

THE LIVING CHURCH

The Rev Jervis S Zimmerman

291 Candlelight Dr
Glastonbury CT 06033



St. Rocco's Church in Youngstown, Ohio, was the setting for a traditional Corpus Christi celebration earlier this summer. Participants from the dioceses of Ohio, Pittsburgh and Northwestern Pennsylvania gathered for the service, which included Scottish bagpipes.



In the Whirlpools of Time

If fish live in water and birds live in the air, what do men and women live in? Surely the answer is time. Time is the invisible but pervasive element through which we swim and in which our lives fly by. Time is part of everything we do, everything we see, everything we touch or handle.

The beginning of the Bible seems quaint to us when it assigns different acts of creation to different days of the week. Yet to speak of the origin of the universe and of this world without constant reference to time would be highly misleading. Time is woven into the very fabric of everything under heaven.

Time seems to be the most consistent of all phenomena. As our ancestors discerned many thousands of years ago, time is solemnly and grandly made manifest in the revolutions of the heavenly bodies, which, if one knows how to read them, together form a clock, calendar, and almanac of cosmic size. The march of time is inflexible, irrevocable, and relentless.

Or is it? Our ordinary daily experience is that time is changeable, fickle, capricious. The river in which we swim seems to have turbulent whitewater rapids, but also broad basins, lagoons, and eddies. At one point, day after day rushes by with reckless rapidity; at another point minutes and hours drift by listlessly.

We are indeed fortunate if we can use the fast times when we wish to rush ahead and the slow times when we wish to hold back. On occasions when nothing seems to be going on, how helpful it would be to have on hand, in a neatly sorted row, all the letters which one needs to answer, but for which one never has time! On occasions when life is intolerably hectic, how nice it would be to find that one had already attended to the most pressing chores!

For those of us who work for THE LIVING CHURCH or any other frequently pub-

lished periodical, such thoughts are not idle reveries. They reflect the actualities of daily life. If only one had prepared a certain manuscript for the typesetter last week, how helpful it would now be! If only one could now prepare a certain other manuscript for next week — but the wave after wave of incoming mail, telephone calls, questions in the office, and the host of little things which must be attended to at once prevent one from preparing for the future. When one most needs time, it does not seem available; when one least needs it, one seems unable to put it to good use. There is no way to freeze it, bottle it, or store it away

for future needs.

If we cannot make time go by faster or slower to suit our wishes, we can at least exercise some choice in our use of it, allotting more time to matters of greater importance. Jeremy Taylor (1613-1667), the great Anglican guide of souls, describes the care of our time as "the first general instrument of holy living." The Psalmist prays to God, "So teach us to number our days that we may apply our hearts to wisdom" (Psalm 90:12). May this prayer indeed be granted for each of us! Meanwhile, we can continue to explore this topic next week.

H. BOONE PORTER, Editor

Saying My ABC's

Thankful.

Thankful for apples, blackberries, celery.
For da Vinci, too, and Easter, and free-flowing fountains.
For geraniums; hospitals; Israel; jay birds.

(Jubilate Deo.)

Thankful for Kansas; for lambkins; for my mother.
For nutmeg; for Oxford, and olives;
For pears and prayers and plums and preachers.

(Thankful.)

Thankful for quietudes; for raisins and rivers.
For Shakespeare; salt; Scarlatti; sunsets.
For toast; Urbana; violins; violets.

(Doxologies. Doxologies.)

Thankful for wool; for X-rays —
And xylem and Xavier and Xenophon also;
For yuletides; for zinnias; for Zion.

Oh, thankful!

Elva McAllaster

THE LIVING CHURCH

Volume 195 Established 1878 Number 6

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

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS

Benediction	14	Letters	4
Books	5	News	6
Editorials	11	People and Places	13
First Article	2		

FEATURES

The Atonement	Moultrie Guerry	8
Witnesses for God	Charles Corwin	8
Church Army	George Pierce	9
Moral Standards and Academic Freedom	William Millsaps	10
Why Is The Song Unsung?	Thaddeus Barnum	12

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilnot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

A BRIGHT, CAREFREE FUTURE AMID TRADITIONS OF YESTERDAY



LAKE OAKS
AT DEKOVEN

Lake Oaks at DeKoven may well have every important feature that you want for carefree living:

- ▶ On the shore of Lake Michigan, sharing the 34 acre campus of the historical DeKoven Center
- ▶ In a city rich with cultural and recreational activities and only a short distance from Chicago or Milwaukee in our Mini-bus
- ▶ Sponsored by the Episcopal Diocese of Milwaukee, an organization known for its ministry of care to individuals and families
- ▶ Lake Oaks is affiliated with St. Luke's Hospital, Racine
- ▶ The most favorable financial package of any apartment community, including reclaimable investment with equity appreciation.

If you, your friends or family members are interested in a carefree future in a unique, traditional and stimulating environment, let us give you more information. Just phone us. 414/633-8438.

Sales Office Closed Monday.

Mail coupon to:
Lake Oaks at DeKoven
600 Twenty First Street
Racine, Wisconsin 53403

Please send me the Lake Oaks Brochure.

Name _____

Address _____

City _____ State _____ Zip _____

Phone (_____) _____

LC/87

LETTERS

Evangelical and Catholic

The letter by Fr. Edwards and Fr. Koehler [TLC, July 19] on the talks of the joint committee on women in the episcopate was encouraging and constructive. Rather than leave the Episcopal Church as it slides into secular liberalism, the orthodox should have the courage to stay and be "the church within the institution" calling itself the church. Anglicanism is simply too good to be abandoned.

Still, there should be a way for those who cling to revealed religion, biblical morality, and apostolic orders to identify themselves. May I suggest that "Evangelical and Catholic" be added to the stationery, signs, and advertisements of those parishes still offering the historic faith. This could be done with a minimum of fuss as the clergy and laity of a parish deem it their obligation to witness. "E and C" parishes would be declaring their independence from current fashion, not the Anglican Communion. They would be telling the world that traditional Anglican faith and morals are alive and well. And who knows? Many might listen, including the hundreds of thousands who have left the Episcopal Church in the last 25 years.

THOMAS C. REEVES

Racine, Wis.

"Rev." Restored

I read with great interest your report of the Executive Council meeting which took place in Cleveland, Ohio [TLC, July 12].

In particular, I was interested to read of the "short statement" made by "Barnum McCarthy of Jacksonville, Fla." who is, in reality, the Rev. Barnum McCarty, rector of the parish where I am employed. I am sure this was just a

"typo" which is easily made, but I was also sure that you would want to have your report accurate.

Please keep up your good reporting.

BETTY LURIE

St. Mark's Church

Jacksonville, Fla.

"Vision in Mission"

I was dismayed, on reading the account of Bishop Browning's "Vision in Mission" meeting [TLC, July 5] to see no mention of our Lord's last command, nor of the Episcopal Church Missionary Community, nor of the South American Missionary Society. The "Vision" seems quite myopic, though of course all its goals are most worthy, and are shared by many secular organizations.

In all my 87 years as an Episcopalian I've never known one of our churches to send a missionary, and I haven't heard a missionary preach since my husband, the Rev. John S. Williamson, died.

Of course I know that our beloved church does much fine work in overseas mission, but the above paragraph is also true.

ELIZABETH WILLIAMSON

Binghamton, N.Y.

Fr. Liebler's Altar

In response to the letter by the Rev. Canon Harry Edwall [TLC, June 14] regarding early free-standing altars, I believe that the earliest may well have been the altar constructed in the log church of St. Christopher's Mission in Bluff, Utah, by the Rev. Harold Baxter Liebler. The construction took place in about 1943-44.

