

THE LIVING CHURCH

Executive
Council
Report
• page 6

The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033



Canterbury Cathedral's choir director Allan Wicks with four choirboys in front of the Canterbury Pulpit at Washington Cathedral, prior to recent concert: beginning an American tour [p. 7].

Broffman photo



Full Moon

A few minutes ago I saw the full moon rise. First the top of it peeped above some low lying clouds in the east. Gradually it rose as a great creamy orange sphere, climbing up into the night sky, and shedding the magic of its light on the earth. Whether it rises above trees or hills, or the buildings of a city, or the waters of a lake or ocean, it somehow transforms everything.

The full moon is surely nature at its best. That great glowing sphere — so perfect in its roundness, so mysterious in its light, so tasteful in its different shades of color — seems to embody inanimate nature on the verge of becoming alive, of speaking to us, of communicating with us in a deep and powerful manner.

The human spirit welcomes light, but the sun is too bright to be stared at, and the stars are mere dots or twinkles. It is the moon which we can gaze at, contemplate, and enjoy, and we can do so most completely when it is full. It is then that we can watch the wonder of its rising. The earlier phases come up in the day when we cannot see them. Later phases rise far into the night. When it is more or less full, however, it rises in the evening for our pleasure.

The sun and moon present the only perfect circles we see in nature, but it is with the moon that we can most enjoy this perfect shape. A lamp shade, a quarter or half-dollar, the face of a clock, the mouth of a beautiful vase, the plates on which we eat — all around us are things reflecting the human attempt at perfect roundness. The full moon is the most vast and sublime example of this form.

Why is moonlight so different from sunshine? It seems to be light in a different key, illuminating the world in a different way. Trees and buildings become great looming masses, very dark on the shadow side. Fields become expansive plains, veiled with a thin evening mist which the moonlight catches. On water it sparkles in a most amazing way. It can also sparkle less dramatically on the

leaves of a field of young corn.

How much can one really see by moonlight? I have just taken out of doors a very red bandana handkerchief. Held close to my eyes, I can with difficulty discern that it is red; held at arm's length, it could as well be purple, black, or dark blue. On the other hand, tree leaves are clearly a faint green, when viewed from a short distance. Indoors, I have turned off the light. The moonlight coming in the window illuminates the cover of a *National Geographic*. The large print, but only the large print, is quite readable. The yellow border of the cover is very yellow. It would be interesting to cut up lots of little pieces of colored paper, and play a game of identifying the colors, and then turning on the light to see who won.

Barring bad weather, one can get at least a glimpse of the full moon almost anywhere. But when the right time comes, one should not put off looking for it. A day or two after the perfect full moon, in my observation, we often do have cloudy nights. To see it, if only in a crack between two tall buildings, to be awed by it, to be momentarily gripped by its perfection, is an experience that binds us to countless generations of our ancestors. Certainly it has seized human attention for thousands of years — beginning long before the dawn of any civilization. They thought it was a god or goddess. For us it points to a deity who is even greater.

For this, as for much else, the Wisdom of Solomon in the Apocrypha has an apt observation. It says that Gentiles in the past "supposed that either fire or wind or swift air, or the circle of the stars, or turbulent water, or the luminaries of heaven were the gods that rule the world. If through delight in the beauty of these things they assumed them to be gods, let them know how much better than these is their Lord, for the author of beauty created them" (Wisdom 13:2-3).

H. BOONE PORTER, Editor

THE LIVING CHURCH

Volume 195 Established 1878 Number 2

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.

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TELEPHONE 414-276-5420

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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.

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LETTERS

Altars from Any Side

St. Clement's Episcopal Church, Alexandria, Va., was completed in 1948 with a free-standing altar. I believe a photograph of the interior, and altar, appeared in TLC at about that time.

St. Mark's Roman Catholic Church, a Greek-cruciform building, with choir, organ, and sedilia in the east arm; seating for the congregation in the other three, and free-standing altar in the crossing, was completed in Burlington, Vermont in the early 1940s.

In the late 1940s, the authorities of the Collegio Sant Anselmo, the international Benedictine center on the Aventine Hill in Rome, remodeled the sanctuary of their church, with a free-standing altar, at which the high masses were regularly celebrated facing the congregation. This caused sufficient critical comment in Rome, as being a usurpation of papal prerogative, that the Abbot Primate made a formal inquiry of the Sacred Congregation of Rites concerning the legitimacy of celebrating facing the people. The American liturgiologist, the late Dom Anselm Strittmatter, OSB, reported to me with great glee the reply of the congregation that, once an altar is consecrated, it is permitted to celebrate from any side of it. This may be of interest to practitioners and advocates of north-end celebration.

MERLIN W. PACKARD
Washington, D.C.

• • •

The letter titled "Free-Standing Altars?" intrigued me. Outside of all of the colonial churches built with communion tables, I do have one example for Canon Edwall.

The Chapel of the Holy Spirit at Kenyon College, Gambier, Ohio, a church building serving both the college community and Harcourt Parish, was built in the 1860s. It is of gothic design in a cruciform shape. The apse includes a free-standing altar with a rail all of the way around. A seat for the Bishop of Ohio (this was the see village before the diocese was split) and seats for the faculty line the wall of the apse, the bishop's chair being directly behind the altar (holy table).

(The Rev.) JEREMY BOND
St. Matthew's Church
Sunbury, Pa.

• • •

In the Detroit, Mich. suburb of Royal Oak can be found the Shrine of the Little Flower, Saint Therese Martin, which is the Roman Catholic parish church of the community. The church was designed by Henry McGill of New York City, and was

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constructed during the period of 1929-1933.

The church is octagonal in shape; its altar, a solid monolith of faultless marble, stands in the center, and is set within a broad, circular sanctuary. The congregation is arranged surrounding the sanctuary, and although it is said that some 3,000 people can be accommodated in the nave and galleries, no one is far from the altar. This plan would suggest that the shrine is a forerunner of contemporary Roman Catholic and Episcopal ecclesiastical architecture, but the appearance of the church has little to do with the barrenness often associated with today's buildings, due to the use of rich and beautiful materials and a wealth of fine decorative detail.

The shrine is also known, of course, because of its founder and pastor, the Rev. Charles Coughlin, the political preacher of the 1930s, whose controversial weekly radio broadcasts originated from it.

(The Rev.) JOSEPH A. HAGBERG
St. Michael and All Angels' Church
Berwyn, Ill.

• • •

In 1948, the rector of St. James Church in Marietta, Ga., the Rev. Joseph T. Walker, redesigned the chancel, and had a free-standing altar installed.

Made of white marble with a white marble reredos behind it, this altar was the subject of much curiosity; people would visit to see it. Fr. Walker used to stand behind it for the celebration on Maundy Thursday.

Sadly, it was destroyed by fire in 1964, and when rebuilt, a free-standing altar (of wood) was installed, but by that time it was no longer considered peculiar.

(The Rev.) MARTIN DEWEY GABLE
St. Martin in the Fields
Atlanta, Ga.

• • •

St. George's Church, Arlington, Va. was built in 1952. The choir and organ are behind a free-standing altar and are separated from it by a wrought-iron rood screen. This design originated with the rector, the Rev. Hedley J. Williams, now deceased.

JOHN W. MARTIN
Arlington, Va.

"Co-Rectors"

A recent list of appointments [TLC, June 7] announced that a husband and wife team are "co-rectors" of a parish in the Diocese of Ohio.

I have increasingly become a supporter of flexibility in models of the ordained ministry. I have known parishes

and missions to thrive in "clusters"; with three part-time priests; with non-stipendiary priests; and with various other forms of shared ministry.

But don't we need to have *one* person named as rector of a parish, for canonical reasons? I am not suggesting in today's world that this should necessarily be the male member of a husband-and-wife team. My point would apply equally to any situation in which two or more "co-rectors" are called, whether spouses or not, and regardless of the number of men and women. In practice, however, most such situations will probably involve married couples. Duly called rectors have certain rights and specific authority in canon law. Many laypersons do not realize that others who have the word "rector" in their title, whether interims, associates, or assistants, serve at the rector's discretion. Title III, Canon 15, Section 1(b) is quite clear on this point.

I believe that those of us who wish to encourage a variety of shared ministry would generally be wise to call one person as rector, and give the other person some other title.

