

THE LIVING CHURCH

Sensus Communis

I cannot stand on solid footing —
(This image they have made,
Arises quietly, as if completing
The forest, still a solid grove.)

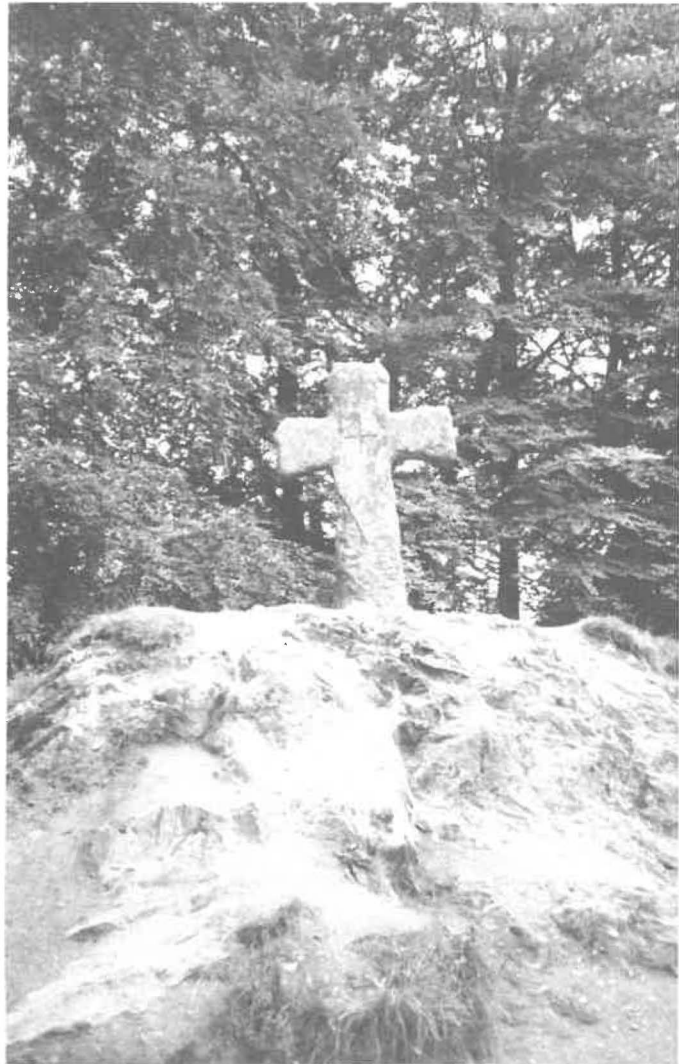
I kneel and shiver in my bow,
Not from cold as they did suffer
But in my spirit, sensing how
So simply did Christ's presence cover

Their lighted souls, in deepest woods.
Gone, forsaken, other tokens:
For this stone, an image, would
Reveal the triumph of the broken

Man-God, called His only Son.
They gathered (so do I) around
Near forest rock, with little sun,
And let the wind play out Its sound,

And marvel when and where it moves.

Mark Lawson Cannaday





THE LIVING CHURCH

Volume 192 Established 1878 Number 24

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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TELEPHONE 414-276-5420

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Breath of Life

By EDWARD CHINN

DEPARTMENTS

Books	5	Letters	3
Editorials	11	News	6
First Article	2	People and Places	14

FEATURES

The Invisible Prisoners	Charles Birkby	8
Our Father in Heaven	John Wolff	9
Permanence in Poetry	William Dauenhauer	10

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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word "inspiration," — to breathe in.

Second, man, who has been made by God, has been marred by life. If you remember how the death of Jesus affected his disciples, you have a case study of how our lives get broken. Shocked by the sad, unexpected turn of events, they had the breath knocked out of them. Spent and exhausted running away from Calvary, they were out of breath. Silenced by a hostile world, they saved their breath because no one cared to listen.

Third, man can be made over again. When those fearful disciples hid behind locked doors on the first day of a new week after Jesus died, he appeared among them in that upstairs room, greeted them with his characteristic word "Shalom," showed them his scars, and "then he breathed on them, saying 'Receive holy breath (spirit)'" (John 20:22). By that wonderful acted parable, Jesus recalled the original creation, and recreated them by imparting to them (and to us) his own life-breath, his own spiritual energy, to carry on his work in his world.

Prism

Light through a magnifying glass
sets a dry leaf on fire:
the whole of the sun
concentrated in one ray
to set aflame.
So
Jesus:
prism
by which the Light
pinpointed in us
sets his Church
ablaze.

Charles Austin Joy

er is he than breathing, and rer than hands and feet," wrote Lord Tennyson about God. re think of God and of ourselves same breath," then we are breath- 1 God, thinking in unison with hen you ponder how human be- made, marred, and made again, iced that the common theme that rough these three events is this of *breath*.

man is made by God. In the and older creation story in Gene- l is pictured shaping man as a hapas a vessel out of clay. "Then d God formed a man from the the ground and breathed into his the breath of life. Thus man be- living creature" (Genesis 2:7). d *breath* here stands for both the l and the spiritual. That double g can be found in our English

Edward Chinn is rector of All Church, Frankford Avenue, Phil- 2, Pa.

LETTERS

Leaders in the Congregation

Although it makes some mention of the wider implications of Roland Allen's thought, your editorial [TLC, May 18], like many writings I've seen that refer to Allen, seems to be looking more toward an economic fix than toward the truly radical change in the way the church calls its ministers which Allen propounds. For Allen, the primary locus of calling exists in the local congregation raising its own leaders for ordination by the bishop, not, as presently, in a diocesan commission examining individuals who present themselves to it, thus creating, in Allen's view, a professional caste of clergy dissociated from the laity they are to serve.

Moreover, the most important conclusions from Allen's point that "the Holy Spirit equips each congregation with everything it needs to function fully" (emphasis added) have yet to be drawn with regard to our mostly oversized dioceses: the episcopate is certainly one of the gifts necessary to the full functioning of a congregation.

Finally, whenever I read that the future of the church lies in non-stipendiary parish clergy, I am reminded of a ministries commission screening conference I attended several years ago. A bishop then attached to 815 Second Ave. spoke at length about his certainty that in 20 or 30 years most parishes would be served by "tentmaker priests." The bishop forgot, perhaps, to indicate — and none of the cowed aspirants embarrassed him by asking — what such a system might portend for the full-time staffs of diocesan and national offices. As a matter of fact, I don't believe that to this day I've ever heard or read anything directed to this aspect of the issue.

JERRY KEUCHER

Staten Island, N.Y.

Swimming the Tiber

As a Roman Catholic priest who deeply loves the Anglican Communion, I've been saddened by the "Clergy Swimming the Tiber" letters in TLC. Certainly many clergy (and laity — should they be ignored?) have journeyed from Rome to Canterbury, and vice versa, through the years. And it is easy enough, human nature being what it is, to treat the phenomenon in the old, bitter rivalry categories, and try to come up with some kind of convert score, as if it were analogous to a U.S. vs. U.S.S.R. hockey game.

But if Jesus means us to be one as he and his Father are one, and if our two communions are called to be sister churches, marvelously diverse but organically united in the one Body of Christ, then perhaps we are challenged

to discover another interpretive model. Every "conversion story" is extraordinarily unique, and wishes to be honored as a pastoral challenge and vocational mystery, not as an additional point on the proselytizing scoreboard. Perhaps Christians on both "sides" are called to rejoice when a pilgrim truly finds his or her new ecclesial home, where she or he can more fruitfully serve our one Lord.

(The Rev.) ROBERT HALE, O.S.B.
Incarnation Priory

Berkeley, Calif.

Donne Done

I was glad that Kari McBride called attention to the pun on John Donne's name both in her article, and in the title, "John Donne, Un-Done" [TLC, May 11].

