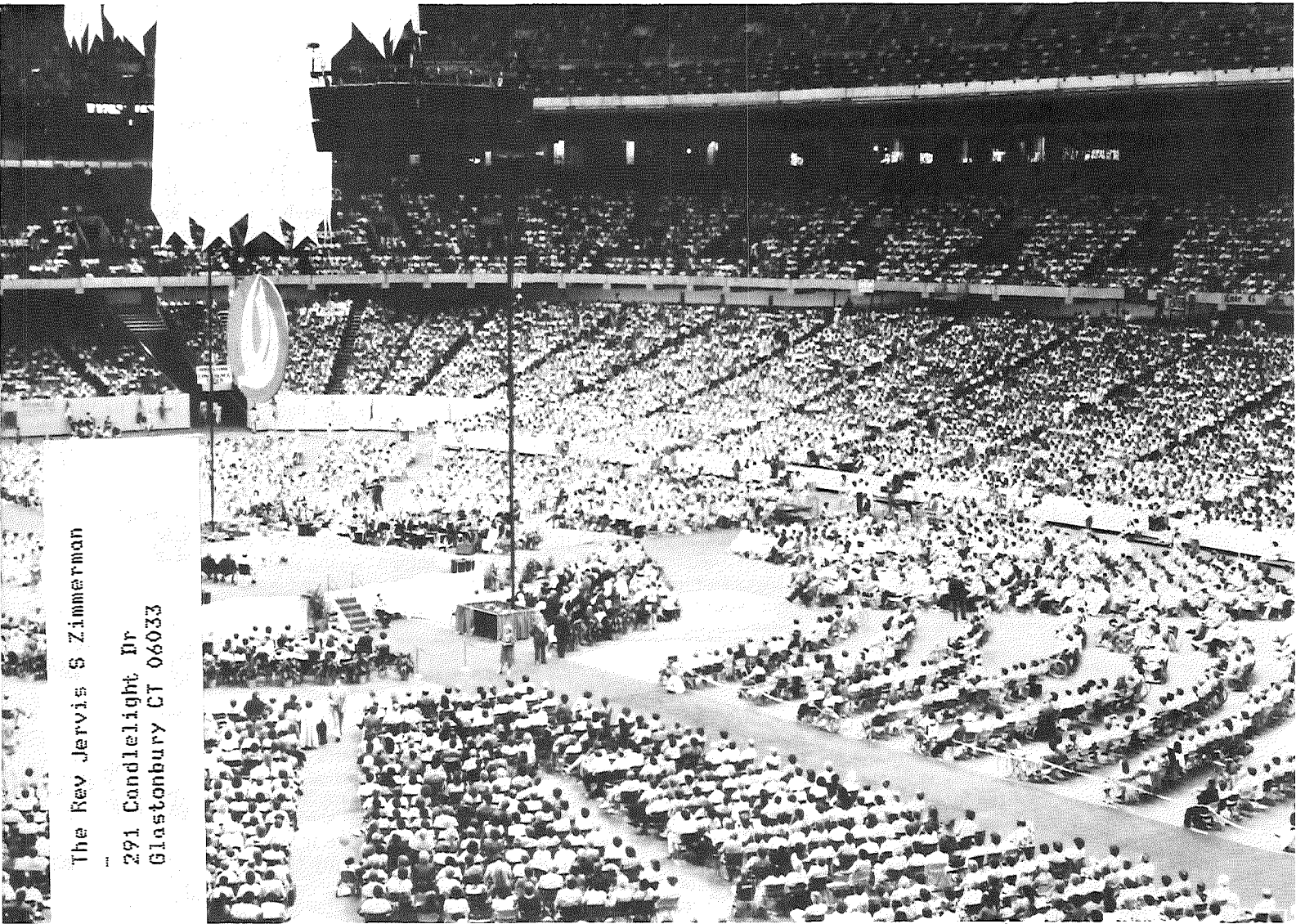


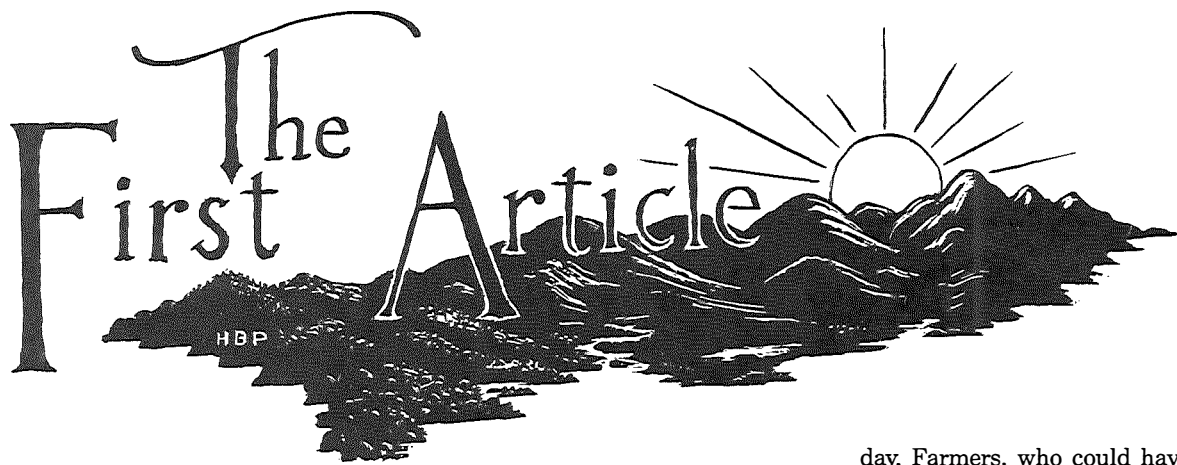
THE LIVING CHURCH



The Rev Jervis S Zimmerman
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Photo by R. Emmet Gribbin

Fourth American Congress on the Holy Spirit and World Evangelization which filled the New Orleans Superdome: 2,200 Episcopalians in attendance.



Fighting the Cascade

Time can move gracefully and smoothly, like a calm river allowing men and women space in which to do things that need to be done, but without ever coming to a halt. For many of us, however, the passage of time (the Greek *chronos* as we considered it last week) is not like that. We experience it rather as a cascade rushing by in turmoil, or as a waterfall descending right on top of us!

For many men and women today, clocks and watches are goads, driving us on and on to attempt to keep up with impossible schedules and to meet hopeless deadlines.

On the one hand there is the relentless competition of modern life. The one who can supply goods or services faster than his competitor will get the business. Sometimes haste makes waste, but often it makes profits. As journalists know all too well, the threat of a deadline sometimes paralyzes us, but often it leads to a spurt of energy, imagination, and writing ability. As priests know too well, a series of emergencies in the parish can spur us on to accomplish an extraordinary amount of things in a short time — and still get the sermon written for next Sunday. No doubt it is the same with other occupations, and it may be worse for the active church member who is expected to attend study groups, choir practice, committee meetings and so forth, in addition. But is this really the right way to live? Is this the pattern Christianity should put before us? Should the church be represented in the local community by compulsive vestry or committee members who have no time for their families, their thoughts, or perhaps even for their own inner spiritual needs? Should the church be represented by a priest who is so geared to harassment that he can no longer read a serious book or concentrate except in a crisis? Slowing down may be what many of us desperately need today.

Was it simpler in an earlier age? Perhaps. In past ages, in virtually all parts of the world, when the sun went down, most work ceased. Artificial light was available only on a small scale. Typical evening activities were those that could be carried on in front of the fire, or sitting around the candle — telling stories, singing, knitting, nursing the baby, playing checkers, drinking wine or beer.

