

THE LIVING CHURCH

Liberation
Theology:
Keeping an
Open Mind
and a
Watchful
Eye

e 8



The Rev Robert G Carroon
1335 Asylum Ave
Hartford CT 06105-2275

of principal Bob Phiel (left) con-
chley: repairing homes in Texas

The First Article

THE LIVING CHURCH

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Living Shapes

Seasons have their shapes as well as their colors. In the winter we see many straight lines and squares. Buildings of every sort stand out in all their rectangularity. The windows on encircling buildings stare coldly into city parks and open spaces. Even in the country, there seem to be houses, barns, and sheds which we had never noticed at other times of the year. Telephone poles, lamp posts, and fences of all sorts confront us. Trees, denuded of their foliage, present the generally vertical lines of their trunks.

In the spring, all this begins to change. Bushes, vines, and trees put out their new leaves and begin to soften the lines of human architecture and construction. By late spring and early summer, the landscape is transformed. Even a few green trees change a city block. In suburban and rural areas, the full leafage of the trees seems to swallow up many houses and other buildings. Vines and high weeds overwhelm fence lines, and soon the growing cornstalks will rise above them.

In most of the temperate parts of the United States, the great change is in the trees. The grove which had been a regiment of stern trunks all winter, armed with branches and sticks, now becomes a bulging mass of rounded green shapes, stirring softly when there is a breeze. Even in open country, the distant horizon is now screened off by the more or less rounded tops of trees. Where I live, we see nearby buildings and cars passing on the road from fall till spring, but now we are shut in by trees and bushes, and our lawn becomes a sort of private island.



Rounded, curved, and bulging shapes are typical of living things. There are some kinds of rock that break along rectangular lines, and nature knows how to use hexagons, as in a honeycomb. But I know of no living thing which forms squares or cubes. Rounded forms convey a sense of softness, comfort and security. In a sense they humanize the landscape.

It is an odd paradox that these natural forms convey a sense of well-being to us, whereas man-made structures are often disquieting and forbidding. Yet we could not survive without shelters in which to live and work, and farms on which to grow food. It is an illustration of the irony of the human condition. We could not live in a totally wild condition, yet our own reordering of our environment often makes it less pleasant.

It is one of the charms of many parts of Europe and of the Third World, that people and nature live on better mutual terms. Even in many a great metropolis, tree-lined streets, fountains and little parks, and window boxes teeming with flowers all give a different flavor to the city. In rural areas, clumps of trees, winding brooks, cattle nearby, and old farm houses and cottages surrounded by bushes and flowers may, after centuries of cultivation and adaptation, have a mellow beauty which designers or planners could not approach.

The point is not that nature has, in these instances, made some decorative incursions into the human world, but rather that a more human setting has resulted. Human beings, to be fully human, need a conscious interaction with living things that are not human. God placed our first ancestors in the garden, not to destroy it, but to tend it.

H. BOONE PORTER, Editor

DEPARTMENTS

Benediction	14	Letters	3
Books	5	News	6
Editorials	11	People and Places	12
First Article	2	Short & Sharp	13

FEATURES

Liberation Theology	Michael McEwen	8
The Party	Terry Lorbiecki	9
Letter from Venice	William Baar	10

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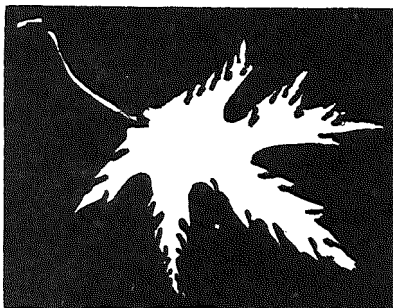
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LETTERS

Sharing Koinonia

Clark Hyde's article regarding the common cup [TLC, June 21] places the issue where it belongs. I'm too often surprised to find that many other persons prefer to be ruled by their fears, imagination, and misinformation rather than discovering the deeper truths behind AIDS. AIDS is certainly frightening to many, often fatal, and perhaps seen as possibly carried by "one's neighbor." Fr. Hyde's remarks awaken us to the importance of neighbor and community as essential ingredients in sharing koinonia. Can koinonia be shared by cautiously sharing life or conditionally sharing life, or selectively sharing life? I don't think so.

TERRY SWEENEY

Evanston, Ill.

• • •

I should like to comment on the fine article by the Rev. Clark Hyde. He correctly observes that Alcoholics Anonymous members may not receive from the cup. Yet it is awkward and embarrassing to decline. Roman Catholics make reception from the cup optional; customarily if communion is offered under both species, Roman Catholics first receive the Body of Christ, then choose whether or not to move into another line and receive from the cup.

Episcopalians, still kneeling at altar rails, do not have this simple option, which is important to alcoholics and to those who do not wish to call attention to their other illnesses.

ANONYMOUS

• • •

I want to thank you for the very fine article by the Rev. Clark Hyde entitled "Our Common Vulnerability." His argument for the continued use of the common cup was stated well.

(The Rev.) DAVID N. STONER
St. James Church

Alexander City, Ala.

Dangerous Road Ahead

As participants in the talks of the Joint Committee whose most recent meeting was the subject of a report in your June 7 issue, we fear that many of your readers will gain a falsely optimistic impression of the prospects for these negotiations from that story. To say that there was "considerable progress and agreement" in the May 7 meeting far overstates the case.

Such agreement as there was between the representatives of the Special Committee on Women in the Episcopate and the representatives of the proponents of the heretofore received apostolic faith

and order within ECUSA, was almost exclusively theoretical in nature. There was no significant practical agreement, nor, in our judgment, is there likely to be any.

The solution to present and impending difficulties for traditional Anglicans within ECUSA, we suspect, lies not in the establishment of a new institution nor in some sort of minimalistic "accommodation" by the Episcopal Church's ruling class, but in transcending these false options by being the church within the institution that calls itself the Episcopal Church. This will mean, among other things, conforming to the dictates and policy of that institution only insofar as these conform to the faith and order of the church catholic and apostolic and actively refusing to conform to them when they do not — by non-implementation when possible and by defiance when necessary.

No doubt this is a difficult road to take, fraught with peril and with the certainty of painful sacrifice. But this is a strong argument for adopting this response: some calvary for traditional evangelicals and catholics may well lie along it, but like the Savior's own via crucis, the way does not end at Calvary, but beyond it. Faithful ministers of Christ, lay and ordained, will walk it, even at the risk of being put out of the synagogue.