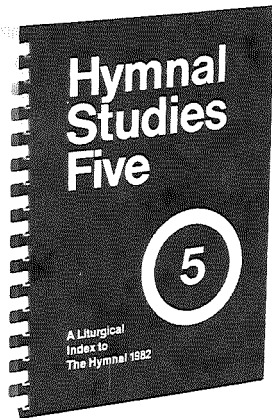
NIGEL A. RENTON
Oakland, Calif.

Powerful TV Preaching

There have been some excellent editorials in recent issues of TLC, especially that of May 3. "The serious question we would raise is why the Episcopal Church has no spokesman who can effectively address hundreds of thousands or millions of listeners?" If we had our heads in the right place, we'd be more concerned about this question than with catching up to the sexual revolution.

Here in outer California we have Trinity Broadcasting Network, a chain of TV stations which broadcast religious programs 24 hours a day. The president of the network is an Assembly of God minister but they present a full array of preachers: fundamentalists, pentecostals, evangelicals, Episcopalians, and Roman Catholics. I tune in almost every evening for a sermon and many of these churches have magnificent preachers who are far beyond anything we have in ECUSA. Our problem, I think, is that we don't have powerful preachers because we don't have a powerful message.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.



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Preaching Questionnaire

As a sociologist who has taught both research methods and statistics, I have trouble with the Rev. Charles J. Mini-fie's assertion that the opinion survey of preachers recently conducted by the College of Preachers [TLC, May 10] "accurately reflects opinion among all clergy."

The fact that a population (all Episcopal clergy) are "sampled by statistically reliable methods" assures accurate reflection of that population by the sample data only if the data are characterized by an acceptable response rate. While methodologists do differ about exactly what such a rate is, rare, indeed, would be one who would accept 40 percent! What a statistically reliable sampling method assures is that if one gets an adequate response rate, one then knows that the data "accurately reflect" the population. It doesn't work in the reverse, and as-serting it to be so doesn't make it so.

This does not mean that these data are useless. They "accurately reflect" the opinion of Episcopal clergy who would respond to a questionnaire about preaching — whom we may assume to be about 40 percent of our clergy.

What about the other 60 percent? This question should jump to everyone's mind. Two quick possibilities: (1) They don't care enough about preaching to answer the question. (2) The question-naire was not adequately phrased or "marketed" to encourage their comple-tion — perhaps even because they were busy preparing their sermons.

(The Rev.) WILLIAM SWATOS
Silvis, Ill.

Chastity an Option?

To me as a psychiatrist and church-man the present controversy over homo-sexuality seems beside the point. All are

agreed that heterosexual monogamy is the Christian ideal. But, what of the ho-mosexual who cannot possibly achieve that ideal? Do we require a degree of chastity of him that is rarely achieved by heterosexuals?

The church seems not to take chastity as a serious option when remarriage af-ter divorce is taken for granted — even for priests and bishops.

As a physician, I cannot but think Bishop Spong's idea of blessing stable homosexual unions [TLC, April 26] may be more realistic and honest than his opponent's position which in fact en-courages impulsive and easily-repent-ed homosexual promiscuity — the very thing that spreads AIDS.

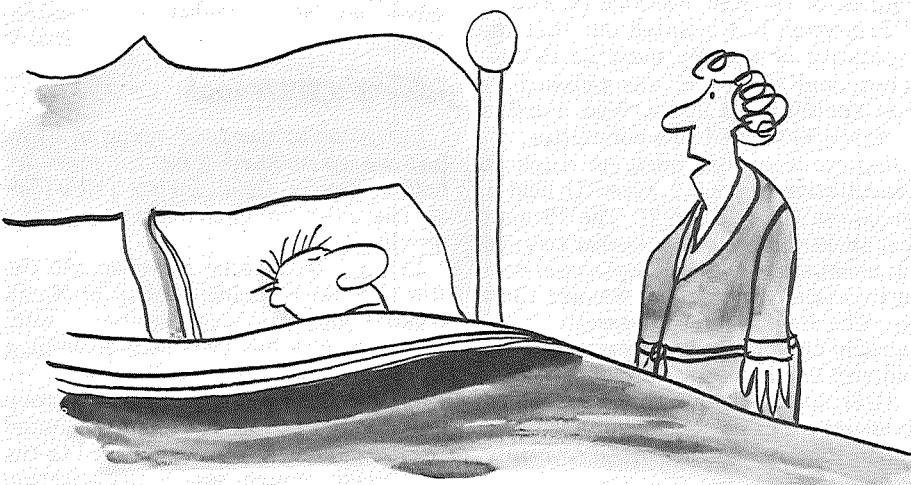
HENRY P. HARE, JR., M.D.
San Antonio, Texas

Men Speaking for Women

Bishop Spong writes, "Women are no longer willing to be defined in the name of a God called Father . . ." [TLC, April 26]. In passing, I will say I do not under-stand what he means by "defined," but my objection is to his pretension to speak for women as a whole in making a statement I find totally unacceptable.

To Bishop Spong and others who make similar statements, I wish to say the following: I am a woman. I have spent my entire life — more than a half century — in the Episcopal Church. I joyfully call God "Father" because this privilege has been granted to me and to all men and women by Jesus Christ. Bishop Spong may address God any way he chooses — that is between him and God. But Bishop Spong may *not* speak for all women. He does not speak for me, and I reject the implications of his pre-tentious and erroneous statement.

FAY CAMPBELL
Bethesda, Md.



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Executive Council Meeting

The late spring meeting of the Executive Council of the Episcopal Church convened in Cleveland, Ohio, on Tuesday, June 16. A decision was made last year to begin meetings on Tuesday and continue on into Friday in place of the earlier practice of beginning on Wednesday.

After Morning Prayer and preliminary business, the council heard its chairman, Presiding Bishop Edmond L. Browning, deliver an address. Speaking on the text "I am among you as one who serves" (Luke 22:27), he began by surveying what he considers to be the atmosphere of growing unity and mutual trust in our church today. He went on to speak in detail of the necessity of uniting evangelism and social action within the life of the Christian. Servant ministry, he contended, requires both.

He commented briefly on recent public topics of interest. Regarding TV evangelist Jim Bakker, he observed, "Mr. Bakker spoke often of 'my ministry' . . . Mr. Bakker seemed to have lost sight of what ministry is." Regarding Gary Hart, he "wanted to keep his public and private life separate. Such a separation may work for a while. It is not an option for the Christian struggling to be faithful." The Primate went on to say, "Still more alarming is our president who one day says he had no knowledge of undercover aid to Nicaraguan rebels and says the next day that he did."

Much of the meeting thereafter was devoted to the eight mission imperatives which had been circulated the previous week at the Presiding Bishop's Vision Conference held near Newark, N.J. [TLC, July 5]. Members of the council, like many others, found the draft version unacceptable, and small groups worked on possible improvements.

On Wednesday after Morning Prayer, the council passed the so-called consent calendar, approving a number of administrative matters, and announcing 14 new appointments of missionaries and volunteers for mission to serve in various positions overseas. Appreciation was expressed to 11 former missionaries and volunteers who have completed their terms of service. After further discussion group sessions, the council terminated its regular business for the day, which thereafter followed a special schedule.

The program was then in the hands of the Diocese of Ohio, the host diocese. The Rt. Rev. James R. Moodey, diocesan bishop, spoke briefly about the economic difficulties of the city. Members of the council, staff, and visitors were then guests of the diocese for a boat trip along the waterfront and into the Cuyahoga River, in what had been a heavily industrial part of the city. Proceeding to the premises of Christ Church Cathedral, council members heard Dr. Thomas J. Marchione, coordinator of the Ecumenical Great Lakes Appalachian Project. This is a program concerned with the employment and economic problems of nine states.

Service Programs

A panel of four individuals then described programs for the unemployed and needy being carried out in parishes and agencies of four cities in the diocese. Bishop Browning then presided at the Holy Eucharist in the cathedral with Bishop Moodey and Suffragan Bishop Arthur Williams as concelebrants, the latter being the preacher. A reception followed on the cathedral grounds.

Thursday had a crowded agenda. Following Morning Prayer, small groups continued work on the eight mission imperatives. Numerous improvements were suggested. The Rev. Fredrick H. Borsch of Princeton, N.J. pointed out that the imperative of worship must be reintroduced, and the point was pursued by Ann Fontaine of Lander, Wyo. Further work was entrusted to a committee.

