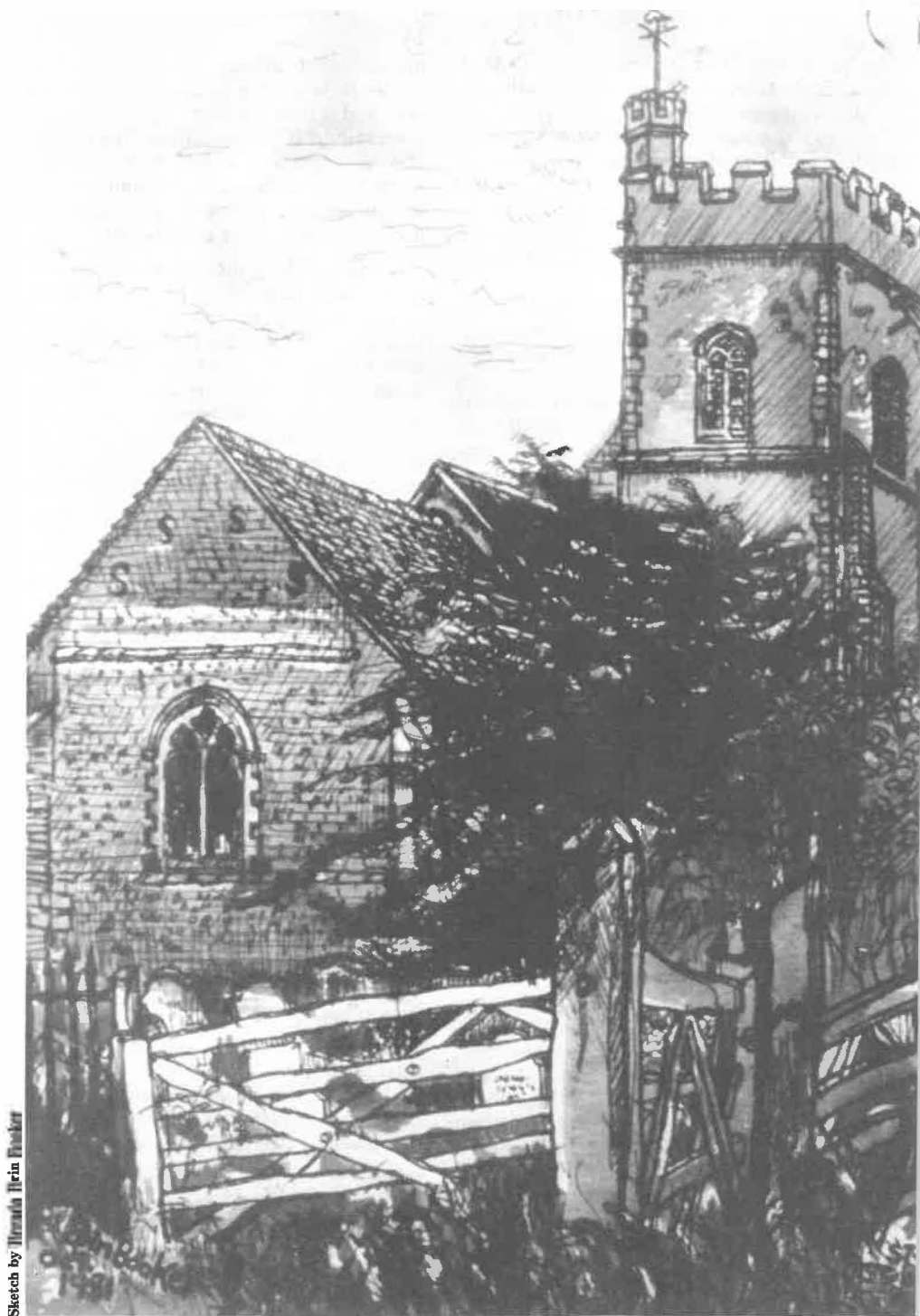


THE LIVING CHURCH

Rural
Anglicanism:

Inside,
the churches
are changing

- page 8



Sketch by Hannah Klein Binkley



THE LIVING CHURCH

Volume 193 Established 1878 Number 9

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Corn

Anyone driving through most parts of America in the summer cannot fail to notice the corn. Almost anywhere that there is agriculture, we see corn — little clumps of sweet corn at the end of vegetable gardens, fields of corn adjoining hayfields or other crops on farms, and huge great tracts devoted to seemingly endless green rows of it in some of the midwestern states.

For those of us who live in rural areas, corn seems to have a special meaning. Good corn, tall corn, rich green corn, is a wonderfully comforting sight, a sign that all is well, that the mysterious forces of nature, fertility, and life are functioning. We feel relaxed and comfortable traversing the roads and lanes that are lined with this unique and magnificent plant. It is too bad that changes in agricultural methods have deprived us of the wigwam-like shocks of stalks which used to line our fields in the autumn. We are very much aware of corn where I live, for a dozen yards back of our house the lawn ceases, and the wall of green corn, now seven feet high, begins.

On the other hand, poor corn, stunted corn, corn ruined by drought, as in the south today, is a bitter, heartrending, and devastating sight. No one can feel happy when their cornfields, or those of their neighbors, are like that.

Corn is part of our distinctive American heritage. It has been cultivated for untold centuries in North, Central and South America, and was the stuff of life for the great pre-Colombian cities of Central America. A recent issue of *Gardening*, the magazine of the National Gardening Association, reports that primitive corn cobs found by archaeologists in Mexico date back to about 5,000 BC. The early development of this plant remains one of the greatest achievements in the history of agriculture. Columbus brought corn back to Europe and its cultivation spread quickly, reaching China within a century. Old English reference to "corn," as in the King James Bible, refer to wheat or other grain. The English call our kind Indian corn or

maize. Most of the world's corn continues to be grown in the U.S. and Canada, and it is in the New World that corn is an important human food. The delight of sweet corn and butter, at dinner on a warm summer day, is not usually shared by Europeans, Africans, or Asians. Nor are grits, hominy, or corn bread.

A child walking into the green forest of a corn field, and risking becoming lost in it, can feel the wonder and mystery of this giant cereal. To the botanist it is also mysterious. Most members of the grain family have their flower and seed in the tassel, as do common grasses in our lawns or along the roadside. Corn, on the other hand, has its male component in the tassel on top, scattering millions of particles of pollen from each plant. The female component is the ear, growing part way down the stalk, which is fertilized by the particles of pollen caught in the fibers of silk emerging from the end of the ear. The seeds thus fertilized are the kernels we eat.

In many cultures, major food plants are personified in myths and stories. For instance, the bearded Green Knight in European medieval legend embodied the spirit of the wheat. The story of Demeter, the Greek goddess of grain and other vegetation, is well known. In our own prosaic and secularized culture, no widely accepted story of a corn man or corn lady has emerged. This is surprising, for wheat or rice are hard to personify, whereas the tall cornstalk, with its "head" of tassels on top, and its leaves curving out on the right and left, is gently suggestive of a human figure. In the late fall, the dry dead stalk, with its stiff rattling leaves, is even more suggestive of a human skeleton. Looking closer at this skeletal form, we see the hard ripe ears sheathed in their desiccated husks.

God has placed us in a world filled with signs of life, of death, and of resurrection. If we can take them for what they are worth, we can live more patiently and peacefully in this place of our own relatively brief earthly sojourn.

H. BOONE PORTER, Editor

LETTERS

Selecting Council Members

Your otherwise excellent editorial concerning the Executive Council [TLC, July 20] states that you doubt that this body can advise the Presiding Bishop as to the opinions and convictions of the church as a whole since the process of selection of members to the Executive Council is several times removed from the people in the pews, and that this election process removes dissenters. I do not believe that the method of selecting members of the Executive Council works as badly as you indicate.

