

THE LIVING CHURCH



The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033

Drawing by Byrd Eastham



Trumpets and Fig Trees

If time is the relentless goad that drives the rush, the haste, and the frantic pace of modern life, it must be recognized that in some other civilizations the pace of life has been different. People farmed land small enough for the daily and seasonal tasks to be accomplished without undue fret. Shops served the same neighborhoods and the same customers or their descendants for decades: no haste and no waste were necessary. People often lived in the houses their parents and grandparents had occupied before them and for them the strain of moving, of redecorating, and of making new friends did not occur. Unlike modern Americans, most people did not expect significant economic advancement. There seems to have been a slower and calmer life in eras when there was less change.

The bad side of this is that many things which needed changing were not attended to. The good side of it was that people had a clear knowledge of who they were and where they were in the world. Contentment was a realistic and achievable goal.

Contentment — we can today hardly use the word except with a condescending twist. We seem to assume that contentment is a suitable state of mind for backward peasants in poor countries of the Third World, or for old people who have reconciled themselves to loneliness and illness. It may come as a surprise to us to reflect that contentment was sought as a positive goal by capable and creative people in previous centuries! Indeed, without some degree of contentedness, without that tranquil inner capacity to accept what one has and not desire a thousand other things — without at least some degree of this, no amount of this world's wealth, power, or pleasure can be satisfying.

There is much about this in the Old Testament. "The little that the right-

eous has is better than great riches of the wicked. For the power of the wicked shall be broken, but the Lord upholds the righteous" (Psalm 37:17-18, BCP).

"What has a man from all the toil and strain with which he toils beneath the sun? For all his days are full of pain, and his work is a vexation; even in the night his mind does not rest. This also is vanity. There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil. This also, I saw, is from the hand of God" (Eccles. 2:22-24).

"... they shall sit every man under his vine and under his fig tree and none shall make them afraid" (Micah 4:4).

On the other hand, this is not the whole story. The story of God's revelation to us is largely the story of people who were *not* content with life as it was, but felt called to a new start. Abraham and Sarah, Moses and Miriam, Joshua, and the author of the second part of Isaiah were not content to stand still. "If they had been thinking of that land from which they had gone out, they would have had opportunity to return.

But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city" (Hebrews 11:15-16).

Jesus calls Peter and Andrew, James and John from their nets, Matthew from his desk, and Nathanael is summoned from under his fig tree. Jesus, above all the other biblical figures, disrupts our tranquility and the pattern of our lives. For him, as for Abraham and many other biblical figures, God's appointed time (*kairos*) has come, and it must be acted upon. For them, the flow of time is not simply a cycle of repetitions. God's trumpet call can summon us and send us in new directions. This directly conflicts with the placid vision of sitting in the shade under one's fig tree.

Those who are called by God to such new things must obey his call, but it is evident that most of us are not intended to be apostles, prophets, or revolutionaries. The world and the church need both trumpets and fig trees. Perhaps at present, fig trees are needed the most.

H. BOONE PORTER, Editor

Symbiosis

Snake, I have not forgotten how to shed my skin.
Fish, Bird, look at me.
There are scales and feathers in my hair.
I assure you, my cousins, my ancestors —
Star, Grass, Cricket with noisy wings,
I cherish your gifts — my fancy eyes,
labyrinthine ears. I keep your heirlooms safe.
Nothing is broken, nothing lost.
But let me remind you I too have been generous
lest you forget to credit me
with the gift of dung.

Georgia Joyner

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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-6420

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LETTERS

A Goal in Jeopardy?

Concerning the recent Anglican/Old Catholic Conference [TLC, Aug. 9], not only will talk of the consecration of a woman to the episcopate do little to increase the confidence of our fellow catholics in North American Anglicanism, it could and undoubtedly will close the ecumenical door with other catholic bodies, notably Rome and Orthodoxy.

With loving respect for my brothers and sisters in the Anglican Communion who may disagree with me, is it not possible that the Holy Spirit may be warning us — through the caution and alarm of those communions which have retained the apostolic ministry — not to embark upon a road which in the long run can only jeopardize the goal of organic union with those very same bodies, a goal we officially profess?

(The Rev.) JOHN P. RYAN

Shawnee, Okla.



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BOOKS

Controversial Bridge

FAITHFUL DISSENT. By Charles E. Curran. Sheed and Ward. Pp. 287. \$9.95.

Faithful Dissent is the Rev. Charles Curran's account of his controversy with the Sacred Congregation for the Doctrine of the Faith (SCDF), an account which undertakes to give readers both a documentary and an interpretive record of this seven-year exchange. The book is in two parts: Part One consists of Fr. Curran's personal record of these matters, together with his theological analysis and his evaluation of several aspects of the dispute between himself and Rome; Part Two contains "all the correspondence" exchanged between himself, the SCDF, and other interested parties.

There is nothing arcane, or even subtle, about the conflict between Fr. Curran and the Roman Catholic hierarchy: he claims that "The Catholic Church ultimately has to recognize the legitimacy of public theological dissent from some noninfallible teaching and the possibility of such dissent in practice by members of the church"; this is, he says, the "central issue" [pp. 36, 62]. The SCDF, however, maintains that Fr. Curran's teachings diverges from the Ordinary Magisterium (e.g., on "the indissolubility of consummated sacramental marriage, abortion, euthanasia, masturbation, artificial contraception, pre-marital intercourse and homosexual acts") [p. 268] and extended far beyond "non-infallible" teaching.

There are doubtless many ways to characterize this story; one of the obvious ones is as a struggle between freedom and obedience, or between individual autonomy and institutional authority. Fr. Curran minces no words in his claim that the Roman Catholic Church needs to affirm greater pluralism on specific moral questions and to grant his legitimate right to exercise academic freedom by dissenting from some noninfallible teachings. The SCDF's final decision was that he is neither "suitable nor eligible to exercise the function of a professor of Catholic Theology," and he was informed by the Chancellor of the Catholic University of America that "withdrawal of the canonical mission which permits you to teach theology at this University" was being initiated.

Charles Curran began teaching moral theology at Catholic University in 1965. In the years since he has been a thoughtful, articulate and widely-published commentator on a broad range of ethical issues ranging from methodology to casuistry. His work has been especially appreciated in ecumenical circles and he has enjoyed the kudos of peers and professional societies. Although he speaks of Roman Catholicism he speaks to

every Christian venture into contemporary higher education. "The crux of the problem is to reconcile the existence of academic freedom and institutional autonomy with the truth claims made by the Catholic Church and its hierarchical teaching office. More specifically, the question is: can and should Catholic theology be responsibly taught and researched in the context of academic freedom and institutional autonomy?" [p. 69].

(The Rev.) HARMON L. SMITH
Professor of Moral Theology
The Divinity School
Duke University
Durham, N.C.

