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Birds that Are Blue

The other evening I saw a kingfisher fly along the little river near where I live. I of course stopped what I was doing and watched. He landed on the branch of a small tree leaning over the water. There he stayed, waiting, I presumed, for a fish in the water beneath. I waited also to see him dive. I suppose it was several minutes and I became rather bored.

Perhaps 100 feet away from me, his blue gray plumage blended into the trees in the background. His white collar, however, held my eye. At last he dove down into the water with a splash and immediately flew up to another perch. At that distance, I could not see any fish in his bill, but the twisting and turning of his collar showed that he was swallowing his prey.

A kingfisher is not exactly a rare bird, but it is certainly one most of us do not see too often. The crest on its head, and its blue color, trimmed with white and black, make it one of our handsomest birds. Among most birds, it is the male who dresses up. With this species, on the other hand, it is only the queen who has a sort of red sash around her waist.

Why is it that, within the animal kingdom, God has made birds especially beautiful? Why do they get the good colors, while most mammals and reptiles go about in dull mufti? I know of no theological or biological answer to this question. In any case, apart from the females' belt, the kingfisher's coloration is very reminiscent of a bluejay's, and the latter also has a crested head. Yet the two birds look quite different. The fisher has a very large head, a powerful beak, and a sturdy build, with diminutive little legs only used for perching. The jay is much thinner, has a longer tail, and like most others birds in our lawns and gardens, uses his legs and feet to hop about.

Jays, as is well known, are noisy, extroverted, aggressive birds, moving about hurriedly and boldly. The kingfisher, on the other hand, is a quiet, solitary sort. To catch a fish, the birds must be still, silent, and patient on a well chosen perch. When the time comes to strike, it must do so quickly and unhesitatingly.

How suggestive this is of various human temperaments! Can we learn wisdom from the birds? Possibly. The patience of the kingfisher, the willingness to wait, and then the ability to decide in a split second to act — all this may be an example to us. Yet sometimes people wait too long, and sudden decisions may be rash and foolish. The grab-it-while-you-can approach of the jay may be better suited to some situations although it is obviously less dignified.

Do you need to be bolder and more conspicuous, or silent and more decisive? If you know the answer to that question, the birds may help you!

H. BOONE PORTER, Editor

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ON THE COVER

Peter Jennings of ABC News with the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, following Mr. Jennings' Evensong homily at the Cathedral Church of the Incarnation in Baltimore, April 30 [page 6]. At Mr. Jennings' side is Jamie Ketler, whose father is a lay canon in the diocese and who told Mr. Jennings that he does not watch news broadcasts, only programs about dinosaurs.

Photo by Bob Stockfield

LETTERS

Through Death

I believe that Sally Campbell is mistaken in her "Easter Recollection" when she says we are "saved from death" [TLC, May 7].

I believe the gospel to be that we are saved through death. Not only are we saved by Jesus' self-offering, his dying, his going through death, but our salvation is realized by our own readiness to go through death, to die, by his peace. We must die, it is a manifest fact, and in him we learn how to die — how to put to death our dearest wish, our greatest fear, our worst sin. Learning how to die means learning how to live his will for us, learning how to put to death our selfishness.

We do not proclaim the gospel by suggesting that death is not real for us; we proclaim it by welcoming Sister Death through which we go hand in hand with our Lord. "As in Adam all die, so also in Christ shall all be made alive." We go through death to resurrection in Christ. We believe death is real but not final.

DUSTIN P. ORDWAY

Conway, Ark.

Proud to Be Linked

Thank you for an altogether good publication and very kind article on Trinity Episcopal School for Ministry [TLC, April 30]. I am proud to be linked with Trinity as a professor of pastoral theology, but I am not a product of the school. I was trained for ministry at Oakhill Theological College, London. I took a theology degree from London University.

I came to the states eight years ago to teach at Trinity and gained a doctoral degree from Pittsburgh Theological Seminary (Presbyterian).

I think it would be helpful for all concerned if you could amend the record in your very fine magazine, *THE LIVING CHURCH*.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

• • •

Upon reading the article on Trinity Episcopal School for Ministry, I wanted to stand up and cheer. I wish every student and every faculty member of the other ten seminaries could read it — better still, every

Episcopalian, period!

Trinity has a special dimension that is missing in many institutions that train the clergy, and the author of the article succeeded in conveying it to TLC readers.

GENE A. RUSSELL

Manchester, Tenn.

Alleged Lewis Hoax

In Michael Piret's spirited defense of the Warner Report [TLC, May 14], a report which purportedly disproves chapter two of my book *The C.S. Lewis Hoax* there is accidental misinformation.

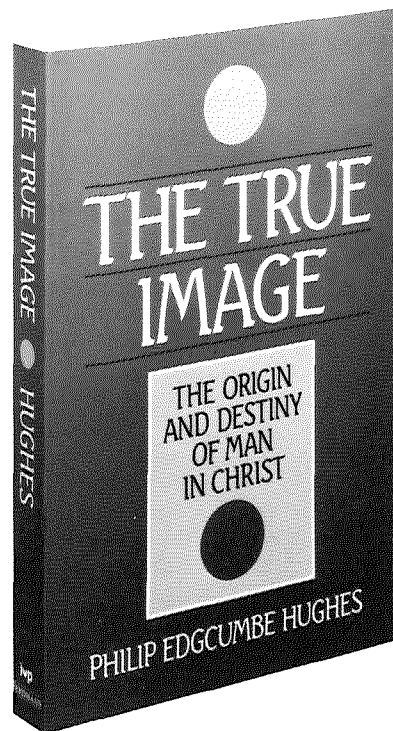
First, Mr. Piret objects to my claiming in my book that Walter Hooper's manuscripts are forged when I have not seen them. In fact, in my book I set forth much internal and historical evidence — including computer evidence — that certain posthumous literature is not by C.S. Lewis, but I never once commented directly upon Walter Hooper's Lewis manuscripts. Why? I was not quite sure that he had the manuscripts. One does not, however, have to know that a document exists, much less see it, to destroy its provenience. My research has indirectly raised extremely serious questions. I don't see how Mr. Piret can object to that.

Second, Mr. Piret faults me for failing to examine Walter Hooper's manuscripts available to the public in the Bodleian Library. The fact is that Walter Hooper's allegedly immense private collection of Lewis manuscripts (allegedly saved from a bonfire) has never been described to the public, much less made available to the public. Mr. Hooper stores part of his collection in the Bodleian Library, but no one can look at it without his personal permission.

