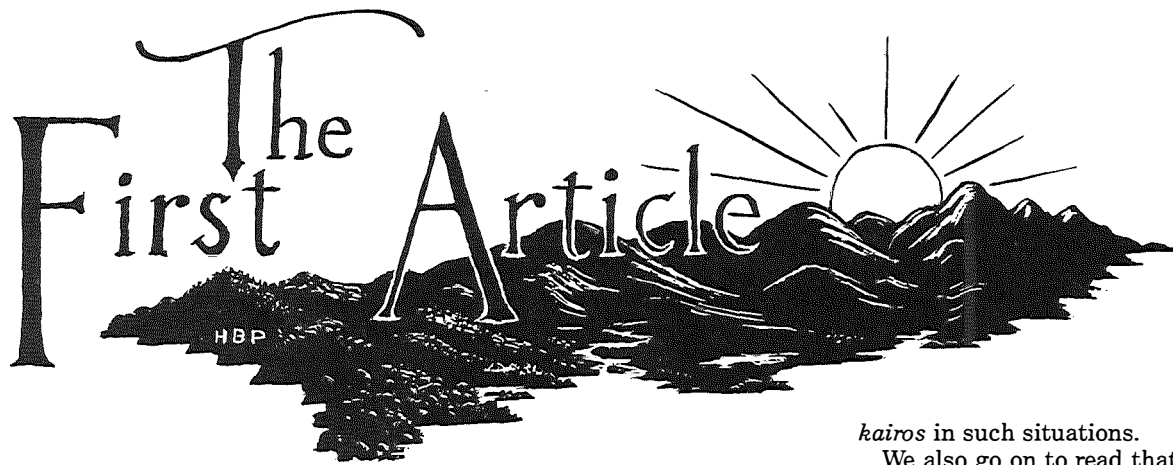


THE LIVING CHURCH



Presiding Bishop Browning (at microphone) in the churchyard of St. Mary Anne's Church, North East Md. Behind him are (from left) the Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania; the Very Rev. James J. Shand, rector; the Rt. Rev. Elliott Sorge, Bishop of Easton; and the Rt. Rev. W. Moutrie Moore, retired Bishop of Easton: commemorating a 200th anniversary [p. 5].



The Times and Seasons

When we speak of time, we may refer to the invisible river of moving minutes, hours and days, the ongoing tide in which we were born, in which we now live, and in which we will someday die. Or we may use the word, in singular or plural forms, with other meanings.

We use "times" to indicate multiplication, as in "seventy times seven." We use "bad times" to indicate an illness. Marching in step is called "in time."

In other languages, various other words are used for such expressions. The Old Testament uses several different Hebrew words where time or times appear in the English translation, but one term, *eth*, is most often used. The New Testament, reflecting the logic of Greek thought, generally uses two quite different terms: *chronos* meaning the flow or passage of time, and *kairos* meaning a particular point, appointed season, or "date" within time.

Here is indeed something to reflect on. The time of *chronos*, the time of a clock or chronometer, continues on as days come and go and as the heavenly bodies revolve. The times of *kairos* are the fixed and particular points in the course of time which have special significance.

When Greek speaking Jews translated the Old Testament into Greek, they followed this distinction between *chronos* and *kairos*. This may be seen in the famous poetic passage in the Book of Ecclesiastes where *kairos* is used in each verse where we read "time" in English.

"For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up. . . ." (Ecclesiastes 3:1-8). The point of using *kairos* is to show that all these actions do not simply occur sometime or

other, but that there is a right time, a proper time for each. One plants seeds at a certain time: to plant them in winter would be useless. One takes in one's crop in the harvest: to attempt to do so at any other season would simply destroy the fruitless plants.

The right time in agriculture is a *kairos* appointed by nature, but the Preacher, the author of Ecclesiastes, goes on to speak, later in the passage, of "a time to keep silence, and a time to speak." This is not dictated by nature, but requires human discernment. Perhaps we are naturally inclined to speak at the wrong time, and are not prepared to speak when we should. Hence we must discipline ourselves to meet the

kairos in such situations.

We also go on to read that there is "a time to love, and a time to hate; a time for war, and a time for peace." Here again these are not seasons determined by nature, but by human judgments. As Christians, we resist hate, but the Preacher's lesson still has its point. The times for love and hate, war and peace require discernment and wisdom. These choices require prudence, but also moral judgment. Moral choices are as important to people in their affairs as are the dictates of nature to the farmer. Ultimately they are as unavoidable. Yet the problem is to be wise enough to discern when these "times" occur.

What is ultimately most important for biblical writers is the *kairos* appointed by God. To be ready for his time is the great duty before us. Christ appeared on earth when the time (*kairos*) was fulfilled, and he will come again at the appointed time. For each of us, there are numerous little appointed times, many of which are misunderstood, mishandled, and misused. Blessed are they who can read the signs of times rightly!

H. BOONE PORTER, Editor

Bird's-eye View

I am mockingbird —
 once removed
 No original song
 No lines of my own.
 I quote Byron, Keats and Shelley
 And fill the world with beauty
 of the Masters.
 My task is ordained —
 to bring work
 By Masters produced
 to fill God's world
 Bearing their message
 to all generations.
 I cannot chisel David
 or paint the Mona Lisa.
 My part is to polish and preserve
 And like the mockingbird —
 Serve wherever God ordains.

Naomi Stroud Simmons

THE LIVING CHURCH

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LC/87

LETTERS

Receiving the Chalice

I would like to offer some suggestions to the anonymous writer [TLC, July 19], who states that Episcopalians have no "simple option" to decline the proffered chalice.

Devout communicants to whom I have had the privilege of offering the cup have variously traced a cross on the chalice with their thumb, reverently kissed the side of the chalice, or simply continued to kneel (or stand) with arms folded across the chest, until the chalice has been delivered to the next communicant.

MELISSA C. FOX

Cambridge, Mass.

• • •

"Anonymous" states, "the Rev. Clark Hyde . . . correctly observes that Alcoholics Anonymous members may not receive from the common cup" [TLC, July 19]. That is not accurate.

What Fr. Hyde said was, "Nonetheless, it may be appropriate pastorally for some to receive by intinction, or, as is the case for many recovering alcoholics, not receive the chalice at all since Our Lord is present in both species."

In 21 years of parish work in Maryland and North Carolina I have known many sober alcoholics and have talked with many about receiving Holy Communion. The most common comment I have heard, from people with short and long terms of sobriety, is, "to me the wine represents the Blood of Jesus Christ and is not to me an alcoholic drink. I can receive both host and cup with no threat to my sobriety." One parishioner for whom the brand of port used for communion was the preferred drink for abuse said, "The taste of the wine has such bad associations for me that I will receive the cup, touch it to my closed lips and return it."

When asked, I encourage people to do what they are most comfortable doing. Most alcoholics are so grateful for the spiritual awakening to conscious contact

with God that the manner of receiving Holy Communion is not an issue.

"Let us keep the chalice as the normative means of receiving the blood of Christ, as coming from his hand and symbolizing our vulnerable fellowship with one another in him," Fr. Hyde said.

I was interested to learn that country Baptist churches in this area used two common cups, usually pewter tumblers, one for each side of the church, passed without wiping but turned as passed, until the late 1920s.

