

THE LIVING CHURCH



"Sounds 'hiding' in the hush . . ." [p. 2].

The Draftsman • page 7



Silence: Discovering the Counterpoint

By MARK LAWSON CANNADAY

ould not help but notice it — the rap, rumble somewhere overhead. I stepped cautiously, feeling the movement of my chest, hearing the whistle of air over my nostrils, traveling to fill my lungs.

The tick, tick of time passing in the movements of the Seth Thomas hanging on the wall punctuated each effort to distinguish the sound. Rap, rap, rumble, rumble.

When the quiet, it came to me: birds, nest-shadows flitting from bare tree to tree, the hum of the house — a constant presence created by closed curtains and the early morning east sun — made the humming sound completely disappear. Instead, there was a recognition that life was being prepared for in the quiet of those that fly by naturally. They were doing only what they were doing instinctively — even if in a manner that is not God-made, structure. Silence is such a revealing pause in the midst of the usual sounds of our day. So the mysteries are covered up by the casual banter of humans and mechanical symphony that is conducted in the quiet of our waking hours. Like the counterpoint of musical composition, silence “hiding” in the hush can open up our thoughts, bring about appreciation and give a sense of freedom that indeed is another tune being played, if we only listen.

Habakkuk resolutely proclaims: “But the Lord is in his holy temple; let all the earth be hushed in his presence.” We hear this as one of the general, at any time, sentences of Daily Morning Prayer

Guest columnist, the Rev. Mark Cannaday, is rector of St. Thomas Church, San Antonio, Texas, and is a frequent contributor to THE LIVING CHURCH.

and in the usual form “... let all the earth keep silence before him.” Silence as hush, as the NEB translates Habakkuk, is indeed a new phenomenon of an old practice, given a premier place in the liturgies of our Book of Common Prayer. Such emphasis is a wonderful inclusion, particularly in an age when noise pollution is a topic of conversation, from too loud rock to the roar of things that fly by mechanical design.

The practice of liturgical silence can be carried over into our private moments outside the sanctuary — and then back again into our times of worship — to good benefit. Being hushed in the temple is a time of deep reflection, discovering the mysterious sounds of counterpoint and identifying them as the still, small voice of God urging our quiet conversation with him. To be present with God in quietness heightens all the senses — the smell of candlewax, incense in the rafters, flowers blooming; the sight of colors filtering through cut glass, dust dancing in light beams; the sound of shuffling, creaking benches, the *cum multis aliis* of silence itself; the taste of unleavened bread, washed with wine, holy food and drink; the touch of a neighbor’s hand, clasped in the name of the Lord.

When the practice of silence is made important out of the expected setting, the wonderful sounds of counterpoint are revealed with the same accentuation of the senses. This experience is no less holy. To discover birds about their business of homemaking is to touch creation in a special way. It may be ordinary business, but it is a reminder of the extraordinary God who cares for the smallest things in life.

Gerhard Manley Hopkins, Jesuit priest and poet of the Victorian age,

used a word which defined an encounter with a thing which revealed God’s presence. *Instress*, used also as a verb, is an activity which has specific meaning in times of silence, where the senses draw in the elements and know God’s basic relationship with them. In his major poem, “The Wreck of the Deutschland,” stanza five is close to an essay on silence and the hearing of counterpoint, as it describes *instress*:

I kiss my hand
To the stars, lovely — asunder
Starlight, wafting him out of it; and
Glow, glory in thunder;
Kiss my hand to the dappled-with-damson
west:
Since, tho’ he is under
the world’s splendour and wonder,
His mystery must be instressed, stressed;
For I greet him the days I meet him,
and bless when I understand.

Silence is a revelation for the spirit and for the senses, of the infinite counterpoint of living. Whether God speaks or his nature does, the result is the same; that God *is* in his holy temple — closed in or in the wide open.

Michigan Summer

O Heaven
grey and heavy
in your sorrow, yet,
like Mary
pregnant with joy,
your water breaks
nearly drowning us in tears
before delivering the sun.

Charlene Palmer

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LETTERS

Time Is not Right

I thought Fr. Zimmerman's article "Women in the Episcopate: Now?" was thoughtful, balanced well, and showed an awareness of ecumenical, pastoral and constitutional problems. Women in holy orders has been a growing and learning situation for many of us. It seems to me that the traditional areas of pastoral care frequently done by laywomen in the past have been refocused and strengthened by the leadership of ordained women. The feminine, nurturing gifts of women have not been completely subsumed in their desire to be "equal" in all things possible — some remain clearly impossible notwithstanding any amount of "pressure politics" or rethinking. All of us are limited biologically from taking on all aspects of life-giving process — a process which was meant to be complementary.

My concern over the consecration of a woman to the episcopacy is that the time is clearly not right. It is one thing for the Episcopal Church to be prophetic, or to see itself as being prophetic on the ecumenical level, but it is something else again when the prophetic voice simply cries "Damn the torpedoes, full speed ahead!" For whatever reason, perhaps because we have so many politicians in Congress, we have taken on more and more of the contemporary American arrogance and individualism at the expense of the kind of reasoned, discerning and prayerful approach which we have traditionally seen as the gifts and leadership of the Holy Spirit.

It may be that some Episcopalians live such fast-paced lives intellectually and spiritually that they are quite happy with more and more large and quick gulps of whatever is passing through the food chain at any given moment. Some of us, however, see ourselves as a growing counter-culture, not just resisting change, but using our gifts of judgment, discernment, thought, to aid others in dealing with an increasing anti-Christian, anti-human culture on an international level. Any casual examination of American advertising thrown at us and at our children 24 hours a day will illustrate the images we project as a society. No one can digest all that is dumped on us and still keep focused on God and on God-given values for humanity.

Our church has taken on itself the same kind of evil in its timetables, ignoring our own understandings about spiritual, emotional, intellectual burnout. Is the kingdom of God coming so quickly that we must force-feed our people with more and more "significant" changes so that they will be ready? Are we so impa-

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...each other and with God that chase away our flocks to quieter thoughtful pastures where they still and wait for God's voice to be To ask us to swallow the conse- of a woman to the episcopacy ir usual fast-food mentality is go- create a level of indigestion that unt of antacid is going to cure.

(The Rev.) JASPER PENNINGTON
St. Luke's Church
nti, Mich.

Trinitarian Leaves

many of your "First Article" ob- ions, the little piece on "Sham- and Holy Doctrines" in the May ae was appreciated. In the same arly missionaries to the Indians in s now the eastern United States lly have used the leaves of the sas- as a visual aid in interpreting the r. The relevant characteristic in se is not the shape of an individ- f, but that each tree typically has kinds of leaves: oval, three-lobed, nitten-shaped. (Some species of rry display the same trait, though nsistently.)

use this as an image of the Trinity, ave sometimes done with children, ely almost as simplistic as similar f the shamrock and should be l in the same wise and restrained

perspective you suggest for the shamrock-Trinity analogy attributed to St. Patrick. But sassafras leaves do facilitate a small step beyond the shamrock (or clover) as an entry into the conundrums of the *Quicumque Vult*. "We worship one God in Trinity, and Trinity in Unity, neither confounding the Persons" — the three types of leaf do have notably differing characteristics — "nor dividing the Substance" — they are, nevertheless, all co-equally sassafras.

Without making extravagant claims, I suggest the sassafras as a candidate for recognition as one of what you referred to as those "very simple and familiar things [that] do have a power of penetrating our consciousness in a way that mere words do not." To my mind, sassafras trees classify as what are tradition- ally called "sacramentals."

(The Rev.) ARNOLD W. HEARN
St. Francis Church
Heber Springs, Ark.

