

THE LIVING CHURCH

Parish
Administration
Number

The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033

Built next to St. Luke's Church in North Little Rock, Ark., St. Martin's-on-the-Pole is the newest addition to the diocese. Though purple martins are its intended "parishioners," St. Luke's member Frances Pollard told the *Arkansas Episcopalian* that "other winged creatures will not be cast out."



Photo by Cary Swanson, *Arkansas Episcopalian*



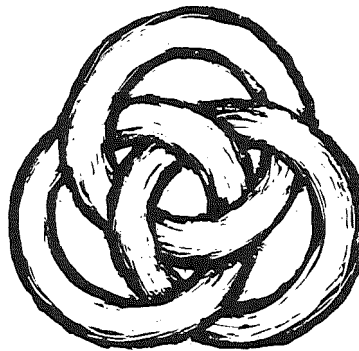
The God Who Made Us

The doctrine of creation looms large on Trinity Sunday this year, with the creation story from the beginning of Genesis appointed as the Old Testament lesson. *God made us.* For many of us, this would appear to be the first and perhaps the greatest thing we know about God.

Right away, the thoughtful and inquiring Christian encounters a problem. What do we mean by “God” in this affirmation? As St. Thomas Aquinas somewhere correctly observes, we sometimes say God to mean the Deity, God in the fullest sense, and we sometimes use the word specifically to mean God the Father, the First Person of the Trinity. Which do we mean when we say God is our creator?

I think the only answer is to say we mean both. In this case, as in countless other secular and religious instances, we use a word with more than one meaning at once. We do recognize God the Father, the First Person, as the primary creator. At the same time, Christianity insists that creation involves the other two Persons as well.

The Holy Spirit hovered over the primeval waters and was (and is) the Life-giver, as we discussed in this column last week. What about the Second Person of the Trinity? In the Nicene Creed we say “by whom all things were made.” This refers to the eternal Son, not the Father. What can this mean? As Fr. Gunn points out in his article in this issue, the opening lines of St. John’s Gospel deal with this mysterious matter. The Son is there called the Word. It was this Word, which was the agent of creation, which later became human in Jesus Christ. Christians find the Word in the creation story of Genesis in God’s speaking: “And God said, ‘Let there be . . .’”



Without claiming to have inside knowledge of the workings of the Godhead, Christians acknowledge the entire Trinity as our creator. At the same time, when we say “our creator,” we would usually have God the Father mainly in mind.

All of this may seem complicated, puzzling, and downright confusing, but it is well to think this out, as best we can, at least once a year. There are some other dimensions to this topic also, and it is well to mention some of them.

In resisting the masculine language of traditional trinitarian expression (“In the Name of the Father, and of the Son . . .”), some have in recent years urged instead that we refer to God as Creator, Redeemer, and Sanctifier. Certainly each of these three terms is important, and such a phrase is useful from time to time, but we would not wish to be committed exclusively to a terminology which consistently linked only the First Person with creation.

Concern for inclusive language has also drawn renewed attention to passages which find a female element in creation, namely the biblical reference to

Lady Wisdom as God’s consort and associate. Principal passages are Proverbs 8 (especially verses 22-31) and in the Apocrypha, Wisdom of Solomon 7:15-8:6, 9:1-4, and Ecclesiasticus (or Sirach) 24:1-12. These are passages of great literary beauty. Where do they stand in the trinitarian scheme? Since the ancient Hebrews had no doctrine of the Trinity, there is no simple answer to the question, but some responses can be made.

The literary personification of Wisdom does in some ways anticipate the concept of the Word in St. John’s Gospel and subsequent Christian theology. The term Word in the Greek language of the New Testament has shades of meaning not unlike Wisdom in the thought of the Hebrews. Some of the sayings attributed to Lady Wisdom are even suggestive of our Lord’s utterances “Come to me . . . Those who eat me will hunger for more, and those who drink me will thirst for more” (Ecclesiastics 24:19-21).

On the other hand, Wisdom has attributes suggestive of the Holy Spirit. “For in her there is a spirit that is intelligent, holy . . . For she is a breath of the power of God” (Wisdom 7:22 and 25). The concept of Wisdom thus anticipates, in some measure, Christian trinitarian thinking, but without fitting into the later threefold pattern. On the other hand, as expressions of the beauty of God’s work, these passages have no equal in the New Testament. Without these chapters, our Bible would be poorer.

All of this calls us to praise and worship. God is all in all. The works of God point to God, the goodness of God, the greatness of God, the mystery and wonder of God, to whom be all glory, now and forever.

H. BOONE PORTER, Editor

THE LIVING CHURCH

Volume 194 Established 1878 Number 24

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

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

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS

Benediction	18	First Article	2
Books	5	Letters	3
Editorials	13	News	8
Feasts, Fasts and Ferias	13	People and Places	17
		Short & Sharp	7

FEATURES

The Trinity and Us	Julian Gunn	11
Tenure	Gene Geromel	12

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

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

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

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

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

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

"I Hear You?"

From a recent news article, it is obvious that Bishop Browning is concerned by the response he has been receiving from the debate on "Human Sexuality" begun by Bishop Spong and others [TLC, May 10].

Believing Bishop Browning to be a good and honest man, I hope he sees that what he is "hearing" is part of the dialogue. It has included the bench of bishops from two of the church's largest provinces, who speak, I am sure, for many more of their colleagues.

We ordinary priests and laypeople are tired of being "put down" in these debates by words like "sexist" and "homophobic" because our understanding of scripture and tradition cannot permit us to approve of fornication, adultery, sodomy, and other such "lifestyles." We need to let Bishop Browning know that yes, for us, there are "final statements of the truth" that precede the "decision making process" of even General Convention. They are to be found in holy scripture and the creeds of the church.

We are glad that Bishop Browning is encouraging bishops to give special time to those who are disquieted. But so often we have heard our leaders say, "I hear

you," when they really mean, "I hear you but I disagree with you and as soon as you are gone, I will deep-six what you have said."

I ask Bishop Browning and other leaders truly to hear us, otherwise the "only outcasts" in this brave new church of ours will be those who believe in the traditional faith and morality of the Christian church.

(The Rev.) ROBERT J. ZIMMERMAN
Church of the Holy Trinity

Lansdale, Pa.

Evangelizing Jews

Please someone, tell me I'm wrong in my interpretation, or otherwise explain the meaning of Bishop Walker's remark at a meeting on Christian-Jewish relations [TLC, May 10].

He is quoted as saying, "aiding these groups ('Hebrew Christian') is demeaning to both Christians and Jews. If we truly believe that Jews are People of God, we should not lend support to groups that seek to convert Jews to Christianity."

Leaving aside any judgment of the particular groups now active, I still cannot believe that Christians should not hope, pray and work to bring God's first Chosen People to the realization that Jesus of Nazareth was their long-expected Messiah.

Did he not send his apostles "to the

Who Cares?



"The truth is, nobody wants me."
Worse than loneliness is the feeling of despair. But who cares?

Who cares about little Danny who had been tied to a dog house by his mother and given only dog food to eat for 30 days?

Who cares about Amber who was raped by her step-father when she was only eight years old?

Who cares about nine year old Rusty who has a fractured skull where his father hit him with a baseball bat?

We care and we think you do too.

St. Jude's Ranch for Children is solely dedicated to fighting the ravaging effects of child abuse, neglect and abandonment; feeding, clothing, educating and nurturing young lives in an environment of Christian spirit and love.

Your help is vital. Please send your contribution to:

St. Jude's Ranch for Children

100 St. Jude's Street P.O. Box 985-LC Boulder City, NV 89005-0985

Who cares? You do.

TRINITY BOOKSTORES & GIFT SHOP

Bibles

*The Book of Common Prayer
Books on Church History,
Ethics, Spirituality
Classic Literature
Greeting Cards & Gifts*

3 Manhattan Locations

- The General Theological Seminary
175 Ninth Avenue (20th St.)
- Gift Shop, Trinity Church
B'way at Wall St.
- Trinity Bookstore
74 Trinity Place

Mail or Phone Orders

Trinity Bookstore, Dept. A
74 Trinity Place
New York, NY 10006
(212) 349-0376

MC VISA AMEX Church Charges



YOUR COMPLETE THEOLOGICAL BOOK CENTER



AUSTIN ORGANS, INC.

ORGAN ARCHITECTS
AND BUILDERS

620 SUNRISE AVENUE
STEVENS POINT, WI 54481
TELEPHONE 715-344-4434

James T. Benzmilller
Sales Representative

Church Stationery

A new dimension in church stationery. Raised printing that looks like engraving. Beautiful! Write for kit showing quality, type faces, colors and prices. Ask about our calling card service.

PEAK PUBLICATIONS BOX 1210
COLORADO SPRINGS, CO 80901

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your church services are not listed, write to the Advertising Manager for the very nominal rates.

Jews first, then to the Gentiles?" And what about St. Paul's hope of regrafting the original, true branches of the "olive tree" onto the root to which we, the "wild olive branches" have been grafted?

ELEANOR T. ANDREWS

Philadelphia, Pa.

• • •

I was shocked to read the article in which Bishop Walker of Washington was reported to have said: "If we truly believe that Jews are the people of God, we should not lend support to groups that seek to convert Jews to Christianity" [TLC, May 10]. I wonder if Bishop Walker had been alive in our Lord's day what he would have said to the original disciples.

I read the Jews for Jesus newsletter, "The Chosen People." I have seen their film, *Still Not Ashamed*. Their literature is not anti-Semitic, it is pro-Christian. Just as the disciples were all Jews and our Lord was born into a Jewish family and raised as a Jew does not mean that trying to bring them to Christ is anti-Semitic! All the early converts were Jews. In fact it appears that our Lord even wondered if he should preach to the Gentiles or only preach and teach the Jews.

Frankly I would rather financially support Jews for Jesus who are "going into the world and preaching the Gospel" than I would support the Office for Legislative Liaison that the national church has set up in Washington, D.C. to try to influence lawmakers on legislation that our bishops seem to support. I do not recall our Lord saying that we are to go into the world preaching to everyone *except* the Jews. In fact he said: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

I was born of French-Canadian-Indian and English ancestors which makes me a Gentile. I became a Christian and then I became affiliated with the Episcopal Church. Saul was a Jew and he too met the Christ on the road to Damascus and became Paul, a Christian. I pray that anyone preaching the Gospel of Jesus Christ will be successful in bringing others to Christ — yes, even Jews for Jesus.

Maybe we, as a church, ought to spend more time preaching the Gospel and less time arguing over who is qualified to teach and to who they are sent to teach.

(The Rev.) DERRILL P. CROSBY

Church of the Epiphany

Newport, N.H.

Sin in Our Time

It's interesting how sex still seems to be the only sin in our time.

Jesus certainly had a lot more to say about money than he ever did about sex: not laying up treasures on earth, not building bigger barns to store one's wealth, considering the lilies of the fields

and purses that don't grow old, the rich man and Lazarus, the rich young man, the widow's mite, etc.

So why is it that we don't hear sermons or debates against investing in the stock market or buying expensive real estate? Or about buying costly appointments for church sanctuaries or opulent vestments for those who preside therein?

This question applies not only to the scandals among TV evangelists today, but also to our own Episcopal Church.

(The Rev.) THOMAS M. MAGRUDER
Reno, Nev.