Another interesting note that could have been added is the reference made to the same pun in his "Hymn to God the Father" in the *Hymnal 1982*, nos. 140 and 141 — "Wilt thou forgive that, sin where I begun" The pun on his name comes in the last line of every verse. The text makes a lot more sense, when one realizes that it is indeed a pun — which of course one would never suspect a hymn of having!

RAE E. WHITNEY

Scottsbluff, Neb.

Golden Thread

Several months ago you stated that you were stopping the discussion of the ordination of women to the priesthood. I breathed a sigh of relief. Now I could turn the whole problem over to the Holy Spirit to resolve. Now I could stop contemplating this knotty problem and its possible consequences to the body of Christ. Now I could avoid arriving at a studied opinion which I could elucidate or defend. Now I would no longer have to be reactionary or a liberal, a chauvanist or a libber. Now I could address other issues — how to be a Christian in a non-Christian world.

But you had to bring it all back [TLC, April 20]. And well you should. But, please, this time let's have something besides emotional opinions with their implied, if not stated, name calling. Let's remember Hooker's "Threefold Golden Thread which cannot be Broken." Give us biblical support pro and con. Give us historical church doctrine pro and con. Give us some "right use of reason" — pro and con.

Please! This Bible based, open-minded Christian thinking lay Episcopalian is yelling "Help."

RALPH E. KEMP

San Diego, Calif.

Seven-Year Search

I love the work to which it has pleased God to call me these past 16 years, especially the liturgical and pastoral work. God has blessed my family with a more-than-adequate place in which to live and



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On vacation check the listings in issues 14, 15 and 16, and attend Mass wherever you are to be. Many people profit by sharing in the fruits of worship outside their home parishes.

For service hours at your church not included in the Church directory, write to the advertising manager for information on the special rates.

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...of diverse — if a bit conservative and narrow — scope for 12 of those years. I have been involved in the last seven years — off and on — in searching for a new position, prompted by a number of factors; but I have always returned home, much like a prodigal, to settle into a new phase of work in ministry.

My last “round” looked as though it might result in a firm call to another parish. I had felt that, after 12 years, now was the time to move, and indeed I was called but rejected it after much thought, consultation and prayer. In that parish I was the singular choice of their committee, a most embarrassing situation for me to be in. In fact, I turned it down in order to stay in the running for another parish where, after nearly three months of waiting to hear their decision, I was told, “You came in third.”

A parish in a neighboring diocese, after doing me the courtesy of phoning with the news that I’d not been selected (rather than sending an ominous “Dear John” thin letter), sent an incomplete check for expenses, omitting a mileage item for 250 miles we had driven for the final interview. This committee had been the most fun to work with and it surprised me that they would not reimburse for mileage.

Currently, I am waiting to hear from a parish in which I am one of four finalists and in which I am very interested. If it does not come through, I will then devote my future energies to my present parish. However, the leaders of my parish expect, quite normally, stable and competent leadership from me. I have devoted much more time and effort than should be necessary for this search-venture, and my leadership has consequently suffered. Starting anew may be problematical for both the parish and for me and my family.

I am fatigued by our deployment system and still get a sense that searching parishes are served better by the Church Deployment Office than are searching priests. Surely now is the time for bishops, parish vacancy consultants and search committees to take a close look at what they are doing about the “care and feeding” of searching priests. At last, the CDO has issued a pamphlet on the interviewing process from a priest’s perspective; it was a long time in coming, but I am glad it is here and I have used its better suggestions.

Above all, I think that we need to pray more earnestly for *grace* in all of our “processes” — that the grace of the Holy Spirit will not be blocked by insensitivity, arrogance, selfishness and just plain, old *fatigue* on the part of all of us who are involved.

(The Rev.) PHILIP AYERS
St. John’s Church
North Haven, Conn.

AS WELL IN LATIN

I am making a collection of the Collects That Nobody Prays. Oh we say them alright, but who really is able to pray them? The latest addition to my list is the Collect for the Second Sunday after Easter.

The petition is addressed to God “who in the Paschal mystery has established the new covenant of reconciliation.” The Prayer Book is meant to be understood by the people, but there is not one major word in that phrase that is part of our ordinary speech. Even words that appear to be familiar, like “mystery” and “established,” are used in a special theological sense.

How did the revisors of the Prayer Book miss this one? No doubt it is the traditional Collect for Easter II. It would be just as traditional to recite it in Latin. We might as well do so.

(The Rev.) CHARLES H. LONG
Forward Movement
Cincinnati, Ohio

Tithing

In his guest editorial “Just Payment” [TLC, April 13], the Rev. Gene Geromel rightly points out that “what a parish can afford depends primarily on what the parishioners give.” However, his illustrations assume that only money given to the parish counts toward the tithe. For most of us, giving to our parish or mission should be a first priority; for others, indeed, that may be the only gift they make.

The deputies and bishops who affirmed the tithe at the 1982 General Convention (Resolution A-116A) pledged themselves to tithe, or to work towards tithing, as a minimum standard of their own giving and of their witness in the world. Those who pledge 10 percent of their gross income, before taxes, to their parish, and *then* do some “second mile giving” to other good causes, are to be commended.

However, the person of means worshipping at a well-endowed parish, giving (say) 5 percent of gross income to the parish, and making generous gifts to (say) a seminary capital funds drive, the Episcopal Church Foundation, the United Thank Offering, a diocesan charities appeal, and the Presiding Bishop’s Fund for World Relief should, I submit, be considered a tither if the 10 percent test is met. There is even room for honest disagreement as to whether pre-tax, “adjusted gross,” or after-tax income should be considered. (I do not advocate these alternatives.)

Our problem at the parish level is not with the five-percenters who give to other good causes: it is in convincing the one- and two-percenters to accept the standard of the tithe.

NIGEL A. RENTON
Oakland, Calif.

BOOKS

Pioneer in Popular Translation

THE PRICE OF SUCCESS: An Autobiography. By J. B. Phillips. Harold Shaw. Pp. 222. No price given, paper.

The 20th century has seen a flood of English translations of the scriptures. Some — *American Standard, New American Standard, New King James*, — try for literal, word-for-word renderings of the Hebrew and Greek; the resulting English is often turgid and hard to grasp. Others — *New English Bible, Good News Bible, Living Bible* — undertake to translate meanings, not words, i.e., to say what the translator thinks the biblical author would have said had he written and thought in modern English. This makes inevitably for paraphrase, and it risks imposing on the scripture text the idiosyncrasies and prejudices of the translator; e.g., the *Living Bible* is much more anti-Semitic, and anti-feminist, than the originals are. Such free rendition does make for easy, often lively reading. (*RSV, New International, and Jerusalem Bible* strike fairly happy mediums between the two modes.)

J.B. Phillips was a pioneer in the movement toward free, easy-to-understand translation, and his *New Testament in Modern English* remains one of the best, most dependable of its genre.

The Price of Success is subtitled *An Autobiography*, but as such it is sketchy. We do read that, in youth, the author was poor, and not physically robust. Under the British school system he was early coerced into classical studies. In these he shone. He grieved over his mother's early death. He resented his father and, more decidedly, his step-mother. He "went up" to Cambridge an avowed atheist, but there a friendly group of Evangelicals converted him. He married. He admired his wife. As Vicar of Good Shepherd, Lee, he was happier than in later appointments. He was grateful to his publishers in Britain and America, and to his psychiatrist. He disapproved of "modernists and Catholics." He thought Hugh Schonfield's *Passover Plot* and John Robinson's *Honest to God* were disasters. But in telling these things, Phillips is flat and humdrum. Almost no one in the book, not even his wife Vera, comes really alive.