Today, on the other hand, the professional or the man or woman in business may come home with a bulging brief case demanding three or four hours of attention after dinner. A mother may come home after a hard day at the office and have to cook supper, wash dishes, and spend three hours rushing through household tasks to which her mother or grandmother could have devoted a whole

day. Farmers, who could have spent the evening with their families, plow for four hours with their tractor headlights on. Many of our labor-saving devices have become labor-making, demanding our attention and our time.

Is there a way to slow down? Obviously there is, although many people have to have a heart attack or a stroke before they are induced to do so. Doing fewer things may enable us to do some things more effectively: fewer can mean better. Doing fewer things may give us more time to think, to exchange thoughts, to evaluate and to consider: fewer can mean wiser. We often satisfy our sense of duty by doing too many things, rather than by choosing which things are most necessary: fewer can mean better selection.

Life is like the midway of a fair. We can't take every ride, or play every game of chance, or drink every soft drink, or eat every kind of candy. We have to say no to most of the hawkers along our path. Saying yes to life, having time to live, may mean saying no to a multitude of little things. Saying yes to God may mean saying no to some bigger things as well.

H. BOONE PORTER, Editor

To Jesus on the Road

III

Lord, I remember how my mother said,
 when as a child I fell and skinned a knee
 or cut an arm, got stung or bumped my head,
 "Come, love; sit in my lap and let me see."
 Then she would "kiss the hurt to make it well"
 and sponge the blood and wipe away my tears.
 Now I am old, or old enough to tell
 I was not fooled, for all my tender years.
 Kisses healed no wounds. Laps eased no pain.
 Yet those small signs were sacrament for me,
 conveying to this child my greatest gain.
 Here I now plead for their full verity.
 Comfort me thus till I am calm and whole.
 True, I am grown; but, Lord, I've scraped my soul.

G. J. Frahm

One of a series of sonnets dedicated to
 Dr. Laura Franklin.

THE LIVING CHURCH

Volume 195 Established 1878 Number 8

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Set Apart but Free

In her plea for consecration of those Episcopalians she describes as solitaries, Maggie Ross [TLC, July 26] misses the mark. From my own life-experience as a solitary, in community or out, I disagree.

First, I deplore Ms. Ross's apparently limited knowledge of the outreach of religious orders. One can follow an associates' rule as a framework for building a spiritual life without compromising one's solitude. They encourage participation in parish worship and offer voluntary gatherings or mother-house retreats as stimulus to spiritual growth. (I have been an associate of the Order of St. Helena and am presently an associate of the Community of the Holy Spirit.)

Second, solitaries are by definition somehow set apart. Not all solitaries (or solitaries-à-deux) are God-possessed, but to those who are, recognition would be the antithesis of what they're all about. To label someone "a solitary" would jeopardize the blessed freedom solitaries have to move in and out of groups and functions as they believe God wills.

Third, heaven defend us against yet another rite, especially a redundant one.

We are baptized, we are confirmed. Any vows we make, though accepted by another human being, are made ultimately to God himself. So our promise of consecration can as well be given through a spouse, a parish priest, a spiritual director, or a heart-friend.

To those who "want and need the strength of vowed commitment" I commend the Litany of Personal Consecration in the Forward Movement book, *Prayers New and Old*. The fourth petition of the litany is this:

For deeper love and earnestness in the act of consecration to thee of myself, my soul and body, that I make anew at each Communion:

O Lord, hear my prayer.

MARGARET D. STIMSON
St. Bartholomew's Church
Laytonsville, Md.

• • •

I share with Ms. Ross the same frustration of finding appropriate ways of consecrating ministry by all of God's people. At my ordination, the bishop clearly expressed that "all baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world" (BCP, p. 531). But we in the Episcopal Church seem to have a hard time working that out.

I wonder if we might not use two rites in the Prayer Book to begin to affirm/

consecrate the ministry of all people. First of all, we could transform confirmation from seventh grade graduation from Sunday school to "a mature public affirmation of . . . faith and commitment to the responsibilities of . . . Baptism" (BCP, p. 412). Is a 12-year-old ready for a "mature" commitment? Perhaps many are. Many are not. If we waited until mind, will, and emotion could all work together, we may bring new life to the rite and the commitment. Perhaps adult confirmation would help consecrate the ministry of all Christians.

A second possibility for consecrating the various ministries of God's people is "a form of commitment to Christian service." Here we have a rite that can be custom-made for individuals, couples, or even families, I suppose, whenever there is a need for public commitment to a particular ministry. Perhaps this could take place in the context of confirmation and include prayer (and laying on of hands) by the bishop. The possibilities are really pretty exciting and could encompass all sorts of "Christian Service" from parenting to lay evangelism to relief work.

I pray that Ms. Ross's concern will become contagious and that the Lord Jesus will lead us into the consecration of all ministry.

(The Rev.) JAMES HOBBY
St. Paul's Church
Monongahela, Pa.

Sharing the Truth

I am Jewish by birth and ritual, an Episcopal priest, rector of a parish and a signer of a declaration at my ordination that stated, "I believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and do solemnly engage to conform to the doctrine, discipline and worship of the Episcopal Church."

I believe the statement that I signed about the scriptures at my ordination. I believe the scriptures to be clear. It is you Gentiles who are the converts, not us Jews. Read Romans 1:16 and Romans 11:1, Matthew 10:6, Matthew 15:21-28 and many more. In John 1:11 it is recorded that Jesus came to his own . . . but then who were his own? To the Jews, but they refused him, and then to all who would believe.

So often I have heard the cry against Jews for Jesus and other Jewish evangelistic groups (such as in recent issues of TLC), but when I ask the question, "Have you ever talked to one of the missionaries from these groups?" the usual answer is no.

It is very easy to criticize from my fear and my emotions. I too have family still in the synagogue, and if they are to respond to what I consider to be the truth of Judaism, then it will probably come from a group like Jews for Jesus because

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they really love their brothers and sisters of the covenant. If the Jews don't need a Messiah then neither do you, the Gentiles.

I believe the true anti-Semitism is not being willing to share Jesus, their Jesus in the truth of the gospel. I challenge all of you who could criticize Jews for Jesus or any other group to talk to them. Hear-say evidence is not admissible.

(The Rev.) RONALD GAUSS
Bishop Seabury Church

Groton, Conn.

One does not want to give place for an instant to any kind of anti-Semitism. I have been reading Paul Johnson's *A History of the Jews* recently and have been reminded of the magnitude of this hateful prejudice. Nevertheless, there is such a thing as compassion run amok. One experiences it when grief over past injustices clouds the mind. Such fuzzy thinking has, it seems to me, led to the notion that the Jews still have an "old covenant" in effect with God. (It also appears in the idea that other "higher religions" have their own approach to God which is perfectly valid for them.)

Either Jesus Christ is the center of human history and the final clue to the meaning and purpose of the world his Father created, or he is not. If he is, then no one can share the stage with him — all other covenants are inoperative and superceded. If he is not, then there is no truthful basis for Christianity and the church, and we might as well quit.

Saying to the Jew that his covenant is still valid, to the Hindu or Muslim that his way is adequate for him, is mere relativism. It shows no respect for anyone because it denies that there is any real truth to be found. One cannot embrace manifold and irreducible contradictions in the name of respect and comprehension without being absurd. One respects, because one loves, the Jew (for example) while praying that God will lead him to the Truth — even Jesus Christ our Lord.

(The Rev.) JOHN E. SCHRAMM
St. Thomas' Church

Plymouth, Ind.

Power of the Vote

At the conference "Under One Roof" [TLC, July 5], the question was put, "Does the way one votes today really change anything?"