Vintage Schillebeeckx

ON CHRISTIAN FAITH. By Edward Schillebeeckx. Crossroad. Pp. vii and 84. \$10.95 cloth.

Here are published the Kyper Lectures by Edward Schillebeeckx, which were given at the Free University of Amsterdam in 1986. These lectures offer his basic credo, as they express his understanding of the following: God and the experience of faith, Jesus Christ as the bearer of salvation, the church as the sacrament of Christ in the world, and ethics and politics in terms of their

grounding in the encounter of God.

Schillebeeckx presents a systematic argument for a liberation theology. Beginning with his understanding of God, he claims that post-modern thought makes impossible the grounding of faith in cosmological or anthropological proofs; faith, rather, arises from the experience of that which is beyond the need of explanation, the experience of the luxury in being, of well-being, of redemption, and of liberation. To call Jesus the Christ, then, is not given objectively as a given prior to experience (e.g. the "condition of possibility"), but as the proclamation that within experience, redemption and liberation are effected.

Not only does this take seriously the central and continuing challenge of the historical Jesus, it also makes central the church's relationship to the world. Grounded in the proclamation of Jesus, the church is a continuing sacrament of Christ only as it is a sign of God's liberating and reconciling presence in the world.

Finally, this trinitarian understanding of Christian faith is developed in terms of ethics. As with human life in general, the moral demands on men and women arise apart from faith, but the moral life is for Christians grounded in the centrality of the experience of suffering as it leads from and to the experience of God.

This is vintage Schillebeeckx. However, vintage Schillebeeckx in 84 pages makes for compact reading for the theologically initiated; it may be too abstract and at many points impenetrable reading for the novice. This greatly limits the readership of the book, especially given the cost and the fact that this line of argument is more fully developed in Schillebeeckx's other works.

TIMOTHY F. SEDGWICK
Professor of Christian Ethics
and Moral Theology
Seabury-Western Theological Seminary
Evanston, Ill.

Christian Moral Vision

SACRAMENTAL ETHICS: Paschal Identity and Christian Faith. By Timothy F. Sedgwick. Fortress. Pp. 118. \$7.95 paper.

Anglicans, fond of quoting the maxim *lex orandi, lex credendi*, often find it difficult to move from liturgy to theology and, even more, to ethics. Timothy Sedgwick, professor of ethics and moral theology at Seabury-Western Theological Seminary in Evanston, Ill., has charted that way by grounding the moral vision, fundamental to all ethics, in the paschal mystery, which is the basis of Christian life and worship.

Dr. Sedgwick draws on solid theology, philosophy, biblical scholarship and linguistic theory to develop a cogent theology of worship, and then shows how it is related to moral life. His analysis of sac-

Thoughts and Prayer While Fasting

Hunger,
By this name,
Fast,
Seems slight.
So far
From hunger,
Yearning.

(Their suffering cease,
let mine increase!)

Can I walk at least a moment
In the shadow
Of a shallow land,
Where hands reaching,
Die down
In the end?

I am fed
But eat with torture.
Visions,
Faceless millions
Near,
Near to me.

But I?
So far away.

Mark Lawson Cannaday

ramental reconciliation illuminates the broader consideration of conversion and reconciliation. After sketching out his approach, Dr. Sedgwick fills in some details with treatments of the moral issues in human sexuality, friendship, vocation, and justice and peace.

Underlying this work is a concern that worship truly reflect, and be reflected in, the life of both Christians and the Christian community in the world. Although this book is small, it is rich in content. It is not a systematic treatise, but an introduction with illustrations. As such, it is recommended without reservation.

(The Rev.) CLARK HYDE
Madison, Wis.

Easily Singable Psalms

A NEW METRICAL PSALTER. By Christopher L. Webber. Church Hymnal Corp. Pp. x and 240. \$10.95 paper.

When the biblical psalms were translated into English and other modern languages in the sixteenth century, an obvious question arose: How could they be sung? How could the irregular lines translated from Hebrew poetry be fitted into tuneful music which congregations could easily sing?

The answer was to produce somewhat free translations in metrical rhyming verses, in English and other languages. Such metrical psalms were widely used in Anglicanism until they were gradually displaced by more specifically Christian hymns of Isaac Watts, the more topical hymns of Charles Wesley, and the wealth of nineteenth century hymnody. So today we return to the question of how to sing the psalms.

The Rev. Christopher L. Webber of Christ Church, Bronxville, N.Y., here provides one answer: a new collection of metrical psalms. Fr. Webber is a skillful versifier, and he is often able to stay very close to the non-metrical Prayer Book version. Psalms which occur in the three-year cycle of propers are appropriately indicated, and the canticles of the daily office are also included. One or two hymnal tunes are suggested for every psalm and canticle, but music is not printed. A number of these metrical psalms have appeared, in whole or in part, in *THE LIVING CHURCH* in previous years.

Congregations may without further permission reproduce material for their own use. Many will find attractive items here which are very singable.

H.B.P.

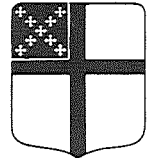
Helpful Companion

COLLINS GUIDE TO CATHEDRALS, ABBEYS, AND PRIORIES OF ENGLAND AND WALES. By Henry Thorold. Pp. 332. \$24.95.

On our many trips to England, visiting cathedrals and churches has been our favorite activity. With Collins new

Continued on page 12

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

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THE LIVING CHURCH

August 30, 1987
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International Marriage Encounter

Ron and Diane Reid of East Hampton, Conn., welcomed representatives from Australia, Canada, South Africa, Uganda, the United Kingdom and the United States to the 1987 International Board Meeting of Episcopal/Anglican Marriage Encounter at the University of San Francisco in July.

A clergy couple from Uganda, the Rev. Dunstan Bukenya and his wife, Phoebe, shared their concern for the impact of civil war in their nation on family stability. Families ravaged by the war find it increasingly difficult to maintain family unity in the midst of devastation, and it has been necessary to offer the Marriage Encounter weekend in a series of one-day sessions, because families fear for the safety of children left alone at night. Couples active in the British Marriage Encounter have been working to raise the necessary funds to provide a van so that "team" couples can be transported to areas where the sessions are offered.

Brian and Julie Lovell of South Africa told of the attempts to offer racially integrated Marriage Encounter weekends in the atmosphere of apartheid. As in Uganda, there is a reluctance of black couples to leave their children overnight in the midst of social unrest. The Lovells brought with them a financial contribution to help with the cost of a van for Uganda.

U.S. Representation

The United States was represented by Jim and Christ Hixson from Colorado and the Rev. Lloyd Johnson and his wife, Janie from Illinois. Financial gifts from the Encounter Outreach Fund have been used to assist in establishing the Marriage Encounter movement in other nations and in establishing "sister movements" such as Episcopal Engaged Encounter in this country. However the U.S. will soon be receiving team training materials from the movement in Australia. The U.S. has also been grateful for the significant number of Canadian couples who have traveled south to share in the weekend presentations.