The building was constructed in cruciform shape with a stone altar in the center. Fr. Liebler, the first missionary to the Navajo people in southern Utah, deliberately chose to celebrate the Eucharist in the "westward" position for the sake of instruction for those who had no knowledge of Christian belief whatever, prior to his arrival.

The church burned in 1956, and all that remains of it now is the altar, although the floor-plan has been planted as a lawn by the Navajo and is maintained. Fr. Liebler died in 1982 and is buried next to this altar. Our church has been involved off and on with the ministry in this part of the world. Our youth group arrived in Bluff for a week's work project on the day Fr. Liebler died, and had the privilege of digging his grave.

(The Rev.) DAVID M. BAUMANN

Church of the Blessed Sacrament
Placentia, Calif.

Clergy Tenure

The recent article entitled "Tenure" was most welcome [TLC, June 14]. I speak from bitter experience. At issue is whether the Episcopal Church is really an episcopal church albeit with full lay participation for checks and balance, or is it really a congregational church with episcopal ministrations and diocesan oversight. The courts have consistently held that our formularies make us a hierarchial church, but increasingly in practice we have become politicized to a point where clergy are no longer called to preach the gospel and administer the sacraments, but rather are hired to do the congregation's bidding. Older clergy approaching retirement are especially vulnerable. Perhaps this more than anything calls into question our claim to be a part of the historic catholic church of Christ.

(The Rev.) EDWARD H. MANSLEY
Birdsboro, Pa.

• • •

In response to Fr. Geromel's article regarding "Tenure," I must point out that "firing" of clergy may be attributed, in part, to a deployment strategy and rising clerical professionalism which nurture an image of ordained ministry which is not first and foremost prophetic and sacramental, but rather, administrative and managerial. Less-discerning eyes view the Clergy Deployment Office as an executive network; letters of agreement as "contracts" and not covenants; and clergy associations as "unions," gradually confusing the distinction between "success" in the world and ministry in the dawning kingdom of God.

While I would not take lightly the benefits my family and I have received from each of the facets of "professionalism" listed above, it seems that the "downside" (to use business imagery) of these aspects of deployment is seen in just the practices Fr. Geromel laments.

In our diocese, the canons require that there be annual compensation review for all church professionals, lay and ordained. However, I have looked in vain for a format which might serve as a model for this process of ministry evaluation and compensation review. Minis-

SUBSCRIBE NOW

to the only independent national weekly
newsmagazine serving the clergy and laypeople
in the Episcopal Church since 1878.

The Living Church

816 E. Juneau Ave.

Milwaukee, WI 53202

one year \$29.95

try evaluation which a) seeks to identify that which is "seen and unseen" in ordained ministry; b) finds meaning in the classical disciplines of confession, penance, absolution, amendment of life, and which c) assists the parish leadership (lay and ordained) in focusing on individual and corporate strengths, barriers, and future directions might balance the accountability Fr. Geromel seeks with that of a discipline which has theological integrity.

Who will gift us with a theological reflection process which is informed by baptismal promises and covenant, catechism, ordination vows, the canons on the duties of clergy, and sacramental theology? As a wise nun once counseled a colleague of mine on the eve of his ordination: "Don't ever let the people you serve believe that they hired you to do a job. Remind them always that God has called you into their midst and that they are called to support you as your minister among and with them."

(The Rev.) NICK McDONALD

Darlington, Md.

What Was Wanted

Cheese and tomato sandwiches were eaten on the step to the room where my father slept, in summer. We woke him. He growled.

The smell of wine fermenting in a crock in the cellar still fills my soul. Granny made it, despite her Southern Baptist faith.

There was the taste of rabbit fresh killed and eaten in the fall.

And Santa Claus came because I fervently believed he got the note we sent up the chimney.

Only after I learned that tomatoes have seeds, rabbits die, and fire burns dreams to ashes, did I know what no one needs to know.

Granny and my soul were never part of that.

Laurence J. James

©1986 - Laurence J. James

BOOKS

A Biblical Jewel

TREASURES FROM BIBLE TIMES. By Alan Millard. Lion Publishing Corp. Pp. 189. No price given, hardcover.

Treasures from Bible Times is a 1987 Episcopal Book Club selection, one that readers shall surely enjoy. The motif of this selection is "Archaeological Findings in the Ancient Middle East." It reviews the important digs and finds ranging from Ur to the Valley of the Kings to Qumran.

Most of the major "popular" discoveries are discussed, that is those finds which appeal to a general readership are covered, while some others which may be of significance to scholars are not touched.

The scholarship is excellent. The presentations are well-written and easily understood and the photographs, drawings and maps are of good quality. The book would be an excellent addition to a parish library or to one's personal library, if one is seeking a quality (although elementary) introduction to these treasures.

(The Rev.) C. CORYDON RANDALL
Fort Wayne, Ind.

An Old Friend

THE KINGDOM WITHIN: The Inner Meaning of Jesus' Sayings. By John A. Sanford. Harper & Row. Pp. 188. \$8.95, paper.

Seeing *The Kingdom Within* in its revised and paperback edition was like seeing an old friend who had grown more graceful with age.

When asked to recommend a book which integrates Jungian thought and the Bible, I have consistently recommended this book on the inner kingdom. Jack Sanford, using biblical passages, is able to open not only a new level of scripture, but to show why and how Jesus constellates wholeness for the community of the apostolic age, and for us today. He does so with simple and sound insight and without "psychologizing" either scripture or Jesus.

The revision, from Harper & Row, includes a new forward and epilogue. The primary revision is found in chapter 7, on the subject of evil. Since the first publication, Sanford has done much work on the subject and we find good evidence in this revision.

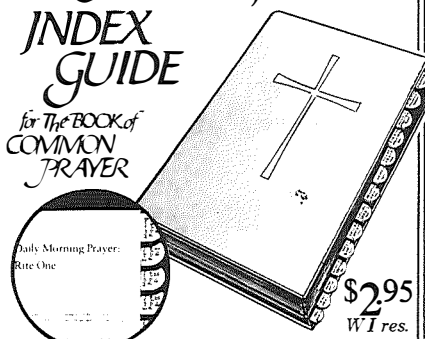
(The Very Rev.) J. PITTMAN McGEHEE
Christ Church Cathedral
Houston, Texas

Books Received

THE LAITY TODAY AND TOMORROW: A Report on the New Consciousness of Lay Catholics and How It Might Change the Face of Tomorrow's Church. By Edmund Flood. Paulist. Pp. 112. \$4.95 paper.

An EASY to find...

INDEX GUIDE
for The BOOK of COMMON PRAYER



\$2.95
WI res.
add 5%

CONTAINS 27 INDEXES FOR THE BOOK OF COMMON PRAYER: The Offices, Daily Devotions, The Collects, Holy Eucharist, Most Pastoral Offices, Every 25th Psalm, Prayers, The Lectons and more.
Bible index available - \$3.49
INDEX GUIDE Co.
P.O. Box 744
Madison, WI 53701

MARY MOORE
Box 3394-L
Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Choice Palls Funeral Palls
Needlepoint Pieces
HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE
Write for our Catalogue

Schneider Pipe Organs, Inc.
P.O. Box 37 • Kenney, IL 61749-0037
(217) 944-2454
New Mechanical and Electrical Action Organs
Affordable Residential Organs
Comprehensive Rebuilds
Artistic Tonal Work & Revoiced Pipes

**MOREHOUSE-BARLOW
BOOKS & CURRICULA**
Send For Our
FREE BOOK CATALOG
MOREHOUSE-BARLOW
78 - T Danbury Rd. Wilton, CT 06897
(203) 762-0721

STATIONERY
ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos. Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card."
Parish Office Box 651 Mattoon, IL 61938

VACATIONING?
While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in The Living Church. The churches listed extend a cordial welcome to visitors.