The answer is yes and no, depending on circumstances. Voting is the crucial step in the "political process." Yes or no depends on how, or if the vote is, or is not, integral in the political process. The way one votes today can really change anything, if the vote is part of a cooperative, organized and practiced advocacy, lobbying for a reasonable improving change. Deciding how to vote "on the way to the voting booth" is like "flipping a coin" for determination. The

answer: probably no chance for improvement.

Early one April there was an election in a Rhode Island town. A temporary split in the dominant party meant that the opposition collector of taxes won by two votes. A family of four staunch supporters of the dominant party returned from Florida a few days after the election. Later, after citizens showed paid tax bills in court, this collector was fined and imprisoned for embezzlement. The state supreme court sustained his sentence. The total cost was tens of thousands of dollars, just for the lack of three votes!

Apathy and lack of concern was shown at our recent village financial meeting. I was the only citizen-taxpayer-judge present. Then and there, all village wages were raised 10 percent by vote of the village trustees. News was spread by the local newspaper, but everyone knew about the pay raise when tax bills were received. Indeed, the villagers voted yes by their absence.

(The Rev.) PRESCOTT L. LAUNDRIE (ret.)
Fayetteville, N.Y.

Outstanding Italians

The article, "Letter from Venice" [TLC, July 19] by Fr. Baar, Anglican chaplain in Venice, was a real gem. Just think: Venice almost became Anglican back in the 17th century. Let's not forget that John XXIII, was a "closet" Anglican in his philosophy and outlook, and he too was a Venetian.

In the same issue of TLC was that charming letter from the Rev. Joseph Racioppi recounting the time he and Bernard Iddings Bell, of saintly memory, sang "O Sole Mio" to the accompaniment of an Italian organ-grinder at a Boston street corner during the noon-day traffic.

We tend to forget some of the great Italian priests of years past, people like the Rev. Thomas Della Cioppa of St. Elizabeth's Church, Philadelphia, or some of our outstanding laymen, devout Episcopalians of Italian extraction, like the famous "Little Flower," Fiorello La Guardia, reform Mayor of New York City. How many people realize that La Guardia was not only a great churchman and a friend of Bishop Manning but also an ardent supporter of the New York diocese? Another outstanding Episcopal layman was Judge Ferdinand Pecora of the New York Supreme Court, whose opinions are still being studied in the law schools of this nation. Only his nationality (this was back in the 1930s) kept Franklin Roosevelt from nominating him for the U.S. Supreme Court.

That is why it is so surprising to me that we are not electing more bishops of Italian descent with so many outstanding priests of Italian descent.

(The Rev.) WENDELL B. TAMBURRO
Gresham, Ore.



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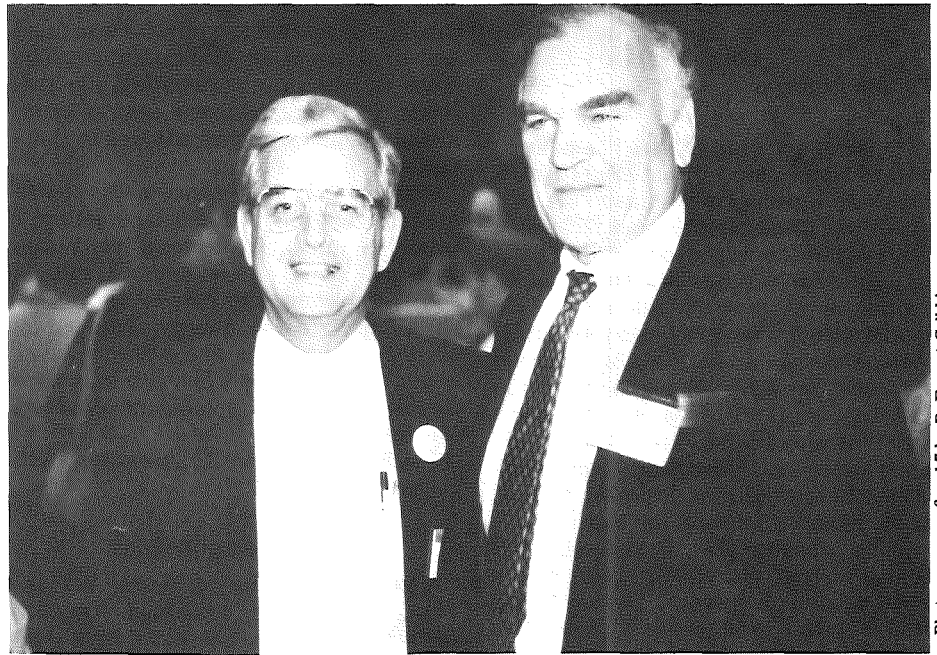
40,000 at New Orleans Congress

Shouting, singing and praises to God were offered up by 40,000 people who packed the New Orleans, La., Superdome July 22-26 for the North American Congress on the Holy Spirit and World Evangelization.

Second in number only to Roman Catholics, over 2,200 Episcopalians attended this assembly of Christians from many communions, who refer to themselves as charismatics or pentecostals or are involved in renewal or evangelistic ministries.

Local hotels and convention halls were crowded with exhibits and conference sessions. Three-hour worship services held in the Superdome each evening included prayer, sermons, addresses, speaking in tongues, singing, and thundering applause, and one evening 35,000 people stood in near total silence for several minutes. Only a baby's cry was heard breaking the silence. By contrast, when one of the speakers reminded the crowd that "the Bible tells us to clap our hands and shout, so shout to the Lord!" his suggestion was enthusiastically obeyed.

Each morning, separate denominational sessions were held. Speakers included the Most Rev. Edmond Browning, Presiding Bishop; the Rt. Rev.



Fr. Irish (left) and Dr. Gallup.

Michael Marshall, of the Anglican Institute in St. Louis, Mo.; the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh; the Rev. Wesley Theodore Nelson of Dallas; George Gallup, Jr. of the Gallup organization in Princeton, N.J.; the Rev. Charles Irish, executive secretary of

Episcopal Renewal Ministries, and several others.

Although all the speakers were well received, particular interest was turned to the Presiding Bishop's address.

"Evangelism is the mark of authentic renewal, and so is social action . . . we receive a double call; to proclaim God's saving grace and to be compassionate . . . as we work for justice," he said.

Bishop Browning also spoke of family life and problems. On the topic of abortion, he said, "The community should provide for the continuation of a life, not its termination," and he urged that Episcopal congregations provide unmarried pregnant women with more personal support and help by providing alternatives to abortion. He also urged compassion for those who have chosen to have abortions, especially those whose painful choice was influenced by their poverty.

The Rt. Rev. Gresford Chitemo, Bishop of Morogoro in the Church in the Province of Tanzania, East Africa, addressed participants in halting English about life in a country that is one-third Christian and two-thirds Moslem and traditional religions. One parish in his diocese has baptized 400 Moslems.

Each afternoon over 100 workshops were offered and many people took the opportunity to hear someone from a denomination other than their own.