(The Rev.) THOMAS RIGHTMYER
Church of the Redeemer

Shelby, N.C.

• • •

About "Sharing Koinonia": is "Anonymous" aware that Anglicans ascribe to the doctrine of concomitance, that when we receive in one kind (either), the Communion is valid and complete? Simply crossing the arms across the breast after consuming the bread tells the chalice-bearer to pass us by. No embarrassment; no awkwardness; and surely more preferable and fitting than "Communion by Dunking" as if the Body of Christ were a donut!

"Episcopalians, still kneeling at altar rails" *do* have this simple option and do not call attention to their action except to the chalice-bearer.

(The Rev.) BILL KENNEDY
Brownfield, Texas

Digging Trenches

The last few issues of THE LIVING CHURCH have been filled with news items and letters which indicate that a lot of people are digging trenches. The conflicts over ordaining women bishops and sexual ethics are expressions of the deeper issue of revelation.

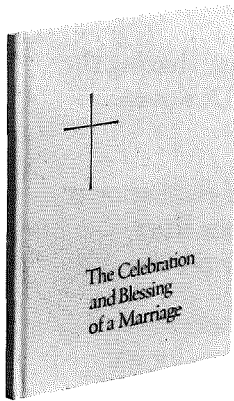
Since a lack of consensus on revelation is the issue, we do not have a common authority on which to build reasoned accommodations and our usual Anglican settlements. Majority votes are insufficient. We may be forced to choose between separating like sects and seeking a deeper unity.

I am saddened by the entrenchments. There is great freedom and peace for individuals who are forced to face their personal spiritual poverty and use the occasion to rejoice in the loving-kindness and generosity of God.

Perhaps if we Episcopalians face our corporate spiritual poverty — not with urbane disclaimers but with a looking Godward — we could move beyond our several certitudes to spiritual maturity. We have the choice between a battle royal with lots of casualties and a journey into that darkness where we seek God rather than self-justification.

(The Rev.) JOHN I. KILBY
Grace Church

Clinton, Iowa



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Clergy Tenure

Mary Kohler's letter [TLC, July 19] shows a misunderstanding of the role of the rector and the whole polity of the Episcopal Church. Her schema of clergy (top management), vestry (board of directors), and communicants (stockholders) completely distorts the fourfold ministry upon which the church is based (B.C.P., p. 855).

For the church to assume the characteristics of IBM, GE or Chrysler may make it easier for the world to understand; however, it robs the church of its biblical imperative to demonstrate a different kind of structure. Scripturally, Jesus is the "top management"; the baptized receive the dividends.

I agree that the tenured position of the rector can provide for complacency on both the part of the rector and the parishioners. A contract of five to seven years could eliminate that if so provided for by diocesan canon. But to remove the possibility of the rector to respond to the priestly call to be prophet because of "philosophical or personality reasons" would defeat the role of priest in the parish.

To speak the gospel when we are all sinners, to affect the changes called for by conventions when few wish to be disturbed, or to help direct the vision of the people toward following Christ, are not tasks that must be dependent upon philosophy or personality. If we were to adopt the same facility of changing rectors that corporations use to change their executive officers, we might have an "efficient" church, but would we have an obedient church? The statistics show that parishes which have removed a rector for whatever reason are *eight* times more likely to do it again, according to Speed Leas, a recognized authority on this topic. It would be not long before our polity would become congregational rather than episcopal.

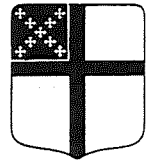
(The Rev.) LAUREN A. GOUGH
St. Peter's and St. Ann's

Bainbridge, N.Y.

The Cover

A daylong celebration of the 200th anniversary of the ordination to the priesthood of the Rev. Joseph Coudon was held at St. Mary Anne's Church, North East, Md. He was an early rector of the parish and was ordained by the Rt. Rev. William White, first Bishop of Pennsylvania. Descendants of Joseph Coudon and Bishop White read the lessons during a festival service in which Bishop Browning stressed, "It is out of the congregation that ministry comes and is established. . . . We are to be the sacramental expression of Jesus in the place where we live and work."

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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
Commission on Church Music

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THE LIVING CHURCH

August 16, 1987
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Indian Convocations

Each weekend in June found Native American Episcopalians assembled in convocation — in the vast Yukon region of Alaska, in the rugged highlands of the Navajo Reservation in the southwest, in the sweeping plains of South Dakota reservation country, and paradoxically at the first cathedral of the American church, Faribault, Minn. Combined attendance at the four events surpassed 3,000.

These gatherings among Episcopal Native Americans are not unlike the traditional summertime assemblies of tribal bands which annually came together along the banks of rivers and brooks for visits and ceremonials.

The series began with the Alaska Interior Deanery gathering at the old town of Fort Yukon, located eight miles north of the Arctic Circle on the Yukon River. It was here at Fort Yukon, established as an outpost of Hudson's Bay Company, that the Gospel according to the rites and doctrines of the Church of England first came to the Athabaskan peoples. Canadian missionaries arrived in 1862 and when missionaries of the American church arrived in 1896 they found Christianity well-entrenched — the Indians were familiar with the Bible and Prayer Book in their own languages.

The major focus at the 1987 gathering centered on a proposal for a new structure which would subdivide the vast deanery into three regions, each region having its own dean responsible — with a member-at-large — for developing a system of pastoral support visits to village churches. The proposal calls for additional salaried clergy specializing in small community ministry, teaching, and training for ministry.

Specific resolutions adopted called for sacramental services for all villages in which the Episcopal Church has work, and approval to continue the diocesan Alaska Native Advocacy Committee. The latter was reinstated on a trial basis last year as a pipeline vehicle to the national church.

Native Alaskan concerns mirror those of Native Americans of the "lower 48" — leadership development through training and education for clergy and laity, compensation for clergy and lay leaders, local control of church property (land, buildings and income), unmet needs for alcohol and drug abuse programs, youth leadership programs, and urban ministry development.

In his address, the Rt. Rev. George Harris, Bishop of Alaska, stressed that he had agreed to commit 10 years to his post and that he is in his seventh year of the commitment. He challenged the gathering to keep the timetable in mind in preparation for new leadership and direction.

Navajoland

The 12th Council of Episcopal Churches in Navajoland (ECN) was held just outside the boundaries of the vast 25,000 square mile Navajo Reservation at the outskirts of Farmington, N.M. in the old Episcopal complex which once housed the only hospital or medical facility for the Navajo people within the entire eastern sweep of the reservation.

It opened with renewal of baptismal vows, hymns in Navajo and English and a healing service. Later, the convocation brought to the forefront a resolution which addressed structure and status of the Navajoland Area Mission, now unique in the Episcopal Church framework. The proposal, presented by the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona, has been drafted over the past year by the Council of ECN. It was unanimously adopted and was forwarded to the Standing Commission on Structure in the Church, the Presiding Bishop and the Executive Council.