} Do any of our readers have a clear black and white photo of sassafras leaves?
Ed.

Thoughtful Action

TLC had a news story of the very im- portant action of the Church Pension Fund trustees in the matter of South African disinvestment [TLC, May 25],

which points out that the primary con- gation of the C.P.F. trustees is to their fiduciary responsibility, not to any cur- rently fashionable social or political the- ory, however worthy. The way the story is written, however, could lead the unin- formed reader (does TLC have unin- formed readers?) to think that the trust- ees' thoughtful action came about as a result of fear of the blackmail threatened by the Diocese of Newark. I am sure that is not the way it happened, despite the exulting of ministers whose talents seem better fitted for Tammany Hall than for the church of God.

(The Rev.) WILLIAM E. CRAIG, PH.D.
Twain Harte, Calif.

Language not to Be Stolen

Is "was made man" an inaccurate translation of the Nicene Creed, as the Council of Associated Parishes asserts [TLC, May 25]? Only if one interprets "man" as gender specific, but the ge- neric meaning is clearly what is in- tended. Yet some are offended by "man" and cry for its excision. This is an exam- ple of what sociologists Brigitte Berger and Peter Berger call "femspeak," the socio-political manipulation of language in support of feminist ideology. "Man" is not essentially gender specific or exclu- sive, but the ideologue insists on inter- preting it so, a sort of sexism in reverse. The sadness is the gradual capitulation of the church to this pressure.

The American church needs to be able to declare, "and was made man." Neither "human" nor "a human being" will suffice as substitutes. Why? Because God did not become just a single human being. He became man, representative, archetypal man. In Christ, all of humanity, male and female, is recapitulated and transformed. There is simply no substi- tute for "man" in trying to say this. In the language of Wittgenstein, "man" functions as a level-1 word: It treats the human race as a totality, as simple (not complex). Its pronouns are singular and personal. Neither "humanity" nor "hu- mankind" work the same way, for they regard the human race impersonally. Their appropriate pronoun is "it." "And was made humanity" doesn't quite cut it.

In its preaching of the Gospel, the church needs to be able to proclaim "and was made man." We must firmly resist the ideological attempts to steal this lan- guage from us.

(The Rev.) ALVIN F. KIMEL, JR.
St. Mark's Church
Highland, Md.

• • •

It is not entirely astonishing to read in the latest issue of THE LIVING CHURCH that Associated Parishes has joined the ranks of the censors. The most salient fact of the demand for so-called "inclu-

Continued on page 11

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THE LIVING CHURCH

June 22, 1986

The Season after Pentecost: Proper 7

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Northern Indiana Elects Coadjutor

The Rev. Francis Campbell Gray, rector of Emmanuel Church, Orlando, Fla., was elected Bishop Coadjutor of the Diocese of Northern Indiana on May 10.

The election was held in the Cathedral Church of St. James in South Bend, Ind., and though 17 priests had been nominated at the special diocesan convention, the election centered around two of them: Fr. Gray and the Rev. Richard Martin, rector of St. George's Church, Washington, D.C. Election came on the 14th ballot.

Fr. Gray, 45, was born in the Philippines but was raised in the Midwest. The grandson of the second Bishop of Northern Indiana, the Rt. Rev. Campbell Gray (1925-1944), Fr. Gray is a graduate of Rollins College in Winter Park, Fla., from which he received a B.A. in 1966. He studied for the priesthood at Nashotah House Seminary in Nashotah, Wis., and was ordained as a priest in 1969 after his graduation.

He has served in numerous churches in Florida including St. Wilfred's Church in Sarasota (1970), St. John's Church in Melbourne (1974-1979) and Emmanuel Church in Orlando (1979 to present). In addition he has been involved in many committees and activities in his diocese. He has had poems published in *THE LIVING CHURCH*.

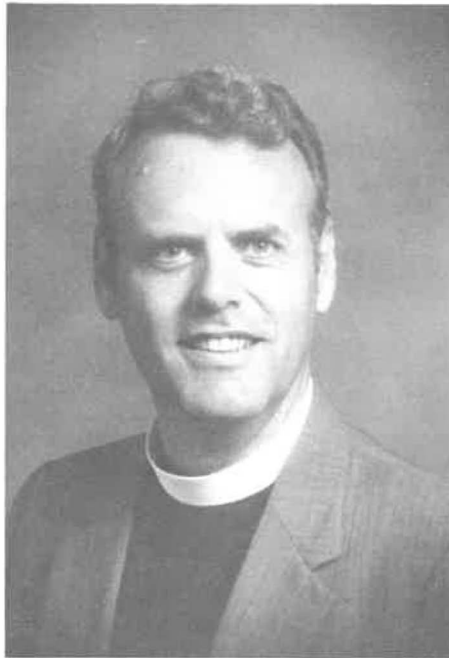
Fr. Gray is married to the former Karen Brumbaugh and they have two daughters and a son.

A consecration is planned for early October and Fr. Gray will serve as assistant to the Rt. Rev. William C. Sheridan, diocesan bishop, until the bishop's retirement in January, 1987.

Vermont Coadjutor Consecrated

In a ceremony that combined pagentry, color, solemnity, joy and song from a 200-voice diocesan choir, the Rev. Daniel Lee Swenson was consecrated Bishop Coadjutor of the Diocese of Vermont in the Chapel of St. Michael the Archangel of St. Michael's College, Winooski, Vt.

Bishop Swenson, who was rector of the Church of St. John in the Wilderness in White Bear Lake, Minn., from 1978 until this April, was elected bishop coadjutor by the Vermont diocesan convention in January on the sixth ballot [TLC, Feb. 2].



The Rev. Francis Campbell Gray

Chief consecrator in the May 17 ceremony was the Most Rev. Edmond Browning, Presiding Bishop. Co-consecrators included the Rt. Rev. Robert M. Anderson, Bishop of Minnesota; the Rt. Rev. Robert P. Varley, retired Assistant Bishop of Minnesota; the Rt.

Rev. Harvey D. Butterfield, re Bishop of Vermont, and the Rt. Rev. Robert S. Kerr, diocesan bishop.

Nearly 1,100 people from Vermont, Minnesota and other states witnessed the consecration. Included in the service were 22 visiting bishops, 100 priests and other church and diocesan officials.

The sermon was preached by the Henry H. Hoover, archdeacon of Minnesota and long-time friend of Bishop Mrs. Swenson.

Bishop Swenson, 58, is a native of Oklahoma City, Okla. He received a degree in English literature from the University of Minnesota and had a career in business before preparing for ordination through the Minnesota Tutorial Program. He served at several churches throughout Minnesota and was deacon of the Cathedral of Our Merciful Saviour in Faribault, Minn., from 1975 to 1979, and his wife Sally have three children.

It is planned that Bishop Swenson will assume duties as diocesan bishop in January when Bishop Kerr retires.

Kafity in Washington

In a sermon preached recently at Washington Cathedral, the Most Rev. Samir Kafity, Bishop President of the Episcopal Church in Jerusalem and the Middle East, listed three things a



The Rt. Rev. William Davidson (right), Assistant Bishop of Ohio and recently elected national chair of the Episcopal Peace Fellowship, presents the Most Rev. Edmond Browning, Presiding Bishop, with a copy of *Cross Before Flag*. Bishop Browning met with the national executive council of the EPF during its meeting at the Convent of St. Ignace in Vails Gate, N.Y. *Cross Before Flag* lists the significant resolutions and statements on war and peace passed at the General Convention, the House of Bishops and the Lambeth Conference.

do about the situation there. Christians in the Holy Land ask first of all, you pray for us. Prayer energy which extends your hearts to identify with those in need, ritual power which we must exercise said. "Second, try to understand. There is so much suspicion between people and nations, and it is so easy to misunderstand. And finally, prayer for friendship and partnership. We in the Middle East need friends. We ask you to give up old friends but embrace the new ones. Both Palestinians and Jews would be your friends equally and mutually."