(The Rev.) SAMUEL L. EDWARDS
St. Francis Church

Dallas, Texas

(The Rev.) BRIEN KOEHLER
Canon for Stewardship
Diocese of Fort Worth

Fort Worth, Texas

Like Our Country

It is true, as Fr. Magruder points out [TLC, June 14], that our Lord had comparatively little to say about sexual sins, although such texts as Mark 7:21 should not be neglected. But we should remember that he was speaking to Jews, who were familiar with the lofty moral teaching of the Torah.

On the other hand, St. Paul, writing to Gentiles, who had come into the church from the moral decadence of paganism, had to lay considerable emphasis on sins of the flesh. Certainly that was a situation much more like that of our own country today.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

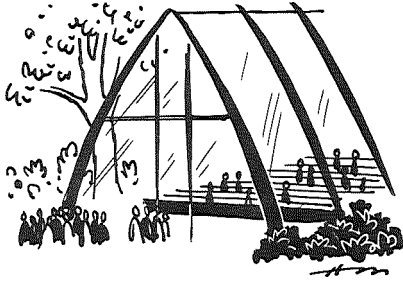
Removing Managers

I write in relation to Fr. Geromel's article regarding tenure [TLC, June 14]. His premise is unsound. While it does require much documentation to fire employees at the middle management level and below, it is still possible to remove top management without such a show of cause. This is necessary, as philosophy and personality can be as important at

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the top level as skill. The board of directors can so decide by majority vote in many cases.

Philosophy and personality can also be crucial in a priest ("top management") in the parish church. The vestry ("board of directors") and the stockholders ("communicants") need the ability to remove such management when his philosophy or personality conflicts with the congregation. No top management should ever have tenure.

I realize that Fr. Geromel was probably speaking of removing aging priests. Businesses, too, sometimes must remove older managers, if vision and innovation are to remain operative.

MARY KOHLER

Sheboygan, Wis.

International Qualifications

I found Ellis Blake's letter [TLC, May 24], in which he raised the question about clergy speaking out on matters political rather than sticking to "religion," to be somewhat amusing. He also feels we should leave foreign policy to our elected representatives.

Before assuming full-time parish duties I worked for 37 years in the computer industry. I have traveled extensively throughout the world, been a member of as many as 17 different national and international committees on computer standardization and chaired committees dealing with foreign governments' participation in worldwide telecommunication standards (often these meetings were conducted in five languages) and have personally conducted meetings in two languages. I have served as chief U.S. delegate to international meetings and "carried the flag" as far as Beijing where I even celebrated the Holy Eucharist for members of the U.S. delegation. I have met in Paris, London, The Hague, in Geneva and many times in our own State Department in Washington, and I even count as friends people from behind the Iron Curtain.

But Mr. Blake says I should not speak on political or foreign policy matters. I have had more dealings in matters in international trade, policy and diplomacy than many of the political hacks elected to public office. I intend to comment whenever I can about matters political and on foreign policy, for I feel qualified to do so. More importantly, as a priest of the church I can speak on these matters from a "religious" viewpoint (one can attach whatever meaning one wants to that!).

(The Rev.) MICHAEL J. BEDFORD
St. Elizabeth's Church

Redford, Mich.



I have been a priest for 32 years and I am still amused how layfolk think clergy ought to remain silent on political issues! Doggone! And here we have an

Episcopal priest and senator, John Danforth, serving on holy hill.

As a dues paying, card carrying United States citizen, may I shamefully suggest that I might just be as politically astute as many laypersons and maybe as politically savvy as some office holders? While I do not take my partisanship into the pulpit nor influence votes, I think I have an inalienable right to speak to issues as a citizen and I will when so moved without lay permission. Count on it!

Apropos of that, since my name was mentioned in "Letters to the Editor" [TLC, June 21], I take it that Mr. Blake approved of my resolution on Afghanistan, submitted to the 1985 General Convention and passed by both houses. Like most General Convention resolutions, however, it no doubt suffered an early and unlamented death thereafter, and like most, was as effective as a skywriting advertisement over Death Valley.

(The Rev. Canon) HOWARD KISHPAUGH
All Saints Church

Hershey, Pa.

Baptismal First

I regret that my letter calling attention to the first Anglican baptism in North America stated that this was the first Anglican sacrament. I was not aware of several Anglican celebrations of the Eucharist in the new world prior to 1587 [TLC, June 21], information for which I am now grateful. It was not my intention to detract from these noble moments in any way but rather to celebrate the first historically documented celebration of holy baptism.

(The Rev.) JAMES LUPTON
St. Peter's Church

Kerrville, Texas

Curbstone Commotion

Perhaps you may wish to record this incident in your file of the "unique" Dr. Bernard Iddings Bell [TLC, May 10].

In the middle '30s, we attended a conference in Boston. On our way from the Church of the Advent to lunch, Dr. Bell and I were on the busy corner of Tremont and Boylston Streets when he spied an organ-grinder, with the usual monkey and fortune cards. He stopped and said, "Wait. I want to give that man 25 cents. Such people should be encouraged in their profession."

And I said, "Just a minute. I will also give him a quarter if he will play 'O sole mio,' and you will sing it with me on the curbstone." He consented to do it. Bell and I sang. You can imagine what a commotion there was on Tremont Street. People staring, smiling, but their attention was fixed on these two clergymen singing an Italian aria.

(The Rev.) JOSEPH A. RACIOPPI, (ret.)
Bridgeport, Conn.

BOOKS

Historical Development

FROM CONTROVERSY TO CO-EXISTENCE: Evangelicals in the Church of England. By Randle Manwaring. Cambridge University Press. Pp. xi and 227. \$37.50.

For many years, the evangelicals were the stepchildren of British Anglicanism. They stood, in Manwaring's words, for "what they regard as historic Anglicanism with their emphasis upon the intrinsic veracity of Scripture as the sole authority for faith and life, the substitutionary death of Jesus Christ, the Son of God, and salvation by faith in the grace of God mediated thereby."

Yet, by the turn of the century, the broad church liberals saw them as adhering to a fundamentalist obscurantism; the Anglo-Catholics found them ignoring the sacramental life. They possessed few intellectuals and almost no social awareness. Their rank-and-file embodied a siege mentality. They restricted any wider fellowship to such conservative interdenominational groups as the Inter-Varsity Christian Fellowship and China Inland Mission.

Now, all is changed, and today's British evangelical exudes self-confidence. Between one-fourth and one-fifth of all English parishes reflect some degree of evangelicalism, and they produce many ordination candidates and missionary volunteers. Evangelical colleges are numerous, of high quality, and never lack for students. They play a full part in the life of the church at both the diocesan and national level. *The Church of England Newspaper* possesses a gifted evangelical editorship while covering the whole spectrum of Anglican news. A recent Archbishop of Canterbury, Donald Coggan, had an evangelical background. But only with the appearance of Manwaring's study is the full story told.

