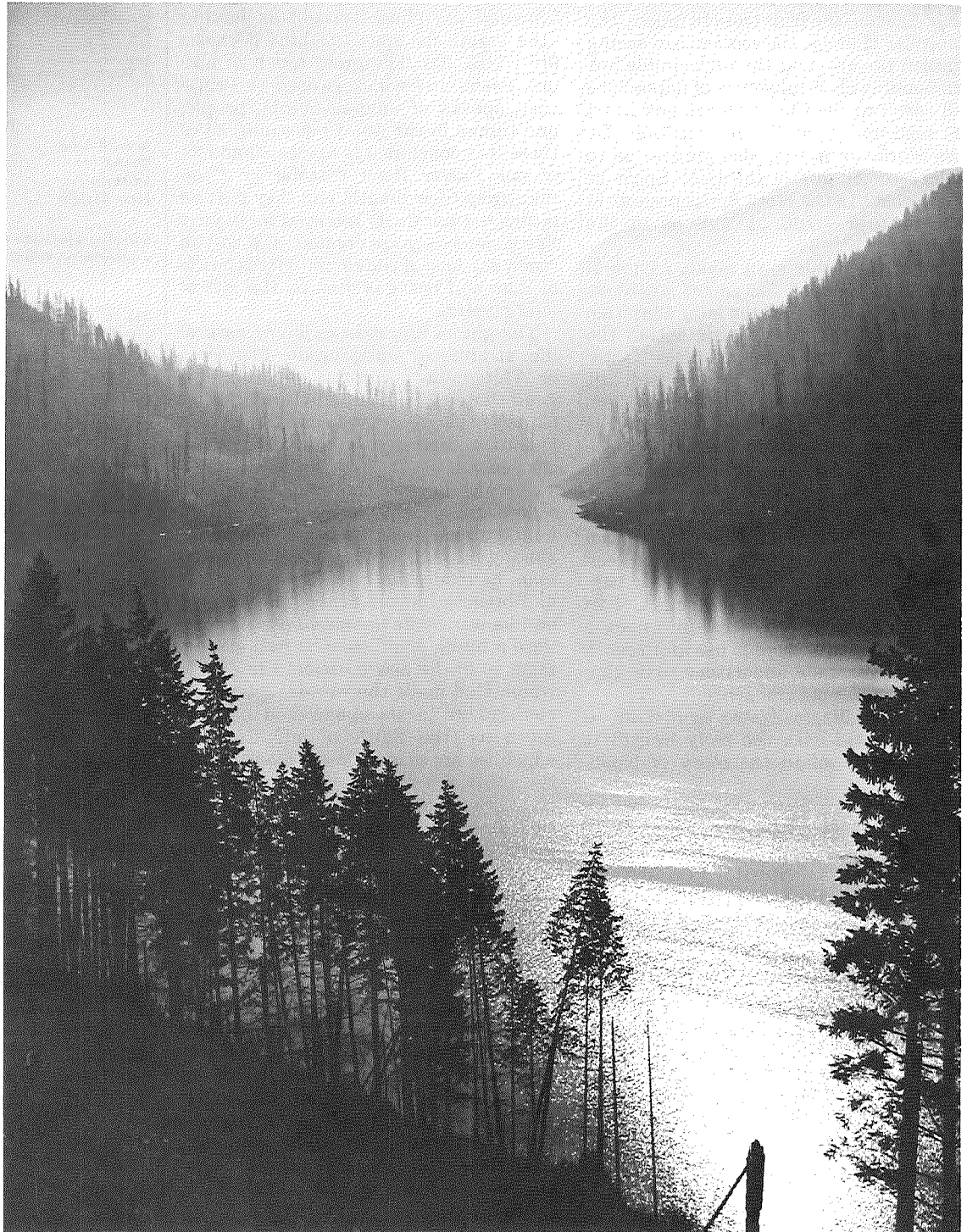


THE LIVING CHURCH

*“...The
wind of
God was
moved
over
this
mist.”*

• page 14

The Rev. Jervis S. Zimmerman
291 Candlelight Dr.
Glastonbury CT 06033





THE LIVING CHURCH

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The Spirit of Life

During the past weeks of the Easter Season, the fruit trees in bloom, the lavender of lilacs, the sequence of spring garden flowers, and the undesirable but undeniably cheerful yellow of dandelions all speak to the Christian eye and heart as testimonies to the resurrection. Do the glories of nature also prepare us to celebrate the gift of the Holy Spirit at Pentecost? Is the Holy Spirit present in the natural world as well as in the church?

What the Bible says about nature is mostly in the Old Testament where we cannot expect to find the later Christian doctrine of the Holy Spirit within the blessed Trinity. What the Old Testament says, moreover, is enriched but complicated by the fact that ancient languages, including Hebrew, often use the same words for spirit, wind, and breath.

In the second verse of Genesis, at the very beginning of the Bible, when the Spirit of God hovers over the primeval waters, Christians have generally seen this as the Holy Ghost, and have seen the entire verse as prefiguring holy baptism. Later, when God is spoken of as breathing the breath of life into man, a different Hebrew word is used for breath and it is generally understood to be simple life in the natural sense.

Yet is not life itself, even animal life, to be associated with the Holy Spirit? It would seem so. In the story of Noah,

both men and beasts who are to be drowned are characterized as having "the breath (or spirit) of life" (Genesis 6:17, 7:15, 22). The great hymn of nature, Psalm 104 which is used at Pentecost, speaks of animals, birds, people, and things in the sea. Concerning all of these it is concluded in verses 30 and 31 of our Prayer Book translation, "you take away their breath, and they die and return to their dust. You send forth your Spirit, and they are created; and so you renew the face of the earth." Here the life of man and beast is seen as the gift of God's Spirit.

The gift of life, even ordinary natural life, strains our imagination. Pentecost or Whitsunday celebrates something beyond that, a gift of supernatural life. Yet Christian thought has found it helpful to look to the first in seeking to understand the second.

Jeremy Taylor, the great Anglican writer and preacher of the 17th century, followed this great tradition in a Whitsunday sermon. "But as when God made man, he made him after his own image, and breathed into him the spirit of life, and he was made 'in animam viventem,' 'into a living soul;' then he was made a man: so in the new creation, Christ, 'by whom God made the worlds,' intends to conform us to his image, and he hath given us 'the Spirit of adoption,' by which we are made sons of God; and by the spirit of a new life we are made new creatures, capable of a new state, entitled to another manner of duration, enabled to do new and greater actions in order to higher ends" (Of the Spirit of Grace, Sermon II for Whitsunday).

There is, we would suggest, more than a literary image here. Animals were created to be what they are, each according to its species. Man, on the other hand, was created to be something we do not attain simply by being born and living a physical life. The spiritual is essential for the fully human life for which we were intended. Animals are complete in the first creation. Humans, having fallen, desperately need the new creation, the gift of God, through Christ, by the power of the Holy Spirit. Come, Holy Spirit, come!

H. BOONE PORTER, Editor

Crystal Spirit

O Crystal Spirit
sending infused light
bursting its prism
into many hues like
Joseph's coat —
Yet nothing's lost

O Crystal Spirit
permeating life
inspiring — making
with Thy Unity these
sacred gifts
at Pentecost.

B.J. Bramhall

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LETTERS

Letters from readers are subject to abridgement and editorial discretion.

"He Was Unique"

What a wonderful surprise to read about Bernard Iddings Bell [TLC, May 10]. Glenn Johnson has given us a most rewarding and informative article concerning this wonderful priest. Mr. Johnson surely hits the mark most accurately when he states: "He was unique."

I was privileged to know Dr. Bell slightly and to hear him as a mission preacher. At this he was unequalled. As a preacher, Dr. Bell was of the same stature as Theodore Ferris, E. Frank Salmon, and John Ellis Large (Episcopalians), and Peter Marshall (Presbyterian). While Dr. Bell was individualistic and quite different from these great American preachers, he was of the same caliber.

