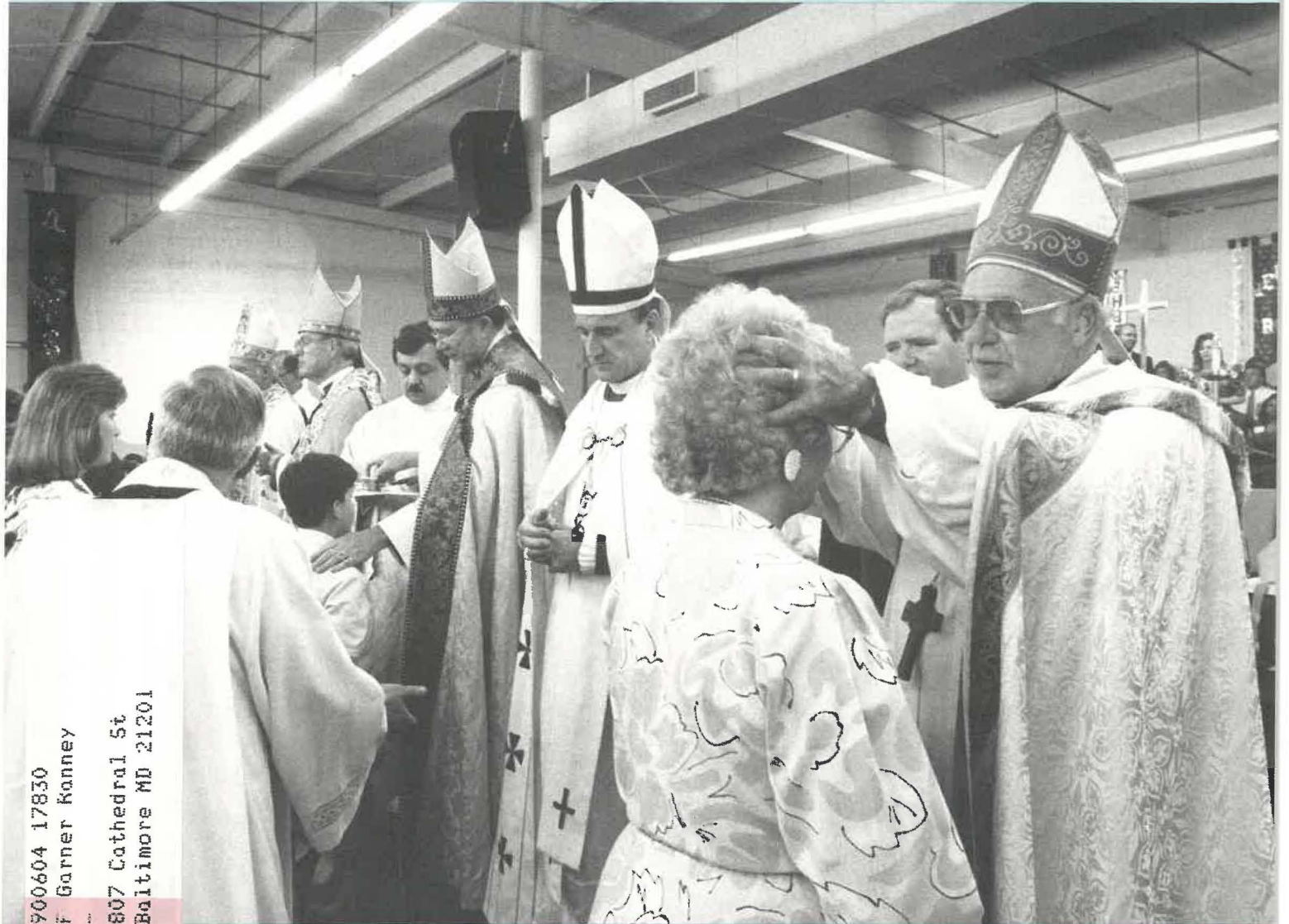


THE LIVING CHURCH

Serving Episcopalians Since 1878



900604 17830
F Garner Konney
807 Cathedral St
Baltimore MD 21201

Mission Farm

Where the past
has been preserved

IN THE NEWS:

222 people confirmed
in Valdosta, Ga.