In the 1920s, evangelicals were at their nadir, though they were able to help defeat parliamentary authorization of the more catholic 1928 Prayer Book. By the thirties, the tide was turning. C.S. Lewis and Dorothy Sayers — though personally standing above all parties — buttressed certain evangelical tenets, and the conversion of agnostic philosopher C.E.M. Joad was a cause for rejoicing.

The evangelical cause received a tremendous boost in the post-World War II crusades of Billy Graham, a man who drew support from Anglicans of varied traditions and who received the backing of the Archbishop of Canterbury Geoffrey Fisher. Evangelicals produced a major statesman in John Stott, rector of All Souls, London, from 1950 to 1975, and a chaplain to Queen Elizabeth. Stott combines a vigorous preaching and writing

style with strong biblical emphasis and an ability to appreciate the views of those who differ. One of Stott's lay readers was Sir Norman Anderson, former lawyer and missionary, who in 1970 became chairman of the House of Laity. Anderson called upon his fellow evangelicals to fight social and economic injustice.

Manwaring describes evangelical positions on many matters. He has produced a fascinating account, significant not only for understanding the religious situation in Britain, but for the United States as well.

JUSTUS D. DOENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

Devotion and Exploration

BEHOLD THE BEAUTY OF THE LORD: Praying with Icons. By Henri J.M. Nouwen. Ave Maria Press. Pp. 80. \$7.95 paper.

A portable Orthodox "retreat house" complete with icons and spiritual director, this is a good way to describe Henri Nouwen's recent book.

Four icons are meditated on, used as foci, doors, beginnings, guides. The icons come with the book as foldouts printed on heavy paper. Thus, as the text is read, an icon can be used easily as a partner in reflection.

Nouwen offers something very different from an art book. He provides an opportunity for a soul-to-soul encounter with a major tradition of Christian spirituality. His four categories for exploration are "Living in the House of Love," "Belonging to God," "Seeing Christ" and "Liberating the World."

This book is a valuable exposure to the theme of its subtitle: "Praying with Icons" and is very important for use in personal devotion or for simple appreciation of how other types of Christians have structured their spirituality.

(The Rev.) JAMES E. FURMAN
St. Peter's Church
Honolulu, Hawaii

Books Received

MORALITY AND ETHICS IN EARLY CHRISTIANITY. Edited by Jan L. Womer. Fortress. Pp. 135. No price given, paper.

A SHORT HISTORY OF CHRISTIANITY. By Martin E. Marty. Fortress. Pp. 335. No price given, paper.

A WOMAN LIKE YOU: Life Stories of Women Recovering From Alcoholism & Addiction. By Rachel V. Harper & Row. Pp. 223. \$15.95.

A TIME FOR LOVE. By Eugene Kennedy. Image/Doubleday. Pp. 159. \$4.95. paper.

PATH THROUGH SCRIPTURE. By Mark Link, S.J. Tabor. Pp. 237. \$9.95. paper.

AS FOR ME AND MY HOUSE: Crafting Your Marriage to Last. By Walter Wangerin. Thomas Nelson. Pp. 252. \$14.95.

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World Mission Conference

Sewanee, Tenn., was the site for the June 19-22 meeting of the World Mission Conference. The conference met to review and discuss the findings of the Mission Agencies Conference which had met last year in Brisbane, Australia [TLC, Feb. 8]. The latter had included representatives of the missionary societies and agencies of nearly all the churches in the Anglican Communion.

The World Mission Conference was led by the four people who had represented the Episcopal Church in Brisbane. These included the Rt. Rev. Furman Stough, Bishop of Alabama; the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real; Judith Gillespie, executive for world mission at the Episcopal Church Center in New York; and the Rev. Patrick Mauney, coordinator of overseas ministries at the church center.

There was much discussion of three of the Brisbane themes: "Evangelism as Part of Mission," "Development as Part of Mission" and "Ecumenical Sharing in Mission." Since many participants at Sewanee had been missionaries abroad, many personal insights enriched and authenticated the discussions.

A panel of speakers disputed various figures of how many Christians there are in China. The Rev. Richard Kew, executive director of the Society for Promoting Christian Knowledge-USA in Sewanee, claimed that when the Communists took over China in 1948 there were about one million Christians in the country. Instead of withering during the Communist regime, he said, the Christian churches grew so enormously that although accurate figures are difficult to find, many observers now think there are between 50 and 100 million Chinese Christians.

Cynthia McLean, a specialist in Chinese church history, disagreed with the numbers. She argued that there are now between five million and ten million Christians in China. Both speakers agreed, however, that the growth of the churches while isolated from the rest of the church for nearly four decades is an astonishing example that God is never without his witnesses.

In other business, the conference unanimously passed a resolution urging the Executive Council of the Episcopal Church to explore how a "Partners in Mission" program might be a useful ven-

ture. Other members of the Anglican Communion have found PIM to be helpful in evaluating a national church's needs, opportunities and resources for mission.

(The Rev.) R. EMMET GRIBBIN

P.B.'s Call Supported

The bishops of Province II, meeting in Geneva, N.Y. June 4-6 in closed session during the annual synod, heeded the Presiding Bishop's plea that church leaders not pronounce judgment on the moral issues currently under debate church-wide before the church in all its diversity has had a chance to express itself.

Reacting to what they saw as a premature judgment by some other provincial houses of bishops in recent weeks, the Province II bishops resolved that they thought it "appropriate" for the Joint Commission on Health and Human Affairs to carry out its present study of the changing patterns of family life and human sexuality and to support the Presiding Bishop's call on the bishops to lead the church in this endeavor.

Behind the bland wording of the measure, however, is a purposeful statement directed not only at Episcopalians in Province II but at brother bishops as well. In proposing the resolution, the Rt. Rev. Paul Moore, Bishop of New York, was candid in saying that the hasty reaction of bishops in some other provinces is a cause for real concern and will tend to stifle open dialogue in the church. The leadership of Province II, he said, had an opportunity at this time to help reverse this trend.

The Province II bishops also sought to encourage the Presiding Bishop and the Joint Commission, especially in the wake of the much publicized report on sexuality and family life to the convention of the Diocese of Newark, which, it is felt, is prematurely polarizing opinions and inadvertently heightening tensions in an already potentially tense debate.

In this context, the Bishop of Newark, the Rt. Rev. John Spong, whose diocese is part of Province II, provided a chronological narrative of the events that led to the extensive publicity surrounding Newark's convention in January.

Delegates to the synod, meanwhile, voted to support their bishops' resolution.

