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THE LIVING CHURCH



Maggie Gaukler greets visitors at the new offices of THE LIVING CHURCH [p. 10].

Evangelical Perspectives • pages 8 and 9



Mircea Eliade's Life

Mircea Eliade, who died a short time ago, was one of the world's greatest explorers of the field of religious thought and experience. As such, he may be of special interest to readers of this column. As was said last week, he took most seriously the human search for meaning in the universe of which we are a part.

Eliade was born in Bucharest, Romania, in 1907, in a middle class military family. As a boy he was allowed a great deal of freedom. He plunged into his studies, at first being interested in the natural sciences, particularly entymology, the study of insects, a field which also gripped this writer at the same age. He was also a gifted young pianist. He later branched out into other directions, teaching himself different languages to pursue research. In order to get more time to study, he trained himself to live with just a few hours sleep in the small hours of each night. At the same time he had an active social life and was interested in hiking, camping and boating during vacations.

He published his first article in a journal for students when he was 12. By 18, he had published a hundred articles on a variety of subjects. Before he was 20 he had written the first article on Kierkegaard to be published in Romania. As a university student he became a regular contributor to a newspaper in Bucharest and also traveled to Italy and elsewhere to meet important scholars he admired. After his undergraduate university studies, he secured a fellowship to study in India where he pursued the Sanskrit language, and Indian philosophy and religion, finally living in a Hindu monastic community. His studies were hampered, however, by his inability to resist the attractions of the fairer sex. He returned to Romania in 1932 for obligatory military service.

The next year, a novel based on his Indian experience, *Bengal Night*, became a best-seller in Romania, and he became a celebrity. He received his Ph.D. and a university appointment, married, and began teaching on a variety of topics. Continuing to work as a journalist and a lecturer on radio, he provided a series of scholarly publications as well as several more literary works of fiction.

In 1940 he was appointed cultural advisor to the Romanian royal legation in London, and the next year was transferred to Lisbon. He continued his publishing, as much as possible during these difficult war years, and also experienced the death of his first wife. In 1945 he moved to Paris where with Romanian expatriates, such as the author Eugene Ionesco, the philosopher E. M. Cioran, and others, he became a member of the cosmopolitan intellectual community. With sadness, they had to witness from afar the destruction of the democratic way of life they had hoped to build in Romania.

Eliade married a second time, again to a Romanian, in 1950. With the growing international recognition of his knowledge not only of Hinduism but of so many phases of human religion, philosophy, and culture, his publications, lectureships and honors rapidly increased.

Lectures at the University of Chicago in 1956 led to his book *Birth and Rebirth* (commented on in this column last week) and the next year he became a professor there. He and Mme. Eliade settled in a tree-lined street in the university district, where the professor delighted in the half-tame squirrels, and the cardinal that spent the winter in their garden — "the beautiful red bird that we unfortunately don't have in Europe." Summers were spent in an apartment on a quiet square in Paris. Eliade loved teaching,

and greatly enjoyed his contacts with students, and on into his last years continued his studies and writings, and also himself became the topic of writings by others.

A most interesting outline of his life and thought appears in *Mircea Eliade: Ordeal by Labyrinth, Conversations with Claude-Henri Rocquet* (University of Chicago Press, 1982; paperback 1984). M. Rocquet is a teacher and poet with an extensive knowledge of Eliade's writings, and proves an excellent interlocutor. This book has interesting pictures, including one of Prof. and Mme. Eliade in Japan in 1958 together with their friend and colleague, Episcopal priest Joseph Kitagawa. Other autobiographical material appears in *No Souvenirs: Journal, 1957-1969* (Harper and Row, 1977), and *Autobiography, Volume One: 1907-1937; Journey East, Journey West* (Harper and Row, 1981).

Eliade has disclosed much about himself, in a most engaging fashion. He has talked at length about his dual role as a literary artist and as an academic scholar, about his numerous friends, and many other topics. Yet a certain veil of mystery remains. He has devoted his adult life to the study of religion, but what, if anything, is his own faith? He grew up in a practicing Romanian Orthodox family, but the church made little impression on him as a young person. In his formative years, the spiritual revival of Romanian Orthodoxy associated with Dumitru Staniloae and his students had hardly begun. In later life, his status as an Orthodox layman was obscure. "I made the decision long ago to maintain a kind of discrete silence as to what I personally believe or don't believe," he said to Claude-Henri Rocquet (*Labyrinth*, p. 132).

Elsewhere he has said, "If God doesn't exist, then everything is dust and ashes. If there is no absolute to give meaning and value to our existence, then that means existence has no meaning. I know there are philosophers who do think precisely that; but for me, that would be not just pure despair but also a kind of betrayal. Because it isn't true, and I know it isn't true" (*ibid.*, p. 67).

Next week let us consider some of the distinctive ideas of this remarkable man.

H. BOONE PORTER, Editor

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DEPARTMENTS

Books	13	Letters	3
Calendar	13	News	6
Editorials	12	People and Places	14
First Article	2	Short and Sharp	5

FEATURES

Episcopal Worship: What I Appreciate	
John Alexander	8
Another (Anglican) Point of View	
George Wickersham, II	9
The Living Church's New Home	
The Editor	10

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LETTERS

Ugandan Martyrs

Thank you for the excellent piece on the Martyrs of Uganda [TLC, June 1]. It was very stirring and will certainly help me remember to pray for our church in Africa today.

BRUCE LEE KLEINSCHMIDT
Carrollton, Texas

Alternatives for South Africa

Having followed the debate in this country over South Africa, I feel compelled to write concerning the move to divest the Church Pension Fund from companies doing business there. My question is this: with what are the South Africans expected to replace their present system of apartheid? There must be an achievable alternative for them to change to, and the examples provided by the rest of the continent are not encouraging.

Intertribal warfare is commonplace in Africa, although only the bloodiest examples reach the attention of the American public. The Biafran War in Nigeria, in which over a million people lost their lives, was sparked when the Ibo tribe tried to secede from the country in 1967. Between 1972 and 1973 almost 160,000 people of the Hutu and the Watutsi tribes in Burundi were killed in an intertribal war. Massacres of the Ndebele tribe in Zimbabwe at the hands of the Shona tribe have been taking place since Robert Mugabe (himself a Shona) assumed power there. Just last November in Liberia thousands of Mano and Gio tribesmen were slaughtered by soldiers of the Krahn tribe. If the infighting in the South African shantytowns, with black South Africans of one tribe attacking black South Africans of another tribe, is any indication, there will be a major bloodbath if the restraining influence of the present government is removed.

The recent famines and the continuing economic decline in Africa have received much publicity in this country. Many African countries, in spite of millions of

HANDBOOK UPDATE

THE LIVING CHURCH has just been informed that the 30th edition of *The Episcopal Choirmaster's Handbook* will be off the press on July 18th. Shipment to purchasers of the *Handbook* will begin shortly after that date. If you have not ordered your copy as yet, please do so soon. The *Handbook* is \$10 per copy (postpaid) and all orders must be accompanied by payment.