I do not know whether or not Bell's book *Crowd Culture* is still in print. But this book is surely as relevant today as it was over 30 years ago.

HARRISON WALKER

Wilmington, Del.

Humanism

Three cheers for the article on humanism by the Fr. Travis Du Priest [TLC, May 10]!

MOTHER MARY JEAN, CSM
St. Mary's Convent

Peekskill, N.Y.

Treatment of Jews

Without any attempt to defend the indefensible — Christian treatment of Jews including forced conversion — in our past history, it is still strange to hear a bishop of the church say that we should not support groups that seek to convert Jews to Christianity [TLC, May 10]. Methods of such groups as Jews for Jesus may not be our "style" but we should not hinder their efforts to speak to their fellow Hebrews.

If the church is truly the New Jerusalem, if Jesus Christ is the Son of God and fulfillment of the Old Testament prophecies, if God sent his Son in the fullness of time to the Jews first as the people prepared by him, why would we not want to share with the Jews the fullness of the gospel?

Was it demeaning to the Apostles when they preached Jesus Christ first to the Jews before they sent to the Gentiles?

DOROTHY W. SPAULDING

McLean, Va.

Announcements

Fr. Gribbin's Aunt Josephine [TLC, May 3] makes a point that I have often heard in the past.

The reading of announcements already printed is a tedious thing, but there have been times in the life of my parish when it has been necessary. It also may become necessary in the future.

It is a presumption to believe that everyone in the congregation can read. When an individual's eyesight begins to fail, they are sometimes reluctant to acknowledge it. Even those who have lost their sight should not have to make an unusual effort to get the information.

(The Rev.) ROBERT O. AHLENIUS
Grace Church

Chanute, Kan.

• • •

In regard to the Aunt Josephine article, I share with you a "high" view of announcements in church. I think almost as much care should go into the announcements as goes into the service itself. They should not be prolonged; three or four minutes seems about right.

Announcements are to inform and exhort people regarding parish activities. This will include correcting erroneous printed announcements, making new ones, and should use words in an economical way.

However, mentioning announcements already printed in the bulletin also serves a purpose. There are always those who cannot or will not read what is printed.

Good planning, a courteous approach and a well-motivated desire to inform and include everyone can make the announcement period a very fruitful time.

(The Rev.) DAVID M. BAUMANN
Church of the Blessed Sacrament

Placentia, Calif.

• • •

The letter from Aunt Josephine was a delight. I have become increasingly

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BOOKS

Evangelical Heritage

RELIGION IN THE SOUTH. By Charles Reagan Wilson, ed. University Press of Mississippi. Pp. 220. \$15.00 cloth; \$8.95 paper.

"Tell about the South. What's it like there?"

This poignant inquiry, posed as a conversational line in William Faulkner's *Absalom, Absalom*, has elicited a plethora of published responses over the years: popular books and erudite monographs on the old south, the new south, the solid south, the rebellious south. Yet until recently the subject of the religious south has either been left in abeyance or grossly distorted by writers more intently motivated to explain the social, racial and political forces which have shaped the distinct culture of the south.

The six essays comprising *Religion in the South* address the subject directly. Originally presented as papers before scholars convened for the chancellor's symposium on southern history at the University of Mississippi, they ably explore the nature of "religious culture" in a region historically dominated by the "evangelical tradition" (pp. 5, 12). From the influence of that dominant tradition no communion or sect — Roman Catholic, Anglican, Jewish, the black church — has consistently remained aloof. Even "aristocratic" Episcopalians have adopted "many of the sentimental, evangelical emphases of the popular churches" (p. 26). Every "key aspect" of life in the south has been strongly impacted by that dominant evangelical tradition: slavery, economics, politics, racism, the spirit of regionalism.

Anglican readers in general and clergy in particular will do well to reflect on the fact that their church "fails to dominate any large region . . . serving rather as a significant *alternative* to the more popular, more broadly based" evangelical denominations (p. 168, my italics). All of which raises the salient question of mission in the 21st century.

(The Rev.) RAY HOLDER (ret.)
Jackson, Miss.

Fund of Botanical Information

PLANTS OF THE BIBLE. By Harold N. Moldenke and Alma L. Moldenke. Dover. Pp. vii and 328. \$8.95 paper.

This monumental study by two noted botanists and educators is a reprint of a book first published in 1952. It is unabridged and contains information about 230 plants mentioned in the King James Bible and in biblical legend and lore.

Readers of the Bible, students, gardeners and herbalists will savor the fund

concerned that our announcements are longer than the sermon. Indeed, announcements are a "horrible death to die" especially when they are printed in the bulletin.

I see the announcements on Sunday morning as the mealtime conversation of the family.

Aunt Josephine's letter has already changed the announcement pattern at this church. One must remember the announcements around the family table are intended for the good of the family gathered and are not intended to be evaluated by those who will not be present for meals next week or next month.

(The Rev.) DAVID A. EGBERT
St. Mary's Church

Edmond, Okla.

Different Nerves

Again, I'm writing you about an article but first I want to tell you how good the new film critic is — he is wonderful [Arthur Livingston].

About "A Few Thoughts from Aunt Josephine" [TLC, May 3] — I feel for the clerics who want some decent conversation before they get into the poor liturgy. It may be unconscious but they are trying for some interaction.

Verbal and written communication hit different nerves. I like to hear the rector talk of coming events, even if they are

printed in the bulletin. Did you ever reflect on how many people never read the bulletin? I like to think the rector values the coming events enough to talk of them.

HELEN TAPER

Detroit, Mich.

Marriage after Divorce

In the debate on "Changing Patterns of Sexuality" [TLC, April 26], Bishop Wantland states, "For the church to institutionalize by liturgical action a relationship that violates its own teaching about sex is inadmissible." With all due respect, I wonder how that axiom can be squared with the church's liturgical practice of blessing second, third, and even fourth marriages after divorce?

Is our practice of blessing new marriages after divorce (for reasons other than adultery) a contradiction of the principle *lex orandi, lex credendi*? Or does the liturgical practice of blessing such marriages reflect a changed pattern of sexuality in our church and society? It would seem that an honest answer to these questions should have a great bearing on the debate over blessing other kinds of relationships.

(The Rev.) EDWARD G. MEEKS
St. Mary's Church

Asheville, N.C.

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of botanical information this book puts before the reader. There are questions about the authenticity of the kinds of plants associated with biblical events. There is also some speculation about the part plants have played. For example, could the burning bush of the Old Testament have a botanical explanation? The herb, *fraxinella*, is covered with oil glands that release fumes that may burn when exposed to flame and extreme heat. The authors point to the misleading cacti used in illustrations of biblical stories. Cactus is an American plant and was not known in the lands mentioned in the Old and New Testament times.

We learn that the total lands of the Bible, Lebanon, Syria, Palestine, Transjordan and Egypt, are the size of New York State and Maryland. However, nowhere on earth is there such a diversity in surface, climate, fauna and flora, in an area of that size. There are extremes of elevation. The mountains of Lebanon rise 10,200 feet above sea level and the Dead Sea is 1292 feet below sea level. The lands of the Bible are as unique in their geological structure as the events that have taken place there.

Visitors to the biblical garden on the grounds of the Cathedral of St. John the Divine will be interested to learn that Sara Larken Loening studied this book when she first conceived the idea of creating a garden there.

The book is written in a clear, interesting style. The index of the Bible verses, the general index, the supplementary notes, the vegetation map and the 116 black and white illustrations make this a fine reference book. There is one criticism of this edition this reviewer wishes to make. The print underneath some of the illustrations is too small.

VIOLET M. PORTER
Hartford, Wis.

Engaging Examples

THE CHARMED CIRCLE: Theology for the Head, Heart, Hands and Feet. By Robert Masson. Sheed and Ward. Pp. ix and 250. \$10.95 paper.