The book is, in fact, a *chronicle* of Phillip's professional doings and their aftermath. At Lee he tried to interest a youth group in the letters of Paul, but the obscure King James English put them off. So he prepared his own free, vivid rendering of the New Testament Epistles. The young people liked it. He sent parts

Continued on page 12

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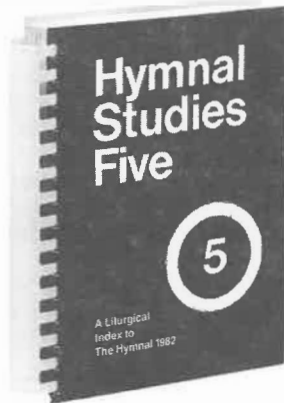
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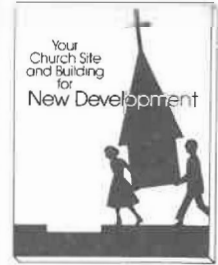
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Serving the Episcopal Church

Election of a New York Coadjutor

Legates of the Diocese of Western New York met May 17 in a special session to elect the Rev. David C. Bowman, rector of Trinity Church in Buffalo, N.Y., as the bishop coadjutor of the diocese. He will succeed the Rt. Rev. William B. Lawson upon his retirement, planned for next September.

Mr. Bowman, 53, was one of four nominees recommended by the nominating committee. The others included the Rev. William B. Lawson of Hermosa Beach, Calif.; the Rev. William B. Lawson of Lynn, Mass.; and the Rev. Hays Rockwell of New York City. An additional nominee was made from the floor — the Rev. Albert Sam of North Tonawanda, N.Y. Following his election, the bishop-elect said he was "surprised and awed to be elected Bishop Coadjutor of the Diocese of Western New York. I am appreciative of the support and confidence the diocese has placed in me . . ."

Mr. Bowman received his B.A. from Oil City, Pa., from Ohio University and his divinity degree from Virgiliana Seminary in 1960. He was ordained to the priesthood in 1960 and served in churches in Massachusetts and Ohio. He is currently involved in the New Square Ministries to the Downside, which is an outreach of the Church. The program is designed to improve the quality of life in the downside area. He believes the church should be engaged with the world through its members ministering in and out of the church.

Mr. Bowman was president of the nominating committee of the Diocese of Western New York from 1976 to 1980. He was elected deputy to General Convention in 1976. In addition, he served two years on the diocesan council, in the course of which he served as chairman of the committee on evangelism and church renewal among other activities.

Mr. Bowman has been married to Nancy Lou for 23 years and they have three children.

Mr. Bowman is expected to be consecrated in Buffalo, N.Y., on June 15.

DON HILL

Deaths of Bishops

The Rt. Rev. Leland W. F. Stark, Bishop of Newark, died May 8 at St. Joseph's Hospital in Montclair, N.J., following a heart attack. He was 78 years old. The Rt. Rev. Wilbur



The Rev. David C. Bowman

The Rt. Rev. E. Hogg, retired Bishop of Albany, died in Portland, Maine, of cancer at the age of 69.

Bishop Stark was born in Evanston, Ill., and attended the University of Minnesota and Gustavus Adolphus College, from which he received his B.A. in 1932. He also received degrees from Seabury-Western Theological Seminary in 1935 and 1953.

After being ordained to the priesthood in 1935, he served a number of parishes in Minnesota, and from 1940 to 1948 he was dean of Calvary Cathedral, Sioux Falls, S.D. He then moved on to become rector of Church of the Epiphany, Washington, D.C., a post he held at the time

of his election as Bishop Coadjutor of Newark in 1953.

Bishop Stark was installed as Bishop of Newark in 1958, and during his 15-year tenure there traveled to Africa and Vietnam as head of international peace committees. He also served on the Joint Commission on Evangelism from 1958 to 1964.

In 1967 Bishop Stark was involved in a controversy with Gov. Richard J. Hughes for permitting the facilities of the diocesan cathedral house to be used for a national black power conference. The Newark riots had broken out a week prior to the conference's scheduled opening, and Gov. Hughes feared further violence. Bishop Stark remained firm, and although the four-day conference drew nearly 1,000 attendees, there were no problems.

Since his retirement in 1973, Bishop Stark had lived in Verona, N.J. He is survived by his wife, the former Phyllis Anderson, two sons and four grandchildren.

Funeral services were held May 12 at Trinity Cathedral in Newark.

Bishop Hogg

Bishop Hogg served in the Diocese of Albany for ten years before his retirement in 1984.

A native of Baltimore, Bishop Hogg was educated at Brown University, from which he received a B.A. in 1938, and the Philadelphia Divinity School, from which he received a degree in 1941.

After being ordained a priest in 1941, he served at St. Mary's Church in Burlington, N.J., from 1941 to 1951 as well as being active as an Army chaplain

Election of the Bishop Coadjutor Diocese of Western New York

C = Clerical
L = Lay

BALLOT NUMBER

	1	2		
	C	L	C	L
Nominees				
David Bowman	37	67	49	103
John Eales	4	25	2	3
W.B. Lawson	12	39	5	27
Hays Rockwell	24	48	26	53
Albert Sam	18	23	12	16

In 1954, Bishop Hogg became rector of the Church of St. Mary the Virgin in Falmouth, Maine, and was eventually dean of St. Luke's Cathedral in Portland, Maine. He was consecrated Bishop of Albany in 1974.

Among other church positions, Bishop Hogg served on the diocesan board of examining chaplains from 1955 to 1963 and chaired the board from 1963 to 1970. He was a deputy to General Convention from 1958 to 1973 and was active in Christian education, ecumenical work and youth work.

His wife, the former Lota Winchell Curtiss, died in 1976.

Funeral services were held May 17 at the Cathedral of All Saints in Albany, N.J.

New Canterbury Dean

The Ven. John Simpson, archdeacon of Canterbury, has been named as the new Dean of Canterbury Cathedral in Kent, England. He succeeds the Very Rev. Victor de Waal, dean from 1976 to 1986 [TLC, Feb. 23]. A date for installation is being planned for September.

Fr. Simpson, 52, has been archdeacon and a canon residentiary of the cathedral since 1981, working throughout the diocese. At the cathedral he has been responsible for its pattern of liturgy and worship, and was recently instrumental in developing the service of welcome for the pope. He is also chairman of the Canterbury Committee for the Lambeth Conference in 1988.

In an interview, Archdeacon Simpson stated, "With Lambeth Conference only two years away, the cathedral is clearly becoming a focus of the international Anglican Communion. I hope that we shall be able to develop our role as the Mother Church of the Anglican Communion . . . Above all, we must ensure that the worship of the cathedral makes it a special place of pilgrimage and prayer."

The archdeacon was educated at Keble College, Oxford, and Clifton Theological College. He was ordained to the priesthood in 1959 and has served in various capacities in the Diocese of St. Albans.

He is married and has three children.

Samuel E. Belk, III, of Washington, D.C., chairman of the Canterbury Cathedral Trust in America, commented to THE LIVING CHURCH, "This appointment is of the utmost importance for Canterbury as an international spiritual center. Those of us who know Fr. Simpson will greatly applaud the choice of this outstanding priest."

Standing Liturgical Commission

The Standing Liturgical Commission met recently at Nashotah House Seminary in Nashotah, Wis., to discuss directives from the General Convention, among other activities.

The Presiding Bishop's Statement on Acquired Immune Deficiency Syndrome

The 68th General Convention requested that the Presiding Bishop "elish and lead a national day of prayer and healing with special intention the AIDS crisis." This request was in the "love and compassion (for) the human suffering and loss of life involved in the AIDS epidemic . . ." Responding to both the General Convention's intention and to the pastoral and social dimensions of this deepening health and social issue, I ask all Episcopalians to join me on Sunday, November 9, 1986 in offering prayers of intercession for people with AIDS and for those who minister to them.

. . . The facts about Acquired Immune Deficiency Syndrome shock us all. As of February 1986, there are over 17,000 adult and pediatric reported cases of AIDS. When a person is diagnosed with AIDS, that person faces almost certain death in 24 months (for IV drug users the average is 18 months). Medical bills are astronomical. Many with AIDS lose jobs and housing. Social support systems collapse. The person with AIDS struggles with the reality of death. Families, friends and loved ones carry the burden of guilt, fear, grief and hostility.