Bishop Kafity, 52, is a Christian of Jewish heritage, who was born to an American family in Haifa. He eventually moved to Syria and Lebanon, earning a degree from the Middle East School of Theology in Beirut. He was ordained to the priesthood in 1958 and served parishes in Israel and as archdeacon in Lebanon. In 1982 he was elected Bishop of the Diocese of Jerusalem and two years later became the diocesan bishop of a jurisdiction that encompasses Israel, Jordan, Syria and the occupied territories of Palestine.

In January, he was raised to the priesthood for a five-year term, succeeding the late Rev. Hassan Dehqani-Tafti, a Palestinian in Exile of Iran, now living in the United States [TLC, Feb. 23]. Bishop Kafity's diocese covers more than six million square miles, and consists of four dioceses: Jerusalem, Cyprus and the Holy Land, Egypt and Northern Africa, and

Bishop Kafity hopes the problems of the Middle East can be solved by peace means. He reiterated the fact that peace is constantly on our minds. In all parts of the world people demonstrate peace. But destructive means can never bring constructive results. The situation calls for a complete transformation of values, in which the powerful change... if we are to attain that peace which the world cannot give unless we undergo spiritual reformation."

DOROTHY MILLS PARKER



The Rev. Susan M. Cox, curate of St. David's Church in Radnor, Pa., entertains and teaches children at an outdoor picnic that preceded a Pentecost service attended by about 2,900 Philadelphians. The ecumenical service was considered the first time the area's white mainline churches and black churches had cooperated on such a large scale.

A 29-hour hymn marathon raised over \$5,000 for Christ Church in Lexington, Ky. *The Church Advocate* reported that the 65 members of the church choir sang virtually all the stanzas of all 720 hymns in the *Hymnal 1982*, though they did leave off some of the two dozen stanzas from no. 232. Money was raised through parish donations and will be used to send choir members to Washington Cathedral to perform a concert and to buy new robes for the girls' choir.



The Diocese of California is renovating a former gay bathhouse in San Francisco for use as a 24-hour shelter and care facility for the homeless. The bathhouse closed recently due to lack of business because of the AIDS scare. The Rev. William Nern, director of the diocese's homeless programs, said the facility is very suitable for their purposes. The facility's hot tub will be planked over and used as a chapel. Fr. Nern said the building will also be used for mental health and drug abuse programs and added he hopes to house up to 200 homeless beginning in July.

worship, and service, and related this to the coming of Jesus Christ.

"He did not hang on the cross so that we could have new cars or new housing or a new boat... he came to reconcile man to God by his birth, life, death and Ascension," Bishop Ashby said.

In the group process of this planning convention, many areas of need in the diocese were discussed. A planned legislative convention in November will examine ongoing projects in the diocese and the passage of enabling actions.

(The Rev.) DONALD E. BECKER



The 109th convention of the Diocese of West Virginia met May 9-10 in Beckley, W.Va., with St. Stephen's Church as host.

During the convention address, the Rt. Rev. Robert P. Atkinson, diocesan bishop, challenged the delegates by asserting that "we can do anything we want to do." The bishop encouraged the people of the diocese to become involved in all facets of community life, including politics.

The delegates accepted a 1986 budget of \$940,322 and a 1987 budget of \$969,566. In addition, resolutions were passed commending diocesan trustees for divesting stocks in corporations doing business in South Africa, urging congregations to do the same; and expressing dissatisfaction with casino gambling and off-track betting as solutions to the state's economic problems.

Convention highlights included a *Hymnal 1982* workshop for organists and choir directors, and the bishop's announcement that for the first time in the history of the diocese there are more parishes than missions.

BRIEFLY...

St. Andrew's-Sewanee School in Tennessee recently dedicated the site of a new faculty house in honor of the Rev. Dr. Martin Luther King Jr. Dr. Martin had served as a teacher and headmaster of St. Andrew's School many years before the school was merged with nearby Sewanee Academy. His wife, Peggy, was director of college counseling. Fr. Martin is now the rector of St. Andrew's Church in Glasgow.

CONVENTIONS

The spring planning convention of the Diocese of West Missouri was held on May 9-10 in Kansas City, Mo.

The Rt. Rev. John F. Ashby, Bishop of Western Kansas, preached at the opening service. He noted the three-fold dimension of the West Missouri renewal program, which includes proclamation,

The Draftsman

“I couldn’t imagine just how many houses there must be or how many different blueprints there were.”

By PAUL L. HEAL, JR.

I remember the warmth of the late spring morning. It was the last Sunday of the “regular” church year; summer vacation had now begun. The priest in his lofty tones from a distant pulpit had begun his usual droning. It was tough for a ten-year-old to follow for more than the first minute. Try as I would, I just couldn’t follow the preacher’s words for very long. The sound of birds singing, the smell of the earth birthing such fantastic life, the yells of some of my friends who didn’t have to go to church outside playing . . . well, it all combined to make listening to the man a nearly impossible task.

The service ended and I quickly made for the door. I knew I wouldn’t be delayed; in this setting, a solitary ten-year-old could pass by unnoticed and unspoken to.

Outside, the sunlight filled the air with a brilliance that makers of perfumes try to capture in their fragrances. I quickly removed the clip-on tie and unbuttoned the shirt collar. A sidewalk snaked two-thirds the way down the hill from the church. At the end, one either walked through the dirt and grass or switched over to the quiet roadway. I chose the road because I didn’t feel like explaining how I got dirty shoes sitting in church.

On the way home there was one house that always caught my fancy. It was a small, one-story bungalow that was abandoned. The grass and the shrubs

had grown up around it; it had the magnetic attraction that empty houses always hold for little boys. I always got scared going into it. The floor was in terrible repair and I was always more than a bit afraid I would step on a wrong plank and fall through. The house was empty, for the most part, except for one room — I think it must have been the dining room when the house was occupied. In that room there was a drafting board with a stack of blueprints of different houses resting on it. There were many other blueprints as well, scattered around the room and tacked up on the walls. I felt like I was reading someone’s personal mail when I would leaf through the abandoned blueprints. What were they maps to, I wondered?

I remembered that the preacher had spoken that morning about Jesus saying that in his Father’s house were many mansions. I wondered if Jesus had a drafting board with a stack of blueprints on it showing many different houses? “Here’s a nice one for you, Peter!” I could imagine Jesus saying. “See, it has a big living room and a bedroom for everybody — you won’t have to double up! And here’s a good one for you, James. It even has an extra room for your mother to stay in when she comes to visit you.” If he has a house for everybody, then heaven must be quite a large place, I thought. I couldn’t imagine just how many houses there must be, or how many different blueprints there were. Did Jesus draw all those blueprints, or did he assign some angel to do the work?

I started to leave the abandoned bungalow when I was startled by the figure of a stranger standing in the doorway to

the dining room. I hadn’t heard come into the house. My heart pounding in my throat; I knew I shouldn’t be there, especially looking through such personal things as the blueprints.

“W—who are you?” I squeaked out. The stranger seemed quite average: not tall, not too short, not too heavy or thin. His face seemed kind and his clothes were ordinary. In his left hand were a T-square, rulers and pencils.

“I thought someone was in here said. “What are you doing?”

I swallowed hard. How would I explain what I was doing? I hadn’t really done any harm, except for trespassing in a place where it now seemed I should never have gone in the first place. “I was just looking. I didn’t mean any harm. I didn’t do anything,” I stammered.