Third, Mr. Piret thinks that Dennis Porter was an active witness to the document investigation led by Dr. Francis Warner. I thought so also because a *Sunday Times* report [London, Jan. 29] said that Mr. Porter served on that committee. I wrote to Mr. Porter asking about the membership and scientific methods of the committee. On February 7 he answered that he did not serve on the committee, he had not seen the *Sunday Times* article, and he did not know anything about a committee. I can provide photocopies of

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LETTERS

that letter [photocopy submitted to
TLC].

Fourth, Mr. Piret believes that there
is no reason to question the evenhand-
edness of Dr. Warner's document in-
vestigation. But such faith has not
been corroborated by any reply to the
three letters I have sent Dr. Warner.
The fact that his years of friendliness
to Walter Hooper are balanced by ap-
parent disregard for my earnest inqui-
ries about his study could reflect a pre-
judgment on his part.

Fifth, Mr. Piret's belief that the
Warner Report is adequate and au-
thoritative is challenged by an event
that took place on April 21 in Re-
dlands, Calif. Stanley Mattson is the
California professional fund raiser and
new foundation president who spon-
sored the Warner Report in January.
Because he is associated with Walter
Hooper and is openly committed to
"clearing the air" (his term) as soon as
possible, he selected a jury of 12 to
make yet another statement in re-
sponse to *The C.S. Lewis Hoax*. Al-
though neither my husband nor I were
allowed to attend the meeting to ob-
serve, at the last moment my attorney
was allowed to observe and take notes.
She reported to me that Dr. Mattson
employed Jennifer Larson, a respected
San Francisco antiquarian book
dealer, to serve on his jury. I think it is
to Ms. Larson's credit that, although
she has no sympathy at all for *The
C.S. Lewis Hoax* (which is under-
standable under the circumstances),
she explained in some detail that the
three-page Warner Report does not
seem to authenticate Walter Hooper's
manuscripts according to today's ac-
cepted document authentication
methodology (my position exactly).
She called for an entirely new exami-
nation of the manuscripts by qualified
professionals.

In my opinion the Warner Report
(buttressed by Michael Piret's defense)
has failed to inspire any new confi-
dence in the posthumous C.S. Lewis
canon.

KATHRYN LINDSKOOG
Orange, Calif.

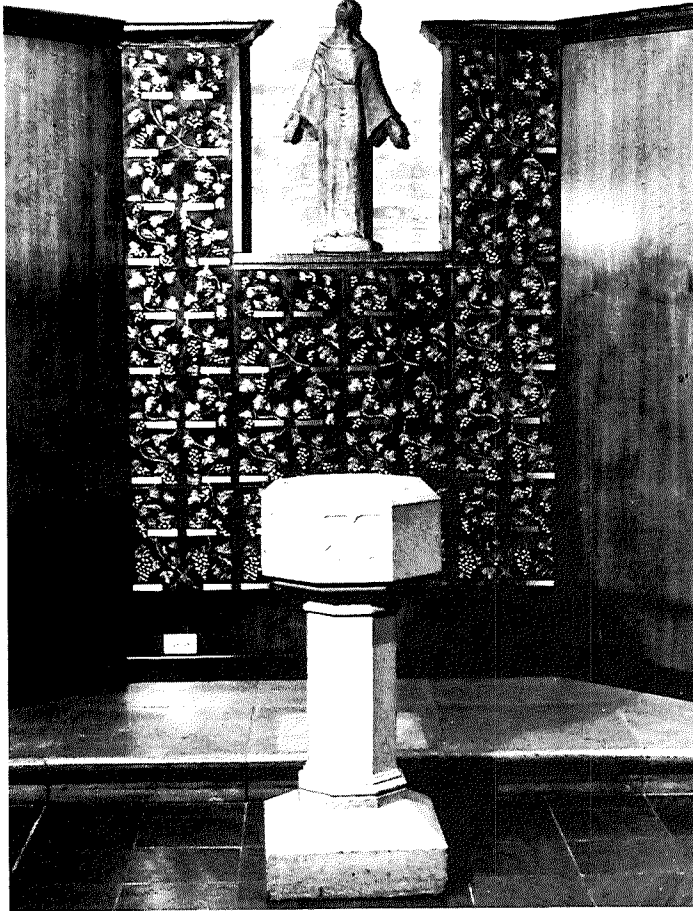
Tiptoeing Around

In response to Anne Hocutt [TLC,
April 23], the absolute necessity is that
the Episcopal Church speak in such a

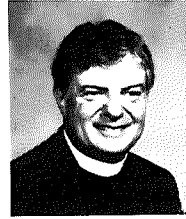
(CONTINUED ON PAGE 12)

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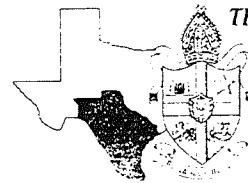
Joyce M. Griffin
Columbarium Comm.

"The expressions of appreciation for this ministry of the parish have been overwhelming ...and after 4 months we're out of debt and into the black." "Joyce, this is your finest ministry."
Rev. Joseph A. DiRaddo



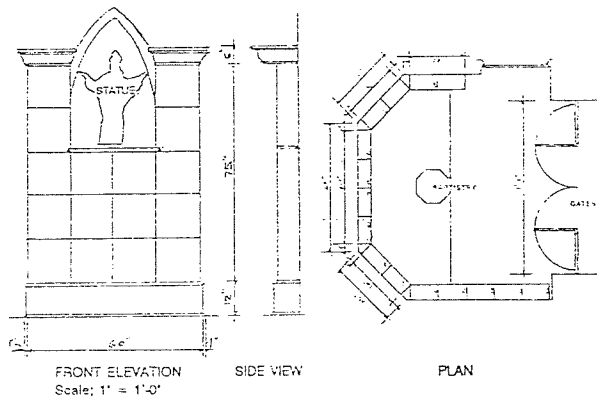
Kenneth Martin Graves
Architect
Columbarium Chairman

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Texas Elects Bishop

The Rev. William E. Sterling, rector of the Church of the Good Shepherd in Friendswood, Texas, was elected Suffragan Bishop of Texas at a special council meeting at Christ Church Cathedral, Houston, May 5. He was elected on the seventh ballot.

Other nominees included the Rev. James Alcorn, assistant chief of chapels at St. Luke's Episcopal Hospital in Houston, Texas; the Rev. Rayford High, rector of St. Paul's Church in Waco, Texas; the Rev. John C. Donovan, rector of Trinity Church in Galveston, Texas; the Rev. Martin L. Agnew, Jr., rector of Christ Church in Tyler, Texas; the Rev. Armistead C. Powell, rector of All Saints Church in Austin, Texas; the Rev. Theodore R. Lewis, rector of St. Luke the Evangelist Church in Houston, Texas; the Rev. James M. Abernathy, vicar of Christ the King Mission in Huffman, Texas; the Rev. Helen Havens, rector of St. Stephen's Church in Houston, Texas; the Rev. Byron G. Crocker, rector of St. Stephen's Church in Beaumont, Texas; the Rev. Roland Timberlake, rector of St. Luke-on-the-Lake Church in Austin, Texas; and the Rev. Mercer L. Goodson, rector of Holy Trinity Church in Port Neches, Texas.