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dollars of aid, are unable to feed their people. Yet there have been no reports of starvation in South Africa; indeed, the South African economy is easily the strongest in sub-Saharan Africa. Clearly the South African government is serving its people, even its black people, in a way in which many other African governments fail.

I am not supporting apartheid. I consider it sinful and unjust. I am asking, however, what realistic alternatives have been put forth. What evidence is there that if apartheid is abolished, the black South Africans will be content to remain outside the government? And if they join the government, how will South Africa avoid sliding into the tribal warfare and economic chaos that grips the rest of the continent? I have seen no such evidence. The question seems not even to have been raised. But it must be asked and it must be answered before the question of divestiture can even be asked.

JOHN F. FAY

Shalimar, Fla.

Unity Secondary

I have been following the issue of ordaining women to the episcopate with much interest but only moderately strong feelings until I read J. Robert Zimmerman's article in the June 1 issue. I now firmly believe that the people Fr. Zimmerman speaks for are fighting the work of the Holy Spirit in the Episcopal Church of America.

The whole article reminded me vividly of the reasoning that has been used by conservatives throughout history who were against change in such issues as having to become Jewish before becoming a Christian, taking the Gospel to the Gentiles, abolishing slavery in our country, and giving what we now think of as basic human rights to blacks and women in our country. Some of his points also reminded me of things my own teenage son will say to try to get his own way — i.e. "Everybody else does it this way," or "Nobody else has done that, why should I?"

I believe that nearly 2,000 years of women being kept subordinate in the Christian church is enough "caution." We are half of all humanity, and have the necessary talents, faith and intelligence among us to produce priests, and yes, even bishops. Conservatives are using so many legalistic arguments against such a change. I have trouble understanding how an intelligent person could need to ponder "What will happen to God?" if a woman were to become a bishop. God will, of course, remain God, and continue to work changes in his holy church.

One of Fr. Zimmerman's main points was that unity in the church is of primary importance. This is the "What will people think" argument. There could be schism, Rome will not like us as much

anymore, and we will stand alone as pioneers. I don't believe Jesus Christ would put the *unity* of his body of believers *ahead* of justice and righteousness. Just because a body is unified doesn't make it right! Besides, the church is *already* not in unity on this issue.

I believe my Lord would want us to take the stand — "We would stand alone," as Fr. Zimmerman put it. Jesus himself stood up against public opinion for what was right, and we are his followers. I say the time to ordain women to the episcopate is now.

CAROLYN J. KEEFE

Canastota, N.Y.

Inclusive Language in Canons

Fr. Zimmerman [TLC, June 1] apparently infers that, just because male pronouns will remain in the Constitution until two successive conventions have agreed to change this, there can be no proper election of a woman to the episcopate. It is true that proposals are also scheduled to come before the next convention which would in due course put the Constitution into inclusive language, thus laying this matter to rest. However, since there is a long history of using male pronouns "generically," there is no absolute barrier, merely an awkwardness and some ambiguity in interpreting the Constitution until the proposed changes are brought about.

Article VIII of the Constitution might be said to imply the generic sense of male pronouns, in that it speaks of "persons" being "ordained and consecrated bishop." That language was introduced several generations ago, however: few who voted for it can have envisioned a female bishop.

It is possible that the church as a whole will agree with Fr. Zimmerman's urging that we at the very least wait until Lambeth of 1988. Meantime, if a woman is elected to the episcopate, and is able to obtain the necessary consents, no appeal on constitutional grounds is likely to have much effect. General Convention itself is the final authority: the contemporary mind of the body is clear from what is now Canon III.8.1, which specifically states that the provisions for ordination of bishops (inter alia) "shall be equally applicable to men and women."

Readers interested in a learned discussion of this issue should refer to the 1981 revision of *Whyte and Dykman* (p. 613).

NIGEL RENTON

Oakland, Calif.

Fr. Zimmerman's point, with which we concur, is that the Constitution is not altered by the canons, but must be revised in the way the Constitution itself directs (Article XII). The suggestion that General Convention itself may simply disregard the Constitution is, for many people, disquieting. Ed.



Short & Sharp

By TRAVIS DU PRIEST

MINISTER'S PRAYER BOOK: An Order of Prayers and Readings. Edited with an introduction by John W. Doberstein. Fortress Press. Pp. xxii and 490. \$12.95.

A manual of daily prayer and meditation for pastors, built around the themes of institution and commission, promise and responsibility, the minister's life, and the minister as confessor, pastor, intercessor, and preacher. Though Lutheran, the scheme and the content will neatly augment the daily prayers of Episcopal clergy.

WOLFGANG AMADEUS MOZART. By Karl Barth. Eerdmans. Pp. 60. \$3.95 paper.

Four charming essays by one of the 20th century's leading theologians who died in 1968. Originally published in 1956 at the 200th anniversary of Mozart's birth, Barth's words sparkle: "... if I should ever get to heaven I should first seek out Mozart and only then inquire about Augustine, St. Thomas, Calvin, and Schleiermacher." A perceptive introduction by John Updike and handsome printing make the whole a delight.

CHRISTIAN SCIENCE. By Mark Twain. Prometheus Books. Pp. viii and 196. \$21.95.

This reprint revives a Twain work gen-

erally unavailable for about 75 years. It is a diatribe against Mary Baker Eddy and her followers, whom Twain feared would one day control the U.S. government. Having suffered through the death of his wife and two children by 1904, Twain clearly shows his anger at the teachings of Christian Scientists in this 1907 publication, one of his bitterest.

MUCH BELOVED DAUGHTER: The Story of Florence Li. By Ted Harrison. Morehouse-Barlow. Pp. xi and 109. \$6.95 paper.

The story — and a beautifully told one — of Florence Tim Oi Li, the first woman ordained a priest in the Anglican Communion. The extraordinary saga of Li's life and of Anglican Bishop R.O. Hall's decision to ordain her has its niche in history.

SEARCH: A Manual for Members of a Rector Search Process. By Charles R. Wilson. Jethro Publications (6066 Parfet St., Arvada, Colo. 80004). Pp. 57. \$2.50 (\$1.50, 10 or more copies) paper.

Another needed publication from the CRW Management Services of Jethro Publications. This one is on the rector search process, an issue often touched on in TLC. Clear headings, bold highlighting, and sample materials make this very "user friendly."

VOLUNTEERS AND THE CHURCH: From Potential to Action. By Val Adolph. William A. Fletcher, Publishing (Box 803, New Westminster, B.C., Canada V3L 4Z8). Pp. iv and 68. \$7.95 and \$2.00 postage and handling, paper.