He moved quietly across the room and sat down at the drafting table. “Are you interested in drafting?” he asked.

I said something about just being curious and not really understanding what I saw. “Do you come here often or just venture?”

“Not as often as I would like to. I come here and do some work, usually on day afternoons,” he replied.

He had turned back some of the blueprints on the drafting board and begun to work on one about half tacked down in the pile. I noticed that he was drawing with his left hand, moving quickly and with an assurance that he knew what he was doing. “How did it take you to learn how to do this?” I asked, motioning toward the blueprints he was drawing on.

“I’ve been at it a long time,” he

For a Wedding

By CLIFTON J. NOBLE

more time than I care to recall. I part is," he added, "that I have drafted plans for these homes do people to live in them." There touch of melancholy in his voice. e some very good designs. The n is that too many people don't it. It seems that many would choose to live in a non-descript house than in one of these originals," he sighed.

red over his shoulder, edging ever htly closer to see better. "I don't tand what you have drawn," I "I mean, that looks nice, but I nagine what the house would look m the drawing you have done."

eftly drew another line — a wall, I — on the drawing he was working hat's the problem," he said, "Too people can't imagine what their uld be like living in one of these . They are not like an ordinary they are a home — a place of h and love, a place of sunrises and t joy."

you have any of these homes built here?" I ventured. "I'd like to see

e problem is that they don't show What I mean is, people like to hear these homes, but when they see hey become afraid because they they cost too much. So they settle s. And sometimes it happens that they do move into one of these s, they give it up and move out

ay do they do that?" I asked — and was immediately sorry I had asked uestion. I didn't want to hurt his gs.

put his pencil down and turned l me. "I'm not sure," he said after se. "Maybe some people expect out of my homes than I can design hem. Maybe they expect the build- do all the work of happiness for but it isn't that way. Take this for example," he said, "this used a home but the people who lived abandoned it because it was just uch work for them to make this into a home."

aybe they didn't have the right fur- to put into it," I said. "Maybe the nd mom couldn't buy the right so- d chairs and stuff."

u may have a point," he said, turn- ack to the drafting board. "My s aren't sold furnished; that's the nsibility of those who live in them. ss if they don't furnish the house love, it will just never become a

think I better get going now," I edging toward the door. "I don't to be late. I'm sorry I came in here did. I didn't mean any harm."

hat's okay," he smiled. "This is the time in a long time that this house een furnished."

In the book of Genesis we read how God created the race of mankind as living souls. This is eternal truth. Living bodies have common needs — breath, water, food and so forth. Especially do they need a regular Sabbath of rest, a renewal time in the presence of their source of life and love which is our Father in heaven. As living souls each of us expresses an *I Am* spark of God's own life.

Here enters individuality born of experience. Here we become different as snowflakes, different as fingerprints. Difference can be good. It makes us interesting to one another. But different backgrounds and talents brought to the union of man and woman can bring seed for either bane or blessing.

Without clear commitment to use different talents for the common good a couple leaves themselves open to the poisons of rivalry and jealousy. With honest commitment to be fair and loving and to work trustingly together for that which is right, the relationship of man and woman can express not just pride of possession, not mere pleasure, but the lasting satisfying heart-thrill of joy which witnesses the very presence of God within us.

In his epistle to the Hebrews the writer calls marriage "honorable." What do *we* honor? Wealth? Power? Greed? Today and for all time do we not rather honor the godly ideals of fairness and freedom, compassion and honesty? What a treasure is the friend we can trust, the friend who, with sincere empathy, can both listen to our disappointment and rejoice at our success! How much greater treasure is that husband or wife in whom we find these traits and with whom we may even share God's creative act of entering some new soul in this world's school of life! Yes, Christian marriage is honorable, and its vows are taken before the living God who knows our weaknesses and strengths, the God who keeps his word and expects us to love and keep faith with him.

Life has its stresses and frustrations. In the world, social pressure from some who have not yet learned the value of godly ideals may cause great disharmony. As one-flesh in God's sight the wedded couple must

put not self but marriage and each other first. Demands for time and attention by friends or relatives of either partner must never be unfairly allowed to disturb the marriage bond. Without such primal understanding before the altar of God the door is open to bickering and battle. In the world we must work and do our duty by others. But home is the sanctuary of marriage. Keep it so. There insist that all who clamor for hospitable attention shall respect the greater duty of husband and wife to one another and to God.

When differences appear irreconcilable we can agree to differ until God's time shows which stand is nearer truth. Meanwhile no difference is worth the rupture of a loving relationship. But if hasty, unkind words should pass the lips, what remedy may God provide?

Under provocation a young man once said words that deeply hurt his trusting wife. Because he too had been hurt it was difficult to unsay them. But God's help came. In a vision the young man saw his wife in tears gradually drifting away. Then he noticed that she stood in the palm of one great hand while he himself stood in the palm of another. He sensed those supporting hands belonged to the God who had made them one. His heart went out to his wife with love, and, as it did, those great hands drew side by side till they touched; then gently, oh so gently, folded up to cover them both. Thus inner vision healed an outer breach, and this young couple lived on to love each other more and more.

Jesus assures us that the kingdom of heaven is within. Thus through Christ we are unified. A proverb reminds us that as a person thinks in the heart so is he. The inner thoughts and resolutions, which *we can choose*, are the real molders of our lives. In crisis there is a place of safety. Among the last words of Moses, we read, "The eternal God is thy refuge and underneath are the everlasting arms."

Again, hear the promise of Christ to those who would work together for rightness, "... if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven, for where two or three are gathered in my name, there am I in the midst of them."

Clifton J. Noble is a resident of Huntington, Mass., and is an organist and a freelance writer.

Speaking What You Believe

By TRAVIS DU PRIEST

Shortly after the feast of Pentecost attention shifts to the less favorable side of the spiritual world — to the unkind and unclean spirits of the world and of human nature.

There is real wisdom in the church's reminding us, through our readings, that along with the Holy Spirit which renews and recreates, we must come to terms with those spirits that violate and destroy.

Throughout human history, it seems to be the case that any renewal of interest in the Spirit of God brings with it the accompanying renewal of interest in the forces of evil. The last time before the 20th century that these twin interests arose was in the 16th and 17th centuries. There was a great awakening throughout Europe, a tremendous interest in God's free-ranging Spirit, schools of mysticism thrived.

Yet, as we all know, this was also the period of history when many people were burned for being witches. We all know the horrors of Puritan witch hunts in England and colonial America. And before that, the horrors of the Inquisition.

The holy and the unholy. In our own time, we have witnessed similar revivals of interest. The so-called Age of Aquarius has brought forth the charismatic movement which has renewed every segment of the Christian Church: and caused virtually a rediscovery of the Holy Spirit. We're praying to the Spirit, seeking the Spirit's guidance. We're allowing the Spirit to play a larger role in our worship through extemporaneous prayer, numbering the Sundays after Pentecost instead of Trinity. All of this is good.

Yet never before has the interest in Satan been stronger. The demonic is reflected in contemporary music, videos, cults of Satan worshipers. The devil is again getting the spotlight in popular culture. As though two sides of one coin, revivals of interest in God's Holy Spirit seems to bring with it a revival of interest in Satan's unclean spirits.

Every known religion has stories of origin, but also stories of stain and evil.

The Rev. Travis Du Priest is an editorial assistant for TLC, assistant priest at St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Kenosha, Wis.

Every known religion has a variant of the story of the Fall. We may not know how evil got into the world, but we feel we, or our ancestors, are partly to blame.

Nor do we know how the cosmic struggle of good and evil is worked out: Is God in complete control as he is in Genesis where he curses the serpent, the man, and the woman as well as creates and helps? Or is Satan actively engaged in a battle against God, possessing helpless creatures as he does in Mark's Gospel?