Special requests of ministry to Scotland and to couples in the military were discussed, and the British representatives spoke of providing weekends for NATO servicemen and their wives in Germany.

At the conclusion of the board meet-

ing the couples joined for the Sixth International Marriage Encounter Convention, which carried the theme "Greatness in Marriage." Presentations were offered on the subjects of passion, intimacy and commitment. A special offering was taken to assist in the purchase of a van for Uganda, which raised \$2,765. Later offerings brought the total to \$3,250.

Anglicans in Montreal Profit from Real Estate

When Roman Catholic groups in Montreal began to run into financial troubles, they sold off valuable assets to raise revenues.

But when the local Anglican diocese began to feel financial pressure, it decided to hang on to its property and use it as a lever to swing a \$125 million real estate project at the site of its Christ Church Cathedral.

The project is expected to earn the Anglican Church and its partner, the Canadian Bible Society, about \$800,000 a year in lease money. The deal also includes a provision for profit sharing from the retail operation of the new complex — a 34-story building atop a 30,000-square-foot underground shopping area. The project, in the heart of downtown Montreal, is scheduled to be completed by the fall of 1988.

The agreement with the developers stipulates that the cathedral can repossess the entire complex in 99 years, an arrangement which has been singled out by city developers and church officials as "outstanding."

A major factor in Christ Church Cathedral's good fortunes was what the Rev. Andrew Hutchinson, rector of the cathedral, called his "first rule — sell nothing!"

He said when he met with the developers he held two firm positions. "First, we were not selling anything, and second, we wanted to acquire the rights on the lots on Maisonneuve Boulevard (the site of the new building behind the cathedral) that did not belong to the church."

"Developers seldom think more than 75 years ahead," he said. "I was concerned with what will happen to our parish centuries from now on this very same place. That is why we were not selling anything."

Essential to the venture was the full support and cooperation of the congre-

gation and its governing body — unlike the controversy and resistance from church members which erupted when New York City's St. Bartholomew's Church announced its intention to sell off valued land for a real estate development just behind its Park Avenue building, [TLC, March 3 and May 11, 1986].

The new building is intended to reflect and complement Christ Church Cathedral in a stylized decor that already has drawn praise from architects and others.

The cathedral, which has been open since 1859 and is considered by many critics to be the best example of decorated Gothic revival architecture in Quebec, was built on the site once known as "Les Marais" (the Marshes). The limestone structure began settling during construction and by 1927, when the heavy stone spire had to be dismantled, was tilting noticeably to the south. The new construction project will include shoring up the foundation of the church, which received a new aluminum spire, a replica of the original, in 1940.

BRIEFLY...

The diocesan house of the Diocese of Olympia in Seattle, Wash. sustained an estimated \$2 million worth of damage in a four-alarm fire in June. Though no suspects have been found, arson has been determined to have caused the blaze, which completely gutted the library and education resource center on the lower level. In addition much of the computer and office equipment was destroyed or damaged and a large hole had to be punched in the roof by firefighters to let out smoke and fumes. According to diocesan sources, cleaning and restoration of the building is expected to take until at least the end of September.



The Most Rev. John Ward Armstrong, a leading ecumenist and former Archbishop of Armagh and Anglican primate of All Ireland, died July 21 in his home in Dublin, Ireland. He was 71. Archbishop Armstrong was ordained in the Church of Ireland in 1939 and served on the staff of St. Patrick's Cathedral in Dublin and later as dean from 1958 to 1968, when he was consecrated Bishop of Cashel, Waterford and Lismore. He was

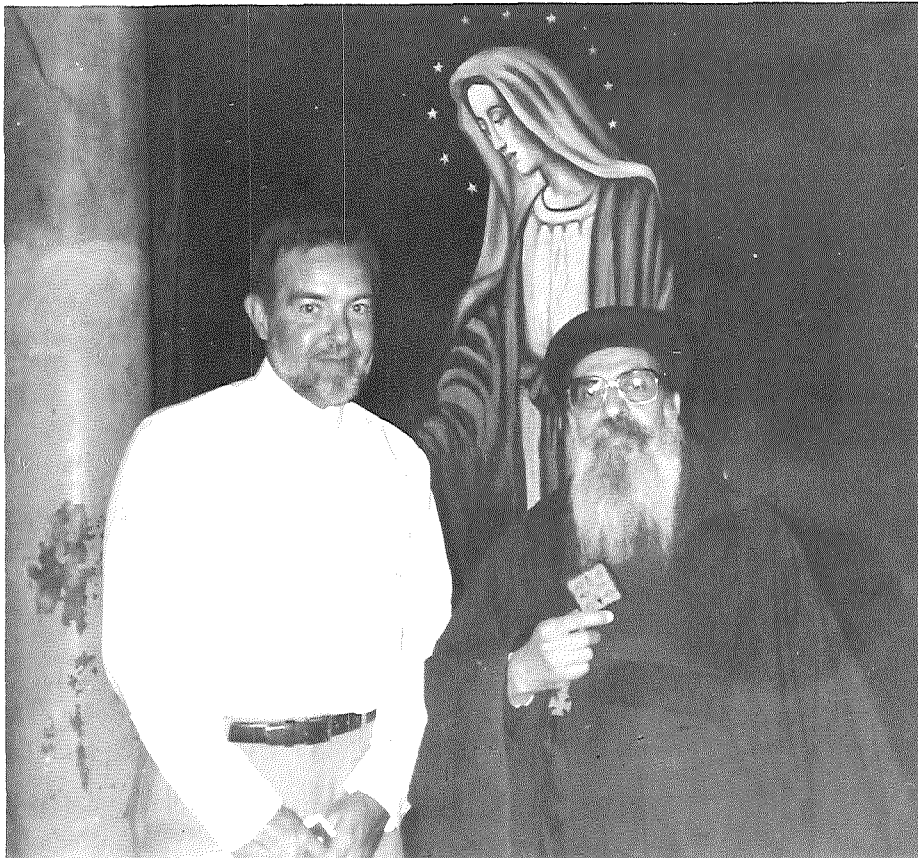
elected to the primatial see of Armagh as head of the Irish and Northern Irish Anglican community in 1980. He was a strong supporter of the ordination of women and during his primacy the first Irish woman began her training for the diaconate.

Fifteen churches in the Diocese of Central Pennsylvania will share an \$11,000 grant from the national church for use in their missionary outreach programs, according to the Rt. Rev. Charlie F. McNutt, Jr., diocesan bishop. The grant is the third to be received by the diocese since the start of the Jubilee Ministry outreach program in 1983. The grant will be complimented by \$3,300 from the diocese's Operation Understanding Fund, a fund that is used to support human needs at the local, national and international levels.