For the two recent trienniums I had the privilege of serving on the Joint Committee on Nominations of the General Convention, which has the responsibility for nominating individuals for election by General Convention to the Executive Council and to other bodies of the church. Those that are elected by the convention are almost always from the list of official nominees. It has been my experience that the Joint Committee on Nominations has always worked diligently and conscientiously towards providing a slate of nominees that represent the multifaceted diversity of the church. The individuals we have nominated have

been selected not because of political visibility, but because of the potential contributions that they would be able to make as council members coming from a diversity of backgrounds.

Furthermore, as a longstanding deputy to Province VIII, I have been involved with nominating and electing processes at this level. Diversity and ability to contribute, I believe, have been of paramount importance in the nomination and election of Executive Council representatives from our province.

It should also be said that except for the bishops on the Executive Council, all others are members of the church in good standing who, hopefully, are in the pews each Sunday, and who actively relate to other members of this church within a parish setting. Having observed firsthand, for many years, the leadership style of Edmond Browning when he was Bishop of Hawaii, I am certain that he will nurture (and insist upon) the full utilization of the diversity of skills and points of view that are present in this important body.

GEORGE S. LOCKWOOD

Carmel Valley, Calif.

Serving Small Churches

I must respond to the letter of the Rev. William J. Cary [TLC, July 27]. I agree that the original concept of the

"worker priest," particularly as it developed in the Roman Catholic Church in France, was a "non-parochial ministry" to those, particularly industrial workers, who otherwise had no contact with the organized church. That certainly is one role for the "tentmaker" and I believe it is an important and valuable one (although not by any means limited to the ordained clergy).

But having said that, I most strongly disagree with the suggestion that the "tentmaker" is not appropriately employed in the parish setting. Contrary to his statement, my experience is that many of my fellow "tentmakers" not only have a desire to, but find it a joy to serve as vicar or rector in addition to full-time secular employment. Serving a small congregation is not all that time consuming unless, as too often happens, the clergy preempt those ministries which are rightly those of the laity.

To assert that "we should not look to the tentmaker to help the organized church by filling the vicar's role in small congregations . . ." is to reject an emerging trend and an abundance of favorable experience in the past two decades. Indeed, who is to serve the large number of congregations who are now unable or who are becoming less able to support full-time clergy? Should we close such churches? That is tantamount to saying



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FLORIDA Ft. Myers, Sept. 25-26 Orlando, Sept. 23-24	NEW YORK Lands End, Oct. 6-7 Lands End, Oct. 8-9
IDAHO Boise, Sept. 4-5	NORTH CAROLINA Charlotte, Oct. 13-14
ILLINOIS Chicago, Sept. 4-5	OHIO Cincinnati, Oct. 9-10 Cleveland, Nov. 6-7
IOWA Dubuque, Sept. 18-19 Sioux City, Oct. 14-15	PENNSYLVANIA Philadelphia, Nov. 6-7 Pittsburgh, Sept. 2-3
LOUISIANA New Orleans, Nov. 6-7	SOUTH CAROLINA Charleston, Oct. 23-24
MAINE Bangor, Oct. 23-24	TENNESSEE Nashville, Sept. 22-23
MASSACHUSETTS Boston, Sept. 2-3	TEXAS Dallas, Oct. 9-10
MICHIGAN Detroit, Oct. 7-8	VIRGINIA Norfolk, Sept. 11-12
MINNESOTA Duluth, Nov. 3-4	WASHINGTON Tacoma, Sept. 2-3
MISSISSIPPI Jackson, Sept. 25-26	WASHINGTON DC Oct. 14-15
MISSOURI Kansas City, Sept. 11-12	WISCONSIN Madison, Sept. 4-5
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that the Episcopal Church has no ministry in the small town and rural areas.

Or should the church subsidize such ministries? In some cases it should and does but even if sufficient financial resources were available I am not persuaded that that is the best application of monies offered to our Lord's work in a world which knows so much poverty, sickness, and hunger. After all the principle business of the church is not the support of its clergy but rather the worship of God, the proclamation of the Gospel of Jesus Christ, and service to others in his name. It takes all of us to do that, clergy and laity, stipendiaries and non-stipendiaries. There is plenty of room for a pluralistic approach to ministry.

(The Rev.) NEILSON RUDD
St. Paul's Church

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the best argument for the Holy Eucharist's prominence in our worship was summed up I think by St. Francis de Sales in the early 17th century:

"If men of the world ask you why you communicate so often, tell them that it is that you may learn to love God; that you may be cleansed from imperfections, set free from trouble, comforted in affliction, strengthened in weakness. Tell them that there are two manner of men who need frequent communion: Those who are perfect: since being ready they were much to blame did they not come to the source and fountain of all perfection; And the imperfect: that they may learn how to become perfect: the strong lest they become weak, and the weak lest they sicken. . . . Tell them that you receive the blessed Sacrament that you may learn to receive it better. *One rarely does well what one seldom does.* Holy Scripture commends us for our own good and salvation — to do this in remembrance of him."

(The Rev.) DALE COLEMAN, JR.
St. Thomas of Canterbury Church
Greendale, Wis.

Two fine articles were published in the July 6 issue. The first by John W. Alexander emphasizes certain aspects of worship in the Episcopal Church, such as silence during the administration of communion. Since my retirement, I have often found the church anything but silent at this sacred time. Hymns and music are sometimes so loud that I cannot hear my own voice saying the words of administration; the effect on worshippers must be distracting.

I also heartily agree with the article by the Rev. George W. Wickersham, II. I too believe it is the most sacred of all our services, but I do not believe the Liturgical Commission was wise in proposing that the Eucharist is "the principal act of Christian worship on the Lord's Day" as General Convention approved for the BCP 1979. As the author notes, our

Lord did not make any such rule, "This do ye"; he said, "as oft as ye drink it, in remembrance of me."

(The Rev. Canon) EDWARD B. GUERRY
Cathedral of St. Luke and St. Paul
Charleston, S.C.

I agree with the Rev. George W. Wickersham, II in regard to the growing impossibility for an Episcopalian to attend a Sunday service without encountering the Eucharist. This means that an Episcopalian who prefers Morning Prayer for Sunday worship must go to a Presbyterian or like church to find a similar service. And sandwiching in a said Morning Prayer between the early and later Eucharist or having a form of Morning Prayer preceding the Eucharist doesn't meet the need.

The matter of preaching also is to be considered. When I was in parish work and alternated the Eucharist and Morning Prayer for the main Sunday service, I found that the sermon had a greater role and was more extensive for Morning Prayer than for the Eucharist. It reminds me of a statement made by the late Bishop Leland Stark of Newark: "There ought to be a preaching service." I think Morning Prayer can be such a service.

(The Rev.) CLARENCE W. SICKLES (ret.)
Hackettstown, N.J.

The article of the Rev. George W. Wickersham, II on the discontinuance of Morning Prayer as a regular Sunday service is surely a trend that should be rectified by the church. Morning Prayer is a beautiful service that I grew up attending each Sunday.

As an Episcopalian and as a musician, I think it is sad to know that a generation of Episcopalians is being raised who have never had the opportunity to worship at a service of Morning Prayer, and to hear and to sing the beautiful liturgical music played and sung at that service.

JAMES O.B. YOUNG
San Antonio, Texas

Church as Priest

A priest stands for Christ only insofar as he or she stands for the bishop. Further, the bishop only stands for Christ insofar as the whole church is summed up, or recapitulated in that office. It is the church who stands for Christ and exercises his high priesthood, not the bishop or priests in their own right ["Christ's Maleness," TLC, July 20]. The church, of course, is sexually inclusive. The church chooses who is to stand for it, and then God ordains and confers authority.