Free-Standing Altars?

St. Peter's Parish Church in San Pedro, Calif., was designed and built by Carlton Winslow, Jr., a prominent church architect, in 1954. The Rev. John Bill was rector and was very active in the work of the Associated Parishes.

As far as I have been able to determine, this is the first church building constructed in modern times with a free-standing altar and with the rood screen and choir behind the altar. The church was the location for the photographs for Massey Shepherd's early book on the technique of celebrating facing the congregation. I know of no church — Episcopal, Roman, or Lutheran — with this feature constructed before 1954.

I wonder if any of your readers have information about churches with a free-standing altar built prior to 1954?

(The Rev. Canon)

HARRY ROBERT EDWALL

St. Peter's Church

San Pedro, Calif.

Hermit's Song After the Rain

After the shower
sparkling sun and wet leaves
in the woods
whisper:
to God be glory

and under the trees
the sun-dappled wet earth
and brown leaves
murmur:
to God be glory

through dripping branches
birds flit on quiet wing,
seek insects,
chirping:
to God be glory

soul aglow, I stand
at hermitage doorway,
want to shout,
joying:
to God be glory

a hermit

BOOKS

An Excellent Resource

A LECTOR'S GUIDE. By Frank J. Mulligan. St. Mark's Parish Press. Pp. 237. \$12.25 paper.

Too often lectors prepare to read lessons through a quick reading of the text before coming to liturgy. Frank Mulligan wants them to be better prepared for their task and offers an excellent resource for them to accomplish this.

Each week's lessons are discussed regarding the general sense and setting of the text. Then the author offers suggestions for oral presentation and a theme for the day. This is the bulk of the text and is meant to help lectors prepare to be good communicators of the scriptures. This is not sermon preparation material, nor is it meant to be read to the congregation as in introduction to the lessons.

A fine addition to the text is the introduction where Mulligan discusses principles and rules for good oral presentation. Here he focuses on the use of voice tone, pace and oral punctuation. These general rules are to be learned in order that they might be applied to each week's readings.

Outlining his principles for lectors, Mulligan emphasizes personal prayer and preparation, since the lesson will ap-

ply to the lector's personal life. With this understanding the reader can help make the words carry conviction.

Also in the principles, Mulligan emphasizes voice control, eye contact, pacing and posture. His ideas are helpful in making lectors good storytellers. Good storytellers help the listener understand what is being read.

Since lectors read from a printed text, it is extremely important for them to make the words interesting and active. It is a gift to be able to help create the vision a story is trying to tell. This book can be extremely helpful to prepare people to tell and in turn help people to listen and hear the Word of God.

(The Rev.) RONALD CLINGENPEEL
Manhattan, Kan.

A Remarkable Record

"OUTLASTING MARBLE AND BRASS": The History of the Church Pension Fund. By Harold C. Martin. Church Hymnal Corp. Pp. 312. No price given.

Although copies are not for sale, the Church Pension Fund has sent 14,468 gift copies of *"Outlasting Marble and Brass"* to all clergy, and to a number of libraries, including those in seminaries.

Dr. Martin first traces the limited 19th and early 20th century efforts to provide for clergy too aged or infirm to work and for clergy widows and orphans. These

efforts and concerns climaxed in 1917 with the final establishment and funding of the Church Pension Fund. Bishop William Lawrence of Massachusetts was the prime mover in getting legislation passed by General Convention and then in raising the initial capital; \$8,712,879.17 from 47,173 donors. This money enabled limited pensions to be paid at once.

General Conventions have required parishes, and in later years all church organizations, to pay into the Pension Fund certain percentages of each ordained person's remuneration. In recent years as clergy salaries have improved so has the Pension Fund's income. Parish participation has from the earliest years always been close to 100 percent.

The other main source of income is the interest derived from the investment of this money received from the parishes. Subsequent to its founding the Pension Fund has met other needs of the church by organizing subsidiaries which it owns, such as the Church Life Insurance Corporation, Church Fire Insurance Corporation, and the Church Hymnal Corporation, publisher of the Prayer Book and the hymnal. These subsidiaries not only serve the church but provide some profit for the Fund's general purposes.

The Fund has always provided not just retirement but all kinds of coverage, including benefits for disabled clergy,



NL Corporation • 14901 BROADWAY • CLEVELAND, OHIO 44137 • (216) 662-2080

Over 80 years of lighting design and manufacturing expertise. An unlimited range of traditional, contemporary and custom church lighting fixtures to satisfy both religious aesthetics and the practical requirements of worship.

Architectural, HID, Fluorescent and Trak Lighting also available for every lighting need.



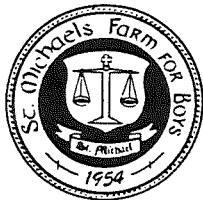
Save a Boy . . . Make A Man A Tradition For Over 30 Years

Since 1954, St. Michael's Farm For Boys has been helping troubled youth rebuild their lives. This tradition, started by our founder, Father Menard, has given hundreds of boys a second chance.

When you send a gift to St. Michael's you're helping our boys to become mature young men. St. Michael's is an Episcopal related non-profit home and accredited school with year-round 24-hour supervised care for troubled boys. We're not a large institution, but a *home* that offers understanding, guidance, love and discipline.

Please join with all Episcopal Churches this Father's Day with your offering and help us continue Father Menard's tradition.

Remember St. Michael's Boys This Father's Day



ST. MICHAEL'S FARM FOR BOYS
P.O. Box 640 • Burgetown Road
Picayune, MS 39466 (601) 798-2418



MOVING? Call 1-800-843-5988

Ask for Skip Higgins and find out why over 1,000 Episcopal Clergy have relied on him.

"Excellent! Using you for further moves. The toll-free number, the courteous office staff, the polite nature of the people, and the kept promises as well as a substantial discount all made dealing with Mr. Higgins a pleasure."

— The Reverend R. Douglas Carter; Tampa, FL to Starkville, MS

"A long move to a new post is always a traumatic experience. What was wonderful about my move is that I had one person, namely you, shepherding my things across the United States. It was reassuring to know that I didn't have to go through numerous people to get an answer to a problem. I would recommend your service to anyone who is in transit to a new post."

— The Reverend James G. Bingham; California to Charlotte, NC

"I am pleased to learn that you are still helping clergy persons to relocate. I am happy to provide evidence of the depth and consistency of your concern that the move go well. Your responsiveness was outstanding."

— The Reverend Reginald G. Blaxton
Chicago, IL to Washington, DC

QS Storage & Transfer Co.
Memphis, TN

NORTH AMERICAN VAN LINES
ICC #MC107012

SUBSCRIBE NOW

to the only independent national weekly newsmagazine serving the clergy and laypeople in the Episcopal Church since 1878.

THE LIVING CHURCH
816 E. Juneau Ave.
Milwaukee, Wis. 53202

One year \$29.95

and for widows and dependent children. Were it not for this complete coverage, retirement pensions could be larger. Criticisms of the Fund's retirement pension scale have often ignored the cost of this total coverage. The Fund's investment policies have been conservative, at times extremely so, thus reducing both the amount of possible income, but also reducing the hazards of substantial losses. During the depression of 1930 the Fund remained solvent when similar ones went broke.

Through the years as income from all sources increased, and as actuarial predictions have warranted it, there has been a steady increase in pension amounts and other benefits.

In 1985 the total number of persons receiving retirement pensions, or disability, spouse, or children's allowances was 5,104. At the end of 1985 the assets of the Church Pension Fund were \$899,745,172.

Since copies of this book have been sent to all clergy, lay persons interested in learning more of the ministry of the Church Pension Fund can easily find a copy to borrow. This history is very well written and covers an important segment of Episcopal Church history in this century. Not a penny of the Pension Fund's income from parishes or investments was used to have this book written, printed, and given to so many. These costs were covered by private donations given the Fund for just this purpose and no other.

(The Rev.) EMMET GRIBBIN
Tuscaloosa, Ala.

Absolutely Current

CHURCH GROWTH: The State of the Art. Edited by C. Peter Wagner. Tyndale House. Pp. 318. \$9.95 paper.

"Church growth" is not a hot agenda item for the Episcopal Church. It has never appeared on the agenda of our diocesan convention or council. Never have I seen it as an agenda item for the Executive Council on which I presently serve. But for a goodly number of people involved in the Christian enterprise, church growth has a high priority. And before you dismiss it as the old "numbers game," let me relieve your mind.

Donald McGavran, the venerable founder of the modern day church growth movement, was driven by the notion that "God wants his lost children found . . ." and incorporated into the life of the local church through a lifelong process of discipling. If this is done faithfully, a byproduct will be that numbers will increase. In other words, growth is not sought for growth's sake, but comes about as a result of being faithful.

Peter Wagner, currently the Donald A. McGavran Professor of Church Growth at Fuller Seminary, Pasadena, Calif., has

Continued on page 15



Short & Sharp

By TRAVIS DU PRIEST

CHALLENGE FOR CHANGE: Clergy and Congregations. By Wesley Frensdorff and Charles R. Wilson. Jethro Publications (6066 Parfet St., Arvada, Colo. 80004). Pp. 24. \$2 plus 50¢ postage and handling (quantity discounts) paper.

The Assistant Bishop of Arizona and interim Bishop of Navajoland joins a recognized authority on church management to present an interesting study on clergy roles as a function of church size; the two authors suggest that dioceses and seminaries "form" priests for jobs that no longer exist. They further assert that "there is no good reason for assuming that our present orders of ministry . . . are matters of dogma . . ." A provocative study.

LEARNING THE PRAYER BOOK: A Workbook for Young Teens. By Ken Clark. Logos (1405 Frey Rd., Pittsburgh, Pa. 15235). Pp. 49. \$5 paper. Teachers Guide, \$1.

Addressing a topic that is very important and an age group that is vitally important in our church, the canon theologian of St. John's Cathedral, Albuquerque, N.M., has prepared a "user friendly" workbook for young teenagers. Particularly helpful are the question and answer worksheets which, in my opinion, are fruitful tools for preteens and young teens.

LETTERS I NEVER WROTE, CONVERSATIONS I NEVER HAD. By Charles Ben Bissell. Macmillan. Pp. vi and 58. \$4.95 paper.

A pastoral counselor demonstrates that letter writing to lost loved ones allows us to say the final "good-bye" and to release many of our possibly unreleased feelings. As a teacher of writing, I attest to his theory, yet am uncertain about the book's inspirational effects.

A MINIATURE CATHEDRAL AND OTHER POEMS. By Walter Wangerin, Jr. Harper & Row. Pp. 132. \$10.95 paper.

The well known Lutheran author of *The Book of the Dun Cow* and *Ragman* shares his poetry which is grouped in "cycles" of "intimacy," "my people," and "the seasons" of aging. The range of theme and style is from metaphysical ("Ascension") to ditty ("Regarding Confessional Poets"); some appealing, some not.

THE PROMISE OF A NEW DAY: A Book of Daily Meditations. By Karen Casey and Martha Vanceburg. Winston/Hazeldon. Unpaginated. \$6.50 paper.

• • •

EACH DAY A NEW BEGINNING: Daily Meditations for Women. Illustrated by David Spohn. Hazeldon (Harper & Row Pubs.). Unpaginated. \$6.95 paper.