Anyone who has attempted to find a good introduction to systematic theology for the educated laity knows that such a book is hard to find. Robert Masson, associate professor of theology at Marquette University in Milwaukee, Wis., developed *The Charmed Circle* for introducing theology to undergraduates and it fills this gap rather well. It is both comprehensive and challenging and, while taking a contemporary Roman Catholic perspective, can be easily adapted to Anglican use.

While not writing apologetics, Dr. Masson takes very seriously the questions and problems which modern consciousness finds in the Christian message. Indeed, each chapter begins with a series of questions and objections that

might be raised by what follows. The effect of this is to involve the reader in thinking through the issues. The guiding metaphor of "the charmed circle" admits that Christian doctrine speaks from faith to faith, but embodies the hope that the circle is graced rather than vicious.

Dr. Masson does not seek to "prove" Christianity, but rather to show that it is intelligible and reasonable.

The Charmed Circle is heavily philosophical and draws most deeply on Karl Rahner for the questions of the head and heart. It also offers a sympathetic but critical view of liberation theology's concern with praxis, or as the subtitle puts it, "the hands and feet." Some might wish that Dr. Masson had given a clearer explication of the doctrine of the Trinity, or that he had devoted more space to the sacraments. However, it is hard to argue with his central focus on Christology and, overall, his approach works. Despite the complexity of its subject, the graceful writing and engaging examples of *The Charmed Circle* would make it a fine addition to parish libraries and adult education programs.

(The Rev.) CLARK HYDE
Madison, Wis.

Criticisms and Solutions

WORKING WITH MULTIPROBLEM FAMILIES. By Lisa Kaplan. Lexington. Pp. xvi and 153. \$15 paper.

Lisa Kaplan, director of program development and training at the Northeastern Family Institute in Massachusetts, presents a fine critique of the delivery of psychological services to American families in need. While most other countries treat the family as a system and strive to preserve that social unit, the United States "has no national commitment to keep families together." Treatment is meted out, in fact, as though the family were a group of unrelated individuals.

But more than just criticizing, the author proposes solutions. Using a "growth-development" model, rather than the traditional sickness oriented medical model, Kaplan describes specific assessment and intervention strategies which focus on the preservation of the family.

The book is another example of a secular writer proposing a model that, probably inadvertently, has religious overtones. Kaplan's use of terms like "hope," "empowerment," "partnership," "alternatives," "trust," "process" and "strengths," sounds like a catalog of theological themes.

Working with Multiproblem Families is to be highly recommended for use by clergy and others who deal with multiproblem families in their parish or community.

(The Rev.) CHARLES MEYER
Austin, Texas

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Special Committee Meets

According to the Rt. Rev. Edward Jones, Bishop of Indianapolis and chairman of a special Committee on Women in the Episcopate, "considerable progress and agreement" marked the meeting of a joint committee on May 7 in Chicago to explore avenues of consensus between those favoring and those opposing the ordination of women to the episcopate. An earlier meeting occurred March 9 [TLC, April 5].

The joint committee devoted its attention to seeking areas of agreement between two proposals — one by the Rt. Rev. Clarence Pope, Bishop of Fort Worth and a signatory to the "Statement of Witness," opposing the ordination of women to the episcopate, and the other drafted by Bishop Jones.

At the September 1986 House of Bishops meeting [TLC, Oct. 19, 1986], Bishop Pope presented a paper asking what accommodations might be possible for those who could not accept women bishops. The Most Rev. Edmond Browning, Presiding Bishop, responded by calling for the appointment of a joint committee to "explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate."

Members of the joint committee found numerous points of agreement, including the acknowledgment that both sides hold their positions for serious doctrinal reasons.

The committee was also able to affirm the importance of accommodation for those opposed to the ordination of a woman bishop. However, there was some disagreement on specific details of such pastoral accommodation. "Nor should we be surprised that reaching consensus was difficult," said Bishop Jones. "... such conversations may need to go on for some time to come."

The agenda for the committee calls for the submission of an initial report to the Presiding Bishop by midsummer. The latter may then submit the report for discussion at the September meeting of the House of Bishops.

Legal Challenge Rejected

In a unanimous decision in late April, New York State's Court of Appeals rejected a legal challenge by 41 members of St. Bartholomew's Church, New York City, who did not want parish money spent on property development.

The ruling was the latest activity in a seven-year controversy over parish plans to build a 47-story office tower. In addition to opposition from church members, the proposal has been rejected three times by the New York City Landmarks Preservation Commission [TLC, March 30, 1986] on the grounds that it would damage the architectural uniqueness of the church, which has been officially designated a landmark structure.

Vestry members have argued that the church needs the money it would make by renting space in the office tower to continue social service programs, and have filed a legal challenge against the city's landmarks law in federal court.

In its decision against the challenge from dissident parishioners, the State Court of Appeals said the parish vestry is "empowered to administer church property in such a manner that the assets are rendered more productive."

It added that the "prudence of the particular investment or expenditure, legally incurred, must be left to the determination of the church members."

ACC Condemns Apartheid

Meeting in Singapore in early May, the Anglican Consultative Council (ACC) passed a strongly worded resolution [see p. 7] condemning the apartheid system of South Africa. In addition, the statement particularly criticized the present detention of many people in that country including children.

Affirming its solidarity with all those suffering for a just society in South Africa, the council asked church members to press their governments to put in place "effective sanctions" against the South African government, and to urge business and financial institutions to "disinvest and disengage from the South African economy."

The council also asked member churches to continue their prayers and support for all the South African people in their struggle for justice and peace. It called on the South African government to withdraw from Namibia in accordance with the terms of United Nations Resolution 435.

Presented by the Christianity and the Social Order section of the council, the resolution incorporated a memorandum to the section from the Peace and Justice Network which met in Singapore prior to the ACC. Language on sanctions and disinvestment had been strengthened by the section after an address to

the council by the Rev. Alan Boesak of South Africa, who met with the section as a consultant.

Dr. Boesak, who is president of the World Alliance of Reformed Churches, told participants that in South Africa there is a whole generation of children who have known nothing in their lives but violence and death. "What will they be like when they grow up?" he asked. "We can't wait until the moment of liberation arrives to do this. If we wait (until the struggle erupts into a revolution), by the time we've waded through the rivers of blood, will there be anyone left with whom we can work and reconcile?"

As presented, the resolution singled out the Church Commissioners of England, specifically calling to their attention the disinvestment sections of the resolutions.

English delegate John Smallwood, himself a church commissioner, stated that the commissioners were required "by English statutory law" to serve their beneficiaries, principally the clergy and pensioners of the Church of England, and could not adopt policies which were "financially disadvantageous."

Mr. Smallwood's statement sparked debate, initiated by the Most Rev. Edmond Browning, Presiding Bishop. Bishop Browning said the issue was not the amount of investment a church had in South Africa, but whether it should have any investment at all. "Is the church across this global village going to be earning its income on a system based on injustice?" he asked.

The Rev. Frederick Borsch, dean of Princeton University's chapel and also a delegate from the U.S., said that the Episcopal Church had been faced with a similar legal situation but had challenged such law and had totally disinvested without being sued.

Prevailing sentiment appeared to favor the resolution as drafted until the Most Rev. Douglas Hambidge, Archbishop of British Columbia in Canada, said that he was concerned about singling out a particular agency of one province. After several other speakers agreed, the sponsoring section withdrew the item, pointing out that England was called upon to disinvest completely by the main body of the resolution, as were all other provinces.

The resolution then passed the council with no opposing votes and only one abstention.

Continuing concern for the welfare of

Terry Waite, the Archbishop of Canterbury's secretary for Anglican Communion Affairs, was expressed by the council in a resolution which gave thanks to God for his courageous witness. Mr. Waite disappeared over three months ago while acting as the envoy of the archbishop, the Most Rev. Robert Runcie, in negotiations for the release of hostages in Lebanon.