(The Rev.) RAYMOND P. WHITFIELD
Church of the Good Shepherd
Austin, Texas

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THE LIVING CHURCH

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Hostage Released

Fr. Lawrence Jenco, 51-year-old American Roman Catholic priest, met with the Most Rev. Robert Runcie, Archbishop of Canterbury, in London on July 31 after the priest's release from 19 months as a hostage of the Islamic Jihad.

Fr. Jenco, who was met in Damascus by Terry Waite, the archbishop's special envoy, telephoned both Dr. Runcie and Pope John Paul II to thank them for the part played by the churches in securing his freedom. There had been close collaboration between Lambeth Palace and the Vatican throughout the period of the hostages' detention, and Dr. Runcie assured Fr. Jenco that the churches would continue to work together for the release of the remaining hostages.

On August 8, Mr. Waite held a press conference at the Episcopal Church Center in New York at which he elaborated on statements made previously [see following story], emphasizing that his motives are humanitarian and religious in seeking the release of hostages, and that they are not political, church center staff reported.

Mr. Waite also said that he had received a personal letter from the pope authorizing him to tell captors of the pope's concerns, and he noted that there is a close accord in this effort between Anglicans, Roman Catholics, Presbyterians and members of other churches.

He said the church seeks to understand the concerns of the captors but believes it is wrong to make innocent people suffer.

Mr. Waite went to Jordan in late July to attend the first meeting of the International Board of the Jordan Hospital convened to support neurological treatment of poor patients in the region. "Then things began to develop..." Lambeth Palace reported, and Mr. Waite was united with Fr. Jenco in Damascus. It was made clear that "for security reasons involving the safety and future of other detainees," Mr. Waite could not comment on his activities before the priest's release.

Statements on Hostages

The following statements, concerning the recent release in Lebanon of the Rev. Lawrence Jenco, were made in San Francisco, Calif., on August 4, shortly after the arrival in the U.S. of the Archbishop of Canterbury, and Terry Waite, the Archbishop's special envoy.



Dr. Runcie and Fr. Jenco: Collaboration between Lambeth and the Vatican.

Terry Waite

I have noted very carefully the statement which is said to have come from Islamic Jihad during the past 24 hours. I would like to make a very simple response.

I first met Fr. Jenco in Damascus, only a few hours after his release from captivity. He impressed me as a man of God. I was with him during his private visit to the pope and the Archbishop of Canterbury. I did not go with him to visit President Reagan as my mission is not political.

I am the envoy of the Archbishop of Canterbury and my motives are religious. Fr. Jenco is an honest and honorable man who respects Islam. He longs to see justice and peace return to the Lebanon and has given his life to this end.

Islamic Jihad has a firm and unshakable belief in one God. We, as Christians, also have such a faith. If we both believe in the one God, we should not abuse each other. As Christians, we honor Islamic leaders. God is merciful and full of compassion. As Christians, we have compassion for the suffering of the people of the Lebanon. We long for peace and justice, and for God's law to be obeyed in their country.

I would ask Islamic Jihad to let the Christian church continue to participate in finding a solution to the problems which face the Lebanon. I am confident

that a solution can be found on religious not political grounds.

I appeal to Islamic Jihad to continue to honor God by seeking a religious solution to this long standing problem. Only by faith in God can this problem be resolved.

The Archbishop of Canterbury

My visit to the United States of America was planned several months ago. At first I will spend two days in San Francisco attending a conference of bishops drawn from America and overseas. Secondly my wife and I will visit our friend of many years, Mrs. Janice Rusack, whose husband, the late Episcopal Bishop in Los Angeles, died recently. We then hope to take a few days holiday before I fly to Chicago to address the convention of the Lutheran Church in America.

I was both delighted and moved to meet Fr. Lawrence Jenco at Lambeth, London last week and receive his message. Despite fatigue after his long ordeal he was determined to meet privately with both the Holy Father and myself before returning home. He is a man of courage, integrity and obvious spiritual depth.

After our private conversation, I want to say that the Anglican Church throughout the world remains committed to seeking the release of all hostages in the Lebanon, and also in company with the Roman Catholic Church and other churches who wish to play a part in working for justice and development in that country. We are especially concerned about those who are very poor and have limited resources.

I am most grateful to the Episcopal Church in the United States of America and especially to the Presiding Bishop's Fund for World Relief for all they have done to assist in all our attempts to find a just solution to some of Lebanon's problems.

I am asking Mr. Terry Waite and his church colleagues to continue their humanitarian mission of mercy. We want to continue our dialogue with those of the Islamic faith in the Lebanon and find a solution based on our common religious beliefs in a merciful God. I continue to pray that this will be possible.

The Presiding Bishop (An Excerpt)

The release of Fr. Jenco presents to all parties in the Middle East the opportu-

nity to end the cycle of violence. This important action opens a door to effect a peaceful and just resolution of conflicts in that historic area with its great heritage of the monotheistic faiths of Christianity, Islam and Judaism.

Since mid-1984 the Episcopal Church and the Anglican Communion have been directly engaged in an international ecumenical endeavor to secure the humanitarian release of Americans and other persons held hostage in Lebanon. Mr. Terry Waite, special envoy for the Archbishop of Canterbury, has been central to these efforts. This has been achieved with the full assistance and other support of this church by the Presiding Bishop's Fund for World Relief through the office of its executive director and his staff.

At the request of the Presbyterian Church (USA), and with the full endorsement of the Holy Father, Mr. Waite has been negotiating with the captors as well as their representatives. In this effort the Episcopal Church continues to pledge its spiritual, human and material resources.

The Episcopal Church, in both its pastoral and prophetic roles, has long been a consistent champion for reconciliation and remediation toward a lasting peace in the Middle East. We have ministered to the suffering in the region, with the help of the Presiding Bishop's Fund Lebanon Appeal, and called the attention of the international community to the urgent need to address the plight of refugees, prisoners, and displaced persons who are tragically deprived as a result of the ongoing strife.

With great thankfulness, the Episcopal Church greeted the release of the Rev. Dr. Benjamin Weir and the Rev. Fr. Lawrence Martin Jenco. The church continues to have an equally deep humanitarian concern for the welfare and safety of the other innocent hostages — British, French, Irish, Lebanese, Palestinian and American — as well as the fate of captured prisoners of war.

BEM Responses

An overview of responses to the World Council of Churches' 1982 statement, *Baptism, Eucharist and Ministry*, was presented to the WCC's Standing Commission of Faith and Order at a mid-July meeting in Potsdam, East Germany, and it showed considerable variance in acceptance of the document among churches of the same confession and tradition.

For example, the report noted that some of the most critical attitudes are reflected in some responses from European Baptist and Reformed churches, yet other responses from the same traditions are clearly supportive. Overall, the report states, no outright rejection of

the content or intention of BEM is shown.

The report was based on over 130 official church responses to BEM and was prepared for the July meeting. An evaluation of the responses will be done at a WCC consultation in Rome October 23-28, part of a two-year review process, and the Faith and Order Commission plans a summary in 1989.

"The responses clearly reveal that one's own doctrinal tradition and ecclesial practices are among the essential criteria for evaluation and judgment," the report states.

Ministry has proved to be most problematic of the three BEM sections, even though most churches allow for much variance in approaches to ministry.

The report says most "protestant" responses show that they are not convinced by "the historical justification of a threefold structure of ministry, and the arguments concerning the significance of episcopal succession. . . ." Also noted is fear from "Reformation churches" about reestablishment of a hierarchical structure. On this point, the report concludes, "to eliminate all clericalism and authoritarianism in the exercise of ministry will, it seems, require much work on the personal, collegial, and communal nature of ministry in the church."

Some responses criticize the BEM paragraph on ministry of men and women in the church, saying it is too brief, or not sufficiently supportive of women's ordination.

World Mission Conference

The challenge of ethnic and cultural diversity to the church in the United States was examined at the Eighth World Mission Conference at the University of the South, Sewanee, Tenn., in late June.