Fr. Sterling, 62, is a Houston native and has been rector of the Friendswood parish since 1966. He received degrees from the University of Houston and his divinity degree from the Episcopal Theological Seminary of the Southwest, Austin, Texas, in 1957. He was ordained to the priesthood in 1958 and has served in several Texas parishes and many leadership positions. At the time of his election he was president of the diocesan standing committee and trustee of the Episcopal Theological Seminary of the Southwest.

He has been married to his wife, Evelyn, since 1958 and they have two children and three grandchildren.

LUCY GERMANY

Groundbreaking Service

ABC's Peter Jennings spoke at the Cathedral Church of the Incarnation in Baltimore, Md. recently and told over 500 people in attendance, "We know God has given us many ways to ease pain and suffering, but we must find the inspiration to do more, much more." Mr. Jennings, an Angli-

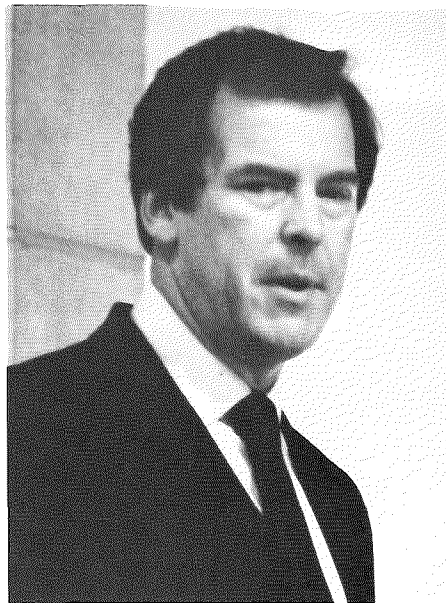


Photo by Bob Stockfield

Peter Jennings: addressing "the revulsion of homelessness."

can since his childhood in Canada and a personal friend of the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, attended a groundbreaking service for the diocese's new headquarters.

The editor and anchorman of ABC's "World News Tonight" was lighthearted in the beginning of his homily, but was serious in calling upon Christians "to become more profoundly involved" in taking action against "the revulsion of homelessness, the bigotry of AIDS," and other problems such as drug abuse and environmental deterioration.

"We can do much more to alleviate suffering," he said. "We can do it in God's name. No journey for a Christian can be made without participation."

He said that there is plenty that individuals can do — such as teaching children to read or working for an evening in a homeless program. Indeed, he said, "If you don't do something in the next seven days, there's no point in going to worship on Sunday."

The newsman concluded by telling the story of the hungry man who came upon a store in whose window was a sign reading "Fresh Baked Rolls." Upon entering expectantly, the hungry man was told that the building was a factory that made signs for bakers.

"Let's bake rolls, not paint signs," he said.

Mr. Jennings was introduced by Bishop Eastman. "In breaking ground for our new diocesan center," the

bishop said, "it was important to have somebody come and help us reflect on our lives as Christians . . . no one personifies what an Anglican Christian can do as well as Peter Jennings."

\$2.7 Million

The groundbreaking ceremony was for a \$2.7 million wing to the cathedral house. Now under construction and scheduled to be completed in 1991, the building, to be called the diocesan center, will contain the bishop's and the diocesan staff's offices, as well as meeting rooms for diocesan organizations. It is hoped that a chapel will be included.

Another approximately \$2 million will be spent to renovate parts of the cathedral. The latter, started in 1910, was completed in 1930. Construction of the new building is part of an \$8 million, five-year program of diocesan revitalization with special emphasis on lay and social ministry.

WILLIAM STUMP

Bishop Lawrence Dies

The Rt. Rev. Frederic C. Lawrence, Suffragan Bishop of Massachusetts from 1956 to 1968, died April 16 at his home in Brookline, Mass. after a long illness. He was 89.

Bishop Lawrence was educated at Harvard College in Cambridge, Union Theological Seminary in New York and the Episcopal Theological School in Cambridge. He was ordained to the priesthood in 1925. After serving in several parishes in Massachusetts, he was rector of St. Paul's Church in Brookline, Mass. from 1941 until his election as bishop.

During his time as bishop, he was president of the Boston Area Council of Churches, chairman of the Board of the Episcopal Chaplaincy at Harvard University and active with the Protestant Guild for the Blind, which he had co-founded.

The *Episcopal Times*, the diocesan newspaper, said of him, "[his] work as suffragan will also be remembered for his struggles against injustice, poverty and prejudice."

His father, the Rt. Rev. William Lawrence, was Bishop of Massachusetts for 34 years (1893-1927), and his brother, the Rt. Rev. William Appleton Lawrence, was the third Bishop of Western Massachusetts (1937-1957).

He is survived by his wife, Katherine,

whom he married in 1928, five children, eight grandchildren and one great-grandchild.

A funeral service for the bishop was held April 18 at the Church of Our Savior in Brookline, Mass.

Alternative Ministry

Over 250 people gathered in Church House, Westminster, London, to affirm the alternative ministries of women and to gather strength in their shared beliefs, as the Women Against the Ordination of Women held its annual meeting at the end of April. Dr. Margaret Hewitt, the national and international coordinator for WAOW was the main speaker.

In her opening remarks, Dr. Hewitt said it is unfortunate that WAOW has a negative-sounding name, since in fact it has an effective concern for proposals before the Church of England and a determined confidence in the ministry of women.

Three speakers addressed the meeting. The first was Dorothy Rogers of Dallas, Texas, the American coordinator of WAOW. Mrs. Rogers spoke briefly about problems facing the church in the United States.

The Rt. Rev. M. John Hughes, Suffragan Bishop of Kensington, said ordination is not the main issue, but rather the issue is the nature of the catholic church and the authority of our Lord's promise to remain with it. The Anglican genius for compromise is a myth, he said, when it is regarded as a sort of religious dimension where we can pick out the parts we want; rather the catholic religion is a package, including the acceptance of the known word of God, the rule of faith and the apostolic ministry.

The final speaker was Margaret Hood, one of the founders of WAOW. Until WAOW was born, Mrs. Hood said, the Movement for the Ordination of Women (MOW) seemed to speak for all women. WAOW has captured the imagination of many in the church and its role is to make a positive contribution, she said.

