, and the rest.

Not to forget the slaves, however! For the ruling Bagandans had brought with them from their Ethiopian origins (probably around the 16th century) a keen distaste for menial labor. This drudgery was conveniently performed by a slave caste, and considerable governmental energy went towards insuring a due supply of this inexpensive labor, as well as improvement of the overall national

economy through brisk trade in slaves with the ever-accommodating Arabs. Stanley passed through Rubega, the Bagandan capital in 1875, just in advance of his great and famous journey down the Congo. He was greatly impressed with the abilities and interests of the then-ruling Kabaka, a gifted leader named Mutesa, who (Stanley thought) had the makings of a good, pro-European, enlightened and possibly Christian, despot.

What Stanley overlooked, or perhaps what he did not happen to see, was the great blot on this developed society: its brisk slave trade economy with an accompanying blood-lust which was terrifying to say the least. Social graces in Uganda were highly developed, to be sure, and so were manners (years later an under-secretary in the Colonial Office named Winston Churchill commented on "their good manners"). But so was the art of inflicting pain.

It was a fearsome thing, for example, to be a criminal who got caught: the probable punishment was to have one's arms and legs cut off by bits and pieces, while gradually being roasted alive. For mere misdemeanors, you could count on getting your lips or your ears sliced off. And at the rulers' whim, even the innocent could find himself victim of a religious system which included human sacrifice. Perhaps Stanley did not know that when the Kabaka Mutesa was elevated to the throne in 1856, he burned alive all of his brothers and — just to celebrate — put out the order that several hundred slaves should have their throats sliced open. Then came a decree that all men should wear religious amulets on their wrists. Penalty for violation: off with your head.

To put matters succinctly, between a high level of socio-cultural expression on the one hand, and appalling degradation and cruelty on the other, Uganda was rich in Christian missionary endeavor. The most 19th century missionary work in East Africa had for three decades focused on the coast. Overland (the present-day Kenya) was difficult and expensive, and Arab slavers controlled at least dominated the better route through modern Tanzania.

But Stanley's visit changed all that. Impressed with Mutesa's potential for transformation (Mutesa must certainly have had his best foot forward at Stanley's visit), "the enthusiasm I displayed when the wonders of civilization were broached to him tempted me to introduce the subject of Christianity, delayed my departure . . . to impart first rudimentary lessons on his mind."

Not many weeks later, Stanley wrote a moving letter to the *Daily Telegraph* and someone anonymously gave the Church Missionary Society (£5,000 for work in Uganda).

Mutesa, however, was smarter than Stanley. He was ready to welcome Christian missionaries, but he saw the Christian vision of heaven as a kind of equal weapon and counterweight against another version of heaven, that of the Arab traders' Islam. This latter was an all-too-compelling influence, Mutesa was beginning to think; and the power of Arab traders was getting too strong.

Enter now a Scottish engineer by the name of Alexander Mackay (pronounced mahk-eye), who was to prove to be one of the great men of 19th century East African history. He had read Stanley's account in the *Daily Telegraph* and determined to work for the spread of Christian

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*The Rev. Frederick Phinney was sometime warden of St. Julian's Retreat Centre, Limuru, Kenya, and ECUSA representative to the Conference of Anglican Provinces of Africa. He is indebted to C. Miller's Lunatic Express for some of the descriptive background for the article.*

re was one other thing (besides compassion) which Bagandans the wheel.

nder Mackay arrived in Uganda 3, armed with a very special for Mutesa: a music box which d out one of the theme-songs aydn's *Creation*. Mackay wrote in al: "Every day they see more s. We grind our corn with a re-hand-mill; we produce blast by a g fan; we turn out articles on a g lathe." But what impressed andans most was a small wooden which Mackay constructed and blue and red. It brought screams ht. Then there was a water pump, mill, and a printing press. And above Mackay's compound was S flag, a red cross on a blue field.

e was Christian teaching, too. y concentrated in three areas: ripture as the key to salvation, nce from the evil spirits of ani its local forms, and the intrinsic and value of work. Numerous rs of the upper class elite quickly b Christianity, seeing its cultural rity (if nothing else) to what they n reared to, and finding ideas of adent thought and personal re- pility uplifting and congenial.

379 six more CMS workers were to the teaching force, and the next as now undertaken: the training of ists. Some of these catechists en- aged pages from the royal pal- sionary efforts had started at lace, and as it turned out this in- in high places proved helpful as vement picked up momentum.

music box or no music box, the a Mutesa remained an inscrutable n. On the one hand, he was fasci- with Christian teaching on the fu- e (I Corinthians 15). On the other he could not seem to resist the : ruler-role of power display and ust, sending troops out over the oring countryside robbing and g. Add to this the confusion he nced when, in the same year CMS cements arrived, there appeared t the scene some White Fathers — Catholic missionaries with their rson of salvation and some un- mentary remarks about CMS. Ru- became the scene of ugly and non- ctive doctrinal infighting, and a wondered aloud if Christianity ne faith or two.

loubt this rivalry pleased the local no end, who (correctly) saw in ianity a real threat to their lucra- ve operations. They soon planted a with Mutesa that the CMS rein- ents were in reality political spies, at the whole Christian enterprise well be a ruse covering a political which would destroy the Kaba- over. Imagine then the conflict in

*"On the one hand, [the Kabaka] was fascinated with Christian teaching on the future life . . . On the other hand, he could not seem to resist the ancient ruler-role of power display and blood-lust . . ."*

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the Kabaka's mind. Here was a country never as yet conquered from without, with foreign groups seeming now to be working their influence from within. And the Christians were talking now about soon having their own resident bishop.

