

THE LIVING CHURCH

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The Spacious Fields

By FREDERICK QUINN

The sun which makes the earth bright sets once more; but Christ has shone as lightning with glory upon the mountain and has filled the world with light."

This prayer is from the orthodox vespers for the Feast of the Transfiguration, August 6. It mirrors the Eastern church's idea of the unity of all nature in Christ.

The concept was important to me in showing my family the place where I grew up, Oil City, a small northwestern Pennsylvania town in an economically depressed region.

We drove to a high hill overlooking what had once been the family farm; in this farm house, where my great aunts lived, I spent summers as a child. It had a wide porch, gas lights, and large flower and vegetable gardens leading to secret paths, to orchards and an old cider press. I knew the apple trees, a great black walnut tree that cast a powerful presence against the horizon, the location of blackberry bushes and families of killdeer.

No trace of any of this remained. The ancestral home had been pulled down for a brick two-story nursing school, later closed for lack of applicants, and the garden path, the curved avenue into the kingdom of childhood, was now a vacant parking lot. A large field which I believed was the magical entrance to

Our guest columnist, the Rev. Frederick Quinn of Chevy Chase, Md., is a frequent contributor to THE LIVING CHURCH.

Dante's darkened wood was now a rolling gentle, lawn for a brick church. The crest of the hill once was a cow pasture, where we played two or three consecutive games of baseball with a lopsided ball covered with heavy black electrician's tape. The field was now the site of a sprawling new high school.

I walked along both ridges, seeking tangible clues to recall the landscape of my childhood. An apartment complex covered a spring our family gave the city, for which they received free water in perpetuity. I do not know why, in excavating the past, I would seek springs or

Poetic Fancy?

*Feast of the Transfiguration
August 6*

Basking in the morning brilliance of a glorious mountain high they forever laid aside their petty peeves, their pride beside the Temple gate and unashamedly embraced fellow pilgrims of low estate none other derided, none defaced but joyful, one and all with glistering splendor graced they freely shared an ancient dream treasured by the human race New Creation's unblemished gleam requited love, face to face.

Ray Holder

deeply rooted oak and walnut trees, except both are important. Springs draw water from the depths of the earth; trees grow from the earth and reach toward the sky. Both focus the mind and spirit, framing the environment, setting parameters in which the rest of nature is a stage on which part of the drama of childhood is acted out. When I asked my brother, a local artist, what from his childhood sustained him, he replied, "God and those orchards."

I tried to recreate for my own family what the land had meant to me as a child, and realized the difficulty. There were animal tracks to follow in winter and tunnels to make through the snow. In spring, wildflowers pushed up through the earth, gardens were planted, and orchards filled with the smell of plum and pear blossoms. Summer was the long season of growth, when I lay in the sun and then raced under the spray of a garden hose. In autumn, we harvested grapes before the first frost, and vegetables; and corn, tomatoes, and spiced pears were canned for the long winter.

The changes of the liturgical year, marking transitions in our lives, and in nature, were reflected in changes of the seasons. An autumnal melancholy set in with the shortened days, the return of spring after a long, harsh winter was a foretaste of the Resurrection. I discovered the Orthodox idea of the unity and harmony of creation, as expressed in the rich symbolism of the Transfiguration.

One little-known aspect of that symbolism is the distribution of grapes at the end of the liturgy. While most aspects of the rite depict the Transformation of Christ and all nature transformed gloriously as well, the blessing of grapes suggests a harvest festival. That may be because of a shortened growing season in Slavic countries. The prayer says "Bless, O Lord, this new fruit of the vine, which thou hast been pleased to bring to full ripeness through temperate seasons, showers of rain, and calm weather." I thought about this as I recalled Uncle Henry, with his penknife, picking the fullest bunches of grapes from the arbor and putting them on a Victorian plate which he placed in the center of the large carved oak dining room table.

The spacious fields were also a place of healing. Not only for the medicinal barks and plants that were boiled into teas, but it was an amphitheater where problems of home and school might be acted out; an ordered cluster of apple trees could be a school, a sheltered clump of field grass under the canopy of a huge walnut tree, a living room. This, too, is a biblical idea, that of "the tree of life which bore twelve manner of fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations" (Revelation 22:1-2).

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LETTERS

Variety of Dedications

Regarding the letter of Fr. Tamburro [TLC, June 21], I wish to express my complete agreement and hearty approval. However, he needn't have gone halfway across the continent to find churches where a bit of imagination was used in the dedications.

The Diocese of California, where I served, numbers the following dedications which don't have places in the usual category: Aidan (two churches), Columba, Cuthbert, Francis, Gregory of Nyssa, Anselm, David, Alban, Christopher, Bede, Timothy, Martin, Anne, Claire, Augustine and Clement of Alexandria. There may be more, but these are quite close to or in San Francisco.

I do wish more churches were dedicated to our own saints. True, we do have some parishes or missions dedicated to Nicholas Ferrar, Charles, and William Laud. But what about James DeKoven, John Donne, George Herbert, Absalom Jones, John Keble and John Mason Neale among others?

(The Rev.) G. PETER SKOW
 Morrison, Colo.

Welcome Beacon-Light

Cheers to the Nashotah House trustees for taking a clear-cut stand on the issue of moral behavior within the student body and faculty [TLC, July 5]. Our contemporary secular culture has seeped badly into our seminaries where it was once taken for granted that Christian behavior prevailed.

The entire spectrum of "anything goes" moral behavior will prevail in contemporary society until many similar stands are fearlessly taken, and the trend reverses to the standards of catholic Christian morality. This stand is a welcome beacon-light in an otherwise darkening ecclesial sky.

(The Rev.) THERON R. HUGHES
 Church of the Epiphany
 Concordia, Kan.

Helpful Book

I was so pleased to see *Each Day a New Beginning* mentioned in Fr. Du Priest's column in the June 14 issue! That book has been a most influential book in my life.

Although the book is intended for recovering alcoholic women, it is really helpful to any of us, especially women, who are recovering from *anything*. I, for one, had come, because of the circumstances of my life, to read the bible with a certain slant that was destructive to my own God-created self. I needed the corrective provided by that book, so that I could work towards being less passive,

and a more active participant in my own life; more of a real person.

I've recommended this book to "countless" people, mentioning it too in talks I've given on the spiritual aspects of alcoholism. Thank you for giving it some publicity.
 JOANNE MAYNARD
 Helena, Mont.

Tenure of Lay Staff

In response to Fr. Geromel's article "Tenure" [TLC, June 14], I was surprised to read that he believes that a vestry can remove their priest by majority vote. We are not a congregational or presbyterian church, but a church respecting episcopal authority and certain rights of tenure.

In Title III, Canon 19, we read that a rector cannot resign without vestry consent, "nor may any Rector canonically or lawfully elected and in charge of any parish be removed therefrom by said Parish, Vestry, or Trustees, against his will," unless the bishop also believes that the pastoral relation should be dissolved. . . .

Canon law does protect the rights of rectors from arbitrary dismissal, but offers no guarantees to their assisting clergy or to lay employees of the church. A rector cannot be removed against his will without the concurring judgment of his bishop, but lay employees have not enjoyed such privilege. Church musicians, for example, usually serve at the will of the rector or vicar, and sometimes lose their jobs at his whim, having no recourse to vestry majorities or bishops for fair judgments.

Fr. Geromel says that "our church has been in the forefront of workers' rights." This statement may be true in the world, but not very often for church employees. Only in very recent years has the church offered pensions or insurance benefits to the laity. Many churches still offer very few benefits to lay employees because there is no canonical or state requirement that they do so, though the canons guarantee many benefits to the clergy. Organizations like the Episcopal Lay Administrators Association and the Association of Anglican Musicians are now seeking to address these inequities, but they are not supported by many of the clergy. Many relationships of lay employees with the church and clergy are very good, but a layperson may lose his job, benefits, or a substantial part of his salary at the whim of a rector or vestry, no matter how long he has served them.