When the Trident submarine USS Alaska arrived in Seward, Alaska recently, Catherine Stevens, wife of state senator Ted Stevens (R), presented the commanding officers with a brass plaque on which she had engraved a prayer written by the Rev. Norman Elliott, rector of All Saints' Church in Anchorage. The prayer had been delivered by him at the submarine's commissioning in New London, Conn. last year. Since the plaque, which will be carried aboard the vessel, bears the names of the writer and the church, the parish has welcomed a special relationship with the submarine's crew and will be regularly remembering them in prayer.

A recent conference to celebrate the achievements of C.S. Lewis and G.K. Chesterton was held in Seattle, Wash., and was sponsored jointly by Seattle Pacific University and Seattle University. Over 100 people saw and discussed *Shadowlands*, the British movie about Lewis, as well as a rebroadcast of a BBC debate between Chesterton and G.B. Shaw and a campus production of Chesterton's stage play "Magic." Conference speakers included the Rev. Walter Hooper, Lewis' secretary and literary executor, and Dr. Lyle Dorsett of Wheaton College, Wheaton, Ill., site of the Wade Collection of both authors' manuscripts.

In an effort to cut down on soaring insurance costs, 12 Roman Catholic dioceses in California, Nevada and Arizona have formed their own liability insurance company. Coverage for fire, theft and property damage will continue to be purchased privately.



Fr. Biggers (left) and Fr. Jonah: the occurrence of a vision and other phenomena.

Apparitions in Cairo

When the Rev. Jackson Biggers, rector of the Church of the Redeemer in Biloxi, Miss., toured Coptic churches and monasteries recently in Egypt, he encountered stories of apparitions at a church in the Shobra district of Cairo.

He subsequently interviewed several Copts at the Church of St. Deminana who said they were eyewitnesses to the vision of the Virgin Mary, and Fr. Biggers reported his story in the *Sun/Herald*, a local Mississippi newspaper.

According to the visiting priest, people told him that the apparition had first appeared during a service on the Saturday before Easter last year, as the lighted form of a young woman inside the dome of the church. The form reappeared several times throughout the year to a number of witnesses.

The priest of St. Deminana, the Rev. Samuel Jonah, said he thought Mary had appeared at his church because many people were not adhering to the way of Christ. "So the vision," he said, "is to strengthen their faith — especially because there are so

many problems."

Coptic Christians make up only 15 percent of the Egyptian population, and are often persecuted by the Muslim majority. They represent one of the oldest traditions in the Christian faith, and it is believed that their first bishop was St. Mark.

Another witness, Michael Zacharia, who is a lay reader at St. Deminana, told Fr. Biggers that other phenomena have accompanied the vision, such as the presence of incense and doves, and alleged miraculous healings.

As many as 20,000 people, Muslim as well as Christian, have flocked to the church to see the light, which was especially brilliant in the dome and sanctuary, sources said.

The Coptic Patriarch of Egypt, Pope Shenouda, appointed five bishops to investigate the vision. The bishops' conservative conclusion was that "St. Deminana has been the scene of a spiritual phenomenon," according to Fr. Biggers.

Previous sightings of apparitions in the Coptic areas of Cairo have been reported for a number of years.

A Simple Life in Purity

“The bishop traveled around the countryside on foot, talking to everyone he met and persuading many to become Christians.”

By JOHN BRADNER

Was Bishop L.J. Lightfoot correct in saying, “Not Augustine but Aidan is the true apostle of England?” We might accuse Lightfoot of prejudice because he said this in a sermon while Bishop of Durham, which was, in Aidan’s day, in the area of Northumbria, the scene of Aidan’s work. But Lightfoot properly admired the saintly life and the highly successful missionary efforts of the first Bishop of Lindisfarne. Aidan might not have done so well without the aid and encouragement of his sovereign, King (also Saint) Oswald of Northumbria, who had requested his help in Christianizing the country. (In Kent, Augustine had needed to convert the king.)

Both Aidan and Oswald received their inspiration from the monks of the island of Iona off the west coast of Scotland. Along with his brothers, Oswald, son of King Aethelfrith, had been living in exile in Scotland for some years. There he was baptized by one of the Iona monks. In 635, as king of Northumbria, Oswald sent to Iona for a bishop to preach the gospel in his kingdom. Aidan, the second one to be sent, had great success and converted many Northumbrians. Although at first he was at a disadvantage because of knowing only the Scottish language and not the English, he had

help from Oswald as an interpreter. Oswald had stayed in Scotland long enough to become fluent in the local language.

When Aidan arrived in Northumbria in 635, he sought a place to establish a monastery. Oswald gave him the island of Lindisfarne, which is off the east coast of Northumbria and near the royal town of Bamburgh. This island is about two miles from the mainland but can be reached twice a day across the sands when the tide goes out. Then Aidan became the first Bishop of Lindisfarne with a diocese spreading over Bernicia, the northern part of Northumbria.

Living simply and in purity, Aidan attracted men and boys to share his monastic life. Some of the monks came all the way from Iona to be with him. The bishop traveled around the countryside on foot, talking to everyone he met and persuading many to become Christians. Once he was given a horse by King Oswin, but not long afterward meeting a poor man who asked for alms, Aidan gave the horse to the beggar. This is but one instance of his love for the poor.

At the monastery the bishop established a school. Like the Irish monks from among whom he came, he had a passion for scholarship and teaching. Twelve English boys received an education here and four among them later became bishops. These were Eata, Wilfrid, and the brothers Cedd and Chad.

Apparently Aidan had some experience sailing because the Venerable Bede

[TLC, May 24] tells the story of his giving a flask of oil to the priest Utta when he was sent to Kent to bring back the princess Eanflæd as a wife for King Oswy of Bernicia. The company encountered a violent storm at sea and was saved only by Utta pouring the oil on the water as Aidan had recommended.

Another interesting incident in Aidan’s life told by Bede happened at the time when King Penda of Mercia was attempting in war to destroy the royal city of Bamburgh, the residence of King Oswy. Unsuccessful in his assault, Penda tried fire. Getting wood by destroying neighboring villages, he started a huge conflagration at Bamburgh. Aidan at the time had retreated for prayer to Farne Island two miles across the water. The smoke carried by a strong sea breeze and the bright flames attracted his attention. Aidan knew the habits of Northumbrian winds and prayed, “Lord, see what evil Penda does.” Soon the wind changed, driving both flames and enemy away from the town walls.

Like Chaucer’s parson, Aidan knew and taught Christ’s law “but first he follows it himself.” Bede asserted that Aidan was peaceful and humble, above anger and greed, a comforter of the sick and a protector of the poor. After 16 years of an active and productive episcopate, Aidan died on August 31, 651, outside a church near the royal capitol. This date has become his feast day.

The Rev. John Bradner is a retired priest of the Diocese of Connecticut and a resident of Wethersfield, Conn.