The Christian community can offer care and compassion, resources of reconciliation, hospitality and hope. Above all, we can provide for some of the spiritual and pastoral needs of people with AIDS and those who share in suffering. We can be a fountain of ever-flowing love and a foundation of community of grace.

"And the king will answer, 'I tell you this: anything you did for one of my brothers here, however humble, you did for me'" (Matthew 25:40).

In addition to the members of the commission, Elizabeth Downie, chair of the Standing Commission on Church Music; and Frank Hemlin, vice president of the Church Hymnal Corporation, were present for part of the meeting in an effort to foster better communication between the two commissions.

The commission noted with deep sorrow the recent death of Charles R. Lawrence, the former president of the House of Deputies [TLC, May 4], and is preparing a statement of thanksgiving for his life and work.

Later in the meeting, the Committee on the Lectionary recommended, with the approval of the commission, that the next General Convention be requested to discontinue the church's participation in trial use of the Common Lectionary, a three-year cycle somewhat different from that now used in the Episcopal Church.

Another resolution from General Convention asked the committee "to develop, with the education and evangelism departments of the Executive Council, materials and suggested detailed guidelines for the implementation of a practical adult catechumenate." As a result, the Liturgical Commission formed a committee on initiation which will begin developing guidelines with departments of education and evangelism.

In response to another directive from General Convention which charges the commission "to prepare alternative inclusive language liturgies for the regular services of the church, i.e., Morning and Evening Prayer and the Holy Eucharist, to be proposed for trial use at the next

meeting of the General Convention," the commission has:

- appointed the Rev. Sarah M. Gifford of New Jersey as consultant to the Committee on Inclusive Language and Worship;
- adopted a set of guidelines concerning the functions of the committee and staff relations;
- adopted a tentative time-line for the work; and
- pledged to maintain communication with the church on the progress of the committee.

AIDS Day of Prayer

The Most Rev. Edmond Browning, Presiding Bishop, has called on all Episcopalians to make November 9 a national day of prayer and intercession for people with AIDS and for those who minister to them.

Bishop Browning set the day of the response to a General Convention resolution calling for a renewed national day of prayer directed at "the tragic human suffering and loss of life" in the AIDS epidemic. In his statement, he also announced that he has charged a working group with assisting in developing the liturgical and educational resources for the day of prayer, and to identify and act as a link to existing programs and resources.

Marcia Newcombe, staff officer for the Episcopal Church Center in New York, is co-chair of the working group. "Our church has the position to be a vanguard in this ministry," she said. "We need to respond to this crisis as a matter of life and

The Invisible Prisoners

Many in the church are in need of people simply to spend some time with them.

By CHARLES H. BIRKBY

are prisoners in your parish. Some of them might be your parent, grandparent, aunt, or uncle. It may well be a body who has no one. They may be shut-in at home. They may be in a nursing home. "Stone walls do not a prison make, nor iron bars a cage." These people are imprisoned just as surely as we are, more than many, and longer. Many of them are on death row. They are our fastest growing and overlooked minority.

This ministry as a parish priest has been to spend time with shut-ins, and one of the problems that many have talked to me about is that it has been this feeling of being a prisoner (their word, not mine). Now, after many hours of visiting and counseling shut-ins, I have come to understand this feeling. It has led me to a new understanding of the word *prisoner*: anyone who cannot get out of the place where he or she is confined when he or she wills. The reverse is that one is free when one does what one wills to do.

The imprisoned minority is relatively small for two reasons. First, more and more people are living long enough to be disabled by age and debilitation. Until recently, most people died of disease before they were relatively young. Second, those who did survive to advanced age were cared for at home by family or in a nursing home near by or in the same house; and, for a person's children (if they are nearby) may be thousands of miles

away. Neighbors may be unknown, uncaring, or too insecure to make an overture toward friendship.

This isolation combined with physical infirmity creates the sense of imprisonment. For those who have, in addition, the psychological dislocation of moving to a nursing home (institution), the sense of being locked up in prison may be even worse. In many cases it adds to the confusion from which the person already suffers.

"I was in prison and you visited me." The church, as a whole, hasn't done very well with her invisible prisoners. Some individual Christians (lay and ordained) have heard and answered the call, but by and large the church is as guilty as the society overlooking them. We are all called to "Love one another as I have loved you."

What I propose to do here is attempt to mark out a program that can work in just about any parish. With one exception, it can be implemented with the resources of the parish if it is willing to make a commitment of time to these people even though they may not be able to return a material reward. Or, the program can be expanded if the parish has more money to spend. Most of it has worked in very small parishes where only the priest had that commitment, but some of the most important parts of this program do not require a resident priest.

The most important part is visiting. In visiting people who are shut in, it is more important that a person be willing to spend time than be well trained. Re-

other person the shut-in sees. What counts is that he or she care, be willing to spend a leisurely visit (from a half hour to an hour), and be ready to become a friend.

In its fullest form, this ministry may include the following:

- monthly visits from the rector;
- weekly visits from lay visitors;
- mailing the Sunday bulletin to each shut-in every week; and, of course, the newsletter every month;
- cards to commemorate the anniversaries of birthdays, baptisms, and weddings; as appropriate;
- tapes of the principal Sunday Eucharist each week (this does mean some money);
- weekly visits from the deacons of the parish if there are any with the Blessed Sacrament;
- an annual observance of "Shut-in Sunday," when every effort is made to bring as many as possible to church;
- inclusion in the parish prayer chain as participants, not just as objects of prayer.

This is a shared ministry, and the participation of lay people is vital; but the visitation by the clergy is the key. The rector is the official representative of the parish. In large parishes with more than one priest on staff, visitations will, of course, be divided; but they shouldn't be juggled. Each priest should visit the same people every month. How else can they get to know each other? This continuity lets the visiting priest know the person well enough to notice any changes from month to month.

The priest may be the main contact from month to month, and may be the only one who can make a medical referral if necessary. However, it does seem good in this situation, for the rector to see each one at least once a year, perhaps by lists one month, or by covering during the other priest's vacation.

The most difficult part of this priestly visitation is that each visit should last about an hour if the person is up to it. That seems like a lot of time, but this is a major event for most shut-ins. The visit should include some time in a friendly chat (a lady I used to visit called it "what's going on time"), some conversation about the shut-in's life (this is where I heard about thoughts of suicide), and the administration of the appropriate sacraments.

In the case of one lady who was aphasic following a series of strokes, I was able to supplement her speech therapist's program by practicing with her each time I saw her. The extra attention paid off in better speech. It cost me about ten minutes a month.

A form to administer Holy Communion for the shut-in has been a real problem for me. Originally I used the

as in the hospital, but I found that it doesn't suit this situation. In the short-term hospital setting, the lack of the ministry of the word doesn't matter; but for the long-term it is highly unsatisfactory.

I next tried celebrating in each home, but I found that it increased the person's sense of separation from the rest of the congregation.

My present solution is to use the reserved Sacrament and the form prescribed for a "Deacon's Mass." It works quite well. I find it best to use Rite 1, since most shut-ins are elderly and used to the 1928 Book. They may be blind and/or deaf. Especially if the people are slightly confused, the familiar language of Rite I helps them become oriented. The form should be printed in large type, and the less extraneous (optional) material the better. The person may need help with glasses, hearing aid, and/or batteries for it, but these things should not be touched without permission.

this should probably be their ministry. Even so, the rector should still see each shut-in at least annually, more often if possible.

The second most important thing is lay visitation. Lay visits should be at least once a month, but weekly is much better. Again there should be continuity of visitor. Lay visits should be coordinated with clergy visits so that both are not there at the same time. Lay visitors should be trained in active listening and should report any significant change in physical or emotional conditions to the person's primary pastor at once. Nevertheless, the main purpose of these visits is friendship. The visitor should always bear in mind, "I may be the only other human being this person sees this week."