Reports were then made on Anglican Consultative Council 7, recently held in Singapore [TLC, June 7]. The Primate first spoke followed by the other two voting members of the U.S. Episcopal delegation, Dean Borsch and Pamela Chinis. The Rev. Charles Cesaretti of the national church headquarters staff, who had also been present, reported.

After noonday prayers and lunch, the treasurer of the national church, Ellen F. Cooke, reported and described several recent administrative changes, including improved pension benefits for lay employees at the church headquarters.

Barnum McCarthy of Jacksonville, Fla., made a short statement on tithing and asked fellow council members to sign an affirmation that they are, or

soon would be, tithing ten percent of their income.

The Rev. Wallace A. Frey of DeWitt, N.Y., introduced a presentation from the Presiding Bishop's task force on Christian education. The Rev. Sandra Wilson of Asbury Park, N.J., outlined the extensive plans of the task force, beginning with consideration of small churches, and continuing on to pursue the educational responsibilities of bishops, seminaries, dioceses, and other levels of church life.

Other action Thursday afternoon included resolutions condemning apartheid in South Africa and supporting the statements of the Presiding Bishop on this subject.

Finally Bishop Browning brought up the matter of the location of the Episcopal church headquarters, regarding which it is the responsibility of the council and the Primate to make some decision (*Journal of the General Convention 1985*, pp. 146 and 430). He acknowledged that the massive task of a move was not one of his own priorities. A committee was appointed under the leadership of the Rev. Wallace Frey to inquire into the question.

On Friday, the final morning, after a celebration of the Eucharist by the Very Rev. David B. Collins, president of the House of Deputies and vice chairman of the council, the council heard Judith Gillespie, executive for world mission, give preliminary information about the February, 1988 meeting which is to take place in Guatemala. The next meeting is scheduled for November in Princeton, N.J. H.B.P.

Taking a New Look

Delegates to the 1987 synod of Province VI spent their June 2-4 meeting, held in Denver, Colo., taking a new look at the mission and ministry of the province.

In his introductory remarks, the Rt. Rev. Harold Hopkins, Bishop of North Dakota and province president, said, "The province has been sort of limping along, not realizing its potential."

The result of subsequent small group meetings between members included several guideposts to be referred to the provincial council for implementation and development. These included: development of plans for the next synod; better communication; continuing support from province bishops; a primary focus on evangelism and the possibility of some salaried help for the province.

In the business session, delegates adopted a budget of \$27,750 for 1988 and passed a number of resolutions.

The synod resolved:

- to direct the council to take the information generated at this synod and develop a ten-year plan for the province;
- to communicate support and prayers for the work of the Most Rev. Desmond Tutu, Archbishop of Capetown, and to condemn the policies of the South African government;
- to ask the provincial council to analyze the structure and methods of Coalition 14 to find if these might enhance the strength of the province (Coalition 14 is a group of 16 dioceses which meets annually to distribute program funds from the national church. Most of the dioceses have Indian congregations and are actively involved in ministry among Indians);
- to adopt a mission statement.

Additional resolutions were also passed. A special guest at the synod was the Ven. Clarence H. Stacy, executive secretary of Province VIII, who encouraged the delegates in their work to envision the province's potential.

BARBARA BENEDICT

Canterbury Choir

On Trinity Sunday in Washington Cathedral, the famed choir of Canterbury Cathedral, the mother church of Anglicanism, sang the first concert of its very first American tour to a standing ovation.

The concert was a benefit for the Cathedral Choral Society, the second in its annual British Choir Festival series. Last year featured the choir of King's College, Cambridge, and next year will bring the choristers of St. Paul's Cathedral, London. The concerts are under the patronage of the British ambassador to the United States, Sir Antony Acland.

The Canterbury Choir of 18 boys and 12 men, the latter still known by the ancient title of lay clerks, is one of the oldest in England. It dates from the English Reformation, when at the dissolution of the monasteries in 1540 the abbott and monks of the Benedictine Foundation of Christ's Church, Canterbury, were replaced by a cathedral dean and chapter of canons. The singing monks were replaced by a choir of lay clerks and boys from the King's School, newly established by Henry VIII.

The choir is under the direction of Allan Wicks, organist-choirmaster since 1961.

The Washington concert featured English cathedral repertoire, from a *cap-pella* Tudor motets of William Byrd and Robert Parsons, to Purcell's stately measures, to 20th-century composers: Birtwistle and Britten, Walford-Davies and

Walton. In contrast it included works by Lotti, Brahms, and Poulenc.

Two organ interludes, a Bach prelude and fugue and a toccata by Joseph Jongren, were masterfully performed by Canterbury's sub-organist Michael Harris, who prior to his appointment there was sub-organist at Leeds Parish Church, the only parish church in England that maintains a daily choral service.

Following the performance, Ambassador Acland was host at a reception at the British embassy honoring the singers. In welcoming his guests, he emphasized the importance of the tradition of great music, and of the continued support for it. He expressed his appreciation to the singers and to the Cathedral Choral Society for bringing them to Washington.

Dr. Wicks, when queried about the effects of the new liturgies on Canterbury's music, said "so far it hasn't effected it too much. We use the *Alternative Services Book* (ASB) for the main Sunday Eucharist, and the 1662 Prayer Book for daily and Sunday Evening, and the great choir settings for all. Congregational settings are alright for parish churches, but not for cathedral worship." He added that one benefit of ASB is that it now officially sanctions the singing of Latin masses, proscribed by the Reformation edict that all services were to be "in a language understood of the people."

The concert was underwritten by a special endowment gift from Mrs. Charles Emory Phillips and from additional patronage gifts by a number of individuals and corporations. The program was recorded, and will be broadcast later in the summer by National Public Radio.

DOROTHY MILLS PARKER

Rural Church Leaders Meet

The Rural Workers' Fellowship gathered in early June at Toddhall, a conference center in Columbia, Ill. near St. Louis. Members from many parts of the U.S. and Canada attended. Speakers included the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, who talked about the relation of theological education to churches in small communities. "Our seminaries have such a massive historical heritage to convey to students," he said, "that necessary preparation for evangelism and identification with rural or small town life is not provided." Participants commented also on the individualistic and highly clerical model of ministry still felt in seminaries.

The Rev. Richard P. Newland of the parish of Batteau, Duntroon, and Singhampton in the Diocese of Toronto discussed the irony of young clergy going from theological colleges into small towns after pastoral training and field work in a large church in an urban setting. He went on to describe more effec-

tive programs for orienting new clergy in the town and country field.

The Rev. James L. Mahan, missionary of the Panhandle Southwest Region Ministry, of the Diocese of Oklahoma, spoke of the effective development of leadership in small rural congregations and the opportunity to train indigenous candidates for the non-stipendiary priesthood and the permanent diaconate. Part of the conference program was also devoted to the current farm crisis.

The Rural Workers' Fellowship is an association of clergy and lay people in the U.S. and Canada devoted to the furthering of the church's work in rural areas, towns, and small cities. The quarterly magazine, *Crossroads*, is published by RWF. The Rev. R. Stephen Sedgwick of St. Bartholomew's Church, Bemidji, Minn., was elected to a three-year term as president. The Rev. Donald J. Maddux of Shelton, Wash., is vice president.

Support for Sullivan

The Most Rev. Edmond Browning, Presiding Bishop, promised that "the struggle for justice in Southern Africa commands the commitment of this church toward all those who, at great personal risk, make no peace with oppression."

In a three-page statement, Bishop Browning said that the church would support humanitarian aid programs for black South Africans, would continue to encourage expanded contact with black South African leaders, and would back an increase in the number of blacks in U.S. government positions in that country. The statement was issued in anticipation of the Rev. Leon Sullivan's call for total financial withdrawal by U.S. companies from South Africa.

A pastor of Zion Baptist Church in Philadelphia, Mr. Sullivan recently announced in Washington that he was abandoning his code in favor of tougher action against the South African government, which strictly enforces a policy of rigid separation.

Mr. Sullivan called on all American companies to pull out of South Africa and said they should do so within the next nine months. He also urged a "total U.S. economic embargo" of the country, saying increased resistance to racial equality by South Africa's white-minority government made it necessary to go beyond the Sullivan Principles.

The Sullivan Principles, signed by at least 125 U.S. corporations, consist of seven points governing business conduct in South Africa. The guidelines require racial equality and desegregation in the work place, corporate involvement in South African black community projects and vocal opposition to the apartheid system.