"We have a magnificent missionary opportunity here on the North American continent . . . as we become a multi-ethnic, multi-lingual community," said the Rev. Asa Butterfield, Hispanic missionary of El Camino Real. It is more accurate to describe America as a "salad bowl" than as a "melting pot," said the Rt. Rev. Oliver B. Garver, Jr., Suffragan Bishop of Los Angeles, in his keynote address.

The priority of the Episcopal Church is to bring Christ to our neighbors, for "the Lord God of history is acting in new ways, causing people to migrate," Bishop Garver said. He reminded his listeners that the Episcopal Church is incorporated as the Domestic and Foreign Missionary Society.

The 90 conferees, in addition to blacks, whites and Hispanics, included Episcopalians from Asian communities within the country, as well as native Americans from the Dakotas and Navajoland.

A team from the Church of the Good Samaritan, Paoli, Pa., illustrated, using a multi-media production, their parish's ministry, which includes a cooperative with parishes in inner-city Philadelphia and assistance to a church on the Lakota Indian reservation at Pine Ridge, S.D.

Jointly sponsored by the University of the South, the Episcopal Church Center, the Episcopal Church Missionary Community and the South American Missionary Society, this year's conference was presided over by the Rt. Rev. C. Judson Child, Bishop of Atlanta.

At the closing Eucharist, Bishop Garver reminded conferees that "our vocation is to be evangelists in the communities in which we live and work and play."

Anglican Musicians Meet

The 20th conference of the Association of Anglican Musicians was held in Atlanta at the end of June with the theme, "The Well-Tempered Church Musician: Pastor, Politician, Performer, Planner and Publicist." These five topics were discussed during the many sessions throughout the week.

Highlighting was an instructional performance by soprano Laura English-Robinson on "The Negro Spiritual: Service Music and Concert Repertoire." She talked on the spiritual, offered six selections, and also rehearsed the audience in three examples, discussing performance style in spirituals.

Worship services were held each day, many people directed and performed at each of the services, with some music being presented for the first time. Concerts were also held.

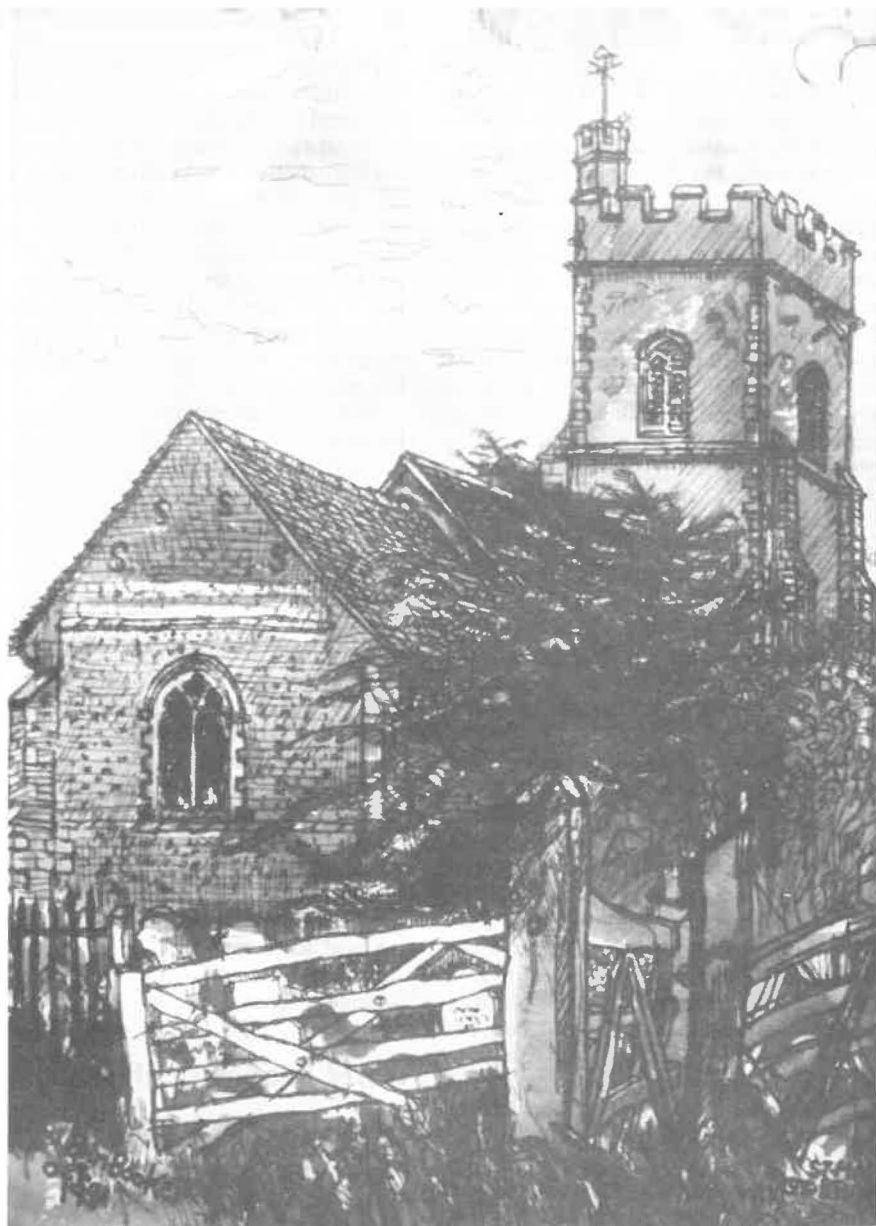
Special tribute was paid to the founders Raymond Glover, Gerre Hancock and James Litton; the organization was established in 1966 as the American Cathedral Organists and Choirmasters Association, and was changed to its present name in 1973.

The roles of pastor and politician were discussed in two sessions by the Rev. Gene Ruyle, rector of St. Luke's Church, Atlanta. Using the idea of the soul as his starting point, he spoke of the church musician's role in caring for individual souls in pastoral and political ways.

The Rev. Don E. Saliers of Emory University addressed the task of planning, and free-lance publicist Anne Hume gave a presentation on promoting church music events, concentrating on effective use of a limited budget. How to work with orchestral players in rehearsal and in performance of major choral works was the topic of a session by Fred Scott of the Atlanta Symphony.

At the conclusion of the conference, David Lowry assumed the position of president and Betty Jean Bartholomew was elected vice-president; she will follow Dr. Lowry in 1987. Next year's conference will be held in London.

The Anglican Church in Rural England



By LESLIE J. FRANCIS

Rural England is given much of its character and charm by the numerous medieval churches. Even the smallest village is frequently crowned by a Gothic masterpiece able to seat the total population of the community several times over. These medieval rural parish churches are characteristic of the Church of England.

From the outside the historic strength

The Rev. Dr. Leslie J. Francis is research officer at the Culham College Institute for Church Related Education, in Abingdon near Oxford, England. His most recent book, Rural Anglicanism: A Future for Young Christians? is published by Collins Liturgical Publications, London.

of rural Anglicanism seems much unchanged. Today the casual visitor to East Anglia, the Lake District, or the West Country will still see the church buildings dominating the rural communities as they did 100 years ago. It is true that a small minority of these churches have been declared redundant, closed or converted to secular use. But even then their outward appearance remains largely unchanged. Only when the more persistent visitor tries to gain access to the typical country church does something of the change in rural Anglicanism begin to emerge.

Inevitably many of these churches are now kept locked. In many cases the adjacent parsonage house has been sold. The church notice board is either empty or

reveals that the pattern of Anglican worship has been reduced from three services every Sunday, perhaps to a mid-morning communion service on the first Sunday in the month and an Evensong on the fifth Sunday.