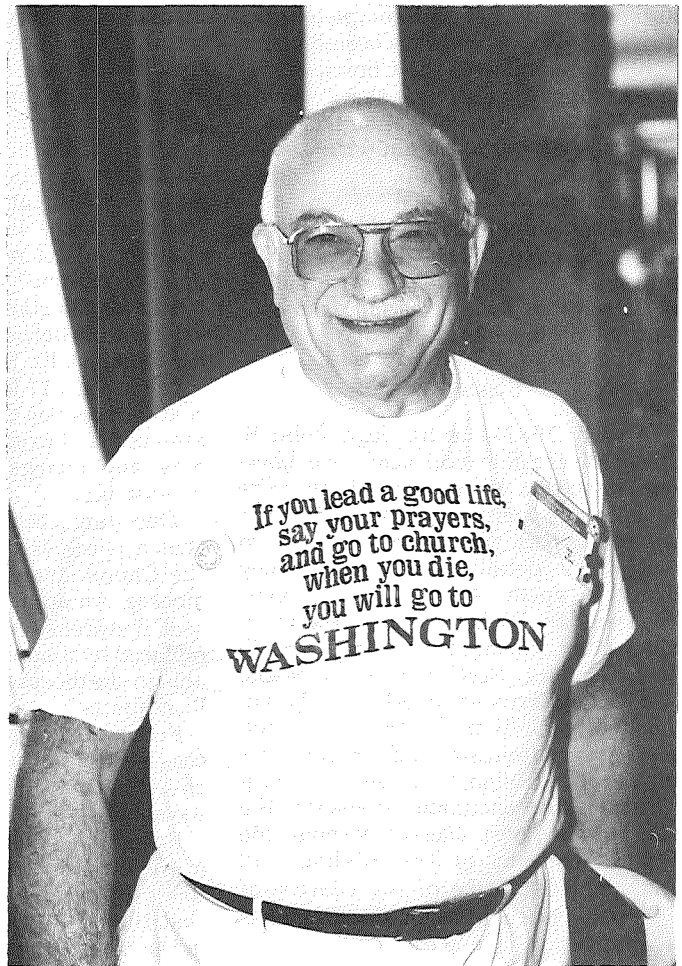


Dean Collins chats with some of the 700 people who attended one of the three workshops he and his wife led on "Spiritual Warfare and Evangelism."

Photos on pages 6 and 7 by R. Emmet Gribbin



Bishop Chitermo (left): Christians living in a mixed culture.



A cheerful participant from the state of Washington.

Episcopal workshop leaders included the Very Rev. David Collins, president of the House of Deputies; the Rev. Philip Turner, professor Christian Ethics at the General Theological Seminary in New York, and his wife, the Rev. Elizabeth Turner, and others.

About 4,000 young people from 12 to 20 shared in the Youth Explosion sessions each morning while their elders attended the denominational sessions.

Later in the congress there was a two-mile parade through the hotel and convention hall area of New Orleans to the Superdome, with 5,000 to 10,000 marchers. There were hundreds of banners and several floats, accompanied by local high school bands and New Orleans jazz bands. Groups from all over the country participated, including 100 members from a Washington, D.C. church choir and over 140 marching members from the Holy Cross Prayer Group in St. Petersburg, Fla.

Major Themes

Two major themes were repeated throughout the congress sessions. First, that charismatics are called to help other Christians know the "new freedom," the "joyful life," and the "love of Jesus" which are the gifts the Holy Spirit brings. This, it was asserted, will

revitalize all Christian churches in their evangelistic outreach, and, as Bishop Marshall said, "A church not evangelistic today is out of business tomorrow."

The second major theme was that increased evangelistic outreach by all churches inspired by charismatic enthusiasm will spread the gospel so effectively that on Jesus' 2,000th birthday, over half the people of the world will be Christians. At present about a third of the world's population are Christians.

Dr. David Barrett, an Episcopalian who is an authority in missionary research, reported that in the entire Christian faith 256 million people are pentecostal or charismatic church members and that their numbers are growing everywhere, especially in Latin America and Africa. Statistics are uncertain, but there is one estimate that about one-tenth of all Episcopalians are charismatic.

Although there have been pentecostals in every century, the present movement in the United States began early in this century. In the traditional protestant churches, those "baptized with the Holy Spirit" and so claiming such charismatic gifts as prophecy, healing and speaking in tongues found themselves so unwelcome that they left and organized new churches such as the Assembly of God. About 1960, charismatics

began to be found in Episcopal churches and mainline protestant churches. Some of these persons also felt out of place and joined pentecostal churches. Others remained where they were.

Roman Catholics date the charismatic movement in their church from 1967. Fr. Kenneth Metz, at a press conference in New Orleans, reported that he is now head of the International Catholic Charismatic Renewal Office in Rome under Vatican auspices.

(The Rev.) R. EMMET GRIBBIN

Newark Insurance Controversy

The Diocese of Newark and a parish priest are involved in a struggle over a check for almost \$600,000 of insurance money received after Ascension Church in Jersey City burned down last year.

The rector of Ascension, the Rev. George Swanson, and the department of mission of the Diocese of Newark are named as co-signers of the check, which was issued by the Church Insurance Company, New York, in June.

However, each side wants control over how the money is spent. As a result, the diocese is investigating possible charges against Fr. Swanson and Ascension remains unrestored.

The controversy began last May, when lightning set the small church of about

30 members on fire and completely destroyed it. The parish was covered under a "blanket" policy of the Church Insurance Company, which says that "when a large loss or a total loss occurs the diocese and the name of the church is shown on the check and both must sign in order for the check to be cashed."

Fr. Swanson told TLC in an interview that he never signed the diocesan policy, but rather the policy was "done for all of us (Newark parishes) at a diocesan convention without our knowledge."

Canon Law

In early 1987, the Rt. Rev. John S. Spong, diocesan bishop, asked the diocesan chancellor, Ward Herbert, to write an opinion regarding state and canon law to support the diocese's claims to control over details of how such money should be spent. A six-page statement was sent to Bishop Spong March 3, which cited, among other references, Title I, Canon 7, Section 3, which reads, "No Vestry, Trustee or other Body, authorized by Civil or Canon law to hold, manage or administer real property for any Parish, Mission, Congregation or Institution, shall encumber or alienate the same or any part thereof without the written consent of the Bishop and Standing Committee of the Diocese of which the Parish, Mission, Congregation or Institution is a part, except under such regulations as may be prescribed by Canon of the Diocese."

Fr. Swanson, however, responded with a statement through his lawyer, Herbert Draesel, a former assistant chancellor in the diocese, who said that the canons were not relevant to Ascension because they are in regard to the sale and mortgaging of church real estate, items which are not at issue. He also argued that the insurance check belongs to the rector, vestry and wardens of Ascension Church, since the insurance settlement represents the destroyed property and since the title is in the name of the rector, vestry and wardens. Fr. Swanson has continued regular Sunday services uninterrupted in another location.

Small Size

Bishop Spong has cited the small size of Ascension's congregation and has voiced an interest in using the insurance money for a day-care center for Christ Hospital to be built on the grounds where Ascension once stood, rather than rebuilding the church, according to a document from Mr. Draesel. However, Bishop Spong has since said he would support a new church, providing all plans for reconstruction were first given to the diocese for consideration and permission.

The Ven. Denise Haines, director of Mission and Urban Ministry, told TLC that the possibility of a day-care center

instead of a church was not considered, but that the diocese is concerned primarily with the best interests of Ascension's congregation, and the neighborhood where the church originally stood.

When talks between the two sides broke down, Bishop Spong wrote Fr. Swanson indicating that the diocese would lose the insurance money if the church was not rebuilt "in a reasonable amount of time" and appointed a committee of the standing committee to investigate whether charges should be filed against Fr. Swanson.

In an April 17 letter, Fr. Swanson said that discussions broke down on the diocesan end and expressed no knowledge of why any charges should be pressed against him.

This June, Mr. Draesel was notified that a check for \$574,115 was sent by the Church Insurance Company to the diocese. An additional \$273,362 is to be sent if Ascension and its contents were replaced by January 1, 1989. It was payable to the diocese, Ascension and a public adjuster.

Fr. Swanson wrote a letter to the diocese requesting a stop-payment of the check and the issue of another check payable only to Ascension.