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Conflict Divides Washington School

An apparent power struggle between the governing board of a Washington, D.C. church day school and the sponsoring church's rector has caused hostility and division and led to the formation of an alternative school, according to *The Washington Post*.

The conflict surrounded St. Patrick's Episcopal Day School, a private elementary school of over 300 students with a primarily wealthy clientel. It has been headed since 1966 by Isabelle Schuessler, 52, who expanded the school by several grades and was instrumental in the development of the school's new building in 1977.

Two years later the sponsoring parish of St. Patrick's decided to add a new building as well which would connect and house both church and school. Simultaneously the Rev. James Steen was called as rector by St. Patrick's "to bring a more aggressive style of leadership to the parish, set up a joint church-school committee . . . and to raise money," reports the *Post*. A \$750,000 tract of land was subsequently purchased and building was begun.

School Evaluation

But problems started last year when Mrs. Schuessler initiated an evaluation of the school to gain accreditation from the Middle States Association of College and Schools. Various complaints surfaced.

After the building had been completed, questions arose about the building's cost. But Fr. Steen said, it is well known that the building's value is \$6 million.

Mrs. Schuessler devised a plan to split the cost of the new building between the school and the church, but disagreement continued, as the income of the school greatly exceeded that of the church.

In July, 1985, Mrs. Schuessler was allegedly informed by Fr. Steen of the complaints registered against her and was asked to improve her performance or she would be dismissed. By September, Fr. Steen had informed the school board that Mrs. Schuessler had been "unresponsive to complaints and recommendations made to her in July" and a board was set up to evaluate these complaints.

When the school started sharing space with the church in the new building, per-

sonality conflicts came to a head. A board member of the school called the bishop's chancellor for an explanation. The chancellor reportedly explained that "under canon law the rector of a parish has the 'spiritual jurisdiction' over a parish and the vestry controls the money. Thus, Steen and the vestry had the power to fire Schuessler; the school board was merely a group of opinions."

Parents began meeting to discuss developing an alternative school with Mrs. Schuessler as head. She reportedly would not discuss it.

My March 8 of this year a new school had been formally incorporated. Three days later Mrs. Schuessler was dismissed by Fr. Steen for "aiding and abetting the formation of a new school." She and her supporters deny this charge.

A day before Mrs. Schuessler was dismissed, a Middle States Association representative arrived to assess St. Patrick's Episcopal Day School and reportedly found a school "not in harmony, but in crisis . . . a school . . . truly at risk."

The *Post* says sources indicate that plans for the new school are proceeding, with parents leasing space from the Pilgrim Lutheran Church in Bethesda and over \$500,000 pledged in loans and gifts. It is anticipated that the new school will be called Washington Episcopal School and Mrs. Schuessler will head it. St. Patrick's School will continue to function, although some students and faculty members are expected to leave it for the new school.

Bishop of Northern Mexico Dies

The Rt. Rev. Leonardo Romero, Bishop of Northern Mexico, died at San Jose Hospital in Monterrey June 2, 13 days after an operation to remove a tumor in the brain. Following the operation, the bishop fell into a coma from which he never recovered. He was 55 years old.

Born in Danu, Mexico, in 1930, Bishop Romero was ordained deacon and priest in 1957. He was consecrated Suffragan Bishop of Mexico in 1964 and held degrees from the University of Moreios and St. Andrew's Seminary in Mexico City.

In 1973, when the Diocese of Northern Mexico was created, he was elected its first bishop. During his ministry, Bishop Romero served on many national and international committees and commis-

sions. At the time of his death, he was serving his second term as President of Province IX. He was also Bishop-in-Charge of El Salvador.

The Most Rev. Edmond Browning, Presiding Bishop, praised Bishop Romero as an "able and faithful servant of Christ who gave the best of his life to the mission of the church."

A memorial service was celebrated on June 5 at the Church of the Holy Family, Monterrey, where he was buried.

He is survived by his wife, Amelia Parra, and two sons. The Diocese of Northern Mexico has set up a memorial fund to assist in the completion of several missionary projects started under Bishop Romero's leadership.

Sudanese Bishop Killed

The Rt. Rev. John Malou Ater, a suffragan bishop of the Anglican Church of the Province of Sudan in Wau, was killed along with several other passengers May 19 when the helicopter in which they were flying was shot down over Rumbek, Sudan, by a missile. The bishop and other passengers were reportedly in the army helicopter trying to locate displaced persons with the hope of supplying food and other relief supplies. The Sudan People's Liberation Army is alleged to have fired the missile.

Bishop Malou Ater, 51, had served as executive with the Sudan Council of Churches and on the board of the All African Council of Churches until he returned to his native region two years ago due to civil strife. He is survived by a wife and six children.

The Most Rev. Edmond Browning, Presiding Bishop, sent a message of support after the incident to the Most Rev. Elinana Ngalamu, Archbishop of Sudan and Bishop of Juba. The Church in Sudan is urging a cease fire and negotiations for a just and peaceful resolution to the conflict in the southern Sudan.

Japanese Primate

The 39th General Synod of the Nippon Seikokai, the Holy Catholic Church in Japan, elected the Rt. Rev. Christopher Ichiro Kikawada to be the Primate. Bishop Kikawada is the Bishop of Osaka and will carry out the duties of Primate in addition to his diocesan responsibilities.

A service of installation as Primate was held at St. Michael's Cathedral in Kobe at the conclusion of the Synod. The former Primate, the Rt. Rev. John

Masanao Watanabe, handed over the Primate's staff as a symbol of the transfer of authority.

Bishop Kikawada was born in Sendai, Japan, in 1925 and is a graduate of Tokyo University and the Central Theological College, Tokyo. He was ordained to the priesthood in 1961 in the Diocese of Osaka and served his entire ministry in the diocese before being consecrated bishop in 1975.

He was married in 1960 to the former Estelle Yoko and they have two daughters and one son.

Woman Celebrates Eucharist in Australia

In an unprecedented service held June 1, the Rev. Susan Adams, a New Zealand priest, became the first woman to celebrate Holy Communion in Australia.

According to the *Church Scene*, Australia's Anglican newspaper. Ms. Adams said their service was "one of celebration, hope and joy" for her. She is one of several ministers working at an Anglican-Methodist cooperative parish in Auckland, New Zealand, and was in

Australia as a key speaker for a national education conference.

Media people and media equipment jammed All Souls Church in Sandringham, despite an announcement from the Most Rev. David Penman, Archbishop of Melbourne, that no parts of the service should be filmed.

The historic event followed four months after women were ordained deacons in the Diocese of Melbourne, a move which was threatened by a bomb scare and legal challenge [TLC, March 30]. At that time Archbishop Penman issued a statement indicating that a challenge to the ordinations would create "anger and division" and was "pastorally insensitive."

Ms. Adams, 38, has a background in education and justice issues, and said in her sermon that women are calling for changes in the church and that "perhaps most significantly for the church, women are calling for ordination."