It costs about \$10 a year by first-class mail to send the Sunday bulletin to someone every week. A small thing, but it says, "You are not forgotten."

In one parish I know of, greeting cards were for years sent out in the name of the

new rector arrived and sent her a 25th anniversary card, she was at the point of tears. Another shut-in; but it can mean an incredible amount to the recipient.

Tape ministries have been discussed enough that the only comment I can make is this: don't just tape the words; do the whole Eucharist. The music is an integral part of worship. I've known some shut-ins who wanted to sing with the hymns.

"Shut-in Sunday" (I'm in the process of changing the name) could be changed to "Age in Action Sunday." It's a lot of work from a lot of people, but well worth the effort. Several of the shut-ins I have ministered to have told me that they have vivid dreams of going to church again.

"Lord, when did we see you and not visit you?" "I tell you so, in so far as you neglected to do for one of the least of these, you neglect to do it to me."

Our Father in Heaven

By JOHN C. WOLFF

When I first read the International Consultation on English Texts version of the Lord's Prayer, it seemed to me to be only change for the sake of change. The text did not exactly turn me off, but I did prefer the old traditional version which dates in its present form from the 1789 American Prayer Book, and which is so familiar.

To explain this new text of the Lord's Prayer as being closer to the original Aramaic, which should be the reason for the change, someone much wiser than I will have to do the enlightening. But I do know that my transformation from a supporter of the old to a staunch advocate of the new came about by three passages in holy scripture which have something to say to the petition, *And lead us not into temptation*; they are found in Ecclesiasticus, the letter of James, and in the Gospel according to Matthew. "Lead us not into temptation" and scripture collide, and I don't believe the peti-

tion can be squared with the words of Jesus himself.

"Do not say, 'Because of the Lord I left the right way'; for he will not do what he hates. Do not say, 'It was he who led me astray'" (Ecclesiasticus 15:11-12a RSV).

If God will not do what he hates, and if we are told not to say that it was God who led us astray, why do we ask God in the traditional Lord's Prayer to lead us not into temptation when this text indicates that he will not do so?

"Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil and he himself tempts no one" (James 1:13 RSV).

If we are told to say when we are tempted that we are not tempted by God, and that God himself tempts no one, how can we possibly ask God in the traditional Lord's Prayer to lead us not into temptation? The answer is obvious, we cannot.

Jesus said, "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!"

(Matthew 18:7 RSV).

If Jesus himself condemns the whom temptation comes, how justify asking God in prayer that us not into temptation? Clearly God does not consider that his heaven would lead anyone into temptation. If he did, he would have to condemn the Father in heaven also. Obviously possible. For me now, praying temptation, *And lead us not into temptation* a willful act of not trusting God.

On the other hand, if we ask God in the contemporary Lord's Prayer, *us from the time of trial*, then meeting head on the complexities of the world, as trials certainly abound around us. To save us means to save our souls, so that we may ultimately be with Jesus in paradise and to see the beatific vision on that last great day.

To be saved is what Jesus intended for all of us by his dying on the cross. The prayer to God to save us from the trial is exactly what we want God to do for us — and he *will* do for us if we trust fully in his grace and love, and if we do a conscious act of trusting God!

The Rev. John C. Wolff is an overseas chaplain of the Missions to the Seaman, and is stationed in Pusan, Korea.

Permanence in Poetry

By WILLIAM DAUENHAUER

one member of that dwindling
ment of American society that
ther read than be entertained by
c media, I sometimes feel a bit
istic and out of touch. To con-
nterest in poetry requires more
tle hardihood on the part of the
bookish soul. People assume,
mple, that Victorian verse is
be effusive, sentimental twad-
ibliophiles know better.

the telegraph was a novelty, an
us rhymester was clever in wel-
he innovation. His quaint greet-
published in an Irish organ
s *The Boston Chronotype* under
"The Lightning Steed":

steed called Lightning,' (say
es)/'Is owned in the United
'Twas Franklin's hand that
the horse;/Twas harnessed by
r Morse."

reat poetry. But there *is* an aura
like innocence about the rhyme
rarely finds nowadays. Optimis-

s another stimulating sally hail-
ntific progress during the 19th

It alludes to Michael Faraday
educer sparks from a magnet)
ntly titled, "The Electric Spark."
nd the Magnet Faraday/Is sure
ta's lightning play;/But *how*
em from the wire?/He took a les-
a the heart:/'Tis when we meet,
n we part,/Breaks forth the elec-

urious lyric appeared in *Black-*
Magazine more than a century
arter ago, and may be somewhat
in meaning to the modern
What the poet is trying to say is
e breaking and renewing of cons
s the key to unlocking electric
and, being a Victorian poet, he

Dauenhauer resides in Wick-
io.

couldn't refrain from waxing romantic in
his illustration and praise.

These specimens were topical celebra-
tions of noteworthy scientific headway.
They were composed and published more
or less contemporaneously with the ad-
vancements they joyously describe. But
poets can also be startlingly prophetic,
and — rather like the druid priests —
deign to blend prophecy in song.

We may be sure, for instance, that Vic-
torians beheld crystalline prophecy in
Chaucer's "House of Fame." More than a
few were probably persuaded that the
ensuing lines contained a weird foretell-
ing of the Crystal Palace:

"... I dreamt I was/Within a temple
made of glass,/In which there were more
images,/Of gold standing in sundry
stages,/In more rich tabernacles,/And
with jewels more pinnacles,/And more
curious portraitures,/And quaint man-
ner of figures/of gold work than I saw
ever..."

Doesn't that sound rather like the
Crystal Palace? But Chaucer goes on:

"Then saw I stand on either side/
Straight down to the doors wide/From
the dais many a pillar/Of metal that
shone out full clear..."

The language, of course, is modern-
ized. And Chaucer sails on to prate
about a "great congregation" there as-
sembled from "sundry regions," all pre-
sumably crowded into his "temple made
of glass." To me, though, the clincher is
the mention of those mysterious metal
pillars. Whence such augury? Crazy as it
seems, it's as though old Chaucer had
indeed glimpsed the Crystal Palace,
many centuries before its construction,
and committed the vision to paper.

Returning to saner ground, let's weigh
an educated poetic prediction that was
proved valid shortly after it was made.
The poet/prophet in this instance was
Erasmus Darwin — grandfather of natu-
ralist Charles Darwin. These lines,
clearly heralding the advent of steam-

powered transportation, were printed as
early as 1789, and probably written
years earlier:

"Soon shall thy arm, unconquer'd
steam, afar/Drag the slow barge, or drive
the rapid car;/Or, on wide-waving wings
expanded bear/The flying chariot
through the fields of air,/Fair crews tri-
umphant leaning from above,/Shall wave
their fluttering 'kerchiefs as they move;/
Or warrior bands alarm the gaping
crowd,/And armies shrink beneath the
shadowy cloud;/So mighty Hercules o'er
many a clime/Waved his huge mace
in virtue's cause sublime;/Unmeasured
strength with early art combin'd/Awed,
served, protected, and amazed man-
kind."

Although Dr. Darwin was mercifully
mistaken concerning steam-propelled
balloons being used in aerial warfare,
this was the sort of thing Victorians
loved. After all, the readers knew he was
correct regarding railroad travel. The
projected image of steam-driven air-
borne military craft seemed within the
realm of possibility. Certainly Messrs.
Verne and Wells were generally as accu-
rate as Dr. Darwin; but Dr. Darwin, as
his "Botanic Garden" shows, was a de-
cent poet to boot.

The really nice thing about antique po-
etry is that it keeps ideas fresh. I
gleaned these snippets from a volume
printed in England around the middle of
the last century. While the prose por-
tions of the text were difficult to read —
the syntax seemingly twisted by today's
standards — the metered verse was crisp
and sprightly, the yawning chasm in
time notwithstanding.