No one would deny that the three-year lectionary cycle introduced in the 1979 Book of Common Prayer is a distinct improvement over the one-year cycle of the past, and many might agree that the restoration of the Old Testament reading to the eucharistic lections is a significant step forward.

The common lectionary cycle widely used among Roman Catholics, Lutherans, Episcopalians, as well as in various denominations related to the Consultation on Church Union, means that in churches of varying traditions, the same gospel lesson is being read across many ecclesiastical boundaries.


Despite the occasional variations, this lectionary is an ecumenical experience of great importance. But there are areas in our Episcopal version which could stand some fine tuning and further refinement. My observations are largely based on the experience of having used the lectionary consistently in one form or another since the early 70s and from using at regular intervals over the past three years the lectionary of the English *Alternative Service Book*. I have a few concerns about the Old Testament portion of our lectionary. There are also one or two New Testament passages which critical scholarship of even the most conservative kind might question.

My concern in this article is with the Old Testament, and specifically with the way in which it is presented in the lectionary as well as its virtual exclusion from the post Easter calendar. (It is perfectly true that if one uses the options one can read an Old Testament lesson and substitute Acts for the epistle, a course I recommend but which is difficult when you are using the large lectionary texts.) I recognize that there is a precedent in the Gallican rite for using Acts, an Epistle, and the Gospel lesson during the post Easter season but I find it difficult to teach people that we have added a third lesson in order to read the Old Testament properly and then we ignore it for 50 days. I also question whether the selections we do read in the rest of the year are of such a nature as to help our people appreciate the Old Testament as one of the roots of our faith.

The Old Testament readings provided in the current lectionary simply do not allow for any sustained reading of the Old Testament. In "the good old days" before the 1892 Book of Common Prayer, when Morning Prayer had to be read prior to the Eucharist according to the rubrics, almost the entire Old Testament was read out over the course of the years. Our present Daily Office readings provide a progression week by week with a very substantial amount of the Old Tes-

By RICHARD C. NEVIUS

Old Testament Readings in the Three-year Lectionary



Some areas in the cycle could stand refinement

tament being read but this is not the case with the Eucharist. The lectionary does allow us to preach seriously on Paul because we can read out, as lessons for a period of weeks, enough connected and sequential passages from his letters to be able to develop some coherent exegetical preaching and discussion of Paul's theology. In the same way in year B, one can take Mark and show the way in which the gospel unfolds, the themes are developed and relate one to another, and how the plot thickens.

There is no way in the present lectionary that one can preach in such a way on the Old Testament. The OT lessons are often obscure, and seem only tenuously connected to the epistle and gospel. There is very little narrative provided. The accounts of Saul and David, powerful as stories, insightful in the presentation of human sin exemplified in pride and in ambition, are in the Daily Office cycle but not in the Eucharist. Granted that in the past, there was no Old Testament reading at the Eucharist

and so in a sense *any* OT passage might be judged better than having no OT at all.

Since the lectionary is set forth as *the* lectionary for the principal service, whether that be Solemn Mass or Choral Matins, the preacher is discouraged from doing any sustained or serious exposition or exegesis from the Old Testament. One hears occasionally that we should only preach from the gospel, that that is what liturgical preaching is, but I hope no one would seriously assert that the gospel is only to be found in the canonical four — else what are we to make of the gospel Paul claims to preach? The Old Testament was preeminently *the* Scriptures for the writers of the new Testament who drew many of their images and theology from it. There are certainly moments in the liturgical year when the preacher, for the sake of his or her sanity (or that of the congregation) must use something other than the gospel lection for the week. How many

The Rev. Canon Richard C. Nevius of the Diocese of Cyprus and the Gulf has served in several positions overseas.

times can you preach on the story of Jesus' baptism or the coming of John the Baptizer? Three times in a few months if you stick to the gospel lesson for your text in year B.

The present Sunday Old Testament lections may present an alternative to the gospel alone, but it is interesting to examine the texts which have been selected. In all three years the book of the prophet Isaiah is the most widely used book of the OT. In year A there are 25 readings from Isaiah; in year B, 21, and in year C, 17. (In the Daily Office cycle lections for Sunday Isaiah is read 19 times over a two-year period.) In the last lectionary printed in the 1928 BCP, the one-year cycle provided 32 readings from Isaiah. Like the community at Qum'ran whose library of scrolls reveals an inordinate number of copies of Isaiah, so the Episcopal Church too seems to have a special relationship with Isaiah. No other book of the Old Testament comes even close. Genesis with 17 instances (over three years) and Jeremiah and Exodus with 15 apiece are the closest runners-up. The Daily Office cycle does do better, but since the lessons run continuously throughout the week the reading of the Sunday OT lessons by themselves do not make all that much sense to someone who is not at Matins on Sat-

urday or Monday to hear the story in context.

And that is one of the major problems: we do not hear Old Testament stories in context. We do not hear them at great enough length to make heads or tails out of the plot. No where save in the Easter vigil do we have some of the key stories on which the Christian drama is based. Surely professors of the Old Testament could give us a set of lessons which would hit the highlights of the Old Testament narrative and show some idea of the development and evolution of the Hebrew religion and yet spare us the pomegranates on the high priest's robes or the merciless slaying of thousands of the enemy. The idea of reading J one year, E the next, and D the following is not appealing nor is the steady plowing through the OT book by book, chapter by chapter, verse by verse. Some sense of a 'biblical theology' which does not subordinate the themes of the Old to those of the New, as the early fathers unfortunately did with their allegorical interpretations and typologies, should be encouraged.

If there is a purpose to the Old Testament lesson, perhaps we should let it develop a rhythm of its own and not necessarily connect it to the gospel narrative for the day. And if it is important

that we restore the Old Testament readings, why skip them during the weeks after Easter when the Exodus theme could be developed, and the readings used in the Vigil bring home the truths of the Paschal mystery?

I raise these questions because I use the new lectionary with enthusiasm and find it, on the whole, a much more satisfactory and helpful tool in the task of preaching than its predecessors or any other Anglican lectionary I have been privileged to use. I would just like to see in our Lectionary, better readings for the 50 days of Easter, and a three-year cycle of OT readings in the season after Pentecost. We could use "ordinary time" as a period when over three years from June to November we could cover some of the significant and major themes and stories of the Pentateuch and the historical books.

We have done very well by the prophet Isaiah but we have not done so well by the other prophets nor by the Law of Moses. The continual improvement and refinement of the weakest part of the lectionary could complete that intentional restoration of the Old Testament to its proper place in our liturgy which the present lectionary and psalmody have so rightly initiated.

Viewpoint

Voice not Heard

By ALBERT W. COWPER

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

The 1985 General Convention gave much time and attention to peace and justice. It resolved to support the Contadora peace process in Central America asking for the negotiated peace. Indirectly, this amounted to an endorsement of the Soviet-style government of Nicaragua.