In his statement, Bishop Browning noted that "under mandate from General Convention, our Executive Council

has divested all holdings in companies doing business with South Africa and Namibia. In addition, the Church Pension Fund, dioceses, parishes and affiliated institutions are now in various stages of disinvestment."

But, he added, "Like our brother, Desmond Tutu, there are many within South Africa, of all races and creeds, who jeopardize their own personal safety and well-being to redeem their nation's policies and institutions through nonviolent means. This church assures these individuals of its prayers and solidarity with them in their courageous quest for reconciliation between black and white."

Israel's House of Hope

At a recent meeting in Washington, an Arab Christian from Israel spoke about plans for an international peace center in the Holy Land. He addressed members of the Christ Church, Georgetown branch of the Coventry Community of the Cross of Nails.

Elias Jabbour, a Christian of the Melchite Rite who heads the House of Hope at Shefar-Amr in the Galilee, said, "What better place for a world center for peace than this land where Jesus walked and taught and where he died for us!"

The idea of the House of Hope was conceived during a visit by a group of young people from the Middle East city to Coventry Cathedral, where they saw how reconciliation had been brought about between England and Germany after World War II. They went back to Israel inspired to do something about it in their own strife-torn country, as a living witness that people of different backgrounds and faiths can live together in mutual understanding and respect.

Out of this came the House of Hope, the first Arab-initiated peace center in Israel. It is located in an old stone house in the center of its Palestinian Arab town, not far from Nazareth. The 300-year-old house has been rebuilt and furnished by volunteer gifts and labor to provide a safe and open place where Arab and Jewish young people can meet and talk together, many of them for the first time. Christians, Muslims, and Druze have a long history of peaceful coexistence in this town of about 23,000 and the House of Hope has members from all three communities. The repair work is especially important in giving opportunity for young people to create something for themselves, unique in conservative Arab society.

Local members gather on a regular basis for lectures, discussions, and socializing. Topics have featured Jewish history, Arab culture, male and female roles, work projects, and future plans. These include leadership training for young people and a peace library that will be both a resource center and a quiet place for study.

"The exciting thing," said Jabbour, who is also mayor of Shefar-Amr, "is that members of the House of Hope have visited Coventry under its student guide program. They have toured Europe with Jewish youth from Israel. Visits have been made to religious centers in Europe and the U.S., and in Israel members have taken part in joint Arab-Jewish youth camps and work projects."

A few years ago members of CCN centers in the U.S. and Britain made a pilgrimage to the House of Hope led by Christ Church's rector, the Rev. Sanford Garner; parishioners have spent time there and have been deeply involved in its mission. They include Barry Fernald, a White House photographer, and Sophia Severino, a linguist who speaks fluent Arabic and who has recently returned after a six month's stay. They shared some of their experiences, both agreeing that the best part was their relationship with the people of Shefar-Amr, "who took us into their homes and received us as one of them."

The major structural work is now complete and work is in progress for equipping an office, living spaces, and the library. Books and subscriptions to periodicals have been given by people around the world, and financial support has come from CCN chapters, churches, and social service organizations in this country and Europe. Doctors, a lawyer, an accountant, secretary, and librarian give their services, and a contractor oversees construction without charge. Estimated cost for the remaining work is about \$70,000.

Elias Jabbour's zeal and commitment are reflected in his words, and in his travels for his dream. "The Middle East is the key to world peace today," he said, "and this land, which is a holy place for three religions, is the logical place to begin. And why not here in Shefar-Amr? This is a small beginning, perhaps, but who knows where it might end?"

DOROTHY MILLS PARKER

Women in England Convene

Women Against the Ordination of Women met in Westminster, England, May 23, and over 120 diocesan representatives attended. Dr. Margaret Hewitt, national coordinator, presided.

WAOW grew out of an informal meeting by a group of women during General Synod last year, who felt that the men sharing their same interests were not being sufficiently effective in synod. It soon grew to 1,000 members and has more than doubled since the first of the year. There are members in all dioceses of the Church of England, and a number in the United States as well. Dorothy Rogers in Dallas is the national coordinator in the U.S.

Dr. Hewitt, who also holds the title of international coordinator for the Angli-

can Communion, is also a member of General Synod, as are several other members of its managing committee.

In her introductory remarks, Dr. Hewitt expressed pleasure with the wide representation at the meeting, which included six representatives from the U.S. emphasizing that WAOW is truly an international organization. In speaking of legislation toward women's ordination, she pointed out that such legislation was necessary to get the discussions down to the diocesan level. It will be up to the WAOW organizers and representatives to keep the discussions on a theological level, she added.

In speaking to the group, the Rt. Rev. Robert Mercer, recently retired Bishop of Matabeleland in Zimbabwe, pointed out that life is caused by and for relationships, and that Christianity is also about relationships in reinforcing creation. The Africans understand this; in Zimbabwe people are greeted on the street and audiences are addressed as Mothers and Fathers. They understand that mothers and fathers are not interchangeable, and even in matrilineal tribes there is no confusion between roles. They are bewildered at the missionaries of modern feminism, he said.

DOROTHY SPAULDING

BRIEFLY...

University of the South vice-chancellor and president Robert M. Ayres, Jr. has announced his retirement as of September 1, 1988. Dr. Ayres was elected to his post at the Sewanee, Tenn., University in 1978 after serving one year as acting vice-chancellor and president following the resignation of Dr. J. Jefferson Bennett. A 1949 graduate of the university's College of Arts and Sciences, Dr. Ayres has also served as president of the Associated Alumni, as a member of the university's board of trustees and as a member of its board of regents. He also has served on the Executive Council. Prior to joining the institution in 1977, Dr. Ayres was an investment banker.

A new AIDS ministry which will engage the religious community with state and civic groups, has been started in the Diocese of Connecticut. The initial program will include workshops, regional care teams and the development of a "model" residence for AIDS patients. The Rt. Rev. Arthur Walmsley, diocesan bishop, announced that \$15,000 is being given by the diocese as seed money to initiate the ministry, which will be directed by the Rev. Thaddeus Bennett of Hartford, Conn. Other financial support is planned from church and private foundation grants.

We've all watched the scene played a hundred times in the movies and on TV. Family, relatives and friends are gathered in great anticipation and joy. The bride's family and friends are on one side of the aisle, the groom's on the other. The movie flashes back to the parents memories of a toddler playing in the park, the first home run, the squealing delight of six ten-year-olds' first sleep-over. They recall their nervousness of watching their "baby" take the car out alone for the first time, the proms and the graduation, the birthdays and the Christmastides. And now this . . . a march up an aisle of a church, a march in a land that lies between two families — a land within touch, but out of reach — a march that leads to the union of a man and a woman in holy matrimony.

The glassy-eyed groom perspires underneath a wax-like grin. The bridesmaids, in pink, process up the aisle, slowly and with great dignity, with faces that beam the hope and indomitability that youth dares to dream. And at long last, the bride appears, adorned in a lace-work gown that makes fantasy of the moment. The procession stops and the music fades. The two join hands and turn to face the priest.

A small, clear, almost still voice echoes in the church, "Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in holy matrimony. The bond and covenant of marriage was established by God in creation. . . ." The priest's words echo on; the bride and groom exchange intimate glances that all see. No one is embarrassed by this: the sharing of their joy makes everyone's joy complete.

The priest's voice rudely interrupts their glances by asking each for their consent to marry: "Will you have this man to be your husband; to live together in the covenant of marriage? Will you love him, comfort him, honor him, in sickness and in health; and forsaking all others, be faithful to him as long as you both shall live?"

The groom's starched, rented collar chafes and scratches his neck. The anticipation of the moment, the fears and the uncertainties, the love and the hope, all mesh into one. He remembers vaguely that in the premarital counseling, the priest said this consent and the marriage vows were not multiple choice questions: "It's *not* better, richer and healthier! It's for better *and* for worse, for richer *and* for poorer, in sickness *and* in health. And 'I do' is a Hollywood invention. In real life, we say 'I will' 'I will' because to join one's life with another in

In The Presence of God, I Will

By PAUL L. HEAL

holy matrimony is a matter of the will, not an 'I do' of the emotions or of the moment."

The groom begins his consent, and the bride's mind wanders back, too. "Remember," she recalls the priest saying, "remember that your newly married life together is like a five-gallon can of water. Remember that there is a curious sequence in marriages that fail. By turns, and sometimes together, the husband and wife may take a hammer and a nail and punch a hole in the bucket. The water starts to drip out. And one day, they look with surprise and despair into the bucket and find that it is now nearly empty. 'What happened?' they ask accusingly. 'What happened to the love and the dreams and the hope we had filled our can with? Where did they go? How could that one little hole empty our can of love?'"