The pressures on the rural church in England have been very great over the past couple of decades. From the outside the churches have been pressed by the growing mood of secularization. Secularization has now escaped from the cities and taken firm roots in the countryside. A smaller proportion of the rural population is likely to regard themselves as active or even nominal members of the Church of England. From the inside the church has been pressed by a fall in vocations and by the erosion of the value of

invested income. At a time when the challenges facing the church's ministry are increasing, the church's resources to meet these challenges are decreasing. The official policy of the Church of England to meet these crises in resources, as outlined in the *Sheffield Report* several years ago, has involved a radical reorganization of rural dioceses, with the amalgamation of parishes, the sale of parsonage houses and the reduction of clerical manpower.

Social Research

For the past eight years I have been living a kind of double life. I have been earning my living in social research, first with the YMCA and then with the Culham College Institute. At the same time I have been exercising a ministry as non-stipendiary priest-in-charge of two rural parishes, first in Suffolk and then in Gloucestershire. Almost inevitably my two identities became confused as I found myself wanting to conduct a serious research project into the changing face of the rural church. I am aware that it is all too easy to live through a period of radical change without really perceiving what is taking place. On reflection it seemed to me strange that the Church of England should be experiencing such radical changes in the rural diocese without initiating research into what is taking place.

My hope was to fulfill three types of research and to make this possible by limiting the scope of my work to one rural diocese. The first involved looking carefully at the statistics already collected by the Church of England and published every two or three years during the past three decades. The second involved sending a detailed questionnaire to all the clergy in charge of parishes in the diocese. The third involved systematically attending Sunday services in a carefully designed sample of churches. These hopes were made possible by the collaboration of a diocesan education committee and by the cooperation of a theological college.

My findings, however, tend to be neither flattering nor comforting for the rural church. Since its publication some rural bishops have responded sharply. The Bishop of Worcester wrote to the *London Times* to emphasize that at least in his diocese things looked much brighter than my report describes. The Bishop of Taunton is described in the *Church Times* assessing my work as "doom-laden, partial, unbalanced and technically inaccurate." There are parts of rural England in which I do not feel it safe to travel.

Two central indices of the wider membership of the church are electoral roll figures and baptisms. In 1956 nearly two-thirds of the babies born in a rural diocese were brought to the Anglican

font for baptism; by 1982 the proportion had fallen to little over one-third. Electoral rolls show those who are close enough to the church to want their names recorded on the list. In 1959, 19 percent of the eligible population enrolled; by 1982 the proportion had fallen to eight percent.

Core membership is shown more by church attendance. Unfortunately the Church of England has only recently begun to collect this information centrally. The next best thing is to look at Easter communicant figures. In 1956, 11 percent of the population over the age of 14 received communion at Easter in a rural diocese; by 1982 the proportion had fallen to less than seven percent. On a normal Sunday less than four percent of the population attend the Anglican church in a rural diocese.

Alongside this decline in membership, the rural Anglican church has experienced a rapid decrease in full-time clergy.

"Throughout the rural dioceses there are many promising signs of life, growth, development and experimentation."

The diocese which formed the basis of my research reduced its clergy by one-third over a ten-year period. A staff complement of over 303 in 1967 fell to 205 in 1977. During this period 100 churches lost their resident priest and their parsonage house.

Some rural clergy now find themselves responsible for seven or so separate churches. This means taking responsibility for Sunday liturgy in as many churches as time permits and forming effective relationships with seven sets of churchwardens, seven church councils and so on. While rural Anglicanism has tried very hard to preserve its medieval churches, the decline in clergy numbers means that many of these buildings are now grossly underused. On a typical Sunday one in five rural churches will not be used at all, while another three in five will be used for only one service.

Second, the secularization of English society means that the clergy have to

overcome an increasing culture gap between the life and language of their churches and the communities in which they are placed. Such bridge building is an extremely demanding task.

Young People

The culture gap is a particularly pressing problem in relationship to the rural church's work among children and young people. This is why my own study specially focused on the opportunities available for young Christians in the rural churches. The research shows how bleak the picture really is in many rural parishes.

To begin with, rural church buildings are not equipped with rooms suitable for Christian education programs; for too long the English churches have relied on the state schools doing their job for them, and now Christian education is rapidly disappearing from the secular school system. Then with the withdrawal of full-time clergy many rural churches are hard pressed to train laypeople for the task of providing Christian education for children.

While trying to face the present facts honestly, the overall tenor of my research is far from gloomy. It is, I believe, only by seeing the present situation clearly as it is, that the rural church in England can be set sufficiently free from its glorious past to contemplate an equally glorious, but totally different future.

Throughout the rural dioceses there are many promising signs of life, growth, development and experimentation. In many places a new sense of the ministry of the laity is being discovered; training programs are being developed to equip laypeople for more effective ministry; "lay elder" schemes are authorizing laypeople for pastoral, liturgical and teaching ministries. New patterns of ordained ministry are exploring both the appointment of non-stipendiary ministers to be priests-in-charge of rural parishes and the ordination of "local ordained ministers" for a sacramental ministry in their own area. New groupings of rural parishes are encouraging group ministries and team ministries to be formed in rural areas which are bringing a wider range of skills to small parishes and providing the opportunity to train curates in churches.

My plea to the rural church, however, is that these developments and experiments should not go unresearched and unevaluated. While my present study provides a picture of how things are at the beginning of the 1980s, very soon we need to be planning a new study to look at the 1990s and to carefully monitor and distinguish between those strategies which lead to further decline and those which work with the Spirit to foster growth.



Bishop Eric Kemp

Changes in the Church of England

An Interview with the Bishop of Chichester

By DOROTHY MILLS PARKER

In her recent coverage of the General Synod of the Church of England, Dorothy Mills Parker, our Washington correspondent, met with several members of the hierarchy. Here follows her interview with the Rt. Rev. Eric Kemp, Bishop of Chichester.

DMP: Bishop Kemp, I would be grateful for your reactions to the defeat of the measure to allow women ordained abroad to function as priests when in England.

BP. K.: Well, let me first say that if it had gone the other way it would have created a very big crisis for many people in the church, and I'm glad we are spared that, at least for now. I feel relieved rather than victorious, that the pressure is off and we can get on with other things, including dialogue with those advocating women's ordination.

DMP: Had the measure passed, do you think it would have opened the door to their eventual ordination?

BP. K.: Yes I do, for the question of principle was inherent in the debates.

DMP: Would you say this is what turned the tide, especially among the laity?

BP. K.: I think a lot of people were influenced by the argument that the principle

ought to be decided on its own, and not by this kind of side issue.

DMP: Do you think the likelihood of a woman bishop in the U.S. or Canada was a factor in the measure's defeat?

BP. K.: It may well have been.

DMP: What do you see as a result of this action?

BP. K.: There may be some illegal celebrations and court cases, but the latter would be very costly and can only ensue if the bishop goes ahead with it, and I think most would not.

DMP: Wouldn't that open up the kind of lawlessness that up to now you really haven't had? If there is no penalty, what's to keep it from happening on a large scale?

BP. K.: Many people forget that we had a long period, from the mid-19th to the first quarter of the 20th century, when a number of court cases attempted to enforce church laws by that kind of prosecution. It resulted in four priests being sent to prison, and the lesson learned was that this is not the best way of dealing with such problems.

DMP: What do you think will be the effect of the admission of some 600 deaconesses to holy orders, now that that measure seems assured?

BP. K.: We don't know for certain just how many will want to be ordained deacon.

DMP: How will it affect the issue of women's ordination to priesthood? Will it alleviate the pressure or increase it?

BP. K.: I don't know that it will actually do either. A number will want to go on to priesthood, yes, but others may be content to remain deacons. What we hope is that this will lead to a thorough reconsideration of the diaconate. We haven't had a perpetual diaconate over here for a long time, but it's beginning.