Founded three years ago, WAOW has over 4,000 members. Dr. Hewitt says the effect of WAOW will be more far reaching than merely the defeat of the legislation — it must continue to inform the Church of England.

DOROTHY SPAULDING

CONVENTIONS

The 100th anniversary of the consecration of the Rt. Rev. Charles Chapman Grafton (April 25, 1889) was the focal point for delegates at the council of the **Diocese of Fond du Lac** April 28-29 at St. Paul's Cathedral, Fond du Lac, Wis.

Several speakers, including the Rev. Andrew Mead, rector of the Church of the Advent in Boston, discussed various aspects of Bishop Grafton's life and work.

Dr. Thomas Reeves, professor of history at the University of Wisconsin-Parkside in Kenosha, Wis., spoke about Bishop Grafton as a man of great means and great spirituality. Dr. Reeves noted that the bishop gave more than \$1 million of his personal wealth to St Paul's Cathedral and to Nashotah House, Nashotah, Wis. [An article on Bishop Grafton appeared in TLC, April 23.]

The Rt. Rev. Edward MacBurney, Bishop of Quincy, preached at the pontifical high mass, where the music used at the time of Bishop Grafton's consecration was used.

In council business, delegates voted to continue a commitment to the Diocese of Egba-Egbado in the Church of the Province of Nigeria, reaffirmed the principle of tithing and approved a resolution to commemorate Bishop Grafton annually in the diocese, with

a view of having him eventually placed in the church's *Lesser Feasts and Fasts*.

The Rt. Rev. William Stevens, diocesan, reviewed the past year and said of the diocese, "As I look at the broad spectrum of our diocesan life I deem it to be healthy, and for this I give deep and daily thanks to God."

(The Rev.) WAYNE A.R. MIONSKE

• • •

The council meeting of the **Diocese of Nebraska** met May 5-6 at Holy Trinity Church in Lincoln. A reception was held for the Rt. Rev. J.D. Warner, diocesan, and his wife, in appreciation for Bishop Warner's leadership over the past 12 years, which he will relinquish soon after the consecration of a bishop coadjutor. Nominees were introduced to participants, and an electing council meeting has been planned for June 16-17 at St. Stephen's Church in Grand Island.

Two deacons spoke at the council banquet about their work as missionaries in Honduras. A number of young people and adults from the diocese are planning to visit Honduras this summer as missionaries.

In his council address, Bishop Warner emphasized church unity and urged participants to remain active in their parishes and the church.

A budget of \$582,080 was adopted.

(The Rev.) W. J. BARNDIS

BRIEFLY...

The **Association of Episcopal Colleges** provided a discussion panel about its service program at the recent conference of the American Association for Higher Education in Chicago. The AEC is a consortium of ten colleges with historic and present ties to the church. The AEC's Learning Through Service program offers internships which unite academic study and service in Ecuador, England, France, Jamaica, Liberia and the Philippines.

■

Two projects in the **Diocese of Texas** have been designated as Jubilee Centers. The first, St. Vincent's House, was established in 1955 as a center

serving black and Hispanic populations in Houston and is currently working on the problem of providing low-cost housing. The other, El Buen Samaritano, was begun in 1987 to serve southeast Austin's Hispanic population. Both centers are funded by the diocese through the missionary budget and the Episcopal Foundation of Texas.

■

The Rev. Rosanna Case Kazanjian celebrated at St. John's Church in Boston recently with her son as co-celebrant. The unusual service included Ms. Kazanjian, who is rector of the small parish, and the Rev. Victor Kazanjian, assistant rector of St. Michael's Church, also in Boston. Both mother and son had attended Episcopal Divinity School in Cambridge.

We Are Looking for a Few Good...

By ROBERT LIBBY

We are looking for a few good . . ." It sounds like the beginning of a recruiting ad. There is a similarity. It is a call to service. But the speaker is looking for priests, a few good priests, not marines. And the call is to serve for a minimum of three months and a maximum of one year in the Anglican Province of the West Indies.

The Rev. W. Wesley Konrad, rector emeritus of Grace Church, White Plains, N.Y., had his first experience in the Caribbean when he accepted a call in 1968 to All Saints (now a cathedral) on St. Thomas Island. He returned to the West Indies in the 1970s to be rector of St. Paul's, St. Croix. His love for the islands, their churches and their people now absorbs much of Fr. Konrad's "retirement" agenda. He has founded Ministries to the Caribbean, Inc., and is actively recruiting clergy to give of their time and talents in the West Indies.

Fr. Konrad believes that Episcopalians now have an opportunity to reach out as brothers and sisters in Christ to the people of the islands.

Historically the West Indies are a product of British colonialism, which brought the Anglican Church to the islands. For hundreds of years the church in the West Indies has been an extension of the Church of England through the Society for the Propagation of the Gospel. As independence arrived in the 1960s and 1970s, the supply of English priests diminished until now there are almost none. Unfortunately, under the Church of England the people of the church were not sufficiently encouraged to take leadership roles. Thus there is an acute clergy shortage. West Indians who have come to the states to attend seminary have more often than not ac-

cepted churches in the U.S.

"There are more West Indian clergy on Long Island, N.Y., than on most of the Caribbean islands," Fr. Konrad says. In addition, "until recently, young black priests had to prove to their own people that they had a right to stand at the altar."

Fr. Konrad contends that while "we can't solve their problems for them, we can offer temporary assistance." Thus he is looking for a few priests who are in good health, love the Lord, have an adventuresome spirit, possess the ability to live in a different culture, and will encourage parishioners to discover and claim their own ministry.

Most parishes consist of three to four congregations with 700 to 1,000 worshippers on a Sunday. The liturgy is similar to the American Rite II. Worship is eucharistically centered. The people like ceremonial, but they also like to sing out with enthusiasm.

Clergy are housed in comfortable rectories, an automobile is provided (drive on the left side, please) and a small stipend usually covers the cost of food. Transportation to and from the islands is usually not covered in full but many of the bishops have said that they don't want anyone not to come because of transportation.

After screening, the candidates names are passed on to the Archbishop



Fr. Konrad: organizing ministries

of the West Indies, the Most Rev. Orlando U. Lindsay, and other bishops in the Caribbean.

"The bishops are so enthusiastic and supportive," Fr. Konrad says. "I could place four priests on just St. Vincent's and Grenada tomorrow, the need is so great."

Regarding Grenada, he says, "I was distressed by the invasion when it happened, but since talking to the church people on the island, I'm giving it some second thoughts. The Grenadians were distressed and confused by the presence of the Cubans and the Marxist rhetoric of the government which was dramatically drawing the young people away from the church. The young adults are coming back to church and the elders are pleased."