It may be that that's what stereotypi-
cal bibliomaniacs most crave: a sense of
permanence in an ever-changing world.
Poetry, to borrow Tennysonian senti-
ment, is always, "For every grain of sand
that runs,/For every span of shade that
steals,/For every kiss of toothéd wheels/
And all the turnings of the suns."

Old Parties and New Pressure Groups, II

Last week we made some remarks about party strife within the Episcopal Church, but more deserves to be said. In the good/bad old days, conflict between High Church and Low Church was sometimes acrimonious. It was frequently embarrassing to the middle-of-the-road clergy and laity, and was habitually the butt of humor and derision by outsiders.

The division was sharply focused on liturgical practices. The academic hood worn over the surplice by the Low Church rector at Morning Prayer clearly differentiated him from his High Church rival in eucharistic vestments. High Churchmen were frequently disgusted by the unmitigated Protestantism of Evangelicals, while Anglo-Catholic parishes, with their bells, smells, holy water, and votive lights, created an atmosphere quite alien to many Episcopalians. It has been said that most clergy and laypeople did not really understand the theological differences which varying liturgical practices were intended to express, but they certainly were intensely loyal to their distinctive practices.

Yet each party recognized the other (at least in its moderate manifestations) as having a rightful place in the church. Almost every solidly Evangelical diocese had one Anglo-Catholic parish, and every "biretta belt" diocese had one Evangelical parish within it. No one invited them to leave and form new denominations. Gradually there was some rapprochement, especially under the irenic but brief leadership of Presiding Bishop Arthur Lichtenberger (1958 to 1964).

Our revised Prayer Book marked a liturgical truce between the two parties. This was quickly perceived by many clergy. Low Church parishes welcomed the introduction of Old Testament lessons and psalms into the Eucharist and the pastoral flexibility of the rubrics, and with little controversy, many adopted the Holy Eucharist as the main service every Sunday, together with colored vestments and other trimmings. High Church parishes welcomed the centrality of the Eucharist and the fuller expression of the Church Year. Unauthorized missals were quietly removed from altars, and such "Romish ceremonies" as the reading of the Last Gospel after mass were dropped.

A new plateau of worship began to emerge. Yet, we fear, commitment has often dwindled. Forty years ago, when one saw a priest in a chasuble, one knew he cared about the eucharistic sacrifice, the real presence, and reverence for the altar. Today, this vestment may be no more than a pretty garment.

Meanwhile the new battle between conservatives and liberals had begun. The issues were different, the rules were different, and the contestants were different. Enter the cheerful young priest in blue jeans and sweat-shirt, endlessly campaigning to have a friend elected to the school board, or to unionize the kitchen workers in the local hospital. Often very worthy causes, perhaps well deserving of his time and dedication — if it were not for the fact that he was accepting a house and a full-time salary to be rector of a parish. It is hardly astonishing that many older parishioners dropped out.

They did not wait to discover that some of the hotheads would mellow and become good pasto

The old quarrels involved theological, ecclesial and spiritual issues, areas in which the parish were supposed to have professional expertise. Positions, liberal and conservative, tend to be reliable reflections of the platforms of secular pressure groups. No doubt parishioners are pleased when their own political preferences are defended from the onslaught of the parish of their choice, but are their souls

A Wider Vision

Our guest editorial is by the Rev. John H. Elled, rector of St. Luke's Church, Phillipsburg, N.J.

Yes, we have a clergy surplus, I don't believe any other church would simply take six or hundred of us off the Episcopal Church's hands. It seems that seminaries will limit their entering classes. They have not done so as the surplus problem has developed and they have little incentive to do so in the future.

There is incentive, however, for seminaries to make some changes in policies and curricula. I receive an annual "hire a seminarian" letter from my *alma mater* listing several people due to graduate this June who have been released by their bishops to seek employment elsewhere. Having been in the same boat years ago, I empathized with the pain and anxiety having spent three long and difficult years to prepare for a ministry which might not get past the starting gate.

Our problem might well be one of lack of demand rather than one of oversupply. I recently received a brochure from a New Jersey seminary of a dual degree program, Bachelor of Divinity and Master of Social Work. That seminary prepares its graduates for the possibility of making ministries. When I graduated from seminary I was prepared to serve the church, but only in a secular position. I had other skills which could have been applied in secular work, but no credentials to get through the front door of a decent secular job.

Wouldn't it make sense for our seminaries to be able to offer education and certification which would prepare graduates to minister in environments where the institutional church cannot or will not invest in full-time ministry?

What if seminaries began to train clergy who would be able to be self-supporting or at least earn enough "on the outside" to make them low cost to the dioceses as domestic missionaries? They would need to be well-grounded in the theory and practice of planting new churches and in church growth. As well, they would need to be able to provide the educational and professional support for such a demanding and unique ministry.

We Episcopalians have such riches, so much talent, and yet can be so hidebound that we fail to see the opportunity to share what our Lord Jesus has entrusted to us.

Continued from page 5

S. Lewis, who became enthusiastically asked to see more; he helped find a publisher; and he, C. S. Lewis proposed the now famous title to *Young Churches*. The book had immediate, huge success in England, and still more in America. In 1957 Phillips did *Acts (The Church in Action)*, Revelation, the *New Testament in Modern English* from 1957 to 1979 19 other books owed from his pen; these were on theology for laymen.

Phillips also increasing requests to go on to lecture at conferences. The Phillips was again and again invited by other denominational centers. Twice he led conferences at a center near Los Angeles. He was in New England. He found life warm and friendly, but much standing in the schedules they had.

Income from books and from gifts made the Phillipses affluent. Suddenly at age 55, amid all the success he plunged into a deep neurotic depression. Despite much psychotherapy never came out of it. Yet here is another admirable facet of this

admirable character. He kept on writing, producing nine books between 1961 and his death, at 76, in 1982. He believed, indeed, that the nervous illness was the "price" he must pay for "success."

Trained in the classics, Phillips was no New Testament scholar. For his translations he first used the "Textus Receptus," a Greek text like that behind the King James. In later editions he switched to the more critical, United Bible Societies text. Phillips held that his was the only valid method of biblical translation. Though an ardent Evangelical, he was no fundamentalist.

Notes in the school edition of his Testament reflect prevailing scholarly ideas of the 1950s. (There he also restored verse numbers, which earlier editions had left out.) Pages 144-149, of *The Price of Success* offer an exceptionally effective reply to biblical literalists. Many of us will find it very useful.

(The Rev.) PIERSON PARKER (ret.)
Claremont, Calif.

Controversial Claims

CHURCH, MINISTRY, AND SACRAMENTS IN THE NEW TESTAMENT.
By C.K. Barrett. Eerdmans. Pp. 101.
\$6.95 paper.

C.K. Barrett is a prominent New Testament scholar long on the faculty at

particular known for his research on the Gospel of John. Now, in a series of lectures delivered at Nazarene College in Manchester, Barrett comments on some controversial areas of scripture.

A Methodist who acknowledges his role in defeating union plans with the Church of England, he expresses his intellectual debt to Anglo-Catholic scholars Edwin Hoskyns and Noel Davey. At the same time, he takes an unabashedly "low church" view of his subject matter, and — although his tone is not polemical — he is fully aware that his claims are bound to arouse controversy.

Barrett sees no evidence in the gospels that Jesus looked forward to a continuous life of the church in the world. Conversely, Jesus thought that the Parousia would soon follow his death and resurrection. The early ministry, Barrett argues, should not be regarded as essential to the church, much less equivalent to it. Were the formal ministry to be dispensed with, the church would still exist, though it would obviously be the poorer for the ministry's absence.