Such was the situation in 1884 when Mutesa died, to be succeeded by a strange young man named Mwanga. If Mutesa had been two-faced and confused, Mwanga — who inherited both of these qualities from his predecessor — turned out to be paranoid and a psychopath, determined to save Uganda for the Ugandans and with this to restore the local brand of animist religion. He liked neither CMS nor the White Fathers. He saw no need for a spiritual director from either camp. In fact what he needed was in reality a psychiatrist. Results of this change in leadership were not slow in forthcoming.

In 1885 Mackay was unexpectedly roughed up by a Muslim mob, and the government burned two catechists alive. Then in October came reports that a party of Europeans was headed towards the Nile River from Masai country to the east. This party included Bishop Hannington who, by deciding to take the river route rather than canoe across the lake, unwittingly exacerbated the paranoia of the mentally ill Kabaka. Bishop Hannington was martyred on October 29, 1885 [TLC, Oct. 27, 1985].

Mwanga meantime went from bad to worse. He saw Europeans threatening him from all sides, and their insidious Christian religion boring from within. It was a humiliating thought that even his own palace pages were, some of them, Roman Catholics or Anglicans; and that Christians of both persuasions were now working *together*, against him. On May 25, 1886 Mackay wrote: "What we have been in daily expectation of for a long

the arrest of all Christians. . . ."

Then followed the witch hunt — efficient, ruthless, merciless. The typical Christian behavior was courageous beyond all measure. Some Christians faced mock trials, then were led off to be hacked apart — first a leg, then an arm thrown into the fire, and then what was left of their bodies put on the grill to be roasted. As one observer wrote, it truly was "ashes to ashes, dust to dust, in sure and certain hope of the resurrection of the dead."

Thirty-two Christians died in the first week of persecution, over a slow fire, all of them going to their deaths calling upon the name of the God of Jesus Christ. These had been pages in the royal palace. It had been Mwanga's penchant for sexual relations with these young men, and their resistance on religious grounds, which finally brought the whole matter to a head on that fateful 25th of May. In the months that followed, more than two hundred Christians were dismembered and broiled alive.

But a powerful reaction had set in. The church went underground. Conversions began to take place, and soon conversions to Christianity began to outpace executions. Within two months of the start of the purge, there were 227 names in the CMS baptismal register. There were at least an equal number of Roman Catholics. Converts included persons prominent at court, including the admiral of the Ugandan navy. Miraculously, Alexander Mackay escaped plot after plot on his life. Then, when the persecution stopped but most missionaries were expelled, Mackay became a virtual prisoner of the Kabaka, saved from death by his usefulness as engineer and teacher.

But time had run out for Mwanga. He had lost the backing of his Great Chiefs, and the religious persecution turned out to be his undoing. When one day it was rumored that the army was soon to round up all Christians, whether CMS or White Father variety, together with Muslim converts, all three groups joined forces, stormed the palace, and sent the Kabaka into exile.

In 1964, 22 of Mwanga's victims were canonized by Pope Paul VI. About the same time, *Lesser Feasts and Fasts* included June 3, the day 32 court pages were martyred, in the calendar of the Episcopal Church. So ends a remarkable story of Christian sainthood. Today, Uganda's history is still a troubled one. But the church, both Roman and Anglican, is strong. And, thanks in large measure to the Martyrs of Uganda, it is clear today that Christianity is truly an African, not only a European, religion, and that the Christian faith is a powerful force in a vital and increasingly important part of the world.

## Pension Fund Divestiture

The divestiture of the stocks of companies doing business in South Africa continues to be controverted, and the Church Pension Fund has become part of the battle field. We believe that the decision of the trustees of the fund to move forward, but move cautiously, is not inappropriate [TLC, May 25].

We applaud them for not allowing their policies to be dictated by a clergy group in a particular diocese; we do not wish our money to be handled at the pleasure of a group in any one diocese. We also applaud the group involved for acquiescing to a moderate but constructive approach.

Divestiture will continue to be an emotional matter as long as it is debated on an all-or-nothing basis. No distinction seems to be currently made between companies which sell products to the government to support the deplorable policies of South Africa (or of certain other African nations) and companies which simply supply ordinary goods and services. If some copies of THE LIVING CHURCH were sold in South Africa, would we be guilty of supporting apartheid? Are Bible societies guilty for supplying Bibles there? Is the Anglican Church (and other churches) guilty for paying salaries to the clergy there? Is the church guilty of genocide, atrocities, and terrorism because it pays salaries in various other African nations?