Later she told an Anglican newspaper that she was honored to have been the first woman priest to celebrate Holy Communion in the country but was saddened that it could not have been done by an Australian.



Photo by Joanne Maynard

Three "cowhands" put the brand of the Diocese of Montana on a calf in the Helena valley. Holding the front legs is the Rev. Raymond Brown, interim rector of St. Francis Church in Great Falls; holding the back legs is the Very Rev. Archibald Hewitt, Dean of St. Peter's Cathedral in Helena; and wielding the branding iron is the Rt. Rev. Charles Jones, diocesan bishop. The diocese has owned the brand since the 1950s and plans include selling the animals in late fall, with the proceeds being used for the support of Lindisfarne—Camp Marshall, the diocesan camp on Flathead Lake.

Black Belt Grandma Emphasizes God

Lucille Thompson, who is 90-years-old and is nicknamed "Killer" by her grandchildren, enjoys her newly developed physical skills but she becomes impatient with those who want to talk only about the physical side of Tae Kwon Do, a Korean form of Karate.

Often thought of as a means of self defense, Tae Kwon Do is really a form of all-around conditioning. "We are made in God's image," reminds Mrs. Thompson, a member of the Church of the Holy Trinity in Danville, Ill. "He gave us a power plant in our bodies." She also added that our earthly trinity is an equilateral triangle, a delicate balance requiring harmony of mind, body and spirit.

Mrs. Thompson became interested in Tae Kwon Do when her instructor, Min Kyo Han, demonstrated self defense to her senior citizens club in Danville. Master Han, as she affectionately refers to him, is young enough to be her grandson, but he watches out for his eldest and most famous student.

She has appeared on television with Johnny Carson, David Letterman, the "Good Morning America" staff and others. Having earned her black belt in March, she has recently been invited to exhibit her talents in Rome, Italy.



Mrs. Thompson breaking two and one-half inch concrete: "never too late."

Between trips to Los Angeles, New York and to Rome, Mrs. Thompson still finds time to support her church and local philanthropic groups.

She reports that her physical condition has been greatly enhanced by her activity, and emphasizes "it's never too late to try to improve your place in God's world."

LOIS NASADOS

CONVENTIONS

Many members of the Diocese of New Hampshire gathered at All Saint's Church in Wolfeboro to attend the diocesan convention held May 9-10. This was the first for Rt. Rev. Douglas Theuner, diocesan bishop, who had been installed only a month before [TLC, May 18].

The convention dealt with a number of resolutions, including:

- a proposal to the diocesan trustees to sell holdings in companies doing business in South Africa, passed;
- a resolution to censure Shell Oil for its actions in South Africa, tabled;
- a proposal to develop an abortion task force to study statements from previous General Conventions and to report at next year's convention, approved;
- a resolution to recommend to the federal government to halt all military aid and intervention in Nicaragua, approved;
- a resolution calling for a minimum cash salary of \$15,000 for every full-time priest, approved.
- a resolution which urged President Reagan to "address the underlying causes of terrorism and that future attempts to deal with it rely on . . . constitutional and international law," approved.

Bishop Theuner addressed the issue of terrorism in his convention address.

A 1986 budget figure of \$318,759 was passed.

Episcopal Worship: What I Appreciate

An Evangelical Layman Speaks

By JOHN W. ALEXANDER

I appreciate the Episcopal worship service. There are several aspects which mean a great deal to me. Much of what I say is based on experience in my home church: St. Andrew's in Madison, Wis.

I like to enter the church 15 minutes before the service and spend those moments quietly preparing my mind and soul for corporate worship of the Lord. I appreciate the opportunity to do this in silence. It is easier for me to clear my mind of whirling thoughts if I can, in a quiet setting, focus thought on God the Father, God the Son, God the Holy Spirit. Trying to do this in the midst of countless conversations sprinkled with laughter is difficult for me. The Episcopal tradition enables me to apply Psalm 46:10, "Be still and know that I am God" in a quiet corporate setting rather than in the buzz of a social gathering.

I like to enter the pew — and kneel. Admittedly it is possible to pray in any posture. But I like the Episcopal tradition of kneeling and spending several moments while one's physique is in a kneeling position as the mind and soul quiet themselves in a silent environment.

To open corporate worship, the congregation stands to sing a processional hymn while the choir and ministering members process from the back of the church toward the front. I like that. It symbolizes for me the acts of joyfully approaching our God. "Make a joyful noise unto the Lord . . . come before his presence with singing" (Psalm 100: 1, 2). There is something about the visual appearance of that choir processing forward that enables me existentially to experience the sense of joining with other worshipers in approaching "the mercy seat," the symbol of God's presence with us.

I like the manner in which the pastor's first spoken words in the service of Holy Communion are always the same — words addressed not to us in the pews but to God himself. "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our



RNS

hearts by the inspiration of thy Holy Spirit . . ." What a splendid way to assist people in arresting their thoughts and disciplining their minds to focus on God himself and on our relationship to him!

In a day when society seems to think itself basically good, needing little more than some time to evolve toward being better and better, I like the opportunity in almost every Episcopal service to confess sin: my sin, my sins, our sin, our sins. I've often wondered what percentage of corporate worship services in our nation's churches (and in our TV church services) summon people to an unhurried confession of sin. I appreciate the Episcopal tradition of maintaining this component of corporate worship. I appreciate hearing, immediately after that confession, the gracious words of forgiveness and assurance spoken by the pastor.

The component of corporate worship which I appreciate most in the Episcopal Church (at least in ours in St. Andrew's) is the order for the administration of the Lord's Supper or Holy Communion. We are kneeling. The pastor is reading. And in my soul I hear again these words, "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption, who . . . did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again . . ." Then

comes the Prayer of Humble Access, the repetition of which I always appreciate, "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies . . ."

Then comes the moment for communicants to commence making their Communion. The choir members move forward to the altar rail and kneel. The church is silent. No noise of any kind. That is the way I prefer — it enables me to concentrate on what Communion means, on what I'll be doing in a few moments — and why I'll be doing it. Kneeling in about the eighth pew, I ask my mind to imagine that I am in death row of a penitentiary. I recall the scripture, "The wages of sin are death." I try to imagine how it would feel to be in death row, waiting to be executed. I imagine that outside my cell is a small board posted as follows:

Name: John Alexander
Charge: Rebellion against Almighty God; selfishness; jealousy; sin.
Evidence: Abundant and conclusive.
Verdict: Guilty.
Penalty: Death.

I try to comprehend what all that means in terms of my relationship as a guilty sinner to a holy God.

About that time the usher is stepping backward from pew seven to pew eight, opening the end of my pew. I imagine he is turning and saying to me, "John, the Judge wants to see you."