The Ven. Yong Ping Chung, chairman of the council, sent a message to Mrs. Frances Waite conveying members' love and prayers.

In other action the council recommended that a newly-constituted Mission Issues and Strategy Advisory Group review the church's mission. Such a review would acknowledge the multi-cultural society in which the church is set, encourage collaboration with other Christian bodies, and link evangelism with development.

The Rev. Canon Colin Craston of the Church of England was elected vice chairman of the Anglican Consultative Council to serve at the eighth meeting of the council (ACC-8) to be held in Wales in 1990.

BRIEFLY...

Plans have been made for a special council meeting as a preliminary step in electing a new suffragan bishop for the Diocese of West Texas. The Rt. Rev. John H. MacNaughton, diocesan bishop, called for the council after receiving formal notice that the Rt. Rev. Stanley F. Hauser, current Suffragan, intends to retire August 7. Bishop Hauser has been critically ill since he was hospitalized in San Antonio March 19. The special council is planned for June 6 in Corpus Christi.

A Gallup survey based on 180 interviews with American Jews conducted throughout 1986 has found that only 44 percent of the Jews said they are members of a synagogue, compared with 69 percent of the general population that cited membership in a church or synagogue. Thirty-five percent of American Jews said religion was "not very important" in their lives, compared with 14

percent of the general population. While 55 percent of all Americans said religion was "very important," only 30 percent of the Jews agreed. It was noted that these percentages for Jews reflect the fact that the designation "Jewish" represents an ethnic as well as religious group.

The Most Rev. Manasses Kuria, Archbishop of the Province of Kenya and Bishop of Nairobi, has joined with other church leaders in concurring that the church has a social responsibility in helping to prevent venereal disease, especially AIDS. The Church in Kenya has discussed the AIDS issue and has shown sympathy to victims of the disease, praying that a cure may be found. The archbishop has said, "We are advising Christians not to indulge in adultery, fornication and homosexuality . . . the problem of venereal disease is one that the church should encourage people to overcome."

St. Hilda Community, a new group formed to promote ordination of women in England, recently sponsored an Episcopal woman priest who celebrated the Eucharist in London Easter day. According to the *Church Times*, the Rev. Suzanne Fageol, who is pursuing doctoral studies in England, used the 1979 Episcopal Prayer Book for the service. About 80 people attended the service in a common room of Queen Mary College. St. Hilda Community was formed six weeks ago after participants decided that the Movement to Ordain Women (MOW) "has become far too staid, insufficiently active and too fearful of the General Synod."

Local Roman Catholic priests in Detroit are participating in a new television show called "Funny Fathers." According to the *National Catholic Reporter*, the show is produced by the Catholic Telecommunications Network of Detroit and gives the priests a chance to "share some of the funniest tales of their clerical lives." Cable systems in Detroit broadcast the program three times a week.

The Diocese of Upper South Carolina became the 15th diocese to join the Appalachian People's Service Organization at APSO's May board meeting in Coraopolis, Pa. The focus of the meeting was on how the Episcopal Church, through APSO, can best meet the challenge to the churches outlined in the "Report of the Working Group on the Appalachian Economic Crisis to the Commission on Religion in Appalachia (CORA)."

ACC Resolution on South Africa

That this council, reaffirming its belief that apartheid is an evil, racist system and recognizing the injustice and suffering it causes:

1. Condemns the detention without charge or trial of many people including children in South Africa, isolating them from their families; and further expresses support for those within the country who are protesting at this inhumane action;

2. Reaffirms its solidarity with all those who are suffering for a just society in South Africa in which the peoples of all races will share on terms of equality the responsibility of government and the full benefits of citizenship;

3. Encourages its member churches to — (a) continue their prayers and support for the peoples of Southern Africa in their struggle for justice and peace; (b) press their governments to introduce effective sanctions against the government of South Africa until a genuine process of change in political structures is initiated; (c) urge business and financial institutions within their jurisdictions to disinvest and disengage from the South African economy; (d) ensure that none of their own financial resources is used to support the present regime in South Africa and for this purpose to disinvest from all corporations which have a financial stake in South Africa;

4. Urge the government of South

Africa to — (a) bring the present state of emergency to an end; (b) release without delay all political prisoners; including Nelson Mandela; (c) release without delay all those who have been detained without trial, especially the children; (d) enter into serious negotiation with authentic leaders of all races to prepare a new Constitution;

5. (a) Reaffirms resolutions on Namibia passed at ACC-6 expressing the council's solidarity with the people of Namibia in their struggle for independence and calling on the South African government to carry out the terms of United Nations Resolutions 435; (b) further calls on the provinces of the communion to report to the standing committee of the ACC on action taken on Namibia within their provinces;

6. Affirms its solidarity with the frontline states in their efforts to secure a just solution to the problems of South Africa and Namibia and condemns the unprovoked acts of aggression on some frontline states by the South African government;

7. Directs the secretary general to convey to the Archbishop of Cape Town, the Bishop of Namibia, the Secretary of the South African Council of Churches and the Christian Council of Churches in Namibia, copies of this resolution, together with an assurance of the council's critical time in the history of Southern Africa.

Forming Christians

A Model for the Catechumenate

“We have picked up an ancient and largely forgotten model and given it new meaning in the latter part of the 20th century. Slowly but surely our church is being transformed. The catechumenate is bringing forth groups of committed Christians that will soon make new demands upon our congregations.”

By JAY LAMBERT

In 1985, General Convention designated Milwaukee as its pilot diocese for the implementation of the catechumenate as the model for forming Christians for baptism, confirmation, and reception into the church. A number of congregations throughout the church already were using the catechumenate, but they had operated more or less independently. The Milwaukee project, now known as “Living Our Baptismal Covenant,” is an attempt to use the catechumenate as diocesan policy. It is hoped that by the early 1990s every congregation in the diocese will use this model.

St. Peter’s Church in West Allis is one of six parishes in the Milwaukee diocese in the program. As rector of this congregation, I have found the catechumenate to be a demanding but rewarding experience. Using the skeletal form of the model is a relatively easy undertaking; trying to work with the spirit that the catechumenate intends to instill is another matter.

In December 1985, we formed a cate-

chumenate committee of four people, our representation to one of many diocesan meetings at Nashotah House that was led by the Rev. Wayne Schwab of the national church’s Office of Evangelism. He inundated us with reading materials; just sorting it out was a project. We were lost. In a January 1986 parish meeting, we considered dropping out. Finally, we sorted the materials and resolved that we would have to read it all. By April we had finished the reading and held a meeting, and at mid-month, the catechumenate was born in our parish.

After discussing the reading materials, we decided that the lecture method of the old confirmation classes was out. We would focus upon what people learned rather than upon what was taught. Learning would center upon group discussion of personal stories and experiences. For example, stories were told of people’s experience in the parish through the years.

We also decided that the catechumenate process be lay led. As rector, my role was to be a resource person, to stay behind the scenes and work with the committee.

A third discovery was that the cate-

chumenate would focus upon formation rather than information or education. Church history, Bible history, and altar guild functions are important, but they are not within the scope of the catechumenate as we came to understand it. Instead, we wanted to do one thing well: form Christians. We wanted people to experience the meaning of Christian community and make Christianity a way of life in work, home, school and leisure.

Each person who desired baptism, confirmation, or reception into the church would have a sponsor, but that sponsor would be chosen in the formal catechumenate stage that began with Advent 1. In the summer of 1986 we had one person who wanted to be baptized and nine who desired confirmation or reception. We selected a team of ten sponsors, ten table or discussion leaders, five committee members, and two members of a prayer group. In September the catechumenate entered the inquiry stage. Sessions with inquirers, potential sponsors, table leaders, and committee members were informal. We worked with stories. It was a time of self-expression.

In September we gained a new and valuable member to our committee: Dan

The Rev. Jay Lambert is rector of St. Peter’s Church, West Allis, Wis.