As for himself, Fr. Konrad divides his time between the islands (this year it was Antigua) and summer duties at his old parish in White Plains. "As for my ministry," he says with a twinkle in his eye, "the Lord has truly saved the best to last."



The 6:30 a.m. congregation at St. Philip's Church, St. Vincent's Island, West Indies.

The Rev. Robert Libby is rector of Good Samaritan Church, Orange Park, Fla.

"Man with Family, Will Work for Food"

How should we help the unemployed?

By CATHERINE WALKER

We were driving back from Wichita, Kan., to our home in Louisiana. The wipers kept away the drizzle as we neared Oklahoma City, talking all the while about the Province VII synod to which we had been delegates. In the midst of thoughts about the Lambeth Conference, AIDS patients and Hispanic ministry, we agreed upon a brief gas stop, even if it meant waking our sleeping four-year-old who was in the back seat.

We maneuvered through off-ramp traffic during the Oklahoma City rush hour, searching for a gas station with the proper emblem. The clouds were getting lower by the minute, and the wind was whipping the plastic flags at a nearby supermarket opening. Suddenly, waiting at a traffic light, we saw a chilling sight: a man of about 40, modestly dressed, was standing on the traffic island, holding a poster that read, "Man With Family, Will Work for Food."

My heart sank at the thought of someone, perhaps with a four-year-old like ours, on a busy corner asking for food and a job. I knew from experience that the "oil patch" states had been hard hit by a drop in the price of crude, and that unemployment was causing a crisis for countless families. But the sight of this man brought home the fact in a way that no statistic from the Department of Labor could.

The thought of the two \$20s in my purse crossed my mind; part of me wanted to roll down the window and hand him one of the bills, but we were two lanes away and traffic was start-

ing to move. I rode past him with a troubled glance as we headed for the gas station on the opposite corner. I breathed a silent prayer that someone would happen along to help this man, and I racked my brains for something specific that we might still be able to do.

The station attendant hobbled out on a pair of crutches; as my husband paid for the gas and a quart of oil, the two men began to talk. "Things must be getting pretty tough around here," John said, motioning to the man on the traffic island. "Are there a lot of people out of work in this area?"

"Yes," the station owner replied, "but it's not always what you think. He's been out there every day for two weeks. Every now and then someone stops and passes him a tenner or two. When traffic is light, a driver may stop and talk for a minute. The odd thing is that I offered him a full-time job at minimum wage on his second day on the street. I thought it would be a way to help his family, and I could certainly use an able-bodied worker now that I'm in a cast. Not only did he turn me down, but he refused a job at union scale from that new market across the street. He told me he could get more money from passers-by than at a steady job!"

A Jumble of Thoughts

After giving Rachel a chance to stretch her legs, we left Oklahoma City and the man with his placard. As we traveled the rain-soaked highway I battled a jumble of thoughts: the faces of the people at the soup kitchen in Milwaukee where I had been a volunteer . . . the young military wives I know who are struggling to supple-

ment their husband's E-4 paychecks . . . the longtime college administrator who lost his job to a sweeping budget cut just before retirement.

Then came other echoes: "The poor you will always have with you" . . . "Man does not live by bread alone" . . . "Lord, when did we see you hungry?"

The encounter with the man on the street raised serious questions for me about how we minister to the hungry, the homeless and the unemployed. How can we help the unemployed in a way that preserves their dignity as God's creations? How can we minister without creating unhealthy dependencies? What can I do in the small town where I live? There are no simple answers.

Yes, the man on the corner might have "taken" me for \$20, but I am painfully aware that the next such person may be "on the level," trying to provide for his family in the only way he can. "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Hebrews 13:2).

As we drove out of the storm near Dallas, I was leafing through the Prayer Book, and the collect that leapt off the page has stayed with me in the weeks since:

"Heavenly Father, we remember before you those who suffer want and anxiety from lack of work. Guide the people of this land so to use our public and private wealth that all may find suitable and fulfilling employment, and receive just payment for their labor; through Jesus Christ our Lord. Amen" (BCP, p. 824).

The prospect of an effective ministry to the unemployed may be complicated, but it is essential.

Catherine M. Walker is a feature writer for Alive!, the diocesan publication of Western Louisiana.

EDITORIALS

The Eames Report

The report on communion and women in the episcopate, described in our pages last week, is important, both in what it says and what it does not say. The report is the work of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, the so-called Eames Commission (from its chairman, Archbishop Robert Eames of Armagh, Primate of All Ireland) appointed at the Lambeth Conference last summer.

The commission was given the mandate of seeking "how Anglicans can live in the highest possible degree of communion" in the face of the problem created by the existence of women bishops not recognized by all Anglican churches. The Eames Commission was not given the charge of evaluating the rightness or wrongness of women in the episcopate, but rather of studying relations between Anglican churches in view of this development.

The thrust of the report is to urge the importance of unity and mutual charity within the church and the need to hold on to every reasonable expression of unity even if perfect communion between churches is impaired. It is also pointed out that communion has often been imperfect and that it exists on a sort of spectrum. The report also points out that time must be taken. Matters of importance are not settled overnight. In the meantime until or unless there is a wide consensus on the matter, the ordination of women has a certain "provisionality." Courtesy and mutual respect on the part of all is strongly urged.

The commission evidently regarded a system of "episcopal visitors," such as was first formulated in the Episcopal Church prior to the General Convention in Detroit last year, as the best way of providing for parishes which do not accept a woman bishop. This American plan is referred to three times. It is admitted, however, that all is not satisfactory and that some liberal bishops have indicated that they will not go along with what General Convention authorized.

It can only be inferred that this rejection of the visitor plan by some American bishops is less than helpful. It is ironical that certain supporters of women in the episcopate should seek to derail a plan to make it reasonably workable.

We discern one point at which the report seems one-sided. Provinces which do not ordain women as clergy are urged to invite such women from other provinces to come and provide exposure of their ministry. We see no corresponding behest for liberal dioceses to invite clergy or others from traditional dioceses to give exposure to the dynamic spiritual life of more conservative Anglicanism.

The Eames Commission had conferred with proponents of women's ordination in the U.S. and Canada, as well as with leaders of the Evangelical and Catholic Mission which is opposed to such ordinations to the priesthood or episcopate. The Eames Commission Report is in some sense a response to these different representations. The decisions of the current synod in Fort Worth, sponsored by ECM, will be viewed in some measure as a response to the Eames report.

VIEWPOINT

Is This Lay Ministry?