THE LIVING CHURCH

August 9, 1987
After Pentecost/Proper 14

For 108 Years
Serving the Episcopal Church

Anglicans and Old Catholics

A warm and friendly spirit, but continuing disagreements over questions of authority and the ordination of women, marked the biennial Anglican and Old Catholic Theological Conference which met in Canada, July 7-11. Representatives from many parts of Europe and North America attended the meeting which was held in Trinity College, Toronto.

The Old Catholic movement is not well-known to most Episcopalians. It involves numerically small churches in different nations of Europe and North America which separated from Roman Catholicism at various points and for various reasons during recent centuries. Canonically recognized Old Catholics are bound together in the Union of Utrecht, under the primacy of the Archbishop of Utrecht in the Netherlands.

All Old Catholics established intercommunion with all Anglican churches during the middle decades of this century, but the only church of the Union of Utrecht in North America, the Polish National Catholic Church (PNCC), terminated this relation with the Episcopal Church and the Anglican Church of Canada following the decision of these latter to ordain women to the priesthood. This conference indicated no change in the PNCC position. European Old Catholics retain intercommunion with the entire Anglican Communion, but it was not clear if this relationship would continue if a woman was to be a bishop in the U.S.

The Toronto conference opened on the



Pontifical mass in PNCC Cathedral of St. John: the bishops, left to right, the Most Rev. John Swantek, PNCC Prime Bishop; the Rt. Rev. Joseph Nieminski, PNCC Bishop of Canada; the Rt. Rev. Edward Knapp-Fisher, retired Anglican Bishop of Pretoria; and the Rt. Rev. Harold Robinson, Episcopal Bishop of Western New York.

evening of July 7 in the Old Catholic Cathedral with a pontifical mass celebrated by the Rt. Rev. Joseph Nieminski, Bishop of Canada, with the Most Rev. John Swantek, Prime Bishop of PNCC, as preacher. Five other bishops, two of them Old Catholics and three of them Anglican, were also in the sanctuary in cope and mitre.

For the next three and a half days, the approximately 30 participants followed

a heavy schedule of worship services, the presentation of papers, and discussions. All of the discussions were in English, and the Rt. Rev. Colin Docker, Bishop of Horsham in England, presided at the plenary sessions.

Both scholarly and practical discussions of communion and intercommunion were pursued. A second major topic concerned the authority of international gatherings of bishops. The International Bishops' Conference of the Union of Utrecht and the Anglican Lambeth Conference both have great influence in their respective families of churches, but their resolutions only have legal force when adopted by the synodical bodies of the different national churches. Behind both of these topics was the challenge posed by the ordination of women, regarding which there is difference of opinion among both Anglicans and Old Catholics. A photocopy of a page from a book by Francis Hodur, organizer and first bishop of PNCC, was circulated by one member of that church. It said, "The priesthood of the future . . . will be a brotherhood of men and women chosen by God, prepared and ordained for this purpose. . . ." The question was most clearly faced near the end of the conference, when the ordination of women as priests was deplored as an obstacle to Christian unity in a closely reasoned pa-



PNCC Prime Bishop John Swantek, PNCC Bishop of Canada Joseph Nieminski, and Episcopal Bishop of Western New York Harold Robinson enjoy dinner at the PNCC Cathedral.

per by the Rt. Rev. Edward Knapp-Fisher of England, the retired Bishop of Praetoria in South Africa. Such ordination was then stoutly defended by the Rev. Victoria Matthews of Toronto and Cheryl Gaszak of Milwaukee, Wis., a member of PNCC.

Among Old Catholics a debate centered on women deacons. In 1982 and '83, Old Catholics decided to revive the diaconate as a lifelong vocation. It was agreed that this involved men (although very few have been ordained) but there was ambiguity with regard to women. Members of PNCC contended that women were only to be licensed for diaconal duties. The Swiss and German representatives maintained that this was a license to be ordained. Several women deacons have been ordained, or are soon to be ordained in the German-speaking churches, which the Polish regard as a breach of good faith with them. One German delegate asked, "Is the Old Catholic Church to be the only church in the world to declare women cannot be deacons?" Unfortunately, this conference did not appear to provide an acceptable clarification of this problem.

The groups representing different churches varied in size from one individual each (Wales and Poland) to over half a dozen for each of the North American bodies. The Episcopal representation included the Rt. Rev. Harold B. Robinson, Bishop of Western New York, the Rev. J. Robert Wright of the General Theological Seminary in New York, Prof. William Franklin of St. John's University, Collegeville, Minn., your editor, and others. Women priests were included in the Canadian Anglican and the Episcopal groups.

Worship Services

Services of worship were a major element in the conference. Canadian Morning Prayer was recited every day in the impressive chapel of Trinity College. A different one of the participating churches then arranged the Eucharist each day with its own liturgy. A number of hymns, for which German, English, and Polish versions exist, were sung with different verses in different languages. Ordained women were among the clergy in the majority of celebrations, but vested and acting as deacons. The most impressive Anglican service was a pontifical high mass at St. Mary Magdalene's, Toronto (where the late Healey Willan was organist for many years). Most, if not all, of the members of PNCC did not feel able to communicate at the Episcopal or Canadian Anglican services.

A unique feature of this conference was a trip to Niagara Falls by bus one afternoon. The next such conference is planned for the spring of 1989, possibly to be held in Holland. H.B.P.

Bishop Watson Dies

The Rt. Rev. Richard Simpson Watson, retired Bishop of Utah, died at his home in La Jolla, Calif., July 6. He was 84.

Born in Del Norte, Colo., Bishop Watson graduated from the University of North Dakota in 1925 and received his divinity degree from Virginia Theological Seminary in 1932. After being ordained to the priesthood in 1932, he served in parishes in Texas and Alabama before becoming dean of St. Mark's Cathedral, Seattle, in 1945.

He was Bishop of Utah from 1951 to 1971 and was known for his work with schools and Indian reservations.

Since 1971 Bishop Watson lived in La Jolla and was active at St. James-by-the-Sea and in the Diocese of San Diego.

He was preceded in death by his wife, the former Rachel Summers, whom he married in 1932 and who died earlier this year. They are survived by one son, Richard Watson of San Francisco.

A memorial service was held at St. James-by-the-Sea July 10.

Differences Confronted

The first meeting of the expanded Joint Committee on Dialogue between the Episcopal Church and the American Episcopal Church was held in Deerfield Beach, Fla., June 20-30. Problems and possibilities confronting these bodies in their relations with each other were discussed.

Chairing the meeting were the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and the Most Rev. Anthony Clavier, Primus of the American Episcopal Church. Nine representatives of each church were appointed by the primates of the two churches, and consisted of three bishops, three priests, and three members of the laity.

The preliminary discussions included:

- pastoral care, especially in emergency situations;
- the meaning of mutual recognition as churches;
- the problems of expressing differences without prejudice or animosities;
- the meaning of the term "Anglican" with regard to the question of what constitutes an ecclesial body as part of the Anglican Communion.

The meeting closed with assignment of study papers to provide a basis for consideration at the next meeting.