Martins became our seminarian. His home parish is St. Timothy's in Salem, Ore., where he had worked with the catechumenate for the previous five years. He taught us that the catechumenate has different expressions in each parish. It depends upon the gifts, energy, and creativity of those involved, whether they be those preparing for the sacraments, the team members, or the congregation as a whole. We were discovering that each of the pilot congregations in the Diocese of Milwaukee was implementing the catechumenate in a different way, as the model intends.

In retrospect, the inquiry stage was difficult. Many people were yearning for the clarity of the old confirmation class lecture method. It was replaced by a walk into the unknown. As we worked with the stories, we tried to be patient, but we all wondered what type of journey we had undertaken.

On Advent 1 we enrolled formally into the catechumenate. The one person who was not baptized became our catechumen. Instead of receiving a blessing at communion, he received salt and was told to thirst for the Lord. The other nine became candidates for confirmation or reception. This Advent we will give each person a Bible during the enrollment liturgy, for the catechumenate stage works with scripture. Usually one or all of the Sunday readings would be read by small discussion groups of two candidates, two sponsors, and two table leaders. The readings would then be discussed in terms of their implications for work, home, community, citizenship, leisure, and church. At the end of each session, the candidates would gather in a circle. A sponsor would place a hand on each candidate's or the catechumen's shoulder. Then the team's chairman, now called a catechist, would lay hands on the candidates and catechumen. Once in a while during this stage some exercise from church history would be used to break up the pattern of scripture readings.

When Lent 1 arrived, the group was ready for a different stage — the enlightenment stage. The day began with a liturgy of examination and election. A week before, our catechumen and candidates were each given a written question and had the opportunity, through conferences, to discuss it with one of the clergy. On Lent 1 our catechumen and eight candidates (one candidate decided not to continue) stood before me with their sponsors. They were each asked the written question. Our catechumen, who is a soldier, explained how difficult it was to relate Christianity to an army life that could order him into combat. One candidate who had journeyed from the Roman Church to Eastern religions to Unitarianism told us in unfamiliar ways who Jesus Christ was to her. Others ex-

plained how difficult it was to be a Christian in the workplace or in school. One candidate is employed by a mortgage company to work with those defaulting on house payments. She told us that the catechumenate instilled in her a Christianity that made her work harder to prevent foreclosures. By working with those in default, she had actually saved her company money and enabled people to keep their homes.

Our congregation had now become aware of the catechumenate. No longer could they view adult baptism, confirmation, or reception as a rite of passage. One could not just put in time and accept the sacrament. The catechumenate was recognized as a life-changing experience. Christians were being formed!

During the enlightenment stage, the candidates (our catechumen was now a candidate for baptism) focused upon the sacramental aspects of the Christian life. It was also a time for grappling with moral questions. In the catechumenate, the third, fourth, and fifth Sundays of Lent are known as the Scrutiny Sundays. The readings from Year A are used each year. The preaching centers upon the candidates, and what the gospel readings mean in their particular journey of faith. For example, on Lent 5 the preaching examined living the new life in Christ. As Lazarus was raised from the dead, so are we through the waters of baptism. On this Sunday our large cross was covered with a shroud. On each of these Sundays in Lent the candidates for baptism, confirmation and reception came to the altar rail after the creed. A series of prescribed prayers of exorcism from pages 124 and 125 of the *Book of Occasional Services* was offered. As part of this I laid hands in silence on each of the candidates.

On the evening of Good Friday, the candidates met with their sponsors and other members of the catechumenate team for a retreat. It was an overnight at the church that would end around noon on Holy Saturday. At first we held a strict silence. Later in the evening quiet conversations were encouraged. Spiritual direction or confession was available. On Holy Saturday we allowed open conversation.

St. Peter's is over 100 years old. We wanted the candidates to feel some of the tradition of our congregation, so we displayed our parish registers for their browsing. We also have an old baptismal font that we placed in our chapel. Several of the older sponsors stated that they were baptized from that font as infants. After the Holy Saturday service at 8 a.m., the group had a light breakfast. The retreat then continued with the service of ephphatha or opening. After reading the passage from Mark 7:31-37, the candidates were asked to gather at the altar rail. As officiant, I placed my

hands over the ears and then a hand over the mouth of each candidate. I spoke the person's name and said, "Ephphatha! Be opened to the grace of Christ. Listen to the word of God and proclaim the faith he teaches for his praise and glory. Amen."

Each candidate was given a new Book of Common Prayer. They spent much time asking other candidates and team members to autograph the books. At this time we dismissed our candidate for baptism. He would be baptized that evening at the Easter vigil.

The rest of us concluded the retreat with a para-baptismal liturgy. In realizing that few of us could remember when we were baptized, this was an opportunity to affirm that event. We each walked to the altar where there was a bowl of water. After dipping a hand into the water, each of us made a sign of the cross and said, "I (name) have been baptized; grant me grace to be faithful."

A wonderful community had been formed by this retreat. Each of us found special significance to the baptism that took place that night. When the candidates gathered before the altar just after the Peace, they were a close group ready for presentation to our bishop, the Rt. Rev. Roger J. White.

With the confirmation and reception April 26, the candidates of two other pilot parishes of the Milwaukee diocese also participating, our candidates have now entered the mystagogia stage of the catechumenate, which never ends, although our formal sessions conclude on Pentecost. In this stage the group enjoys the experience of the mysteries of life in the risen Christ. The newly confirmed and received will look at the nature of ministry and try to incorporate ministry as a way of life. Again the method of learning will be through activities and discussions.

How the catechumenate will ultimately impact upon the lives of those going through the process is uncertain. Each person has discovered specific insights and values by living the journey. One thing is certain, though. As a parish, we cannot turn back. The old confirmation class model, with its rite of passage mentality, will no longer work for us. The catechumenate has taught us to be sojourners. The Christ is leading us in ways that we do not understand, but we are learning as we walk in faith. We have picked up an ancient and largely forgotten model and given it new meaning in the latter part of the 20th century. Slowly but surely our church is being transformed. The catechumenate is bringing forth groups of committed Christians that will soon make new demands upon our congregations. They will change our church and the world. Remember what Jesus accomplished with only a few disciples!

Canterbury: The Color Black?

The office of Archbishop of Canterbury is not simply that of a provincial church but one with responsibilities and expectations far beyond the Church of England.

By ROBERT E. HOOD

The issue of the nationality of the Archbishop of Canterbury which I raised in the April 27, 1986 issue of *THE LIVING CHURCH* is still an open question which ought to be put on the agenda of the next primates' meeting when the heads of all the provincial Anglican churches gather under the chairmanship of the Archbishop of Canterbury. Even more important, it might be discussed at the next Lambeth Conference in 1988. At Lambeth, the bishops come together under the presidency of the Archbishop of Canterbury. Lest one think it a sign of bad manners and rudeness to discuss the office of the person who will be actually presiding, it ought to be noticed that this question has in fact been discussed in the Church of England and with the Prime Minister's office just prior to Dr. Runcie's appointment by the Prime Minister. These discussions occurred in England, but such have not taken place amongst all the bishops of the multicultural Anglican Communion, of which the Church of England is one province, albeit historically and theologically a very important province.

Therefore, contrary to what some of the letter writers replying to my previous article on this matter may think, the fact is that there is an acknowledgement within some councils advising the British government that the Archbishop of Canterbury is not simply the head of the provincial church called the Church of England and the province called Canterbury, but indeed has now evolved into an office with responsibilities and expectations far beyond the Church of England. The report of the Crown Appointments Commission Re-

view Group to the General Synod of the Church of England in 1985 and most especially the opinion of the legal advisor and registrar attached to this report, make this quite clear. This report deals with the office of Archbishop of Canterbury in his several roles, not least of which is the titular or honorary "head" or "presiding officer" of the multicultural Anglican Communion which is no longer white or European/North American dominated. Not only do statistics reveal this, but the Archbishop himself confirms this fact, as in his sermon during the festivities celebrating the recent enthronement of Archbishop Desmond Tutu. Canterbury also cannot but have been mindful that with Tutu's enthronement, which I attended, all of the archiepiscopacies in Africa are now in the hands of black Africans for the first time.