By GENE GEROMEL

Rarely, if ever, has the church emphasized lay ministry to the extent we currently do in the Episcopal Church. Our Prayer Book speaks eloquently of the four orders of ministry. Dioceses have commissions on lay ministry. Everywhere you go there are conferences on lay ministry. Yet, I fear we have destroyed it! A harsh statement, perhaps, but a true one. When we talk about lay ministry what do we usually refer to? Lay readers, chalice bearers, and lay eucharistic ministers to the sick and the shut-ins. We have equated lay ministry with clericalism. We have turned people into deacons without ordination. Is there anything that a deacon can do that cannot presently be done by lay ministers? No.

The Rev. Gene Geromel is vicar of St. Bartholomew's Church, Swartz Creek, Mich.

This is not to suggest that these ministries are not valued or even necessary, but the emphasis has overshadowed the true meaning of lay ministry.

Lay ministry isn't something we do in church. It occurs after we have left the church.

In our baptism we promise to follow Christ, to renounce evil and to trust in God's grace. Having done that — not that it is a once and done thing, remember Benedict's concept of continuous conversions — we are expected to go out into the world: to proclaim by word and deed and example the good news of God in Christ; to seek and serve Christ in all persons; to strive for justice and peace among all persons. Certainly some of this must occur in the church. But the implication is that we will bring Christ and his kingdom into the world. By clericizing and licensing lay ministry this dimension is lost.

Perhaps an example is helpful.

When I was first in one of the churches I served, I met with a woman who made it clear to me that she wasn't interested in serving on any committees or being a lay reader or anything. She wanted to come to church and worship. She expressed an attitude that is frequently disparaged. After I got to know her I realized that she was the finest lay minister I have ever known.

You see, she was a nurse. Her entire life revolved around working with dying children. She was on call 24 hours a day. When a child was dying, she would sit with the family and their loved one. She would comfort them and encourage them in their faith. She brought to them the presence and love of Christ. When she came to church, it was to strengthen her own faith so that she might continue her ministry. Without the services and sacraments of the church she would not have been able to do what she did.

BOOKS

Classical Anglican Teaching

THE EUCHARISTIC THEOLOGY OF JEREMY TAYLOR TODAY. By H.R. McAdoo. Canterbury Press, Norwich, England. Pp. 212. £9.95 paper.

In the years following World War II, the Irish scholar H.R. McAdoo was a leading figure in reviving the study of the classical Anglican writers of the 17th century known as the Caroline Divines. Over the subsequent 40 years, he has continued to study and write in this field. He became Archbishop of Dublin in 1977 and later co-chairman of ARCIC-I — the first Anglican Roman Catholic International Consultation.

Jeremy Taylor (1613-1667) was one of the greatest of the Caroline Divines and at the end of his life served as a bishop in Ireland. As Archbishop McAdoo explains, he was one who placed participation in the Eucharist at the center of the spiritual life. This volume expounds Taylor's theology of the eucharistic sacrifice and the real presence in terms relevant for contemporary Anglican and ecumenical discussion. McAdoo loves Taylor, but his admiration does not prevent criticism at certain points. Those who love the study of our Anglican heritage will love this book.

H.B.P.

Cutting Indictment

THE PRESENT AGE: Progress and Anarchy in Modern America. By Robert Nisbet. Harper & Row. Pp. 145. \$17.95.

Often a secular writer writes more prophetically than one within the church. Such is certainly the case with one of our most prominent sociologists, Robert Nisbet, professor emeritus at Columbia University. Nisbet has long been known for his attacks on both the centralized state and atomistic individualism. Like his hero Alexis de Tocqueville, Nisbet finds genuine freedom rooted in so-called intermediate associations, among which he includes the church. Now, in his Jefferson Lecture to the National

Endowment for the Humanities, he has offered something quite rare — a conservative indictment of contemporary America that in many ways cuts deeper than that of most liberation theologians.

No institution remains sacrosanct. The economy has shifted from "product creation" to "simple ordinary money creation." When leverage is suddenly created to buy out shareholders, the economy loses any spur to real competition, not to mention fostering America's position overseas. Taking on the atmosphere of the gambling casino, the rash of corporate mergers has created an actual decline in productivity.

Nisbet finds other segments of American society equally corrupted. The university, once dedicated to teaching and scholarship, is dominated by academic hustlers adept in grantsmanship and fund-raising. The cash nexus found in sports outstrips anything on Wall Street. As far as government service is concerned, it is far too often a stepping-stone to the profits one gets as a "retired" consultant. The world of religion, as manifested in the televangelist, betrays a passion for gold and a looseness of ethics. Churches become gaudier, their campaigns for contributions increasingly fevered.

Nisbet might be rusty in use of history. For example, his portrayal of Woodrow Wilson possesses more caricature than analysis. However, this book shows well why mindless celebration of today's America is more inappropriate than ever.

JUSTUS D. DOENECKE

New College of the University
of South Florida
Sarasota, Fla.

Cathedrals in Change

THE REFORMATION OF CATHEDRALS: Cathedrals in English Society 1485-1603. By Stanford E. Lehmborg. Princeton University. Pp. 319. \$49.95.

This scholarly and well illustrated study of English and Welsh cathedrals by a noted authority on the Tudor period, now professor of history at the University of Minnesota, shows how the 29 cathedrals of that time were affected by the Reformation. Using manuscripts in cathedral archives, as well as published materials, he describes the changes that occurred in

their institutional structure, personnel, endowments, and in their liturgical usage and music.

Dr. Lehmborg gives an account of cathedral revenues, the income and social background of deans, canons, prebendaries, and vicars choral, and identifies no fewer than 300 of them as scholars and authors. In addition, many university dons derived support from prebends (allotments from cathedral endowments) and therefore were technically cathedral clergy although actually domiciled at Oxford or Cambridge. Among the most illustrious of cathedral writers were Hooker, Andrewes, Foxe, Camden and Hakluyt.

Cathedrals usually maintained grammar schools, some with more than 100 pupils, and provided scholarships to the universities for promising graduates. This feature became more important as time passed because the masters became better educated and the cathedral schools functioned less as breeding grounds for priests and more as preparatory schools for pupils aspiring to enter the universities and secular professional careers. Hence cathedrals facilitated the upward mobility of young men with no resources except brains and ambition.

Unlike the monasteries, Tudor cathedrals survived the turmoil of the 16th century and emerged as the principal milieu of the church's intellectual elite, its scholars and most prolific writers, and centers of outstanding preachers, composers and musicians. Indeed, they were forerunners of modern educational foundations, national endowments for the humanities and also, to some extent, of later theaters and concert halls.