Nina Hope Shea, director of a Roman Catholic human rights group, recently reported in the *Wall Street Journal* [May 22] on her recent tour of Nicara-

guan refugee camps in Honduras. [A number of atrocities against religious leaders were reported.]

With regard to South Africa, material prepared for the 1985 convention said this: "What has been most instructive and encouraging for American Episcopalians has been the example of Bishop Tutu, who as a person uniquely symbolizes the interrelationships of peace and justice. It is with fellow Christians, whether in South Africa or the USSR or Central America that we have our special opportunity to work as individuals for peace" (Blue Book, p. 256).

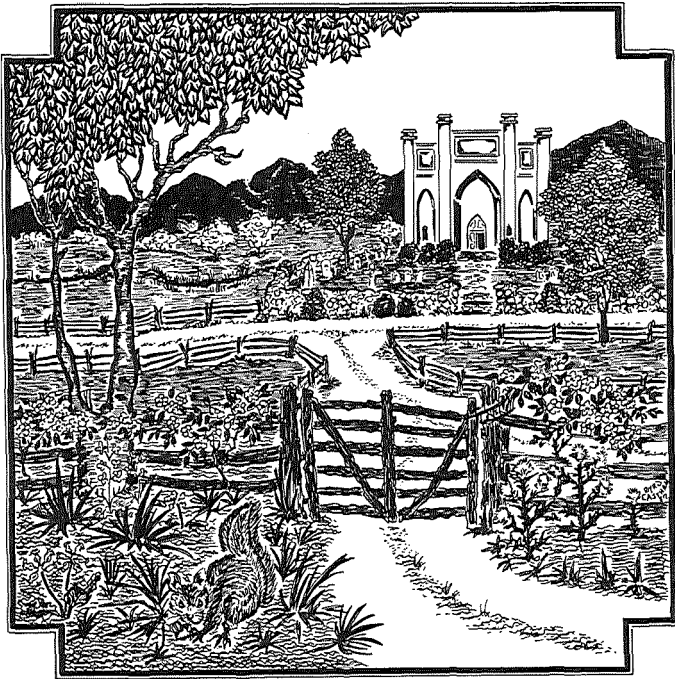
As for Bishop Tutu, he talks of "just" war. He has said to reporters he would "Support until death" the aims of external mission of the African National Congress. This was reported by Associated Press, Melbourne, in January. ANC seeks to create a situation of "ungovernability" so it can "seize power." The

escalation of violence has already resulted in hundreds of deaths by burning or "necklacing." Fortunately, there are other black Christian priests who refuse to believe there is no alternative to violence. To be sure, the function of the church should be to shed light, not to lead the fight. I wonder how much money has been sent by the church and the World Council of Churches to support the African National Congress?

Today, the weak small voice of the Episcopal layman is not heard at the General Convention, or, it is heard and disregarded. As the traditionalist sees it, no substantial accommodation is made for those who object to the changes in the ministry, the Book of Common Prayer, and to what they see as the general secular, political and liberal trends in the church. Bishop Browning has said, "There will be no outcasts," but that's as far as he has gotten.

Albert W. Cowper resides in Kinston, N.C. and is a retired judge.

EDITORIALS



Artist from Virginia

We are pleased to introduce a new artist in this issue. The drawing shown above and also on the front cover was done by Byrd Eastham, from Charlottesville, Va. It depicts his home church — Leeds Parish, which is nestled in the foothills of the Blue Ridge Mountains between the villages of Hume and Markham in Fauquier County, Va. Another drawing by the artist appears on page 9.

Educated at the College of William and Mary in Williamsburg, Va., and at Cambridge University in England, Mr. Eastham is an illustrator for the U.S. Army's graduate school of law in Charlottesville, and a free-lance artist. He attends St. Paul's Memorial Church, Charlottesville.

We are looking forward to a long and happy association with Mr. Eastham, and to his drawings in many future issues.

Executive Leadership

During the past two weeks we have made observations about the constitution and the legislative bodies of the Episcopal Church. The executive branch of our church, under the leadership of the Presiding Bishop, is also highly important today.

Many of us can recall when this was not the case. Until the middle part of this century the Presiding Bishop was a respected senior figure who presided when the House of Bishops met, who officiated at the consecration of new bishops, and had a few other functions. Today it is a very full-time position involving a multitude of responsibilities and activities.

The Presiding Bishop is not a ruler over the church who can define or change our doctrines, worship, or discipline. Rather, he is our Chief Pastor and Primate

who can provide leadership, focus, and direction to national church affairs. We believe such leadership is important. We think especially of three areas.

Evangelism received new emphasis under Bishop Alin, but it needs to be carried much further. It has at last become respectable in the Episcopal Church to speak of evangelism. This is due in no small measure to the dedicated work of the Rev. A. Wayne Schwab, national evangelism officer. We still have much to do, however, in order to implement active and effective evangelistic program. Secondly, there is work among young people. Our church, like many other mainline denominations, is largely made up today of older people. Our parishes urgently need to be replenished with younger people — children, youth, and young adults. Not unrelated to this is the need for a new wave of Christian education, for young and old alike.

We hope Bishop Browning can effectively lead our church in these three crucial areas. If they are not pursued, the Episcopal Church will soon phase itself out of existence. These fields require the abilities of the best, most talented, and most creative people. It is too late for halfway measures.

The Perils of Sincerity

The Iran-contra scandal which has gradually unfolded during the past months is not just a soap opera: it should teach us something. It is a dramatic illustration of the fact that highly dedicated people, motivated by patriotism (or it could equally well be by some other worthy cause), can easily persuade themselves that laws, customs, and the usages of civilized society should apply to other people, but not to themselves or their helpers. Their sincerity (which we are willing to acknowledge) does not make them better: in situations of conflict sincerity often makes people worse. Sincerity blinds us to our own shortcomings and gives us no sympathy with anyone who presumes to disagree with us.

We see two questions arising from this for the church. If the single-mindedly sincere patriot, who cannot view himself or his actions objectively, is a menace in the government, then how much more are such people a menace in the church, when they are convinced that God Almighty is uniquely on their side! How do we guard against this?

A second question concerns the position of those who deplore Colonel North and Admiral Poindexter for breaking laws, yet 20 years ago may have applauded those who broke laws in the civil rights struggle. What difference is there, other than one's personal sympathy with one cause rather than the other? The law is the law, and it will be a sad day for all of us when all laws are disregarded.

We feel that there is a difference, but we wish it were more clearly stated or defined. Worthy actions can be vitiated by misunderstanding and misinterpretation. If Christians are to support any lawbreakers, then they should be prepared to explain why, wherefore, when, and where. Because the Episcopal Church is so frequently involved in controversial issues, clearer explanations would be helpful to the general public and to our own membership.