The tenure of priests is important for the church, and their removal from office must recognize their rights to justice, fairness, and due process. The canons guarantee such rights to the clergy; when shall we seek similar rights for their employees?

ALAN C. REED
 Organist/Choirmaster
 Emmanuel Church
 Southern Pines, N.C.

BOOKS

Path Toward Ministry

SONG IN A WEARY THROAT. By Pauli Murray. Harper & Row. Pp. 496. \$25.95.

Pauli Murray (1910-1985) is probably best known in Episcopal circles as one of the first women ordained in 1977. And yet ordination was just the last step for a woman called to an extraordinary life.

From the beginning, Murray had a tremendous sense of identity given to her by her North Carolina forebears. They also endowed her with courage, determination, faith, and strong values. Rising from the segregated education system of the south, she graduated from Hunter College, then went on to earn her law degree at Howard University and a doctorate in juridical science from Yale.

Her concern for fellow human beings pulled her into the labor issues of the 1930s, into desegregation during World War II, and into the women's movement in the 1960s. Her courage to face issues head-on led her to a confrontation with the University of North Carolina in 1938 and with the Harvard Law School in 1944; it also led to an honest and longlasting friendship with Eleanor Roosevelt.

Pauli Murray's resumé would include the titles: educator, attorney, poet, researcher, activist, author and consultant. Her final title of ordained minister, however, came as a surprise to her. But in fact, Murray's entire life was a spiritual journey towards Christian vocation, and when the time was right, she was ready.

Pauli Murray's autobiography is written in a simple, unassuming style, but with all the intensity of her inimitable life. The title of the book comes from a line of one of her poems, "Hope is a song in a weary throat," and her story offers hope to all humankind.

ELIZABETH ASHBY WARDLAW
Columbia, Md.

Coping with Divorce

I WISH SOMEONE UNDERSTOOD MY DIVORCE. By Harold Ivan Smith. Augsburg. Pp. 160. \$7.95 paper.

If one accepts the premise that whenever we experience the end of or radical change in a relationship, we experience all the feelings and reactions of death, grieving and dying, then divorce is a kind of death. It follows that a very helpful way of dealing with the pain and upset of divorce is to apply the various understandings of death, grief and dying which have emerged since the publication of Elisabeth Kubler-Ross's work in 1969. Writing out of his own experience, Harold Smith does this and much

more in this very helpful book. Perhaps the strongest part of this volume is to be found in the way he leads the reader to discover new life and resources for life following the trauma of divorce.

(The Rev.) JOHN L. C. MITMAN
St. Paul's Church
Des Moines, Iowa

High Humanism

IRVING BABBITT IN OUR TIME. Edited by George A. Panichas and Claes G. Ryn. Catholic University of America Press. Pp. ix and 259. \$27.95.

Irving Babbitt was one of the great intellectual figures of the English-speaking world during the first third of this century. A commanding figure and personality, he spent most of his adult life teaching at Harvard. A high humanist, he dedicated himself to a constant battle to uphold the classics, high academic standards, high moral standards, and the traditional and conservative values of civilized life. His close friend and associate was Professor Paul Elmer More of Princeton, the Anglo-Catholic writer, and one of his most eminent students was the poet T. S. Eliot; this book has many references to both.

This volume has nine essays and a bio-

graphical outline by various writers, including T. John Jamieson who sometimes writes for *THE LIVING CHURCH*. Different aspects of Babbitt's thought and his relevance for today are examined. In religion he was generally agnostic, but he regarded traditional Christianity as an ally in upholding spiritual and ethical values. Liberal Protestantism he despised. Like some other intellectuals in New England, he was attracted to Oriental religion and mastered the Sanskrit and Pali languages. Serious readers concerned with intellectual history will find much of interest in this volume. Babbitt represents a kind of classical humanism virtually unknown to the general public.

H.B.P.

Consecrating the Holy Gifts

THE EUCHARISTIC PRAYERS OF THE ROMAN RITE. By Enrico Mazza, trans. by Matthew J. O'Connell. Pueblo. Pp. xxxi and 376. \$19.50 paper.

Because readers of TLC are likely to be Episcopalians, many might suppose that this book is irrelevant to their concerns. That would be a grave mistake. Although Mazza's work is focused pri-

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THE LIVING CHURCH

August 2, 1987
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Black Episcopalians Convene

The Union of Black Episcopalians will be seeking a full-time executive director and a permanent office in 1988.

That decision came out of the UBE's conference June 29 to July 2 on "Doing God's Work: Building Sturdy Black Relationships." The sessions included a number of workshops and business, but was at its best in a full schedule of high-powered worship services and preaching.

The UBE, now 20 years old, is ready for a full-time director, said Deborah Harmon Hines, UBE president [p. 7]. "We're ready for someone to help with the initiation of new chapters, development, communications and coordinating and interfacing with other groups inside and outside the church," she said.

The UBE will spend the next year refining a job profile, studying selection of an office site, and accumulating resources to fund the directorship for three years.

Dr. Hines estimated the UBE will need \$150,000 per year for salaries, benefits, program and operational expenses. Much of the money will be raised through pledges, and \$11,000 was pledged or paid by some of the 500 convention delegates. The UBE's executive board also will apply for grants from agencies and foundations.

The annual conference, meeting in Cincinnati on the 50th anniversary of a meeting of the Conference of Church Workers Among Colored People held there, included workshops on Afro-Anglicanism, stewardship, resources from the national church, ministries to the elderly, youth work and worship and liturgy.

"It was the best convention ever!" said one participant. Dr. Hines agreed.

"Our theme was building sturdy black relationships — and we accomplished that," she said, noting that one of the purposes of the UBE is to bring black people together to share, learn and worship with brothers and sisters in Christ.

Item of Concern

One item of concern during the caucuses was the uncertainty of the status of the ethnic desk at the national church level. Some responses to a national staff study earlier this year had included the suggestion that the ethnic desk be disbanded and absorbed into other programs of the national church.

Some attending the UBE conference were upset by this possibility. However, the Rev. William D. Dearnaley, press spokesman for the national church, said that the study was done as part of an internal management study at the direction of the Executive Council.

Much of the discussion among UBE members during the conference appeared to be directed at continuing efforts to ensure that black and other minority interests are preserved as the national church decides its future missions, although no resolutions related to this issue came from the business sessions of the conference. Dr. Hines said that she and members of the executive board will continue to approach individuals about their concerns.

A host of prominent black Episcopalians served as guest preachers, speakers, or workshop leaders, including the Rev. Burgess Carr, an associate professor at Yale University; the Rt. Rev. Arthur B. Williams, Suffragan Bishop of Ohio; the Rev. Earl Neil, staff officer for the Coalition for Human Needs of the national church; the Rev. Paul Washington, recently retired rector of Church of the Advocate, Philadelphia; the Rev. Lorento Wooden, former archdeacon of Southern Ohio and now associate rector for congregational development at All Saints, Pasadena; and the Ven. Orris G. Walker, archdeacon of Detroit.

It was evident from the sermons and addresses to UBE members, and in interviews with individuals, that many black people in the church still feel disenfranchised by the institutional church. There is still pain, bitterness and sadness that, 25 years after the days of the civil rights movement, little has changed.

In his keynote address, Fr. Washington told the delegates, "We have been given the crumbs from the master's table and are afraid to ask for a slice of bread, fearing the loss of the crumbs.

"I accuse many of you with having made peace with oppression to secure our lower-middle-class, socio-economic status. . . . If we are only going to preserve our earthly heaven, then you have your reward," he said.

"Are we serious about doing God's work? Then I must tell you that the work to be done is not in the churches, but out in the world," he concluded.

Fr. Wooden, the speaker at the closing banquet, issued a similar call.

"I remember when we (the UBE) were

new — an obnoxious few," he said.