Like Shadrach, Meshach and Abednego in Nebuchadnezzar's furnace, Tudor cathedrals passed unscathed through the fires of the Reformation and emerged purified, modernized, and more integrated with and useful to English society after the Elizabethan Settlement than before.

(The Rev.) A. PIERCE MIDDLETON (ret.)
Annapolis, Md.

Books Received

LOVE MEETS WISDOM: A Christian Experience of Buddhism. By Aloysius Pieris, S.J. Orbis. Pp. xii and 161. No price given.

GOD'S BREATH: and Other Stories. By James A. Connor. Paulist. Pp. 106. \$6.95 paper.





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LETTERS

(CONTINUED FROM PAGE 4)

way as to communicate — to be understood. Contrary to Ms. Hocutt's comments, the push for inclusive (i.e. feminine) language makes many simple statements either silly or incomprehensible. Its usage (and I listen to the lessons read in this "NewSpeak" every Sunday) demands that the user misuse parts of speech, especially tiptoeing around pronouns and trying, oh so desperately, not to refer to Our Lord (since it won't really work to call him "Our Lady"). Far from making me able to concentrate on the scripture's meaning, it inevitably makes me sit up and wonder who thought that would solve the problem of "women's rights." I also feel that often we actively discriminate against the male half of the world because we use feminine pronouns.

"Tit for tat," or "what's sauce for the goose is sauce for the gander," two ancient aphorisms, remind us that such a one-sided solution will not work either in the long run, in which the medical profession is discovering that men and women react differently, suffer different medical problems, are in fact, two sexes and the world is made up of both.

ALZINA STONE DALE

Chicago, Ill.

Pleasure and Righteousness

In her letter, Betty Pflittner Hancock calls attention to a curious rhetorical practice which seems to have become common in the Episcopal Church [TLC, April 2]. In speaking of themselves, rich and powerful Episcopalians make use of a vocabulary of words and metaphors which are appropriate to the poor and lowly. Perhaps this is the ultimate luxury: enjoyment of all of the pleasures of wealth and all of the righteousness of poverty.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Next Week:

Parish Administration Number

PEOPLE and PLACES

Appointments

The Rev. **Robert Clapp** is now rector of St Andrew's, Livonia, MI; add: 16360 Hubbard Rd., Livonia 48154.

The Rev. **Isaac Ihiasota** now serves as interim rector of St. Michael's, Lansing, MI; add: 6500 Amwood Dr., Lansing 48911.

The Rev. **Dorian McClannan** is associate of Epiphany, 38th Ave. and E. Denny Way, Seattle, WA 98122.

The Rev. **George Parmeter** is rector of Holy Communion, 320 Broad St., Lake Geneva, WI 53147.

The Rev. **Charles Witke** is now assistant of St. Luke's, Ypsilanti, MI; add: 120 N. Huron St., Ypsilanti 48197.

Renunciations

On April 11, the Rt. Rev. **James D. Warner**, Bishop of Nebraska, acting in accordance with Title IV, Canon 8 of the Episcopal Church and with the consent of the Standing Committee of the Diocese of Nebraska accepted the renunciation of the ministry of **R. Scott Foresman**

Retirements

The Rev. **Frederick B. Jansen**, from the Dept. of Housing and Urban Development, Detroit, MI; he is temporarily assisting at Christ Church, Detroit; add: 1204 Bedford, Grosse Point, MI 48230.

Other Changes

The Rev. **William Ericson** no longer assists at St. Paul's, Lansing, MI and may be reached at 515 Westmoreland, Lansing 48915.

Resignations

The Rev. Canon **James B. Daughtry**, as rector of St. Paul's, 2430 K St., NW, Washington, D.C. 20037.

Correction

It is **Jonathan B. Coffey, Jr.** who is rector of St. Paul's, Fayetteville, AK and not Jonathan B. Coffey as was reported in our April 30th issue.

Deaths

The Rev. **Bertram Thomas White**, non-parochial priest of the Diocese of Michigan, died April 15, the day after his 61st birthday.

A graduate of Alma College and Virginia Theological Seminary, Fr. White was ordained priest in 1955 and served parishes in Michigan and Indiana: from 1964 to 1970 he was rector of St. Christopher's, Carmel, IN; then he served Trinity, Crosswell from 1970 to 1979, from which time he has been non-parochial. He was lecturer in English at the University of Texas-Arlington in 1987 to 1988.

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

OLD ORTHODOX PRAYER BOOK — Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th century reforms. Beautifully bound. Printed in two colors. Church Slavonic and English. \$29.95 (U.S.). **Holy Rosary Apostolate**, Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0.

EDUCATIONAL RESOURCES

SEARCHING FOR RESOURCES? Baptismal preparation and reaffirmation, new parents, church school, spiritual journey, parish life, outreach. Resource catalog, guidebooks and consultation available through **New Day Resources**, Genelda K. Woggon, 118 Macon Ave., Asheville, NC 28801. (704) 253-1748. Write for free brochure.

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ORGANIZATIONS

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write **ECM**, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Stephen Storen, BSG, Director of Vocations**, 42-27 164th St., Flushing, NY 11358.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

DIOCESAN COORDINATOR for College Ministry and College Chaplain. Must be ordained. Request job description and send resumé to: **The Rev. Terrell Glenn, Chairman College Search Committee**, Diocese of South Carolina, P.O. Box 20127, Charleston, SC 29413-0127.

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EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator**, Box 490, Forest City, NC 28043.

RECTOR, downtown church — proven abilities. Worship, leadership, homiletics, CE, outreach. Send CDO profile, resumé, etc., by June 18, 1989 to: **Senior Warden**, St. Andrew's Church, Box 172237, Tampa, FL 33672.

ORGANIST/CHOIRMASTER: Mid-sized parish located in lovely Southwest Florida coastal community has fine, new Baldwin three manual organ. Has adult choir of about 20 plus a handbell choir. Hours/salary flexible. Excellent opportunity for semi-retired person. Send resumé. Reply **Box D-674***.

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CONSERVATIVE yet enthusiastic married priest mid 50s with earned doctorate seeks 1928 Prayer Book parish within the Episcopal Church in a southern state. Interested in church growth and catholic approach to evangelism. Reply **Box C-676***.

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LAYMAN with a B.A. degree in theology and a M.Ed. in educational administration seeks a full-time position. Credentials include assistant head cathedral verger, member of the liturgy committee, etc., including youth program planning, counseling and education. Inquiries may be sent to: **Cory C. Williams**, 16 Lakewood Parkway, Burlington, VT 06501; (802) 658-3829. Willing to relocate.