One major piece of legislation was

adopted by the synod as a whole. The resolution will request from the national church at General Convention in 1988 that the apportionment system be based on the budget of each diocese rather than on the total net disposable income of parishes in the diocese, as is now the case. Each diocese, the resolution stipulates, would have to report its budget to the national church "in a uniform manner."

This proposal would not alter the amounts received by the national church but would distribute those receipts more fairly, explained Bishop Moore, who introduced the legislation.

This resolution passed unanimously in both houses.

In other action, financial support for the Diocese of Haiti, which is part of Province II, was the subject of extensive debate, especially in relation to the provincial budget, and, as a result, the synod asked its bishops to conduct a yearlong study as to whether the province should become more involved in supporting specific programs for Haiti, or for any other programs for that matter, given that staff support is nonexistent and accountability is difficult to come by.

The keynote address was delivered by the Rev. Dr. Frederick H. Borsch, dean of the chapel at Princeton University, who introduced a debate on issues that will come before next year's Lambeth Conference. The address inspired the delegates to meet in small groups, on the basis of which they drew up a list of issues they hoped their bishops would address at Lambeth. The theme of the synod, in fact, was the renewal of the mission of the church. Fr. Borsch arrived

Province II Resolution

That the bishops of Province II declare it appropriate for the church to explore its teaching on sexual morality in light of contemporary social and economic conditions and of recent scientific insights and technology, and in so doing give support to the work of the Joint Commission on Health and Human Affairs, as well as to our Presiding Bishop's call to the bishops to lead the church in a sensitive study of the changing patterns of family life and human sexuality, thereby seeking the mind of Christ.

at the synod having just returned from Singapore, where he was a delegate from the Episcopal Church to the seventh meeting of the Anglican Consultative Council.

The Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, was elected to succeed the Bishop of Western New York, the Rt. Rev. Harold B. Robinson, as president of the province.

For the first time, representatives of the Convocation of American Churches in Europe, the newest member of the province, were present at the synod.

RICHARD HENSHAW, JR.

BRIEFLY...

The World Council of Churches has named Mercy Amba Oduyoye, a native of Ghana and a member of the Methodist Church of Nigeria, as the top deputy of the organization. Ms. Oduyoye is a religious scholar who just completed a year as a guest professor at Union Theological Seminary in New York. She succeeds Marie Assaad of Egypt and will be one of three deputies working directly under the council's general secretary, the Rev. Emilio Castro.



England's *Church Times* reports that Irina Ratushinskaya, a dissident Christian poet [TLC, June 21], and her husband, Igor Gerashchenko, have been stripped of their Soviet citizenship. An outspoken critic of Soviet policy and labor camps since her release from a camp in December, Ms. Ratushinskaya's activities have been considered "bad behavior from a Soviet citizen abroad," sources told the *Times*.



Can a bishop ever get away from being in a church? The answer is *no* for the Rt. Rev. William C. R. Sheridan, recently retired Bishop of Northern Indiana, and his wife Rudith. Their retirement home in Culver, Ind., was an old church which they have rehabilitated. Originally built by the Disciples of Christ in 1888, it was later used by Methodists. As reported by the *Pilot-News* of Plymouth, Ind., people of the town who remember worshipping there are pleased to have the bishop in the "Church House."



"The Congregation: A Community of Care and Healing" has been designated as the theme for the 1987 Alcohol-Drug Awareness Sunday, scheduled for November 22 by the National Episcopal Coalition on Alcohol and Drugs (NECA). To assist congregations in discussing such subjects, NECA has information packets available.

Youth Ministry Leadership

Twenty-five people from the Episcopal Church and three from the Presbyterian Church (USA) recently completed eight days of training in youth ministry skills when they participated in the first Youth Ministry Leadership Academy (YMLA) in Holyoke, Mass.

The Rev. Thomas C. Ely, director of Youth Ministries of the Diocese of Connecticut, served as coordinator of the academy. Fr. Ely developed the idea for the program from the Leadership Academy for New Directions (LAND) which he attended in 1981.

YMLA was designed to encompass four principles of relational youth minis-

try: respect for the individual, honesty, responsibility and the sharing of life experiences and the gospel. Participants received training in group dynamics, decision making, worship in youth ministry, listening skills and other aspects.

A central feature of the academy was the development of a yearlong project, to be implemented at home. Participants plan to return to the program for a four-day reflection period in September 1988.

The Rev. Peggy Bosmyer of the Diocese of Arkansas said, "This process, the developing of a project, is what really made this academy different than any other training event I have attended. It really turned this event from leaders and participants to all of us (as) leaders."

Rebuilding Hope

A group of parishioners from St. Nicholas' Church in Midland, Texas, took its faith to heart and performed wonders this spring. About 80 members hammered, nailed and peeled an old roof, laid a new one, and repainted and repaired the house of an elderly Midland couple.

It was done for free — thanks or no thanks — and was part of a community-wide effort to make living more comfortable, trouble-free and joyful for elderly poor homeowners.

St. Nicholas was one of the first churches to commit its members to working the program, which has repaired, restored or rebuilt about 1,500 Midland houses in 15 years. The program's leader and president, Bobby Trimble, is an oil scout who donates his talent and enthusiasm in coordinating the community-wide effort.

"God demands that you help your

brother," Mr. Trimble said. "You've got to walk your talk." He raises funds to buy materials and tools needed for the projects; the volunteers do the work.

Among those who received blessings from the program were Audry and Dixie Wright, whose small house was rejuvenated. "It's just wonderful," said 81-year-old Mrs. Wright. "... It's something we could never afford. We just have our Social Security to exist on." She has been married to her 76-year-old husband since 1935.

In 1952 the Wrights bought the house in which they now live for \$8,000. Owing to "bad luck" and "bad times," the ensuing years were not prosperous for the couple. "We ended up (in retirement) with no insurance, except Medicare, of course," Mrs. Wright said.

The St. Nicholas' group was glad to help out and found a joy in giving of themselves without expecting anything in return. The Rev. Joseph Schley is rector of the church.



Volunteers repair the Wright home: "You've got to walk your talk."

Liberation Theology:

Keeping An Open Mind and a Watchful Eye

By MICHAEL T. McEWEN

The very term “liberation theology” has a ring that seems to guarantee a favorable initial reaction by a typical Christian. After all, we know that Christ is the great liberator who freed us from the ultimate slavery of sin and death. What is more reasonable than to expect that the church would evolve a theology that seeks the liberation of its people?

On the other hand, certain Christians have very negative reactions to the term. Some, particularly in the Roman Catholic Church, have had to deal with the problems of church discipline resulting from particular versions of liberation theology. And for those Christians who happen to be government officials or supporters in certain countries, liberation theology has sometimes been encountered in the context of violent insurrection.