Meanwhile divestment for one investor means investment for another. When the Church Pension Fund, which opposes apartheid, sells a thousand shares, these are purchased by someone else who does not care, or who perhaps supports apartheid. Today, one can say to the management of a multi-national corporation, "See here, many of your shareholders wish you to follow the Sullivan Principles in treating South African employees," and management may well pay attention today.

But what will management say tomorrow? "We are sorry but none of our present shareholders support the Sullivan Principles. Some did in the past, but they sold out. Today our shareholders obviously care nothing for all of this. They simply want profits, and we are fulfilling our legal duty of giving them profits. If South Africans were stupid enough to create the mess they are in, that is no affair of our shareholders, nor of this company. And we say the same of the other nations on that continent."

## Priority of Church Growth

*Our guest editorial is by the Rev. Richard L. Rising, a retired priest of the Diocese of Colorado.*

Every time I read anything about Roland Allen, I am left feeling very uncomfortable. As a one-time missionary and parish priest, my experience and "track record" fall under painful judgment in the face of his critical observations. The appearance of an article by his daughter in the April 20th issue had the same impact on me. Any Christian who takes the faith seri-

ously needs to ponder what he had to say.

The proposals that he put forth have, as far as I know, never really been put to the test in our day. Unlike the model of St. Paul's own work, pointing out that in little more than a decade, the great saint had established self-sustaining churches all over Asia Minor, Greece, Allen looked with scorn on our own missionary methods, dependent as they are on a professional priesthood and unending subsidies to sustain it. The contemporary movement toward the so-called "stipendiary ministry" can trace its roots in no small degree to the influence of Allen's writings.

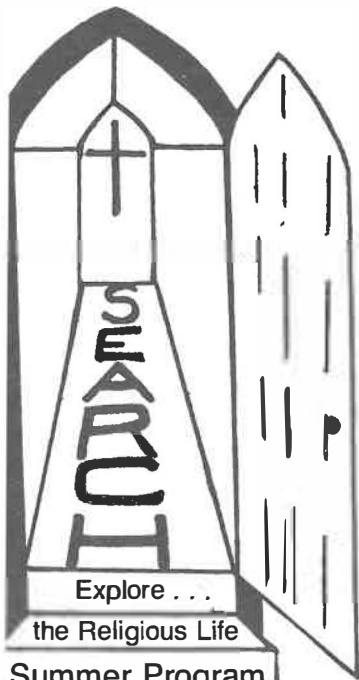
But I am inclined to think that he would hardly have been very excited about what he could see today. If he had pictured it, such a ministry would involve (as it actually did in St. Paul's time) new congregations rising up from within their midst local leaders who would then be ordained to authenticate their functions. The provisions for "Canon 8" ordinations are an attempt to allow for this kind of leadership. But few bishops have pursued this path, and those few priests who have been ordained under the canon have generally found ways to ignore the spirit of the canon and to circumvent the restrictions on the exercise of their ministries that were included. The vast majority of non-stipendiary clergy today were ordained under other provisions and ministering in patterns that have nothing to do with Roland Allen's vision.

Quite apart from the specific cures that Allen offered, his absolute commitment to vigorous missionary growth was beyond question. As I read about his life, I could not help remembering thoughts that came through my mind last fall at the General Convention in Anaheim. Statistically, we are almost a dead church today: at the very best, we can claim that we have possibly reached the nadir of non-growth. Yet in an era of endless discussions and debates that went on, in the inner and outer rejoicing about the wonders of the Episcopal Church, there was — as far as I could tell — no serious or not so serious talk about the grave situation that we are in.

Our church has provided the means by which thousands have found their way to life with the life of Christ, but we seem determined to keep this a secret from others. It is as though we are ready to settle down gradually growing old together with little or no thought about reaching out to share the richness of our tradition with others, both young and not so young.

Allen might well be willing to agree that many of our proposals would not work too well in our present environment with its heavy institutionalism. He might even be content with our ever-increasing fascination with the adornment of our clergy and our liturgies. I am sure that he would be horrified by our lack of concern about church growth.

As usual, I did not find any objection to the things that the General Convention did at Anaheim; but I was left a little nauseous about the things it did not do. My heartfelt prayer today is that our new Presiding Bishop, who knows what it is to be a missionary, make this issue a major priority in his term. Roland Allen would be relieved!



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Continued from page 8

convention made a reasoned and deliber-ate Constitutional change. It is interest-ing to note that, contrary statements by the Anglican Primate, Archbishop Scott, notwithstanding, the Canadian Church would seem to have a similar problem. In its new ordinal of the 1986 "Alternative Service Book," they did *not* italicize pronouns; they used "he/she" in the services of ordination for priest and deacon, but "he" alone prevails through-out the service for the ordination of a bishop.

The second reason is ultimately a more important one. It is an affirmation of an editorial in *THE LIVING CHURCH* of April 20 by the Rev. David L. Moyer, entitled, "Time Out for the Church Militant." Fr. Moyer argues that the church simply needs time to sort out the issues of women in priesthood. Many people in-deed feel that it is time for serious theo-logical reflection on what has happened, and the church deserves at least a 20-year period to see what the "canon of Gamaliel" has been telling us.