BOOKS

Continued from page 5

"Guide to Cathedrals, Abbeys and Priors of England and Wales," the pleasure of these tours will be greatly enhanced. As a companion to Sir John Batjeman's "Guide to English Parish Churches," this volume by Henry Thorold is sure to become another classic.

The guide is arranged alphabetically by diocese with each of the 48 cathedrals' descriptions followed by shorter pieces on the local abbeys and priories (129 in all) which are still in use for worship today.

Each article starts by describing the building's surroundings. After Thorold sets the environmental stage, he then leads us through a brief history of the place which not only breathes life into its walls and adornments, but also helps explain its architectural development and changes through the years. With loving care, Thorold uncovers for us what is unique and outstanding in each structure, be it glass, carvings, monuments, iron and brasswork, vaulting or basic architectural form. The author knows and loves these cathedrals, abbeys and priories, and his passion in-

cludes contempt for the mindless incongruities which sometimes have intruded upon them.

Accompanying and illuminating the texts are marvelous black and white photographs by Peter Burton and Harland Walshaw which invariably capture a definitive aspect of each place.

The guide includes an invaluable architectural glossary and two maps showing the dioceses and the location of each building.

As a tourist, I would have preferred an arrangement by geographical areas and would be greatly helped by a map showing an overlay of county and diocesan boundaries. However, for either an active or an armchair cathedral visitor, Henry Thorold's lively and beguiling guide should prove to be a very helpful companion.

WENDY COERPER
Chevy Chase, Md.

Books Received

A DOORWAY TO SILENCE: The Contemplative Use of the Rosary. By Robert Llewelyn. Paulist. Pp. 84. \$5.95 paper.

JESUS RISEN. By Gerald O'Collins. Paulist. Pp. 233. \$16.95.



Short & Sharp

By TRAVIS DU PRIEST

A PLACE TO DIG IN: Doing Evangelism in the Local Church. By William H. Hinson. Abingdon. Pp. 139. \$10.95.

Practical advice embedded in a solid narrative style. The book, by a Methodist pastor, is more enjoyable to read than many books on this topic because he tells interesting, people-oriented stories and does not merely push statistics.

SING LIKE THE WHIPPOORWILL. By Lewis Stafford Betty. Illustrated by Sylvia Zimmermann. Twenty-Third Publication. Pp. 88. \$6.95 paper.

A fable about an ant, a millipede, a water-skater, and a firefly. The theme of spiritual discovery is nice, but the style is a bit overwritten for my taste. For those who like beast-fable allegory.

PRAYING THE BIBLE. By Elizabeth Canham. Foreword by James C. Fenhagen. Cowley. Pp. 96. \$6.95 paper.

Theory and practical advice on reclaiming the Bible as a source and inspiration for prayer in a post-critical age. This Episcopal priest, who directs programming at Holy Savior Priory in South Carolina, gives us an interesting slant on developing a deeper spirituality.

WORDS MADE FLESH: God Speaks to Us in the Ordinary Things of Life. By Harry Blamires. Servant Books (Ann Arbor, Mich). Pp. 173. \$6.95 paper.

The British teacher and writer who had C.S. Lewis as his tutor at Oxford gives us his thoughts on the incarnate presence of God. Punctuated with a delightful display of English verse from William Cowper to Edith Sitwell, his prose can nevertheless become slow reading, though fascinating, due to lengthy explanations. I especially liked his discussion of "heirs of heaven" from a John Donne sermon.

WHY PREACH? WHY LISTEN? By William Muehl. Fortress Press. Pp. 95. \$4.95 paper.

The professor of Christian methods at Yale Divinity School opens with a telling story of the *wrong* reason for preaching and moves to a helpful discussion of homiletics from the listener's perspective. Instructive and insightful, especially on concepts of church and God and the language used in sermons about such topics.



"Alright, ladies! Let's make up our minds. Is it going to be 50-50 . . . or winner-take-all?"

PEOPLE and places

Appointments

The Rev. Richard Crozier is vicar of St. Mark's, Chester and St. Peter's, Great Falls, S.C.

The Rev. Michael Dudley has been called to be rector of St. Paul's, 415 Adams St., Steubenville, Ohio 43952.

The Rev. Eric Denis Fenton is U.S. Air Force chaplain at Malmstrom AFB, Montana; add: 5 Cedar St., Great Falls, Mont. 59405.

The Rev. James Hampson is rector of St. Philip's, Charleston, S.C.

The Rev. Jeffrey M. Kirk is rector of the Church of St. Mary the Virgin, 43 Foreside Rd., Falmouth Foreside, Maine 04105.

The Rev. Erwin Lafser is priest-in-charge of All Saints, Beech Island, S.C.

The Rev. Eugene C. McDowell is assistant at All Souls, Asheville, N.C.

The Rev. Richard L. May, formerly vicar of the parish of Trinity Church in New York City, is now rector of Bruton Parish, Williamsburg, Va.

The Rev. Gordon L. Morrison is rector of St. Paul's, Box 1306, Selma, Ala. 36702.

The Rev. Edward L. Mullins is rector of St. Bartholomew's, 16275 Pomerado Rd., Poway, Calif. 92064.

The Rev. Malcolm Murchison is on the staff of Trinity Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

The Rev. William H. Myrick is now associate of Grace Church, 116 W. Washington Ave., Madison, Wis. 53703.

The Rev. Steven L. Schuneman is rector of Trinity Church, 402 Oak St., Niles, Mich. 49120.

The Rev. Stephen R. Stanley is now rector of All Saints, Gastonia, N.C.

The Rev. Douglas Taylor-Weiss is rector of St. Andrew's, 1060 Salem Ave., Dayton, Ohio 45406.

The Rev. Robert 'Two Bulls' is priest-in-charge of St. Matthew's, 431 E. College, Rapid City, S.D. 57701.

The Rev. Timothy Walker is rector of St. Peter's, Broomall, Pa.

The Rev. Rhett Winters is vicar of St. John's, Clearwater, S.C.

The Rev. Robert C. Wisniewski is rector of St. Mary's, 115 Tram Rd., Columbia, S.C.

Ordinations

Priests

Dallas—Barbara Smoot Kelton, curate, Transfiguration, 14115 Hillcrest, Dallas, Texas 75240.

Mississippi—Barry Cotter (for the Bishop of Ohio), curate, St. John's, Rayburn and Porter, Ocean Springs, Miss. 39564.

Ohio—Charlotte Dudley Cleghorn, assistant, St. Paul's, 2747 Fairmont Blvd., Cleveland Heights, Ohio 44106. Joseph Redmond, assistant, St. Martin's, 6295 River Rd., Chagrin Falls, Ohio 44022.

Honors Conferred

The Rt. Rev. Luc Garnier, Bishop of Haiti, conferred the title of canon of the Cathedral of St. Trinite (*in honoris*) upon the Rev. Anthony J. Bondi, Jr., rector of St. Mark's, Nepera Park, Yonkers, N.Y.