The lesser known fact that a non-British archbishop of another national Anglican church, who was white, was being discussed within certain ranking authoritative and informed circles in England prior to Dr. Runcie's appointment to Canterbury, highlights the recognition that the office today has increasingly international tasks and roles. My query quite bluntly is: if a white non-British archbishop was being discussed as a possible Archbishop of Canterbury, why not a black non-British bishop or archbishop?

Amongst the several unpublished letters received, some writers suggested that instead of having a non-Englishman for Archbishop of Canterbury, that the "head" or presidency of the Anglican Communion move from province to province. Others suggested that his titular leadership is comparable to that of the Queen being Head of the Commonwealth. The rotating of the "head" of the Anglican Communion from province to province will not do, simply because of its authority, status,

and symbolism recognized not only within the Anglican Communion but also within the ecumenical world. These are attached to the historic offices of Canterbury. This fact was amply verified at the organizing assembly of the ecumenical movement via the World Council of Churches at Amsterdam in 1948.

At that meeting, the authority of the archbishop was also recognized in that he was elected one of the original six presidents of the WCC. This was not because he was head of the Church of England, which was quite small, but because of the status of the Anglican Communion of which he was and remains the titular or honorary head.

With regard to the analogy to the relationship between the Queen and the nations of the British Commonwealth, the economic and trading circumstances which bind those nations together simply do not apply to the national or provincial churches within the Anglican Communion. Britain holds most of the cards economically in the Commonwealth and all of the other nations are deeply dependent on Britain because of this relationship. The Church of England cannot think of playing such a role within the Anglican Communion.

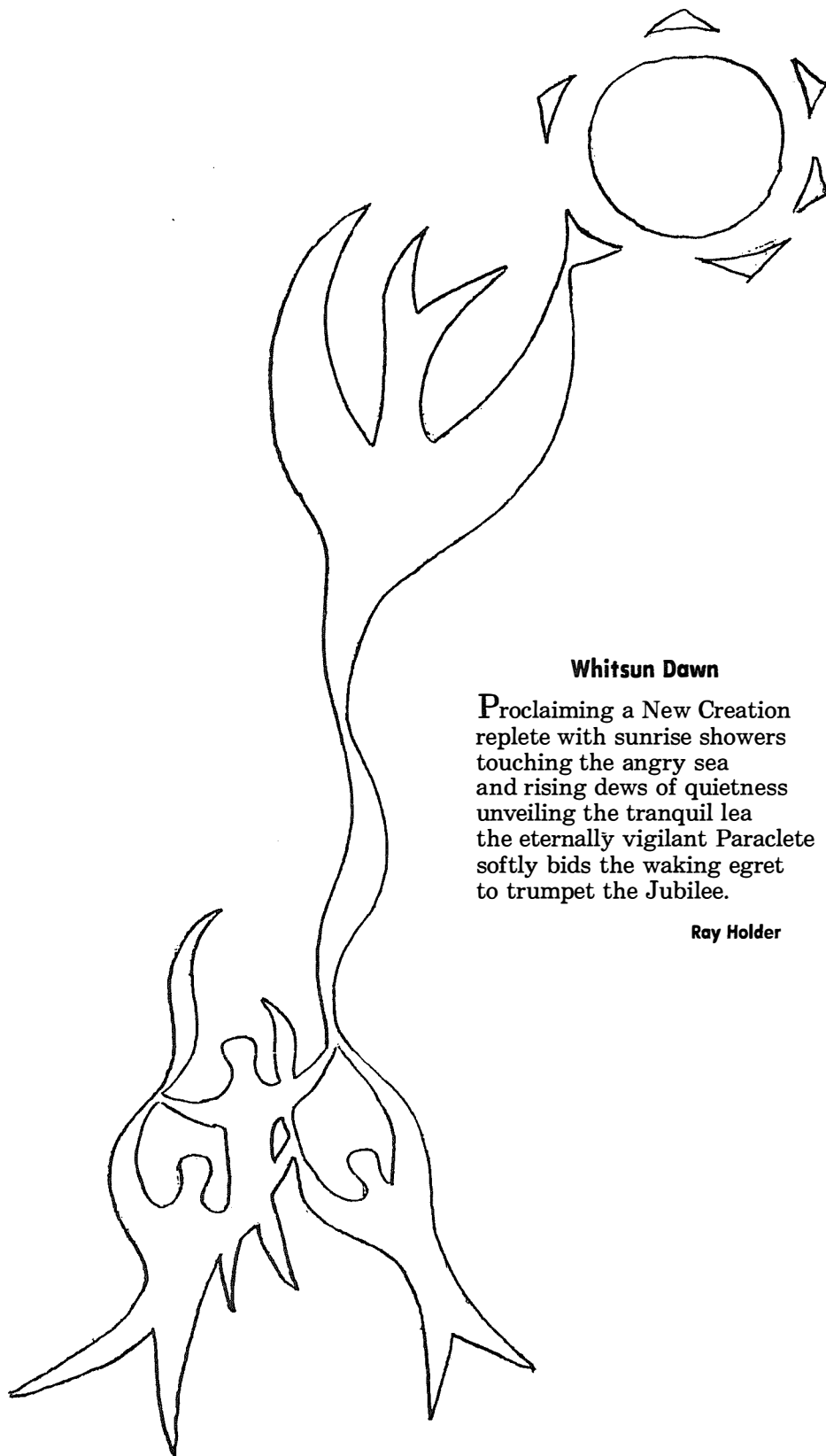
In its 1985 report to the General Synod of the Church of England, the Crown Appointments Review Group notes that although there is a tradition that the archbishop and all bishops in that church take an oath to the Queen, this does not necessarily exclude non-British subjects from holding the office. They note that there are no provisions even to this day within the canon law of the Church of England for the appointment or election of bishops. Bishops are appointed by the Crown under the *Appointment of Bishops Act 1533*. However, with the understanding given in the Prime Minister's Statement to Parliament in 1976, members of a vacant diocese were brought into the consultation

The Rev. Canon Robert E. Hood is professor of church and society at the General Theological Seminary, New York, N.Y.

process and appointment procedures in a more structured way for the first time, rather than the haphazard informal manner used by the Patronage Secretary of the Prime Minister in the past. The review group welcomes this change, even with the Prime Minister's insistence that the Crown with the advice of the Prime Minister continue to appoint bishops: "The Archbishops and some of the Bishops sit by right in the House of Lords, and their nomination must therefore be a matter for the Prime Minister's concern." The Prime Minister and the review group both note that special arrangements are required for the appointment of an Archbishop of Canterbury. The review group in particular notes that in the selection of the Archbishop of Canterbury, the worldwide Anglican Communion should have a voice in the nomination of the occupant of that chair. The Secretary-General of the Anglican Consultative Council is advanced by the group as a representative of the entire Anglican Communion who would be appropriate for participating in the nominating process.

In addition, it notes with significant urgency that *"as far as English law is concerned, there would be no problem for a Commonwealth citizen or a citizen of the Republic of Ireland"* (italics mine) to be the archbishop (p. 22 of the Report). The report of the legal advisor, who is also registrar of documents and clergy lists for both Canterbury and York, adds that this applies also to the archbishopric of York and to the equally historical bishopric of London. Such non-British occupants could also follow the tradition and become members of the Privy Council, which amongst other things, acts as the highest court of appeals in the United Kingdom and parts of the Commonwealth through its Judicial Committee. With respect to foreign nationals, who are not members of the Commonwealth, the legal advisor notes that the law is not clear.