42-YEAR-OLD seminary graduate, Third Order Franciscan, seeks job as verger combined with counseling. **Stephen Miles**, 99 Brattle St., Cambridge, MA 02138.

REAL ESTATE

ADIRONDACK MOUNTAINS (New York Diocese of Albany). Fine selection of lake and mountain properties in the Schroon Lake Region. Free list sheet. Rentals. **Adirondack North Country R.E.**, Adirondack, NY 12808. (518) 494-2051.

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

TRAVEL

TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the **Christian Education Office** (212) 602-0755 or write: **Trinity Journey Program, Parish of Trinity Church**, 74 Trinity Place, New York, NY 10006-2088.

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THE LIVING CHURCH

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BENEDICTION

The author, the Rev. Eldred Johnston of Columbus, Ohio, is a frequent contributor to The Living Church.

What is the greatest form of idolatry in our country today? Without a doubt, it's the worship of a concept called "the good life." Surveying dozens of television and maga-

zine messages, we find a number of well-defined goals for those who would attain this life. First, a pretty face, a svelte figure and chic clothes. Then a sleek and powerful sports car. Sex appeal is another goal. If a thing is not sexy it is not interesting or exciting. Recently I overheard a mother boast that she had chosen a "sexy" dress for her little girl!

Of course, a commodious home in a "nice" neighborhood, with a manicured lawn on and tree-shaded street, is important. So are four-star restaurants with gourmet meals, supplemented by quality liquors. After the meal, its good to come home and turn on the wide-screen color TV with remote control and a cable hook-up.

Imagine our Lord exhorting his

disciples to aspire to the above ideals: "Do not be distressed when men ignore or reject you. Put on the best clothes and adorn your hair. Then your neighbors and your Father in heaven will love and honor you." This is not a slight deviation from Jesus' teaching; this a radical heresy.

Recall how the Bible describes the good life and notice the remarkable contrast: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God" (Micah 6:8).

The next time you are tempted by "the good life" respond by quoting our Lord: "What shall it profit a man if he gain the whole world and lose his soul?" (Mark 8:36).

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
Sun H Eu 10 (205) 968-1988

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The historical church of Alaska's first bishop
Morning worship on Sundays

LAGUNA HILLS, CALIF.

ST. GEORGE'S (714) 837-4530
South I-5 at El Toro
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't
Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. Richard R. Staats, r (619) 298-2130
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II), SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLO. (So. suburban Denver)

ST. TIMOTHY'S 5612 S. Hickory
The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
Sun H Eu 8 & 10. MP daily 8, EP 7:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL 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 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.

The Rev. Dr. Richard Cornish Martin, r
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

WASHINGTON, D.C. (Cont'd)

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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

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. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

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)

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

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7
Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6;
Thurs 9:30; Sat 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. Le-
Veque, the Rev. George G. Merrill, MD., Ph.D., the Rev.
Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

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. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat
4:30. MP daily 9; EP daily as anno

CLARKSTON, MICH.

RESURRECTION 6454 Clarkston Rd.
Fr. Charles Lynch, SSC, r (313) 625-2325
Sun 7:45 MP, 8 H Eu, 10 Sung H Eu

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

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 Rev. Steven
W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP,
HC, EP Daily

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-
Catholic. Fr. F. S. Walinski, SSC

LACONIA, N.H.

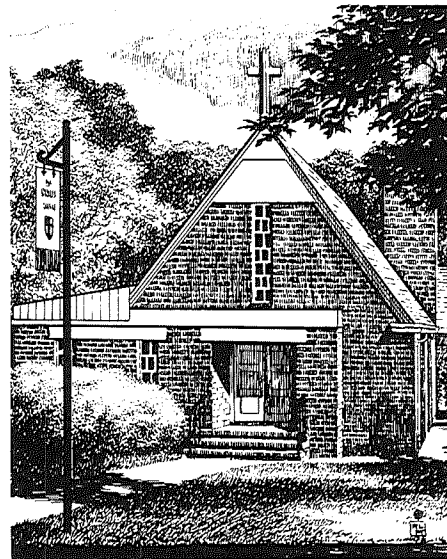
ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

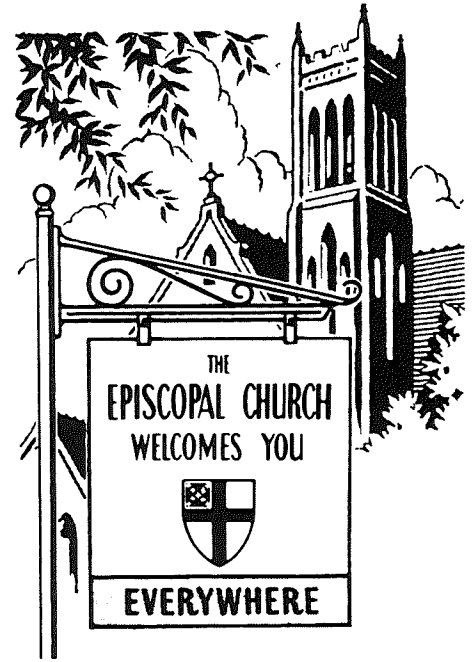
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat
5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
The Rev. Edward B. Gammons, Jr., r
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30,
EP 5:30. Thurs 11 HC/Healing



St. James' Church, Lewisburg, W. Va.



BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri
H Eu 8. Sat H Eu 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

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

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

TRENTON, N.J.

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

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu 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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the
Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC
12:10

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La
Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H
Eu 8

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 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMil-
lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
Robert Spears, assoc
Sun H Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu,
Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
11. Reconciliation Sun 9

SYRACUSE, N.Y.

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

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
Fr. John H. Shumaker, r
Sat Vigil 5 V, Low Mass. Sun 10 High Mass

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;
Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 &
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

ROSEMONT, PA.

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

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun H Eu 8 & 10 (Sung). Thurs 10. HD as anno

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
The Rev. John H. Evans, priest-in-charge
Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
ass't; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun H Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
The Rev. J. Walter R. Thomas, r
Sun H Eu 8 & 11. Wkdays as anno



Church of the Incarnation, Dallas

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
Jimenez, canon missionary; the Rev. Stephen Weston, canon
for communications; the Rev. Norman V. Hollen, canon for
ministry; the Rev. Donald Johnson, c; the Rev. Francis
Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H
Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the
Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-
2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
The Rev. Robert G. Trache, r; the Rev. Wilifred S.N. Allen-
Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S
MP I) VTS Chapel

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./
corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

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

LEWISBURG, W.VA.

ST. JAMES 218 Church St. 24901
The Rev. J. Christopher Roberts, r
Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
ser, 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.

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 4. Daily as anno