Both of these pocket-size books offer a daily quotation from an historical or contemporary author followed by several brief paragraphs of meditation on the subject of the quote. I am impressed with the breadth of literary material from Sappho to Norman Cousins in both books — all women writers in the second — as well as the quality of the meditations.

THE LATIN LETTERS OF C.S. LEWIS. By Martin Moynihan. Crossway Books (9825 W. Roosevelt Rd., Westchester, Ill. 60153). Pp. 64. No price given, paper.

A friend and student of C.S. Lewis gives an introduction to the themes and personalities found in the letters Lewis wrote in Latin to an Italian Roman Catholic priest, Don Giovanni Calabria of Verona. Moynihan is currently preparing the Latin letters for publication, letters which reveal Lewis's qualities of friend-

ship and his personal experiences of God's forgiveness.

LIGHT WITHIN: The Inner Path of Meditation. By Laurence Freeman. Foreword by Yehudi Menuhin. Crossroad. Pp. 115. \$6.95 paper.

A Benedictine prior introduces the concept of the inner life and the inner way of meditation to those of all religions. The book draws heavily from the work of John Main and perhaps serves best to introduce that work to the uninitiated.

THE RETREAT HANDBOOK. By Sandy and Larry Reimer. Morehouse-Barlow. Pp. 157. \$9.95 paper.

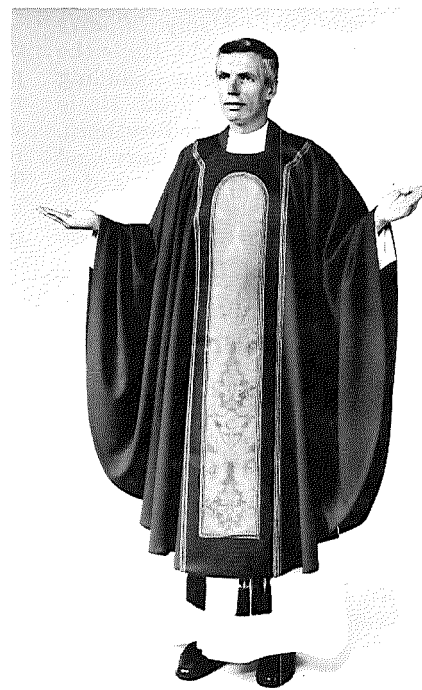
A how-to-plan-it book for churches and groups thinking of going on retreat. Best on youth-group retreats. Gives suggestions for icebreakers and worship, most of which are informal in tone.

HIDDEN IN PLAIN SIGHT: The Practice of Christian Meditation. By Avery Brooke. Art by Carol Aymar Armstrong. The Upper Room (Nashville, Tenn.). Pp. 143. No price given, paper.

A handsome reprint of the 1978 Seabury Press book. The size and illustrations suggest a gift book. Would make a lovely present to introduce the meditative form of praying to a friend or relative.

THE HOLY*ROOD GUILD

Liturgical Vesture of highest quality from the monks of Saint Joseph's Abbey Spencer, MA 01562 617-885-3468



Please write or phone for our free catalogue.

THE LIVING CHURCH

June 14, 1987
Trinity Sunday

For 108 Years
Serving the Episcopal Church

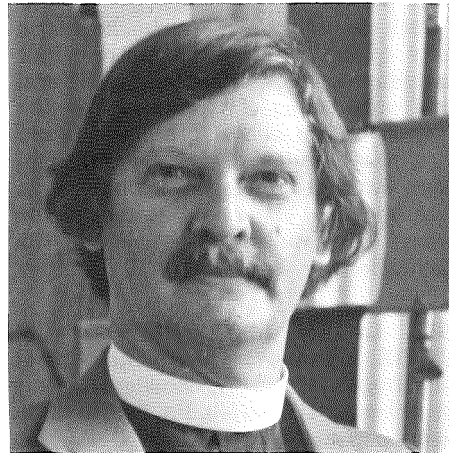
Connecticut Elects Suffragan

The Rev. Jeffrey William Rowthorn, Bishop Percy Goddard Associate Professor of Pastoral Theology, Yale and Berkeley Divinity Schools, was elected Suffragan Bishop of Connecticut at a special convention held at Christ Church Cathedral, Hartford, on May 16. Fr. Rowthorn led the field of 12 candidates with a substantial number of votes from the first ballot. Ten men and two women were nominated. The election by 542 clerical and lay delegates came on the third ballot.

The bishop-elect is a native of Newport, Gwent, Wales and is 53. He holds degrees from both Oxford and Cambridge Universities and served in the Royal Navy from 1952 to 1954. He was ordained in the Diocese of Southwark, London, England in 1963, and served churches in England. In 1968 Fr. Rowthorn was called to Union Theological Seminary in New York to institute a new ministerial training program. In 1973 he was appointed to the position at Yale and Berkeley Divinity Schools in Connecticut.

He has edited *Laudamus: Services and Songs of Praise* (1980) and compiled *The Wideness of God's Mercy: Litanies to Enlarge Our Prayer* (1985). He is the author of a number of hymns including two texts in *The Hymnal 1982*. He is married to Dr. Anne Wheeler Rowthorn, author of *Liberation of the Laity* and the Rowthorns have two sons and a daughter.

(The Rev.) ROBERT G. CARROON



Fr. Rowthorn

Singapore Meeting Ends

The Anglican Consultative Council (ACC) meeting in Singapore ended on a somber note as the Most Rev. Robert Runcie, Archbishop of Canterbury, reported on an exchange of messages with the Most Rev. Desmond Tutu, Archbishop of Cape Town, offering prayerful support to him and the church following gains by pro-apartheid forces in the recent South African elections.

Upon learning of a post-election press conference Archbishop Tutu held, [see p. 10] Dr. Runcie said, "We hear on the radio your response to the result of the whites-only election, with its sense of foreboding for what the future may hold. The council has passed an extensive resolution as an act of solidarity and support for all the Church of the Province (of

Southern Africa) is trying to achieve in the name of the Lord."

The resolution condemned apartheid and decried the current detention of prisoners, including children, without charge or trial by the government of South Africa [TLC, June 7].

The Christianity and the Social Order section of the council brought in a wide range of concerns relating to the church's role in the world. From both these groups, the council heard stories of people around the world suffering because of the denial of their political, civil and social rights. The council responded by passing resolutions on nearly all of the issues presented.

The council approved suggestions that all nations should review policies of the World Bank and the International Monetary Fund, identify ways in which financial institutions might reschedule or forgive debts, agree on a strategy for bilateral and multilateral aid and review various international trade agreements.

The council then called on member churches to act on behalf of the poor and powerless in matters relating to international debt, challenge governments to review issues raised in the report and channel questions and issues through the communion's representative at the United Nations.

Recognizing that Anglican unity was strained by a diversity of belief and practice concerning the ordination of women, council members also drew up guidelines to strengthen the fellowship and understanding between member provinces. It was acknowledged that the possibility of a woman bishop in the United States or Canada added urgency to this task.

Provinces were asked to commit themselves to remain in communion with one another and to respect each other's decision-making processes. Within each province, it was said, the bishops should commit themselves to remain in communion with each other, with the understanding that none be compelled to ordain a woman and that no member of the church be forced to accept the priestly ministry of a woman.

It was recognized that Roman Catholic and Orthodox churches were disappointed by the Anglican ordination of women, but continuing ecumenical dialogue was encouraged.

In other action, churches were asked to reassess their theological and pastoral understanding of marriage, divorce, widowhood, remarriage and singleness. They were requested to examine the im-

Election of the Suffragan Bishop Diocese of Connecticut

C = Clergy
L = Lay

BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Beardsley, Herbert H.	7	14	1	3	0	2
Birdsall, James A.	13	12	7	5	3	2
Crowder, James R.	22	20	21	19	16	14
Davidson, Patricia F.	23	16	15	9	6	6
Edwards, Carl N.	19	31	17	30	11	21
Hutchins, Margaret S.	16	9	7	3	4	2
Jennings, Carl E.	16	46	19	46	17	43
Mayberry, Richard E.	20	11	19	9	16	6
McDowell, Malcolm H.	20	10	17	9	11	5
Miller, John P.	20	28	17	24	6	13
Pritchard, David G.	6	9	3	3	—	—
Rowthorn, Jeffrey W.	67	87	104	133	156	179

fact of pornography and prostitution on women and children and to work toward inclusive language in liturgy and church publications "where possible and culturally appropriate."

Recognizing that the Palestine/Israel conflict continues to be at the heart of much violence in the Middle East, the council affirmed the existence of the State of Israel, including its right to secure borders, and also the civic and human rights of all living within those borders. Simultaneously it rejected interpretations of scripture which considered the present state of Israel to be the fulfillment of biblical prophecy.

The council voiced a concern for the AIDS epidemic and asked that churches educate people about the disease and stress pastoral concern for people with AIDS as well as their families, friends and those seeking a cure.

The ACC is an international assembly of the Anglican Communion which was formed after the 1969 Lambeth Conference saw the need for a more frequent and representative contact between Anglicans than was possible through a once-a-decade conference of bishops. The ACC meets every two to three years in different parts of the world.

Bishop Creighton Dies

The Rt. Rev. William Forman Creighton, retired Bishop of Washington, died of a heart attack in a Washington, D.C. hospital May 20. He was 77.

Born in Philadelphia and the son of the late Rt. Rev. Frank W. Creighton (Bishop of Michigan 1940-48), he received his undergraduate degree from the University of Pennsylvania in 1931 and his divinity degree from the Philadelphia Divinity School in 1934.

He was ordained to the priesthood in 1934 and served in North Dakota, Minnesota and Maryland churches, as well as being a chaplain in the U.S. Naval Reserve from 1943-46. He was elected Bishop Coadjutor of Washington in 1959 and became bishop in 1962.

In the 1970s he was deeply concerned with women's ordination, torn between adhering to church laws and the conviction that women should not have to wait, and he declared a moratorium on all ordinations in the diocese until women could be included. When the 1976 General Convention passed a resolution for women's ordination, the bishop ordained the first women from the diocese in 1977.

He retired in 1977 after serving as chairman to the Church Pension Fund from 1969-77 and on the board of trustees of the Virginia Theological Seminary in Alexandria from 65-77. He was president of Province III from 1974-77.

Under his tenure the diocese experienced notable growth and the establishment of a significant number of new parishes. To the Rt. John T. Walker, Bishop of Washington, Bishop Creighton was



Dr. Runcie (at microphone) addresses ACC delegates. Behind him is the conference seal, which includes the Chinese characters meaning "One Lord, One Faith, One Baptism." Also at the table are (from left) the Rev. Canon Richard Colin Craston, ACC vice chairman from Liverpool, England; the Ven. Yong Ping Chung, ACC chairman from Malaysia; the Rev. Canon Samuel Van Culin, ACC secretary general from London; and Deidre Hoban, assistant to Canon Van Culin.

"the finest Christian one could ever hope to meet. I've never known anyone more faithful to his beliefs. I value my 20 years of friendship and association with him more than I can express and I shall miss him greatly."

Bishop Creighton is survived by his wife, the former Marie-Louise Forrest, whom he married in 1934; their three children and numerous grandchildren.

Services were conducted May 25 at Washington Cathedral.