Vital and consequential business meetings were chaired by the presiding Elder, Adah Sedahi; many reports reflecting growth and progress were presented by laity from the three regions — Arizona, New Mexico and Utah — which comprise the area mission; 18 Navajos were awarded certificates of commendation for education for mission study. It was reported that during the past year, the area mission has held four workshops on ministry development and several spiritual growth conferences, and that a dozen Navajo men and women would be attending a two-week mid-summer course conducted on the reservation by professors from Seabury-Western Theological Seminary in Evanston, Ill.

Most impressive, however, was quantity and quality of growing youth work in the Episcopal Church in Navajoland. Twenty-eight young people met separately to organize their first youth council. It was announced that six of their group will attend Episcopal Youth Event in San Antonio this summer; also,

two delegates will go to Arizona Senior Youth Camp and two others to Province Eight Youth Event in Hawaii.

Introduced as "our Choctaw grandmother," Owanah Anderson, national Indian ministries staff officer, was asked to share final reflections on the convocation. She commended ECN's spiritual growth and expanding programmatic goals, but cautioned the Area Mission to be prepared to exercise patience as they seek General Convention endorsement for restructuring. To this, a Navajo priest, the Rev. Steven Plummer, responded: "We have patience; we are Navajo, the people who survived the 'longest walk'."

Niobrara

More than 2,100 were present later in the month for the meal which followed the final Eucharist at the 115th Niobrara Convocation, held deep into the Rosebud Reservation at the village of Mission, S.D., with two small motels and population of less than 900, and home of the historic school for Indian boys founded more than a century ago by the Rt. Rev. William Hobart Hare, Bishop of Niobrara. The school is no longer open. The bishop of the non-geographic missionary diocese of Niobrara had oversight of the Sioux Nation and during his long years of service, extending from 1873 until 1909, Bishop Hare confirmed 10,000 Lakota-Dakota Indians as members of the Episcopal Church.

During the next three days, a number of people were baptized, confirmed, received, and commissioned as lay ministers. One couple was married, and an Oglala Sioux was ordained to the priesthood. Three bishops — including the Most Rev. Edmond Browning, Presiding Bishop; the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota and first Native American elevated to the episcopate; and the Rt. Rev. Craig Anderson, diocesan bishop, were present for the laying on of the hands when Charles Montileaux was ordained to the priesthood.

During the course of the gathering, a national coalition of Native American clergy was organized with the Rev. Webster Two Hawk (Rosebud Sioux) designated as chairman. Elected as vice-chairman was the Rev. James Dolan, rector of the oldest and largest predominantly Indian congregation, Holy Apostles on the Oneida Reservation in Wis-

consin. The Rev. Ron Campbell, a Wahpeton Sioux from Sisseton, S.D., was elected secretary. The Covenant of Oklahoma II, issued at a major consultation on Indian ministry last autumn, called for the organization of such a network of both Indians and non-Indians who minister among Native Americans. Present at the organizing meeting were clergy from many dioceses, including Los Angeles, Oregon, Oklahoma, Idaho, Minnesota and the Dakotas.

The convocation passed two resolutions in support of two bills pending in the United States Congress — the Sioux Nation Black Hills Act which calls for return of federal lands unlawfully taken from Sioux tribes in 1877; and the reauthorization of Indian Health Care Improvement Act. Hundreds of signatures were affixed to petitions calling for enactment of these pieces of federal legislation.

The Rev. Robert Two Bulls of Rapid City, S.D., was elected Itancan (chairman) of Niobrara Council. Discussion at a business session centered on the closing of the bankrupt 100-year-old St. Mary's School for Girls and other sub-surface dissension. This soothed and decidedly diffused when Sister Margaret Hawk stood before the assembly. Speaking in both Lakota and English, the retired Church Army worker called the convocation to purpose and reality.

The Presiding Bishop called the convocation to reconciliation and harmony and spoke of his own ministry as that of servanthood as he seeks to understand the special concerns and special visions of all the people of God and his whole creation.

Faribault

As in South Dakota, the theme of the Minnesota convocation was reconciliation. Here, among green lawns and towering trees, reconciliation between two races of people was subtle and implied. Not only was it the anniversary of founding of the cathedral but also the 125th anniversary of the 1862 "Minnesota Uprising," during which the Santee Sioux broke out of the narrow confines of their Minnesota Valley reservation in a last rebellion against long years of government treachery and deceit. In the end, 700 white settlers were dead, and after short trials, death sentences were pronounced upon 306 Indians. It was through the intervention of Bishop Whipple directly with President Lincoln that death sentences were commuted for all but 38, who were hanged at Mankato on the day after Christmas, 1862. The Santee Sioux, among whom the Episcopal Church had begun mission in 1859, were expelled from Minnesota and sent by overcrowded boat to Dakota Territory. The Episcopal Church accompanied the Santee.

This was the backdrop as some 650 Minnesota Episcopalians — Indian and white — worshipped together at the cathedral and great lawn of Shattuck School in the summer of 1987 in the neat prototypical midwestern town of Fairbault, which was, itself, observing "Heritage Days," and pow-wow drumming from across the street co-mingled with the strains of the organ of the cathedral.

As a symbol of his spiritual leadership, a pipe was presented to the Presiding Bishop by Fr. Virgil Foote who also gifted the diocesan bishop, the Rt. Rev. Robert Anderson, and Mrs. Anderson with pipes. Star quilts, baskets and wild rice were presented to other distinguished participants of the convocation, which included the Rt. Rev. Harold Hopkins, Jr., Bishop of North Dakota and the Rt. Rev. William Wantland, Bishop of Eau Claire.

OWANAH ANDERSON

Colleges Receive Grant

Three black colleges have received a \$20,000 grant from the Episcopal Church Foundation to use in a study to determine if a joint fundraising campaign will result in enough funds to meet their needs.

The colleges are St. Augustine's in North Carolina, St. Paul's in Virginia and Voorhees in South Carolina. The study will determine who supports black colleges and whether the proposed campaign is feasible and realistic.

During the March Executive Council meeting, held on the campus of St. Augustine's [TLC, April 12], council members addressed a resolution from the 68th General Convention calling for Executive Council to assist the colleges in raising additional funds over and above the current level of unrestricted funds now being provided by the national church.

Jeffrey Kittros, executive president of the foundation, said about the grant, "Not only will the financial future of these educational institutions be brighter, should the fundraising campaign prove feasible, but the collective support of concerned parties for the ministry of these colleges will generate a new enthusiasm among their board, faculties and staffs."

Albany Covenant Relationship

Two cathedrals in Albany, N.Y. signed a covenant relationship recently, culminating a year of preparation.

The Episcopal Cathedral of All Saints and the Roman Catholic Cathedral of the Immaculate Conception have held an ongoing relationship which was documented by the signing on June 16.

The covenant includes the following pledges of common commitment and

Continued on page 11

BRIEFLY...

The Rt. Rev. William Swing, Bishop of California, was welcomed as a board member of the American Foundation for AIDS Research recently by organization chairman Elizabeth Taylor. The foundation raises money for AIDS research and awards grants four times each year. In addition, it coordinates and promotes international research on the disease.

New York's St. Thomas Choir School will have a new home in the fall. The country's only church choir boarding school will occupy a new 15-story home on Manhattan's West 58th St. near Carnegie Hall. The school currently occupies a four-story structure near the city center. A maximum of 50 students will be able to live in the "campus in a skyscraper" plus faculty and staff.