DMP: Do people in England really have a clear picture of the effects of women's ordination on the American church? Two reports during the debate were completely contradictory.

BP. K.: The problem is that people who go to the States meet the people they want to meet, so they bring back different pictures. As to the extent of the schism, I'm afraid the impression we've been given is that there are a number of small splinter groups, divided among themselves, that don't really amount to a great deal, but I understand there are now some 400 congregations in various parts of the country.

DMP: What is the actual procedure regarding the legislation for the ordination of women, now that this report outlining it has been referred to the bishops for their perusal and revision?

BP. K.: The purpose of the McClean Report was to give those drafting the legis-

lation some indication of what should be included. There could, of course, have been a simple one-clause measure such as you had in the States, but this would not have included the options and safeguards we feel must be provided for those who dissent, even though this could cause financial hardship to the Church of England. We don't know what the bishops will come back with, nor how the synod will view their findings, and until then the actual legislation cannot begin. The bishops' revision is due for the February synod, but may be only an interim report. When the final report is accepted and legislation is actually in draft, this must then be presented for vote at a subsequent synod.

DMP: What happens then?

BP. K.: There are several stages. First, the stage of general approval, which usually means one long debate, with a straight verdict by a simple majority. Next comes the revision, which can be long-drawn-out. A revision committee has to be set up, which considers all the proposed amendments. Eventually the committee brings the revised legislation back to synod. It is then debated, and if approved, must go before all the diocesan synods, which would take another year. If a majority approve, it goes to the House of Bishops for certification that all requirements have been met, then back to synod for final approval by two-thirds majority in each house, then on to Parliament.

DMP: Can Parliament block it?

BP. K.: It could. It must be introduced separately in each house for acceptance or rejection by a simple resolution, without amendment. Its ecclesiastical committee receives it from the legislative committee of the synod, which must first consider whether it wants to send the bill straight to Parliament or bring it back to synod as it did with the Deaconess Measure. The ecclesiastical committee must consider particularly the effect of the proposed legislation on constitutional rights . . . and this is where the whole business of conscience clauses and compensation will be taken up.

DMP: So, if anybody is still alive, it could actually go beyond the five-year life of the present synod.

BP. K.: Yes, well beyond that.

DMP: One begins to realize how different your legislative procedures are from ours, where it was one-clause measure passed at one session of our General Convention by a simple canonical change rather than constitutional amendment. What do you think will be the reaction in England if women are ordained to the episcopate in the U.S. or Canada?

BP. K.: I think there will be a good number of bishops who will feel they cannot accept them.

DMP: Where do most of the younger

clergy stand on the ordination of women?

BP. K.: I would say they are about evenly divided, and may vary in different parts of the country. In my diocese the majority of my clergy, young and older, are against it.

DMP: What about Lambeth '88? What will be the big thrust there?

BP. K.: The ordination of women to priesthood and episcopate will undoubtedly be a prime issue. Letters from chairmen of the four main divisions were discussed at our House of Bishops meeting in June, and we are awaiting the minutes of that discussion. You will remember that there was much confusion about the last conference. After the setting up of the Anglican Consultative Council after Lambeth '68, many, including Archbishop Coggan [former Archbishop of Canterbury], assumed there would never

be another Lambeth, and it was not until about 1976, when Third World people pressed for it, that preparation was begun. At first this envisioned a different kind of meeting — a sort of spiritual retreat but it soon became obvious that there were many things to be discussed, including some left over from Lambeth '68, so in the end the usual pattern was followed.

DMP: Do you think if the Church of England holds the line it could be a watershed, that could turn the tide on women's ordination?

BP. K.: What I hear the Americans and Canadians saying about never going back seems to reflect a claim to infallibility greater than the pope's. No one can predict what will happen, but I think whatever the Church of England does will assuredly have some influence on the rest of the Anglican Communion.

Summer Flight

By TERRY LORBIECKI

It was an early summer morning — the kind one dreams about in mid-winter. The trees, framed in the open windows of the church, moved in the light breeze. The sun sparkled through intermittently. The aroma of fresh-cut grass teased the nose. An occasional bird call and the sound of an insect whirring its wings replaced the usual noise of the road. It was a special morning and we knew it. We were praising our God and thanking him for it.

Suddenly a child whispered, "Look!" All heads turned. A gasp of surprise! for there in the air was a paper airplane. It was folded of lined yellow paper, the kind that comes in long, legal-sized pads. Quick as a hummingbird it scooted down the aisle. Someone reached out and grabbed for it, but it was too fast. It was in the sanctuary in a twinkling. The priest at the altar deftly caught it, adjusted the tail, and sent it sailing back into the nave.

It sped towards the Francis window. (Did it dip just slightly there in deference to our patron?) On past Augustine. When it threatened to lose altitude, a man stepped out of his pew and rescued it, giving it the impetus needed to pass Hilda in her wimple and Alban in his cloak.

Terry Lorbiecki resides in Germantown, Wis., and is a frequent contributor to THE LIVING CHURCH.

On it traveled to the usher standing watch at the door. He threw it by its pointed nose and it sped on its way round the corner and down the Epistleside aisle. Good morning, Michael. Good morning, Paul. Good day to Peter.

Then, just as it neared the sanctuary, it rose as if touched by the finger of God himself. It soared up and up and up. It tipped off the rafters and then slowly, slowly, slowly revolved — first in small circles and then in ever-widening, broadening, expanding ones until it passed over each and every upturned face.

We twisted in our places as the little plane, bird-like, swooped and swung and glided in the warm air above us. And then, silently, silently it descended until it slid to rest in the back of the church. All of us, thrilled by the flight, transfixed by the quiet descent breathed as with one voice: "Ahhhhhhhh. . ."

It happened in imagination, of course, but the paper airplane was real. I found it near the font in the baptistry on a summer morning. I kept it in my pocket until it was a ragged, grubby has-been. One hates to throw away such remembrances, but the time comes. When it was dropped into the wastebasket it was discarded with perfect trust that ahead are more mornings of pure beauty, of thankfulness for God's gift, and, perhaps, even paper airplanes.

EDITORIALS

Labor Day

We extend to our readers all good wishes for the Labor Day weekend. For many, this is truly the end of summer, and our memories of swimming, picnicking, or fishing this weekend will have to last until next summer. May these memories be good ones!

This is also a time when many people are beginning new jobs or occupations, and ending old ones. Such changes sometimes bring happiness and sometimes pain. Most changes have some of both. People who are making important changes need our patience and understanding.

For our churches, Labor Day often marks the beginning of a new year's program for Sunday school, choir, women's group, men's group, confirmation class, and so forth. In financially afflicted agricultural areas, or the drought-ravaged parts of the south, it will be a tough year. Elsewhere, it may be an easy year. But in religion, as in marriage, may we persevere "for better for worse, for richer for poorer," knowing that our faith is based not on the weather or financial conditions, but in Jesus Christ who is Lord of all times and all seasons.

Anglican Responses

The recent session of the General Synod in England demonstrated its thoroughly Anglican character in its handling of the Jenkins affair — the uproar occasioned by the new Bishop of Durham who has chosen to affirm vigorously his belief in the incarnation and resurrection of our Lord, while publicly voicing doubts

as to the physical facts of the virgin birth and the empty tomb.

On the one hand, the bishops brought out a presentation of Christian doctrine which is apparently satisfyingly orthodox. On the other hand, this document does not name the Bishop of Durham, and no sort of censure was made. It was a typically Anglican response.

Similarly with the question of women in priesthood. The Church of England did not adopt any statement criticizing or attacking such women in other countries, but it declined to adopt legislation permitting them to officiate in England.