CONVENTIONS

The Diocese of Vermont met in convention at the Cathedral Church of St. Paul, Burlington June 12-13. The usual business of the convention was conducted including the election of deputies



Photo by: Gary Thompson, Los Vegas Review Journal

A worker is perched on top of a 50-year-old house, one of several being moved to St. Jude's Ranch for Children, Boulder City, Nev. Auctioned off by the Los Angeles Water and Power Co., the dwellings were purchased by local Boulder City residents who donated them to St. Jude's. The houses were originally built for Hoover Dam construction workers and their families. Plans are to restore the houses and use them as living quarters for some of St. Jude's staff, thus freeing space in other buildings for the care of abused, neglected and abandoned children.

and alternate deputies for the 1988 General Convention.

Participants voted unanimously to establish a companion diocese relationship with the Lusitanian Church in Portugal; and has forwarded the proposal to the Executive Council for endorsement.

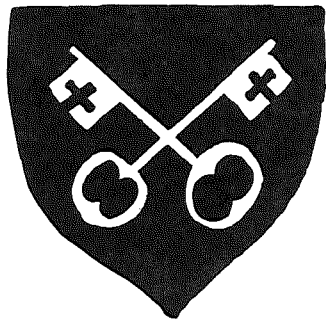
Workshops were held on the companion diocese question, on accumulating data for a current study to consider restructuring the diocese for greater efficiency and strength, and on the social issues that came up before convention. The issues were discussed without reaching consensus to any particular actions, but generally endorsed the outreach and caring ministry of the church to people in diocesan boundaries.

A portrait of retired Bishop Robert S. Kerr was presented by the Rev. Canon Donald E. Boyer, former dean of the cathedral; and was unveiled by the Rt. Rev. Daniel Swenson, present diocesan bishop. The portrait joins the gallery of bishops' portraits in the diocesan center at Rock Point.

A 1988 budget of \$431,491 was approved.

(The Rev. Canon) H. VAN DINE

The Atonement



By MOULTRIE GUERRY

In the 1982 Hymnal, some people have objected to the asterisk at verse 4 of hymn 167, which signifies that the verse may be omitted. The line reads, "There was no other good enough/To pay the price of sin;/He only could unlock the gate/Of heaven and let us in."

Why the asterisk? My guess is that it reverses the gospel story. That story has been turned around in much of the church's thinking since early times, due to a misunderstanding of St. Matthew's Gospel, 16:18-19: "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Unfortunately, the word "build" suggests a walled structure with gates. Jesus mentions only the gates of hell. The keys of the kingdom are not to heaven, but to the gates of hell. Hell's gates shut off mankind in sins and sorrows, and in evil and self-destruction.

In the Book of Revelation the gates of the New Jerusalem above "shall not be shut at all by day, for there shall be no night there" (21:25).

The Jerusalem Bible understands and translates St. Matthew, "The gates of the underworld can never hold out against it — against the kingdom of heaven, the forces of the church and God's love. Peter and the church, with

a key in the shape of a cross, driven by God's initial love, are charged with opening the gates of hell. Many will not be loosed from spiritual prison unless that key is used."

I have made a try at rewording the offending verse: "There was no other good enough/To conquer sin and doubt/And by his love unlock the gates/Of hell and let us out."

This is the Atonement — the atonement of man with God accomplished by his divine love through Christ Jesus, our Savior. So deep in the church's mind is the idea that the gates of heaven need to be unlocked that St. Peter, with his keys, came to be pictured as standing at the heavenly gates and deciding who shall be let in. Even *The Jerusalem Bible* infers this in its footnotes.

There is a lovely hymn by St. Thomas Aquinas that starts "O Saving Victim, opening wide/The gate of heaven to man below. . ." (hymn 310, 311). St. Thomas seems to be immersed in the idea that God must be appeased by a victim. This idea is reflected in many religions, but Christ reversed that idea on the cross, with God's appeal to mankind, opening wide our hearts to the inrush of the Father's love.

Perhaps, during the invasion of the barbarians, the church became more defensive; she was a fortress from which one ascended by a preferred pathway to heaven. So the church developed fortresses, divisions, with their separate pathways to salvation. But if we look on the church as "a mighty army" with its "divisions," they may become united as they are joined together in the invasion of the powers of darkness and evil with the powers of love and life. And let us note that L-I-V-E is the opposite of E-V-I-L.

The Rev. Moultrie Guerry is a retired priest of the Diocese of North Carolina. He makes his home in Norfolk, Va.

Witnesses

for

God

By CHARLES D. CORWIN

Mike McCalley is a 15-year-old sophomore attending Stafford High School in Virginia. Since last October he has been working out and training hard to make his wrestling team. This is his first try at wrestling, which has placed him in competition with boys the same age and weight, but with several years more of experience. As a result he had never been able to win a match, and had become very discouraged. In talking with his parents and coach he said that he might as well give it up. However they all encouraged him to keep giving it his best. Mike had prayed often to God asking his help in his wrestling career, and finally he told his parents, "I've prayed to God and he isn't answering my prayers, so why pray?" His parents pointed out to him that Moses waited 40 years for his prayer for the Israelites to enter the promised land. So Mike kept trying.

In his next match he won. His first action was to go to his knees there on the mat and thank God, and then he got up and congratulated his opponent for a good match. The following week he won again, and again first offered his thanks to God. When he returned to the bench several of the team asked him why he was kneeling, and his reply was, "I can't do it alone, I need God." One of the boys spoke up. "I think I'll try praying too." Later his mother told him, "Mike, I never cease to be awed by God's endless ways of using us for witnesses for him to

Charles D. Corwin is a retired army colonel and resides in Colonial Beach, Va.

others and to glorify him.”

Kenny Smith is also a member of Stafford's wrestling team. He too is 15, and recently entered into an exhibition match with a boy from Potomac High School. As the introductions were made, the hum of conversation suddenly ceased as the Potomac coach led his wrestler to the mat, since it became apparent that he, Carlos, was blind. As the boys began to wrestle the parents and other spectators realized that not only did Carlos need support, but also Kenny in order to give him the courage to give his best efforts against his blind oppo-

nent, and not just let him win out of pity for his handicap. Kenny did just that. He wrestled his best and in so doing gave dignity and respect to Carlos. Although Kenny won the match on points, in reality both boys won by unselfishly giving each other compassion, love and courage, and the dignity and respect they both deserved.

At the conclusion Kenny gave Carlos a hand up and Carlos said, "Man you are a great wrestler. Thank you for giving me the experience of wrestling the best. Most guys won't wrestle me because I'm blind, or else they let me win."

Kenny threw his arms around Carlos and tears ran down the cheeks of both young men. It was apparent that the audience was held speechless by the deep emotion of the moment, and then, after a few quiet moments, applause rang out. Those who had witnessed the match felt so fully the tenderness of God's will as expressed by these two young men.

God certainly does move in strange ways if his children will only open the door of their hearts and invite him in. Mike in his faith and Kenny in his kindness were both witnesses for God.

Church Army

“ . . . evangelism and social work have been the Church Army's thrust since the organization was founded in England in 1882. . . . ”

By GEORGE PIERCE

The former Presiding Bishop, the Most Rev. John Allin, said "Go!" to the Church Army in his words at my commissioning as national director in the presence of the House of Bishops three years ago.

Go where? Go into the world to proclaim the good news of Jesus Christ. The world is where the people are, it is where we touch one another in our everyday lives — the hurts, the needs, the joys, the sorrows. "Go" means to offer the resources of Christ to a lonely, confused and often insane world. It means to invite people to offer themselves for the great task which we have to perform.