DOROTHY MILLS PARKER

Working Class Ministry Forum

The fourth meeting of the Wage Earners/Working Class Ministry was held May 1-3 at St. Mark's Church in Plainfield, Ind. Participants representing 17 dioceses were present. The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, celebrated the opening Eucharist.

Sponsored by the Appalachian People's Service Organization (APSO) and the Working Class Ministry steering committee, the purpose of the forum was to consider the issues and concerns raised by the Rev. Robert W. Carlson's report on his visits to 11 wage earner congregations. Fr. Carlson completed this research while on sabbatical from Seabury-Western Theological Seminary in Evanston, Ill., and has since become an assistant to the bishop in the Diocese of Pennsylvania.

After discussing Fr. Carlson's report and meeting in small groups to share experiences, participants began developing strategies for collecting demographic information on wage earner or working class parishes across the country.

The 1985 General Convention resolu-

tion on Wage Earner/Working Class Ministry had charged the Committee on the State of the Church to review demographics and other information on working class congregations and present that material to the 1988 General Convention.

During the forum, "wage earner" was loosely defined as someone earning an hourly wage and/or not being self-employed. This included teachers, business people and many of those considered as middle management.

One item of interest to participants was the presence of support groups of persons in wage earner/working class ministries. Many of the support groups did not know of the existence of the others until after they all met and formed into a network.

Ecumenical Officers Meet

The Episcopal Diocesan Ecumenical Officers (EDEO) held their annual meeting in conjunction with the National Workshop on Christian Unity May 4-7 in Atlanta, Ga.

During their meeting, participants heard a report on national church work by the Rev. William Norgren, ecumenical officer at the Episcopal Church Center in New York. Other speakers included Mary Tanner of the Church of England's General Synod and the Rev. Richard Norris of the Union Theological Seminary in New York.

At its business meeting, EDEO invited a representative from the national Episcopal Church Women to attend the next annual meeting and serve as liaison with its board in recognition of the ECW's ecumenical initiatives.

EDEO members also shared in a Lutheran/Episcopal joint Eucharist and

other ecumenical activities.

Workshops were offered which addressed topics ranging from ethical issues to the search for unity. Participants heard Cardinal Willebrands of the Vatican's Secretariat for Christian Unity, and Dr. Tanner, who emphasized that no one dialogue should be allowed to take precedence over another.

(The Rev.) WARREN TANGHE

CONVENTIONS

The convention of the Diocese of Kentucky was held in Louisville February 20-22, with the Church of the Advent as host.

During his opening address, the Rt. Rev. David Reed, diocesan bishop, discussed mission and the ministry of the church. He called for the development of new mission congregations growing out of and supported by existing parishes. He also talked about the high cost of maintaining the diocesan camp, All Saints' Center in Leitchfield, which is being used by only a small number of people during the year.

In response to the latter concern, the convention directed the board of All Saints' to submit a study of the center's

actual use, and directed the diocesan trustees and council to correct any problems and keep it open.

In other actions, the convention:

- directed that \$55,000 from the diocesan Venture in Mission funds be used to purchase a residence for the Bishop of Sunyani and Tamale in Ghana (Kentucky's companion diocese), as well as a hostel for the diocese's seminarians and officials;
- sent the offerings from the convention services to the newest mission in the companion diocese;
- asked trustees and council to explore the possibility of relocating diocesan offices;
- adopted a budget of \$688,866 for 1987, including \$14,505 for outreach ministries.

The convention closed with an address by the Rt. Rev. Michael Marshall, director of the Anglican Institute in St. Louis, Mo.

(The Rev.) WARREN TANGHE

• • •

The Diocese of Kansas held its special convention May 2 at Grace Cathedral, Topeka. The convention met to discuss and develop long-range goals and strategies for the diocese's next 15 years.

Fifteen members of a long-range planning group has met monthly for 18 months in different parishes throughout the diocese. In preparation for the convention, they gathered data from 25 parishes, prepared a questionnaire, met with numerous officials and prepared a long-range plan, which was adopted and received.

Some goals of this plan included:

- promoting and enhancing the shared ministry of all baptized persons;
- improving stewardship and stewardship formation;
- developing an intensified evangelism program in the diocese;
- enhancing programs of spiritual development and Christian education;
- developing new mission strategies;
- developing a more active and committed program of outreach;
- improving the system of communication on all levels.

Additional discussion focused on making Turner House, a Jubilee Center in Kansas City, more self-supporting while redirecting diocesan funds to mission strategies. The Rt. Rev. Richard F. Grein, diocesan bishop, spoke about various strategies to aid the small parishes in southeast Kansas.

SANDRA WIECHERT

Statement on South African Elections

The following is the text of a press statement by the Most Rev. Desmond M. Tutu, Archbishop of Cape Town, on the recent elections in South Africa.

"I would like to start off by saying that I believe we have entered the dark ages in the history of our country.

"Although we have said, quite rightly, that this election was an irrelevance for the black community, if it had gone slightly differently, then it would have sent some signal of hope. Now we have a right-wing government that has been confirmed in a right-wing view and we have the possibility of an extreme right-wing opposition party. So, I believe that we are going to see an escalation in the intransigence of this government, an escalation in oppression and intolerance of any dissent and double of which we have had recently with the curb on any protest against detention without trial. We are going to have an increase in state sponsored terrorism against the black civilian population of this country so that the despondency that has been in the air as it were will deepen and the anger in the black community will also deepen, where there is still even now an amazing degree of goodwill.

"We are going to see, I think, an increase in protest from the black community. We are going to see a heightening of

resistance and we are going to see things such as stay-aways becoming the order of the day. But do remember that peaceful protest is hardly going to be tolerated.

"I think that the PFP (progressive party) suffered as I think they should have from their mistrust. Their alliance with the NRP (governing party) made it possible for them to project the image of fair, credible and unambiguous alternative and my plea to the PFP is one that we made a long time ago, get out of parliament because you have given the world the impression that we have a parliamentary democracy, multi-party democracy when now it is quite clear that we have a total charade. The true position is now being exposed, that we really do have a one party system with the trimmings of a multi-party dispensation. A one party system that is going to be sliding into totalitarianism or "banana" republic.

"I believe what we have seen here is an example of what I call the Esau principle. You know Esau and Jacob, where someone gives up a long-term good for something that is going to be tangible in the immediate future. You know Esau sold his birthright for a mess of pottage. The whites want endless privileges and the populace has told them that we will

enable you to maintain those privileges, and they are probably right in the short-term. In the long-term their best interests would have been served by their willingness to share. Someone has said that if you refuse to share in the end you are going to lose everything. It seems to me that we are going to have to call on the international community to intensify the pressure applied to the South African government because to me it is almost a desperate measure, it is our last, our very last change for bringing about a resolution of the crisis of our country reasonably peacefully. And it is that international pressure which was one of the most important causative factors to the disaffection.

"That happened in the Afrikaaner community, and I would think that we must not, as it were, underplay what has, in fact, happened that the monolith, the Afrikaaner monolith is no longer what it was. There is a disintegration that is happening and I would not myself write off the 300 or so academics in Stellenbosch and the resignation of people like Wimpie De Klerk and so on. I think that those are very significant things. But I would say at the present time that one is feeling despondent. I think, I mean that our situation, humanly speaking, is hopeless."

The Christian year from the first Sunday in Advent through Pentecost is a liturgical reliving of the mighty acts of God. Each year we are called into the presence of our God: Creator, Redeemer and Sanctifier. After recalling these mighty acts following the climax of Pentecost, we look at the one who is behind all these events and on Trinity Sunday ask: who is this God?

We start by the admission that human beings and God are totally different in their essences. As air and stone have nothing observable in common, so we can describe the difference between ourselves and God not as a matter of degree but kind. Karl Barth is said to have observed: "One has not said, 'God' when one utters the word 'man' in a loud voice."

From the lowest religious level of jungle animism, conditioned by magic, to the most lofty abstractions of Greek philosophy, the human quests for deities have ended in nothing more than projections of the human image upon the screen of cosmic impenetrability. Lafcadio Hearn, when visiting an ancient temple on a mountain in Japan, was asked by the attendant priest if he wished to see his god. He was then shown a little door over an altar which when opened revealed a mirror reflecting the face of the beholder. This profound enacted parable illustrates the truth that our own quest for our god always ends in self-worship. We cannot solve the problem, but God does, for if we cannot find God, God has found us.

God finds us in action which is his self-disclosure, and as he reveals himself to us we find him the more mysterious. He reveals himself in events, and the holy scriptures are the record of his impact upon what he has created. The act of revealing leaps out at us from the first three verses of Genesis: "In the beginning God created the heavens and the earth. Now the earth was without form and empty, with darkness over the face of the abyss and the Spirit of God hovered over the waters. And God said, 'Let there be light, and there was light.'" (Genesis 1:1-3)

In this remarkable passage, God is revealed by what he does. "In the beginning God (the Father) . . . his Spirit hovers, or is breathed out over the emptiness of what is non-God and God says — he utters his Word — 'Let there be light.'" The light illumines God's action as the origin, the spirit and the word. And the light casts off the darkness of what God does not will.

At the apex of this creation God brings forth man and woman in his image, created free to return to God love through obedience. By corrupting the

The Trinity and Us

*“. . . As he reveals himself to us,
we find him the more mysterious.”*

By JULIEN GUNN

love of God into self love by disobedience, the human race falls into alienation from which only God can rescue it. The record from the call of Abraham onwards is God's unswerving determination to rescue the human race from self-destruction. The unfolding of God's covenant relation with his people is revealing of this purpose. We hear his voice in the law given through Moses and in the long procession of the prophets.

Thus far God's way of revealing himself has come through an intermediary process. Then when God appoints it he enters the scene of his creation. It is by no coincidence that the opening of St. John's Gospel repeats the first words of Genesis: "In the beginning." However the emphasis shifts: "In the beginning was the Word and the Word was with God, and the Word was God." Further it is said that "all things were created through him" and "in him was life and the life was the light of humankind. And the light shines on in the midst of darkness and the darkness is not able to extinguish (or comprehend) the light." We proceed to verse 14: "And the Word became flesh and tabernacled among us, and we beheld his glory, glory as of the only-begotten from the Father, filled with graciousness and truth."

Here is the new creation when the utterance of the message of God becomes human. Jesus not only is a message about God, he is his message. He is God. The message and act are reconciliation and this is enunciated definitively

at the baptism. The Spirit hovers over Jesus as he rises from the waters of Jordan. The Father proclaims: "This is my beloved son." That the Son is the well-beloved is fully attested when Jesus is raised from the dead. The Spirit then bursts forth in flames of fire on Pentecost and the church lives and moves in power made present.

God makes himself known by his self-disclosing intervention as Revealer, the Revealed and the Revealing. The New Testament constantly states this, sometimes by inference, as when St. Paul reminds the Church at Corinth: ". . . you have been justified in the name of the Lord Jesus Christ and in the Spirit of our God" (I Cor. 6:11). He unselfconsciously employs this Trinitarian language to state adequately the facts about what God has done for them. Later he comes out explicitly to close his second letter to the Corinthian Church with the familiar words: "The grace of our Lord Jesus Christ, the love of God and the communion (or fellowship) of the Holy Spirit be with you always." In an exclamation of praise he is again Trinitarian: "from him are all things, and through him are all things, and in him are all things; to him be the glory for ever. Amen" (Romans 11:36).