It will remain surprising to many Episcopalians in America, however, that this latter question was regarded by some, including, it said, the Archbishop of Canterbury, as an issue affecting the unity of the Anglican Communion. However one may feel about the ordination of women, we do not recall ever hearing American laypeople express the slightest concern over whether American clergy are permitted to officiate in England. On that rare occasion when the typical American priest visits England (if indeed he ever does), he wants to attend Evensong in Westminster Abbey and King's College Chapel, to see something of the two ancient universities, and to visit three or four of the historic cathedrals. He does not expect to be asked to officiate in these august premises which, after all, have their own staffs of clergy. Similarly, we don't suppose that an English priest walking into the New York or Washington Cathedrals, or the Trinity Church of Boston or New York, or Bruton Parish in Virginia, expects to be beckoned up to the altar.

BOOKS

Variance with Common Thought

THE ORIGINS OF THE LITURGICAL YEAR. By Thomas J. Talley. Pueblo Publishing Company. Pp. xii and 254. \$17.50, paper.

There is a tendency to write history by tracing the antecedents of present practice back to their origin and then to describe the subsequent development down to the present as if current practice was the only logical outcome of those particular roots. Although this can help us understand whence our present forms have come, it unfortunately overlooks a wealth of data which would enrich our understanding of those beginnings, and it makes us want to believe that our present forms have some kind of eternal sanction.

Dr. Talley, professor of liturgics at General Seminary, has written a study of the early history of the Church Year which will encourage the rewriting of the common understanding of that history. He accurately observes, "The final

result is, I fear, at variance with much that has come to be considered established" (p. ix).

Although space prevents a full summary of his findings, two examples will suggest the riches to be found in this seminal work. It is generally held that the celebration of the nativity was set on December 25th to compete with one or another pagan midwinter festival. Talley picks up and gives documentary support for the theory of Louis Duchesne that the date was in fact computed from a supposed date of the Crucifixion on March 25 and from the belief that since the Lord's life would be perfect in number as well as sinless, that his conception would have occurred on the same date. This reviewer, having unconsciously been somewhat surprised that the church which had so carefully avoided any contact with pagan practice before "the peace of the church" would suddenly adopt a pagan date for such a festival, finds this an attractive explanation.

In a similar fashion, Talley's close examination and detailed analysis of the texts shed new light on the development of Lent and Holy Week. In place of Dix's

educated guess that the shape of these sacred periods was due to the originality and inspired genius of Cyril, Bishop of Jerusalem from about 350 to 384, Talley shows that there was a very complex development with influences from a number of other primatial sees and that even the Palm Sunday procession represents an intrusion into the rites of the Holy City.

It may take some time before we can fully assimilate Talley's findings, but the effort to work through this closely reasoned and heavily documented book will enrich any knowledgeable reader.

(The Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

Books Received

SAYING YES AND SAYING NO: On Rendering to God and Caesar. By Robert McAfee Brown. Westminster. Pp. 144. \$7.95 paper.

THE MYTH-MAKER: Paul and the Invention of Christianity. By Hyam Maccoby. Harper & Row. Pp. xii and 237. \$17.95.

HIS WORD: Letting It Take Root and Bear Fruit in Our Lives. By David Knight. St. Anthony Messenger. Pp. 81. No price given, paper.

PEOPLE and places

Appointments

The Rev. J. Matthew Carter is vicar of St. Stephen's, 1400 Park Ave., St. Louis, Mo. 63104.

The Rev. William L. Evans is associate rector of St. Peter's, 110 N. Warson Rd., St. Louis, Mo. 63124.

The Ven. John B. Hills is archdeacon for evangelism and mission of the Diocese of Western Michigan, 2600 Vincent Ave., Kalamazoo, Mich. 49008.

The Rev. William J. Ort is assistant at St. Francis, 3506 Lawndale Dr., Greensboro, N.C. 27408.

The Rev. David W. Pittman is rector of Holy Trinity, 100 N.E. First, Gainesville, Fla. 32601.

The Rev. James Reeves is rector of St. Andrew's, Box 1112, Polson, Mont. 59860.

The Rev. David W. Schmidt is now rector of Trinity Church, 405 N. Madison, Pierre, S.D. 57501.

The Rev. Edward A. Schroder is rector of Christ Church, 301 W. Russell Pl., San Antonio, Texas 78212.

The Rev. Stephen Smith is assistant of St. John the Divine, 6237 Ella Lee Lane, Houston, Texas 77057.

The Rev. Frank Swindle is now vicar of St. Stephen's, Sweetwater; St. John's, Snyder; and All

Saints', Colorado City, Texas; add: Box 653, Sweetwater, Texas 79556.

The Rev. G. Randolph Usher is rector of St. James, 610 Perry, Vincennes, Ind. 47591.

The Rev. Paul E. Walker is assistant of St. Matthew's, 695 Southbridge St., Worcester, Mass. 01610.

The Rev. Richard N. Walkley is interim priest at St. John's, Box 1030, Homestead, Fla. 33090.

The Rev. Tamsen Whistler is assistant of Calvary Church, 123 S. Ninth St., Columbia, Mo. 65201.

The Rev. Bruce M. Williams is now assistant to the dean, Cathedral Church of St. John, 318 Silver, S.W., Albuquerque, N.M. 87102.

The Rev. David Williams is rector of St. Elizabeth's, Box 4211, Roanoke, Va. 24015.

The Rev. Thomas E. Wilson is rector of Grace Memorial, 1021 New Hampshire Ave., Lynchburg, Va. 24502.

The Rev. David H. Wright is priest-in-charge of St. Clement's, Clemmons, N.C.; add: 1341 Abingdon Way, Winston-Salem, N.C. 27106.

Ordinations

Priests

New York—Carolyn Frances Gibson, 5 St. John Rd., Cambridge, Mass. 02138. Nancy Wadsworth Hanna, asst., St. Mary's, Scarborough, N.Y. Add: 141 Loring Ave., Pelham, N.Y. 10803. Carol F. Pinkham (for the Bishop of Western Massachusetts).

Olympia—Robert Alan Blessing, curate, St. Luke's, 5710 22nd Ave., N.W., Seattle, Wash. 98107.

Walcott W. Hunter, curate, St. Thomas', Box 124, Medina, Wash. 98039.

San Diego—Patricia Elaine Moore Backman, chaplain, Episcopal Community Services, 2158 Deerpark Dr., San Diego, Calif. 92110.

South Carolina—Antoine Lamont Campbell, vicar, Holy Cross/Faith Memorial, Box 990, Pawley's Island, S.C. 29585.

Western North Carolina—Richard Bruce Matters (for the Bishop of Olympia), asst., Trinity Church, Church and Aston Sts., Asheville, N.C. 28801.

Deacons

Pittsburgh—Andrew K. M. Adam, asst., Christ Church, 363 St. Ronan St., New Haven, Conn. 06511. David M. Barnhouse, deacon, Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, Pa. 15213. Louis Cockram-Ashley, 430 Harrison Ave., Greensburg, Pa. 15601. Kevin S. Higgins, asst., St. Stephen's, 220 Eighth Ave., McKeesport, Pa. 15132. James L. Hobby, deacon-in-charge, St. Paul's, Monongahela and St. John's, Donora, Pa.; add: 325 Sherman St., Ambridge, Pa. 15003. Kenneth Kocharhook, asst., St. Mary's, 509 Sixth St., Charleroi, Pa. 15022. John A. Macdonald, asst., Trinity Cathedral, Sixth Ave., Pittsburgh, Pa. 15222. Myron J. Manasterki, 2121 Fernwood Dr., Aliquippa, Pa. 15001. Kelly Marshall, asst., Calvary, 315 Shady Ave., Pittsburgh, Pa. 15206. Robert J. Nagiel, deacon-in-charge, Christ Church, Box 221, New Brighton, Pa. 15066. Peter E. Ostrander, 37 Kensington Circle, Uniontown, Pa. 15401. John B. Pennington, asst., St. David's, 905 E. McMurray Rd., Venetia, Pa. 15367. Joseph A. Vitunic, deacon-in-

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RECTOR WANTED, beautiful suburban church located in western New York seeks experienced rector. Interests include preaching, youth education and development, crisis ministry, home visitation and administration with strong vestry support. Our current annual budget is around \$90K with a very strong growth potential. Base salary to \$19K with a total compensation package of \$37K. Please forward resume or profile to: Gil Linden, Sr., Warden, c/o St. Paul's Church, 4275 Harris Hill Road, Williamsville, N.Y. 14221.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

VIDEOTAPE

VIDEOTAPE series, *Confirmation: A Sacrament of Commitment*, featuring Bishop William C. Frey. Seven short (5 to 10 minutes each) segments designed as discussion starters. Study guide included. VHS format only. \$65. Write: Video, Box 18M, Capitol Hill Station, Denver, Colo. 80218. (303) 837-1173.