The consents are given and the vows of marriage exchanged. Two people make promises for a lifetime; two people exchange vows of the will and covenants of love. Their hope is for fairness and justice, but there is no guarantee. Their hope is for prosperity and comfort, but there is no guarantee. They long for the wedding toast's long-life and happiness to be a self-fulfilling prophecy, but there is no guarantee. All that is guaranteed is a lot of work, for love is work and not just warm, affectionate feelings. All that is guaranteed is a promise to face the

unknown future together. All that is hoped for is the grace to recognize and acknowledge their faults when they hurt each other, and the work of seeking each other's forgiveness.

It was once said that if humans made their decisions to marry based upon clear, cold logic alone, perhaps none would enter into the commitment and union. For the promises we make in marriage, and the promises we try to daily live by, go quite beyond what any of us can manage by our own prowess and strength. But it is in the presence of God that we make our vows. It is in the presence of God that we pledge our wills to each other. It is in the presence of God that we seek each other's forgiveness. It is in the presence of God that we work together to keep that can of love filled.

It is all over in a few moments; now a lifetime lies ahead. The mothers cry, and friends and relatives smile. The bride and groom, now husband and wife, almost run down the aisle arm-in-arm. They are still two lives, and still two personalities, still two individuals . . . but now one in mind and heart and in covenant. They are now one in pledge and promise, they are now one in the presence of God.

And in the movies, they always live happily ever after. Let the movie mongrels have their dreams, their 'I do's'. In real life, it is the 'I will,' in the presence of God, that makes the lifetime.

A Wedding Sonnet

How can a few words spoken upon cue
make an impact on a life? How can what we say
determine what our hearts will always do,
assure we'll love tomorrow as today?

Shouldn't love's tide be free to ebb and flood
as some would claim? How can we undertake
to harvest future fruit from this mere bud
cultivated by promises we make?

As wings must try the air before they fly
and men be lost in order to explore,
as keels risk ocean or they stranded lie,
we launch ourselves to find what love is for.
We make our vows that this green love may grow.
Who knows how? Our race has found it so.

Christine Fleming Heffner

The Rev. Paul L. Heal is vicar at St. Gabriel the Archangel Church, Vernon Hills, Ill.

EDITORIALS

Other Topics for the Council

The recent meeting of the Executive Council in Cleveland [p. 6] was not so much concerned with legislation as with general policy and philosophy. The substantial address of the Presiding Bishop on servant ministry and the extended discussions of mission imperatives were not intended to result in immediate action, but they may affect decisions in the future in various ways.

Many will applaud Bishop Browning's insistence that evangelism and social witness belong together. In the past, as many of us know, they have often been viewed as in opposition. There has long been a feeling among Episcopalians that to speak of one's faith out loud is bad form. Works of charity should not be carried on simply so as to lure the needy into the church, but neither should they be so conducted as to convey the message that the church does not desire the membership of the poor.

If Christian social action and the proclamation of the faith belong together, it may be contended that the meetings of the Executive Council itself should reflect this. It has long been assumed that stockholder resolutions for companies doing business in South Africa and similar matters have been the only significant concerns of the council. As the council holds meetings in different places, the host dioceses put on presentations of their activities. These may simply turn out to be social service activities because it has been naturally assumed that this is the major field, or only field, of interest to the council. These presentations may be very well done, as was the case recently in Cleveland, but is this the only field in which the diocese operates?

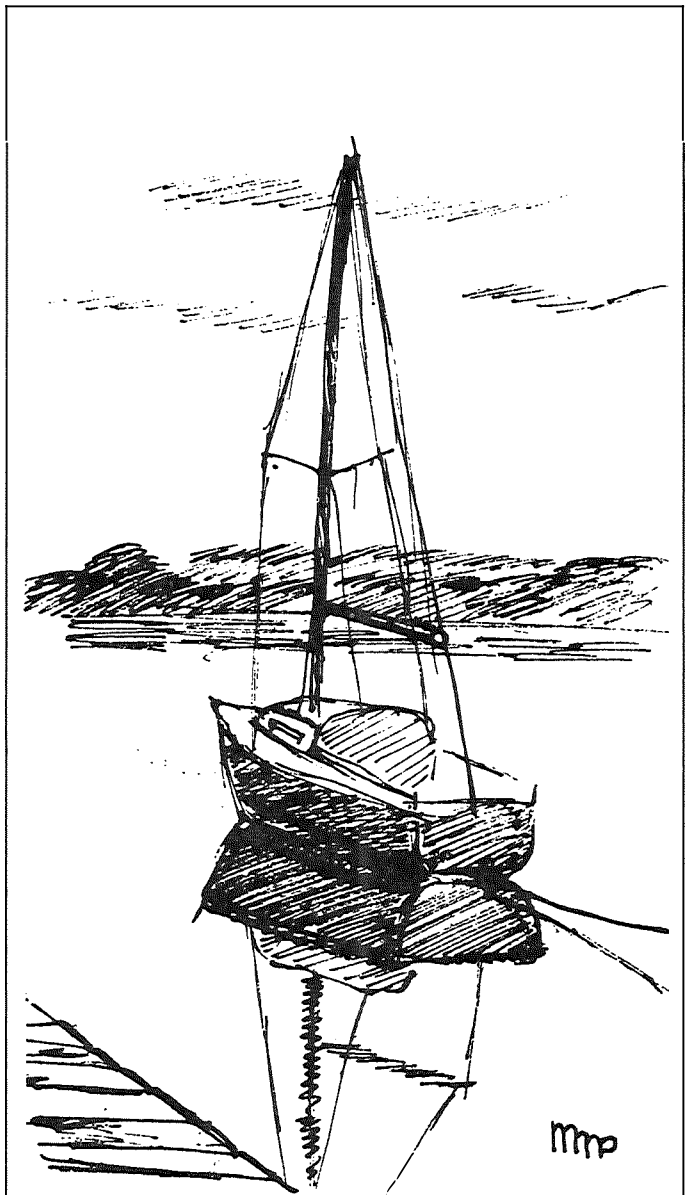
It is quite possible that a diocese has some other activities of which the council ought to be aware. Possible examples: successful ways to use local newspapers or other media to convey the church's message to the general public; effective efforts to improve the preaching of the clergy in the diocese; successful work with young people. The leadership in our church needs very much to learn about such topics as these.

Summer Visiting

When you go away somewhere for a weekend or longer, is attending church included in your plans?

Of course there are localities with no Episcopal Church, or even no church of any sort, for many miles around, but usually the problem is that we do not bother to find a church. Church ads on the Directory pages of this magazine, local yellow pages, and the Saturday religion page in most newspapers are sources of information. Hotels and motels often have some information if inquiries are made. If we are visiting someone, there is nothing wrong with asking.

We often wish we could do something helpful to support our church and express our faith. Going to church when away from home is an easy but effective way to do so. One act of personal witness is worth many words.



Sailmakers

Birds cut up the morning
with sharp-pointed scissors,
snipping out triangles.
By noon the tight-woven cloth has filled out . . .
breezes occupy sails
as children balloon a house.
Dimensions become clear as ice cubes —
square, voluminous, bounded.
Later the wind flattens. Corners dissolve . . .
patterns fall to the floor in curves
in ribbons
Now someone has folded away the afternoon
laid it gently aside on a closet shelf
waiting for dusk to come and close the door.

Georgia Joyner

CONVENTIONS

The Presiding Bishop told delegates attending the convention of the **Diocese of Central Pennsylvania** June 12-13 that the challenge of the church was to preach hope in a society of death.

Reflecting on his first year and a half in office, the Most Rev. Edmond Browning said he had experienced much joy but also had stood in "places of pain." He talked of visiting the black community of Crossroads in South Africa where blacks are forced to live in poverty; of visiting refugee camps in Gaza and the West Bank and of talking with AIDS victims in San Francisco.

At the end of his term of office, he said, he hoped the church will have become more inclusive and much more compassionate.

Some 300 delegates attended the two-day convention held on the campus of Bucknell University in Lewisburg. A resolution on human sexuality generated the most discussion. The final resolution summarized the diocese's view: that heterosexual monogamous marriage and celibacy are the norms for this church and that the church needs to reflect on the "gift" of human sexuality.