As we think about God at this moment, he is to us both past and present, but we are yet to look at the future. Just to look into the future is to explore uncertainty, and unending uncertainty is completely terrifying. But when the con-

The Rev. Julien Gunn lives in retirement in Nashville, Tenn., where he previously served in St. George's Church.

tent of the future is God's love for us, all the uncertainty dissolves along with its fears. This love of and by God the Father is manifested in the resurrection of Jesus and is made living and operatively transforming in us by the Holy Spirit.

The fact that Jesus is raised from the dead means that the love of God cannot be hindered or frustrated by the wicked behavior of human beings. The dying and rising again of Jesus in our nature bestows a miraculous change in us for God: "... has rescued us from the power of darkness and transplanted us into the sovereignty of his beloved son" (Col. 1:13). When the body of Jesus is raised from the dead, God the Father in effect is telling us that the accidents to or malfunctions of his creation cannot stop him from opening up the potentialities of his creation. It is in the body raised up from the tomb that we have the promise given of a new heaven and a new earth. This is

made a future reality active and operative by the Holy Spirit and that future is what St. Augustine describes as "becoming what you are."

Thus we see that the most holy and indivisible Trinity is not just an invented theological abstraction but the grounding and meaning of our life and destiny. Overwhelmed by the love which has blotted out the transgressions that were recorded against us, in the Son we have the reconciliation to the Father made effective in our flesh, while the Holy Spirit opens up for us an assured destiny where we shall be "partakers of the divine nature" (II Peter 1:4).

In contrast to this glorious destiny which Scriptures outline for us, the pluralistic religious society in which we live offers a "finger food" smorgasbord served up by pop anthropology, psychology and sociology. It is no wonder that there is such widespread theological

malnutrition. The present century has been called "the age of anxiety"; with more deadly accuracy it could be called "the age of personhood disintegration." This desperate situation can be attributed largely to the loss of belief in the God who reveals himself in the Old and New Covenants.

From his revelation it follows that we are creatures made in his image so that we can respond to his love meaningfully, and being in his image we are grounded in a Trinitarian identity. By grasping this fact through faith and by growth in grace we will fulfill the purpose for which we were created. As we grow in awareness of our being grounded in Trinitarian identity we can exclaim with St. Paul: "O depth of the riches and wisdom and knowledge of God; how unfathomable are his judgments and his way beyond our capacity to find out" (Romans 11:33).

Tenure

By GENE GEROMEL

Our culture's throw-away mentality has finally caught up with the church. Priests are expendable. They are like paper napkins. When we use them up, tired of using them, we just throw them away. Strong language, yet, like it or not, it's true. There was a time when a priest had to be proven to have engaged in immoral behavior before he could be replaced. Tenure existed. But in many places it now only takes a majority vote of the vestry to remove a rector. The call for new spiritual leadership goes forth and terms are given. Some might argue that priests shouldn't be exempt from the realities of life. If IBM or GM can fire a manager, why can't a vestry? But there are two things that need to be remembered.

Even in industry one doesn't just fire someone. First of all there must be "just cause" and secondly there must be "due process." One can't just say, "John I don't like the way you do your work. Good-bye." The employer must point out where the work is below standard. They must point out that a continuation of "substandard" work will place the job in jeopardy. Lastly, they must document that this information has been shared with the employee. Ask any manager

and they will tell you how much of a hassle it is to fire someone, even in a nonunion shop. But we know that it is such a hassle because there is a belief in our nation which says that an individual is important, and that no one's job should be taken from them because of the whim of an employer. Our church has been in the forefront of workers' rights. Yet often, in the very dioceses where the cause of steelworkers and autoworkers is so strongly defended, priests find themselves dismissed without rights or due process.

There are undoubtedly no firm statistics on the number of dissolutions of the pastoral relationship, especially since often an offer is made that a rector cannot refuse, which makes what I am saying difficult to prove. Yet how often did one hear of a priest "being fired" 20 years ago?

Today, however, how many vicars find themselves before a bishop's assistant being told that the mission wants a change in leadership? How many rectors have thought everything was going fine, only to discover that a vote was taken to dissolve the pastoral relationship? In how many cases was it documented that the priest's work was "substandard"? How much time was given to improve the work? In those instances in which "consultants" were brought in, was there ever a time when a senior warden was asked to leave, or any parishioner for that matter? Or is the only per-

son ever responsible for the "problem" the priest?

The second consideration has to do with the issue of tenure itself. Why was tenure developed? Did it develop because a group of white-bearded clerics out of self-interest decided to protect themselves? Or was it developed in order to protect the church itself, and not just the clergy? How many churches are there which have a history of ridding themselves of pastors? Do they ever remove the problem when they remove the rector? Or do they avoid the real issues separating the parish? Do we think so little of lay ministry that we really believe that a parish won't function unless it has a young, energetic, and dynamic rector?

If by mere majority vote of whatever members are sitting on a vestry at any given moment a priest can be removed, we assure the church a bankrupt spiritual and prophetic ministry. If every time a priest upsets the congregation by preaching on racism or hypocrisy the wheels are set in motion to remove him, how often will we hear the truth spoken from the pulpit? How many priests are likely to challenge their parishioners to better stewardship, if the first response of the laity is to remove the biggest budget item: himself? Truth is not derived by taking a majority vote. Justice is not necessarily determined by the majority. Nor should any pastor have to depend upon the good wishes of 51 percent of the vestry to be assured of a job.

The Rev. Gene Geromel is vicar of St. Bartholomew's Church, Swartz Creek, Mich., and a part-time professor at Spring Arbor College in a management of human resources program.

EDITORIALS

The Holy Trinity and the Parish

Of all Christian doctrines, that of the Holy Trinity is the most challenging to the mind. It is, in a special sense, the field of action for the trained theologian. Yet it is in ordinary parishes that this lofty doctrine is to be preached and taught, and it is ordinary Christian folk who are called to live out the implications of this doctrine.

It is we ordinary parishioners who are adopted into the family of God, through Jesus Christ the eternal Son, by the power of the Holy and Lifegiving Spirit. This aspect of Trinitarian theology may be seen as something central to the life of the church catholic, and also to the life of the local parish. This is the unity into which we are all called.

A Problem of Parish Administration

There is a variety of urgent pastoral needs in the church. In this Parish Administration Number we call attention to one: the need lay people have for wise judgment in the calling and the retention of clergy.

It is not easy to say whether the Episcopal Church today is better or worse at this time than it was in the past. Today, in any case, both parishes and clergy may find themselves at sea, or as a recent author in these pages put it, in a changed sea [TLC, April 5]. Parishes or missions serving minorities, or those in isolated or unusual areas, those in rural areas, or simply those that are poor, may have the greatest difficulty in securing qualified and committed clergy. Their difficulty is augmented, in some cases, by the lack of initiative on the part of the diocese in securing secularly employed clergy, or in raising up indigenous leaders.

On the other hand, the typical middle-class parish in a residential area may find itself swamped with applicants when a rector resigns. The vestry may be literally incapable of handling the succession of letters involving 50 or 60 applicants, some of whom will be visited or

brought in for interviewing. Some people are again saying there will soon be no overplus of clergy, but such a prediction means little when, in the field in which one finds oneself, there is obviously a tremendous overplus. It is not surprising that this crowd of applicants seem to be offering themselves for hire, and it is understandable that the vestry sees this as strictly a buyer's market. If one priest is mistreated or unjustly dismissed, there will be plenty of others to choose from. As Fr. Geromel points out [p. 12], such a situation ultimately does a disservice to the laity.

It is not a question of accountability. Of course clergy should be accountable. But accountable to whom, and how? Ultimately, their accountability must be to God. Yet, to be meaningful, this has to be more than a pious platitude. Deacons and priests, and bishops too, must somewhere be answerable to a visible person or persons in a just manner. Here is where our present system does not stand up under scrutiny. Some revisions of canon law, due process, and an evenhanded and consistent application of the canons are called for.

Our Political Scene

The past weeks have been difficult ones for both Democrats and Republicans. The unfolding of details of the Iran arms sale, and the collapse of the candidacy of Gary Hart have cast heavy shadows over American political life. Yet in a democracy we can never despair over our political processes. Disregard of political issues by enlightened and responsible citizens will only make things worse, not better.

As Christians we seek honorable and ethical candidates; we also seek intelligent, informed, and capable candidates. It would seem that we have a special need for political leaders who will not become mired down in transient issues, but who will have the vision and courage to look ahead for solutions to the vast problems that will face America and the world in the decades to come.

Feasts, Fasts and Ferias

Summer Sundays

By H. BOONE PORTER

Christ whose glory fills the skies . . . Morning has broken, like the first morning . . . Holy, holy, holy . . . Early in the morning our song shall rise to thee." With thoughts such as these, and humming hymns such as these, we may go to church on Sunday morning this time of year. In most parishes, there is not the pressure of Sunday school, adult classes, or other programs. With the choir on vacation, the hymns will be familiar and easy to sing; the sermon will probably be short. The sky is blue; the dew is on the

grass of the church lawn, and here and there a bird is chirping cheerfully.

Church on a sunny Sunday in summer has its undeniable charm and appeal. Yet for those who plan services of worship and related activities, and for parishioners who would participate in an informed and thoughtful manner, there is a challenge. How do we uncover what is engaging and lively in a period of the year when church can become humdrum? What can we find that is distinctive and stirring in the Sundays that lie

ahead during the summer?

First, there are the gospel readings from St. Matthew. As these will continue until late November, it is appropriate for a preacher to get together information from one or more commentaries and preach a sermon on the general characteristics and teaching of this gospel. That will provide helpful background, adding to the interest of other weeks. Hymns 235 and 244 (133 and 134 in *Hymnal 1940*) can be sung on that Sunday and the collect from Proper 28 ("all

SING JOYFULLY

"A moving documentary film about the Choir School of St. Thomas Church in New York City. Depicts the daily experiences of the choristers in this special boarding school, one of the last of its kind in existence. The viewer gets not only a glimpse into life at the St. Thomas School, which forms the youngsters into responsive human beings, but also is treated to a musical feast. . . . SING JOYFULLY is a visually and aurally exciting documentary on what may soon become an extinct form of Christian education." (Nick Nicosia, Film Information, National Council of Churches). **CINE GOLDEN EAGLE AWARD WINNER.** Twenty-eight minutes, color.

For rental information contact:
Mr. William Williams,
Choir School of St. Thomas Church,
123 West 55th Street,
New York, N.Y. 10019

THE CHOIR SCHOOL OF ST. THOMAS CHURCH

A church-centered residence school for 50 boys in grades 5-8. These young men, all able students, follow a creative and individualized curriculum. Strong sports program. Camping in fall and spring; sailing, canoeing, swimming and nature studies. Camp activities on 600-acre site in Connecticut. City facilities in Manhattan's cultural center; modern residence, large classrooms and gymnasium, nearby playing fields. Boys join their parents or friends two weekends each month. Full fee is \$4,800. Low fee is recognition of each boy's service to the choir. Scholarships available. Admission on basis of audition and academic tests. No previous musical training required.

GORDON H. CLEM, Headmaster
123 West 55th Street

New York, N.Y. 10019 (212) C17-3311

Students of various faiths and all racial and ethnic backgrounds accepted.