"But I want to gather up a sense of success and offense," he added, saying the UBE must "go on the offensive as redemptive for black people."

Part of that offensive is among black people, he said.

"Of all the things we do not do, we do not talk to each other. We do not share with each other about what is important or intimate to us.

"I suggest a simple, everyday thing among the UBE: start talking to one another. And what would happen? A lot of humanity would come out. We will know how hard we are on ourselves. And we will know about ourselves and will be compassionate to one another."

"America today is losing its way — and that's a merciful statement — and she needs all of her brothers and sisters to lead," he concluded.

MIKE BARWELL

Freemasonry Criticized

The philosophy of Freemasonry conflicts with Christian teaching, says a report issued by a working group of the Church of England.

The church's strongest attack yet on Masonic ritual, the report, "Freemasonry and Christianity — Are They Compatible?" stops short of calling for Anglicans to resign from Masonic lodges.

The report, drafted by a panel asked to investigate Masonry, forms the basis for discussion at the church's General Synod meeting in York, England. [A General Synod report will appear soon.]

Two members of the investigative committee are Masons. They agreed that there are "clear difficulties" faced by Christians who join the organization. Non-Mason panel members declared in the report that there are "a number of very fundamental reasons to question the compatibility of Freemasonry with Christianity."

The panel concluded that Masonic rituals contain elements of worship and promote the idea of salvation by works.

The document says some Christians who are former Masons perceive Masonic rituals as blasphemous, disturbing or "positively evil."

Masons deny that Freemasonry is a religion, the report says. But the document points out that the organization's

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An interview with Deborah Hines

"The purpose of the Union of Black Episcopalians is to make sure that all black people, including all minorities, are to be included (in the decisions of the church), and not invited as an afterthought."

Deborah Harmon Hines, president of the Union of Black Episcopalians, is a dominating presence: she is a big person, intelligent, proud of her heritage, sure of herself, and certain of her opinions. An assistant professor of anatomical science at Meharry Medical College in Nashville, Tenn., she has been president since 1982 and will continue as president through the next General Convention in Detroit in 1988.

In an interview with THE LIVING CHURCH during the annual UBE conference, this year in Cincinnati, Dr. Hines reflected on the state of the church today, the place of blacks and other minorities as the church adjusts to new mission roles, and the future of the UBE.

The objectives of UBE, she said, are twofold: "To fight racism in society and to educate black Episcopalians about their obligation to be active members of this church."

A quarter of a century after the height of the civil rights movement in the United States, Dr. Hines says many black people still feel left out of society and the church.

"Some call the exclusion of minorities unintentional. We call it institutional racism," Dr. Hines said, adding that there is still a lot of racism in the church, where "it looks like a typical board room — for whites only. The church should reflect diversity." Dr. Hines also criticized the national church staff, saying that no blacks or minorities are at the top levels of the executive staff. "It looks as if any person of color is incapable of doing any of these jobs," she said. Jobs, opportunities for advancement and recognition continue to be sore points in the black community and there is always the fear of being deliberately left out.

"There is still a lot of friction between the institutional church and the black community. But we are learning how to deal with it. It's sort

of like a marriage. If you love it enough, you stick with it and make it work!" she said, breaking into a grin.

Dr. Hines said that, with 2,000 members, the UBE has become an important group in the church. She noted that a recent Gallup poll estimated there are 300,000 black Episcopalians in 400 congregations.

Although the number of active black clergy is declining, she said, "the ones who make it through are more determined!" Traditionally, black clergy are expected to be leadership models in their communities, she said, and many black clergy are continuing to be leaders, adding that despite the decline of black clergy, only 35 black women have been ordained since 1976.

"There are fewer blacks among us because the church is not an equal opportunity employer," she said. "A bishop would not hesitate to put a white male priest in charge of a black congregation, but he'd never put a black priest in charge of a white congregation. See what I mean? There's nowhere to go in the church, no real opportunities, even on the faculties of our seminaries."

Dr. Hines noted that some blacks are leaving the Episcopal Church because the "churches that aren't vibrant are dying."

But Dr. Hines did not dwell on the negative aspects of the black community and church relationships. The Union of Black Episcopalians is dedicated to serving its members and helping blacks in the church to recognize their identity. That aspect of the UBE's work was the theme of this conference, "Building Sturdy Black Relationships."

"And we accomplished that!" Dr. Hines proclaimed, saying that UBE is "important for its unrestricted worship and fellowship and to watch these children grow up in the church." About 75 young people and 400 adults from across the nation attended the conference.

"We intend to keep on" with conferences and meeting in small groups to further the causes of the UBE, she said. "When you come to terms with your identity, there is a freedom in that."

MIKE BARWELL

Christ Church Cathedral in Indianapolis, Ind. has announced a yearlong calendar of special services and events to mark its 150th anniversary. The celebration, which began last month and will conclude in June 1988, will present numerous events, including a production of T.S. Eliot's "Murder in the Cathedral," a blessing of the animals in downtown Indianapolis, and bilingual festivals and services with the Rt. Rev. Adrian Caceres, Bishop of Ecuador, welcoming the tenth Pan American games.

Arthur M. Schaefer, provost of the University of the South, Sewanee, Tenn., has announced that he will resign as of September 1, 1988. Dr. Schaefer was named provost in 1977, after serving as a member of the university's economics department since 1966, and continued to teach in that department while serving as provost. In announcing his resignation, Dr. Schaefer noted that when called to his position by university vice-chancellor and president Robert M. Ayres, Jr., "I agreed to serve as long as I was needed, or until he left." Dr. Ayres announced his retirement on June 12 [TLC, July 12].

The National Episcopal Coalition on Alcohol and Drugs (NECA) met in June to elect new officers. The Rev. A. Philip Parham of San Antonio, Texas was elected president, and Mary Brendenberg of Kirkwood, Mo. was selected to serve as vice president. Sally A. Michael of Falls Church, Va. was reelected as treasurer and the Rev. Gilbert Dent of Greenville, S.C., will be serving as secretary. NECA is an independent, nationwide network of interested people and organizations with a shared commitment to address the issues surrounding alcohol and other drugs in relationship to the church.

With over 50 hardware and software manufacturers on-site, about 140 Episcopalians took part in a three-day expo on computer use in Dallas, Texas. The Episcopal Computer Users Group and the Church Pension Fund were joint sponsors of the three-day event in late May. Participants selected from seminars which addressed information processing problems unique to churches and dioceses. Specific software programs were given special concentration; participants met individually and in groups with representatives of 11 leading firms in the church software field.

The Feast of the Transfiguration

Like Paul's converts, we too have been called to put on a new self . . .

By DAVID THORNTON

On the quiet surface of summertime liturgy, the Feast of the Transfiguration flares up abruptly, like a magnetic flash on a darkened radarscope.

Our surprise that it is there at all must be enhanced by the knowledge that it is twice contained in the church calendar: once on the last Sunday of Epiphany just before Lent, and then, more properly, on August 6. Liturgically bracketing the sacred observance of Christ's Passion, Death, Resurrection, and Ascension, it serves as a springtime anticipation, and a summertime recollection of Easter-glory — illustrating the truth that Christianity is about nothing less than resurrection.

Dating perhaps from the second century in Eastern churches, but certainly from the fourth when it monitored orthodox Christology, the feast was appropriated in Western churches by the eighth century. In 1457, when news of victory over the Turks at Belgrade the previous year reached Rome on August 6, Pope Calixtus III gratefully universalized the feast in the West on its then traditional date.

Although disdained by Reformers as overly popish, the feast was included in the 1559 Prayer Book as revised in 1561. By the end of the last century, largely through the single-minded efforts of the gifted Episcopal priest William Reed Huntington, it was restored to its present usage.

The gospel of the Transfiguration, once termed “the paradise and despair of commentators,” is a disarmingly simple synoptic-account of how Jesus, just before his passion and death, was illu-

minated in splendored-majesty upon an upland peak before three witnessing disciples (who may very well have been traumatized by the experience).