The Alban Institute in Washington, D.C. announced the formation of the William F. Creighton Memorial Fund for Strengthening Church Executive Leadership. The fund honors the late Rt. Rev. William F. Creighton, former Bishop of Washington and a member of the institute's board of directors who died in May [TLC, June 14]. His commitment to training executives and bishops is the central focus of the new fund.

A check for \$1,500 was presented to the Presiding Bishop's Fund for World Relief by students of Bard College, Annandale-on-Hudson, N.Y. recently. The money was raised during the college's third annual Winter Carnival which was held in February, and included an auction, formal dance, casino night and rummage sale.

According to the American Bible Society, occasional errors in translating the Bible from one language to another has produced some amusing results. Checking a draft of the Song of Songs (4:2), a translation team discovered the original translator had changed the Good News text from "Your teeth are as white as sheep . . . not one of them is missing," to "Your teeth are as white as sheep . . . only one of them is left." Similarly, in one New English Bible foreign language edition, a double meaning crept into I Corinthians 5:9 in which St. Paul says, "In my letter I wrote that you must have nothing to do with loose livers!"

Bread for the Dogs

“ . . . yet even the dogs
eat the crumbs that fall
from their master’s table. ”

By GEORGE W. WICKERSHAM, II

The account of Jesus’ encounter with the Canaanite woman, as found in Matthew’s Gospel (Matthew 15:21-28), as appointed for August 16, gives much trouble to all interpreters lacking a sense of humor. If we read it from a strictly academic point of view, it appears to say that Jesus came primarily for Israelites and regarded all Gentiles as “dogs.” This means that other academics must look up other passages in the Gospels which show that Jesus did not embrace such a point of view, and thereby counteract the impression given by this one. We think, for instance, of his commendation of the Roman centurion whose son he healed: “. . . not even in Israel have I found such faith” (Matthew 8:10). To this he added the rather explicit “I tell you, many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven, while the sons of the kingdom [i.e., Israelites] will be thrown into outer darkness” (Matthew 8:11, 12a).

Perhaps we might do well to lift our minds to the wider implications of his many teachings — implications so obvi-

The Rev. George W. Wickersham, II, is a retired priest of the Diocese of Southwestern Virginia now living in Rockbridge Baths, Va. He writes frequently for THE LIVING CHURCH.

ous that we are apt to miss them completely: “Blessed are the poor in spirit for *theirs* is the kingdom of heaven . . . those who hunger and thirst for righteousness . . . the merciful . . . the pure in heart . . . the peacemakers . . .” (Matthew 5:3-9). No qualifications are added, such as “provided they are Jewish.”

Indeed, we have such gems as “So everyone who acknowledges me before men, I will also acknowledge before my father who is in heaven” (Matthew 10:32). And “Come to me all who labor and are heavy-laden, and I will give you rest” (Matthew 11:28). *Everyone. All.* Matthew’s Gospel ends with “Go therefore and make disciples of *all nations*” (Matthew 28:19). The fact is, this book, supposedly the most Jewish of the Gospels, is simply jam-packed with example after example of Jesus’ universal point of view. It is a principle of the work: “So the last [i.e., Gentiles] will be first, and the first [i.e., Israelites] last” (Matthew 20:16).

It is to Luke that we are indebted for the suggestion that the disciples were, shall we say, just a bit tardy in discerning the full thrust of Jesus’ attitude. Even those two who encountered the risen Lord on the road to Emmaus (not knowing who he was) said to him, “We had hoped that he was the one to redeem

Israel” (Luke 24:21a) not “the world,” but “Israel.” Indeed, at the very time of the ascension (Acts 1:6) all of his disciples asked him, “Lord, will you at this time restore the kingdom to Israel?” (The most inappropriate farewell in history!)

This, then, is what Jesus was dealing with throughout his entire ministry. His own disciples simply could not separate the concept of the kingdom of God from that of the kingdom of Israel. To them they were the same thing. Gentiles were heathen and enemies of the kingdom. It is hard for us even to imagine how they were regarded. If a Gentile so much as entered the inner court of the Temple, the place was defiled. Only by the most extreme ritualistic and legalistic measures could a Gentile be made into a Jew — a “proselyte.”

Which brings us back to the Canaanite woman, a Gentile if ever there was one. She tagged along behind the little band, imploring Jesus to heal her daughter. After all, he had healed the centurion’s son. But Jesus did not answer her. The disciples, annoyed by her persistence and doubtless embarrassed by the attentions of a Gentile, asked him to send her away. The implication is that they wanted him to do whatever she asked of him and thus get rid of her. Jesus quickly responded, “I was sent only to the lost sheep of the house of Israel.” This, of course, was precisely what the disciples thought, and I am certain that his sarcasm sank in. The woman thereupon came and knelt before him saying, “Lord, help me.” I cannot but observe that she spoke for us all, the disciples included. But Jesus’ answer to this, I also believe, was strictly for the benefit of the disciples: “It is not fair to take the children’s bread and throw it to the dogs.” What were the disciples thinking at this point? Whatever it was, the woman was way out in front of them. “Yes, Lord,” she answered, “yet even the dogs eat the crumbs that fall from their master’s table.” By that time the disciples should have felt like some of those crumbs. To the woman Jesus replied, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.

It is not whether you are Jew or Gentile, male or female, slave or free. It is *always* and *only* a matter of faith.

Jesus’ sense of humor is consistently overlooked. In the case of this passage (and several others) it is the key. If we ignore this, then the passage appears to present the Master as regarding Gentiles as “dogs.” But if we recognize Jesus’ irony in the face of his disciples’ persistent prejudice, the message of the passage is perfectly clear: the God of Jesus is for all people, in all places, at all times. Human prejudices are just exactly that: human. They mean nothing at all in the courts of heaven.

Following Commands

Revelations from a Personal Computer

"You just have to obey. It's incredibly frustrating if you don't, and remarkably easy if you do."

By RAE E. WHITNEY

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit: that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen."

Although it seems that for hundreds of years worshippers have been confronted with the Collect for Purity as the Eucharist begins, it has taken on new meaning for me since my husband and I bought our personal computer.

We decided to buy one because we acknowledged that there was a whole new world "out there," unexplored by either of us. So we metaphorically put on our pith helmets and stepped out into the heat of the mid-day sun, and found some pretty hot stuff!

As theologically and biblically-oriented people, we found ourselves naturally drawn to, yea, tempted by, the brand that shows a fruit from the garden of Eden with a piece bitten out.

Now a one-day hands-on-the-computer course years ago at the local college had introduced us to RAMS and ROMS, but when we unpacked the large white boxes, we found ourselves confronted by certain old terminology that now had

new meanings, such as "boot," "initialize," "clipboard" and "desktop," and also by odd-sounding new words such as "cursor" and "baud."

Then I discovered something called a "window," which allows the user to look at two parts of a spreadsheet at once. We aren't, it seems, permitted to forget anything. In fact the whole concept of a "spreadsheet" has become a revelation to me. Indeed, discovering the window made me first think of this collect. "Almighty God, unto whom all hearts are open. . . ." God has our spreadsheets before him, including all the windows on display.