Affirmation of Creation

Each year Rogationtide has special meaning for this column. This mini-season begins with this Sixth Sunday of the Easter Season, May 20, and continues through the three traditional Rogation Days, the Monday, Tuesday and Wednesday before the Feast of the Ascension of our Blessed Lord. (We recognize, however, that these days may be transferred to another time because of local considerations of agriculture, fishing, etc.) This is the usual point when the relationship between the Easter Season and the doctrine of creation is expressed.

Now we affirm that in God "we live and move and have our being." This physical life is sustained by the food, drink, and air of the physical world of which we are a part. In this life and in this world we see the visible manifestations of God's creative love and his nurture of his creatures. For Christians, this physical life points further towards the spiritual life given to us through Jesus Christ who is the vine, as the gospel for this Sunday says, of which we are the branches.

The Mouthpiece of Creation

To disregard, disrespect and in fact plunder God's creation is simply at odds with this entire vision of life. It is contrary to the whole flow of praise and gratitude which the church, as the articulate mouthpiece of creation, should be uttering to the Creator in behalf of all creatures. We put our praise and gratitude into practice by defending and preserving the things God has made.

The Rogation Days originated in the fifth century as a time to pray for the growing crops. The crops still merit our prayers as so many parts of the human world remain hungry. May we go further and think about the necessity for food for other animals, birds, fish and so on? "You save both man and beast," sings the Psalmist, "For with you is the well of life, and in your light we see light" (Psalm 36:6,9).

The entire biosphere, that encircling band of earth, water and air in which living things dwell, all fits together. All need to eat and breath and the whole system helps every part of it. The paschal mystery which we continue to celebrate during these weeks affirms all of this, elevated and sanctified in the resurrection of Jesus Christ, in whom are gathered up all things, "things in heaven and things on earth" (Ephesians 1:10).

(The Rev.) H. BOONE PORTER, Editor

CONTENTS

May 20, 1990

Easter 6

FEATURES

8 Mission Farm Revisited

by Robert E. Merry

A setting in the country where the past has been preserved.

10 The Resurrection: What about the body?

by Titus Presler

Body and soul, matter and spirit . . . an integrated whole treasured by God.

DEPARTMENTS

2 The First Article

3 Letters

5 Short and Sharp

6 News

11 Editorials

13 People and Places

14 Benediction

ON THE COVER

Four other bishops joined the Rt. Rev. Harry Shipps, Bishop of Georgia (center) in the laying on of hands on Easter Day at the Church of the King, Valdosta, Ga. [p. 6].

©photo by Herb Pilcher

LETTERS

The Primary Issues

I found Fr. Wainwright's thoughts helpful, as he addressed some of the substantive issues being raised by the proposed Supplemental Texts [TLC, April 29]. He dealt with questions of truth and basic belief.

On the other hand, I was somewhat dismayed by Prof. Marshall's comments. I think it is naive to hope that the approval and use of such texts might "end a good deal of conflict in the church." I think it can be argued that in fact it would be likely to generate more conflict. Secondly, he pens most of his lines about the question of liturgical plurality vs. uniformity. My conversations with many people across the country do not indicate that to be a primary issue at all. Prof. Marshall has either missed the most important point (the clarity of our beliefs) or he has attempted to shift the discussion in order to gain support for the Supplemental Texts.

It is a published and proudly espoused fact that some of the proponents for the Supplemental Texts have in mind the gradual and eventual change of some of our basic beliefs about God and human nature. The appeals for diversity, plurality, inclusiveness, and semantical adjustment are being used by some to bring deep and substantial doctrinal changes through gradualism.

It is my hope and prayer that, as these discussions continue, we can all move into more open and clear discussions about what the substantive issues are: trinitarian theology and biblical faith.

(The Rev.) DOUGLAS J. HADLEY
St. Paul's Church

St. Joseph, Mich.