Patristic tradition identifies Mt. Tabor (six miles eastward of Nazareth) as the site of the Transfiguration, a view which prompted construction of several chapels there, and a basilica. Modern estimates, however, suggest a probable site closer to Caesarea Philippi and the soaring spurs of Mt. Hermon (some 45 miles northeastward of Tabor) — which seems more consistent with contextual chronology.

Speculation inevitably surrounds this complex event — the time of day, the circumstances, status and dialogue of the witnesses, the narrative symbols, their antecedents and later history (were they simply retrofitted by a post-Resurrection church?). On one issue, however, there can be no dispute: Something of a fundamental, mind-wrenching importance took place — divine glory was *personified* in Jesus; he shone in radiance more blinding than biblical writers had attributed to, say, Moses (Exodus 34:29-35) or Daniel's torch-lit eyes and lightening-face (10:6).

Still, synoptic accounts are proportionately modest in description of Jesus' case. True, his face shone like the sun, and his garments were whiter than light itself, and even flashed lightening. But such “transfiguring predicates” are too familiar; they have the ring of Bethlehem and Easter-tomb spirits. Perhaps this explains why Luke (possibly in frustration and not wishing to be misunderstood) does not even use the word *transfigure*, but resorts to an abstract, cubist vocabulary, and retreats into sensual silence.

Yet, that this *is* the Son of God, pre-resurrectionally gloried (and not an angelic stereotype) is clearly attested by the confluence of Old and New Testament forms of signation: There is the mountain-voiced God of covenantal Ark and Exodus-cloud (having already sealed Jesus' baptism) once again speak-

ing in the spirit to signal the suffering and saving mission of his well-beloved Son.

Because it entangles both Testaments — the Father of Lights speaking in the spirit, and the transfigured Son glorified in light — this gospel provides a luxuriant source of devotional speculation, especially for theologies of creation and the incarnation; for these stretch from Greek Fathers, through Anselm and Bonaventure, Rhineland mystics and Cambridge Platonists, to William Blake and Teilhard de Chardin. These are ways of understanding God's initiating and sanctifying communication of himself through man and the world, as well as his loving and fatherly self-disclosure in Jesus Christ. The Transfiguration addresses the creation of man in God's image and the incarnation of God in man, the image-breaker.

Two Hebrew words in Genesis describe God's creation of man (1:26,27; 5:1), but they mean more than an “image” struck from metal or a “likeness” drawn in fresco. The Hebrew suggests, instead, an almost tautological relation between a shadow and what casts it, a reflection and what it reflects, a garment and the pattern from which it is cut. Indeed, suggesting the force of life itself, the words evoke genetic intimacy, familial bloodlines, and the living resemblance between child and parent (5:3).

Such words provide resonant assurance that man, however marbled in sin, is a visible likeness of God. For man wears a “creation face,” and is himself gifted with the grace of creativity. Wherever man is, there his Infinite Creator (however faintly) shines through.

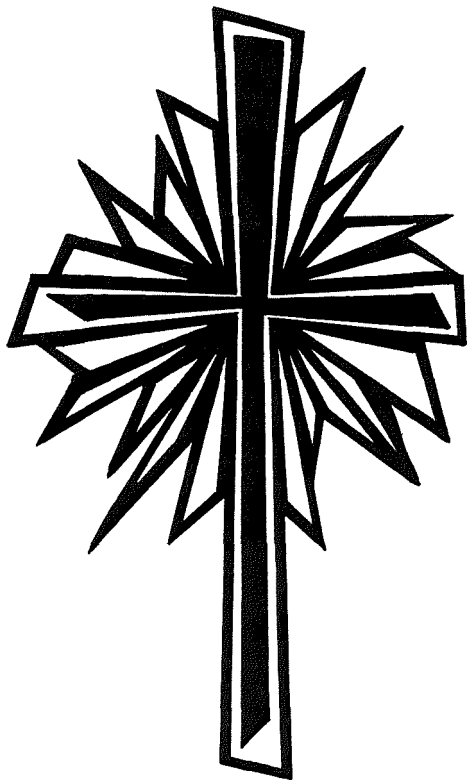
New Testament Greek has a similar image-word which St. Paul uses to assert that man is not only God's image but also his “glory” (1 Corinthians 11:7). As God's image, moreover, man is deeply and doubly brothered in Christ who “dwelt among us” (John 1:14), and who alone is the *true* image of God (2 Corinthians 4:4; Colossians 1:15). Hyphenating man and God, only Jesus is the clear image of both. The challenge of Christian life is to clarify both images in us.

Perhaps this explains why St. Paul repeatedly exhorts his churches to be transfigured in mind (Romans 12:2); to *configure* themselves to the image of Christ (Romans 8:29), because he travels until Christ shall have been (trans-)figured in them (Galatians 4:19).

Like Paul's converts, we too have been called to put on a new self (Colossians 3:10) which is renewed in the image of its Creator. We, too, are reminded that Christian life means being “transfigured into the same image [of Christ] from glory to glory” (2 Corinthians 3:18).

This week provides the expedient occasion to reflect on the fact that in Jesus our own promised transfiguration is first exemplified.

David Thornton is the pen-name of a retired psychotherapist and editor who preaches at and is a communicant of Trinity Episcopal Church in Apalachicola, Fla.



The Cross and the Caduceus

By EUGENE F. FOLEY

"My God, Doc, is it really you?"

"Joe, you're going to live, Old Buddy. We'll worry about your spiritual needs later."

Joe did indeed live. The scan was perfectly normal and he quickly recovered from a mild inflammation. This is just one of the many true humorous incidents that have occurred since I put on the collar, which, incidentally, I wear about one-half of the working week. How and why did it happen?

"Therefore, Father, through Jesus Christ your son, give your Holy Spirit to Eugene, fill him with grace and power, and make him a deacon in your church" (1979 Book of Common Prayer — Ordination of a Deacon). The voice of the Rt. Rev. Harold Barrett Robinson echoed through St. Paul's Cathedral on that afternoon in June 1982.

I was kneeling in front of him, and, in the time-honored tradition of centuries, his hands were upon my head. When I arose, my life and that of my family would never be quite the same again. This was the culmination of a three-year program under the auspices of the Diocese of Western New York for the training of deacons who have no intention of going on to be ordained priests. Those of us participating in the program did so, of course, part time. My regular busy schedule as a radiologist went on.

At the culmination of the program, which included at least two episodes of intensive psychological testing, were the ordination examinations which test proficiency in seven different subjects, plus a "sample" sermon.

So much for the "how." As to the "why;" this is much less objective and therefore much more difficult to explain. I didn't even have a complete Episcopal upbringing — I spent most of my Sunday school years as a Presbyterian. Eventually, I was confirmed as an Epis-

copalian and spent some time as an acolyte.

I left home for school at age 14 and spent a large number of years going through the usual agnosticism, so common with students of my generation. This included a certain amount of "looking around" at various groups — rather a theological potpourri.

My wife and I were married in the First Baptist Church in Jamestown. Finally, with one thing and another, we eased back to regular attendance at an Episcopal church in Drexel Hill, Pa., and maintained the practice when we moved to Jamestown.

Theologians talk about a "call" to the ministry. Mine came quite probably during a two-week hospitalization in Buffalo in 1973. Without going into all the gory details, I was suffering from an atrocious life-style manifested mainly by too large a consumption of the juice of the juniper. In short, all I had to do to feel better was to stop drinking, but for about ten days I was certain I was going to die. The support of my rector and another priest who was a good friend, along with that of my family and associates, was immeasurable. After this, the "tug" to the ministry was slow but inexorable. To paraphrase Martin Luther, "There I stood, I could do no other."