Turning to the sacraments, Barrett warns against confusing pre-conceived, post-apostolic notions with church practice in New Testament times. In Luke-Acts, for example, baptism usually involved receiving nothing less than the gift of the Holy Spirit. Paul paid little attention to the entire rite and in I Corinthians 1:14-17 depreciated its role.

In his treatment of the Eucharist, Barrett asserts that Paul took the weekly fellowship meal of the first Christians, attached it specifically to the death and resurrection of Jesus (I Corinthians 11:17-34), and thereby assured that such a Christian rite in itself should witness to Christ's act of redemption. The famous eucharistic passage of John 6:51-58 was written at a time when the Holy Supper was in danger of becoming a mechanical act. Hence the author focused Paschal significance not on the meal but on Jesus himself crucified.

Barrett concludes his book by discussing such church fathers as Clement of Rome and Ignatius of Antioch. By stressing the sacerdotal power of the priest, both men — claims Barrett — were changing the nature of the primitive church, doing so by fleeing from the "dangerous" *sola fide* of the New Testament.

Obviously, every one of Barrett's claims is subject to much debate, and undoubtedly replies will be forthcoming. In the meantime, we should be thankful that such a distinguished scholar presents his arguments so succinctly.

JUSTUS D. DOENECKE
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New College of the
University of South Florida
Sarasota, Fla.

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UNFINISHED AGENDA: An Autobiography. By Lesslie Newbigin. Eerdmans. Pp. 264. Pp. vii and 264. \$11.95 paper.

Bishop Newbigin is best known for his leadership of the Church of South India in its formative years. That in itself is a fascinating story and would assure his place in Christian history. But his influence went far beyond India. He played a major role in nearly every major ecumenical conference in the last 40 years, not always on the winning side in debates, but more often than not the one chosen to draft the language of the final report or resolution.

He could be trusted to write — as he does here — with unusual clarity and grace and with fairness to those whose convictions differed from his own. To read his memoirs is to relive the history of the modern ecumenical movement, at least from a Protestant and missionary point of view.

He has little to say about developments in the Roman Catholic Church

but a great deal to say about Anglicanism. Episcopalians would do well to heed the serious questions he raises, from his own experience, about Anglican missionary strategy and ecumenical practice.

He acknowledges his debt to many Anglican friends: William Temple and R.O. Hall who helped to bring about his conversion through the Student Christian Movement; Michael Ramsey, who convinced him of the "necessity" of bishops in a united church; Roland Allen whose missionary principles he sought to apply in village India; Leslie Brown, with whom he wrote the Church of South India Liturgy; Stephen Neill, Michael Hollis, J. H. Oldham and many others. At the same time he is candid in his criticism of Anglo-Catholic opposition to the only reunion scheme involving Anglicans that has been successful.

Both the Society for the Propagation of the Gospel and Church Mission Society he found to be obstructionist. SPG abruptly cut off support for Indian pastors who joined the CSI. Max Warren, the head of CMS, "did not trust the church." The Lambeth Conference of 1948, which Newbigin attended as a

guest, seemed to him an ecclesiastical disaster from which the Anglican Church has not yet recovered.

Newbigin's many books on unity and ecclesiology remain pertinent and persuasive, years after the first published, because they are product of academic research but from the authentic experience of pastoral and apostolic ministry. *Unfinished Agenda* is a record of that experience itself and a challenge to generations yet to come.

(The Rev.) CHARLES F. FORWARD
Forward Ministries
Cincinnati

Books Received

BIBLE READINGS FOR STUDENTS. Stenson. Augsburg. Pp. 111. No price given.

EMPOWERING HOPE: Thoughts to Your Day. By Joseph G. Donders. Two Publications. Pp. 104. \$5.95 paper.

THE FIRST DAY OF THE WEEK: The and Message of the Empty Tomb. By J. McKenzie. Paulist Press. Pp. v and 187. \$4

PRAYER PILGRIMAGE WITH PAUL: for Personal and Small Group Prayer. By Donnell, S.S.N.D. Paulist Press, Pp. v and paper.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

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NO OTHER CHURCH COMPUTER SOFTWARE comes close to *Romar Church Systems*. Already in use by 21 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Att: LCC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

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TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

POSITIONS OFFERED

PRIEST FACING RETIREMENT to assist part-time in multi-staff south shore parish, Long Island. House and utilities, expenses, non-cash benefits for candidate from New England to mid-Atlantic area. Begin September. Inquiries/resumés to: The Rev. Robert J. McCloskey, Jr., 500 S. Country Rd., Bay Shore, N.Y. 11706.

NEVADA PARISH located in high desert on Interstate 80 seeks rector who is caring pastor and enabler of ministry. Interested in challenge? Send resumé, CDO to: Dick Meade, Search Chairman, St. Paul's Church, P.O. Box 1530, Elko, Nev. 89801.

POSITIONS OFFERED

MISSIONARY-MINDED retired priest may use modest, air-conditioned house, utilities and travel allowance for care of tiny congregation near Gainesville, Fla. Reply Box Y639*.

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.

CLERGY OPENINGS in all three dioceses of the Anglican Church in Newfoundland. Also needed are vestments, etc., for churches there. Write: St. Paul's Church, 390 Main St., No. Andover, Mass. 01845.

POSITIONS WANTED

BRITISH ORGANIST/CHOIRMASTER seeks position in USA. Experienced British organist and choirmaster seeks employment with a view to emigrating to the USA. Applicant is a practicing Anglican with several years experience as choirmaster/organist in traditional Anglican parish settings as well as extensive knowledge of renewal programs. Recent posts include Director of Music at the Roman Catholic Cathedral, Gibraltar, and the Gibraltar Choral Society. Works exceptionally well with persons of all ages. American and European references on request. Available from October of 1986. Contact: Mr. Steven R. Jandrell, Fron Haul, Holcombe Drive, Llandrindod Wells, Powys, Wales, United Kingdom.

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

RELIGIOUS COMMUNITIES

COMESHARE in a **LIVE-IN EXPERIENCE** Margaret's Convent. During July, for periodic weeks or more, young women are invited to participate in a Live-In Experience, designed to quiers to live the rhythm of the religious in liturgical and private prayer, and to work and recreate with the Sisters (other times can be arranged). Write or telephone: St. Mary Convent, P.O. Box C, Duxbury, Mass. 02934-5696.

TRAINING COURSE

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

**Use the classified column
THE LIVING CHURCH
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OPLE d places

Appointments

Royce Brown has been since February 31. Mark's, Casper, Wyo. Add: 701 S. Casper, Wyo. 82601.

Grahame Butler-Nixon, who has been sub-dean of St. Barnabas Theological College, Australia, is now rector of Grace Church, C.

Blessing J. A. Chelliah, formerly of the Colombo, Sri Lanka, is now rector of Arch, Clayton, N.Y. and St. John's, Cape Y. Add: 412 Hugunin St., Clatyon, N.Y.

Donald Eaton is vicar of St. James, Co-Mark's, Myrtle Point; and St. Paul's, e. Add: 15 S. Dean St., Coquille, Ore.

Kathleen Eickwort is rector of Epiphany, Arg, N.Y. Add: 105 Birchwood Dr., Ithaca, I.

Jean C. Fife is rector of St. Paul's, Chit-I.Y. Add: Box 209, North St., Madison,

Elizabeth Libbey is vicar of St. Francis Chapin, S.C.

J. Houston Matthews is rector of All yce, S.C.

John Nelson, Sr. has accepted a call to e work of the church in North Omaha,

St. Philip's in that area.

The Rev. **J. Edward Putnam** is now rector of St. James', 96 E. Genesee St., Skaneateles, N.Y. 13152.

The Rev. **Carlos Raines** is vicar of St. Mary's, Gardiner, Ore.

The Rev. **Derwent A. Suthers** is now executive director of Ferre Institute and assistant at Grace Church, 6 Elizabeth St., Utica, N.Y. 13501.