And then I found something which intrigued me even more. It's possible, I discovered, to hide certain information that has previously been entered in, until you "zoom" in on it, and lo and behold, with a press of a button your secrets are flashed on the screen. "Almighty God, from whom no secrets are hid. . . ." Ouch.

It's pretty disconcerting to come before a God who knows not only our desires but also all our secrets. And then to have the courage to ask him honestly for the cleansing power of his Holy Spirit. . . .

I also learned that, in order to delete my larger mistakes, I had to highlight them first. The background lights up and the mistakes change from white to black. "Cleanse the thoughts of my heart. . . ." Once highlighted, however, for what they are, my errors can be obliterated with the touch of another button.

"By the inspiration of thy Holy Spirit." Isaiah knew about it too and wrote: "God has blotted them out."

Of course in my explorations of this new world I found many frustrations, until I got it into my thick head that you have to obey orders before programs will work. The computer makes no bones about it. There are certain commands, which, if not obeyed, will bring everything to a standstill, or, worse, destroy your morning's work. You just have to obey. It's incredibly frustrating if you don't, and remarkably easy if you do.

Perhaps that is what is meant by "perfectly love Thee." As our rector recently reminded us, "perfect" implies something that is done completely. We have to follow the instructions all the way. This sheds light on the phrase "perfect freedom." "A new commandment give I unto you that you love one another as I have loved you." Perfectly.

And then we have to "worthily magnify his holy Name," justly declare his greatness. Impossible of course; but we have to aim in that direction, and only through Jesus Christ our Lord, and his Holy Spirit, does that begin to be possible.

I am beginning to feel more comfortable towards that "Zoom" key. I now realize that there are other things we can zoom in on besides our sins and failures, such as the mercy and justice and love of God. Each Eucharist can begin with a double "zoom" — the spreadsheets of our sins, and the deletions by the Holy Spirit. This is indeed a great comfort.

Rae E. Whitney resides in Scottsbluff, Neb. and has written several articles for THE LIVING CHURCH.

Awash with Controversy

A Bishop Explains His Role

By PAUL MOORE, JR.

"Viewpoint" is a column of opinion that does not necessarily represent the editorial view of THE LIVING CHURCH.

Tension between the bishop as a source of unity in each diocese and the bishop as "prophet" for the wider unity of the Kingdom of God, and tension between peace within the institution and controversy generated by the proclaiming of justice and peace in the world will always exist in the life of the church. Depending upon the personality of the bishop, his training, the moment in history and the geography of the diocese, the balance between unity and conflict will vary.

I believe the bishop should be the source of unity for the diocese but also should be, as a bishop of the holy catholic church of God, a source of unity for all peoples. One cannot have unity in any deep sense, nor can one have peace, without justice. Therefore, as the bishop seeks to bring justice and peace based on that justice to the world around him, he may have to sacrifice the sensitivities of some members of his church. I feel strongly that a bishop should not only be the chief missioner (apostle) of the diocese, but also should lead the way in prophetic positions so that his clergy and people will feel free to express themselves on social issues.

I have rarely sought out a particular social issue. Usually issues come to me through the pastoral needs of one or more of my people. Many of our people are homeless or minister to the homeless. Therefore it is incumbent upon me not only to urge our parishes to take care of the homeless until such time as this problem is redressed, but also to speak strongly to the city, state and federal governments that they might relieve the scandal of our cities.

Several years ago a young woman came to me asking to be a postulant for ordination. She was a quiet, dignified person, but I had read two or three articles she had written about being a les-

bian. First I turned her down; but then I prayed and thought about it over three or four years and decided that honesty should not be a bar to ordination. I knew that many of our clergy were gay but had not been open about it. That was their privilege, of course. But on the other hand, it was also the privilege of this young woman to be open about her sexual orientation. This put me into an enormous row with my people and indeed with the whole church nationally, but I still feel I was right in my judgment. In any case, my involvement in this issue came to me through a particular person.

I have traveled abroad several times for the cause of peace: once to Saigon during the Vietnam War, once each to Russia and South Africa, and twice to Nicaragua. These expeditions have begun always in response to an invitation and in response to groups within my diocese. As a result of my experiences in those countries I came home impassioned for the cause of peace. I realize that Russia and other nations are the cause of much of the unrest in the world; but on the other hand our government is the only one over which we have any influence. For this reason I have spoken out again and again against aspects of our foreign policy. Many consider this to be inappropriate for a bishop.

My involvement in the South African situation is another instance in which my "prophetic" stand has had its genesis in personal experience. I saw bishops and fellow Christians, as well as others, being persecuted there and felt compelled to speak out against the horror. I have campaigned for divestment and have been arrested at the South African Embassy.

Because of these and many other struggles over the years, I have come to be known by some as a "liberal activist." I do not mind that epithet. I am proud to be a liberal but at the same time I want it to be quite clear that the reason I have become involved in social issues is not ideological but pastoral. It comes right out of the gospel and our Lord's concern for the poor and the

persecuted. I do not believe my positions are radical; I believe they are merely Christian.

My stands on particular issues should not be viewed as an involvement in politics, *per se*. I never have and never will endorse a particular party or a particular candidate in any official way, though neither have I kept my political beliefs secret. I speak to *issues* so that my people can work through for themselves which candidate or party is going to bring about a resolution of the problem in question.

Even when a controversy is deeply painful and highly emotional I think it has its use. I try to be clear when speaking that, although I may be wrong, I still must speak my conscience to the church and to the world. In the fuss which usually follows a controversial event or statement, people do examine the issues in much greater depth than they would without the heat of confrontation. These moments become teaching opportunities. However, I do not seek controversy for its own sake.

Another vocation for a bishop (and thank God Anglicanism allows it) is to open up to others the theological exploration which we each undergo throughout our lives. Thus I often suggest positions which are outside the present teaching of the church, letting it be known that this is a position which I think needs to be explored and, perhaps someday, even adopted. Indeed, over the centuries, this is the usual way in which the church has grown and changed.

A bishop should be a thoughtful and sensitive pastor to all people of the diocese regardless of whether or not they agree with his social positions or political views. As he develops a pastoral relationship with his people and friendships grow, the people will respect his positions and his integrity, even when they disagree.

We are going through very difficult times. The issues we face become increasingly complex. It is especially important, therefore, that a bishop preach prophetically and that he have expert counsel and advice in regard to the issues and stands which he takes.

The Rt. Rev. Paul Moore, Jr. is the Bishop of New York.

EDITORIALS

Constitutionality

The summer, when there are not so many events of church news, is a good time to think of principles and long-term questions. One such question concerns democracy — democracy in general, but more particularly in the Episcopal Church.

We often think of democracy as simply majority rule. Yet this is not an adequate definition. If vestries, diocesan conventions, and other elected bodies could vote to have whatever they felt like at any time, we would have not democracy but chaos. Hence a nation, a church, or any large body needs some sort of constitution, or charter, or fundamental laws which apply to the governing as well as to the governed.