Well, there I was as a new deacon, and just like a newly-graduated seminarian, I was certain that I felt I had insights into things like the Gospel of John and the Book of Revelation that were unique. (I soon found out differently.) Hospital and nursing home visits would be no problem. After all, I had interviewed literally hundreds of patients in their rooms. It would be easy, right? *Wrong!* My access to patient rooms, hospital charts, and professional consultative material is certainly enhanced by my position on hospital staff, but the amalga-

It had not been one of Joe Smith's best days, to say the least. One of the area's leading pharmaceutical representatives, he had awakened this particular morning with a vague, left-sided, chest pain. A hot shower and breakfast hadn't helped much and indeed, about an hour later, the pain got worse, slightly intensified by respiration. Instead of making his usual rounds, he stopped at the emergency room at the larger of our two hospitals in Jamestown.

After physical examination, EKG, and enzyme studies, the emergency room physician had found no real evidence for a heart attack, but Smith didn't know this. By the time he hit our nuclear medicine department for a lung scan, he was convinced that "this was it." Besides, they had taken his glasses for safekeeping and between this and the mild sedation everything was rather fuzzy. It was in this state I found him, ready for the injection for the perfusion part of his lung scan. All he could see was my clerical collar, and on a scale of one to ten his anxiety level hit at least 9.5.

"Father, did they call you in for me?"

"Joe, it's me, Doc Foley."

The Rev. Eugene F. Foley, Jr., M.D. is a radiologist in Jamestown, N.Y., who serves as a deacon at St. Luke's Church in Jamestown and as a hospital chaplain.

mation of the two professions, medicine and the ministry, is complicated, as I was to find out.

Janet seemed to have "life by the tail." She had just turned 42, had two beautiful children and a wonderful, loving, devoted husband. The day after her birthday she was attending an exercise class and felt a fatigue which she usually did not experience. She went home — alone — in the late morning. About 2:30 in the afternoon, she was found on the floor of her home in cardiac arrest by her sixth-grade son, who had the presence of mind to call the police. Resuscitation was successful but she arrived at the hospital comatose and acutely brain-damaged. The vigil started. The family, myself, my rector, my curate, interested friends, solicitous nurses — staring once again into faces that were asking basically the same questions — "How can God allow this to happen? Is it really his will? Has he some plan for her that we don't understand?" The fact that these people were close friends did not make it any easier.

The following is a partial exposé of my personal beliefs that helps *me* answer these agonizing questions which are so often asked silently and occasionally actually verbalized. I cannot believe in a God who would purposely cause even one of the thousands of fatal accidents each year; who would direct the death of a child from leukemia; who would cause a tornado to rage out of control, killing hundreds; who would direct a man of 32 to put a gun in his mouth and blow the top of his head off; or would encourage a woman like Janet to have a coronary occlusion and partial brain death. I *can* believe in a God who sympathizes with us, who weeps with us, who longs to comfort us in our afflictions, and who wants us to achieve as much potential as we can in our imperfect world, sustained by his grace. I *can* believe in a God whose ultimate will is for us to return to him; who tells us that the best way to a "happy issue out of all our afflictions" is through him.

Janet, of course, died in due time. By the time this occurred, the family had been prepared. I prefer to believe, as a Christian, that God, the Holy Spirit,

was at work — the Comforter sympathizing, caring and helping.

I have already indicated the major reason for taking on a dual role. What about other factors? Is this an ego trip? Physicians are often accused of wanting to "play God." Am I simply compounding the problem? I have asked myself this question many times. With me, there was no "flare of trumpets," and no voices speaking to me loudly and clearly. It was more of a gentle urging. I suspect that there is something within me that is satisfied by my new role; in fact, I *know* there is. To verbalize it is virtually impossible, but self-aggrandizement? No way!

I get tremendous satisfaction from my pastoral visits in and out of the X-ray departments of the various institutions with which I am associated, but I never feel smaller or more insignificant as a person than when I am asked, in one way or another, to help a person die with dignity. I never feel more humble than I do at the bedside, presiding over a service for the family as the so-called "life-supporting" devices are purposely withdrawn from a brain-dead patient, and all life ceases right in front of us. It happened just the other day. I never feel shorter than when I stand in the relatively high pulpit of St. Luke's Church and try to interpret the word of God in a meaningful way to expectant parishioners. I never feel more inadequate than when I stand, as deacon, as a spokesman for the congregation of our church. Fortunately, at these times I have a lot of help. I have prayed for it and it is there. Believe me, the novelty of wearing a black shirt and a white collar wears off about as fast as the novelty of hearing yourself paged as "doctor" the first months of residency.

There is another obvious question that should be asked. How does my family feel about this? My wife, Suzanne, and our children have been extremely supportive. I doubt that without this any success could have been obtained at all. I am sure that they, like I, do not understand all the reasons why, but they have helped immensely. Theologically, I would have to say that the Holy Spirit has touched them, too.

Personal Goals of Ministry

ANONYMOUS

The following was written in response to the question of a search committee about the personal goals of parish ministry. Any clergy who might consider making a similar reply need to be warned in advance that the respondent was not called to the parish.

In truth, I must tell you that I think that I am not a goal-centered person. To die is all I'm good for in the end — gracefully I hope, and with a certain style inherited from my Lord. Not without expectation, dying, but with more than a mere suggestion that another living is ahead, not yet touched on, or maybe just touched.

If goals, as such, do not ring a bell in my ministry, then what? Speak to me of callings, of needs, of cares, and how we may respond to them with thoughtful faith, informed hope, and a gentle but sometimes hard love. As needs arise and callings sound, then, of course, doing what needs to be done is part of the work, and work sometimes (not always) involves plans and projects. Here for the first time, we must admit of goals, the "it" of getting it done.

If you perceive a certain reluctance on my part to admit of goals, there is no question about your being right. Setting goals is fraught with subtle but very real dangers. It is more than just possible that we may achieve our goals and find . . . what? That "it" is not what we really wanted, that there is some wreckage in "its" wake, and that we may have missed something that could only have been gathered along the way. Do you hear what I am saying? I wish I could really hear it, because it catches me every time — that odd mixed feeling of elation upon being successful (at whatever) and wondering why I am not entirely glad. On the other hand, I am most glad when I have achieved a goal and done it with style and with others. Ah, then I know, I mean really *know*, that it wasn't the goal at all, but the style and the "with others."

Christianity, and the Lord before Christianity was started, is not about attaining goals, but catching a certain style. Christianity is about catching the Lord's disease, intentionally exposing ourselves to it, and not worrying a bit if other people catch it from us. Among the symptoms of this disease are: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control," and a host of others. These symptoms are what I have earlier called "style." If we set and achieve our goals with style, then every goal is blessed.

Noon

Barefoot
silent as sun
August stands still on the green lawn.
Maple leaves hang mute.
My watch holds both hands high —
soon they will try to describe the afternoon.

Georgia Joyner

EDITORIALS

Planning for High School or College

At this point in the year, thousands of young people are vacationing from high school or college, and they are beginning to think about returning to school in several weeks. They are no doubt also devoting thought to the different courses which they choose or are compelled to take.

We would like to speak a word to them, and to parents and others who discuss these things with them, regarding the liberal arts or humanities. The job situation being what it is, there is a tremendous pressure to take "practical courses," courses that may be worth dollars and cents during the next few years. There is an understandable temptation to ignore literature, languages, history, and philosophy. Yet it is not an accident that these are called liberal arts and humanities.

It is by reading of different human actions, by sharing the thoughts of great thinkers, by developing our command of words, and by becoming familiar with our heritage from the past, that we ourselves develop as responsible and mature human beings. Our democratic form of government, even our civilization itself, presuppose a sufficient number of thoughtful people with broad perspectives and a sensitivity to values.

It is easy to say, "Later on in life I can give more time to reading, to learning a foreign language, or to playing a musical instrument, or to thinking." There are indeed

people, like the late President Truman, who do greatly enhance their education in later years. Most people, however, are not that well disciplined. If one develops no taste for difficult reading or hard thinking in early life, one is unlikely to acquire it decades later, when one's formative years are past.