BLUE RIDGE SCHOOL SUMMER SESSION

In the heart of
the Blue Ridge Mountains
For boys, grades 7-11
JUNE 21 - JULY 30

Make up courses, basics, remediation, enrichment, study skills
All sports and outdoor activities

Call or write:

The Rev. John Kettlewell
Blue Ridge School

Dyke, Virginia 22935 804-985-2811

HOLY CROSS INCENSE

Holy Savior Priory
Pineville, SC 29468

803/351-4356

holy Scriptures") can be said after the intercessions.

In June and early July, these gospels have passages addressed to the apostles, and they harmonize well with the feast of St. Peter and St. Paul on June 29. We will not have the latter on a Sunday, but the Prayer Book revisers obligingly put the collect about "the foundation of the apostles and prophets" on the preceding Sunday, giving a preacher the basis to speak of it. Certainly Peter and Paul were most eminent examples of those who lost their lives for Christ's sake, but found their true lives (St. Matthew 10:39, Proper 8). Hymns relating to the apostles can accordingly and appropriately be sung.

In mid-July there begins a series of three Sundays in which the gospels contain parables with agricultural images: the sower (July 12), the wheat and the weeds (July 19), and the mustard seed (July 26). On the first of these three Sundays, the images are supported by the Old Testament passage and psalm, and on the second the epistle may be brought into the same sphere with Paul's bondage of creation. This period of three weeks provides a time for thinking about agriculture, the natural world, and the environment, a topic many may find attractive in summer. This mini-season is a time to use such hymns as 291 and 292 (138 and 101 in *Hymnal 1940*). If we want congregations to sing these heartily at Rogationtide and Thanksgiving, it is useful to have some other exposure during the year. Such nature-related hymns as 383/4, 405, 406/7, and 423 (346, 311, 307 and 301 in *1940*) may be used, as may a choral version of the Benedicite, Canticle 1/12 in the Prayer Book.

Meanwhile, we have a commanding series of epistles, as theologically impor-

tant passages from Romans occur week after week throughout the summer. As with Matthew, so with Paul, it may be useful to have a sermon one week devoted to this apostle and the general content of Romans.

Meanwhile, these Sundays, and all the Sundays of the year, celebrate creation, the resurrection, and the new life in the Spirit, as we are reminded in the general Sunday Proper Prefaces (BCP, pp. 344-5 and 377-8). Sunday, furthermore, does not simply celebrate each of these three themes, but celebrates them in and through each other. Here the so-called paschal mystery makes itself felt every Lord's Day. We learn to see creation in the perspective of the resurrection and the gift of the Spirit. We experience the knowledge of the resurrection as a new creation made possible by the Spirit. We acknowledge the Holy Spirit as the *Creator Spiritus* who is also bestowed on us by the Risen Christ. This mystery, or these mysteries, are always before us and beyond us, ever drawing us into the Kingdom of the Spirit, ever imparting new life and ever imparting deeper meaning and value to the life we already have.

We welcome a section of Sunday hymns in the new hymnal (numbers 47-52 — only 474 is in *1940*) which deal with the mystery of the Lord's Day. Using each of these and some other similar hymns such as 365, 363 or 371 (271, 274 and 272 in *1940*) twice over the course of months, one may be used every Sunday throughout the summer.

One hymn in the new hymnal, already well known to many people, is Eleanor Farjeon's "Morning has broken" (8). It deserves special comment as an expression of the paschal mystery for Sunday or any other day, with its simple but moving evocation of creation, and its more subtle reference to the Risen Lord.

Witty Asides

Over the church, a cloud like a balloon
Has attached itself to the tower
And together they sail across the skies.
God is dropping another witty aside
When even the planet's weather changes
Come down in the shapes of party favors.
Architecture allows of such surprises:
On the cathedral scale, some niche
For a naughtiness almost lost among baroque
Details; in the vaults and flutings
Of the universe, all that sparkle;
But over here, a corner grommet of dark.
Down from the Father of lights, the gifts
That make art of wit's askances, and search
To perfect an edifice grander yet
Than this wittiest of God's asides, the church.

Nancy G. Westerfield

BOOKS

Continued from page 7

brought together in this volume a collection of articles on the church growth movement that reflect its present condition and thinking. It is not an exact science, but it has not hesitated to avail itself of the best scholarship from other disciplines such as anthropology, sociology, computer science, etc.

Although the essays are not of equal value, the book is worth the price. Charles Arn's article on "Evangelism or Disciple Making" is very incisive and particularly helpful to those outside the evangelical world. Win Arn has a fascinating article on the use of "ratios" and how they affect church growth. The dean of our cathedral in Alabama has used this ratio formula for some time and the cathedral has been in an accelerated growth pattern for some years. Eddie Gibbs, Wagner's colleague at Fuller and an Episcopal priest, has contributed a reassuring article entitled, "The Power behind the Principles."

From the catholic side of the house there is a problem. The emphasis in church growth falls almost exclusively upon individual and corporate nurture, spiritual development, salvation of souls, etc. These are basically "safe" issues. No mention is made of the "hard" issues such as nuclear armaments, abortion, homosexuality, economic justice, etc. Would we see the dramatic increase in numbers if discipling raised the "hard" questions of the cultural mandate as well?

There is much for us to learn in this field. The book is readable, moves at a good pace and is absolutely current. It should be in the hands of every parish priest in this church.

(The Rt. Rev.) FURMAN C. STOUGH
Bishop of Alabama
Birmingham, Ala.

Well-Documented Trip

A DIFFERENT CALL. By Mary Sudman Donovan. Morehouse-Barlow. Pp. xi and 230. \$19.95 hardcover.

Beginning in 1850, according to this book, women's ministry assumed the role of humble servants, and it is the contention of the author that in the time period between then and 1920 women transformed the Episcopal Church by providing the labor force to allow social service ministries, communications, networks and parochial identities to emerge. The results of these efforts have been seen in the church ever since, culminating for many in the 1976 decision to ordain women.

Dr. Donovan has led a well-documented trip through those 70 years, stopping at several vantage points to give the reader a thorough look at sisterhoods, Auxiliary to the Board of Missions, deaconesses, women missionaries and finally bringing it all into the

present time with a chapter on the continuing impact of women's ministry in the church.

A Different Call provides more detailed information about that period in the church than many of us may care to know. However it does, by its notes and bibliography, provide a rich reference source for the volumes of material written about women and their membership in organizations of the church during that era. Included also are several pages of pictures from the archives of the national church of ladies who obviously took their work very seriously.

Any church woman today could read this book with grateful thanks for the ground work and feel confident that the ministry of women was, and is and will be a profound influence on the church.

MARY HASSELL
Diocesan Deployment Officer
Minneapolis, Minn.

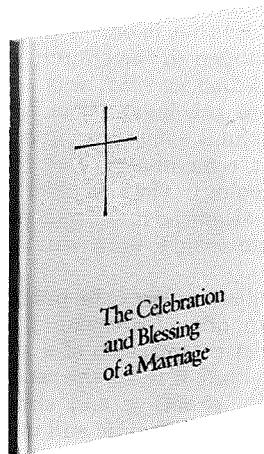
Flight Back to Church

THE ROAD TO DAMASCUS. By Ralph and Valerie Carnes. St. Martin's. Pp. xxv and 305. \$16.95.

On Easter Sunday, 1983, Ralph and Valerie Carnes' life was forever changed. Busy, prosperous professionals living the "yuppie" dream in Chicago, the Carneses finally yielded to the gracious Presence at once pursuing them and inviting them. They found themselves in an Episcopal church that Easter morning after nearly 20 years away. In short order, they reaffirmed their faith in God revealed in Jesus Christ, and were confirmed.

This book traces their experience of conversion. They became intrigued, wondering whether others were also experiencing conversion or renewal. There is indeed a flurry of renewal. "In the midst of all this activity," they say, "what is missing, and is greatly desired by people who themselves are starting on this pilgrimage, is a report from the people who are making or have already made their own journey — those who are turning and returning to the church."

This book is their report. They set out



The Celebration and Blessing of a Marriage

This handsome hardbound book is designed for use at the Service, contains the Marriage Certificate and space to record the wedding party and guests.
(6 1/4 x 8 1/2) \$3.95

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Handinas

Dept. LC

J. WIPPELL and COMPANY LTD.

59 Willet St., P.O. Box 1696, Bloomfield, NJ 07003
Phone: (201) 743-1202 & 1207

CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862


A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
P.O. Box 19794, Philadelphia, Pa. 19143

THE SOCIETY OF MARY

a Devotional Society within
The Anglican Communion

For more information, write
The American Regional Secretary
Wallace Spaulding
1206 Buchanan St.
McLean, Va. 22101

 **Schneider Pipe Organs, Inc.**
P.O. Box 37 • Kenney, IL 61749-0037
(217) 944-2454

New Mechanical and Electrical Action Organs
Affordable Residential Organs
Comprehensive Rebuilds
Artistic Tonal Work & Revoiced Pipes

The Teal Curriculum

Teaches The Faith
and
Our Anglican Heritage!

We Offer Easy To Teach Courses Which Cover
Every Aspect Of The Faith.

Now In Use Throughout
The Anglican Communion!

For a free Catalogue write:
THE TEALS
POB 348 Granby, Colorado 80446-0348
303/887-3806



An EASY to find...

INDEX GUIDE

for The BOOK of
COMMON
PRAYER

Daily Morning Prayer:
Rate One



\$2.95
WI res.
add 5%

CONTAINS 27 INDEXES FOR THE BOOK OF
COMMON PRAYER: The Offices, Daily Devotions,
The Collects, Holy Eucharist, Most Pastoral Offices,
Every 25th Psalm, Prayers, The Lectons and more.

Bible index available - \$3.49

INDEX GUIDE Co.

P.O. Box 744
Madison, WI 53703



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

THE EPISCOPAL CHURCH ANNUAL — 1987

Order Your Copy Now \$22.50
MOREHOUSE-BARLOW
78 Danbury Rd. Wilton, CT 06897
(203) 762-0721

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead,
business cards, memos, Exec. stationery. Your choice
of low cost Bond or Textured Stocks. Sale Prices!
Fast UPS delivery anywhere. Send for layout ideas,
prices, samples and FREE "How To Design Your
Business Card."

Parish Office

Box 651 Mattoon, IL 61938

in a camper armed with tape recorders, typewriters and paper and traveled through the midwest and south interviewing many men and women who have recently returned to the church and to Christ, as well as to clergy and bishops who are both observing and participating in this renewal of faith.

What the Carneses discover is both interesting and encouraging. What is evident about the converts and their clergy is that there is a deep spiritual hunger and longing which the ambitious, successful and gadget-laden young professionals, the "baby-boomers," can no longer ignore.

There is something subtle and disturbing, however, to the careful and more spiritually mature reader. These converts, whose comments are carefully transcribed by the Carneses, show little evidence of movement beyond their experience into the depth of faith.

The Carneses have given the church a great gift. Their report, very readable and even captivating, should be given to every evangelism committee and every newcomer group in parishes. Many parishes are seeking the return of younger, affluent people whose expectations and needs are vastly different than those who are in leadership positions in parishes. With the Carneses, we can praise God for this marvelous work of the Spirit — and we are given the raw material for our assignment of discipling and spiritual direction so that all may be brought to maturity of faith in Christ.