What is it then: a sincere Christian concern for the human dignity and material support of oppressed and ignored peoples, or a veneer of Christian verbiage that attempts to justify violence and rebellion?

The answer is: both.

Early writers in the liberation theology field pointed out that there should be no argument that the gospel clearly expresses a preference for the well-being of oppressed people. Obviously, both Old and New Testament scriptures supporting this point are numerous. Whether this liberation is equal in importance to the spiritual liberation of human souls is a point that causes much of the present controversy.

Spokesmen for the liberation theology position are eloquent. J.L. Segundo stated the case:

“In seminaries and universities we are used to the idea of considering theology as an academic discipline, as a degree programme in the liberal arts. The historical fact is that once upon a time

“Clearly, it is the context and perspective, not the specific ideology that makes a liberation theology right or wrong.”

theologising was a different sort of activity, a dangerous one in fact. It certainly was not a ‘liberal art’ for men like the prophets and Jesus. They died before their time because of their theologising, because of their specific way of interpreting the word of God and its implications for the liberation of the oppressed . . . only academic theologians can talk about the ‘death of God.’ In the concrete struggle for liberation, the danger is not the death of God but the death of the theologian” (*Hope in Captivity*, Derek Winter, Epworth Press, London, 1977).

The poignancy and power of Segundo’s statement is bound to be inspiring to those who look to the church for support in the effort to improve the lot of the disadvantaged people of the world.

It is probably not too surprising that sentiments such as those expressed by Segundo would be coopted by revolutionaries of various stripes. In fact, there are areas where liberation theology is used as a case for Marxist revolution. Some writers have been very open about this. J. Miguez Bonino said, “The Christian can talk to the Marxist about suffering and death in the situation where together they face it.”

An American Roman Catholic priest who was a missionary in Nicaragua (and

who asks to remain anonymous due to his current situation) explained a context in which this sentiment became reality:

There were regions in Nicaragua under the Samoza regime where the people lived in very abject poverty and where there had never been any serious efforts by the government to help. When the Sandinistas began to move into the area to organize for revolution, they brought Cuban and Cuban-trained health care workers and construction specialists who worked with the people in very real and constructive ways. True, military organization was taking place, but it was accompanied by a thorough “civic action” program which showed the people that someone really cared about their well-being. In these regions, the local priests began to see something totally new: a “government” that actually helped its people. Those priests were very understandably open to a liberation theology which the Sandinistas could use to support their cause. And in these communities, the local priest was often the most influential person in the eyes of the local populace. In this instance, liberation theology did indeed serve the interests of a Marxist insurgency.

After the revolution was won things changed somewhat, particularly with reference to the situation of the priests. Either they could take orders from the new regime, or they could face very serious consequences. But in the beginning of the revolution, it quite understandably appeared to many of those rural priests that liberation theology and the Marxist revolution were very compatible.

But it is a gross exaggeration to say that liberation theology is a puppet of Marxist revolutionaries. In fact, the principle of liberation theology finds expression in many different historical contexts which are not at all Marxist or Communist.

In South Africa, for instance, the current white regime bases much of its claim to legitimacy on a theological ground. The Boers of South Africa found a vital reservoir of spiritual strength in the image of the Boer people as a Chosen People who had won their Promised Land. The Old Testament language used here is not accidental. It was fundamental to the theological understanding that these white South Africans had of themselves and their relationship to God. They felt justified in their opposition to their British “oppressors” during their revolution, and that same theological foundation has carried them to the present day when they are viewed as the oppressors.

Clearly, it is the context and perspective, not the specific ideology that makes a liberation theology right or wrong. And it is proper to speak of “a” liberation theology and not use the ge-

Michael T. McEwen is a U.S. Army officer on active duty in Washington, D.C., and is a member of St. Christopher’s Church, Springfield, Va.

neric term. Liberation theologies differ as widely as the various social, political, and historical contexts in which they are found. That is why some scholars currently prefer to talk about *contextual* theology when discussing this issue.

In the space available here, it is impossible to go into detail on all the situations where liberation theology provides a basis for dispute. But the simple cases cited ought to be enough to cause the thoughtful Christian to be more critical when the issue is advanced during dis-

cussions or debates. Probably most important is not to have a "knee-jerk" reaction to the term, which seems to have infected some of the more right-wing sectors.

A good parting word on the subject is provided by the Most Rev. Helder Camara, Archbishop of Olinda and Recife in Brazil: "As long as communism appears the greatest evil on earth . . . as long as the American middle classes are unable to grasp that the chief social problem of the present time is the growing gap be-

tween rich and poor countries, as long as there is no change in mentality or revolution in ideas, the United States will not be able to face up to its responsibilities as the greatest democracy of our times" (*The Church and Colonialism*; Helder Camara, Sheed and Ward, N.Y., 1969).

Thoughtful Christians must put aside media inspired labels and look to the real issues of sharing and community. No political theology can spur the efforts to this goal as effectively and sincerely as our Christian gospel.

The Party

By TERRY LORBIECKI

There was a small envelope in the mail — an invitation to an open house. From two to six on Sunday it said.

"Oh no," I groaned, "Not Sunday! Please! Not Sunday!"

It was the first day in two weeks that wasn't filled with meetings and things to do. It was set aside for church and then nothing more involved than picking up a book.

I wadded up the invitation and bounced it off the wall. The envelope followed. Well, I just wouldn't go. I'd tell my friend I couldn't make it and that's the way it would be.

The invitation stayed where it fell, but thoughts about it kept coming back. How would I get out of going to this party? I wouldn't lie and the only excuse for not attending was that I just didn't want to. That was the honest truth, but does one say to a friend, "I don't want to come to your party"? Perhaps some people could pull that off, but I doubted that I could.

Then reason set in. Some perspective was needed here. This was an invitation to a party not a hanging. It was only one hour out of my life. A nice person was planning a party for his friends to enjoy. He wasn't doing it *to* us, he was doing it *for* us.

All right, I'd go to that party — but I sure wouldn't stay. I'd get there early and leave early. No one is expected to spend more than a little while at an open house anyway. You drop in, you drop out.

On the day of the open house I was at my friend's door at two o'clock sharp. Not surprisingly, I was the first guest to arrive. The living room, I saw, was dusted, neat and clean and ready for

the arrival of visitors.

The place smelled wonderful. My friend was famous for his cooking. He had probably spent his Saturday chopping and stuffing and baking. It was evident from the plates and silver arranged on the sideboard that serious eating was planned.