The Rev. **Charles Sutton** is vicar of Epiphany, Eutawville, S.C.

The Rev. **Eugene Wise, Jr.** is rector of the Church of the Holy Spirit, 1003 Allendale Rd., West Palm Beach, Fla. 33405.

Ordinations

Deacons

Central New York—**Judy Baldwin**, Episcopal Divinity School, 39 Kirkland St., Apt. 203A, Cambridge, Mass. 02138. **Gene Bowers**, Box 2, Woodgate, N.Y. 13494. **Marti Chamberlin**, 135 Colonial Dr., New Hartford, N.Y. 13413. **Esther Gould**, 306 Crenshaw Court, Camillus, N.Y. 13031. **John Kelly**, deacon-in-charge, Christ Church, Sackets Harbor, N.Y.

Northern Indiana—**Mark Clevenger**; **David Kletzinger**; **Richard Matthews**, in charge of computer operations for the Air Force in Berne, Ind.; **Ron Poston**, staff of Trinity Church, Fort Wayne, Ind.; **Larry Smith**, veterinarian in Berne, Ind.; and **Robert Schwarz**, Logansport, Ind.

Oregon—**Judith MacKey**, deacon, St. Peter's, Santa Maria, Calif.

South Dakota—**Karen E. Hall**, deacon, wider area ministry in Madison, Flandreau, and DeSmet, S.D.; add: 519 8th Ave., Brookings, S.D. 57006. **Sydney Pratt**, deacon, St. James', Mobridge and St. Elizabeth's, Wapakala, S.D. and administrator of program

Permanent Deacons

San Diego—**Raymond Ernest Daly, III**, Trinity Church, Box 2652, Rancho Santa Fe, Calif. 92067.

Changes of Address

The Rev. **John Donnelly** will be at 33 Church St., Stonington, Conn. 06378, as of July 15.

The Rev. **Sheldon B. Foote**, who retired in mid 1985 as rector of St. Philip's, Palatine, Ill., now lives at 93 E. 155th St., Harvey, Ill. 60426; he may also be addressed at Box 1172 in Harvey.

Retirements

The Rev. **Albert W. Anderson**, as rector of All Saints', Syracuse, N.Y. Add: 4090 Mercun Dr., Jamesville, N.Y. 13078.

The Rev. **W. Kilmner Sites**, as rector for 30 years of St. Andrew's, Vestal, N.Y. Add: 625 LaGrange St., Vestal, N.Y. 13850.

The Rev. **James L. Stilwell**, as rector since 1953 of St. Matthew's, Lincoln, Neb. He moved to Fremont, Neb. on June 1.

Deaths

The Rev. **William R. Masters**, vicar of St. Clement's, Greenville, Pa., died on January 28 at the age of 65.

A graduate of Virginia Theological Seminary, Fr. **Masters** served as vicar of St. Joseph's, Port Allegany and St. Matthew's, Eldred, Pa. from 1968 to 1972. He was rector of St. Matthew's, Liverpool, N.Y. from 1974 to 1979, at which time he moved to Greenville, Pa. He is survived by his widow, Ruth.

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. Clapp, 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-Sep.
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

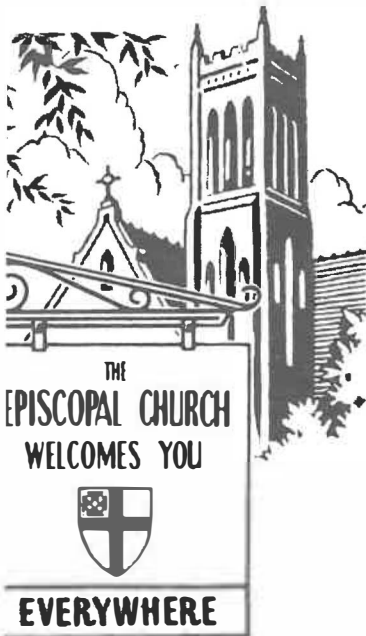
2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

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: 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri
12:05, MP 8:30, EP 5:15



ght face type denotes AM, black face PM; add, anno, announced; A-C, Ante-Communion; appt, ant; B, Benediction; C, Confessions; Cho, Choir; Church School; c, curate; d, deacon, d.r.e., religious education; EP, Evening Prayer; Eu, Ev, Evensong; EYC, Episcopal Young Church-except; 1S, 1st Sunday; hol, holiday, HC, Holy on; HD, Holy Days; HH, Holy Hour; HS, Healing IU, Holy Unction; Instr, Instructions; Int, Interces-H, Laying On of Hands; Lit, Litany; Mat, Matins; ng Prayer; MW, Morning Worship; P, Penance; r, m, rector emeritus; Ser, Sermon; SM, Service of ol, Solemn; Sta, Stations; V, Vespers; v, vicar; ng 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 Waikiki)
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. Wkdays as anno

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultraya Wed 7

CAMDENTON, MO.

The Lake of the Ozarks
ST. GEORGE'S 219 North Highway 5
Sun H Eu 9

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

ST. BARNABAS 129
The Rev. T. R. Morton, SSC, r; the Rev. M. V. M
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, als
Matins 6:45, EP 5:30; C Sat 5

BAY HEAD, N.J.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

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

SOUTH AMBOY, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 V
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Sen

ALBUQUERQUE, N.M.

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

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

ST. PETER'S (nr. Fire Is.) 500 S. Country R
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pe
len, assoc; the Rev. William W. Thoelen, ass
Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy C

BROOKLYN, N.Y.

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

ST. PAUL'S 199 Carroll St. (at t
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; S
Noon Off noon. 1st Sat Requiem Mass noon

JAMESTOWN, N.Y.

ST. LUKE'S 410 I
The Rev. Richard L. Fenn, r; the Rev. Robert D. E
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.
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitent



St. Mark's Church, Vancouver, B.C.

Continued on next page

MMER CHURCH SERVICES

(Continued from previous page)

RK, N.Y.

CHURCH OF ST. JOHN THE DIVINE
d Amsterdam Ave.
30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Choristers: in school year). Sat MP 7:15, HC

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

CHURCH CENTER
CHRIST THE LORD
ist, Mon-Fri 12:10

HE VIRGIN (212) 869-5830
St. (between 6th and 7th Aves.) 10036
gar F. Wells, r; the Rev. Andrew L. Sloane, c
9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
/ 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
un 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
o. 12:45-1:15

5
5th Avenue & 53rd Street
hn Andrew, D.D., r; the Rev. Gary Fertig, v; the
Stafford, c; the Rev. Stuart Kenworthy, c; the
Lang; the Rev. Gordon-Hurst Barrow; the Rev.
cholls
11(1S), 12:05, MP Sung 11. Weekdays MP & Eu
& Eu 5:30. Tues HS 12:10. Eu Sat 10

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

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

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

STER, N.Y.

S'
ohn Martin; the Rev. Gail Keeney
10; Wed 12 Eu

OGA SPRINGS, N.Y.

Washington St. at Broadway
omas T. Parke, r
s 6:30, 8 & 10

TOWN, N.Y.

F THE REDEEMER 265 E. Main St.
obert W. Offerle, C.S.S., r
ng Mass & Ch S, Sat 5 Vigil Mass

AMPTON BEACH, N.Y.

Main St., 11978
eorge W. Busler, S.T.M., r
(516) 288-2111
1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
ial Music; Spiritual Healing 1S 8 & 10

AND, ORE.

R & PAUL S.E. 82nd & Pine
05 — Glisan or Stark exits)
cott H. Helferty, r
Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses
Thurs 9:30

STOWN, PA.

(Exit 25 PA Tpk)
St. (opp. Court House)
H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu
(w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

WESTERLY, R.I.

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

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). 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.; the Rev. Joseph N. Davis
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 Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the
Rev. Travin 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. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

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

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.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30
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. Wal-
lace, 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 Gill & 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"



Holy Advent Church, Clinton, Conn.