We may not be 100 percent sure, but we feel the presence of misguided energy, of pain, of undeserved hurt — what one writer has called "cosmic wrong."

When an elderly lady is slain, when a Jew is gassed and burnt in an oven, when children are forced to have sex and be filmed by their own parents, when a young mother and father lose a precious baby, we are not interested in debating the theories of evil or the possible ways of explaining misery. What we are interested in is rallying the Spirit of God to overcome the tragedy of life and human relationships.

We all have what Mircea Eliade, the late historian of religion at the University of Chicago [TLC, May 25], calls a "nostalgia for paradise." We know we are exiles. The certainties of details about Satan, however, pale when we face the power of misery and failure.

To be human is to search for our lost home, for the lost Garden, even for God who is often hidden and always transcendent.

It is difficult not to give in and believe that death does have dominion, that Satan does possess the earth, that Beelzebub is everybody's companion.

It is difficult not to give in to that perspective, yet the good news asks us never to do so.

We have in us the same spirit as he who wrote, "I believed, and so I spoke." Our faith, when we believe and when we speak as Paul says, "brings us into the presence" of God.

I personally am quite bored with talk of the devil and Satan. This does not mean that I don't find reason to believe that there are forces dead set against goodness, tenderness, and plenty. I do. I see these forces at work daily in my world, my work, in my own mind and actions.

Rather, I am bored because, given the

choice, I would rather opt for God. I don't want to give the devil his name, whether that devil is a figure of such as Satan, or an indescribable "cosmic wrong" set in action by man who rebels against God. I'm more interested in God, and when in doubt I'd rather be on the side of the Holy Spirit.

There's a saying around that not only does Satan please God more than when humans please Satan more than when humans believe he doesn't exist. Nothing serves the kingdom of God more than when our belief in Satan comes a driving force in our minds and hearts.

Satan always divides. His instrument is the sword. God's instruments are the sword and that of the psalmist, the lyre. An excessively strong belief in Satan has inevitably led in Christian history to seeing Satanic works in others who do not like us. Hence, a firm belief in Satan, acted upon, has led to the crusades, the Inquisition, the witch hunts, the Holocaust, and today an increasing interest in dualism: we are right, they are wrong. God is on our side, Satan is on the other.

In short, an undue emphasis on belief in Satan accomplishes the work of Satan: it frustrates, divides, kills. An emphasis on belief in Satan allows us to transfer those beliefs onto those who differ from us, so we easily become smug in our certainty and downright cruel in our say demonic, in our judgments of "less liberationists," "atheistic Marxists" and the like.

Nothing pleases Satan more than the dehumanizing of one person or culture by another. Labels and threats and accusations, no doubt, please Satan above all else, because we do his work of dividing for him. How smug we can be to quote scripture and to slander others as "secular humanists" or "godless socialists."

The serpent was wily. Crafty. And the serpent is at the heart of the garden that is, the center of what we think is perfect and religious.

Belief is a risky business. Its greatest enemy is fear and lack of trust. Its greatest Satanic enemy, though, is righteousness and complacency.

Let us not be people divided. We are one. We think, let us think of God. When we pray, let us pray in the Spirit's company. When we believe, let us believe in the Holy Spirit. When we speak, let us speak of God.

Ordered Lives'

While attending a recent seminary commencement, we joined in singing John Greenleaf Tier's hymn, "Dear Lord and Father of mankind." A very familiar hymn, but not having encountered the previous months of Easter, Lent, Epiphany, Christmas, or Advent, we noticed the words, especially the author's admirable Quaker emphasis on silence. I pulled up short at the end of stanza 5, "let our ordered lives confess the beauty of thy peace." The ordered life is not an exclusively Quaker idea. It is also a catholic conception, something fundamental for Protestantism. It is certainly strongly taught by Jeremy Taylor and other great Anglican spiritual teachers. Most of us today do not have a very high rating on a score board of the ordered life. Our lives are too much a frantic scramble, characterized by overcommitment, the opportunistic snatching at one thing while neglecting another, confusion, and the waste of time by haste. Can our religion providing each of us with a beachhead of peace, some island of order in the midst of a confused and unruly world? Are we helping one another to live more ordered lives? At such a busy and confused point in our history, it is help most of us need.

Questions

The nuclear accident in Chernobyl last month was one of the many events of secular news which we have seen our readers learn about from other sources. Yet, in many important secular events, it offers food for thought among Christians. We know that many of us have had prayers for the victims. We do not know the exact cause of the accident is unknown to us, and we do not know precisely one of the difficulties in the whole field of nuclear power. Who does know? How are evaluations of safety and safety measures taken? These are questions which arise in all nuclear countries, not just in the Soviet Union. The failure to make an early announcement of the accident or to issue immediate warnings was and is a tragedy. Apparently such delays also are not limited to communist nations. The most frightening is the slowness of the effect of such a catastrophe. Some died in the initial explosion or afterwards. Others died later and others may continue to do so. Some may suffer effects years later. In all of this would be equally true of such an event in our own land, or anywhere else. Many Christians, and many non-Christians, believe the answer to all of this is simply to cease using nuclear energy for any purpose — peaceful or military. Possibly that should be the verdict for the immediate future. Can it be the long-term solution? Where will we get energy after all the coal has been mined, all the petroleum used, and all the trees cut down? We are using up our resources faster and faster.

Hydroelectric power from dammed up rivers is important, but we do not see today the vast new developments in this field which we saw half a century ago. Wind, tide, and sunshine remain, but we hear little of the extensive research and experimentation which will be needed to make these economically, socially, and politically adequate alternatives in the foreseeable future. These are big questions. Have Americans lost the capacity to think big?

Continuing Battle

The battle with pornography will be with us for some time to come. While domestic violence, sexual immorality, and debasing conduct become widespread, the government (through laws, court decisions, and the personal conduct of officials) removes itself from our Judeo-Christian moral heritage and becomes less able to deal with the situation.

Meanwhile, the industry organizes itself in its own defense, and wishes its spokesmen to be depicted as defenders of the First Amendment of the Constitution. These efforts are hardly surprising. Pornography brings bulging profits to manufacturers of paper, film, and tape, to printers, publishers, writers, photographers, wholesalers, and retailers. No one knows how many additional millions go into "commissions" raked off by organized crime.

Fortunately, not everyone in the marketplace is motivated purely by economic self-interest. Some chain stores are taking porno magazines off their counters because they don't like them, and they know many of their customers don't either. They deserve credit.

We don't want every book banned which mentions sex (this includes the Bible), but neither do we want a free flow of moral garbage. Most Americans are opposed to censorship (a very loaded word), but most would agree that there must be legal obstacles to publishing or broadcasting material which is slanderous, fraudulent, treasonable, or intrusive into the private personal lives of individuals. It is not always easy to draw the line, but that can be said of any area of life. A policeman does not arrest someone for stealing a penny, but we can and must have laws against stealing. We believe constructive leadership from the legal profession could help develop suitable anti-pornography laws, as it has in the past developed workable laws in other controversial areas.

Summertime

Now summer has officially come, and we extend good wishes to our readers for "the good ol' summertime." It can be the happiest of seasons.

For most parishes, this is a time of fewer meetings, activities and programs, but it should not be a time to forget God. Indeed, with the slower pace of life some of us have in the summer, it can be a productive time in the life of the soul.

Continued from page 4

sive" language is simply that it is just one more form of censorship, indeed, the dominant form of censorship current in this country.