He put a record on the phonograph and we settled down for some small talk. Almost an hour passed and there was no sign of the other guests. My friend walked to the window and looked out. I knew what he was thinking because I was beginning to wonder myself — where are the people?

"It's still early," I said.

"Oh yeah," he responded hopefully. "The afternoon is young. Want something to drink?" he asked.

"Sure."

So the wine was brought out and poured. With glasses in hand we walked through the house. We talked about the art on his walls, looked through a photo album and thumbed through a few volumes on the bookshelf.

In the kitchen my friend showed me a new cookbook and told me about the dish he had made from it. He opened the refrigerator and I saw that it was filled with foil-covered bowls and platters. He took out some of the food and we heaped plates with the special treats.

Carrying them into the living room we sat down to eat and drink and talk and while away the time. If there was some purpose for this celebration my friend still didn't tell me what it was. At 4:30 there were still no guests.

Where were they? Had all those invitations been opened with the same "oh no!" feeling with which I had opened mine? Had everyone expected everyone else to cover their absence? As the minutes clicked by on my digital watch it

soon became apparent that I was to be the only guest at this open house.

At long last the party dragged to its conclusion. My friend said nothing. We sat a few minutes past six so the ending wouldn't be too obvious and then picked up the dishes and glasses and stacked them in the kitchen sink.

As I drove home I thanked God that I had resisted the temptation to stay away from the party. Never was I more aware that without guests there is no party, that in life we make the party for each other. I figured the afternoon well spent.

The next day, Monday, I went to church to prepare the altar for mass. In the quiet of the sanctuary the corporal was spread on the altar and the chalice with its priest's host placed upon it. Wine and water were poured into cruets and turned handles to the wall on the credence table. The candles were lit and all was ready.

There was no one else in the nave when I snapped the lights on and took my place in the front pew. The priest entered alone. There were two of us and the Lord made three. We made Eucharist — praying the familiar words, eating and drinking and giving thanks.

And when it was over and as I removed the vessels from the sanctuary the question came to me: Where were the people? Why were the priest and I the only ones gathered at the Lord's table?

The question went no further. Not because there was no answer but because I realized I needed to mind my own business. Invitations are personal things. Each guest responds for himself and according to his understanding and circumstances.

Who was I to wonder about others when it was only the day before that I had learned my own lesson concerning celebrations.

Terry Lorbiecki resides in Germantown, Wis.

Letter from Venice

By WILLIAM H. BAAR

All of us have been polite listeners to the opinions of people who have been in our country a few weeks and want to tell us all about "You Americans." To avoid this unpleasant charge, I have waited until I have been in Venice over a year to record these observations which have especially interested me.

One of the first things that I noticed was the extent of Byzantine influence in Venice, especially in the churches. Venice is proud of never having had a Roman past. It was founded as a consequence of the fall of Rome by people fleeing from Aquilea as the Huns approached. As such, Venice looked to Constantinople rather than to Rome for its jurisdiction.

St. Mark's Church with its great mosaic decorations is essentially Byzantine in style and feeling. The love of icons reflects the iconoclastic controversy when Venice showed its loyalty to the East. Relics of the Holy Cross were given to Venice by the Emperress of Byzantium who inherited them from St. Helena. The emperor presented the bodies of St. Athanasius, St. Zachariah and the relics of St. Stephen. When the body of St. Mark was stolen from Alexandria by agents of the city, Venice became the only city having the body of an Evangelist and called itself "the Holy and Apostolic city." A mosaic honoring the "Holy Robbers" adorns the walls of St. Mark's to this day.

Another evidence of Eastern influence is the dedication of churches to Old Testament saints. There is a St. Moses, St. Samuel, St. Jeremiah and St. Job. The

head of the Church in Venice is called "Patriarch" and was appointed by the Venetians with the approval of the pope. Naturally the patriarch had to be Venetian. The pope did not like it, but there was nothing he could do. Venice was excommunicated three times, once because of political expansion that interfered with the pope's claims, another time over differences during the fourth crusade and the last in 1606 over the question of who could try a priest for a crime.

Venice, an Anglican Republic?

A strange fact of history is that Sir Henry Wotton took advantage of this last excommunication to attempt to convert Venice to Anglicanism. As the ambassador of James I, Wotton imported Bibles translated into Italian and the Calvinist Diodati and distributed them widely. The embassy bulged with anti-Roman publications including King James' work, *Basilikon Doron*, a "fire breathing" denunciation of the papacy. The ambassador even offered a copy to the doge. Wotton, who began the chaplaincy that has since become St. George's Church, actually thought that Venice was ripe for Anglicanism.

As a matter of fact, in the Great Council of Venice there was a party of 30 Protestant nobles, as well as four to ten thousand men and women among the general population. Lotto, a respected painter, was commissioned to paint Luther and his wife. There were many refugees from the Inquisition. Wotton knew well that many of the clergy were disaffected, hostile to the pope and the Jesuits, and ready to discuss a break with Rome. When the interdict came, Wotton and James I were delighted. They did not

realize that the Venetians considered themselves better Catholics than the pope.

When a priest in Padua announced that he was waiting for the Holy Ghost to decide whether or not to obey the interdict, the governor replied that the Holy Ghost had already told him to hang anyone who took the pope's side. There were no Thomas a Becketts or Thomas Mores among the Venetian clergy. When the pope protested to the doge about Wotton, he replied, "It is not possible to search the boxes of the English Ambassador, when we are absolutely certain that he is living most reserved and quietly, causing no scandal whatsoever;" whereupon the doge declined the gift of King James' anti-papal book with private apologies to his friend Wotton.

The forgiving nature of the Venetian church is indicated by the fact that the Patriarch is still speaking to the British chaplain 382 years after Wotton's curious attempt.

My last observation is how different the paintings and sculptures of the great masters look when they are seen in the setting for which they were made. Most of my life I have admired the works of Bellini, Titian, Veronese and Tiepolo in museums. I thought they were beautiful there, but there is no comparison with the power they exert in their own settings. In the sanctuary of San Giorgio Maggiore are two huge paintings facing each other. One is Christ celebrating the Eucharist portrayed, not so much as the Last Supper, but as the mass. All the saints and angels of God are there including Mary, but mystically present in the background. In the foreground are many ordinary people waiting on tables and preparing the wine, all looking toward Christ who dominates the center of the painting with his apostles. It is wonderfully evocative. In the right corner is a large dog that has just wandered into the supper.