Church Army is an organization of lay evangelists who give themselves to reach the unreached, to go where others cannot, and who are prepared to equip congregations to "do the work of an evangelist." The group recently established headquarters in Beaver Falls, Pa. [TLC, March 29].

Church Army sees its work both in terms of drawing others to know Christ as Savior and in responding in love to the practical needs of all people as it seeks to minister in Christ's name. These two emphases, evangelism and so-

cial work, have been the Church Army's thrust since the organization was founded in England in 1882 by the "Chief," the Rev. Wilson Carlile. They have spawned evangelistic mission work, hostels for the indigent, mission work in slums, cross-cultural missions, homes for the handicapped, refugee work, youth evangelism, and a host of other works. The movement has spread to Africa, Australia, New Zealand, Denmark, Canada, Jamaica, and the United States.

Church Army came to the United States in 1927 at the instigation of Bishop Manning of New York and other bishops who saw the effectiveness of England's lay evangelists. Captains and sisters functioned effectively in many parts of the United States for 50 years. In the past decade an experimental relationship with the National Institute of Lay Training proved ineffective, and it was widely supposed that Church Army had died. In May of 1984 Bishop Allin called for a task force to put together an organizational plan for Church Army. This task force worked for over a year to implement their plan, and are now involved in serious recruitment and training.

Top in the concerns of the board are how the Episcopal Church can once again become an evangelizing, growing church, and how persons who have the call of evangelist can be equipped and

effectively deployed in the church's ministry.

It has been said that change is often initiated by the nonconformist. Church Army workers, while loyal to the church and working under the direction of the local priest or bishop, work on the fringes of the church's ministry. They are self-starters, people who are ready to work for the greatest change that can be brought to a culture — the transforming power of Jesus Christ in people's hearts and in every aspect of society.

The original conception of Wilson Carlile was to recruit persons from the working classes, for he shrewdly observed that they would be used most effectively to win England's unchurched working classes. The principle is that effective evangelism is done by laypeople, not by the professionally and academically trained, who, however, provide the needed backup. Church Army would like to recruit and train such persons.

There is an element of sacrifice required by persons entering Church Army. Church Army officers will find that the daily bread comes from their heavenly Father, that salaried jobs for laypersons in the church are precarious, and that only by imagination, hard work, and the grace of God will they be able to make their vision a reality in the world.

But they will go, as former English

The Rev. Canon George Pierce is national director of Church Army and rector of St. Mary's Church, Beaver Falls, Pa.

Prime Minister Baldwin once said in a address to Church Army, "You, after all, go everywhere to look in the most unlikely places for that spark of the Divine which exists in every human soul, a spark which they themselves and those amongst whom they live believe to be extinguished, and you search til you have found; and, finding it, you blow on it with the spirit of love til you blow it into a flame, however feeble, and you have one more case in which to testify to the eternal truth that love in this world is the conqueror and by love alone, can

the nations of the world be brought into the paths of peace, and that to pursue the one thing needful and to obtain the only lasting thing in the world."

After careful screening, Church Army candidates attend a two-year training course, half of which is academic and half practical. Upon successful completion they are commissioned as a captain or sister by the Presiding Bishop. Applicants must already have demonstrated that they are working in the church in ways beyond the ordinary. They should have the backing of their priest and

bishop, and be aware that they may be asked to bear a share of the cost of their training.

Church Army believes that it is the people of God who are the army, and the officers simply the commissioned evangelists within it. The work of evangelism is the work of the whole church. Church Army seeks associate members who will live out their vocations in their local parish church, mission outreach groups, win others to Christ, and pray and financially support those evangelists who are called to full-time work.

Viewpoint

Moral Standards and Academic Freedom

By WILLIAM W. MILLSAPS

In his childhood, E. M. Forster, the English author, wrote, "I would rather be a coward than to be brave because when you are brave people try to hurt you." In spite of this wise observation I find I cannot let the statements of officials of the University of the South supporting the continuation of the "Song of Solomon Film Festival" stand without protest. I note a recent statement by Tom Watson, vice-president for university relations [TLC, May 24]. Perhaps the most startling response to criticism of the protests concerning the festival in the past was made in TLC, December 7, by Edwin Williamson, chairman of the board of regents.

Mr. Williamson attacked the writing style of the authors of "A Protest and Prayer," a communication prepared by six Sewanee residents, while admitting that the professor-producer had been around for years doing things like this and it was up to the college students to determine the value of his offerings. The facts are clear. Sewanee through its Cinema Guild sponsors a film festival that seems to many totally inappropriate for an institution owned by the church.

This April I attended the festival for the first time. It was called, "The Quest for the Mother Goddess." If this was the "sanitized" version, it is no wonder that previous festivals set off protests. For five years, while protesting privately and some say not so pri-

vately, I allowed myself to be caught in a sort of Catch-22. If I went to the festival and did not leave screaming, I would have been taken to support the venture. If I left screaming, I would have been disloyal to the only universally agreed upon principle in academe today — "academic freedom."

I have come to the conclusion that no position in the Episcopal Church is important enough to give one an excuse to keep silent in the face of current events within this church, including the Sewanee festival. Rest assured the university will probably write me off as a "disgruntled former employee," but questions still remain.

Did it make any sense to have students or even faculty view several hours of erotica to determine what would be shown this year? Did the committee approve of the shot of a woman dressed in a nun's habit quickly disrobing and proceeding to a sex act within seconds of seeing the naked hero? Does no one else object to the presence of naked children on the screen in the context of depictions of adult sexual behavior? As the epic-hero, in the words of the handout given to those who attended the films, meets "her nymphs and children," it appeared to me that there were children present for this "initiation," although this sex act was probably simulated for filming. This scene from this year's festival was shot in semi-darkness in the "best tradition" of erotic art, giving rise to the recalling of the old saying that "the difference between erotic art films and pornography is the lighting." Did I attend the same festival films that the university defended and that Robert M. Ayres retiring vice-chancellor in the May 24 issue of TLC said, "do not go beyond the bounds of intellectual inquiry?"

How could the bishops of Province IV and VII sign a statement about Christian marriage and sexuality when they knew they as bishops of the owning dioceses, were in a real sense continuing to tolerate films which depicted various kinds of bizarre sexual behavior? Have any of the bishops issued public statements about this festival, other than the Rt. Rev. George Reynolds through a letter to the editor [TLC, Jan. 4] which defended the university?

The University of the South, if it is to serve the church, must not merely reflect society. It must give clear, moral leadership. I find it hard to believe that "a committee representing all sectors of the university" did "review and approve all films to be shown in this annual event," and yet that is what I read in *THE LIVING CHURCH*, page 6, May 24. Even without Episcopalians who have left the church, for whatever reason, surely hundreds of thousands of those who remain should express themselves as to what they expect from the church's institutions. If this is what all sectors can agree to, then let us say so. But if this type of expression of "academic freedom" is not in any way compatible with the "moral standards" to which we want our university committed, let us make that clear. The axiom that "silence conveys assent" is one which clearly applies here.

Unless I am mistaken, the University of the South has taken the position that this annual festival is acceptable, or rather will simply have to be accepted. Is this the end of the matter? It seems it is, unless a large enough part of the church which is the mother of the university says otherwise.

The Rev. William W. Millsaps of Monteagle, Tenn., was chaplain at the University of the South in Sewanee for nearly ten years. He was previously chaplain at St. Mark's School in Dallas and producer of an Episcopal TV series. Viewpoint offers personal commentary on various controversial issues.