I arise from my knees, step into the aisle, and slowly walk toward the front — to face my Creator, God, and Judge. He has called me from death row, wanting to see me. It is too solemn a moment for me to be gazing around. I keep my head lowered, eyes on the floor. All the while I'm recalling what the Judge has said in scripture, "Come unto me, all ye that travail and are heavy laden, and I will refresh you." "God so loved the world that he gave his only-begotten Son to the end that all that believe in him should not perish but have everlasting life."

As if kneeling at the very foot of Christ's cross, I imagine the Judge saying, "John, I know you are guilty. We both know the penalty is death. But I love you, and decided to pay your penalty for you so that you would not have to pay it. I did this on that great day at Calvary where I was in Christ reconcil-

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ing you to myself. If you insist in paying your death penalty, you are free to do so. But if you will let Jesus substitute for you, if you will let the broken body and shed blood of Jesus pay your penalty, I will cancel it."

It is in this frame of mind that I receive the elements. I imagine that I hear God's voice, "Take this bread and wine in remembrance that Christ died for you." When the bread is placed in my hand I hear the words, "The Body of our Lord Jesus Christ which was given for you, preserve your body and soul unto everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving."

Then comes the cup, and again I recall the centuries-old words, "The Blood of

our Lord Jesus Christ which was shed for you, preserve your body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful."

Rising from the rail I tell myself, "Long my imprisoned spirit lay fast bound in sin and nature's night . . . my chains fell off, my heart is free, I'll rise, go forth and follow thee!" Free! Thanks be to God! Returning to the pew, I no longer am in death row. I kneel again with thanksgiving, praise, and fresh commitment to serve my Savior as my Lord.

At some point the organist plays a few quiet strains and then we all, still on our knees, quietly sing a brief communion hymn. After further prayer, I like standing to sing the closing hymn. The choir

recesses from the chancel and back toward the exit doors symbolizing (for me) the final words uttered by the pastor, "Let us go forth in peace to love and serve the Lord."

And then we kneel one final time, when the final hymn is done. Kneeling again in silence: I like that too. We commence the corporate worship from a position of silent kneeling; we terminate it likewise — silently on our knees.

Admittedly, what a man appreciates about a worship service depends upon his background, cultural tastes, and theological persuasion. In expressing my appreciation for the Episcopal worship style, I do not contend that it is "better" than other styles. "Let each be fully persuaded in his own mind." But I do appreciate it and am thankful it is available.

Another (Anglican) Point of View

By GEORGE W. WICKERSHAM, II

Strange as it may sound, I think it just too bad that so many Episcopal churches make it virtually impossible for one to attend Sunday services without encountering the Eucharist. In communities where there is a variety of Episcopal churches, this is one thing, but where there is only one, it is quite another.

Not that I have any brief with the Holy Communion: God forbid! I honor it, prize it and need it just as much as anyone else, but its constant repetition — akin to that of our Roman Catholic friends — wears it thin for me. Are there no other ways of worshipping God?

Granted, we now have several different eucharistic rites, as in their own way do the Roman Catholics. This is a plus. Nevertheless, here is one Episcopalian who definitely does *not* feel that the Eucharist should be the principal service every Sunday. Reasons follow.

To begin with, the practice of Eucharist-only worship makes me resentful. I feel as though the sacrament

were being forced upon me, willy-nilly. This is hardly conducive to the spirit of worship.

Next, the invariable Eucharist leads people to believe that this is the only avenue to God, or, more significantly, his only avenue to us. This is patently not so. In fact, I have heard strong sermons in Eucharist-only churches to the effect that we find Christ (or he, us) in a myriad of ways. Thus, the Eucharist-only practice hardly conforms to what is preached.

Perhaps the new catechism might be cited here. Speaking of the "Other Sacramental Rites," it reads, "God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us" (B.C.P., 1979, p. 861).

Another point which can well be made about the inevitable observance of the Eucharist has to do with its effect on the many (we hope) people who come to our services from "the fringe." Enquirers, the unchurched: is the Eucharist really the best approach to them? Certainly that has not been my experience. I hardly think it appropriate under the circumstances. Outsiders are usually made to feel more outside by the Eucharist.

But a more important point, I feel,

centers around the beauty and effectiveness of other types of worship. Some of my colleagues decry Morning Prayer, and call it "boring," "lacking in action," "not cohesive." I simply cannot buy this point of view. If Morning (or Evening) Prayer is boring, the fault, as far as I am concerned, does not lie with the format. The French theologian Louis Bouyer once wrote that "the Office of Morning Prayer and of Evensong, as they are performed even today in St. Paul's, Westminster Abbey, York Minster, or Canterbury Cathedral, are not only one of the most impressive, but also one of the purest forms of Christian common prayer to be found anywhere in the world" (*Liturgical Piety*, p. 47, Notre Dame Press, 1955).

Not that all of us can turn to St. Paul's or Westminster Abbey, but I have found Morning Prayer in many churches, small and large, both moving and beautiful. The hymns, the Anglican chants, the scripture lessons and the superb prayers are usually more than enough to lift the heart.

To me one of the glories of the Anglican churches, in contrast with almost all other churches, has been their balance of emphases in worship. For those who wish the Holy Communion, it has cer-

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tainly been available: at "early service" and, often, during the week. For the rest of us there has been that "unvaried variety": Morning Prayer certain Sundays, Litany certain others, Holy Communion still others. Some parishes have a late Eucharist, held after Morning Prayer, but held in such a manner that worshipers at the principal service do not feel "trapped" by it. An imaginative pastor can find much else to do to vary the diet.

Truth is, our church is still characterized by a great many parishes which do not hold the Eucharist as the principal service each Sunday. My hope is that this condition will continue. I say this in the face of the new Prayer Book's dictum that the Eucharist is "the principal act of Christian worship on the Lord's Day" (B.C.P., 1979, p. 13), a distinction which the old Prayer Book does not make (B.C.P., 1928, vii).

Which brings us to another important consideration. Hugh D. McCandless, for many years rector of the Church of the Epiphany, New York, N.Y. has said, "I realize that some who wish to have the chief service as the invariable service wish to venerate the chief service. But is it venerating it when one has it as the invariable service?" In other words, more is not necessarily better.

In connection with the question of how often one should celebrate the Holy Communion, our Lord himself, I believe, had the last word. "Do this," he said, "as often as you drink it, in remembrance of me" (1 Cor. 11:25). How consistent he was in not laying down the law!

The frequency of celebrating the Holy Communion, then, becomes a matter of discretion. To celebrate it every time that we open the church door shows, I think, no discretion at all.



Fr. Porter outside of the Guild Hall which now houses TLC's offices in a section of the second floor: Clean, well-lighted rooms in a part of history.



Irene Barth, circulation manager (left) and Barbara Pizzino at new computer: A major step forward.