(The Rev.) JOHN R. THROOP
Christ Church
Shaker Heights, Ohio

Refreshing View

THE WHIMSICAL CHRISTIAN: By Dorothy L. Sayers. Collier Books, Macmillan. Pp. 275. \$7.95 paper.

Dorothy L. Sayers gave the world Lord Peter Wimsey, detective, a tough Anglican theology, and a sense of humor. Peter Wimsey we still have, but sometimes we appear to have lost the theology and certainly the sense of humor. So, every ten years or so (the last edition was in 1978) "*The Whimsical Christian*" surfaces again. And that is one of the nicer things that happen to the church.

Sayers, who died in 1957, was a British author and theologian best known for her delightful if sometimes irritating detective, but remembered also for an Anglican theology that speaks relevantly to Christians so many years later. (Most of these essays were written 40 years ago.)

One quotation supports the point: "It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple and consoling kind; it is, on the contrary, a hard, tough, exacting and complex doctrine steeped in a drastic and uncompromising realism."

So her thoughts on morality and sin,

on truth and God — presented with a delightful wit — may have even more meaning today than they did when written. It is too bad that Sayers herself could not return to join in the current theological debates. Sayers on sexuality, for example, or on women bishops, would be good for us all. And one is tempted to ask: "Where are you, Dorothy Sayers, when we need you?" But alas, we must settle for the decennial resurfacing of *The Whimsical Christian*. Thank you, publisher; we needed that.

W.W. BAKER
Lake Quivera, Kan.

Only a Primer

PRAYER IN THE BLACK TRADITION. By O. Richard Bowyer, Betty L. Hart and Charlotte A. Meade. The Upper Room. Pp. 112. \$5.95 paper.

Having grown up in the Black church, this reader was looking for a more thorough treatment of prayer in this tradition. Unfortunately, this does not happen in this work. While the authors present numerous examples of prayers used in public worship and private devotion, their analysis of prayer in black tradition is disappointing.

The use of prayer in song, literature, personal devotion, public worship and special occasions is considered; however, the chapters that seek to examine these forms do not adequately cover the subject matter. For instance, the chapter on prayer in song has a two page introduction, 13 hymn texts and a five-page personal reflection. The other chapters utilize many quotations and examples of prayers with little or no commentary.

What is missing is an analysis of the theological framework in which prayers are prayed in the black Christian tradition. Who is this God that black Christians address in prayer? What is this God's response? An examination of these concerns could provide the helpful insights that would enrich our present understanding of how God is perceived and worshipped by the oppressed. This work is a primer, at best.

(The Ven.) ORRIS G. WALKER, JR.
Detroit, Mich.

Books Received

JESUS MAKES THE DIFFERENCE! The Gospel in Human Experience. By James A. Harnish. The Upper Room. Pp. 138. No price given, paper.

BEING IN MISSION. By Arthur O.F. Bauer. Friendship. Pp. 106. \$4.95 paper.

THE SEARCH FOR NOTHING: The Life of John of the Cross. By Richard P. Hardy. Crossroad. Pp. 148. \$8.95 paper.

COME, JOIN THE FAMILY. By Barry Bailey. Abingdon. Pp. 110. \$9.95.

WHEN WORK GOES SOUR. By James E. Dittes. Westminster. Pp. 120. \$6.95 paper.

CATHOLIC EVANGELIZATION TODAY: A New Pentecost for the United States. Edited by Kenneth Boyack, C.S.P. Paulist. Pp. 212. \$9.95 paper.

CLASSIFIED

BOOKS

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

BOOKS WANTED

HAGGERSTON CATECHISM. Single copies or sets. Send titles and prices to Apb. Robert Q. Ken- nough, P.O. Box 881, Corsicana, Texas 75110.

FOR SALE

1954 RICHARD PIPER AUSTIN ORGAN. Three manuals, 5" wind pressure. Priced to sell console, pipes, actions. Available summer '87. Send SASE for list to: The Organist, Church of the Transfiguration, 1 East 29th St., New York, N.Y. 10016.

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information — Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

CORPUS — National Association Resigned/ Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

POSITIONS OFFERED

DIRECTOR OF MUSIC/ORGANIST for a growing parish 45 minutes from Manhattan. Full-time position. Good volunteer Choir, 35-rank Casavant, 47-bell carillon. Unlimited potential for a creative musician. Contact: Musician Search Committee, Grace Church, 600 Cleveland Ave., Plainfield, N.J. 07060. Include C.V. and references.

RECTOR — St. Andrew's Church, Oceanside, N.Y. Salary, house, utilities and expenses. Send inquiries to: Mrs. Charles Ward, Senior Warden, 2486 Washington Ave., Oceanside, N.Y. 11572.

DIRECTOR OF MUSIC — Organist/choir director. All Saints' Episcopal Church, Phoenix, Ariz. Start September 1st. Rush inquiries: David Clymer, 6300 N. Central Ave., Phoenix, Ariz. 85012.

COMMISSION ON RELIGION IN APPALACHIA, 18-denomination regional ministry, is seeking Resource Coordinator. As chief financial staff officer, position involves fundraising and financial management for organization. Qualifications include financial and fundraising experience, ability to work with church funding sources and community organizations, ability to work with staff team. Send resume by June 15 to: CORA, P.O. Box 10867, Knoxville, Tenn. 37939-0867. Hiring deadline July 15, 1987.

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

PEOPLE and places

Appointments

The Rev. Richard C. Allen is now interim rector of St. John's, 5201 N. Brookline, Oklahoma City, Okla. 73112.

The Rev. Robert N. Davis is interim rector of Grace Church, 6 Elizabeth St., Utica, N.Y. 13501. Add: 1874 Burlingame Rd., Cazenovia, N.Y. 13055.

The Rev. Edward S. Gleason becomes director of development at the Virginia Theological Seminary on July 1, at which time he ceases to be headmaster of Noble and Greenough School in Dedham, Mass.

The Rev. Donald R. Grindy is interim rector of St. Peter's Box 419, Cazenovia, N.Y. 13035. Add: 311 Hurlbert Rd., Syracuse, N.Y. 13224.

The Rev. Arnold E. Mintz is interim rector of St. Paul's, Box 764, Bloomsburg, Pa. 17815.

The Rev. Cynthia Samuel is vicar of St. Therese of Lisieux, San Jose, Calif.

The Rev. Robert L. Semes is now parish administrator, director of Christian education, and assisting priest at St. Francis', San Francisco, Calif.

The Rev. Paul D. Twelves is interim rector of St. Alban's, 1308 Meadowbrook Dr., Syracuse, N.Y. 13224. Add: Hidden Valley Apts., 116D, 123 Remington Ave., Syracuse, N.Y. 13210.

The Rev. George F. Weld, II is rector of St. John's, Box 125, Johns Island, S.C. 29455.

Ordinations

Priests

Dallas—Slaven Lawrence Manning, chaplain, Good Shepherd School, 11122 Midway Rd., Dallas, Texas 75229.

East Tennessee—H. Thomas Slawson, III, rector, Church of the Epiphany, Tunica and vicar, Holy Innocents, Como, Miss. Add: Box 224, Tunica, Miss. 38676.

Indianapolis—Gregory J.E. Mansfield, curate, Grace Church and chaplain, Ball State University, 300 S. Madison St., Muncie, Ind. 47305.

Michigan—Ross W. Campbell, assistant, St. Clare of Assisi, 897 Greenhills Dr., Ann Arbor, Mich. 48109.

San Joaquin—Jeffrey B. Smith, curate, Parish of Frimley, England. Add: Church House, Warren Rise, Frimley, Camberly GU16 5SH, England.

Virginia—Theodore W. Johnson, 9511 Meadow Grove Court, Burke, Va. 22015. Linda M. Kaufman, chaplain, St. Margaret's School, Tappahanock, Va. 22560. Anne L.Y. Manson, assistant, St. Mary's, Rte. 2, Box 355-A, River Rd., Richmond, Va. 23233.

Western North Carolina—Stuart H. Smith, St. John's, Warsaw, Va.

Deaths

The Rev. John McKee, III, retired priest of the Diocese of Atlanta and, at the time of death, vicar of All Saints Mission on Hilton Head Island, S.C., died March 10 in Hilton Head Hospital after a brief illness. He was 72 years old.

Originally from St. Louis, Mo., Fr. McKee attended Rice University and then Virginia Theological Seminary. In 1964 he received his master of sacred theology from the University of the South and, in 1977, his doctor of ministry degree from the same university. He served several churches in Texas, including Epiphany in Calvert; St. Paul's, Waco; and Christ Cathedral in Houston. After W.W.II, he also served churches in Louisiana and Georgia. He was chaplain and lecturer in church history and history of religion at Emory University. Prior to his retirement in 1982 Fr. McKee served as rector of St. Andrew's in the Pines, Peachtree City and the Church of the Advent, Madison, Ga. In 1984 he was named honorary canon of the Cathedral of St. Philip, Atlanta. He is survived by his wife, Shirley, a daughter, a son, and two grandchildren.

CLASSIFIED

TRAVEL

HOLY LAND + PETRA/JERASH. 18-day small group Canterbury Study Tour, 15th led by the Very Rev. Scott Jones, Episcopal chaplain Northwestern University. Departure August 18th from NYC, Chicago or L.A. via Jordan. Write/call: Dr. Jones, 709 Foster, Evanston, Ill. 60201. (312) 328-8654. Registration closed when group rate quota met. All-inclusive price is best available.

GLORIES OF SWITZERLAND AND MUSIC FROM THE IRON CURTAIN. International Resort of Interlaken. One hotel: unpack/pack *once*. Glacier Tour, Matterhorn, Cruise, Moscow Philharmonic. 19 Aug. - 1 Sept. LANDS OF BRITAIN: Scotland-England. 24 Aug. - 7 Sept. HOLY LAND AND EGYPT — July. HOLY LAND AND ROME — Oct. Call TOLL FREE 1-800-237-3448 for brochures, or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 So., Clearwater, Fla. 33546.

VACATION/RENTAL

CUERNAVACA, MEXICO. Study, sabbatical, vacation information. Hawkins Properties, 4308 Meadowbrook, Fort Worth, Texas 76103. (817) 534-0233.

WANTED

SERVICES FOR TRIAL USE (The "Green Book") — copies needed by school which studies liturgics. Contact: Mead Hall, 129 Pendleton St., S.W., Aiken, S.C. 29081.

RELIGIOUS community seeks country property as residence and guesthouse. Reply Box C-649*.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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.



The author, *Ellin R. Leggett*, resides in Washington, Pa.

Benediction

Maybe it's time to dispose of the beer cans. They aren't in the way, really; but do we still want a room whose walls are covered, floor to ceiling, with these collectibles? I do have some paintings I could hang instead! No one has added to the can display for quite a while, though in the first year or so after Jonathan was killed, a new can would show up from time to time, a posthumous gift from dad or brother.

It's been six years since Jonathan's death; the teenager who wanted to amass enough beer cans to qualify as a "Grand Brewmaster" hasn't been part

of our day-to-day lives for a long time. Would he mind if we sold off his treasures? How can I even consider it? I well remember hotly denying that I ever would do such a thing. At one time, it seemed like throwing away my son's life work.