Bishop Browning is undoubtedly right when he says that "the ministry of women has been confirmed by its effective-ness and outreach in the church." The presence of many capable and good women in the priesthood continues to be the single most important argument on the positive side of the question. But in truth, many of these ministries could be done as deacons, or trained lay profes-sionals. The old argument that there are "no theological issues" involved is no longer plausible. The dramatic inter-twining of the ordination question with "feminist theology" and the consequent rethinking of the very nature of God (see works by Rosemary Reuther, Mary Da-ley, Carter Hayward and many others which happily affirm this) has made many people think twice.

C.S. Lewis warned us of this inevitable relationship in an essay "Women and the Priesthood" in *God in the Dock* back in 1960. He has been proven prophetic. Let theologians ponder William Oddie's *What Will Happen to God? - Feminism and the Reconstruction of Christian Belief*, SPCK, 1985 [TLC, May 25], or the Orthodox Symposium *Women and the Priesthood* (Thomas Hopko, ed., St. Vladimir's Press, 1976) if they be-lieve no theological issues to be involved.

This leads to my third major point. Ordination of a woman bishop would ef-fectively end ecumenical conversation with all other catholic communions. We have been told this most certainly by Rome and Orthodoxy and we will not listen. This pales in comparison to ques-tions about the *filioque* clause in the creed. This would be a tragedy at the very time when in most other areas, fru-ition of these conversations appears

*"Ordination of a woman bishop would effectively end ecumenical conversation with all other catholic communions . . . . This would be a tragedy at the very time when in most other areas, fruition of these conversations appears promising indeed."*

promising indeed. It is interesting to note that the only other body possessing the historic episcopate outside Angli-canism with woman priests is the Swed-ish Lutheran Church. This was imposed upon them by a secular parliament in the mid 1950s. Even though this is 20 years before we acted, there has appar-ently been no move in Sweden to make a woman a bishop. We would stand alone.

Fourth, and finally, there is the very real prognosis of widespread schism over such a move. The Bishop of London has made his position clear, and it is well known that he has other English bish-ops with him. It is also clear that a woman bishop would bring schism right into the American House of Bishops — something that did not happen when presbyters were ordained. "Conscience Clauses" have made it quite possible to coexist and even for friendships and mutual concern for ministry to develop between "those who do and those who don't." The Rt. Rev. Frederick La-wrence, former Suffragan Bishop of Massachusetts, back in 1975 in *THE LIV-ING CHURCH* suggested this as a compro-mise, pointing out that much more is involved in a female episcopate than women among presbyters, since her min-istry would directly affect all she or-dained, or confirmed, and with whom she would of necessity share collegiality in the House of Bishops.

We end where we began; whether one approves or disapproves of the priesting of women, if we are to remain together in one communion and fellowship, we beg our bishops to think twice before taking this irrevocable step. Does not the unity of the church, the isolation from other Christians — even other Anglicans — count for nought? In the words of Fr. Moyer, "Give us time for evaluation; for healing; for the discernment of the Spirit in this matter." It is not too much to say that the continuation of the very exist-ence of our small branch of the church catholic is at stake.

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### POSITIONS OFFERED

CHRIST EPISCOPAL CHURCH, 115 S. Conception St., Mobile, Ala. 36602. (205) 433-1842. Available 15 June 1986, organist-choir director. Volunteer adult choir; Sunday and Wednesday services; opportunity and need for youth and handbell choirs. Applicant must be a committed Christian, pastorally caring, and thoroughly familiar with traditional and newer expressions in Episcopal church music. 60-rank Steiner-Reck organ to be completed September, 1987. Salary negotiable; teaching facilities available.

CATHEDRAL OF THE INCARNATION, Diocese of Long Island, seeks successor as Canon Pastor to David Lowry, Dean-Elect of New Orleans. Successful applicant will have a good track record as a hard working pastor, an interest in liturgical worship, and be experienced in skills leading to congregational growth. Applications are to be directed to: The Dean, Cathedral of the Incarnation, 50 Cathedral Ave., Garden City, N.Y. 11530.

VICE PRESIDENT to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

NEWLY CREATED position as Director of Religious Education, Trinity Episcopal Church, Portsmouth, Va. Send for detailed descriptions, or application and resumé to: E. Jo Bailey, M.D., Box 664, Portsmouth, Va. 23705. (804) 393-0431.

CURATE: A progressive, bi-racial, suburban parish within 30 miles of New York City is seeking and praying for the right person to assist rector. An especial enthusiasm for youth ministries, adult Christian education and pastoral care in the role of the curate is strongly desired. To pursue a candidacy, resumé to: William Oliver, Warden, Chairman of Search Committee, Church of the Advent, Westbury, N.Y. 11590.

\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

# PEOPLE and places

### Appointments

The Rev. Stephen L. Brehe is now rector of St. Paul's, Minneapolis, Minn. Temp. add: St. Paul's Parish House, 1917 Logan Ave., So. Minneapolis, Minn. 55403.