What does all this have to do with Christianity? One does not have to be a person of learning or an artist, or a philosopher to be a Christian. Yet the good order of the church, like that of the state, requires that there be a reasonable number of learned and articulate people, of talented people, and people whose thoughts reach out to wider horizons. A free community needs liberal arts; a fully human life calls for humanities.

A Word of Caution

High speeds on the highways have been widely reported, and speed limits have been increased in some places. We hope our readers will obey speed limits when they drive to church, or anywhere else. Self-control is an important element in the Christian character, and there is no better time to demonstrate it than when sitting behind the wheel of a moving vehicle. The easiest way to slow down is to get ready on time and start early, so one does not need to hurry to one's destination.

BOOKS

Continued from page 5

marily on the Roman liturgy and even on its Italian translation, he examines these eucharistic prayers in the context of the evolution of the eucharistic prayer as a *genre*.

Like earlier analysts, Mazza understands the eucharistic prayer to be a thanksgiving which at a given point becomes a supplication (e.g., the epiklesis). Just what that point is becomes an issue in his analysis of Prayer II of the Roman Missal, a prayer closely modeled on that of *The Apostolic Tradition*. Speaking of the addition of the *Sanctus* (not found in Hippolytus), Mazza says that the angelic hymn was added at the conclusion of the thanksgiving. In fact, what remains of the thanksgiving in Prayer II has been radically cut short by placing the transition to supplication prior to the institution narrative through the introduction of an epiklesis for the consecration of the gifts, even though another epiklesis for the sanctification of the communicants is still found in the original place after the anamnesis. Mazza's carefully constructed attack on this novelty inspired by questionable theological agenda deserves the close attention of any in the Episcopal Church who would introduce the so-called "Lima Liturgy" to our worship, and it deserves the attention of those in the Church of England

responsible for the same novelty in the eucharistic prayers of the *Alternative Service Book*. Particularly important is the author's effective demolition of the claim that this structural novelty is rooted in early Alexandrian eucharistic prayer (especially, p. 332, note 120). Even when Mazza is picking at the Italian translation of the Latin texts, the liturgical and theological points that he makes are in most instances not only well taken, but significant for all who are concerned with the writing, proclamation, or understanding of eucharistic prayer. To the extent that we see our liturgy as still growing, we have much to learn from this learned author's reflections on recent developments in his own tradition.

(The Rev.) THOMAS J. TALLEY
Professor of Liturgics
The General Theological Seminary
New York, N.Y.

American Piety

VOICES FROM THE HEART. By Roger Lundin and Mark A. Noll. Eerdmans. Pp. xviii and 396. \$19.95.

This reviewer was very pleased to see that Mark Noll has coedited another book, since his *Handbook to Christianity in America*. He and I grew up in the same home church in Cedar Rapids, Iowa; and he is presently teaching at

Wheaton College where I was a student. This volume contains examples of American Christian piety from men and women, young and old, Roman Catholic and Protestant from 1588 to the present time. The introductions to each selection do an excellent job of providing continuity from one selection to the next.

I read through *Voices from the Heart* with a sensitive ear, listening for the harmony in so many voices expressing their piety in such a variety of ways. There were many Puritans and early American Christians who spoke of a mystical yearning for God, often expressed in agonizing, soul-searching spiritual struggles. I sensed a feeling of desperation, unworthiness, and an almost morbid obsession with discovering unpure motives and any evidence of personal sin.

Jonathan Edwards was such an analyst of the heart. This harsh self-criticism brings Edwards even to the point of considering any thought of his own self-righteousness as "nauseous and detestable."

This preoccupation with one's innate wickedness is in conflict with today's optimistic view of human nature. However, in light of the realization that Christians do, in fact, participate in very destructive behaviors, it may be profitable for us to engage in a little more of Edward's style of self-examination.

A deep commitment to personal holi-

ness provides a harmonious theme throughout the book, although I could better identify with it as expressed by later writers such as Elisabeth Elliot.

Starting with our Puritan forefathers such as John Winthrop, another harmony emerges, that of the sense of piety as duty to individuals, community and world. In his famous "city on a hill" speech, piety becomes more than a matter of the heart. A personal relationship to Christ meant establishing a community that was open for inspection — an inspection that would reveal the true nature of Christianity.

These two aspects of piety, that of inner devotion and holiness and that of an outward expression of duty, are major harmonious themes present to some degree in all of the 55 voices represented here. This book could serve as an inspiration to clergy and laity alike in their search for answers to the apathy and empty pews found in many of our churches. Piety, correctly understood, has worked for more than the past four centuries as *Voices from the Heart* so aptly demonstrates, and its harmonious themes could penetrate the Christian church today.

MARY ZIMMERMAN
Milwaukee, Wis.

Books Received

BASIC SKILLS FOR CHRISTIAN COUNSELORS: An Introduction for Pastoral Ministers. By Richard Vaughan. Paulist. Pp. 192. \$8.95 paper.

ADOLESCENTS IN TURMOIL, PARENTS UNDER STRESS: A Pastoral Ministry Primer. By Richard D. Parsons. Paulist. Pp. 145. \$7.95 paper.

DISCIPLES OF DESTRUCTION: The Religious Origins of War and Terrorism. By Charles W. Sutherland. Prometheus. Pp. 451. \$22.95.

COMFORT AND PROTEST: Reflections on the Apocalypse of John of Patmos. By Allan Boesak. Westminster. Pp. 144. \$7.95 paper.

BLACK THEOLOGY IN DIALOGUE. By J. Deotis Roberts. Westminster. Pp. 132. \$12.95 paper.

KARL BARTH, A THEOLOGICAL LEGACY. By Eberhard Jüngel. Translated by Garrett E. Paul. Pp. 168. \$13.95 paper.

THE NEW WESTMINSTER DICTIONARY OF LITURGY AND WORSHIP. Edited by J.G. Davies. Westminster. Pp. 560. \$29.95.

RELIGION AND THE DECLINE OF MAGIC. By Keith Thomas. Scribner's. Pp. xviii and 716. \$18.95 paper.

THE ORPHEAN PASSAGES: The Drama of Faith. By Walter Wangerin, Jr. Harper & Row. Pp. 334. \$16.95.

TAKING ON THE GODS. By Merle R. Jordan. Abingdon. Pp. 160. \$10.95 paper.

AS I TAKE CHRIST: Daily Prayer and Reflection with Paul. By Dodie Gust. Ave Maria. Pp. 135. \$4.95 paper.

RELIGIOUS LIBERTY AND THE SECULAR STATE. By John Swomley. Prometheus. Pp. 148. \$16.95; \$10.95 paper.

MARY TODAY. By M. Basil Pennington. Doubleday. Pp. 144. \$12.95.

THE RISK OF INTERPRETATION: On Being Faithful to the Christian Tradition in a Non-Christian Age. By Claude Geffré. Translated by David Smith. Paulist. Pp. 304. \$12.95.

NEWS

Continued from page 6

activities center on "temples," that its rituals refer to "altars" and that each of its lodges has a chaplain, who is not necessarily a member of the ordained clergy.

The report was critical of the Freemasons' use of language similar to that of Christian ritual, including some prayers couched in words almost identical to those used in the Anglicans' Book of Common Prayer.

"There are many who would press the point that prayers from which all reference to Christ have been deliberately excised are an offense to the Christian belief that none come to God save through Jesus Christ," said the report.

The church panel also objected to the secrecy surrounding Masonic rituals. The report asks: "Is it right to expect Christians to swear on the open Bible that they will not reveal the secrets of an organization whose rituals clearly state that they will only be revealed when the candidate has accepted the obligations of membership?"

The Anglicans are not the first religious group in England to criticize the Masons. In 1985, British Methodists told their members not to join the organization. Roman Catholics have traditionally banned membership in Masonic lodges.