• • •

How ironically appropriate to have Paul V. Marshall in his "Yes" article on Supplemental Liturgical Texts quote James Russell Lowell's hymn "Once to every man and nation" in saying, "New occasions do teach new duties." That hymn, of course, is banned from the contemporary hymnal on "textual" grounds.

As a not very happy survivor of 20 odd years of verbal game playing in the church, I would prefer not to spend every Sunday wondering what twist the new pronouns will give the

lessons. It makes it surprisingly difficult to listen to the message with all my heart and all my mind.

ALZINA STONE DALE

Chicago, Ill.

Dis/Association

The editorial in the issue of April 22, entitled "Accountability in the Church" is superior in pointing out a serious flaw in our temporal government in ECUSA! To me, as a lawyer, it is unconscionable for our Presiding Bishop to endorse a statement "disassociating" himself from Bishop Spong [TLC, March 18] and then immediately stating very publicly that he agreed with him!

The only course is for him to resign if he is not to support the position of the General Convention (Bishop Spong should resign also). It is no wonder many laymen feel this church has no leadership!

FRED BLANTON, JR.

Fultondale, Ala.

Attractive Cover

It is well known that we take many things for granted, especially when they are well done. I want especially to commend the person responsible for the cover of the April 15 Easter Issue. It was well thought out and attractive and the person responsible ought to be congratulated.

A related thought — perhaps parish secretaries across the church, who work to make attractive bulletins besides all their other myriad tasks, need to be verbally recognized not only by their rectors but by members of the congregation.

(The Rev.) ROBERT G. PRESTON
Church of St. Ann

Hallandale, Fla.



The Mississippi Conference on Church Music & Liturgy

August 7-12

All Saints' School
Vicksburg, Mississippi

Shaping Liturgy Shaping Lives

Faculty:

Dent Davidson
St. Thomas, Medina, WA

The Reverend Carl Daw
St. Mark's, Storrs, CT

Dr. David Farr
St. Luke's, San Francisco

The Reverend Michael Merriman
Grace Cathedral, San Francisco

Dr. William Bradley Roberts
St. James, Newport Beach, CA

Sponsored by
the Episcopal Diocese of Mississippi,
David P. Stokes, Chair, Music Commission;

For details write: Leslie Casaday,
Conference Director, Box 12443,
Jackson, MS 39236.

JORDAN RIVER HOLY WATER

For Personal Use — Drawn from the River near Jericho
Blessed and Offered By St. Barnabas Church

3 oz. Bottle \$7.50

Make Checks Payable To:

St. Barnabas Church
129 N. 40th St., Omaha, NE 68131
Or Call: 1-800-545-4856 Visa - Mastercard
Donations Shared With Presiding Bishops Fund for World Relief

A Great Gift

For All Blessings of the Church
• Baptisms • Pet Blessings
• House Blessings • Rogation Blessings
• Funerals

MOREHOUSE PUBLISHING

Send for our NEW catalogs

BOOKS • VIDEOS Morehouse Publishing
AUDIO CASSETTES 3000 Canby St.
CHURCH SUPPLIES Harrisburg, PA 17103
 (800) 272-5484

VACATIONING?

When on vacation please check the listings on the Church Directory pages and attend church wherever you are. The churches extend a most cordial welcome to visitors.

YES!
I Would
Like to Join
The Living Church
Family . . .



If you are not a subscriber to THE LIVING CHURCH won't you join us now? This weekly newsmagazine will give you firsthand reports on meetings of the Executive Council, the House of Bishops, national, diocesan and international news, commentaries, feature articles on personal, social and theological issues, thought provoking editorials and letters, and much more.

A year's subscription (52 issues) to THE LIVING CHURCH is only \$34.95. That's a saving of \$43.05 a year over the single copy price of \$1.50.

Now's your chance to join THE LIVING CHURCH family and receive the only weekly independent national magazine that has been serving Episcopalians since 1878.

Keep informed. Subscribe now!