The Living Church's New Home

By THE EDITOR

The offices of THE LIVING CHURCH have been moved and the staff is becoming increasingly well settled in the new location. Although the move involved little more than half a dozen blocks in distance, many other elements of change were included.

During 1984, a search was made for possible locations, but most options were prohibitively expensive for our shoestring budget. An offer was made for us to rent a section in a building adjoining All Saints' Cathedral, but the

space proposed was, in fact, in shambles. A long process began during which plans were developed for renovation and for construction of new internal walls and ceilings. The approval of public authorities was necessary, both in terms of engineering, in the maintenance of a historic Milwaukee building, and the admission of a business as a tenant in a predominantly residential area. Step by step Peter Dayman, our business manager, negotiated this process in cooperation with the Rt. Rev. Roger J. White, Bishop of Milwaukee, and the Very Rev. Frederick F. Powers, dean of the cathedral, and others.

We planned to leave the old Montgomery Building at the end of May, and long before the time we reviewed obsolete material and damaged furniture which we would not wish to move. Hundreds of pounds of old paper were thrown out. Tens of thousands of addresses were printed out from our old address system, the machinery for which we could not move. During the third full week of May, everything whatsoever that was to be moved was packed. On Tuesday, May 27, the day after Memorial Day, the movers came, and our files, desks, cartons of books, and other things were loaded into two huge vans, and the physical move was accomplished by the end of the day. Subsequent days were of course spent arranging books and furniture and so forth.

Our new offices are in clean, fresh, and well-lighted rooms. Yet they are situated within one of the older and indeed quaint

ter buildings of Milwaukee — the Guild Hall of All Saints' Cathedral, which is part of an interesting history. The cathedral was built in the late 1860s by a Congregational church, but the parish was unable to meet the costs and the building was soon sold to the Episcopalians at a much reduced price. It was accepted by the council of the Diocese of Milwaukee as a cathedral in 1873, and there was much public controversy over this step. It was one of the first cathedrals of the Episcopal Church in this nation. (Other contenders for the title of being first are the Cathedral of Our Merciful Saviour at Fairbault, Minn., and All Saints' Cathedral in Albany, N.Y.)

The Guild Hall adjoining the cathedral was built in 1891 and housed a parochial school, the Cathedral Institute. In recent years, this building has housed the cathedral offices, sacristies and choir room, and has served as a parish house. In the middle part of this century, part of the second floor was equipped as a small convent for Sisters of the Holy Nativity who worked in the cathedral parish. An attractive feature of the premises is the lawn in front and the beautifully kept flower garden.

Adjacent to the Guild Hall and cathedral is Bishop Nicholson House, formerly the bishop's residence, which now houses the diocesan offices. The complex of these three buildings is on the National Register of Historic Places, and is designated as a Milwaukee landmark. Of the three buildings, the Guild Hall was long the most neglected. Recent plans have been made to restore this distinctive Victorian building, and the renovations of office space for THE LIVING CHURCH is a major step forward.

Within our offices, a new arrangement of desks and files, and the purchase of good secondhand furniture has been a significant improvement. At the same time, the shift to the new computerized addressing equipment has been a historic milestone for THE LIVING CHURCH. For this, members of the circulation department have been training, and for months they have been transcribing names and addresses from the old system to the new one. This laborious task will continue for months to come. In the long run, however, it will be of massive advantage, and gradually our financial transactions and other operations can be computerized.

Although THE LIVING CHURCH is now paying rent to All Saints' Cathedral, the total independence of the magazine, published by The Living Church Foundation, of course, continues. It is hoped that the new location, and new equipment, will contribute toward a vigorous chapter in the life of THE LIVING CHURCH. More guests are visiting the offices, there is better space to accommodate meetings, and increased contact with clergy and laypeople is occurring.

Voyages

I often plunge in memory
 Into that blue summer
 When
 Day after shimmering day
 We pounded our path over the waves.
 Howling into the wind
 We'd press our ten-year-old hearts
 Into water and space
 Never before touched by our kind.
 Out of sight of mothers
 Placidly rocking on cottage porches
 We'd drift awhile
 Supported by the taut canvas of our surfmats
 Or the aimless undulations of the sea
 Or both.
 It didn't matter.
 The noon sun and ocean breeze
 Played with our brown bodies
 Licking them dry with salty tongues.
 Then
 We'd arc off our rafts
 Into our gentle ocean
 And, eyes open,
 Wander beneath the surface.

Mindless young pagans we were then
 But not as pagan as we would become.
 Later, we would feel the chill
 Of a sun no longer playing with us
 And the sinister pull of a quickening surf.
 Our sea voyages ceased.
 We became the mothers in the rocking chairs
 Staring
 Sometimes vacantly
 Sometimes uneasily
 At the surface of the sea.

Today
 In another shimmering time
 I prepare my soul
 To press through the waves
 So that it may
 Arc
 In abandoned joy
 Toward
 The sustaining
 Eternal mystery
 Beneath the surface.

Gertrude B. Hopkins

EDITORIALS

Settling In

THE LIVING CHURCH has moved its offices to a new location, and has shifted to a computer-based addressing system, both within the space of a short period, while at the same time maintaining our regular operations. It is with sincere gratitude that we express our thanks to the many readers and friends who have made this financially possible. We are deeply indebted to all who have contributed.

A special collection was made among members of The Living Church Foundation to give or raise needed funds to cover the move and related expenses. We are grateful to all who participated in this successful effort.

We also wish to say thank you to members of our staff, members of All Saints' Cathedral staff, and to others we have worked with, for their patience and hard work during this hectic period.

As an adjunct to our regular campaign for The Living Church Fund, this spring we called upon our readers to match two substantial gifts toward the acquisition of computerized equipment. We are delighted and very grateful to report that this appeal has also been successful. A big THANK YOU to all who helped to make this possible.

The volume of names and addresses which have to be fed into the computer is immense. The machine cannot read our old zinc address plates; therefore names of subscribers, advertisers, benefactors, clergy, etc., all have to be initially typed in by hand, a very time consuming process. In order to have another terminal to feed additional information in, we begin planning to expand the system. We believe this will soon be possible.

Meanwhile, we have had to start the regular yearly campaign for The Living Church Fund. Amid the special needs of this particular year, the ongoing regu-

lar needs continue. Life being as it is, the rent in our new location is more than it was in the old, and the rising costs of postage and other things are always with us. So we are grateful too that the appeal for The Living Church fund has also gotten off to a good start this year. This campaign will go on, as usual, throughout the year. We trust readers will understand that being in a new location and having new equipment still leaves us with regular budgeted expenses; for these, the magazine must depend on continued voluntary contributions.

Finally, an open-house for our readers is being planned for early fall. We hope that when individuals are in Milwaukee they will call on us and see our new quarters.