We do not believe a democratic system, or a partially democratic system, can flourish or survive without respect and obedience to its constitution. If the constitution needs to be changed, it should be changed in a constitutional manner. Within our American government, if the executive or legislative branches act unconstitutionally, the supreme court can call them to account. Within the Episcopal Church we have no supreme court. Hence the church as a whole must safeguard its constitution. Bishops, General Convention deputies, and others should make it a point of conscience to observe the constitution of the Episcopal Church, the basic element in our canon law. If they fail to do so, the laity and parish clergy should protest. Since there is no supreme court to hear their protest, it will have to be long and loud in order to be effective. Those who wish to read our constitution will find it in *Constitution and Canons, 1985*, available from Episcopal Parish Supplies, 815 Second Ave., New York City for \$14.95.

Why this insistence on constitutionality? First, a constitution safeguards the basic purposes and order of an institution. A constitution protects us from popular but precipitous decisions. We are not left at the mercy of clever but imprudent leaders.

Second, a constitution safeguards the rights and concerns of members who do not belong to the ruling group. This may in fact be a large number of people.

Thirdly, a constitution upholds our duty to the dead. Previous generations have bequeathed to us our institutions, our beliefs, and our assets. It is unfair to our benefactors from the past to disregard the responsibilities and obligations which our heritage involves.

Fourthly, a constitution upholds our duty to those who come after us. As we have received from the past, so we should pass on this heritage to people in the future. A constitution keeps us on course for the generations to come.

But is the constitution of the Episcopal Church in any danger? Yes it is. Respect for it has plainly eroded in recent decades. Let us take an example long enough ago not to cause ill feelings. In 1967 General Convention voted to allow lay chalice bearers. This was a desirable move, and it is rubrically sanctioned under the present Prayer Book (p. 408), but it violated the rubrics of the 1928 Prayer Book which was in force at that time, when *Minister* on page 83 was universally

understood to mean a bishop, priest, or deacon. The Prayer Book is part of our constitution, but there was little attention to the constitutional point.

When we discuss the constitution, often the points at issue seem small and technical. Those who wish to debate these matters are derided as legalistic and boring. Yet high churchmen and low, liberals and conservatives, easterners and westerners, southerners and northerners, all have much to lose if the authority and binding power of our constitution is undermined.

Singing the Lord's Song

The good old summertime should afford everyone a bit of rest and relaxation, but some of us are busy getting ready for the fall. Here at the offices of THE LIVING CHURCH, members of our circulation department have been hard at work during the past weeks packaging, addressing, and mailing out the thousands of copies of the new edition of *The Episcopal Choirmaster's Handbook* which is sent to purchasers all over the country. Along with everything else that is going on, it is gratifying to think of seeds of music sown from this old building going out in all directions!

The music of the church is not just a decoration added on to everything else. Music draws us to God and to one another; it expresses aspirations and feelings which cannot be conveyed in words; and it is itself part of the offering we make to God in worship. Truly it cools the spirit in the heat of the summer, and warms the heart in the cold of the winter. To sing the praises of God is always in season, and we are grateful to the church musicians and choir members who help us do it.

Psalm 130

Out of the deep I call.
Lord, Lord, hear me.
I know why I'm down here.
It's not fate, or someone's fault.
I'll claim it is, so help me!
But that's not me down deep,
Lord: you and I know.
If you look only at what
I've done, Lord,
Then I'm down the drain.
I'm lost — who isn't?
But I'm told you have mercy.
God how can you?
It must cost you a lot!
I guess it will cost me, too.
But only to turn and say, Have mercy.
And I do, Lord.
God, I do!

Delos Wampler

BOOKS

Eloquent, Reliable and Illustrated

THE RESTLESS HEART: The Life and Influence of St. Augustine. By Michael Marshall. Eerdmans. Pp. 151. \$19.95.

The Rt. Rev. Michael Marshall, an Anglican bishop, and his assistant, the Rev. Charles Bewick, commemorated the 1600th anniversary of Augustine's baptism in a unique way, by visiting the locales where the renowned theologian lived and worked: Hippo, Thagaste, Rome, Milan, and Florence. The book is the result of that trip. Bewick, a gifted photographer, contributes 60 photos, many in full color; particularly splendid are his reproductions of the stained-glass windows at the basilica of Hippo.

Though aimed more at the reader of *Time* or *Newsweek* than of *Theology Today*, the book is no superficial "coffee-table" item. It is eloquent in style, mature in judgments, and — thanks in part to Bishop Marshall's reliance upon Peter Brown's definitive *Augustine of Hippo* (1972) — most reliable in scholarship. Particularly strong are Marshall's treatment of North Africa during the twilight of the Roman Empire; Augustine's ambivalence towards his mother, Monica; the appeal of Manichaeism; and the influence of Bishop Ambrose. No blanket eulogy, the book sensitively presents Augustine's all-too-human failings. In short, we have a fine introduction to the most important figure that Western thought had produced in a thousand years.

Some readers may be interested in knowing that *The Restless Heart* is a selection of the Episcopal Book Club.

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

Systematic Survey

A HISTORY OF THE ECUMENICAL MOVEMENT. (Volume I: 1517-1948). Edited by Ruth Rouse and Stephen Charles Neill. World Council of Churches. Pp. xxvii and 838. \$29.90 paper.

A HISTORY OF THE ECUMENICAL MOVEMENT. (Volume II: 1948-1968). Edited by Harold E. Fey. World Council of Churches. Pp. xix and 571. \$19.90 paper. Set with both volumes \$39.90.

The two volumes covering the years 1517-1968 provide a systematic survey and a readable narrative of ecumenical happenings and developments over four centuries.

Church history has often been written in terms of the divisions which have ex-

isted in the Christian society since the New Testament period. These two volumes are written from the opposite point of view. Most readers will be astonished to learn how deep and widespread has been the longing for Christian unity in the churches.

The Reformation period was chosen as the starting point, although ecumenical effort began long before 1517. The unitive efforts of the churches in early centuries is covered by a brief survey in the introduction written by Stephen Charles Neill. Speaking of the paradox of life of the church in its double character as the divinely constituted Body of Christ and at the same time a human assemblage of very imperfect men and women, Neill finds in the epistle to the Ephesians the doctrinal foundation of the church's unity and the possibility of division within that body.

Conflict compelled the church to think out its doctrine more accurately, to define the sources of its faith, and to reconsider the nature of its unity. In the first three centuries, the church in the face of perils developed certain principles and methods by which its own inner unity might be maintained. The means by which the Church in the Roman Empire sought to recover its own lost unity was the Ecumenical Council.

Bishop Neill gives a marvelous overview of the centuries prior to the Reformation. He concludes that first, ecumenical relationships can never prosper if political considerations are allowed to interfere in what is properly the sphere of the church alone. Second, no true union of hearts can be attained through compromise and the evasion of difficulties. Third, it is unlikely that lasting union can be achieved unless there is some flexibility on both sides, and a preliminary agreement that certain things may be treated as unessential, disagreements regarding them being no barrier to spiritual union. Fourth, the solemn decisions of ecclesiastical authorities will always prove ineffective unless they have roots in the life and conviction of ordinary churchmen, who are often more open to the influence of non-theological than of theological factors in the church.