A budget total of \$893,158 was approved for 1988.

Other resolutions which passed concerned the establishment of correspondence with churches in South Africa, encouraging an active AIDS ministry and working for an arms reduction treaty.

The Rt. Rev. Charlie McNutt, Jr., diocesan bishop, announced the establishment of a committee to shape a major capital fund drive within the diocese to fund new areas of ministry and mission.

KENNETH QUIGLEY

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The **Diocese of Central New York** held its convention at Utica College June 12 and 13. More than 450 people attended, of whom 300 were official delegates.

One resolution adopted was to petition the Executive Council of the national church to permit a second three-year renewal of the companion relationship between Central New York and Egypt. The official relationship between the two Episcopal dioceses was established in 1981.

In addition to acting on resolutions, the convention heard reports from diocesan commissions and committees, elected members to several diocesan bodies and elected clerical and lay deputies to the 1988 General Convention.

Another resolution approved was one submitted by the youth delegates, calling for appointment by the bishop of a task force to study the church's role in the prevention of teenage suicide.

The convention endorsed its action

last year in approving a broad scale revision of the constitution of the diocese, the first such revision in many decades, undertaken largely to "remove language exclusive as to gender" but also to make changes to conform to present practice.

Among other resolutions supported by delegates was one calling for a change in the language used to describe parishes without clergy. Frequently used has been the word "vacant." The diocesan commission on lay ministry noted that the absence of an ordained minister by no means indicates the absence of a strong lay ministry, and that such parishes should therefore be referred to as "without a rector," "calling a rector," or "seeking a rector."

The lay ministry theme was set by the keynote speaker, lay theologian Verna Dozier of Washington, who told delegates that "we are ambassadors for Christ; that is the ministry of all baptized Christians" and she urged them to "minister within the structure of society."

The Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, in his convention address, said, "As lay ministry develops more and more, so will our understanding of the role of the clergy shift. No longer can we think of a priest as the minister in a parish. Rather he or she is a fellow minister."

(The Ven.) CHARLES GROVER

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The 110th convention of the **Diocese of West Virginia** was held May 22-24, in Huntington on the campus of Marshall University with St. John's Church, the host parish. Over 500 delegates, alternates, clergy, and guests gathered to greet and meet the Presiding Bishop, the Most Rev. Edmond L. Browning.

The convention adopted an operating budget for 1988 totaling \$988,631. Deputies to General Convention were elected, and action was taken on establishing support systems for AIDS victims, ministering to the families of the unborn, establishing the priority of compensating university chaplains at the diocesan minimum, and authorizing a year of prayer for South Africa to bring an end to apartheid.

The Presiding Bishop made two addresses and met with delegates and the youth council of the diocese. Stewardship was the theme and special presentations were made by the Rt. Rev. Robert P. Atkinson, diocesan bishop, the Rt. Rev. W. Franklin Carr, suffragan, and the Rev. James L. Kellaway, rector of Christ Church, Fairmont.

Three mission congregations were admitted as self-supporting parishes: St. Mark's, Berkeley Springs; St. Barnabas', Bridgeport; and Grace Church, St. Marys.

GLORIA CARR

BOOKS

Welcome Resource

THE ANGLICAN CHANT PSALTER. Edited by Alec Wyton. The Church Hymnal Corporation. Pp. xii and 342. \$12.95.

The Anglican Chant Psalter is a beautifully printed volume dedicated to the memory of Ray Francis Brown — a fitting dedication, as it replaces his *Oxford American Psalter* of 1949. The music and text are printed in a manner which is not only appealing visually but, more importantly, easily readable with high quality paper and a sturdy binding. The introduction and performance notes are extensive and should be read by anyone who employs Anglican chant in any manner. Each psalm is provided with two chants, one less complex than the other. The former is intended for congregational singing; the latter, for the choir only. The chants include a wide variety of styles, from Richard Farrant to Daniel Pinkham. The pointing, like that in the *Hymnal 1982*, follows the principles of Ray Brown. The notation conforms with that of the hymnal.

The greatest use for this book will come in places where the office is sung daily. Many seminaries, choir schools, and religious communities will find this a welcome resource, perhaps using Anglican chant for some offices or seasons of the year and plainchant for others.

Some parishes, though by no means all, will find this work useful to them in their worship. There are parishes with strong choral programs where the psalms are often sung by the choir. Though I do not recommend this as normative liturgical practice, where it is done I am sure this volume will be a valued resource.

In parishes which wish to employ Anglican chant for congregational singing of the psalms, I would suggest more creative use. The choir director might select one Anglican chant to be used throughout a liturgical season.

Professional church musicians and many clergy will want to own personal copies of *The Anglican Chant Psalter*. They can then assess its application in their own situation.

M. MILNER SEIFERT

Interim Director of Music
Seabury-Western Theological Seminary
Evanston, Ill.

War and Peace Issues

PEACE, POLITICS, AND THE PEOPLE OF GOD. Edited by Paul Peachey. Fortress. Pp. vii and 184. \$12.95 paper.

FACING THE NUCLEAR HERESY: A Call to Reformation. By G. Clarke Chapman. Foreword by Jürgen Moltmann. Brethren. Pp. xiv and 274. \$9.95 paper.

Two new books are most worthy addi-

Movies

By ARTHUR LIVINGSTON

tions to religious peace study shelves and they are significantly different from much of what has been published in recent years, in breadth, depth and challenge.

Peace, Politics, and the People of God, grew out of conversations among members of the War-Nation-Church study group, once described as the "theological-ethical classroom of the peace movement." The papers included deal with war-peace-violence concerns from both pacifist and non-pacifist perspectives, and encourage us to be in serious dialogue with one another about the essentials of Christian faith as confronted by a violent world. Particularly valuable (and, to my knowledge, not found elsewhere) is the first section dealing with the church-related peace activity especially since World War II. It is by no means complete, but the authors are perceptive and honest about the successes and failures in the long journey toward making peace a top priority for the churches as institutions and as the people of God.

The central section, "Peace-War Positions Newly Stated," is serious theological work of the sort we need in order to take peace seriously. The final section, "Two Current Public Concerns," deals with conscientious objection and human rights, two of the most problematical areas.

In *Facing the Nuclear Heresy*, Clarke Chapman engages in one of those serious attempts to address the world we live in and its assumptions. His thesis is that nuclearism is not only a religious issue but a religion in the way that it provides an all-encompassing world view which makes sense (for some people) of both life and death. Chapman is led to suggest that a *status confessionis* exists; that is, that this particular "ism" is, to use Martin Luther's words, "no longer a question of indifferent things, but a matter which has to do with the truth of the gospel, Christian liberty, and the sanctioning of public idolatry."

Chapman systematically addresses the paradigms of power as violence, life as a zero-sum game, the future as hopeless, and faith as optimism; in each case he recalls us to the biblical vision. His intention is to prepare for a new reformation, and his final chapter deals with orthodoxy and orthopraxis — right thinking and right living — as a way to prepare for that reformation.

Other theologians are working on the *status confessionis* question at this point, and I hope Chapman's book soon will find companions on the shelves not only of peace scholars but of others who speak to and for the church in these perilous times. It may take awhile to get to the point of becoming a confessing church, but the time must and will come.

MARY H. MILLER
Murrysville, Pa.

RIVER'S EDGE. Directed by Tim Hunter. 97 minutes.

One of the first rules of interpreting narrative art, whether it be in written or visual form, is that the audience must give attention to what each work as a whole is saying; we can never (legitimately) isolate some character's dialogue out of context and claim that speech as the author's point of view, unless it is clear that the character somehow represents someone speaking for the author. If we do misuse a tale this way, we are like the backwoodsman who, on seeing his first play, got angry at the vile behavior of the villain, and shot him.

This attitude is what gave censorship a bad name, permitting the legal opening for the contemporary curse of legal pornography. Our inquisitors kept choosing the wrong people (Dreiser, D.H. Lawrence, Joyce) for venting their zeal, and the result has been stag movies at your neighborhood theater.

As a case in point, a recent letter to the editor [TLC, May 24] took me to task over a review of a movie which obviously treated the sanctity of the devout as a norm for our admiration, but because the film also depicted an atheist and a morbid Jansenist, the picture was somehow supposed to be corrupt. (Even if my interpretation is wrong, the movie cannot be both atheistic and religiously fanatic.)