Robert G. Wall, senior vice president of the Church Insurance Co., responded to Fr. Swanson's letter by pointing out that the insurance contract was written in the name of "The Department of Mission of the Diocese of Newark and the Church of the Ascension. . . . Given this

wording as to the 'name insured' we must have the endorsement of both the diocese and the parish." He also indicated that "had Ascension not been under the diocesan program the church would have suffered an even greater loss due to less than adequate values at the time of the loss."

"We have no complaint with the diocese," Fr. Swanson said. "We feel the Church Insurance Company has deceived us grossly and we want our money"

Robert Robinson, president of the Church Pension Fund, agreed with Mr. Wall, and in a letter to THE LIVING CHURCH and the Most Rev. Edmond Browning, Presiding Bishop, emphasized that Ascension "elected to be insured under the Diocesan Master Policy."

In a written statement issued June 30, Bishop Spong said that the diocese initiated discussions with Fr. Swanson and the vestry "to plan strategies for rebuilding, not only to meet the needs of the present congregations but to look at the needs of the whole community and the larger church." He said the discussions dissolved quickly because the congregation "asserted that it was its right to rebuild the church without diocesan approval. The chancellor has ruled otherwise."

At present, the money has been put into a trust fund by the insurance company until such a time as the matter is settled, Mr. Wall told TLC.

BRIEFLY...

Recently Alec Wyton, organist and choirmaster at St. James' Church in New York City, was surprised by a service of festal Evensong using music he had himself composed. Two organs, handbells and other instruments provided accompaniment. This service marked his retirement from St. James. He was coordinator of the Standing Commission on Church Music until 1985. In the future he will be teaching at the Manhattan School of Music and Union Theological Seminary, and serving as organist at St. Stephen's Church, Ridgefield, Conn.

The first reunion of former staff members of the Kanuga Conference Center in Hendersonville, N.C. was held July 3-5. Over 270 people participated in the festivities. Kanuga became an Episcopal camp and conference center in 1928, and staff members from every year since then returned for the reunion.

The Diocese of Virginia has recently developed an educational package dealing with the issues surrounding abortion. Entitled "Abortion: The Dialogue Continues," the 30-minute videotape features a panel discussion about the variety of views Christians have on abortion. Included is a 11-page written curriculum which was made, along with the videotape, by the diocesan Committee on Childbirth and Abortion. The committee is chaired by the Rev. Jean Milliken, who says the curriculum also deals with teenage sexuality, genetic engineering, women's issues, the family and public policy issues.

Randy Stromsoe, a California artist whose sterling silver tea sets and pewter tankards grace the private collections of Italian, West German and French heads of state, has been commissioned to make 600 bowls to hold communion wafers for Pope John Paul's Los Angeles services in September. For a donation of \$200, area parishes will be able to keep one of the bowls as a memento of the pope's visit.



Wedding With a Rabbi

By FREDERICK QUINN

Sunday was a hot, humid August day, and I celebrated the wedding of an attractive young Jewish-Christian couple in the garden of a mansion near Washington. The large stone house, set on the crest of a hill, is now a cultural center.

The couple, the rabbi, and I set a goal to work out a service respecting the integrity of the two faith traditions. The couple had a draft, which the rabbi had used before. It was sound and balanced in content, but they replaced several of its sections with language from the Book of Common Prayer, which also contains a provision to use the phrase "in the name of God" in place of a trinitarian reference in the vows.

I learned the rabbi would not join us at the rehearsal, as he had Parkinson's disease. The rehearsal was easy, the wedding party was in a festive mood, and the only problem was placing eight participants along winding stone steps.

The rabbi arrived shortly before the wedding. He was of medium height,

The Rev. Frederick Quinn resides in Chevy Chase, Md., and is a frequent contributor to THE LIVING CHURCH.

carefully dressed in a light blue summer suit, with a thoughtful face and penetrating eyes. One arm was hitched higher than the other, as if hoisted on a pulley, and he moved by thrusting his torso forward, first in one direction, then in another. We sat on a couch and reviewed the service; there were no difficulties. He said "if anything happens, help me. . . ." I told him I would hold the service sheet for us and point to the places. "Let us say the pronouncement of marriage together and wrap our stoles around the young couple's hands," I said; he agreed, adding "I didn't bring a stole." We would alternate sections of the final blessing.

He had been the successful head of a midwestern congregation, but came to Washington to head the youth programs of a cabinet agency and produced an administration's major policy paper on the dual minimum wage. One president quickly gave way to another, the rabbi was out of a job, with an undiagnosed but gradually debilitating disease, a wife "who belongs just before the generation of the working wife," and two grown children "who need help." "I do a few small contracts on youth work, but those pro-

grams have dwindled to almost nothing. The theological statement was that you would never transform society, but if you could help some of the kids get started while in their late teens, you may be able to launch them." His speech was short, to the point, the words carefully chosen, his remarks tinged neither by undue optimism nor by cynicism. "It's a shock to go from \$65,000 to \$7,000 a year" he said, and to lose your health. "Won't any congregation take you on," I asked, "as a part-time counselor or education director?" "No," he said, "because of the handicaps." He looked me in the eye, and said again without a trace of bitterness, "I have ceased to think of them as places of compassion."

Then the electronic organ in the garden gave out. We were just starting to move with the bridal party, so we sat down again while the rock band, scheduled to play later, raced like firemen, stringing orange electricians' cable through rooms and across lawns. The electric keyboard player, not used to playing for wedding processions, did an inventive variation on "Here comes the Bride." Once the wedding party was in place, the bride came down the walk with such joy and merry laughter that it gave a lightness and loveliness to the whole event.

I thought of the rabbi's own situation as he offered the wedding cup to the bridal couple, "May you find life's joys heightened, its bitterness sweetened, and all things hallowed by true companionship and love." I wrapped my stole around their hands, we pronounced the couple married, and the groom stepped on a glass, wrapped in a napkin, while the rabbi reminded them the breaking of the glass symbolized the destruction of the temple, but what it stands for lives in the hearts of believers. "Kiss the bride!" he said. By now the keyboard player had ample time to prepare the recessional music and the bridal couple whisked out. My colleague had some trouble turning, and I helped him get a better angle on a stone step, and we were off as well. He did not stay for the reception, and as I helped him out of his robe, I said "I'm honored to have had this time with you." "Same here," he said, smiling slightly. Later, several Christian and Jewish guests asked about the symbolism of the service and wondered if it been a difficult ceremony to work out. "No," I said, "it was a mature couple and the rabbi was a joy to work with." "Did you know he has leukemia too," someone said. I didn't, and it was not in his nature to complain. What he told me of himself was in answer to my questions, and in the way of general discussion.

Later, when the band played the closest thing to a tune I knew, I asked the bride's mother for a dance. "There is so much love in the air," she said, executing a turn from dancing school. There was.

EDITORIALS

Disagreement in Jersey City

Controversies in dioceses become unpleasant when they involve personalities, opposing loyalties, canon law, and money, as is the case with the current dispute in Jersey City [p. 7]. Unpleasant or not, we believe these things need to be reported in our pages. Lay members of congregations (who make up the greatest portion of our subscribers) and parish clergy need to be aware of the surprising problems and difficulties which, in certain circumstances, may confront them. The small parish or mission, a category including the majority of Episcopal congregations, is especially vulnerable. Clear information about legal documents, insurance policies, contracts, and formal agreements is essential. The arrival of a new priest or the election of new members of the vestry are convenient times for reviewing all such matters. We commend the practice of having deaneries or districts organize periodic seminars for wardens and other vestry members.