Thus it is an open question to be discussed and debated within the councils of the Anglican Communion as to how and if at least a non-British bishop or archbishop should occupy the ancient chair of St. Augustine, who himself was a foreigner as have been several archbishops before the 16th century. And since there has been already some serious consideration of the possibility of entering a white non-British name in the lists of future archbishops of Canterbury, then the initial question raised is not so farfetched as we might think. The Commonwealth includes the Anglican church in the provinces of Central Africa, Kenya, Nigeria, Southern Africa, Tanzania, Uganda, West Africa, and the West Indies. Hence the question: why should there not be the possibility of the next Archbishop of Canterbury being not only non-English, but even black?



Whitsun Dawn

Proclaiming a New Creation
replete with sunrise showers
touching the angry sea
and rising dews of quietness
unveiling the tranquil lea
the eternally vigilant Paraclete
softly bids the waking egret
to trumpet the Jubilee.

Ray Holder

EDITORIALS

Thankful Day

The feast of Whitsunday or Pentecost is a great day for the church and is often called the "Birthday of the Church." What began on that first Christian Whitsunday has continued, as the Christian movement has extended to all parts of the world.

Within our own branch of Christendom, the Anglican Communion continues to grow, and to grow very dynamically in some areas, as in parts of Latin America and Africa. We can give thanks that agencies and institutions of our church are unceasingly feeding, clothing, and caring for persons in grave need. Anglican institutions in the Holy Land, supported by the Good Friday Offering and other sources [TLC, April 12], are good examples.

Schools affiliated with our church offer high quality education in the humanities and sciences. Throughout the U.S., although we are not a numerically large church, we have supplied respected leadership, and the intellectual, liturgical, and pastoral standards of our church are high. Recent years have seen increased attention to different ethnic groups in the church; members of religious orders have been accepted as integral parts of the church's total life; and the Holy Eucharist has become the norm for public worship on the Lord's Day.

For all this we give hearty thanks. There are still many things wrong with our church, as there are with each one of us, but with the guidance of the Holy Spirit we can move forward. Let this Pentecost be a truly thankful Day.

Pentecost and the Local Church

At Pentecost emphasis is often placed, quite properly, on the worldwide mission of the church to those of "every family, language, people, and nation." Yet it is also relevant to the mission of every parish or mission congregation. In our different local churches, we too seek to preach the gospel, to baptize new members, and to bring them into the fellowship of apostolic teaching, prayer, and the breaking of the bread (Acts 2:42). The local church also does so under the guidance of the Holy Spirit. We too can discover, as did Peter and the other apostles, that by the power of the Spirit we can achieve more than we ever supposed was possible.

What About Gift Subscriptions?

In past weeks we have spoken of the importance of the grant from Trinity Church in New York for the growth in circulation of *THE LIVING CHURCH*. We have also spoken of the importance of having present readers take part in the process of attaining greater circulation. Present subscribers or purchasers are the best possible salespeople for the magazine.

One important way one can take part in gaining increased circulation is by giving gift subscriptions.

We promote gift subscriptions prior to Christmas every year, but they can be given at anytime by anyone. Birthdays, anniversaries, retirements, moving to a new home or other occasions are suitable times for such a gift.

One may, if one wishes, simply purchase a subscription and ask that it be sent as a gift to such and such a receiver. We will send a gift card, notifying the receiver that you are giving the gift, if you so request.

A subscription to *THE LIVING CHURCH* makes a fine gift for a friend, relative, or fellow parishioner — a gift that will give satisfaction month after month. If every present subscriber or purchaser gave one gift subscription, the circulation would be doubled, and we would redouble our efforts to continue to improve and strengthen this magazine to the benefit of all readers. Help your magazine to approach this goal!

You may give an introductory gift subscription to a new reader for 22 weeks for only \$13.25. A full-year subscription normally costs \$29.95. If you give two or three or more full-year gifts at the same time, the second, third or additional gift subscriptions will be at a discount and will only cost \$26.95. You may include your own renewal as one of the two or more subscriptions. You may do this at any time, even though your own renewal may not be due for months. We will simply apply the payment to your account when your present subscription expires.

In other words, if you give one or more full-year gift subscriptions and renew your own subscription at the same time, you will pay the regular cost for your renewal, but each gift subscription at that time will only cost \$26.95. Consider this as we enter what is anniversary season for many people. This is the year to do it, as postal rates are expected to rise next year, with resulting increase of subscription cost.



Creation

From mud and muck we take our form,
Rough edges smoothed.
From humus to human;
Not merely arms and legs,
or head and hair, but being.
Blood and guts and sex;
heart and then soul,
that holy breath,
Spirit of life,
Blown into us,
Deeply —

Ronald Clingenpeel

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.

CAMPS

EPISCOPAL DIOCESE OF MONTANA. Lindsfarne-Camp Marshall. Youth and adult camps June through September. Limited winter use. The Rev. Victor Richer, 515 N. Park Ave., Helena, Mont. 59601.

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.

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DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE ELECTION of women as bishops threatens to split the Anglican Communion. Remind your bishop of his duty to bind us together, not divide, by sending him a piece of string. Support *The Evangelical and Catholic Mission*, Box 10077, Chicago, Ill. 60610.

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

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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.

ASSISTANT RECTOR for church with primary responsibility in youth and education programs. Share also in other areas of parish ministry. Dynamic parish situation with enormous and exciting youth potential. Send profile and references to: The Rector, Christ Church, Box 1246, New Bern, N.C. 28560.

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HIGHLY MOTIVATED writer/producer/media director with M.S. in communication and five years experience in broadcast TV production seeks lay ministry in large church, production company or related business. Write to: Kevin, 324 Village Dr., Lewisville, Texas 75067. Or call (214) 221-4218.

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

PEOPLE and places

Appointments

The Rev. Schuyler Clapp, formerly rector of St. James', Belle Fourche, S.D., is vicar of St. Andrew's, 329 E. Main St., Gaylord, Mich. 49735.

The Rev. Patricia L. Hanen is rector of St. Mark's, Box 424, Penn Yan, N.Y. 14527.

The Rev. Stephen M. Hall, formerly rector of St. Paul's, Brookings, S.D., is now canon theologian of Calvary Cathedral and the Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, S.D. 57102.

The Rev. Field Hobbs, formerly priest-in-charge of Standing Rock Mission, McLaughlin, S.D., is now priest-in-charge of Yankton Mission, Lake Andes, Wagner, S.D.

The Rev. Richard Kim is associate of St. John's, 50 E. Fisher Freeway, Detroit, Mich. 48201.

The Rev. Wade Lawrence is deacon assistant of St. Christopher's-St. Paul's, 20750 W. McNichols Rd., Detroit, Mich. 48219.

The Rev. Virginia Lund is deacon assistant of St. Gabriel's, 15717 Stephen's Dr., East Detroit, Mich. 48021.

The Rev. Canon Gary G. Nicolosi, formerly rector of Grace Church, Scottsville, N.Y., has been called to be canon of ministries, Cathedral of the Nativity, Bethlehem, Pa.

The Revs. Barbara and Melvin Schlachter are co-rectors of Trinity Church, 1550 Henley Rd., Troy, Ohio 45373.

The Rev. John W. Simons is associate of Trinity Church, 125 E. Broad St., Columbus, Ohio 43215.

The Rev. Spenser Simrill is rector of Church of the Ascension and Holy Trinity, 334 Burns Ave., Cincinnati, Ohio 45215.

The Rev. Kenneth Swanson has accepted the call to be rector of Grace Church, Millbrook, N.Y.

Retirements

The Rev. George M. Acker, as rector of St. Timothy's, Ft. Worth, Texas.

The Rev. Geoffrey W. Ashworth, as rector of Christ Church, Harlan, Ky., effective June 1. Add: 12495 S.W. Conestoga #9, Beaverton, Ore. 97005.