The Rev. Clinton Dugger is rector of Redeemer Church, 1249 Third St., Rensselaer, N.Y. 12144.

The Rev. Peter T. Elvin becomes, on July 1, rector of St. John's, 35 Park St., Williamstown, Mass. 01267.

The Rev. James R. Gurley is now rector of All Saints, 928 Main St., West Newbury, Mass. 01985.

The Rev. Joseph A. Harmon is canon missionary of All Saints' Cathedral, Albany, N.Y.

The Rev. David L. James is associate rector of St. Paul's, 414 E. Broad St., Westfield, N.J. 07090.

The Rev. William Johnstone is priest-in-charge of Trinity Church, Granville, N.Y.

The Rev. Ross F. Keener, Jr. is rector of St. George's, Newport News, Va.

The Rev. Joseph R. Kerr, III is priest-in-charge of Aqua Church, Stafford, Va.

The Rev. John J. Lloyd is missionary to the metropolitan Japanese ministry of the Dioceses of New York, Long Island, and Newark; add: Christ Church, 17 Sagamore Rd., Bronxville, N.Y. 10708.

The Rev. Robert F. Magnus is interim rector of Christ Church, New Brunswick, N.J.; add: 184 College Ave., New Brunswick, N.J. 08901.

The Rev. William R. Newby is now rector of St. Michael and All Angels, 2117 E. Jefferson Blvd., South Bend, Ind. 46617.

The Rev. William E. Picher, III is interim priest, Christ Church, Danville, Va.

The Rev. Ana Powell has been appointed vicar of St. Martin's, Lumberton, N.J.; add: 40 Charleston Rd., Willingboro, N.J. 08046.

The Rev. Lee Powers is now associate at St. Mark-All Saints, Absecon Highlands, N.J. 08201.

The Rev. Robert D. Price is now interim priest-in-charge of St. Mary's, Palmer, Mass. Add: 37 W. Brook Rd., South Hadley, Mass.

### Ordinations

#### Deacons

Central Gulf Coast—June Thompson Chandler, vicar, Immanuel, Bay Minette and St. John's, Robertsdale, Ala. Add: Immanuel Church, 700 McMillan Ave., Bay Minette, Ala. 36507.

Maryland—Karen G. Walters (for the Bishop of Virginia), curate, Church of the Resurrection, Bridge Rd. at Anchor Dr., Joppa, Md. 21085.

### Retirements

The Rev. Canon Peter Chase, as rector of St. James, Greenfield, Mass., as of July 1; add: 17 Lloyd Lane, Providence, R.I. 02906. He has been elected canon emeritus by the chapter of Christ Church Cathedral, Springfield, Mass.

The Rev. Harold E. Kline, as associate of Trinity Cathedral, Phoenix, Ariz. Fr. and Mrs. Kline's new address is 6325 Daytona Dr., Boise, Idaho 83709.

The Rev. John A. Phillips, as priest-in-charge of St. Stephen's, Fort Yukon, Alaska, on July 1. Add: Fort Yukon, Alaska 99740.

### Changes of Address

The Rev. Charles D. Crandall is at 803 Collings Ave., Collingswood, N.J. 08107.

The Rev. Patricia Sasso Crandall is at 803 Collings Ave., Collingswood, N.J. 08107.

The Rev. Walther R. Dettweiler may be addressed

PRIEST FACING RETIREMENT to assist in multi-staff south shore parish, Long House and utilities, expenses, non-cash ber candidate from New England to mid-Atlantic Begin September. Inquiries/resumés to: I Robert J. McCloskey, Jr., 500 S. Country 1 Shore, N.Y. 11706.

YOUTH DIRECTOR. Full-time, energetic starter to lead college and Sr./Jr. high school community and diocesan involvement member church with great potential. Send in resumé to: The Rev. Paul D. McQueen, GI Episcopal Church, 3735 N. Indian River Dr. Fla. 32926.

NEW YORK area parish offers two staff positions: (1) Senior Associate to be responsible for care and parish development. Should have five years experience in ordained ministry; (2) Diocesan Christian education and youth ministry — both ordained and lay applicants. Send resumé photo. Reply Box I-638\*.

ORGANIST/CHOIR DIRECTOR, part-time organist/choir director for Episcopal parish south of Boston. Salary plus income for weddings, etc. Benefits at Resumé to: The Rev. Richard A. Menees, 51 ington St., Braintree, Mass. 02184.

### RELIGIOUS COMMUNITIES

DO YOU FEEL CALLED to a life of prayer, worship and service to others? What about a vocation? Servants of Christ, 6533 No. 38 Ave, Phoenix, Ariz. 85019.

### RETIREMENT LIVING

ENJOY HAPPINESS, security, and content beautiful southern Ohio — small town flavor driving to major cities. Independent living. Model homes starting at \$19,000 (Life Lease or Modest monthly fees. Bristol Village, Waver 45690.

### TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: I training in parish revitalization for clergy, lay and diocesan consultants. Reflects Anglican theology and polity, current behavioral science standings. Two weeks this summer in NYC (18-29), plus reading and application during that plus two weeks next August. \$350 tuition earlier session; \$250 for optional room. Co-sponsor by the General Theological Seminary and the of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

### NOTICE TO SUBSCRIBERS

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

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

South Lake Tahoe, Calif. 96162.  
 Rev. Faik I. Haddad may now be ad-  
 d 6340 Ventnor Ave., Ventnor, N.J. 08406.  
 v. Louis M. Parodi is properly addressed at  
 91, 65th Infantry Station, Rio Piedra,  
 ic 00929.  
 v. David Lewis Stokes, associate at All  
 Princeton, N.J., may be addressed at 203  
 r Place, Apt. 5-B, Princeton, N.J. 08540.

**Other Changes**

v. Paul E. Meglathery is now non-parochial  
 ocese of New Jersey.

**Organizations**

der of St. Vincent, the national guild of lay  
 s, has moved its Office of the Secretary-  
 to Box 6022, South Bend, Ind. 46660.

**Resignations**

v. M. Douglas Girardeau, as rector, Church  
 iphany, Danville, Va.

**Receptions**

ev. Jeffrey A. Jencks was received as a  
 1 April 5 by the Rt. Rev. George Hunt,  
 of Rhode Island, at St. John's Cathedral,  
 ce, R.I. Fr. Jencks will be non-stipendiary  
 of St. Andrew's and St. Philip's, Coventry,  
 : 170 Fairview Ave., Coventry, R.I. 02816.

The Rev. George Story, a non-parochial  
 priest of the Diocese of Pittsburgh and a  
 treatment supervisor at the Fayette Drug and  
 Alcohol Commission in Uniontown, Pa., died  
 on April 10 at the age of 57.

A native of Pittsburgh, Fr. Story was graduated  
 from the Episcopal Theological Seminary in Ken-  
 tucky. He served as vicar of Trinity, Monessen and  
 St. John's, Donora, Pa. from 1971 to 1974 and as  
 priest-in-charge of St. John's from 1974 to 1979 at  
 which time he joined the staff of the Fayette Drug  
 and Alcohol Commission. He also served as a supply  
 priest in the Diocese of Pittsburgh, most recently  
 serving Christ Church, Brownsville, Pa. He is sur-  
 vived by his wife, Virginia, and two sisters.

**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.

**June**

- 2-6 National Conference of Rural Workers  
 Fellowship (London, Ohio)
- 6-8 Semi-annual meeting of the Episcopal  
 Society for Ministry on Aging  
 (Evergreen, Colo.)

- 13-14 of the Episcopal Church (Menlo Park,  
 Calif.)
- 17-20 Convention of the Diocese of Central  
 New York (Utica)
- 20 Executive Council meeting (Atlanta)
- Special Convention of the Diocese of  
 Hawaii to elect a bishop

**July**

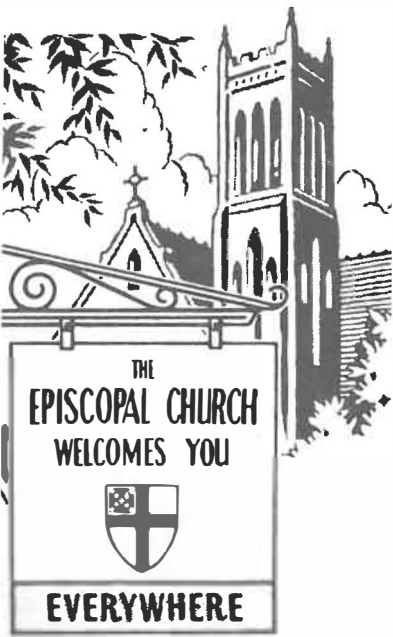
- 6-8 Hymn Society of America Annual  
 Conference (Toronto)
- 17-23 Conference, "Scouting in the Episcopal  
 Church" (Cimarron, N.M.)

**September**

- 11-13 Convention of the Diocese of Montana  
 (Lewiston)
- 11-14 Annual board meeting of a Christian  
 Ministry in the National Parks  
 (Yellowstone Park, Wyo.)
- 19-26 House of Bishops meeting (San  
 Antonio, Texas)

**October**

- 17-18 Convention of the Diocese of Southeast  
 Florida (Boca Raton)
- 24-25 Conference on studies of Polish  
 National Catholic Church (Orchard  
 Lake, Mich.)
- 24-25 Convention of the Diocese of Eau Claire
- 24-26 Convention of the Diocese of Northwest  
 Texas (Amarillo)
- 25 Convention of the Diocese of Western  
 New York (Buffalo)



**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.

**FAIRBANKS, ALASKA**

ST. MATTHEW'S 1029 1st Ave.  
 The Rev. Roger Williams, r; The Rev. Pete Richmond  
 Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C  
 appt

**SITKA, ALASKA**

ST. PETER'S BY-THE-SEA 611 Lincoln St.  
 The Rev. Robert A. Ciapp, r; the Rev. Everitt Calhoun,  
 sacramentalist. The historic church of Alaska's first Bishop  
 Sun Eu 8 & 10; Daily MP 9, EP 5:15