Episcopal Worship in Evangelical Perspectives

Worship is always a high priority of the church, and in this issue we carry two articles on worship, both written from Episcopal points of view somewhat different from those usually associated with this magazine. In one, a distinguished conservative Evangelical layman describes in a very personal way his own experience of the Holy Eucharist in the parish church to which he belongs. Many readers, from many schools of thought, will be moved by his words and by his love of long-established customs within our church.

The other article is by a well-known Evangelical clergyman whose stimulating writings on a variety of topics have appeared in THE LIVING CHURCH over a space of many years. His advocacy of Morning Prayer as the occasional Sunday liturgy will not command universal assent, but his reasons deserve to be heard and taken seriously. Like the other author, he writes from a deep concern for the quality, sincerity, and authenticity of the worship we presume to offer to Almighty God.

BRIEFLY...

The *Church Times* reports that the Rt. Rev. John Bickersteth, Bishop of Bath and Wells, had to shoot one of his prize geese at Wells Palace after she had drowned 18 to 20 ducklings. The British paper adds that "there were probably more murders not seen or reported by members of the public." The bishop told the publication that most ducks of the palace lose up to 70 percent of their brood anyway, but that the goose's behavior after losing her mate was "beyond redemption." However, he is said to be "greatly distressed" by the situation.

The Hall of Fame of Delaware Women recently inducted Hilda Davies, a black Episcopal laywoman. Dr. Davies, in ad-

dition to being an educator at the University of Delaware, has served as an advisor on educational matters for two presidents. She is involved in Christ Church, Delaware City, and in 1970 became the first female senior warden of that church.

The American tradition of religious liberty is virtually ignored in high school textbooks, according to a new study by Americans United for Separation of Church and State. The group reported that six widely-used American history textbooks examined in the study paid little or no attention to the religious clauses of the First Amendment to the Constitution. "Many educators wish to avoid controversy, especially in the area of religion," said the study.



A rood now hangs in St. Paul's, Doylestown, Pa., in honor of 25 years of service to the church by the Rev. John R. Chisholm.

BOOKS

Musements

THE ETERNAL YOU. By Carroll E. Simcox. Crossroads. Pp. 120. \$8.95 paper.

Dr. Simcox calls his 17th published book a "theme with variations." The theme: "... a conviction, a passionate intuition ... (that) you, I, all human beings, indeed all things animate and inanimate, visible and invisible, are eternal." His subtitle, "An Exploration of a Spiritual Intuition," comes from a Wordsworth poem which speaks of belief "ripening into faith, and faith become a passionate intuition." Since eschatological matters do not come in the provable fact category, Dr. Simcox believes the proper place to look for guidance is the inspired intuition of the poets, and he uses quotations from most of the world's great poets to guide him through his 17 variations on the theme of existence in the eternal mind of God. The chapter he calls "Musements" is a poetic and illuminating expansion of the final deduction he arrives at in his book on *Prayer, the Divine Dialog* (Inter-Varsity Press, 1985). In "Relaxing about Antinomies" he disposes of the problem of seeming contradictions in typical Simcox fashion: "There came a point in my life when

I could hear God saying to me something that came through in our primitive tellurian vernacular as this: 'I wish you'd leave all that reconciling of things to me, since you are so hopelessly un-equipped for it... I know what I'm doing. I'll go over it all with you when you get Home.'"

H. N. KELLEY
Deerfield, Ill.

BOOKS RECEIVED

ALL WE'RE MEANT TO BE: Biblical Feminism for Today. By Lethan Dawson Scanzoni and Nancy A. Hardesty. Abingdon. Pp. 274. \$12.95 paper.

ANOTHER DAY. By Eugenia Price. Berkeley. Pp. x and 158. \$5.95 paper.

BERTRAND RUSSELL ON GOD AND RELIGION. Edited by Al Seckel. Prometheus. Pp. 350. \$12.95.

CHANGING CONTEXTS OF OUR FAITH. Edited by Letty M. Russell. Fortress. Pp. 111. No price given, paper.

DYING FOR A DRINK: What You Should Know About Alcoholism. By Anderson Spickard, M.D. and Barbara Thompson. Word. Pp. 211. No price given. Hardcover.

GETTING YOUR HOUSE IN ORDER. By Mary Jane Preston. Paraclete. Pp. 119. \$8.95 paper.

JESUS IN THE GOSPEL: Old Stories Told Anew. By Richard Mazziotto, C.S.C. Ava Maria. Pp. 198. \$5.95 paper.

I WALK WITH JESUS. By Jean Vanier. Paulist. Pp. 204. \$7.95 paper.

PASTORAL COMPANIONSHIP: Ministry with Seriously-Ill Persons and Their Families. By Gerald J. Calhoun. Paulist. Pp. v and 173. \$8.95 paper.

Calendar of Things to Come

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

July

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

September

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

October

- 13-16 Meeting of the Standing Commission on Church Music (Chicago)
- 17-18 Convention of the Diocese of Southeast Florida (Boca Raton)
- 24-25 Conference on studies of Polish National Catholic Church (Orchard Lake, Mich.)
- 24-25 Convention of the Diocese of Eau Claire
- 24-26 Convention of the Diocese of Northwest Texas (Amarillo)
- 25 Convention of the Diocese of Western New York (Buffalo)

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BOOKS

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ORGANIZATIONS

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POSITIONS OFFERED

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

PART-TIME ORGANIST/CHOIRMASTER. Salary range — \$7,500-\$9,000 plus fees. Primary qualifications aside from proven organ and choral skills: (1) Personal commitment to Jesus Christ; (2) Ability to demonstrate and communicate this commitment to choirs and congregation in and through worship; (3) Familiarity with the renewal movement. Send resumé and references: Music Committee, Church of the Ascension, 104 Park Ave., Mt. Vernon, N.Y. 10550.

HEADMASTER. Seabury Hall is a small, Episcopal, co-educational, day and boarding, college preparatory school located in a nine acre rural setting on the island of Maui, for grades 7-12. The student body of 210 is culturally diverse, with a student teacher ratio of 10-1. A wide range of educational opportunities is offered in a close family style community. Seabury Hall seeks a headmaster, beginning 1 July 1987, with strengths in educational administration, long-range planning and financial management, community and public relations, with the capacity to work effectively with faculty and students. Interested individuals should send application by August 1, 1986 to: Search Committee, P.O. Box 187, Kahului, Maui, Hawaii 96732.

RELIGIOUS COMMUNITIES

MONASTIC VOCATION: Seeking a spiritual journey as a monk while serving the needy through a learning center — live a life of prayer, worship, study and service, contact: The Servants of Jesus, 430 N. Limestone, Lexington, Ky. 40508 or call 606-252-4354.

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ENJOY HAPPINESS, security, and contentment in beautiful southern Ohio — small town flavor — easy driving to major cities. Independent living. Individual homes starting at \$19,000 (Life Lease or Rental). Modest monthly fees. Bristol Village, Waverly, Ohio 45690.