Bitter battles were fought; deep divisions were created; many wounds were sustained during the period preceding the enactment of the revised Book of Common Prayer. A sane and halcyon solution was sought (and won?) in the provision for both traditional and modern language texts. Every indication is that a large percentage of our people remain wedded to the familiar phrases of the traditional language.

The current attempt to censor and eliminate opponents, which the current campaign for "non-sexist" language (an elitist assumption at best; an absurd misunderstanding of linguistics at the very least) really is, reflects a callous and nasty willful indifference to any kind of pastoral concern.

One might hope (probably in vain) that for once in this generation we might do something calculated not to raise additional wounds and divisions.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

Liturgical Qualifications

I have considerable sympathy with the appeal of my parishioner, Lawrence Thompson, to affirm preference for the 1928 *Book of Common Prayer* as one of the diversities the body of Christ incorporates and transcends [TLC, May 18]. However, I cannot allow two errors of fact in his letter to remain uncorrected.

Mr. Thompson states that a parish's "right" to use liturgical texts from the 1928 Book "becomes operative at a parish rector's discretion through Title III,

worship is vested with the rector." The text of the canon, however, gives the rector only a limited and qualified control: "The control of the worship and spiritual jurisdiction of the Parish are vested in the Rector, *subject to* the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop" (emphasis mine). A rector may not simply do what he wants in matters of worship, including the use of texts from the 1928 Book: he must act in accordance with the rubrics, the canons, and his bishop's godly counsel.

Likewise, it is asserted that "the rubrics of the 1979 BCP permit the use of 'previously authorized liturgical texts.'" It appears that he is citing a rubric on page 14 of the Prayer Book, but again he neglects the qualifications the text he cites contains. The rubric states, "*When it is desired to use music composed for them*, previously authorized liturgical texts may be used in place of the corresponding texts in this Book" (emphasis mine). Thus, the rubric does not allow the use of any and all 1928 texts, but only those to be sung to music composed for them.

(The Rev.) WARREN TANGHE
Church of the Advent
Louisville, Ky.

• • •

The letter from Lawrence W. Thompson prompted me to look up the "Denver Resolution" in the Journal of the General Convention of 1979.

The convention, in permitting the use of "liturgical texts from the 1928 Prayer Book," specifically allowed it "under the authority of the bishop as chief pastor and liturgical officer" and with the understanding that "this action in no way sanctions the existence of two authorized Books of Common Prayer."

resolution explicitly makes this provision "subject to the direction of the convention, as set forth in the appropriate guidelines" which it proceeds to enact. They include "continuing study of the 1979 Prayer Book," and other matters, such as recommending that calendar and lectionaries of the Book be used."

Would Mr. Thompson be willing to agree publicly that anything less than the full and complete observance of the provisions of the resolution constitutes "selective interpretation of the Denver Resolution by certain clergy and laity"?
(The Rev.) ROBERT A. S
Grace Cl

Menomonie, Mich.

Failure to Condemn

It was with much interest I read in the May 18 issue the statements of our Bishop, the British Council of Churches, and Terry Waite. They made their points of condemnation against the United States government for the bombing of Libya.

Although I try to read each issue of TLC from the front to the back, I have yet to find any statement of each of our respective writers condemning any of the sponsors of terrorism such as the Soviet Union downing a defenseless airliner filled with innocent people or the invasion of the country of Afghanistan or any of the acts of terrorism targeted against American citizens or military men and women.

From my view, those aforementioned writers have failed to address any type of public communication to Libya or Syria, or to the business of killing innocent people. I sincerely hope Mr. Waite has his deepest sympathy to the families of those Americans who were killed because the terrorists failed to exercise self-restraint (as he expressed sympathy to the relatives of those who lost their lives recently in Lebanon and Libya). Was it so easy to condemn the U.S. and those who keep the fire of terrorism alive?

(The Rev.) H. FREDERICK MAJ
St. John's Ch
Hamlin, Pa.

We very much doubt that any of the individuals are in favor of terrorism. Terry Waite has had remarkable success in saving victims. Ed.

Consecration on TV

Your May 18 issue carried a story about the death of the Rt. Rev. Wilbur S. Thomas, Suffragan Bishop of Pittsburgh which stated, in regard to his consecration in 1953, that it "was the consecration of a bishop to be televised in the U.S."

In 1948, Channel 4 in Buffalo, Pa. televised the complete consecration



"It's Thursday and St. Peter takes a break to watch Cosby."

Rev. Lauriston Livingston, State
hop of Western New York. If my
y serves me correctly, this was
st telecast of this Buffalo station.

(The Rev.) RICHARD B. DUNCAN
St. Stephen's Church

N. Y.

Sundays after Pentecost

re now in what is designated offi-
as "The Season after Pentecost"
numbered propers related to the
alendar ("Sunday closest to . . .")
than the date of Pentecost. Note
ly the phraseology.

s at the Minneapolis General Con-
n and attended the Prayer Book
gs. At one of these sessions a
er of the commission emphasized
ct that we no longer would have
ay after Trinity" but a series of
red propers according to the secu-
e. It was assumed that this would
for simplicity.

habits die hard. Initially this prin-
vas accepted, but increasingly cal-
makers and those responsible for
y leaflets appear to be reverting to
l (and as a result dual) system with
ered "Sunday after" and with
numbers which have no relation-
e to the other.

rect terminology would seem to be:
Season after Pentecost: Proper
er _____" and nothing more.

(The Rt. Rev.) ALLEN BROWN
Retired Bishop of Albany
Myers, Fla.

e entirely agree with Bishop Brown
e are now following his suggested
e. To know that it is the seventh or
17th Sunday after Pentecost is use-
information and only confuses the
t to find the right Collects and Bi-
readings, and to choose suitable
ns. On the other hand, it is essen-
to know that Proper 9 and Proper
respectively, are to be used on these
ks. Ed.

Bishop Tsu

error appears in the account of
reer of Bishop Y. Y. Tsu [TLC, May
e was never Bishop of Shanghai,
was made an Assistant Bishop of
; Kong (under R. O. Hall) in 1940.
; "Hong Kong" at that time in-
d most of South China and was di-
l by the Japanese lines, Y. Y. was
to the Free China side of the diocese
given the title, Bishop of Kunming.
's when the Americans began to call
the Bishop of the Burma Road.

(The Rev.) CHARLES LONG
Forward Movement
nnati, Ohio

Social and Moral Cancer

commend Bishop Stewart for speak-
out in editorial about the evil of
ography [TLC, April 27]. He is right

in condemning those of us in leadership
positions of the church. We have been
much too reticent in speaking out about
this social and moral cancer. However,
the bishop's editorial raises questions.

How does he know what future pro-
gramming will be like on network tele-
vision? Is it fair to condemn television
while not mentioning the deplorable situ-
ations in other media? To find a movie
today that is suitable for family viewing
is rare indeed! Much of today's litera-
ture, in the name of liberation (and in
Bishop Stewart's words) "can drag an
individual down to the tawdriest level
society has ever seen."

The problem the bishop addresses is
but one part of a much larger problem
confronting most of the human family
today. The problem has to do with the
exploitation of our God-given sexuality
and how, as a society, we can confront
that exploitation. I don't have many an-
swers. While I appreciate the bishop's
concern, I think we must be fair in mak-
ing condemnations. I also feel we are
going to have to look at a much larger
target if we are to be taken seriously by
those who would corrupt and exploit hu-
man sexuality.

(The Rev.) HARLAN B. BIRDWELL
St. Andrew's Church
Roswell, N.M.