The painting facing this one is the same size and is a huge depiction of the feeding of the children of Israel in the wilderness. You look at this picture and suddenly your eye goes back to the bread in the Eucharist. And, of course, between the two pictures is the high altar where God's feeding continues daily. The two are by Tintoretto and are considered among his finest works. No museum can match this setting. The paintings speak to each other and both reveal something of what goes on at the altar. All of which is to say, come to Venice and see for yourselves. Although Venice did not succumb to Wotton's temptation to become Anglican, there is much for any Christian who loves faith and beauty and likes to see them together. Yes, and you will find Anglicans alive and welcoming at St. George's "minore."

The Rev. William Baar, a priest of the Diocese of Chicago, is currently serving as Anglican chaplain in Venice.

EDITORIALS

Complaints and the System

A reader recently observed that various complaints often appear among letters to the editor, and she wondered why. There are various answers to this question.

In any group or organization involving millions of people, there are bound to be disagreements, misunderstandings, errors, injustices, and conflicts of interest and concern. Some religious groups endeavor to bottle up complaints and stifle criticisms. Such efforts do not seem to us to be well-advised. Letters to the editor in the church press represent one of the few channels for the ordinary church member to question the activities, programs, and statements which their support has made possible. The church owes it to its members to give heed to reasonable complaints.

We accordingly commend our Primate, Presiding Bishop Browning, for his desire to listen to a variety of viewpoints in the church. He has declared that he wishes no one to be left out. In recent statements at St. Louis and elsewhere he has gone on to express surprise that so many do feel left out, and that some do not wish to be counted in until certain others are counted out.

But is not this always the case with the more extreme positions? Extreme liberals wish the defeat of conservatives. Extreme intellectuals wish their less sophisticated sisters and brothers to be put down. Some fundamentalists wish the voice of critical scholarship to be silenced. Extreme pacifists cannot accept the continuance of military chaplaincies. And so it goes. Those who are deeply and passionately dedicated to a cause

The Painting of Summer

Heat rises slowly.
Warm air,
perfumed with honeysuckle,
laced with mown grass,
drifts,
with occasional calls —
lazy notes of feathered friends
hiding in the shady ends
of trees
now fully green —
over the shimmering air.

Wild flowers declare,
in their finishing rainbow,
that solstice day is near,
but seem, no less, to cheer
the roving eye which recalls
former days, glamour days.

In the quiet death —
change of season slowly —
God's work of new life continues:
with summer holy!

Mark Lawson Cannaday

cannot view its opposite as something to be tolerated with indifference. To one who believes something is a question on which the salvation of souls depends, one cannot say, "Oh well, we are all Anglicans and mutual courtesy is all that really matters."

To close out from the church everyone who is passionately, intensely, and single-mindedly dedicated to their particular beliefs is to exclude future saints, martyrs, and heroes. The hierarchy has done so before. In the 18th century the bishops drove many of the followers of Wesley into the separate Methodist movement, because the bishops would not tolerate the Wesleyan "enthusiasm," as they called it. In the 19th century, the bishops persecuted followers of the Oxford Movement and drove many outstanding clergy and lay people into the arms of Rome. Excessive cudgelling from the bishop's pastoral staff, whether it be from the right hand or the left, can be a menace to the good order of the church. So too can excessive power lodged in a bureaucracy or in educational or other institutions. Any system is open to certain criticisms, and such criticisms should not be ignored.

Understanding Charismatics

Among the controversial and misunderstood in the church are those involved in charismatic renewal. Recent events among television evangelists have not helped in furthering public understanding of people who practice certain gifts of the Spirit; the fact that Jim Bakker, Jimmy Swaggert and Oral Roberts are charismatics leaves many with a distasteful impression of this type of faith.

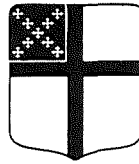
The question of whether or not charismatic gifts are valid in our day is an open one for many people. While opinions on veracity remain mixed, the charismatic movement continues to grow. One prediction is that possibly by the year 2000, there will be as many charismatics in the world as there are Roman Catholics or Protestants.

In New Orleans this week, thousands of charismatics, from many Christian bodies including the Episcopal Church, will gather for the North American Congress on the Holy Spirit and World Evangelism. THE LIVING CHURCH will report on this conference in a later issue, but at this time we offer a few thoughts to consider.

The apostle Paul, in his first letter to the Corinthian church, chapter 12, lists various gifts granted by the Holy Spirit. He cites speaking in tongues and the interpretation of tongues at the end of the list, perhaps indicating their proper place in his priorities. It is also worth noting that St. Paul does not indicate that any one person should expect to possess every gift. Unity, as one body in Christ, is the first priority.

We believe those involved in charismatic renewal are causing good things to happen in the church, regardless of particular belief about their expression of faith. All concerned Christians should make an effort to understand the facts about, and the people involved in, charismatic renewal. We also urge those who are charismatics to have judicious restraint and sensitivity when talking and working with Christians who are unfamiliar with or skeptical of the charismatic life.

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— Alec Wyton, Organist-choirmaster,
St. James' Church, New York City
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ST. CLEMENT'S, Berkeley, Calif. Residential parish near the University of California seeks a replacement for its retiring rector. St. Clement's seeks a new rector who is a traditionalist with a love for and commitment to the 1928 Prayer Book. In addition, the ideal candidate should have the following characteristics: Personal integrity, sensitivity to people's needs, strong pastoral skills, well developed communication skills, a demonstrated interest in young people, a respect for the separation of church and state, and effective leadership and administrative skills. For application, write: Mrs. Robert Davis, Search Director, St. Clement's Church, P.O. Box 1369, El Cerrito, Calif. 94530. (415) 237-4885.

ASSISTANT RECTOR — The Marines are always looking for a few good men. Trinity Episcopal Church in Natchez, Miss., is looking for just one really good man. An assistant rector is needed to help plan for, and carry out, a program aimed at providing an enhanced environment for Christian faith and action. We think we offer unique opportunities for service for the priest who will accept the challenge of our goals. Please send letters of interest to: Mr. Claiborne P. Hollis, P.O. Box 2059, Natchez, Miss. 39120, or call (601) 442-0195 for information.

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.



Short & Sharp

By TRAVIS DU PRIEST

SUMMERTIME, BIBLETIME. By William DeAngelis. Twenty-Third Publications. Pp. 144. \$19.95 paper.

Field-tested sourcebook of songs, plays, activities, prayers, and homily hints for vacation Bible school. Rather expensive, but comprehensive.

POCKETS. Edited by Willie S. Teague. The Upper Room. June issue, Pp. 33. \$1.50 (standing bulk order, minimum 10, .75¢ each) paper.

Monthly (except January and February) magazine for children ages 6 through 12. The June issue contains stories, poems, games, and puzzles on biblical themes. Good for trips or quiet time at home.