I was interested particularly in a chapter written by John T. McNeill under whom I had studied at Union. He dealt with the ecumenical projects which perished during the Reformation period. The Wittenberg Concord, the Zurich Consensus, the Bohemian Confession, and the Consensus of Sendomir mark notable achievements but were not able

to check the schismatic trend. "The ecumenical spirit never altogether failed. But the opportunities which had been lost or rejected in the first century of the Reformation could never be recovered, and it was long before the climate again became so favorable to ecumenical enterprise and achievement." Too many memories of massacres, burnings and embittered controversies hindered ecumenism.

The contributors to the two volumes constitute a Hall of Fame of ecumenists such as Neill, McNeill, Norman Sykes, Georges Florovsky, Henry Brandreth, Kenneth Latourette, Ruth Rouse, Oliver Tomkins, William Visser't Hooft, and many others.

These two volumes originally published jointly by SPCK and the Westminster Press have been out of print for some years. They are now available in this paperback reprint with an updated bibliography. The reprint has been made possible through the generous financial support of the Disciples of Christ in America.

As the ecumenical pioneers of the twentieth century pass from the scene we are apt to suffer from a loss of "ecumenical memory." These two volumes refresh our memory and broaden our perspective.

(The Rev.) WILFRED F. PENNY
Grace Church
Pottstown, Pa.

Books Received

GODDING. By Virginia Ramey Mollenkott. Crossroad. Pp. 164. \$12.95.

IN THE STILLNESS DANCING. By Neil McKenty. Crossroad. Pp. 205. \$16.95; \$9.95 paper.

FEAST OF FAITH. By Joseph Cardinal Ratzinger. Ignatius. Pp. 153. No price given, paper.

POPE JOHN XXIII. By Peter Hebblethwaite. Image/Doubleday. Pp. 550. \$10.95 paper.

UNDERSTANDING CULTS AND NEW RELIGIONS. By Irving Hexham and Karla Poewe. Eerdmans. Pp. xi and 170. \$8.95 paper.

FOR THE LIFE OF THE FAMILY. By John W. Yates, II. Morehouse-Barlow. Pp. 172. \$9.95 paper.

RETHINKING EVANGELISM: A Theological Approach. By Ben Campbell Johnson. Westminster. Pp. 144. \$9.95 paper.

THE BOY CHILD IS DYING: A South African Experience. By Judith Boppell Peace. Harper & Row. Pp. x and 88. \$9.95.

MIRYAM OF JUDAH: Witness in Truth and Tradition. By Ann Johnson. Ave Maria. Pp. 141. \$5.95 paper.

THEOLOGY OF THE PRIESTHOOD. By Jean Galot, S.J. Ignatius. Pp. 274. No price given, paper.

THE WORLD'S RELIGIOUS TRADITIONS. Edited by Frank Whaling. Crossroad. Pp. viii and 311. \$14.95 paper.

THE CELIBACY MYTH: Loving for Life. By Charles Gallagher, S.J., and Thomas Vandenburg. Crossroad. Pp. 156. \$12.95.

THE NEW ENGLAND SOUL: Preaching and Religious Culture in Colonial New England. By Harry S. Stout. Oxford University. Pp. xii and 398. \$29.95.

RELIGIOUS EDUCATION AND THE FUTURE. Edited by Dermont Lane. Paulist. Pp. 240. \$9.95 paper.



NEWS

Continued from page 7

deeper fellowship; to pray for one another; to worship together occasionally, including an annual commemoration of the signing of the document; to hold joint educational programs for the purpose of mutual understanding; to work together for social justice and the common good; and to jointly sponsor cultural and social events.

The covenant text was approved by the chapter of the Cathedral of All Saints and the parish council of the Cathedral of the Immaculate Conception, and had the support of both Bishops of Albany, the Rt. Rev. David S. Ball of the Episcopal diocese and the Most Rev. Howard J. Hubbard of the Roman Catholic diocese.

The two cathedrals have been working together for the past year following a "Celebration of Convergence," which was held in conjunction with the national Anglican-Roman Catholic International Conference (ARCIC) meetings held in Albany.

The covenant was signed at the Episcopal cathedral following a service at the Roman Catholic cathedral and a procession from one building to the other.

The Very Rev. Gary W. Kriss is dean of All Saints and the Rt. Rev. John Jones is rector of Immaculate Conception.

DAVID KALVELAGE

Kanuga Hosts Presiding Bishop

The Most Rev. Edmond Browning, Presiding Bishop, spent early July at the Kanuga Conference Center in Hendersonville, N.C. with a "grass roots" group of Episcopalians discussing a revision of a mission imperatives statement.

The statement had originally been presented to representatives of 50 different organizations at a two-day Vision Conference in June [TLC, July 5]. Resulting suggestions and criticisms were incorporated in the statement revision at the Kanuga meeting.

Composed mainly of laypersons, participants came from a number of states and even from Munich, Germany. The Rev. John Docker of the Episcopal Church Center in New York assisted Bishop Browning by organizing discussion groups, while the Presiding Bishop presented five talks about his vision for the church, the mission imperative statement and many other matters. He listened carefully and took notes of the points made in the group discussions.

(The Rev.) EMMET GRIBBIN

PEOPLE and places

Appointments

The Rev. Miriam Acevedo-Naters is now vicar of St. Mary's, Bainbridge St., Philadelphia, Pa.

The Rev. Bettina Anderson is rector of St. Peter's, Box 329, Delaware, Ohio 43015.

The Rev. Mark Andrus is assistant of Redeemer, Bryn Mawr, Pa.

The Rev. David C. Bane, Jr. is now rector of St. James', 44 West St., Keene, N.H. 03431.

The Rev. John Condict Hurst Barrow is now assistant of St. Timothy's, 2575 Parkway, Winston-Salem, N.C. 27103.

The Rev. Robert E. Brown is now serving at St. Peter's, Glenside, Pa.

The Rev. Frank B. Cowell is rector of Holy Trinity, Box 456, Sunnyside, Wash. 98944.

Retirements

The Rev. Herbert M. Ingraham, as vicar of St. John's, Munising, Mich. Add: Box 185, Wetmore, Mich. 49895.

Resignations

The Rev. Robert Day Matheus, as rector of St. Paul's, Greenville, Ohio.

The Rev. Steven Metcalfe, as assistant of Christ Church, Cincinnati, Ohio.

The Rev. Henry K. Perrin as associate of St. Timothy's, Cincinnati, Ohio.

The Rev. Stanton D. Tate, as rector of St. Mark's, Moscow, Idaho.

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.

ANGLO-CATHOLICS — Recapture the tradition of the Anglican Eucharist as it was celebrated in 1911. *A Layman's Guide to the Anglo-Catholic Mass* by the Rev. J. Morris Coerr. Pp. 48. \$3.00. Alhamega Press, P.O. Box 375, Fruitport, Mich. 49456.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

FOR SALE

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

ORGANIZATIONS

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

POSITIONS OFFERED

NEW POSITION open January 1, 1988. Canon to the Ordinary. Lay or ordained. Assistant to the Bishop and member of collegial six-person executive team to represent the office of the bishop to adjunct staff, consultants and trainers, the commission on lay ministry, to serve as communications officer of the diocese, and to share in a rota of visitations to parishes with the bishop and the archdeacon. Theological education required. Position description and application available August 17 from: Mrs. Sheila Lange, Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, N.Y. 13202. (315) 474-6596. Applications due September 30.