*Readers are reminded that Bishop Ste-
wart's comments were excerpted from a
much longer document titled "The So-
cial Implications of the Gospel" in
which further comments are made on
sexuality. Ed.*

Fad of Confession

In response to the Rev. Timothy Pick-
ering's letter concerning the "fad of con-
fession" [TLC, April 20], it is my un-
derstanding that "private confession" was
a practice commonly found in the sixth
and seventh centuries. This can hardly
be considered a modern day "fad." But
even if it is a later addition to the faith
and practice of the church, it still has
tremendous value.

I can say that the confessions I have
heard were not worthless or superficial,
but the expression of internal agony and
conflict. The privilege of being a spiri-
tual director to these fine Christian souls
has been one of the greatest joys, and at
the same time, most humbling experi-
ences I have had as a priest.

I have a degree in counseling and I
agree with the statement that the Rt.
Rev. James P. De Wolfe made long ago:
"If there were more people in the confes-
sional, there would be less people on the
psychiatrist's couch!"

Private and corporate confession are
both necessary, but let us not do away
with one at the expense of the other.

(The Rev.) BYRON H. BROWN, JR.
Christ Church
Garden City, N.Y.

BOOKS

Encyclopedic Coverage

**CHRISTIAN SPIRITUALITY: Origins
to the Twelfth Century.** Edited by
Bernard McGinn, John Meyendorff and
Jean Leclercq. Crossroad. Pp. xxv and
502. \$49.50.

This volume, the first of three which
will deal with Christian spirituality, is
number 16 in a 25-volume series cover-
ing world spirituality from prehistoric
times to the present.

It is difficult to review a book with so
many distinguished authors! This one
concludes with the 12th century and if
its successors live up to the promise of
the first, they will form a valuable syn-
opsis of Christian spirituality. Number
17 will deal with the High Middle Ages
and Reformation, while number 18 will
carry the history through Post-
Reformation times to the present day.

The editorial board of this ambitious
undertaking is ecumenical and includes
scholars from France, Japan, Mexico,
Germany, India and Scotland as well as
many from the U.S. The coeditors of this
volume are Bernard McGinn of the Di-
vinity School of the University of Chi-
cago, John Meyendorff, professor at
Fordham and Dean at St. Vladimir's Or-
thodox Theological Seminary, and Jean
Leclercq, O.S.B., consulting editor of the
Benedictine Abbey of Clairvaux in Lux-
emburg and professor in the Institute of
Spiritual Life at the Gregorian Univer-
sity in Rome.

And, as if these names were not
enough to whet one's appetite, the
list of contributors includes
Robert Grant, Basil Pennington, Kallis-
tos Ware, Benedicta Ward, and many
others associated with scholarship in
this field of spirituality which seems to
be attracting more and more interest in
our day, a day often branded as totally
secular and materialistic.

The first chapter, "Scripture and
Spirit" by Sandra Schneiders, sets the
tone and sharpens the expectations of
the reader, for it is succinct, well-written
and inclusive enough to instruct the neo-
phyte and refresh the memories of those
whose familiarity with the subject has
become a bit blurred. Each chapter has a
bibliography and notes at the end, sim-
plifying the task of the reader who may
wish to pursue a particular theme or pe-
riod. Illustrations, although only in black
and white, are clear and evocative and
add considerably to the enjoyment of
the text.

The first chapters concentrate on brief
resumes of periods or movements such
as Gnosticism, Monasticism, the Grego-
rian reform and the religious world of the
12th century, as well as biographies of
individuals. In the second part the chap-

themes such as Christ as Saviour (in the East and in the West); the Trinity; grace; prayer; concluding with a fine chapter by Jacques Fontaine on the "Practice of Christian Life: The Birth of the Laity."

If this volume on Christian spirituality is indicative of the quality of the others in this series, subtitled an "Encyclopedic History of the Religious Quest," it may surely be the core of the library of those interested in this subject.

(The Rev.) JANET B. MORGAN
Deacon, Grace Church
Amherst, Mass.

Monumental Publication

THE NEW JERUSALEM BIBLE. By Henry Wansbrough, general editor. Doubleday. Pp. xvi and 2108 plus index and maps. \$24.95.

The popular *Jerusalem Bible* (JB) is now in a new translation, the *New Jerusalem Bible* (NJB). This translation was motivated by the 1973 new edition of *La Bible de Jérusalem*. In the revised En-

sions have been made. Unlike the earlier edition, the French text has only been consulted when a choice between variant readings is made. The new edition paraphrases less frequently than the earlier one. The masculine pronoun is used less frequently than earlier. In sum this translation aims to present a fresh and lively rendering of the biblical text.

Having said all of that, information contained in the preface, a better knowledge of the translation will be gained by examining the product. In a work of this size and in a review without limitations more could be written than will be. The following is merely illustrative:

Genesis 1:1 and John 1:1 open with "In the beginning." It is clear that the evangelist models his opening on the Septuagint and intends for the reader to recall Genesis 1 and to realize that the Word is the word God spoke to create the world. It is at least debatable whether or not the Hebrew is best rendered as "In the beginning." The notes in the NJB are

would hope for a better footnote.

That footnotes can be excellent vealed in the discussion of Exodus While the translation "I am who he- confusing, the succinct summary o issues which affect it is a joy to be

A significant development, true o JB also, is the following of the He text in the numbering of the Ps While Episcopalians might ass Psalm 10 is Psalm 10 such has not the case in versions which followe Septuagint. The NJB is especially ful in its presentation of the acr psalms since it prints the Hebrew al bet beside the verses. The translati *Selah* as "pause" is controversial an serves at the very least extensive ment. The titles in bold print are biblical but descriptive and woul- less distracting were they not in the

In I Corinthians 7:10 the NJB rately translates the passive infiniti "must not be separated." Since translation differs from the JB "I

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MEDIUM-SIZE PARISH seeking priest as rector. Interested persons please contact: Mr. Jon Gould, Senior Warden, 2500 E. Michigan Ave., Jackson, Mich. 49202.

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VACATION/RENTAL

VACATION/RENTAL, Spanish study, sabbatical, Cuernavaca, Mexico. Contact: Fr. M. G. Pool, 4301 Meadowbrook, Ft. Worth, Texas 76103. (817) 534-4925.

TRAVEL

SUMMER RUSSIAN DISCOVERY 1986 sored by Trinity Church in the City of New Broadway at Wall St., August 17-30, Lening Kizhi — Moscow — Odessa. An especially 1 opportunity for Episcopalians and their frier strengthen ecumenical bonds and build bridg peace and mutual understanding. We will vis seminars of the Russian Orthodox Church a tend services for Odessa's patronal Feast of th mition as guests of His Eminence Metropolita gius of Odessa and Kherson. Tour price of \$ includes all transportation, accommodations, 1 extensive sightseeing and entertainment. De July 15. For free brochure call the Christian E tion Office at (212) 602-0807 or write: Summe sian Discovery 1986, Parish of Trinity Chur Trinity Place, New York, N.Y. 10006.

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ve," as well as most translations, note would be of use. Paul's intention that the wife not accept a divorce it goes without saying she does tiate it. The NJB has rendered the e debate an aid which may go un- 1. Likewise I Corinthians 7:36 in is perhaps a paraphrase and dif- idely from the NJB. The crucial is literally "his virgin" and ren- "his fiancée" (NJB) and "his ter" (JB). The change and argu- behind it deserve attention. n all we have been given a valuable the defects noted above are rela- minor given the enormity of the This version will be standard for w generation of translations. ve two caveats. The first is that ersion is the product of a very committee. It is hard for a small to be equally skilled in translating biblical book. The second is that an English and not an American ation. American word usage and s are different from English nouns. ng from the NJB in the liturgy can ring. If you are looking for a new ical version I urge you to wait for w Revised Standard Version. It is ork of a large and focused commit-

These caveats notwithstanding, the NJB translation belongs in the library of every student of the Bible, even if you have the JB.