**SAN FRANCISCO, CALIF.**

GRACE CATHEDRAL California and Taylor Sts.  
 Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-  
 Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs  
 6, Sat 10; C Thurs 4-5

**SEBASTOPOL, CALIF.**

ST. STEPHEN'S 500 Robinson Rd.  
 The Rev. Dominic W. Sarubbi, r  
 Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

**SOUTH LAKE TAHOE, CALIF.**

ALL SAINTS OF THE SIERRAS 544-4206  
 9 HC at Hope Lutheran Church

**DURANGO, COLO.**

ST. MARK'S 3rd Ave. at 9th St.  
 Donald Nelson Warner, r  
 Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

**ESTES PARK, COLO.**

ST. BARTHOLOMEW'S 880 MacGregor Ave.  
 The Rev. Edward J. Morgan, r  
 Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

**CLINTON, CONN.**

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

**LITCHFIELD, CONN.**

ST. MICHAEL'S PARISH  
 The Rev. Allen W. Farabee, r  
 Sun H Eu 8, 10

**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. Hours: May 26-Sept.  
 1, open 10-7:30 Mon-Sat; 10-5 Sun

**ST. GEORGE'S PARISH**

2nd & 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

**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., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.  
 Manning, Gloria E. Wheeler, deacons  
 H Eu 7:30, 8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.  
 Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

## WEST PALM BEACH, FLA.

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

## STONE MOUNTAIN, GA.

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

## HONOLULU, HAWAII

**ST. MARK'S** 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r (near Walkiki)  
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

## ANNAPOLIS, MD.

**ST. ANNE'S** Church Circle  
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the  
Rev. Janice E. Gordon  
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

## 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

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past.  
care assoc; C. Burnett, youth assoc  
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. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). 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

## 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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David E. Weaver  
Sun 8 Low Mass, 10 High Mass. Wkds 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, the Rev. Stephen L. McKee, 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. R. Morton, SSC, r; the Rev. M. 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

## BAY HEAD, N.J.

**ALL SAINTS'** Cor. Lake & Howe  
W. Wesley Konrad, r  
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

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

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard  
D. Straughn, assoc  
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

**CHRIST CHURCH** Main St. at B  
The Rev. Jerry M. Doublisky, CSSS, r; the Rev. S  
Armington, c  
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed  
Healing 10; Sat H Eu 5:30

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. 4  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silv  
The Very Rev. John B. Haverland, Dean; the Rev. J.  
Butcher, Precentor; the Rev. Ken Clark, Theologian  
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 11  
third Sat 7

## BAY SHORE, L.I., N.Y.

**ST. PETER'S** (nr. Fire Is.) 500 S. Country Rd., I  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter  
len, assoc; the Rev. William W. Thoelen, ass't;  
Endgelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wkdsy MP 8:30; Wed & Holy Day

## BROOKLYN, N.Y.

**ST. JOHN'S**—The Church of the Gene:als  
The Rev. Canon George Charles Hoeh, r  
Our 150th Year 9818 Fort Hamilton I  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing  
10. Eu scheduled with all services

**ST. PAUL'S** 199 Carroll St. (at Clin  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat  
Noon Off noon. 1st Sat Requiem Mass noon

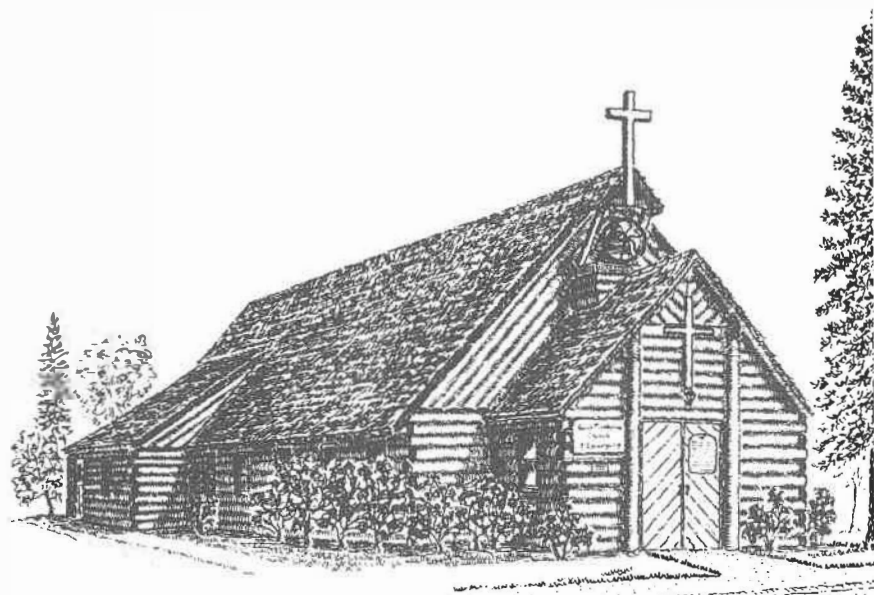
## JAMESTOWN, N.Y.