EDITORIALS

Old Catholics and Anglicans

The Toronto conference of Old Catholics and Anglicans was an interesting experience [p. 6]. It was gratifying for a group of informed people, coming from different parts of the world and having different backgrounds, to discuss serious issues in such an atmosphere of cordiality, courtesy, and mutual friendliness. Although perhaps expressed in somewhat different forms, Anglican and Old Catholic theology are indeed very similar, as are their forms of eucharistic worship. In Toronto they could share the inspiration of elaborate masses with lots of incense and lots of vestments, and also worship devoutly at simpler celebrations with evangelical hymns.

There were also disappointments. Although this was described as a theological conference, few of us in the Episcopal group could claim professional recognition as theologians. Would the conference have worked out differently if more actual theologians had been present? How many of our theologians are in fact accustomed to dealing with current ecclesial problems? Does our church ever *call them*, in a recognizable way, to address themselves to such tasks?

More disappointing was the fact that the conference gave evidence of only limited efforts being made to heal the breach of intercommunion between the PNCC on the one hand and the Episcopal Church and the Anglican Church of Canada on the other hand. In a most friendly and cordial atmosphere, the division was simply accepted, at least for the present, as a regrettable but unalterable reality. Talk of possible future consecrations of women bishops no doubt did little to increase the confidence of PNCC in North American Anglicanism. Old Catholicism in Poland did have women priests, and probably women bishops, earlier in this century within the Mariavite movement. It was a development accompanied by many questionable features which the Polish Church of the Union of Utrecht has no desire to recall.

On the other hand, however one feels about the ordination of women, those social, intellectual, and political pressures which encouraged Anglicans in North America to ordain women will also be felt in PNCC in the future. This will almost inevitably be the case as PNCC comes more fully into the mainstream of English-speaking life in the U.S. and in Canada — a process well under way according to all reports. Without presuming to say how PNCC should meet such pressures, we would respectfully suggest that an informed and knowledgeable response is needed, with greater consensus than was the case in the Episcopal Church in the 1970s. Greater contact with the Episcopal Church would enable leaders of PNCC to examine both the positive and the negative factors which the ordination of women has involved, both in regard to the priesthood and to the diaconate.

Full Communion and Intercommunion

One result of the recent conference of Anglicans and Old Catholics in Toronto was a new aware-

ness of the ambiguity of terms now used in interchurch relationships.

In a carefully prepared paper, Professor J. Robert Wright of General Theological Seminary pointed out that the original term for the relationship between Anglicans and Old Catholics was intercommunion, but that the Lambeth Conference in 1958 had introduced the term “full communion” for the Anglican-Old Catholic relationship. Although never formally adopted by the Old Catholics or Episcopalians, the expression full communion has subsequently appeared intermittently in some documents, leading to some ambiguity.

In another detailed paper, Lawrence Orzell of the PNCC theological commission deplored the confusion of terms, and regretted use of the term “sacramental intercommunion” in his church, as it implies that there is also a “nonsacramental intercommunion.”

We believe the arguments of these well-informed writers are persuasive. Full communion should mean that relationship existing within a specific tradition, as the Church of England is in full communion with the Church of Wales, or as the Swiss Old Catholics are in full communion with the German Old Catholics. Intercommunion, on the other hand, is the relation between distinct and different churches, the members of which may share in each others' sacraments and possibly some other aspects of church life. Neither term implies that everyone in one church views everyone in the other church with equal favor or agreement.

All this calls for a constructive response. It would be well for Lambeth to review this matter and, in consultation with the International Bishops' Conference of the Old Catholics, adopt an acceptable and unambiguous terminology. Approval of the Philippine Independent Church should of course be sought also.

Erotic Poetry and Film

Journalism is full of surprises. When we put into this issue the feature articles which had been planned ahead, and then current controversial material, there we were — on one page is the defense of the biblical Song of Songs, and on another page a protest against erotic films! Perhaps it will disappoint some readers to learn that no cryptic or arcane motive was involved. It simply came out this way.

The Song of Songs is perhaps better known to many readers as the Song of Solomon, occurring just before Isaiah in the Old Testament. [It is generally agreed that it has no connection at all with Solomon.] It is undeniably a collection of erotic poetry. Yet it is also something else. The art of the ancient world — poetry, drama, sculpture, and so forth — often (but not always) lifted life to a higher level. That quality cannot be simply counterfeited in a contrived manner. Because of the transcendent quality in Songs, it has been understood as a love song between God and the soul and it has inspired further poetic writing. Obviously these claims are not made for erotic films shown to college students in today's cultural atmosphere. The film is not an archaic form of communication surrounded by religious overtones, and an audience of modern college students is very different from a pious Jewish family reading the scriptures at the Passover. It is worth reflecting on the difference.

Why Is The Song Unsung?

*I opened to my beloved,
But my beloved had turned away and had gone!
My heart went out to him as he spoke.
I searched for him, but I did not find him;
I called him, but he did not answer me.*

By THADDEUS R. BARNUM

At the council of Jamnia in A.D. 90, a controversy arose over whether the Song of Songs should be placed in Old Testament canon. After all, could something so graphic, so sensual be sacred? To Rabbi Akiba there was simply no question: "The world is not worth the day on which the Song of Songs was given to Israel, for all Scriptures are holy, but the Song of Songs is the Holy of Holies."

For the Jewish community the Song was read during the passover liturgy. In some manner the spectacular deliverance and redemption of Israel by the covenantal power of God made sense in the reading of Songs. And likewise, Songs took on new meaning within passover.

This study of Songs in one of my classes at Yale-Berkeley Divinity School prompted me to ask when in the church year we read Songs. I could not remember either hearing it read nor when I last heard a sermon referring to it.

I first went through the two year Daily Office Lectionary. I found Ruth, Esther, and Leviticus. I even found Baruch, Wisdom and Maccabees. But no Song. The eucharistic lectionary mentions Songs once — only two verses — in a very odd context. You'll find it in "The Common of

Saints" under — are you ready? — "Of a Monastic I" (BCP, p. 926). Several verses also may be used in the marriage service.

It seems to me that the silence of Songs speaks volumes. My question is simple: why are we avoiding this book?

If we interpret Canticles from the textual perspective of a man and a woman at their marriage day celebrating the enjoyment of each other, then, perhaps, it's an obvious avoidance on our parts; church and sex don't mix. Whether it is the ancient cry "can such a thing be sacred?" or merely our own embarrassment, it is nonetheless difficult to coordinate the preaching of God's word with this graphic biblical language. We might better decide to handle the matter privately in counseling sessions as the need arises.

On the one hand, sexuality has been the theme of the past 20 years. On the other hand, it remains the place of tremendous need. As sexual immorality runs rampant and people suffer from sexual identity crises one would think that the church would be a place to reach out for answers. More specifically, one would think that the church would strive to place the "Holy" back into "Matrimony"

To do so requires that we speak openly and straightforwardly on issues plaguing our own people. It should encourage us to speak from God's perspective on the Songs. Quite honestly, avoidance, at this

point, is ignorance.

Perhaps a second reason Songs has been silenced in our communities rests on the deluge of modern interpretations which have confused the normal, rational person. For centuries, beginning in the Jewish community, Songs was interpreted in the light of other prophetic themes where God is pictured as the husband and Israel his wife (Isaiah 54:5, Ezek. 16, etc.). This would be a significant and reasonable understanding of Songs as placed within the Jewish pass-over liturgy.

But, quite suddenly, numerous modern interpretations have condemned this type of interpretation in favor of historical critical methodology. Such modern theologians have led some to believe that Canticles is a rendition of pagan funeral feasts which included sexual license, child sacrifice and so on.