If some viewers have trouble seeing the goodness in a work of art even when it focuses on the life of a saint (albeit without visible halo), I shudder to think what they would make of *River's Edge*, a piece that almost verges on being moralistic, but is salvaged by the examination of the degree by which each of its characters misses the mark.

The film centers on a group of teenagers, one of whom has brutally strangled his girlfriend. We linger long over the girl's corpse, because the director wishes to force us to ponder what it means to take a life. Yet, as shocking as this spectacle is, the bigger shock is to come.

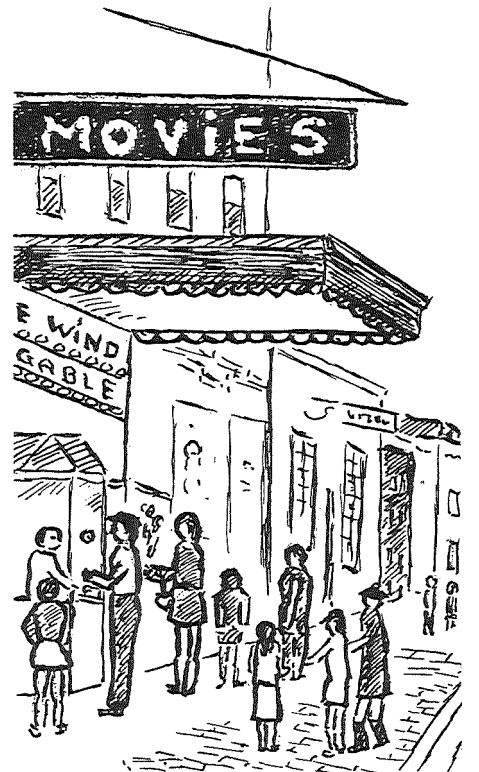
The murderer casually shows his friends what he has done; not one of these people expresses any emotion, much less outrage. They act merely with

Arthur Livingston, a free-lance writer in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975. He has given special attention to how an artist's theological presuppositions effect his or her work.

differing degrees of amorality over what to do. One boy and one girl, although living in a societally induced moral haze themselves, at least recognize the necessity of reporting the crime. The next least reprehensible person may well be the amphetamine addict who tries to help the murderer; at least he acts from principle, even if it is only a perverse sense of loyalty. By degrees we move along this sorry array of moral detritus until we come to the murderer himself, a boy so injured to what is human that only inflicting pain on others can make him feel alive.

I didn't like *River's Edge*; but liking it isn't the point. I also don't like having to learn from discussion of moral theology, or even from reading the newspapers, what human beings can do to their own souls. But not learning the pitfalls of human behavior can help create people like the ones encountered in this film. These are people without God, which is largely why they miss the mark so widely. But isn't *missing the mark* one shade of meaning in the word *sin*?

This then is a story about sinners, but isn't every story? If the ratings system were truly honest, this would be a film to recommend for mature audiences. I have a hard time believing most of the teens who will watch this movie will understand what they see without sober adult guidance. I only pray some of the kids who see the film are so lucky. After all, the first time such a piece of moralism was released under the old movie code in the '40s (Fritz Lang's *Scarlet Street*), the Legion of Decency gave it a condemned rating. How long, Lord!



PEOPLE and places

Appointments

The Rev. Michael Annis is now rector of St. Stephen's, 1070 W. Dutch Rd., Fairview, Pa. 16415.

The Rev. Charles F. Benz is now development officer for the Diocese of San Diego, 2728 Sixth Ave., San Diego, Calif. 92103.

The Rev. David Bridgeforth is rector of St. Timothy's, 900 Calhoun St., Columbia, S.C.

The Rev. Steven B. Clark is rector of Grace Church, 216 Center St., Ridgway, Pa. 15853.

The Rev. J. Grafton Cockrell is executive director of South Carolina Ministry to the Aging, serving both the Diocese of South Carolina and the Diocese of Upper South Carolina, St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, S.C. Fr. Cockrell will oversee work in progress as well as develop parish programs for the aging.

Michael Durning will on August 1 become part-time lay assistant of St. Francis-in-the-Field, Sugar-town, Malvern, Pa.

The Rev. Autumn Fletcher is chaplain of Inglis House in the Diocese of Pennsylvania.

The Rev. Gary D. Heniser is rector of St. Anne's, 701 West St., Oceanside Calif. 92054.

The Rev. John Horner is rector of St. Mary's, Ardmore, Pa., effective August 1.

Elaine P. Howlett is curate of St. David's, Radnor, Pa.

David Lacquintano is assistant of Christ, Church, Philadelphia, Pa., effective August 1.

The Rev. John D. Lane has accepted the call to be rector of Trinity Church, Staunton, Va., where he will begin his duties in mid-August.

The Rev. Kenneth Earl Martin is now rector of Good Shepherd, 400 Hill Ave., Forrest City, Ark. 72335.

The Rev. W. David McSwain is curate of Church of the Good Shepherd, 1512 Blanding St., Columbia, S.C.

The Rev. Carl Metzger is part-time vicar of St. Luke's, Kensington and chaplain, Episcopal Hospital, Philadelphia, Pa.

The Rev. H. Paul Osborne will be from June through August part-time assistant at Christ Church, Cincinnati, Ohio; add: Box 577, Garrison, Ky. 41141. In October he becomes director of budget and capital funds campaign for All Saints', Concord, N.C.

The Rev. Jonathon Raff is part-time assistant, St. Peter's, Third and Pine Sts., Philadelphia, Pa.

The Rev. George Ridgway is now serving St. Stephen's, San Luis Obispo, Calif.

The Rev. Barbara Rivers is assistant at Messiah, Gwynedd, Pa.

The Rev. Sam Rodman is assistant, St. Thomas, Whitmarsh, Ft. Washington, Pa.

The Rev. Morris Vaughn Samuel, Jr. is director of

Santa Maria Urban Ministry, San Jose, Calif.

The Rev. Alan Sutherland is rector of All Saints', Box 321, Russellville, Ark. 72801.

The Rev. Phyllis Taylor is assistant of Trinity Church, Oxford, Pa.

The Rev. Thomas Upton is rector of St. James, Paso Robles, Calif.

The Rev. R. Samuel Williams is rector of St. John's, 513 12th St., Franklin, Pa. 16323.

Ordinations

Priests

Maryland—Jeanne Wise Kirby, curate, Church of St. Christopher, 116 Marydell Rd., Linthicum, Md. 21090. Add: Box 668, Millersville, Md. 21108.

Degrees Conferred

At the 165th commencement of the General Theological Seminary held on May 20 the honorary degree of Doctor of Divinity was conferred on the Rev. Canon Burgess Carr, partnership officer for Africa in the world mission unit of the Executive Council; Jean Margaret Haldane, founding dean of the lay academy of the Diocese of California; the Hon. Hugh R. Jones, chancellor of the Diocese of Central New York; the Rev. Florence Li, honorary assistant at St. John's Chinese congregation, Toronto, who was ordained priest in Macao in 1944; and the Rev. Daniel P. Matthews, 16th rector of Trinity Church (Wall St.), New York, N.Y.

CLASSIFIED

advertising in **The Living Church** gets results.

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.

REPRINTS of *A Manual for Priests of the American Church*, 5th edition, \$20.00; and *The American Missal 1951 edition*, \$275.00 each. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210. (912) 477-6622.

ORGANIZATIONS

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

PERIODICALS

FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

POSITIONS OFFERED

RECTOR WANTED. Epiphany Parish of Seattle, Washington (approximately 840 members) is looking for a rector. If interested please write to: Mrs. Marion Miller, Apt. 702, 4545 Sand Point Way, N.E., Seattle, Wash. 98105.

ASSISTANT RECTOR, emphasis on catechesis and Christian education with shared routine pastoral work and preaching, no youth work. Contact: The Rector, St. Mark's, 3395 Burns Rd., Palm Beach Gardens, Fla. 33410. (305) 622-0956.

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: Full-time D.C.E. in large, renewal-oriented, suburban parish. Applicants must hold M.Div. or M.R.E. or equivalent. Experience in program planning and implementation, teacher-training, and teaching required. Must be Episcopalian. Lay person preferred. Salary, professional allowance, and insurance benefits offered. Begin work September 1, 1987. Send inquiries to: The Rev. Bruce McNab, Rector, Christ Church, 2950 S. University Blvd., Denver, Colo. 80210-6499. (303) 758-3674.