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THE LIVING CHURCH
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PEOPLE and places

Appointments

The Rev. Canon Donald R. Behm is priest-in-residence at St. Richard's, Lake Arrowhead, Calif. 92352.

The Rev. Richard Neece Clark is rector of Trinity Church, 321 N. Main, Three Rivers, Mich. 49093.

The Rev. Robert M. Collins is now chaplain-in-residence at St. Jude's Ranch for Children, Box 985, Boulder City, Nev. 89005.

The Rev. Angus K. Davis will become on August 1 diocesan intern at the Church of the Holy Trinity, Philadelphia, Pa.

The Rev. L. Ann Hallisey is associate interim rector of Trinity Church, Sonoma, Calif. as of July 15.

The Rev. Paul Remsen Henry is rector of the Church of the Epiphany, Box 401, South Haven, Mich. 49090.

The Rev. Jeffrey MacKnight is the assistant at the Church of the Atonement, 4 Highwood Ave., Box 43, Tenafly, N.J. 07670.

The Rev. William D. McLean, III is rector of St. Boniface, Siesta Key, Fla. Add: 5615 Midnight Pass Rd., Sarasota, Fla. 34242.

The Rev. Irvin S. Mitchell is rector of All Saints-of-the-Desert, 9502 Hutton Dr., Sun City, Ariz. 85351.

The Rev. Robin Murray is rector of St. Andrew's, Box 5026, Spring Hill, Fla. 33526.

The Rev. Fred Reynolds is now rector of St. David's, Kennebunk, Maine.

The Rev. Richard L. Rising is interim rector of Trinity Church, Sonoma, Calif.

The Rev. Randolph L. Williamson is rector of Trinity Church, Swarthmore, Pa.

Ordinations

Priests

Chicago—Jean Parker Vail, curate, All Saints', West-ern Springs, Ill.

Dallas—Rosanna Case Kazanjian, assistant, Epiphany, Box 830-218, Richardson, Texas 75081.

Fort Worth—J. Ronald Bake, vicar, St. Mary's, Box 414, Hamilton, Texas 76531. Mark Wood, curate, St. Alban's, Arlington, Texas.

Kansas—John David Richmond, curate, St. Thomas the Apostle, 8773 W. 95 St., Overland Park, Kan. 66212.

Changes of Address

St. Alban's, Bay City, Mich., receives mail at the following address: 105 S. Erie St., Bay City, Mich. 48706.

From June 9 to September 30, the Rt. Rev. Stanley Atkins may be addressed at All Saints Church, 5001 Crestline Rd., Fort Worth, Texas 76107.

Religious Orders

On April 25 at St. Mark's, Keansburg, N.J. the final vows of Sr. Marna Veillon were received by the Order of the Holy Redeemer. Address of Sr. Marna Veillon, O.H.R.: Rt. 2, Box 1089, Lot X, Reserve, La. 70084.

The Rt. Rev. Bradford Hastings, Suffragan Bishop of Connecticut, has received the life vows of Fr. John-Julian, formerly the Rev. John D. Swanson, in the Order of Julian of Norwich in Norwich, Conn. Fr. John-Julian was also instituted as guardian of the order.

Degrees Conferred

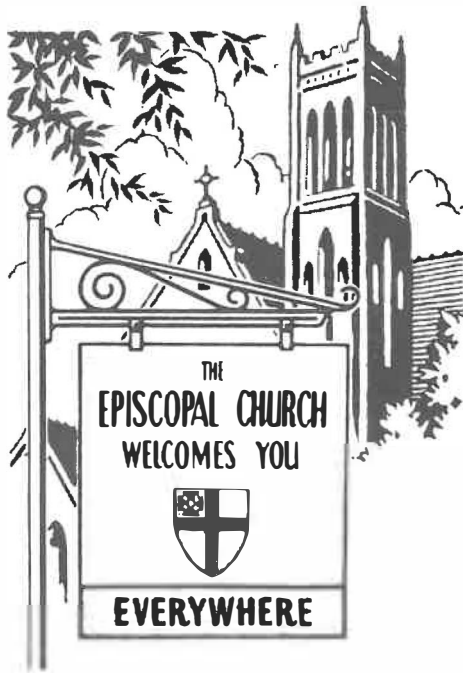
At the May 16 commencement in Lexington of the Episcopal Theological Seminary in Kentucky, the following honorary degrees were conferred: Mary Agnes Melton, Doctor of Literature; the Rev. H. Boone Porter, editor of THE LIVING CHURCH, Doctor of Sacred Theology; and Bertha Wright, Doctor of Humane Letters.

On May 21, at its 164th commencement, the General Theological Seminary in New York City awarded the honorary degree of Doctor of Divinity to the Most Rev. Edmond Lee Browning, 24th Presiding Bishop of the Episcopal Church; the Rt. Rev. Wilfred D. Wood, Bishop of Croydon of the Church of England; the Ven. Ronald D. Maitland, Archdeacon of Cordoba of the Church of Argentina; the Rev. Charles G. Newbery, rector of St. John's of Lattingtown, Locust Valley, N.Y.; and Monica Furlong, English journalist and author of works on spirituality.

Seabury-Western Theological Seminary, at ceremonies held in St. Luke's, Evanston, Ill., awarded the Very Rev. Jack C. Knight, dean of Nashotah House, the honorary degree of Doctor of Divinity.

Other Changes

The Rev. Daphne Killhour-Polys, formerly assistant chaplain at Episcopal Academy in Merion, Pa., is now non-parochial in York, Pa.



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 6:30; 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

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

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

BOSTON, MASS. (Cont'd.)

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. Marlon W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

BAY HEAD, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

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

SOUTH AMBOY, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

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

ALBUQUERQUE, N.M. (Cont'd.)

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
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., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.
Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

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

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. Main St.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;
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. Robert J.
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

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. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

Continued on next page



Trinity Church, Seattle, Wash.



St. Mark's Church, Durango, Colo.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, 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

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

ROCHESTER, N.Y.

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

SARATOGA SPRINGS, N.Y.

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

WESTHAMPTON BEACH, N.Y.

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

ASHEVILLE, N.C.

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

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(Just off I-205 — Glisan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

NORRISTOWN, PA.

ST. JOHN'S (Exit 25 PA Tpke)
23 E. Airy St. (opp. Court House)
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request
ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

WESTERLY, R.I.

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

DALLAS, TEXAS

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)

DALLAS, TEXAS (Cont'd.)

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. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

ST. THOMAS East Main & Roanoke Sts.
(I-81, Exits 36, 37)

The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

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

SEATTLE, WASH. (Cont'd.)

TRINITY 609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-Sat MP 9:40

FOND DU LAC, WIS.

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

MADISON, WIS.

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

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gili & Glenwood
Sun Eu 8, 9, 11; Wed Eu 12:10

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

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



Trinity Cathedral, Trenton, N.J.