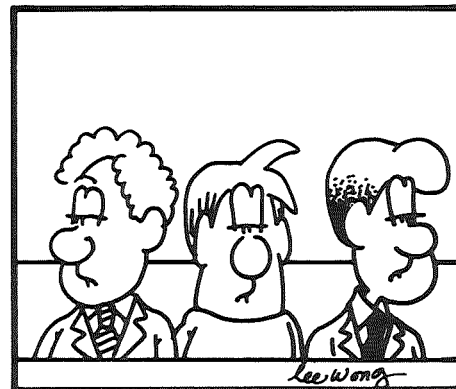
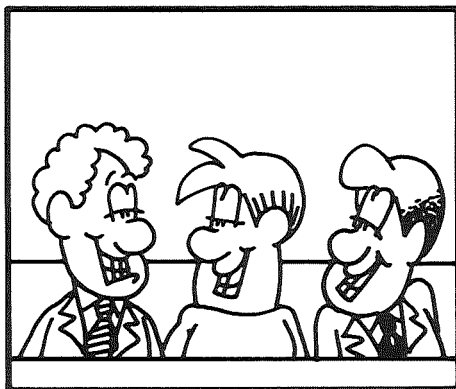
This view has not aided either our canonical understanding of Songs nor our desire to implement it practically into our own liturgies. Moreover, our very own Book of Common Prayer has never been repulsed by the use of mystery or allegory. Our marriage service readily announces that the union of a man and a woman in Holy Matrimony "signifies to us the mystery of the union between Christ and his Church" (BCP, p. 423).

Indeed, as Paul confirms in Ephesians 5:32, "the mystery is great." In one sense it would be tragic if we did not recognize the mystery inherent in the sensual love poetry of Songs. But, in another sense, perhaps that very mystery makes us avoid Songs. For the most part, we relegate the understanding of the erotic, passionate relationship between God and his people to the mystics and monastics.

There may be valid reasons to avoid Canticles. But what a shame it is for us to neglect this vitally important book. Our people need to experience the joy of Songs in our liturgy. It's a part of the canon. It's a part of our tradition. It's a part of God's gift of us. It may even be, as Rabbi Akiba suggests, the Holy of Holies.

Let the Song be sung!

Thaddeus R. Barnum resides in Darien, Conn.



PEOPLE and places

Appointments

The Rev. Ken Dimmick has been for some time, rector of Grace Church, Box 28, St. Francisville, La. 70775.

The Rev. James M. Galbraith is now rector of St. Andrew's, Box 266, Las Cruces, N.M. 88004; add: 1525 Mariposa, Las Cruces 88001.

The Rev. John W. Groff, Jr., formerly rector of St. Mary's, Childersburg, Ala., is director of Mystic Journey Meditation Retreats, Inc., Box 1021, Gunterville, Ala. 35976.

The Rev. Ralph D. Haynes, formerly rector of all Saints', Vista, Calif., is now rector of St. Thomas', Eugene, Ore.

The Rev. Ronald Klengenpeel is chaplain of the Chapel of the Holy Spirit, 1100 Broadway, New Orleans, La. 70118.

The Rev. Leroy D. Soper is vicar of the Church of the Advent, Box 129, Madison, Ga. 30650.

The Rev. Robert Trent, formerly of St. Martin's School, New Orleans, La., is assistant headmaster of Episcopal High School, 3200 Woodland Ridge Blvd., Baton Rouge, La. 70816.

The Rev. Thomas Turnbull is vicar of St. Andrew's, Box 1226, Chelan, Wash. 98816.

The Rev. Ronald D. Whitmer is now rector of St. Margaret's, 12663 Perkins Rd., Baton Rouge, La. 70810.

Ordinations

Priests

Alabama—Mark Joseph DiCristina, canon, Cathedral Church of the Advent, Birmingham, Ala. Add: 524 N. 21st St., Birmingham 35203. Sherod Earl Mallow, Shoals Episcopal missionary, serving three parishes in Florence, Ala. area; add: Box M, Florence, Ala. 35631.

El Camino Real—Margaret Irwin, assistant, St. Andrew's, Saratoga, Calif.

Montana—Dorothy Lynne Brown (for the Bishop of Virginia), assistant, St. James, Bozeman; chaplain, Montana State Univ.; and assistant, Gethsemane Mission, Manhattan, Mont. Add: 7 W. Olive, Bozeman, Mont. 59715.

South Dakota—Charles T. Montileaux, vicar of St. Andrew's, St. Philip's, and St. Luke's, Cheyenne River Mission, Box 131, Dupree, S.D. 57622.

Deacons

Alabama—David Michael Bargetzi, curate, Christ Church, 605 25th Ave., Tuscaloosa, Ala. 35401. William Spruiell Blackerby, Jr., curate, St. Michael's, 647 Dundee Ave., Barrington, Ill. 60010. James Edward Elliot, Jr., deacon-in-charge, St. Michael and All Angels, Robinson Springs, Ala. Add: Box 586, Millbrook, Ala. 36054. Henry Pauling Roberts, St. Mary's, 1801 Corona Ave., Jasper, Ala. 35501. Donald Keith Vinson, curate, St. Luke's, Box 9217, Birmingham, Ala. 35213.

Arkansas—Charles Conlee Bodishbaugh, deacon-in-training, St. Mary's, Box 248, El Dorado, Ark. 71731.

Central Gulf Coast—Christopher Vincent Coats, deacon-in-training, St. John's, Pensacola, Fla. Add: Box 4882, Warrington, Fla. 32507.

Indianapolis—Carol Mader, assistant, St. Paul's, 11 W. 61st St., Indianapolis, Ind. 46208. Hubert McGee, deacon, St. Luke's, Cannelton, Ind. Add: R. R. 2, Box 288, Hawesville, Ky. 42348. Gregory Murphy, curate, St. James', 355 W. Maple Rd., Birmingham, Mich. 48011.

Oregon—Brian James Thom, associate, Cathedral Church of St. John the Baptist, 6300 S. W. Nicol Rd., Portland, Ore. 97223.

South Carolina—Charles Mulford Baker, Jr., curate, St. Peter's, 1393 Miles Dr., Charleston, S.C. 29407.

Spokane—Brian Norman Prior, curate, St. Stephen's, S. 5720 Perry, Spokane, Wash. 99203.

Marilla Jane Whitney, deacon-in-charge, St. John's, Box 1064, Harper's Ferry, W. Va. 25425.

Retirements

The Rev. Canon Kenneth Clarke, as executive director of Episcopal Retirement Homes, Inc., Cincinnati, Ohio; add: 2334 E. Hill Ave., Cincinnati 45208.

The Rev. Merrick Danforth, as rector of St. John's, Lancaster, Ohio; add: 120 Meredith Bridge Rd., Laconia, N.H. 03246.

The Rev. Ronald Stenning, as executive director of CROP, Elkhart, Ind. Add: 149 N. Pelham Dr., Dayton, Ohio 45429.

Resignations

The Rev. Samuel Akuamoah, as vicar of Calvary Church, Cleveland, Ohio.

The Rev. Shanda Carignan as assistant of St. Andrew's, Dayton, Ohio.

The Rev. Canon Denton D. Durland, III, as canon missionary of Allegany County, N.Y. Canon Durland is now interim priest-in-charge of Grace Church, Kingston, Pa.

The Rev. Paulding James, as vicar of Holy Trinity, Grangeville, Idaho.