TAKE HEART: A Word to the Unemployed (Revised edition). By Richard N. Bolles. Forward Movement. Pp. 15. \$.40 plus shipping, paper.

The well known speaker and author of *What Color Is Your Parachute?* gives 14 practical steps for the unemployed to take. Parishes will want to have this pamphlet readily available, visible, and placed in as many appropriate hands as possible. Having seen a parishioner recently go through nearly this same process, I highly recommend Bolles' advice. SPIRITUAL LIFE FOR THE OVERBUSBUSY: A Way to Wholeness. By David M. Baumann. Forward Movement. Pp. 80. \$2.80 paper.

A personal story of growth in the spiritual life. Part 2 on the interior life is particularly good. Includes fine material on prayer, as well as interesting case studies.

NOTES ON THE CELEBRATION OF THE EUCHARIST: A Supplement to the Ceremonial Directions of the Book of Common Prayer, 1979. By Bruce E. Ford. Hymnary Press (P.O. Box 5782, Missoula, Mont. 59806-5782). Pp. 43. \$7.50 paper.

Based on Prayer Book rubrics, common sense, and the enlightened *General Instruction* and rubrics of the revised Roman Missal, this helpful pamphlet gives directions for uncluttered, stately, and theologically reasonable celebrations. Elevations at Words of Institution are deplored, but there is little recognition of some Anglican usages, such as the deacon being vested in surplice and stole.

H.B.P.

CLASSIFIED

POSITIONS OFFERED

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.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

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Milwaukee, Wis. 53202

Use the classified columns of

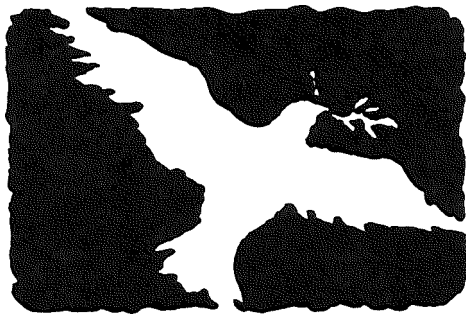
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Benediction

The author, Elizabeth Ashby Wardlaw, resides in Columbia, Md.

A Parable

Teacher, speak to us of service." There were in a local parish two people — a woman who always brought her children alone because her husband was an atheist and a man who always came alone because his wife had quarreled with the new rector.

One day the woman came to the rector and said, "Father, we must have

a woman chalice. It is not fair that we have six male chalice; we do not have an all-male congregation. I want to become a chalice. I have been a sub-deacon for six years; I've sung in the choir; I've headed the parish life committee; and I've taught Sunday school. Now I want to become the first woman chalice and serve the wine."

The rector thought about it, and finally said, "We will have a woman chalice, but she will not be you." And the woman went away with the agony of the global victory and the personal rejection.

At the same time, the man went

about his task as church usher. Every fourth Sunday, he passed out bulletins, helped people find seats in the crowded nave, showed new families with children to the cribbery, and he selected the family to present the elements for Eucharist. One cold February morning, the woman and her children stood in the narthex looking for a seat. The man quietly tapped her on the shoulder and said, "Would you and your children present the bread and the wine at the offertory this morning?" She nodded, and her son looked up and said, "Mommy, we've never done that before."

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 (SS 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 10-3:15, 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

SOUTH BEND, IND.

CATHEDRAL CHURCH OF ST. JAMES
117 N. Lafayette Blvd., Downtown
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart Niemeyer, canon; Sarah Tracy, deacon
Sun Eu 8, 10, 7; HC 7:30 Mon, Tues, Wed; 9:30 Thurs; Noon Fri; 9 Sat. MP 8:40 wkdys; EP 5:15

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.

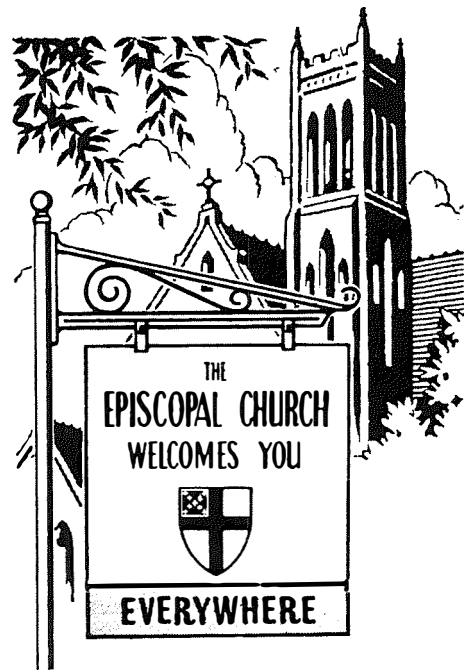
ST. STEPHEN'S Park Square
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10

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 Rev. William K. Christian, III; 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.

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

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; wkdys MP 8:30; Wed & Holy Days Eu 9



American Cathedral, Paris, France

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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 Martinier, D. Min., r; the Rev. Sunny 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; 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

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

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

BREVARD, (Western) N.C.

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

VALLE CRUCIS, (Western) N.C.

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

CINCINNATI, OHIO

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

ROSEMONT, PA.

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

NEWPORT, R.I.

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

PROVIDENCE, R.I.

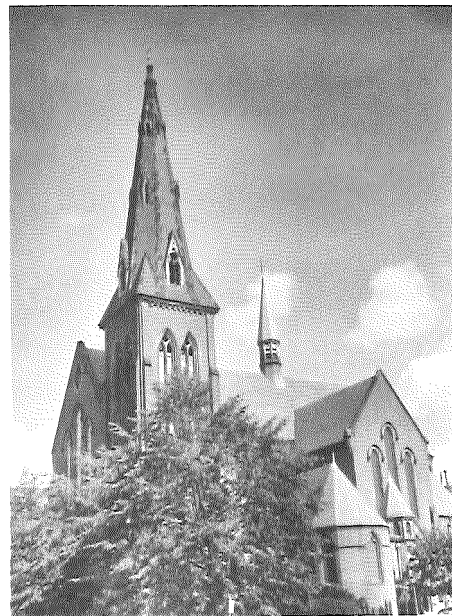
THE CATHEDRAL OF ST. JOHN 271 N. Main St.
The Very Rev. Richard O. Singleton, dean
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four
Historic Colonial Parishes, with Colonial Graveyard)

WESTERLY, R.I.

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

DALLAS, TEXAS

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)



Church of the Advent, Boston

DALLAS, TEXAS (Cont'd.)

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

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. 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.

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. Wkday as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

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

JACKSON HOLE, WYO.

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

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

PARIS, FRANCE

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