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

charge, Church of the Savior Fellowship, 513 Melrose Ave., Ambridge, Pa. 15003. David J. Weidner, curate, Messiah Church, 3820 Virginia Beach Blvd., Virginia Beach, Va. 23452. John Mark Zimmerman, Washington Memorial Church, Valley Forge, Pa. 19481.

Rhode Island—Diane Fitzgerald Clark, John Vailancourt Connelly, Eletha A. Greig, Patricia Ann Osborne Reuss, David Gordon Robinson, David Hall Teschner.

South Carolina—Eugene Gardner, vicar, Holy Family, Box 836, Moncks Corner, S.C. 29461. Marion DuBois Lucas, St. Mary's mission, 101 Bridgetown, No. 25-H, Goose Creek, S.C. 29445. Marshall Dow Sanderson, vicar, St. Alban's, 113 E. Church St., Kingstree, S.C. 29556. Cynthia Nan Taylor, curate, All Saints', 1425 Cherokee Rd., Florence, S.C. 29501.

Upper South Carolina—Bryant C. Bechtold, asst., St. Luke's, 435 Peachtree St., N.E., Atlanta, Ga. 30365. John Brown, Jr., deacon-in-charge, St. Luke's, 1605 Main St., Newberry, S.C. 29801.

Western Massachusetts—Ellen Aitken, asst., St. Paul's, 485 Appleton St., Holyoke, Mass. 01040. John Daly, Jr., curate, St. Stephen's, 67 East St., Pittsfield, Mass. 01201.

Resignations

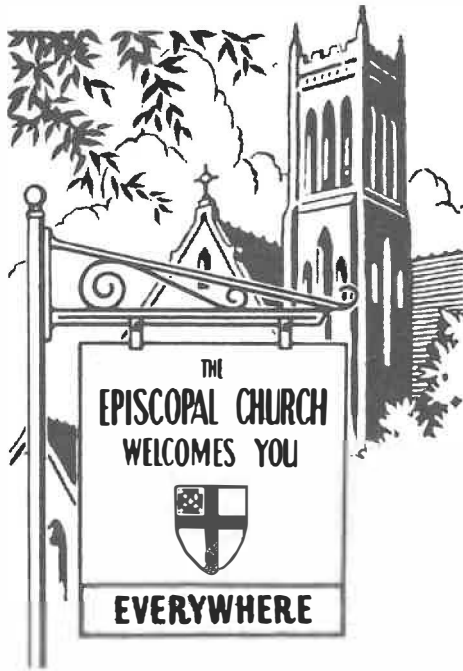
The Rev. M. Stanley Compton, as rector of St. John's, Butte, Mont.

The Rev. Patricia Gober and the Rev. Wallace Gober, as assistants at St. James and as chaplains at Montana State Univ., Bozeman, Mont.

The Rev. Spaulding Howe, Jr., as vicar of St. Michael and All Angels', Eureka, Mont.



The Rev. Charles W. Preble and his wife, Dr. Jana Marie Bollman Preble (right) recited life vows in the Order of Agape and Reconciliation in June at the Oratory of St. Michael and All Angels of St. Michael's Forest Valley Priory, Tajique, N.M. They are shown with Fr. Cyril, OAR, prior, and St. Mary-Michael, OAR, after the service.



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

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 Walkiki)
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

INDIANAPOLIS, IND.

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

ANNAPOLIS, MD.

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



St. Peter's by-the-Sea, Sitka, Alaska

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G. P. Kukowski, r; Nancy Seng, c; 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

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. Doublisky, 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

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.
Edgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
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

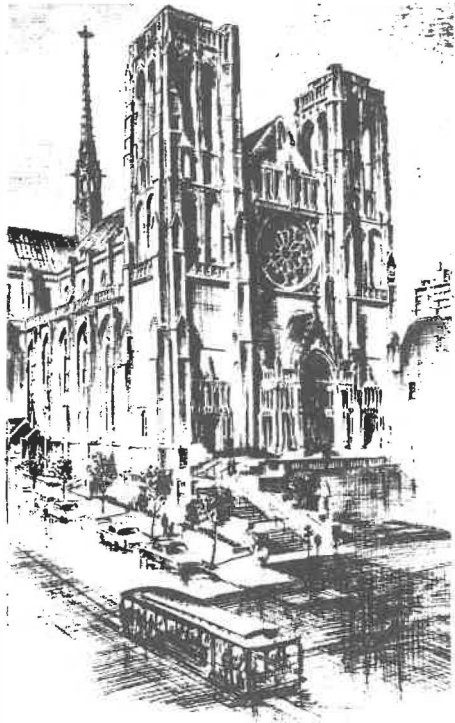
LAKE RONKONKOMA, N.Y.

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. Reconcl. of Penitents 6:45 Wed

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

Continued on next page



Grace Cathedral, San Francisco

SUMMER CHURCH SERVICES

(Continued from previous page)

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 (Chorists: 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

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

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)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Travin Malone, the Rev. Gwen L. Buehrens, ass't'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.
The Rt. Rev. Stanley Atkins, interim rector 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

CHRISTIANSBURG, VA.

ST. THOMAS East Main & Roanoke Sts. (I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

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

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

FOND DU LAC, WIS.

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

MADISON, WIS.

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

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

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

JACKSON HOLE, WYO.

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

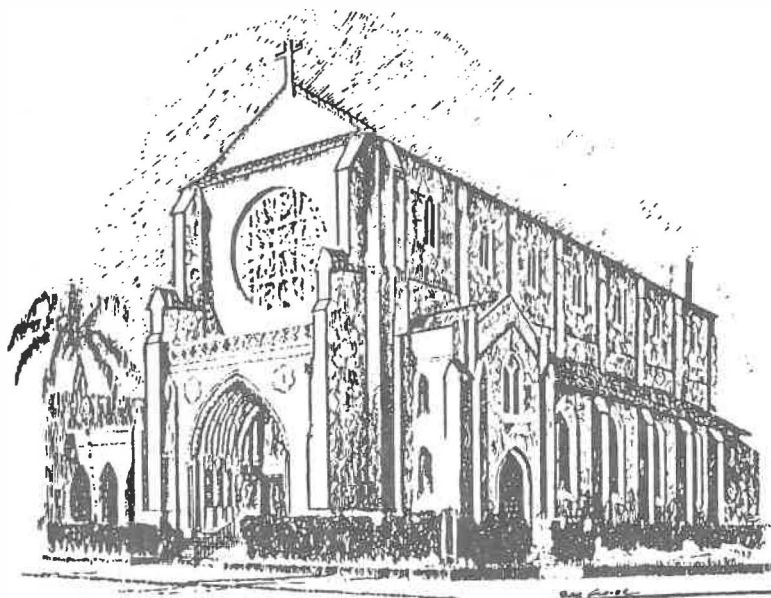
CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park (1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdy: H Eu 12 (Tues with HU)



Cathedral Church of St. Luke, Orlando

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.