At the more philosophic level, many disputes in our church, and within other Christian bodies in the country, directly or indirectly revolve around the question of the ownership of the church property. Within the Episcopal Church, we have a sort of partnership. Parish buildings and other property "is held in trust for this Church and the Diocese thereof" (Canon I.7.4). In ordinary matters the parish manages its own church building (same canon and section). On the other hand, if the property is to be sold or alienated, or if the congregation leaves the Episcopal Church, the interest of the diocese prevails.

As the distinctive and legally most powerful echelon in our polity, it is natural that dioceses should be acutely aware of their claims. On the other hand, the people who give to a church, maintain it, and worship in it for many years naturally feel it is theirs. In a situation of conflict, it may be anticipated that the priest, if he is a pastor and friend to his people, will be a spokesman for their side of the picture. He will often be the one best able to do so. We do not impose penalties on a lawyer for speaking in behalf of a poor, unpopular, or possibly guilty client. Assuming that a congregation remains within the communion of the Episcopal Church, and upholds the faith and practice of this church, we cannot fault a priest for speaking as vigorously as he can in its behalf.

Elected Bodies

Last week we had some things to say about that neglected document, the Constitution of the Episcopal Church. That is one factor in the governance or polity of our church. Another factor consists of elected bodies.

Vestries, diocesan conventions, standing committees, provincial synods, General Convention, and the Executive Council provide a chain of partially overlapping ladders leading from the local church up to the highest levels of national leadership.

Does this provide a truly democratic order of church authority? It is hard to answer the question. Democ-

racy is not the goal of the church. Many aspects of church life are not meant to be democratic. The church is founded upon divine truths which synodical bodies have no charter to override. Its ordained leadership is not supposed to consist of those who have won popularity contests.

On the other hand, democratic procedures are appropriate and desirable in many aspects of the church's life, and in many respects the Episcopal Church is truly democratic.

Yet we may ask, are our legislative bodies truly representative of their constituencies? Only to a limited degree. When the House of Bishops meets, they are to be guided by the Holy Spirit, and by their own wisdom and experience. A bishop does not necessarily vote the way most people in his diocese would desire — although it is assumed he will reflect their attitudes in some measure.

Elected deputies will often voice the opinions of those who elected them. On the other hand, when they get to General Convention they may obtain new information, and discuss matters with others of different backgrounds. Hence they may change their minds about some important issues. This may pose a dilemma. People of a diocese do not contribute hundreds of dollars so that a deputy can travel to General Convention to vote against their interest. But neither do they pay to have deputies violate their own conscience and intelligence. We believe that if some deputies change sides sometimes it is healthy and acceptable, but if many deputies change sides frequently, the system will lose credibility.

In all frankness, we must also acknowledge the excitement, euphoria, and razzle-dazzle of a national convention. It is easy to be swept off one's feet by speeches, audio-visual displays, spectacular liturgies, and so forth. Perhaps a major problem, however, is the unruly size of the House of Deputies. There is little opportunity for an orderly debate on a controverted topic, and most deputies probably just resign themselves to going along with the crowd.

We believe it is important to elect as deputies clergy and laypeople of firm principles, who will not be confused by all that goes on in a convention, and who are not afraid to speak up. We also continue to believe that the effort to reduce the size of the House of Deputies must be pursued, year after year, convention after convention. Some day, the job will be done.

Charismatic Conference

All Episcopalians say, "We believe in the Holy Spirit, the Lord, the giver of life." However, some believe the Holy Spirit is more vitally present and actively involved in their personal lives than do others. These have had a conversion-type experience called "the baptism of the Holy Spirit," and believe they have received some or all of the gifts of the Spirit listed by St. Paul, especially the gifts of speaking in tongues, healing, and prophecy. These Episcopalians often refer to themselves as charismatics or pentecostals. They are characterized by fervent prayer, emotional expressions of worship, Bible study, love of the Lord Jesus Christ, and a commitment to evangelism.

Charismatic Episcopalians and others involved in other kinds of renewal movements, 2,200 strong,

shared in the North American Congress on the Holy Spirit and World Evangelization which met in New Orleans, July 22-26 [p. 6]. In numbers, the Episcopalians were second only to the Roman Catholics. Despite the enormity of this conference, with 40,000 in attendance, it was observed that during worship services, the practice of speaking in tongues was quite gentle in tone, and this was commendable.

Many observers have noted that the adherents of charismatic or pentecostal movements are increasing in the Episcopal Church as well as in most other communions. Their presence in many congregations, and congregations of them in some dioceses, make many other Episcopalians uncomfortable, and sometimes quite hostile.

A Personal Observation

Charismatic Worship

By R. EMMET GRIBBIN

Many Episcopalians have had either no experience, or very little experience, sharing in worship with others of their denomination who call themselves charismatic or pentecostal. At the North American Congress on the Holy Spirit and World Evangelization in New Orleans, I participated in four Eucharists with over 2,000 Episcopalians attending. Although not all persons at the congress felt themselves "baptized by the Holy Spirit" and the recipients of what St. Paul called the "gifts of the Spirit," the large majority did seem to be charismatic in that sense.

I am not charismatic, although I have had some involvement in church renewal and made my *cursillo* several years ago. After attending the congress, here are some personal observations and descriptions of how pentecostal and charismatic Christians, especially Episcopal ones, express themselves in worship.

The singing in the Superdome was incredibly loud. All renewal movements, both present ones such as *Cursillo* and *Faith Alive*, and past ones such as the Lutheran Reformation in Germany and the 18th century Methodist movement in England, were fueled by or accompanied by new outbursts of congregational singing.

Each evening in the three-hour services, more than a dozen songs or hymns were sung, each often repeated several

times. Imagine the sound as 35,000 voices joined in "All hail the power of Jesus' Name," or "Beautiful Savior, King of Creation" sung to the tune we usually use for "Fairest Lord Jesus." Only a few of the 61 hymns and songs in the program book are in the Episcopal hymnal. The others, however, were not "gospel music" in the usual sense of that term. Most of the words were biblical quotations, sometimes slightly rearranged. Sometimes the music was majestic and solemn, at other times bouncy and accompanied by handclaps.

The very large majority of the people would raise either one arm or both while singing and often when praying. Also, most of the Episcopalians did this when singing at the daily Eucharists. I had seen this before in a local congregation I visited, but never by nearly all present. I asked a priest what it signified to him, and he said it was an ancient physical expression of prayer and thanksgiving suitable still when the congregation was either praying or singing. To the same question, a woman said that holding up one's arms in church was like a small child holding up his arms to a parent and asking to be picked up for love and comforting.

Speaking in tongues, of which the technical name is "glossolalia," is listed by St. Paul as one of the gifts of the Spirit. Vocal sounds are made which may or may not be recognizable words. Frequently at the Superdome and at the Eucharists, after a hymn or a prayer, the person at the podium, with arms raised, would begin a quiet chanting. Most of those present would join in "singing" rather than "speaking" in tongues. The gentle "music" would soon turn into a continuing chord, similar to a sustained chord played on an organ. After a minute or two the leader would lower his hands and the "music" would slowly fade into silence.

St. Paul also wrote that the Holy Spirit would give some Christians the gift of prophecy. Both in the Superdome services and in the Episcopal Eucharists a few persons came to the microphones

The claim voiced by many charismatics that in time all Christians will be of their persuasion seems quite improbable as many other forms of Christian experience have enriched the lives of multitudes across the centuries. Those who now look askance, however, at the charismatic way of expressing the Christian faith and living the Christian life might follow the advice of Gamaliel. In the fifth chapter of the Acts of the Apostles it is recounted that when the authorities in Jerusalem wanted once and for all to squelch the Apostles from their witnessing, Gamaliel, a respected Pharisee advised, "Leave them alone because if this plan and work of theirs is a man made thing, it will disappear; but if it comes from God, you cannot possibly defeat them."

to speak a prophecy. These followed the pattern set by the Old Testament prophets, that is, the person spoke as if he were God speaking. When the ancient Israelites heard Amos say, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities," they knew the "I" was God, that God was speaking through his prophet Amos.