THE LIVING CHURCH
 816 E. Juneau Ave., Dept. A
 Milwaukee, WI 53202

YES, I would like to join The Living Church family. I've enclosed \$34.95 for a year's subscription (foreign postage is \$15.00 extra).

Name _____
 (Please print or type)

Address _____

City _____ State _____ Zip _____

THE
LIVING
CHURCH

Volume 200 Established 1878 Number 20

*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. Canon H. Boone Porter**, editor and general manager
- John E. Schuessler**, managing editor
- Kirsten V. Kranz**, 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. Canon Frederick W. Phinney**, associate editor, Province I
- The Rev. Emmet Gribbin, Jr.**, associate editor, Province IV
- The Rev. Canon James P. DeWolfe, Jr.**, associate editor, Southwest
- Peter A. Dayman**, business manager
- Irene B. Barth**, circulation manager
- Lila J. Thurber**, advertising manager

Board of Directors

- The Rt. Rev. Stanley Atkins**, Bishop of Eau Claire, (ret.), president; **Miss Augusta D. Roddis**, Marshfield, Wis., vice-president; **the Rt. Rev. Charles T. Gaskell**, Bishop of Milwaukee, (ret.), secretary; **Leonard Campbell, Jr.**, Milwaukee, treasurer; **Ettore Barbatelli**, Milwaukee; **Jackson Bruce, Jr.**, Milwaukee; **Mrs. Robert C. Brumder**, Hartland, Wis.; **the Rev. Thomas A. Fraser, III**, Riverside, Ill.; **H. N. Kelley**, Deerfield, Ill; **John W. Matheus**, Glendale, Wis.; **the Rev. Canon H. Boone Porter**, Milwaukee; **George E. Reedy**, Milwaukee; **Wilmot F. Wheeler, Jr.**, Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

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 Episcopal News 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: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 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.

SHORT and SHARP

By TRAVIS DU PRIEST

ONE PRAYER AT A TIME: A Twelve-Step Anthology for Those in Recovery and All Who Seek a Deeper Faith. By F. Forrester Church and Terrence J. Mulry. Macmillan. Pp. 141. \$8.95 paper.

An anthology of prayers from many religious traditions, including Christian, Jewish, Muslim, Buddhist, Hindu, and African animist, based on the classic 12-step recovery program from a range of dependencies: acknowledging powerlessness, reaching out to a greater power for help, making amends, and the like. Each chapter begins with a psalm and follows with 12 prayers for each step. I was particularly pleased to find the lovely prayer from 17th-century Anglican bishop, Jeremy Taylor, in chapter seven.

WHERE'S THE PASSION FOR EXCELLENCE IN THE CHURCH? Shaping Discipleship Through Ministry and Theological Education. By Carnegie Samuel Calian. Morehouse. Pp. 61. \$7.95 paper.

Challenging the mediocrity of the contemporary church, the president and professor of theology at Pittsburgh Theological Seminary asks difficult and fascinating questions: "Is the local church a seminary?" and "What can churches expect from seminaries?" He sees excellence as a process rather than a final status and thinks that neither church nor theological school can realize expectations without it.

KIZITO: Boy Saint of Uganda. By Elaine Murray Stone. Winston-Derek. Pp. 38. \$4.95 paper.

A narrative in dialogue with simple line drawings to illustrate the story of the youngest of the 22 Roman Catholic martyrs among the 32 Anglican and Roman Catholic martyrs of Uganda whose feast day is celebrated June 3. Written by sometime TLC author, Elaine Murray Stone.

AN INVITATION TO THE SPIRITUAL JOURNEY. By John P. Gorsuch. Paulist. Pp. x and 128. \$9.95.

Since such books are a "dime a dozen" among Roman Catholics, it is gratifying to have an Episcopal voice (added to Tilden Edwards and others) on the topic. The author is an Episco-

pal priest and executive director of the center for spiritual development in Seattle; he draws strongly from personal experience in helping others explore spirituality. I love his analogy with the film "My Dinner with Andre" and his premise that deep inside most of us know how linked to the spirit we are.