The Rev. Robert Burton, as chaplain of Rogue Valley Manor, Medford, Ore. Add: Box 389, Jacksonville, Ore. 97530.

The Rev. Robert L. Miller, as rector of St. Martin's, Detroit, Mich. Fr. Miller is serving as interim rector of St. John's, Box 5496, Plymouth, Mich. 48170.

The Rev. Donald O. Wilson, as rector of St. James, Baltimore, Md. Add: 58 Blakemore Dr., Box 768, Palm Coast, Fla. 32037.

Religious Orders

On March 10 Sr. Barbara Mahan made her first annual vow in the Order of St. Helena at the Convent of St. Helena, Augusta, Ga.

On March 14 Brs. Thomas Joseph Ross (Christ Church, Cincinnati, Ohio) and Tobias Stanislas Haller (St. James, Bronx, N.Y.) made their life profession of vows in the Brotherhood of St. Gregory. Brs. Matthew Staples (Church of the Advent, Boston) and George Keith (Calvary/St. George, New York City) made their first profession on that same day. Br. Bernard Francis LaReau (St. Luke's, Madison, Wis.) was commissioned director of companions.

Depositions

The Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, pronounced and recorded the deposition of the Rev. Ross B. Baxter from the ministry of this church at All Saints Chapel, Diocesan House, Hartford, Conn., on March 2, following a six-month period of inhibition.

CLASSIFIED

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 16-28), plus reading and application during the year, plus two weeks next August. \$365 tuition each summer session; \$265 for optional room. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

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.

SCOTLAND 12-27 August: Castles, gardens, lochs and the incredibly picturesque. See Scone, Cowdr, Dunvegan and Inverary Castles; Edzell, Brodick, Crarae, Inverewe and Achamore Gardens. For brochure: Limewalk Tours, 120 Lake St., Burlington, Vermont 05401 (802) 863-5790.

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.

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*.

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Benediction

The author is the Rev. Thomas F. Reese, assistant at St. Paul's Church, Albany, N.Y.

In the beginning, before God created the heavens and the earth, the earth was without form and void. And darkness was upon the face of the earth. Then the wind of God was moved over the face of this mist. And God said, "Let there be light," and there was light. And God saw that the light was good.

God continued to speak, thus giving life to the heavens and the earth and all that is in them. And God saw everything that he made; and behold, it was very good. So God blessed the seventh day and hallowed it because on it God

rested from all his work which he had done in creation.

On the beginning of the eighth day, before God created the church, the followers of Christ, though all together in one place, were afraid. And darkness was upon their face. Suddenly, the wind of God was moving over them. Then, the Lord God formed the church of people from the earth and breathed into its nostrils the breath of life. And Jesus said, "Peace be with you," and the disciples were filled with joy.

God in Christ continues to speak, to act, to create by the power of the Holy Spirit dwelling in us — the church. Just as the Father sent the Son — Jesus Christ, God incarnate; so does the Son send us — the church, Christ's body. As the Son came to bring all to the Father, the church goes out to bring all to Christ, that all might be one even as the Father and the Son are

one. This oneness, this unity, is in the Spirit. For the disciples and for us, Pentecost is the reality of eternity, enabling us to see the presence of the divine in the midst of the human.

Apart from the Spirit we are without form and void. Longing for a make-believe past and hoping for an unbelievable future, we drown in the dust of a deserted present. However, having been quenched by the Spirit, the wind is at our back and the fire leads us on. The past and the future are now. Life is a gift, the Real Present; and this living gift — God's Spirit — is in us for the good of all; and behold, it is very good.

God has breathed eternal life into each one of us. With every breath we take, we are strengthened, lungs filled, to exhale the gospel. Through such Spirited exhilaration the church breathes life into the world.

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 (SS 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, 9, 11

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 10:30-15, Sun 12:30 & 2. Hours 10:40-30
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

The Rev. James E. Furman, r; 1317 Queen Emma
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

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

NEWARK, N.J.

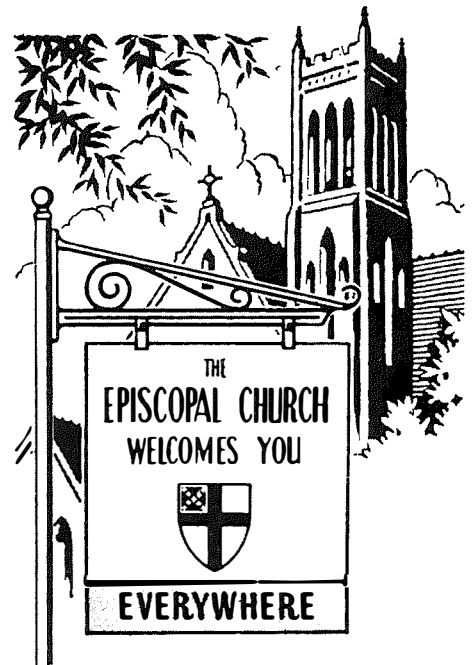
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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.

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

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

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M.
Cullen, assoc; the Rev. Herman diBrandi, the Rev. Wm. W.
Thoelen, ass'ts; Mark T. Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

HYDE PARK, N.Y.

ST. JAMES' Ft. 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)



St. Timothy's Mission, Irvine, Ky.

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

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April. 5. C 1st Sat 4-5

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, C.S.S.S., 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

ASHEVILLE, N.C.

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

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.)

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev.
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev
& Novena 5:30. C Sat 5-6, at any time on request

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
The Rev. Jeffrey Steenson, r
Sun Masses 8, 10 (Sung). Wkdys 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

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

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. Travin 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

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.

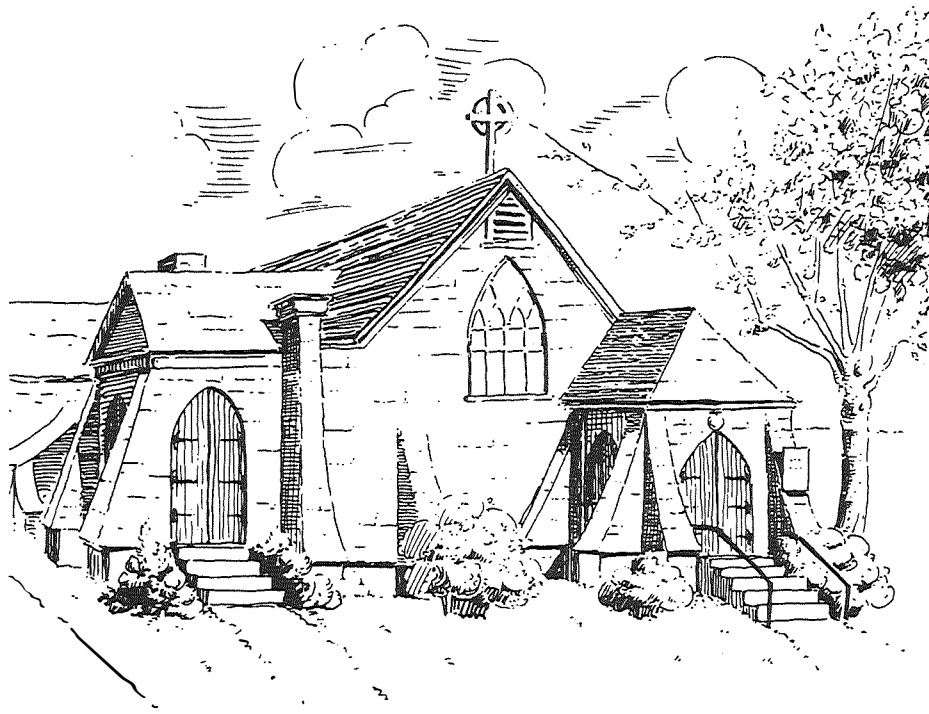
ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted. C Sat 4

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. Wkdys: H Eu 12 (Tues with HU)



St. George's Church, Newport, R.I.

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