Voter Survey

Jobs and schools are the issues of highest concern to low income voters, according to an independent survey of 664 sample voters. The survey was done by the Institute for Social Science Research at Brockport, N.Y. for the Churches' Committee for Voter Registration/Education. The latter is a project of Interfaith Action for Economic Justice, an ecumenical group concerned with economic issues.

Asked about areas that most concerned them, sample low income voters listed jobs and unemployment (23.4 percent), better schools (16.5 percent), problems of farm families (15 percent), welfare and the treatment of poor people (14.2 percent), military preparation and war (8.9 percent), rights for minorities (8.4 percent), health issues (8.4 percent), and affordable housing (5.2 percent).

The study also found that persons registered by CCVR/E in 1986 voted at a higher rate than the general population, even in an off-year election.

The survey showed new voters who had already made a connection to the community through a church or civic institution were more likely to cross over to direct political participation. Nearly 60 percent of respondents expressed enthusiasm at the prospect of political involvement, agreeing that participation in such a project or campaign "might be a lot of fun."

PEOPLE and places

Appointments

The Rev. David M. Allen is now curate of the Church of the Holy Cross, 4052 Herschel, Dallas, Texas 75219.

The Rev. Thomas W. Bauer is headmaster of Grace and St. Peter's School, 707 Park Ave., Baltimore, Md. 21201.

The Rev. Paul W. Bigger is rector of Christ Memorial, 405 S. Washington, Mansfield, La. 71052.

The Rev. Robert Gerald Brodie is assistant of St. John's, 252 S. Dargan St., Florence, S.C. 29501.

The Rev. Keith P. Burns is chaplain of Episcopal High School, Alexandria, Va. 22302.

The Rev. William G. Christian, III is associate at the Church of St. Michael and St. George, Clayton, St. Louis County, Mo. Add: Box 11887, St. Louis 63105.

The Rev. Phebe Coe is rector of Epiphany, Oden-ton, Md. 21113.

The Rev. Willie R. Davila is associate at the Church of the Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401, and also does Hispanic work for the Corpus Christi area.

The Very Rev. Van H. Gardner is dean of the Cathedral of the Incarnation, 4 E. University Pkwy., Baltimore, Md. 21218.

The Rev. John Richard Gilchrist is deputy for community ministry for the Diocese of Missouri, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. Columba Gilliss is vicar of the Church of St. John the Evangelist, Shady Side, Md. 20764.

The Rev. Michael J. Hanely is, as of Sept. 1, associate of St. Timothy's, Creve Coeur, Mo. Add: Box 12508, St. Louis, Mo. 63141.

The Rev. Edward M. Head is rector of St. Alban's, Box 1114, Monroe, La. 71210.

The Rev. Charles Holder now serves St. Luke's, Brownsville, Md. 21715.

The Rev. Elizabeth Keaton is assistant of Memorial Church, 1407 Bolton St., Baltimore, Md. 21217.

The Rev. James B. McConnell is vicar of St. Andrew's, Box 12326, Moss Bluff Station, Lake Charles, La. 70611.

The Rev. John Moloney is rector of the Church of the Epiphany, 303 W. Main St., New Iberia, La. 70560.

The Rev. C. Clayton Nelson is now rector of Christ Church, Bloomfield/Glen Ridge, N.J. Add: 74 Park Ave., Glen Ridge, N.J. 07028.

The Rev. George Ortiz-Guzman is vicar of La Iglesia de la Sagrada Familia, c/o 524 E. San Ysidro Blvd., Suite G, San Ysidro, Calif. 92073. Fr. Ortiz-Guzman is also a counselor at St. John's Parish Day School, Chula Vista, Calif.

The Rev. William Shiftlet, Jr. is rector of St. John's, 9120 Frederick Rd., Ellicott City, Md. 21043.

The Rev. John P. Smith is rector of Grace Church, Box 566, Lake Providence, La. 71254.

The Rev. Richard Frederick Thieme is rector, effective August 1, of St. Paul's, 914 E. Knapp St., Milwaukee, Wis. 53202.

The Rev. Raymond M. Vince is headmaster of St. Mark's Day School, Box 4443, Shreveport, La. 71134.

The Rev. Clifford S. Waller is interim headmaster of Texas Military Institute, 800 College Blvd., San Antonio, Texas 78209.

Ordinations

Deacons

San Diego—Robert Harshman Brown, curate, St. Bartholomew's, 16275 Pomerado Rd., Poway, Calif. 92064. Andrew Marion Lenow Dietsche, vicar, Christ Church, 470 Maple St., Winnetka, Ill. 60093. Francis Noel Hebert, curate, Christ Church, Box 66, Coronado, Calif. 92118. Gail Michelle Helgeson, chaplain, Holy Cross Hospital, Silver Springs, Md. and St. Andrew's, Burke, Va.; add: 8801 Dianne Pl.,

Springfield, Va. 22152. Kent Litchfield, curate, All Saints', 651 Eucalyptus Ave., Vista, Calif. 92083. Henry Rezin Mann, assistant, St. Dunstan's, 6556 Park Ridge Blvd., San Diego, Calif. 92120. Mary Sharon McCarty, moving to the east coast in August.

South Carolina—Kendall Stuart Harmon, curate, Holy Comforter, Box 338, Sumter, S.C. 29150.; add: 203 N. Salem Ave., Sumter. Laurie Allen McAlpine, curate, Trinity Church, 3000 N. Kings Hwy., Myrtle Beach, S.C. 29577.

Vermont—Jean Staffeld Jersey, unassigned, R.R. 1, Box 164, Hartland, Vt. 05048. Judson Paul Pealer, curate, Trinity Church, 85 West St., Rutland, Vt. 05701.

Virginia—Wilfred S. N. Allen-Faiella, assistant, Immanuel-on-the-Hill, Alexandria, Va. Add: Seminary Post Office, Alexandria 22304. David S. Bate-man, assistant, Abingdon Church, Box 82, White Marsh, Va. 23183. Gail E. A. Epes, assistant, Church of the Good Shepherd, 9350 Braddock Rd., Burke, Va. 22015. Zachary Fleetwood, assistant, St. Mary's, 2609 N. Glebe Rd., Arlington, Va. 22207. Pete R. Gustin, assistant, St. James the Less, 125 Beverly Rd., Ashland, Va. 22305. Robert D. Koth, assistant, Christ Church, 134 W. Boscawen St., Winchester, Va. 22601. Douglas W. McCaleb, assistant, St. John's, Box 457, McLean, Va. 22101. Jo-Ann Murphy, assistant, Church of the Resurrection, 2280 N. Beauregard St., Alexandria, Va. 22311. Sarah Johnson Nelson, assistant, St. Peter's, 4250 N. Glebe Rd., Arlington, Va. 22207. B. Bruce Newell,

Jr., program director at Shrine Mont and assistant, The Falls Church, S. Washington and Fairfax St., Falls Church, Va. 22046. Daniel D. Robayo-Hidalgo, diocesan Hispanic ministry and assistant, St. Paul's, Payne and Church Sts., Bailey's Crossroads, Va. 22041.

West Texas—John Ford Hardie, assistant, St. Bartholomew's, 600 Belmeade, Corpus Christi, Texas 78412.

West Virginia—Elizabeth Ann Walker, deacon-in-training, Christ Church, 200 Duhring St., Bluefield, W. Va. 24701.

Western Louisiana—Brian Couvillion, deacon-in-training, Good Shepherd, 715 Kirkman St., Lake Charles, La. 70601. L. Polk Culpepper, deacon-in-training, Grace Church, 405 Glenmar Ave., Monroe, La. 71201. William Echols, deacon-in-training, St. Matthias', 3301 St. Matthias Dr., Shreveport, La. 71119.