The Rev. William F. Fraatz, as rector of St. Nicholas, Richfield, Minn., effective August 31. Fr. Fraatz has received a fellowship from the Episcopal Church Foundation and will study as a D. Phil. student at St. John's College, Oxford University.

The Rev. William Worrell, as rector of the Church of the Redeemer, Ruston, La.

Deaths

The Rev. Robert C. Hunsicker, retired priest of the Diocese of New York who served the Parish of Trinity Church for 37 years, 20 of them as vicar of St. Paul's Chapel, died at the age of 72 in New York City on June 27.

Fr. Hunsicker earned his bachelor's degree from Columbia University and his S.T.B. from General Theological Seminary. He joined the staff of Trinity Church in 1943, after having served as assistant of Grace Church, Manhattan; prior to that position, he was on the staff of Grace Church, Brooklyn Heights, N.Y. He was appointed vicar of St. Paul's in 1950 and oversaw major renovation of the chapel. Active in social affairs, Fr. Hunsicker was presented an award in 1963 for his pastoral ministry in the inner city by the Protestant Council; and his ministry to the elderly led him to become president of St. Luke's Home and a trustee of Morningside House. From 1975 to 1980, the year of his retirement, he was historiographer for the Parish of Trinity Church.

The Rev. Fred C. Wolf, Jr., non-parochial priest of the Diocese of Southern Ohio, died at Riverside Hospital in Columbus, Ohio on June 10 at the age of 64.

A graduate of Albright College, Fr. Wolf received his M.Div. from the University of the South; he also attended Exeter College in England, the University of Edinburgh, and the University of Texas. He belonged to numerous professional organizations and was the author of several articles, having written for *THE LIVING CHURCH* and the *Historical Magazine*. After his ordination, Fr. Wolf served churches in Tennessee and Texas. He was rector of St. Mark's, San Marcos, Texas from 1952 to 1955 and rector of St. John's, Corsicana, Texas from 1966 to 1960. He served several other churches in Texas and Louisiana before becoming rector of St. Paul's, Chillicothe, Ohio from 1971 to 1982, when he became non-parochial.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CURRICULUM

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

ORGANIZATIONS

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

POSITIONS OFFERED

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

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

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

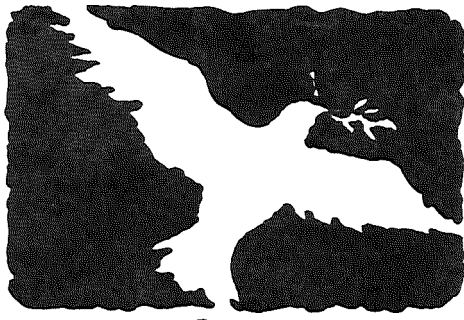
CHRISTIAN EDUCATION director for large, active urban parish of 1,500 members. Full-time responsibility for both Sunday and weekday educational programs for children and adults. Experience and formal training as a Christian educator are expected. (703) 343-9341. The Rev. Clay H. Turner, rector.

WANTED

SMALL CHURCH seeks donation of full set of *Living the Good News* (Denver) curriculum. Previous editions welcome. Send description of materials available and sample copy/page. Reply Box J-650*.

USED ALTAR SUPPLIES and vestments. Small southern Kentucky parish seeks used altar burses, veils, etc., vestments to use in their parish. Will pay any postage. P.O. Box 633, Somerset, Ky. 40503, or call (606) 678-4262.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.



Benediction

The author is the Rev. Joseph W. Elliott, a retired priest of the Diocese of Northern California and a resident of Ocean Park, Wash.

A story by Agnes Sanford tells of an earthquake in China. A Chinese farmer working on the top of the hill belonging to his farm saw the sea suddenly disappear as though withdrawn by an unseen hand. He knew there was an earthquake, and that in a few minutes the sea would rush back with such

force that the men working in the fields below would be drowned.

Something must be done to save them. They would not be able to hear if he shouted, but somehow he must get those men onto his hill. Scarcely stopping to think about it, he set fire to his own rice fields, then furiously rang the temple bell.

The farmers in the fields below thought his farm was on fire and hurried up the hill to help him put it out. They had just reached the hill in safety when they saw a great wave sweep over the land where they had been working a few minutes before. Then they understood that their neighbor had saved their lives by burning his own fields.

Many years ago there was another farmer who did something like that. His name was Amos, and he too farmed a hill, growing fruit trees and tending cattle. As he worked on this hill he used to look over the plains below. Sometimes a passersby would stop and tell him the latest news of the towns of the plain, and sometimes he would go there and see for himself.

There were many things in the towns

that Amos felt were wrong, and he spent much time thinking about them. One day as he looked from his hillside he saw something that made him feel very anxious about the people down there. It came to him as a vision. He saw the people were in great danger, and that the danger was due to their own bad behavior. They were dishonest and untruthful. Their judges and priests and prophets were unjust.

Up on the hills, God spoke to Amos, and told him to go and warn the people of their danger. They had allowed the tide of love to go backwards, and very soon a great tide of selfishness and wickedness would sweep over them. So Amos, like the Chinese farmer, had an advantage over other people, for they worked on a hill of vision. When you and I come to worship, we too are on a hill of vision, for the hill of vision is the place where we see God and see the truth in things as they are.

God needs people today . . . young people as well as old . . . who have been on a hill of vision, to help the people of our land back to the place of worship.

Who will ring the temple bell?

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 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,
Rectorry 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, Epis-
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid
Farrell, ass't; the Rev. John Liste, 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.

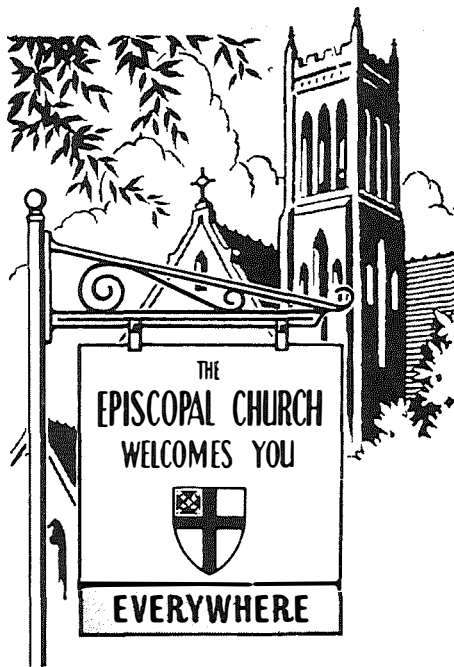
ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

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), MPH Eu (2S,
4S). Fri 12 noon H Eu & Healing



Church of the Transfiguration, Silver Spring, Md.



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. Mi-
chael 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

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; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SEA GIRT, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

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

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

HYDE PARK, N.Y.

ST. JAMES' Rt. 9, across from Vanderbilt Estate
The Rev. J. Michael Winsor, r
Sun Eu 8 (Chapel) & 10 (Church), Wed Eu 10 (Church), Thurs
Eu & Healing Service 7:30 (Church)

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J.
Kimmy, 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 McMil-
lan, ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

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

WATERTOWN, N.Y.

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

WESTHAMPTON BEACH, N.Y.

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

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/H S (except Aug.)

ROSEMONT, PA.

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

NEWPORT, R.I.

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

PROVIDENCE, R.I.

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

WESTERLY, R.I.

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

DALLAS, TEXAS

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

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

FORT WORTH, TEXAS

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

RAPIDAN, VA.

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

SEATTLE, WASH.

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. Michael and All Angels' Church, Berwyn, Ill.