RESIDENT DIRECTOR. Priests with demonstrated administrative ability, pastoral sensitivity and appreciation of therapeutic methods in a team approach are invited to apply. Please send inquiries, resume, and CDO form to the: Search Committee, St. Francis Homes, Inc., P.O. Box 1340, Salina, Kan. 67402-1340.

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.

POSITIONS OFFERED

CHRISTIAN EDUCATION director for large, active urban parish of 1,500 members. Full-time responsibility for both Sunday and weekday educational programs for children and adults. Experience and formal training as a Christian educator are expected. (703) 343-9341. The Rev. Clay H. Turner, rector.

VACATION/RENTAL

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

Use the classified columns of

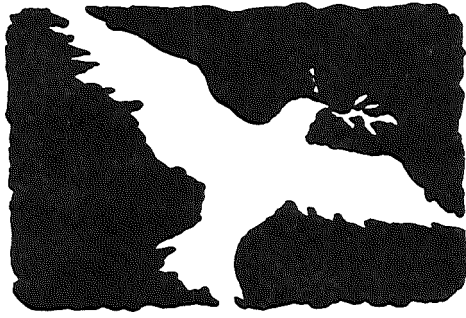
THE LIVING CHURCH

to BUY or SELL

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Benediction

The author, Elaine Gere, resides in Fort Wayne, Ind.

One day when I was walking toward the church, I noticed on the front step a dried out snakeskin left behind from molting.

It must be hard to be a snake, I thought. Anyone who has lived in rattlesnake country knows that molting season is a dangerous time to be out walking. A snake is normally alert and gives plenty of warning. However, at molting time the snake withdraws into himself; his senses are dulled but his irritability is increased. It is then possible to come so close to the snake

without his being aware that he lashes out with no warning at all.

At first the snake lies listless, appearing sick. Perhaps he's hoping that if he lies still enough, his problem will just go away. Eventually, though, the skin around his head begins to separate. As he creeps slowly forward, he begins to scrape the old skin from his head and he can see a bit. The peeling off of the old skin exposes the tender new skin underneath. It must be painful when he passes over rocks. But the new skin, soft and supple, gives the snake a new sense of freedom and room to grow. For this snake, the rough concrete step of the church must have been the last encounter needed to allow

him to wrestle free from his old skin. He slides away — colors restored, senses quickened — more alive than ever before.

The old skin, stiff and soiled, lies forgotten on the church step. It is surprisingly thin and unsubstantial, an empty tomb waiting for the first strong breeze to sweep it away and bury it in the leaves.

I thought of the snake gliding powerfully away, his vitality renewed for a month (or six) when his vision again will dim and his skin will begin to harden and constrict, and the process will begin all over again. All in all, I think it might not be so bad to be a snake.

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; Russell 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. Manning,
Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

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 8 & 10. 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 wkdy; 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.

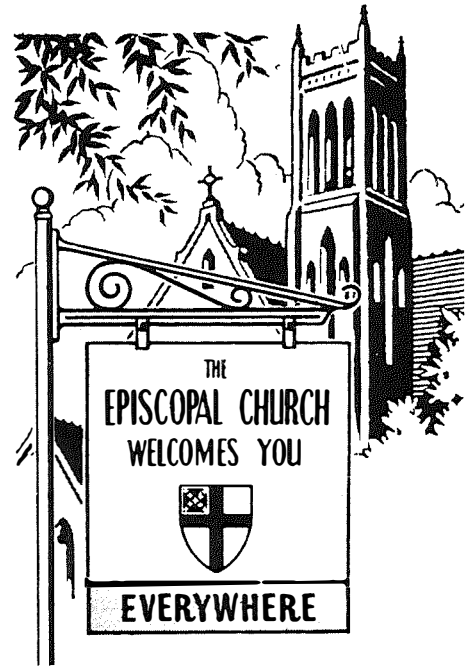
ST. JOHN'S 121 W. Onota
Sun 10 H Eu & Ch S

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

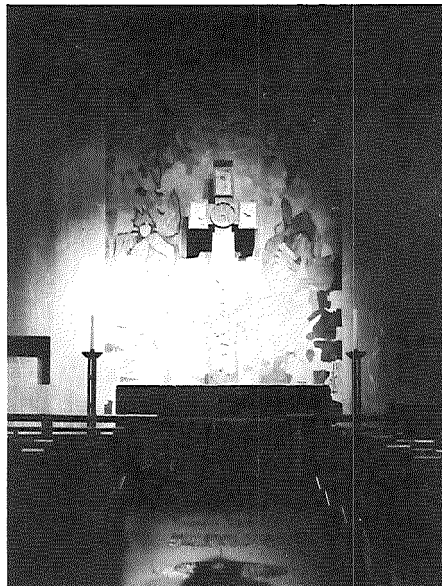
ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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't; Mark T. Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdy 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)



Chapel of Christ the Lord, Episcopal Church Center, New York, N.Y.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Stoaane, 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 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

SYRACUSE, N.Y.

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, C.S.S.S., r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

WESTHAMPTON BEACH, N.Y.

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

ASHEVILLE, N.C.

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

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.)

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave.
Fr. John H. Shumaker, r
Sun 7:45 Mat, 8 Low Mass, 10 High Mass, 7 Sol Ev, Novena &
B (1S). Sat 4 C (1st Sat), 4:45 V, 5 Vigil Mass of Sun. Tues: 9:45
Mat, 10 Low Mass, Wed 6:45 V, 7 Low Mass. Aug. 7 through
Aug. 16: 6:45 Novena to St. Rocco, Anointing & B

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)

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

RAPIDAN, VA.

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

SEATTLE, WASH.

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. Wkdy as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

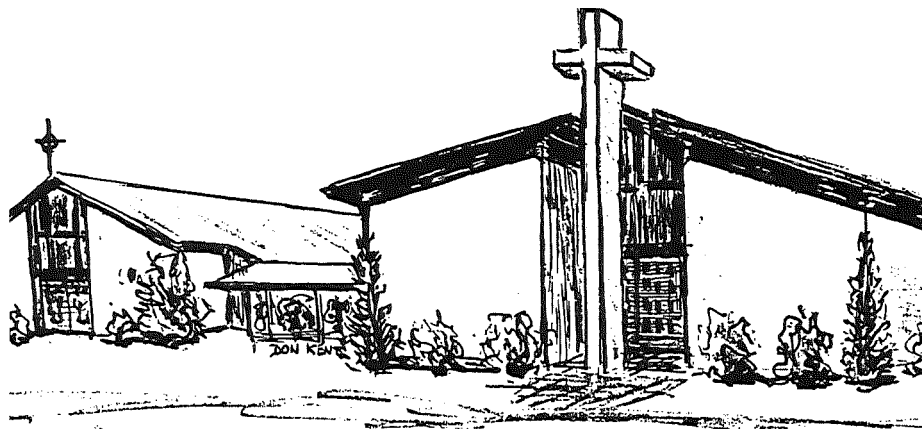
ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted. C Sat 4

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gill & Glenwood
Sun Eu 8, 9, 11; Wed Eu 12:10
CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

PARIS, FRANCE

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



St. David's Church, Englewood, Fla.