RECTOR: Saint Paul's On-The-Hill Episcopal Church, 1524 Summit Ave., St. Paul, Minn. 55105, is accepting candidates for rector. We are a Eucharist-centered parish of 200 members, couples and singles, in a 135-year-old parish in a residential area of St. Paul, active in lay ministry and outreach. Please send inquiries, resume, and CDO form to: The Search Committee before August 15, 1987.

ORGANIST/CHOIRMASTER. Lively 1,000 member parish in northern Virginia suburbs of Washington seeks part-time organist/choirmaster. Competitive salary. Inquiries and resumes to: The Rev. Robert Denig, Church of the Holy Comforter, 543 Beulah Rd., N.E., Vienna, Va. 22180.

TRAVEL

\$99 FOR CLERGY. Special Familiarization Tours (a) Religious Heritage and Cathedrals Pilgrimage (b) Holy Land in Depth Pilgrimage. Call TOLL FREE 1-800-237-3448 or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 South, Clearwater, Fla. 34624.

BEST OF SWITZERLAND, 19 Aug. — 1 Sept. SCOTLAND AND ENGLAND 24 Aug. — 7 Sept. HOLY LAND AND ROME 18-31 Oct. Call TOLL FREE 1-800-237-3448 or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 South, Clearwater, Fla. 34624.

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. 29801.

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- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
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Milwaukee, Wis. 53202

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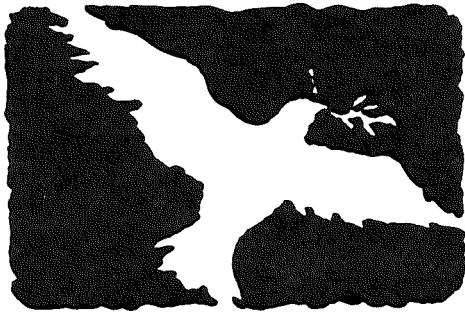
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Benediction

The Answer

He was in life
 an active intercessor
 sending darts of prayer
 for each malaise
 and every carcinoma
 cell he heard about.

The other day
 he died and discovered
 the answers to his prayers.
 I dreamed last night
 he met me on

the road to heaven.

The questions were gone
 from his eyes.
 I saw exclamation points
 brightly gleaming like
 sundarts on a stream,
 coming from a source
 I had not seen.

I asked him
 about his prayers

And the answers,
 but he seemed
 not concerned
 for the brushes —
 having seen the painter.
 And to each of
 my requests
 his one reply was,
 Wait and see —
 Wait and see!

Francis C. Gray

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

BAKERSFIELD, CALIF.

ST. LUKE'S 2671 Mt. Vernon Ave. at Fwy 178
 The Rev. Dr. Duane H. Thebeau, r 93386
 Sun H Eu & LOH 8 & 10, Ch S 9. Wed H Eu & LOH 7. Thurs H Eu 6:30

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. Healing 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. Weekdays MP 9, HC 12:15 & Wed 5:15

ST. ANDREW'S MISSION

11:15. Japanese Eu 4th Sun 11:30

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 10-4:30
 Mon to Sat; 8-6 Sun

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

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
 The Rev. Richard Cornish Martin, r
 Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon;
 Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. Canon James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
 Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
 6:15; MP 6:45, EP 6; C Sat 5-6

ENGLEWOOD, FLA.

ST. DAVID'S Selma and Broadway
 The Rev. George Curt, r
 Sun worship 8 & 10. Wed Eu & Healing 9. Church: 474-3140,
 Rectory 475-2210.

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

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)

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal 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

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

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

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 & Fri 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). Mon-Fri 7, Tues-Wed-Thurs 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. Wkds 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.

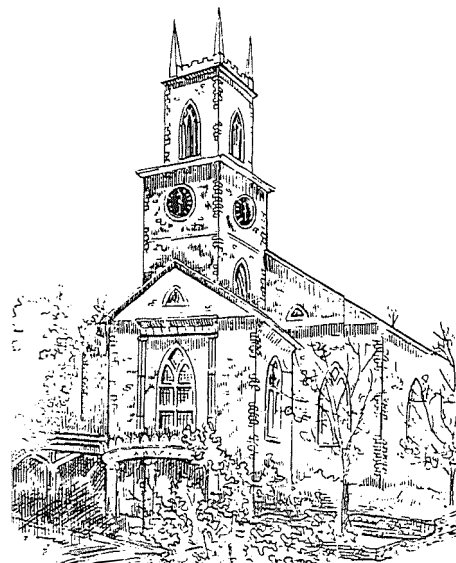
CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee; the Rev. K. Christian; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 10, 5:30. MP, HC, EP daily

OMAHA, NEB.

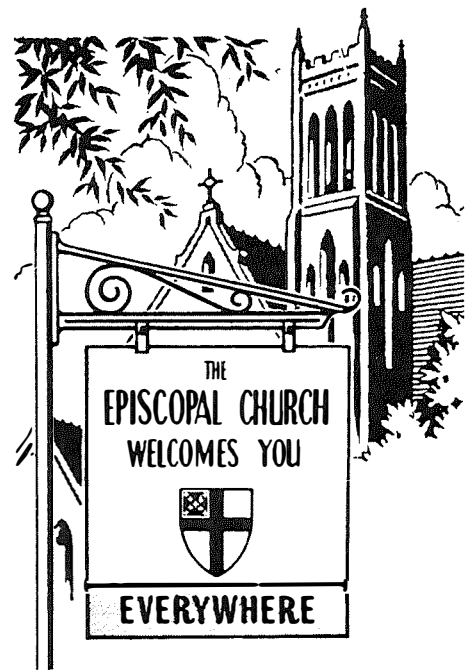
ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

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



Cathedral of St. John, Providence, R.I.



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.

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. Thoenen, ass'ts; Mark T. Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdsy 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.
The Rev. Vincent A. Ioppola, r
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. Sunny McMillan, 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; the Rev. Keithly R.S. Warner, assoc r
Sun Masses 6:30, 8 & 10

WATERTOWN, N.Y.

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G. Kocharhook c; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

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. Joseph 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

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)

DALLAS, TEXAS (Cont'd.)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Trawin Malone, the Rev. 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

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

VIRGINIA BEACH, VA.

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

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 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. Wallace, 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.

GREEN BAY, WIS.

CHRIST CHURCH Cor. of Madison & Cherry Sts.
The Rev. James Adams, r; the Rev. C. Walton Fitch, ass't
Sun H Eu 7:30 & 9:30 (ex July 8:30 only). Daily H Eu Mon, Wed, Fri & Sat 9; Tues, Thurs 12:10 in chapel

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.

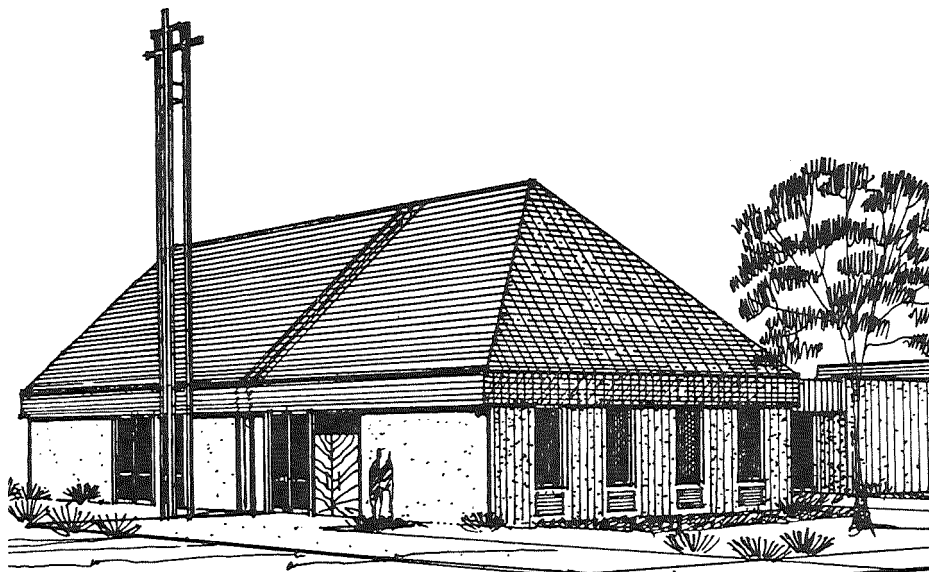
ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted. C Sat 4

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gilt & 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)



Church of the Holy Apostles, Virginia Beach, Va.