(The Rev.) PETER R. POWELL, JR.
The Parish of Emmanuel Church
Weston, Conn.

Books Received

INTERPRETING THE BIBLE: A Popular Introduction to Biblical Hermeneutics. By Terence Keegan, O.P. Paulist Press. Pp. vii and 137. \$8.95 paper.

NEW CATHOLIC WOMEN: The Contemporary Challenge to Traditional Religious Authority. By Mary J. Weaver. Harper & Row. Pp. xviii and 137. \$8.95.

EVERY BUSH IS BURNING: A Spirituality of Our Times. By Joseph G. Donders. Twenty-Third Publications. Pp. 104. \$5.95 paper.

SIX MODERN MARTYRS. By Mary Craig. Crossroad/Continuum. Pp. 271. \$9.95.

COURAGE TO BEGIN AGAIN. By Olive Ireland Theen. Dorrage. Pp. ix and 77. \$6.95.

FAITH FOR THE OLDER YEARS: Making the Most of Life's Second Half. By Paul B. Maves. Augsburg. Pp. 189. No price given, paper.

DIVINE COMMUNICATION: Word and Sacrament in Biblical, Historical, and Contemporary Perspective. By Hans Schwarz. Fortress. Pp. xii and 162. No price given, paper.

PEOPLE and places

Appointments

The Rev. Dennis Bosley is vicar of St. Paul's, Cheney and St. Timothy's, Medical Lake, Wash. Add: 1506 5th St., Cheney, Wash. 99004.

The Rev. Ellen A. Donnelly and the Rev. John A. Donnelly are now co-rectors of Calvary Church, 33 Church St., Stonington, Conn. 06378.

The Rev. James Krotz is rector of St. Matthew's, 2325 S. 24th, Lincoln, Neb. 68502.

The Rev. Steven A. Miller is now vicar of Christ Church, Boonville, and St. Mary's, Fayette, Mo. Add: 413 Vine St., Box 152, Boonville, Mo. 65233.

The Rev. Edgar Whelan is now vicar of St. John's, Neosho, and St. Nicholas, Noel, Mo. Add: 305 W. Spring St., Box 146, Neosho, Mo. 64850.

The Rev. Daren K. Williams is now rector of St. John's, 513 E. Division St., Springfield, Mo. 65803.

Changes of Address

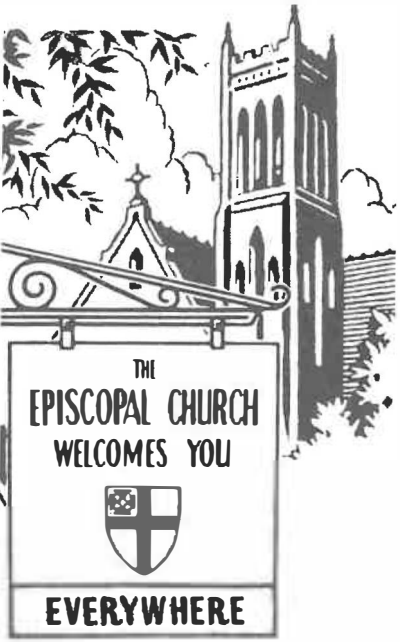
The Rt. Rev. John M. Allin, twenty-third President Bishop of the Episcopal Church, may now be addressed at Box 24, Sewanee, Tenn. 37375.

Resignations

The Rev. George Martin, from St. Luke's, Minneapolis, Minn., in order to start a mission in Eagan, Minn. New Add: 5921 Park S., Minneapolis, Minn. 55417.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

ST. BARNABAS 129 N. 4
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minisi
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also W
Matins 6:45, EP 5:30; C Sat 5

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

TIFTON, GA.

ST. ANNE'S Corner 24th St. & Central Ave.
The Rev. H. Jacoba Hurst, r
Sun 8 Low Mass, 10 High Mass. Daily as anno

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

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

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

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

BAY HEAD, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphi
The Rev. Canon James E. Hulbert, D.D.; the Rev. F.
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 Br
The Rev. Jerry M. Doubilsky, CSSS, r; the Rev. Shi
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed F
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silve
The Very Rev. John B. Haverland, Dean; the Rev. G.
Butcher, Precentor; the Rev. Ken Clark, Theologian
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10.
third Sat 7

ST. MATTHEW'S 7920 Claremont, N.E. (at
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
Our 150th Year 9818 Fort Hamilton P
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing 5
10. Eu scheduled with all services

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. M.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmu
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. Rol
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:4

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Su
Tues-Thurs (Choristers: in school year). Sat MP 7:1
12:15; EP 4



Christ Church, South Amboy, N.J.

Continued on next page

JMMER CHURCH SERVICES

(Continued from previous page)

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

1393 York Ave. at 74th St.
Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. J. Kimmey, associates
; 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
5th 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:
ex 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-
), Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
of mo. 12:45-1:15

MAS

5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Iert Stafford, c; the Rev. Stuart Kenworthy, c; the
lie Lang; the Rev. Gordon-Hurst Barrow; the Rev.
Nicholls
, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu
EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

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

L'S
u 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WESTER, N.Y.

MAS' Highland and Winton
r. John Martiner; the Rev. Gall Keeney
8 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

3DA Washington St. at Broadway
r. Thomas T. Parke, r
sses 6:30, 8 & 10

ERTOWN, N.Y.

H OF THE REDEEMER 265 E. Main St.
v. Robert W. Offerle, CSSS, r
5 Sung Mass & Ch S, Sat 5 Vigil Mass

THAMPTON BEACH, N.Y.

RK'S Main St., 11978
v. George W. Busler, S.T.M., r (516) 288-2111
Rite 1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
Special Music; Spiritual Healing 1S 8 & 10

EVILLE, N.C.

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

TLAND, ORE.

ETER & PAUL S.E. 82nd & Pine
ff l-205 — Glisan or Stark exits)
ev. Scott H. Hellerty, r
Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses
:15, Thurs 9:30

IRISTOWN, PA.

HN'S (Exit 25 PA Tpke)
Airy St. (opp. Court House)
& 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu
Wed (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

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. 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. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

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

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)

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. 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

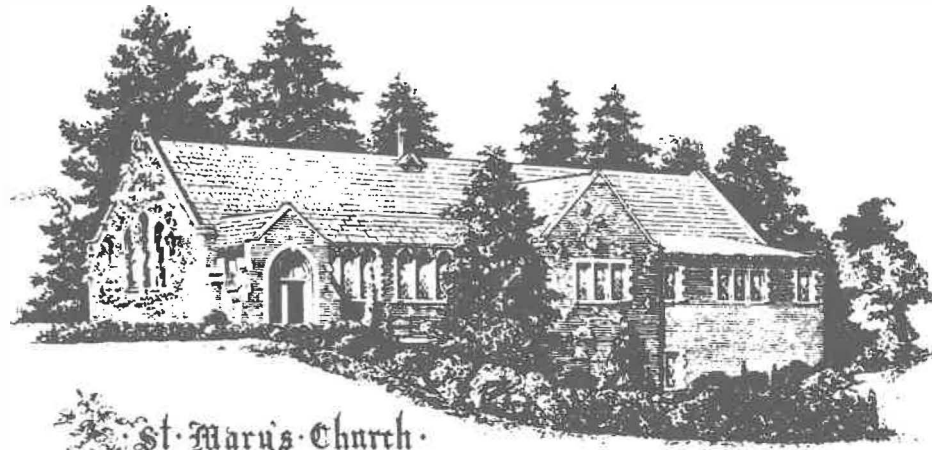
CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park

(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"

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St. Mary's Church
St. Mary's Church, Asheville, N.C.