Retirements

The Rev. Malcolm H. Miner, as non-stipendiary associate of All Saints', Anchorage, Alaska; add: Box 211604, Anchorage 99521. Fr. Miner continues as president of the Order of St. Luke and remains executive director of Anchorage United Way.

The Rev. John R. Pratt, as rector of Church of the Redeemer and headmaster of Episcopal Day School, Okmulgee, Okla. Add: 501 N. Seminole, Okmulgee 74447.

Deaths

The Rev. Henry A. Lentz, retired priest of the Diocese of Fond du Lac, died at the age of 76 of a heart attack on July 17 in Ripon, Wis.

A graduate of Oshkosh State College and Nashotah House, Fr. Lentz was, from 1961 - 1969, vicar of Trinity Church, Waupun and priest-in-charge, St. Mary's, Oakfield, Wis. From 1969 - 1976, he was rector of St. Paul's, Marinette and priest-in-charge, St. Paul's, Beaver, Wis. He served as vicar of Christ the King, Sturgeon Bay and priest-in-charge of Holy Nativity, Jacksonport, Wis., from 1977 until his retirement in 1981. Fr. Lentz, who was a deputy to General Convention and sometime president of the standing committee of his diocese, is survived by his wife, Marjorie, three children, and 15 grandchildren.

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MISSIONARY: Multi duties: boarding school chaplain; associate and teacher of clergy; team w/other missionaries. Philippines' Luzon mountains. Requires committed Christian with excellent references, single, or spouse w/school skills. Before January 1988. Archdeacon Peck, Brent School, Box 35, Baguio, Philippines.

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TEACHER of Religious Studies for Long Island day school, grades 3-8. Part-time. Send resume to: Grace Day School, 23 Cedar Shore Dr., Massapequa, N.Y. 11758.

PRIMARY COUNSELOR. Degree in behavioral science with emphasis in counseling. Send resume, transcript to: St. Francis at Ellsworth, Inc., P.O. Box 127, Ellsworth, Kan. 67439-0127.

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

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.

WANTED

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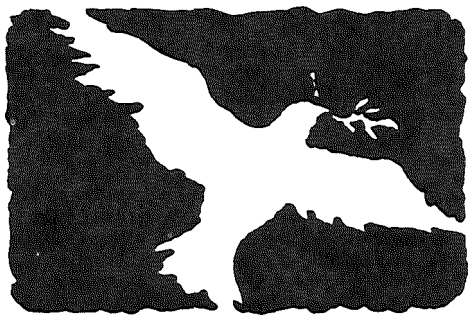
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Benediction

The author is the Rev. R. Emmet Gribbin, TLC's associate editor for Province IV and a resident of Northport, Ala.

Three deaf boys who joined my Boy Scout troop a half century ago first taught me some sign language. Since then I have learned to sign well enough to carry on a simple conversation. I have shared in church services and funerals for the deaf, served a dozen years on the national Advisory Committee of the Episcopal Conference of the Deaf, led a retreat for deaf Episcopalians, and count many deaf people

as good friends.

At meetings, conventions, conferences and services I sit with the deaf persons for several reasons: it is a friendly way of bringing another contact to those so isolated in silence; by watching the interpreter I can learn new signs; the deaf group always has excellent seats up front; and if things get boring we can chat a bit in the sign language while seemingly paying attention.

While in New Orleans to report on the North American Congress on the Holy Spirit and World Evangelization [TLC, Aug. 23], I attended four gigan-

tic services of worship in the Superdome. The sound from 35,000 or more voices was exciting. Imagine so many voices singing God's praise!

While the multitude sang, the deaf people and I, with the interpreter leading us in unison, signed the choruses and some of the verses. Everyone stood together. As the volume of sound kept growing in an ever-swelling crescendo on the oft repeated chorus line "I will exalt thee, O Lord," I was touched with sadness that the deaf people around me could hear nothing. "He that hath ears to hear, let him hear," and let him be thankful that he can hear.

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 (6S 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 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 Kapihulu 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.

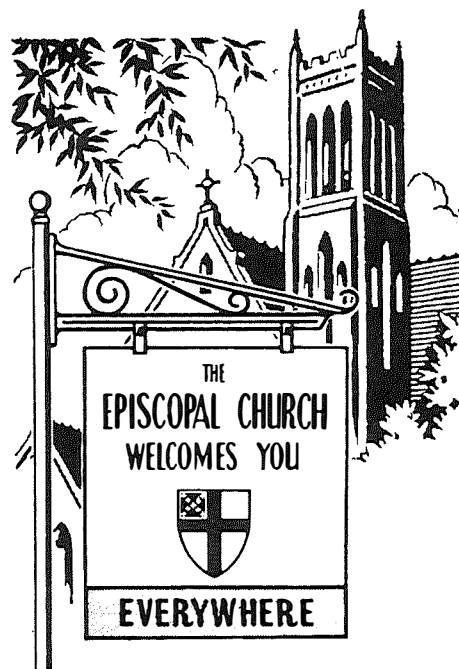
ST. JOHN'S 121 W. Onota
Sun 10 H Eu & Ch S

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. 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
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

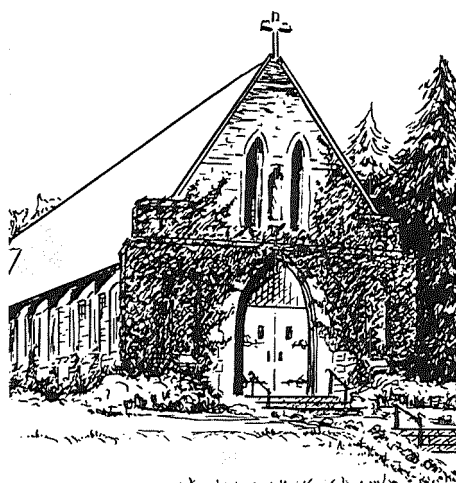
7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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

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)



St. Thomas Church, Rochester, N.Y.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45

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

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

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, 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

ASHEVILLE, N.C.

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

BREVARD, (Western) N.C.

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

VALLE CRUCIS, (Western) N.C.

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

CINCINNATI, OHIO

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

YOUNGSTOWN, OHIO

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

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)



Emmanuel Church, Rapidan, Va.

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. Trawin Malone, the Rev. Barbara S. Kelton, ass'ts
Sun 7:30 HC, 9 & 11:15 Cho Eu; Wed HC 7:15, Thurs HC 12 noon; Sat HC 5:30

FORT WORTH, TEXAS

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

RAPIDAN, VA.

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

SEATTLE, WASH.

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

TRINITY

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

FOND DU LAC, WIS.

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

GREEN BAY, WIS.

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

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

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson 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)