So many Saturdays spent at can shows and flea markets, so many hours devoted to building display racks and painstakingly entering each specimen in a ledger. I never learned to see the beauty in a beer can, but I treasured the enthusiasm and perseverance those cans represented.

We weren't ones to make a shrine out of our dead son's room. Clothes went to the needy, except for the soccer shoes — I confess to having buried them, in a fit of sentimentality. School papers, interrupted in mid-sentence, were consigned to the burn barrel. Even the bed eventually went to furnish our daugh-

ter's first apartment. Mementos were packed away, to be taken out and wept over and, in time, smiled over. The room took on the appearance of an office, with strong overtones of junk shop. But the beer cans remained. I suppose we did do a bit of enshrining, after all; it's so very hard to accept the fact that the person who enjoyed all these things was really, truly done with them, forever.

But there comes a time. . . .

Jonathan is experiencing the larger life. He couldn't take along his treasures, but I know he took his enthusiasm for living. He has moved on, to glories we can't begin to imagine. The beer cans belong to a different life. Will we dispose of them? It probably doesn't matter. The point is, we could let them go, now, without pain.

Jonathan has moved on. It's time for us to do the same.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, please tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The Rev. Robert A. Clapp, r
The historical church of Alaska's first bishop
Sun H Eu 8 & 11. Mon-Fri MP 9, EP 5

FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.
The Rev. Richard B. Leslie, r
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

SACRAMENTO, CALIF.

OUR MERCIFUL SAVIOUR E. Fruitridge Rd.
The Rev. Edwin T. Shackelford, r at McGlashan St.
Sun H Eu 8 & 10, Ch S 9:30. Wed H Eu & HU 10. Others as anno

SAN DIEGO, CALIF.

ST. DAVID'S 5050 Milton St. - 276-4567
The Rev. Dr. Richard C. Lief, r; the Rev. Daniel Rondeau, c
HC: Sun 7:30, 9 & 10:30. HC & Healing: Wed 11

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8 & 10 (5S H Eu & MP 10); Wed 10; 2nd Tues.
Healing 7:30. Sat 5, Redwood Chapel, Guerneville

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,
Kenneth Near, David Morgan, Sarah Butler, assistants; Rus-
sell K. Nakata, hon. assoc
Sun HC 7:30, 8 & 10

ST. ANDREW'S MISSION

11:15. Japanese Eu 4th Sun 11:30 Weekdays MP 9, HC 12:15
& Wed 5:15

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

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 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

WASHINGTON, D.C. (Cont'd.)

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

OCALA, FLA.

GRACE CHURCH 503 S.E. Broadway, 32671
The Rev. Robert Smith, the Rev. Marshall Brown
Sun: H Eu 7:30, 8:45, 10 Sun School; 11 H Eu. Phone 904/
622-7881

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Epis-
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid
Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson, the
Rev. John Barrow
Sun 8 HC, 10 HC (MP 2S & 4S). Wed 7 HC, 11 HC

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)

WEST PALM BEACH, FLA.

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

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

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

ST. PETER'S

1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

BERWYN (Chicago-West), ILL.

ST. MICHAEL & ALL ANGELS' 6732 W. 34th St.
The Rev. Joseph Alan Hagberg, r
Sun Mass 8 & 10, Sat 6. Daily Mass Mon, Tues, Thurs 6, Wed
9. C Sat 5:30

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).

IRVINE, KY.

ST. TIMOTHY'S MISSION on Barnes Mountain
Sun H Eu 11, other offices as anno. An Appalachian Mission/
Farm Pilot Project. Some overnight openings (606) 723-7501

ST. FRANCISVILLE, LA.

GRACE CHURCH Ferdinand St. (Historical Dist.)
The Rev. Kenneth Dimmick, r
Sun Eu 7:30 & 9:30; Tues 12 noon; Wed 6 & Fri 7:30. Daily
MP 8

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Janice E. Gordon
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Sun Masses 8, 10, Tues 9, Thurs 7

OAKLAND, MD. (Deep Creek Lake Area)

ST. MATTHEW'S Second and Liberty Sts.
The Rev. C. Michael Pumphrey, r
Sun Worship: 8, 10:30; Thurs H Eu 7:30

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G.P. Kukowski, r; Nancy McCarthy, d; J. Marsh, past.
care; C. Burnett, youth; E. King, music
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.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10

MUNISING, MICH.

ST. JOHN'S 121 W. Onota
Sun 10 H Eu & Ch S

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. 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

BURLINGTON, N.J.

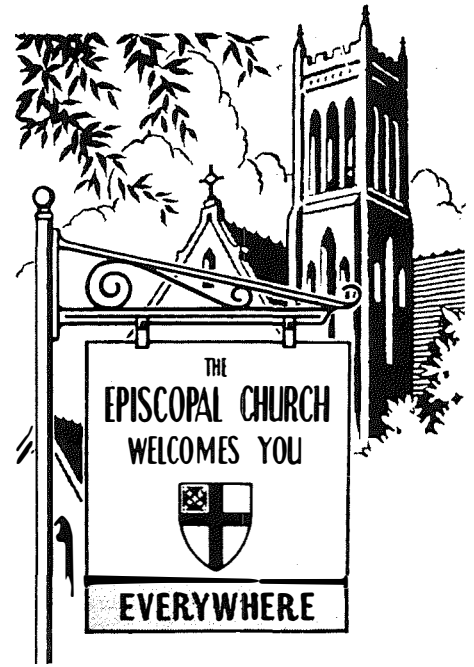
ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.



St. James Church, Fremont, Calif.



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 THE ARCHANGEL
3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D., r; the Rev. Richard
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-Week H Eu Wed 9:30

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, the Rev.
Gregory Sims, ass't, the Rev. Bruce Williams, ass't
Sun Eu 8, 9, 11, Mon, Wed, Fri 12:05; Tues & Thurs 10, first &
third Sat 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.
Cullen, assoc; the Rev. Herman diBrandi, the Rev. Wm. W.
Thoelen, ass'ts; Mark T. Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

HYDE PARK, N.Y.

ST. JAMES' Rt. 9, across from Vanderbilt Estate
The Rev. J. Michael Winsor, r
Sun Eu 8 (Chapel) & 10 (Church). Wed Eu 10 (Church). Thurs
Eu & Healing Service 7:30 (Church)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; 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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

GOOD SHEPHERD 240 E. 31st St.
Midtown Manhattan between 2nd & 3rd Aves.
Sun Cho Eu 11. Weekdays as anno

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D. Min., r; the Rev. Sunny6 McMil-
lan, ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; K.R.S. Warner, a
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, Daily 12 noon

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
The Rev. David B. Plank, M.Div., ass't; the Rev. Robert J.
Allmen, M.Div., ass't.
Sun 8 (Rite I), 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S 8 & 10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 11 (MP 2S). Wed Eu & Healing 10:30

VALLE CRUCIS, (Western) N.C.

CHURCH OF THE HOLY CROSS Highway 194
The Rev. J. Barry Kramer, r; the Rev. James B.F. Tester, d
Sun Eu 8 & 11; Wed 6 Eu & Healing

CINCINNATI, OHIO

GRACE CHURCH, College Hill Hamilton at Belmont Ave.
The Rev. William Riker, r; the Rev. Barbara Riker, d
H Eu Sun 8, 10, Tues noon, Wed 5:30 w/HS (except Aug.)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
The Rev. Jeffrey Steenson, r
Sun Masses 8, 10 (Sung). Wkdays 7:30, also Wed 10, Thurs 6,
Sat. 9. MP before first mass of day, EP 5.

NEWPORT, R.I.

ST. GEORGE'S
14 Rhode Island Ave. (near Newport Hospital)
The Rev. Nigel Lyon Andrews, interim r
Sun H Eu 8; 10 H Eu 1S, 3S, 5S, MP 2S & 4S

PROVIDENCE, R.I.

THE CATHEDRAL OF ST. JOHN 271 N. Main St.
The Very Rev. Richard O. Singleton, dean
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four
Historic Colonial Parishes, with Colonial Graveyard)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Lawrence C. Provenzano, p-i-c; the Rev. Dr. Jo-
seph P. Bishop, clergy assoc; the Rev. Canon W. David
Crockett, clergy assoc; the Rev. Jean W. Hickox, d
H Eu Sat 5, Sun 8. Choral Eu 10

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by
appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

DALLAS, TEXAS (Cont'd.)

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 Sat & Sun 12:40)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the
Rev. Trawin Malone, the Rev. Barbara S. Kelton, ass'ts
Sun 7:30 HC, 9 & 11:15 Cho Eu; Wed HC 7:15, Thurs HC 12
noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Nancy R. Taylor, ass't/chap college ministry to W&L
and VMI

VIRGINIA BEACH, VA.

CHURCH OF THE HOLY APOSTLES 1598 Lynnhaven Pkwy
Episcopal & Roman Catholic Congregation
Sun Eu 10 427-0963

RAPIDAN, VA.

EMMANUEL On Rapidan River, Just north
of Intersection of Co 614 & 615 on 615
Sun 9:30 Eu 1S, 3S; MP 2S, 4S, 5S

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 The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-
choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H
Eu 5:30. Fri. H Eu 7. Mon-Fri MP 8:40

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wal-
lace, ass't to dean, the Rev. Howard G.F. Kayser, canon in
residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). 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.

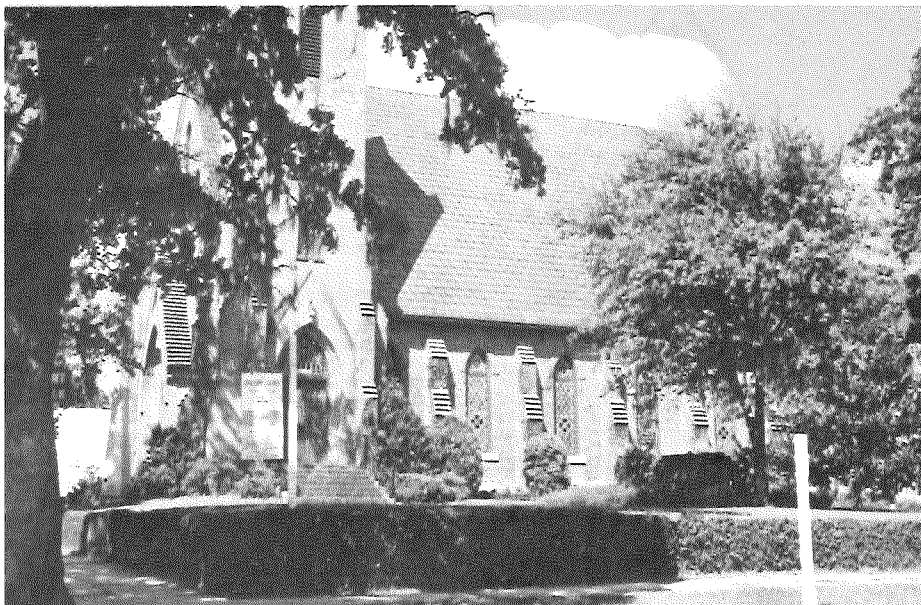
ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted. C Sat 4

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)
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

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. Wkdays: H Eu 12 (Tues with HU)



St. John's Church, Tallahassee, Fla.