So in these prophecies the persons spoke in the first person singular. Some spoke as if they were Jesus. Although there seemed to be careful screening before anyone was given access to the microphone (at the Episcopal Eucharists, one of the clergy in charge selected the prophets from a number who volunteered), it seemed to me that most of these prophecies were "uninspired," tending to the repetitive, although some were written out and were phrased well. After listening attentively at first, the congregation would get restless.

In general, all the renewal movements stress group prayer and the laying on of hands in blessing or in healing. At the Episcopal Eucharists, there were persons stationed at a half dozen places to pray individually with anyone who requested it after making his or her communion. The services ended long before everyone who had lined up to pray this way had time to do it, so after the final "Go in peace to love and serve the Lord" this praying continued.

Charismatic Christians, including Episcopalians, share with other renewal movements a delightful freedom to express approval by applause. Applause was given to the music, to the prophecies and to the sermons. How nice it is for a preacher to hear this expression of acceptance, approval and appreciation.

The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, preached to nearly 40,000 one night in the Superdome. When he finished, he received a standing ovation with tumultuous applause. "Wow, that was great!" shouted a man seated behind me.

The Rev. R. Emmet Gribbin is TLC's associate editor for Province IV and is a retired priest of the Diocese of Alabama. He resides in North port, Ala.

BOOKS

Getting Reacquainted

CLIVE STAPLES LEWIS: A Dramatic Life. By William Griffin. Harper & Row. Pp. 507. \$24.95.

"Rum thing," as C.S. Lewis, or his biographer, William Griffin, might have said, "rum thing, that this biography shows the homely, little-known sides of one whose lustre is brighter now than at his death 23 years ago." "Rum thing" (an English expression meaning "strange" or "odd") was what Griffin intended to title the book. Lewis' *homely* qualities — another English word meaning "down-to-earth" — may be obscured by the esteem in which he is held on both sides of the Atlantic. C.S. Lewis societies and journals proliferate, conferences are held, and he continues to be one of the most widely quoted writers in the English language. He is quoted in an incredible variety of places; taught at universities, kindergartens, church schools.

Griffin's portrayal is composed of snippets, vignettes, word portraits, and glimpses from his own letters, friends and from colleagues. A vast amount of research has gone into the book including interviews with people whose lives had been touched by his in the unlikely ways. More than 20 years since Lewis's death on November 22, 1963, with the deaths of many of those closest to him, sensibilities and delicate areas have been illuminated, and the mantle of veneration (Lewis would have hated it) pulled aside to show us the red-faced, laughing, fun-loving, pipe-smoking, pint-sipping, loving *friend* we remember from *Screwtape*, *Divorce*, and *Narnia*.

Lewis' marriage in his fifty-eighth year to Jewish-American, sometime-atheist and Communist, Joy Davidman Gresham, is portrayed in its power, beauty, and poignancy. His happiness lasted only four years, and he lived only three more. Griffin has successfully and skillfully brought together sources and quotations that fill in those parts of the "whole" Lewis least known by his fans, those most touched by the power of his writings. Griffin shows us who Lewis is. How he lived his Christianity made him an unparalleled spokesman and Christian apologist, bringing God's joy to all whose lives were touched in any way by his. Rum thing! Just when we think we've gotten to the bottom of 'Jack' Lewis, someone like Bill Griffin comes along and shows us there is even more to him than we knew.

DOREEN ANDERSON WOOD
Sand Springs, Okla.

Same Subject; Different Perspectives THEOLOGICAL DIVERSITY AND THE AUTHORITY OF THE OLD

TESTAMENT. By John Goldingay. Eerdmans. Pp. 308. \$14.95 paper.

It is hardly necessary to argue that the Old Testament contains a great diversity of attitudes and points of view with regard to fundamental theological questions. One thinks immediately of the contrast between the approach to God represented by the Book of Leviticus and that of the prophet Amos, or between Psalm 23 and the Book of Ecclesiastes.

John Goldingay, vice-principal of St. John's College, Nottingham, England, spends the first and major part of his thorough and stimulating book discussing the two most significant means that have been used in the past to explain this diversity, in such a way as to justify the church's claim that the Old Testament, along with the New, is the authoritative Word of God.

One way is to assert that the differences are to be explained by reference to the differing historical periods or existential contexts in which the material was published. A message suitable to migrant clans in the desert would necessarily be different from one addressed to a prosperous, unified national state or to a people living in exile in a foreign land

("new occasions teach new duties"). The other way is to evaluate some bodies of material as more central and authoritative than others. Thus Isaiah 40-66 might be regarded as in the main stream of revelation, Koheleth [Ecclesiastes] as peripheral.

Goldingay expounds both of these approaches at great length and with almost a surfeit of illustration. Obviously he sees both as valid within certain limits. But for himself he prefers the metaphor of different painters who paint the same subject but look at it from different perspectives. The work of all the artists is necessary if the whole scene is to be comprehended. The last part of the book is devoted to an exposition of this approach, particularly in regard to the inevitable polarities of theology and human existence: birth and death, creation and redemption, lament and praise, and the like. The book is characterized by the good sense and balance of the author, as well as by his learning and diligence — to which the nearly 50 pages of bibliography give impressive testimony.

(The Rev.) ROBERT C. DENTAN
Buffalo, N.Y.

Professor of Old Testament (emeritus)
General Theological Seminary,
New York, N.Y.



"Well, that proves conclusively that you CAN meet God on the golf course!"

Movies

By ARTHUR LIVINGSTON

FULL METAL JACKET. Directed by Stanley Kubrick. 116 minutes.

Summer by tradition is the time when movie studios release few films other than light entertainments, action movies, and stories that cater to the teen market. Consequently, hardly any new picture gets released between June and early September that relates to this column.

I'm not sure that *Full Metal Jacket* completely relates either, but the appearance of a Stanley Kubrick film should be noted (this is only his fifth film since 1963), and offers the opportunity

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

nity for making several random observations about the resurgence of serious work relating to the Vietnam War, this being the third outstanding film on the subject in less than a year.

First came *Platoon*, which argued with the morality of our participation in that conflict and also showed combat conditions more convincingly than any other film I have seen; it was, in other words, a tonic film, but one that never really transcended the political arena. Far better was Francis Coppola's *Gardens of Stone*, which I nearly chose for review here, but the movie's structure is too complex for its own good. He tried to cram in two hours enough material for four pictures. The mood of national frustration and idealism sobered by cold fact was unmistakable, however. That Coppola treated his pro-war as well as his anti-war characters with equal respect speaks to his credit.

Bitter Satirist

Then there is Kubrick, probably the coldest and perhaps the bitterest satirist in the Western world today regardless of artistic form. In his film, he takes the brutally ritualized marine training process, keeping intact all the coarse service

humor, and allows only his clinically detached technique, not the words or attitudes of the characters, to comment on the action. For example, in a speech to the recruits, the D.I. commends Lee Harvey Oswald's marine training because it enabled him to hit a moving target; if this is not something that might happen at Parris Island, I stand to be corrected. Kubrick doesn't exaggerate these absurdities; he rather lets us see the results in the dehumanizing of the recruits and their subsequent attitudes during combat, the most common one being relief that the other fellow got shot.