**ST. LUKE'S** 410 N. I  
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edm  
The Rev. Eugene F. Foley, d  
Sun 8 HC, 10 HC

## LAKE RONKONKOMA, N.Y.

**ST. MARY'S** over-looking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. R  
Broesler, c  
Sun H Eu 7, 8, 9, 10:30. Adult Scripture/Doctrine 10:3  
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6

Continued on next page



St. Matthew's Church, Fairbanks, Alaska

# MINISTER CHURCH SERVICES

(Continued from previous page)

## YORK, N.Y.

**AL CHURCH OF ST. JOHN THE DIVINE and Amsterdam Ave.**

9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-5; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP 5 (Choristers: in school year). Sat MP 7:15, HC 4

**Y** 1393 York Ave. at 74th St.  
Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. J. Kimmey, associates  
5 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**AL CHURCH CENTER OF CHRIST THE LORD**  
harist, Mon-Fri 12:10

2nd Ave. & 43d St.

**THE VIRGIN** (212) 869-5830  
10th St. (between 6th and 7th Aves.) 10036

Edgar F. Wells, r; the Rev. Andrew L. Sloane, c es 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: 3x Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-1), Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, if mo. 12:45-1:15

**AAS** 5th Avenue & 53rd Street  
John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Bert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. He Lang; the Rev. Gordon-Hurst Barrow; the Rev. Nicholls;  
9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP & 10, EP & Eu 5:30.

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

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

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

## LESTER, N.Y.

**MAS'** Highland and Winton  
John Martinier; the Rev. Gall Keeney  
3 & 10; Wed 12 Eu

## TOGA SPRINGS, N.Y.

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

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r

Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main St., 11978

The Rev. George W. Busler, S.T.M., r (516) 288-2111  
Sun 8 (Rite 1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

## PORTLAND, ORE.

**STS. PETER & PAUL** S.E. 82nd & Pine

(just off I-205 — Gilsan or Stark exits)  
The Rev. Scott H. Helferty, r  
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

## NORRISTOWN, PA.

**ST. JOHN'S** (Exit 25 PA Tpkc)

23 E. Airy St. (opp. Court House)  
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## WESTERLY, R.I.

**CHRIST CHURCH** Elm & Broad

The Rev. David B. Joslin, r; the Rev. Lawrence C. Provenzano, c  
Sat 5 Eu. Sun 8 & 10 Eu

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

**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)

**PROVIDENCE** 14111 Crest Rd. at Spring Valley  
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Trawin Malone, the Rev. Gwen L. Buehrens, asst's  
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

## 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

## 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.

**ST. THOMAS** East Main & Roanoke Sts.

(I-81, Exits 36, 37)  
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d  
Sun HC 10, Wed 10 HC HS

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL** Rt. 7

The Rev. H. James Rains, Jr., r  
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

## 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 & 10:30 Sung

**TRINITY** 609 Eighth Ave. at James St.

The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d  
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-Sat MP 9:40

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.

The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wallace, 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, Tues 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 Pelham St.

The Rev. Charles C. Thayer, r  
Sun Mass 9. Mass daily — posted; C Sat 4-5

## JACKSON HOLE, WYO.

**ST. JOHN'S, Jackson** Gili & Glenwood

Sun Eu 8, 9, 11; Wed Eu 12:10

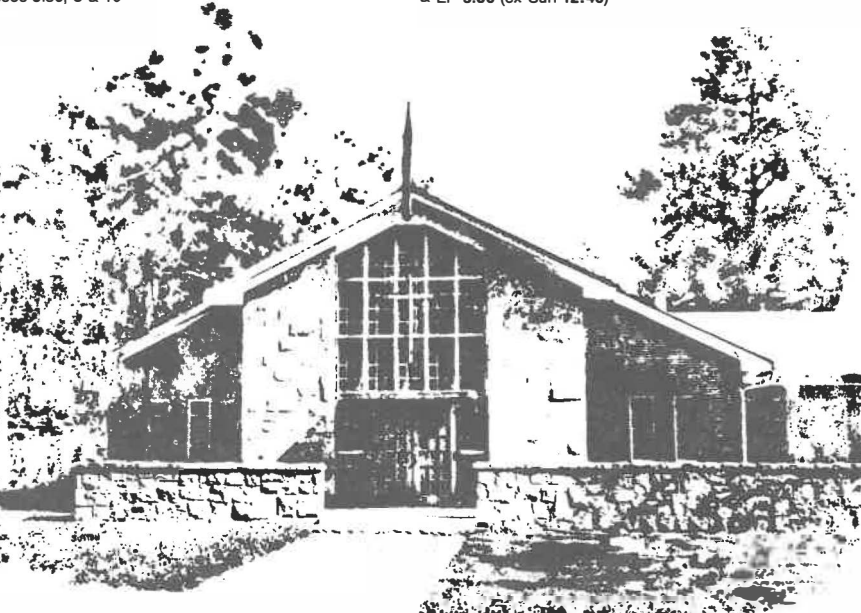
**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park

(1 mile from Moose Visitor Center)  
Clergy: Frank Johnson, Lester Thrasher  
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). "We welcome EXPO visitors"



St. Michael and All Angels, Stone Mountain, Ga.