Receptions

On May 28 the Rt. Rev. Don A. Wimberly, Bishop of Lexington, received the Rev. James Francis Ryan as a priest into the Episcopal Church from the Roman Catholic Church. Fr. Ryan is as yet unassigned.

On June 4 the Rt. Rev. Furman C. Stough, Bishop of Alabama, received as a priest from the Roman Catholic Church the Rev. William Michael King. Fr. King will serve as curate of St. Mary's-on-the-Highlands, Box 55245, Birmingham, Ala. 35255.

Retirements

The Rev. Marvin M. Bond, as rector of St. Peter's, Kerrville, Texas. Add: 213 Stephanie, Kerrville, Texas 78028.

The Rev. John P. Carter, as rector of St. John's, Ellicott City, Md. Fr. Carter will take up several writing projects; add: Rte. 1, Box 96, Sewanee, Tenn. 37375.

The Rev. A. Nelson Daunt, as president and headmaster of Texas Military Institute, San Antonio, Texas. He remains rector of St. Christopher's, Box 314, Bandera, Texas 78003.

Degrees Conferred

On May 21 at its 142nd commencement, Nashotah House awarded the honorary degrees, Doctor of Divinity and Doctor of Humane Letters, respectively to the Rt. Rev. Francis Campbell Gray, sixth Bishop of Northern Indiana, and the Hon. John C. Pritzlaff, Jr., a past member of both the Arizona House of Representatives and the Arizona Senate and former U.S. Ambassador to Malta.

Resignations

The Rev. Kent A. Branstetter, as curate of St. Bartholomew's, Poway, Calif. Fr. Branstetter will be attending Drew University where he is working for his Ph.D. degree.

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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.

ORGANIZATIONS

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

PERIODICALS

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

POSITIONS OFFERED

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.

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.

POSITIONS OFFERED

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

ORGANIST/CHOIR DIRECTOR — St. Stephen's Episcopal Church, 16 Highland Ave., Cohasset, Mass. 02025, on Boston's south shore. Write: The Rev. Clifford Cutler, or call: (617) 383-1083.

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.

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.

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.

POSITIONS OFFERED

EXECUTIVE DIRECTOR. Energetic, responsive ecumenist sought. Responsible for vitality, financial health, accomplishment of programs and goals of historic organization. Provide leadership for staff and trustees in policy, programming and fundraising. Work with churches, ecumenical agencies, and religious, academic and business leaders throughout Massachusetts. Full-time position. Strong religious commitment, infectious love of the Bible needed. Resumes/inquiries to: Albert O. Wilson, Jr., Massachusetts Bible Society, 41 Bromfield Square, Boston, Mass. 02108.

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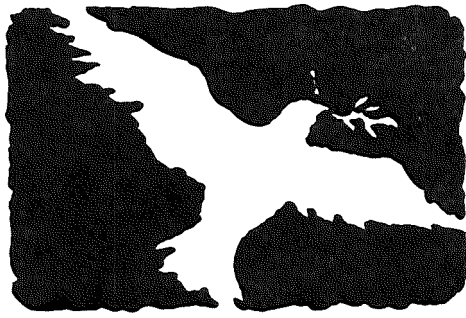
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Benediction

The author, the Rev. Leonard Roberts Graves, is an associate at Christ Church, Pensacola, Fla.

The rock broke the placid surface of the lake setting in motion a succession of radiating ripples. For a moment the disturbance of sound and motion evidenced the presence of another. Then, just as quickly, it was as if

it had never happened or existed except in the mind and memory of the one who had tossed the rock in the beginning. Others would pass by never knowing that moment or the presence of the object below the surface.

The night was clear and crisp. Stars sparkled, some randomly tossed, others in formations like shining, welcoming windows in a darkened place. Suddenly one flashed more brilliantly than the others as it raced across the celestial stage above me. Then, just as quickly, it too was gone. One brief moment of brilliance then gone forever. It happened so quickly. If I had looked the other way or blinked, I never would have known that it ever existed. But it did — apart from my knowledge and observation.

And, I think that we are not unlike the two. Our presence on this earth is no more than a splash, a wink, a flash, a finite speck upon a stage which extends for billions of years and miles amidst a parade of others as numerous as the grains of sand upon a beach. And we find it hard to accept that we are so small and that we too may be

forgotten. So, we place upon our progeny the burden of keeping the memory alive — a foolish, sometimes frantic grasp for immortality.

If there are still eons of time left upon this fragile planet all of this will pass away, and it will be as if we too never existed — except in the mind and heart of the one who created us and tossed us upon this stage. He remembers — just as any loving parent remembers the child she and he have helped to create.

The knowledge of this truth transforms my understanding of myself and you. Except in the mind and heart of God, I am so terribly small and insignificant. However much I may strive to enlarge upon self-importance, I shall never be more than a speck, a flash, a rippled splash — and neither will you nor anyone else be anything more. Wouldn't it be a better life than exploitation and competition to live in response to the love of the one who never forgets, and to live the moment with others as brothers and sisters with whom we share a common fate, and the hope of a common promise?

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 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

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
The Rev. Richard F. Bragg, vicar
Sun H Eu 11. Wed H Eu & HU 7

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 wkdays; 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.

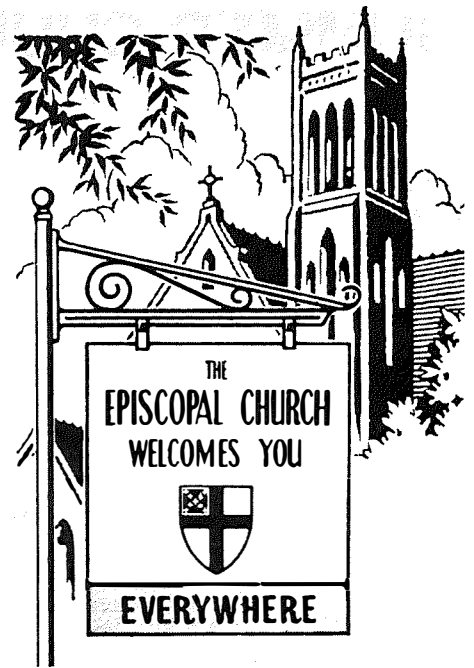
ST. JOHN'S 121 W. Onota
Sun 10 H Eu & Ch S

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. Peter's by-the-Sea, Sitka, Alaska



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

(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 Martin, D. Min., r; the Rev. Sunny McMillan,
ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. Keithly R.S. Warner,
assoc r
Sun Masses 6:30, 8 & 10

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., 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.)

PHILADELPHIA, PA.

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

ROSEMONT, PA.

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

NEWPORT, R.I.

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

PROVIDENCE, R.I.

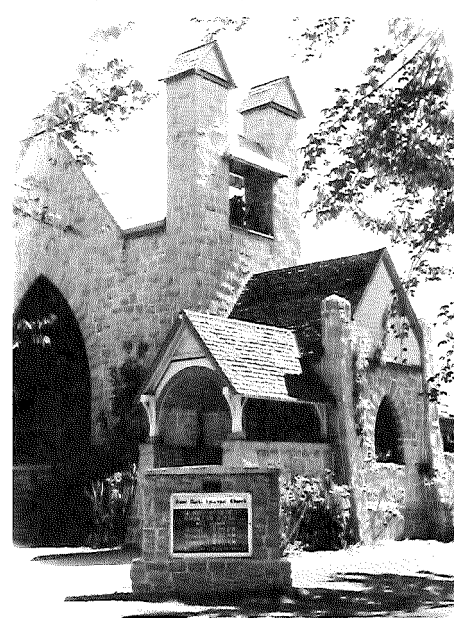
THE CATHEDRAL OF ST. JOHN 271 N. Main St.
The Very Rev. Richard O. Singleton, dean
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four
Historic Colonial Parishes, with Colonial Graveyard)

WESTERLY, R.I.

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

DALLAS, TEXAS

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)



St. Mark's Church, Durango, Colo.

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 E u 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. 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)