Kubrick, to the extreme, shows us something common to all worthwhile postwar films about the Vietnam experience — the loss of true camaraderie among the combatants that led to loss of humanity both in the field (occasioning atrocities) and in private life (purposelessness). Only the religious dimension is missing from his work, which could explain why his young marines all seem lost. All Kubrick can say is, "What fools these mortals be," which is a start. But a work of film art capturing the reasons for spiritual collapse of the American soldier has not been attempted.

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816 E. Juneau Ave.

Milwaukee, Wis. 53202

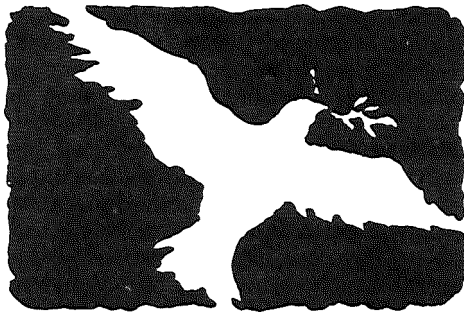
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The author, Terry Lorbiecki, resides in Germantown, Wis.

There was a plate in my kitchen cupboard that didn't match anything else. It came in handy in a pinch when everything else was in the dishwasher, but otherwise it just stayed on the shelf.

It floated on top of the dinner plates and was shuffled down one plate at a time as plates were removed. This took a bit of maneuvering but was no real bother. In fact, it was so automatic that I did it for years without giving it a thought.

One day, though, I looked at the

Benediction

plate. I don't know why it happened when it did, but suddenly I realized the reason I had willingly shifted the plates for so long.

A cartoon character grinned out from the dull, scratched plastic surface. It was my youngest son's childhood plate.

As I stood with it in my hand, memories of peanut butter sandwiches and quartered apples flowed. There were three boys and a girl at our table then. I skipped over the spilled milk and the "This again?!" and went straight for the sweet times. I thought of the suppers when we laughed over silly knock-knock jokes, ate pizza with a candle in the middle in honor of the pope's birthday, had the first watermelon of the summer. The plate was part of that happy time.

But the children were grown and

gone. Some presided over tables of their own. The owner of the plate was a well-traveled sailor who, at that very moment, was at the bottom of the sea in a nuclear sub somewhere far away.

The time had come to put the plate away. As I tucked it into a box I save for such things, the words came to me: "For everything there is a season and a time for every matter under heaven. . . ."

The words brought comfort, not sadness. Recognizing the season and the time was an accomplishment, I realized. I prayed a prayer of appreciation: Thanks be to God who grants the grace to let go of what was and is no more. Thanks be to God for the willingness to relinquish the artifacts of childhood . . . even if that time is just slightly overdue.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, please tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The Rev. Robert A. Clapp, r
The historical church of Alaska's first bishop
Sun H Eu 8 & 11. Mon-Fri MP 9, EP 5

BAKERSFIELD, CALIF.

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

FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.
The Rev. Richard B. Leslie, r
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

SACRAMENTO, CALIF.

OUR MERCIFUL SAVIOUR E. Fruitridge Rd.
The Rev. Edwin T. Shackelford, r at McGlashan St.
Sun H Eu 8 & 10, Ch S 9:30. Wed H Eu & HU 10. Others as anno

SAN DIEGO, CALIF.

ST. DAVID'S 5050 Milton St. - 276-4567
The Rev. Dr. Richard C. Lief, r; the Rev. Daniel Rondeau, c
HC: Sun 7:30, 9 & 10:30. HC & Healing: Wed 11

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8 & 10 (5S H Eu & MP 10); Wed 10. Healing Sat 5,
Redwood Chapel, Guerneville

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,
Kenneth Near, David Morgan, Sarah Butler, assistants; Rus-
sell K. Nakata, hon. assoc
Sun HC 7:30, 8 & 10. Weekdays MP 9, HC 12:15 & Wed 5:15

ST. ANDREW'S MISSION

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

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan, r
Sun H 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 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 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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

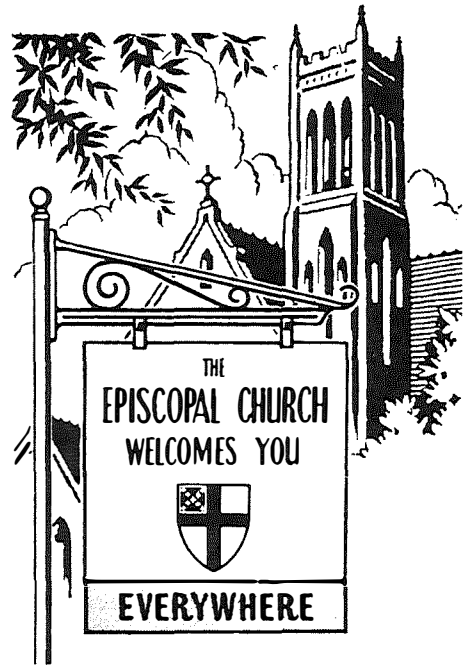
ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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



Church of the Holy Cross, Valle Crucis, N.C.



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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D., r; the Rev. Richard D. Straughn, assoc
Sun H Eu 8 & 10. Mid-Week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean. the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian, the Rev. Gregory Sims, ass't, the Rev. Bruce Williams, ass't
Sun Eu 8, 9, 11, Mon, Wed, Fri 12:05, Tues & Thurs 10, first & third Sat 7

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

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

(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. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan,
ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

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

WATERTOWN, N.Y.

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

WESTHAMPTON BEACH, N.Y.

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

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30;
Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of
the Sick: Sun 11

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.

ROSEMONT, PA.

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

NEWPORT, R.I.

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

PROVIDENCE, R.I.

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

WESTERLY, R.I.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the
Rev. Travin Malone, the Rev. Barbara S. Kelton, ass'ts
Sun 7:30 HC, 9 & 11:15 Cho Eu; Wed HC 7:15, Thurs HC 12
noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

RAPIDAN, VA.

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

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30
Sung

TRINITY

The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-
choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H
Eu 5:30. Fri. H Eu 7. Mon-Fri MP 8:40

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wal-
lace, ass't to dean, the Rev. Howard G.F. Kayser, canon in
residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9, Tues 6:30,
Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

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

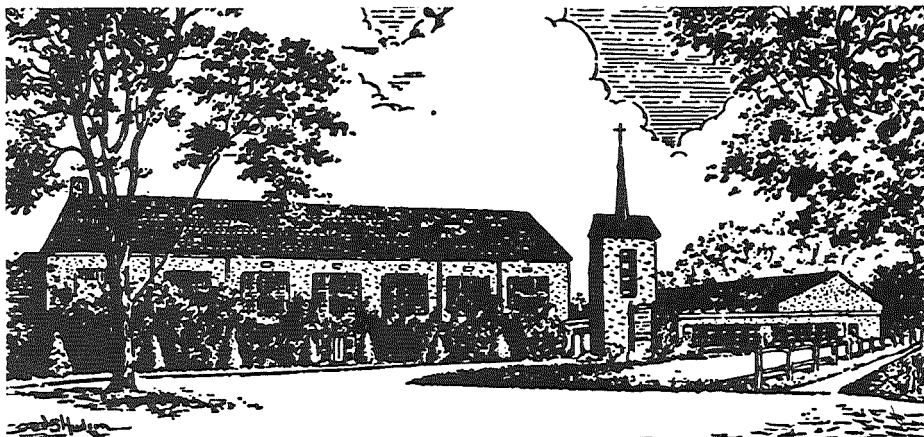
JACKSON HOLE, WYO.

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. Peter's Church, Bay Shore, N.Y.

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