PRAYING WITH CATHERINE OF SIENA. By Patricia Mary Vinje. St. Mary's Press (Winona, MN). Pp. 110. \$4.95 paper.

Patricia Vinje, assistant professor of theology at St. Norbert's College, suggests that companions are as necessary as food on a journey, so she offers Catherine of Siena, 14th-century Italian mystic and spiritual guide, as a contemporary companion on our spiritual journey. We learn of her life and lore and teachings and are invited to participate in 15 guided meditations based on what we have learned.

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826

Phone: (201) 948-2134/2144

THE SARUM MISSAL

The liturgy of the Use of Salisbury, done into English and abridged. Contents: Asperges, Ordinary & Canon of the Mass, Proper of Seasons, Collects, Proper Prefaces. Cloth bound, gilt stamping. \$14.95. **Holy Rosary Apostolate**, P.O. Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0.

New from Jethro . . .

Parish Administration:

An Emerging Ministry

As clergy jobs become more demanding, the work of the parish administrator is increasingly appreciated. This manual shows you how to set up the job, understand staff relationships, avoid binds and more. Based on research funded by the Episcopal Church Foundation. Author: Charles R. Wilson, church management consultant.

Prepaid orders: \$5.50 (includes shipping/handling). Order from:
Jethro Publications, 6066 Parfet St., Arvada, CO 80004. (303-431-6436)

Introduce your parish to

THE LIVING CHURCH

Receive news reports in a straightforward and unbiased manner, book reviews, letters reflecting readers' views, feature articles, special reports and much more. This magazine is essential reading for clergy and laity alike and can be yours by subscribing to The Living Church's Bundle Plan.

A bundle of five copies costs only \$13.40 a month for a four-week month and \$16.75 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced price, or charged for at the cover price of \$1.50 per copy and the parish may apply the gain wherever it chooses. Additional copies cost only 67¢ each. Place your order now.

Bundle Department

THE LIVING CHURCH

816 E. Juneau Ave., Milwaukee, WI 53202

222 Confirmed

The Diocese of Georgia jumped headlong into the Decade of Evangelism Easter evening as it welcomed the formerly independent pentecostal Church of the King, in Valdosta, Ga., as the newest organized mission in the diocese.

Blending ancient ritual with charismatic fervor and enthusiasm, the festal Eucharist, which lasted over two hours, saw the Rt. Rev. Harry Shipp, Bishop of Georgia, and four other bishops confirm and receive 222 members of the congregation.

Joining Bishop Shipp in the laying on of hands were the Rt. Rev. John Howe, Bishop of Central Florida; the Rt. Rev. Frank Cerveny, Bishop of Florida; the Rt. Rev. Robert Varley, a resident of Florida; and the Rt. Rev. C. Judson Child, retired Bishop of Atlanta.

"Charismatics are people who are known to be on fire for the Lord Jesus, and you have come tonight to put your fire into the Episcopal Church's fireplace," Bishop Howe said in his sermon. "May you flame ever more brightly."

He recalled that on the eve of the 1978 Lambeth Conference, Anglicans who were committed to renewal gathered in Canterbury Cathedral. Behind the high altar were 32 bishops and archbishops, he said, and as the service came to an end a small group of singers with piano, guitar and tambourine "swung into" praise music.

"The next thing I noted was that the bishops were swaying a little bit," Bishop Howe said. Then they joined hands and "danced in a circle around the high altar in Canterbury Cathedral."

Business as Usual?

He said he was "horrified" by that departure from a traditional service, more so as the congregation joined in the singing, dancing and raising of hands. "Then I was rebuked in my spirit. It was as if the Lord himself said to me, 'If Jesus walked into this cathedral would you stay seated, sitting on your hands? Would it be business as usual or would you be cheering and applauding and dancing and singing?'"

Mr. Stanley White, the pastor of the congregation, and now licensed by

Bishop Shipp as "lay pastoral leader" of the new mission, presented the confirmands to the bishop by responding, "We want to put the fire into the fireplace, I present these persons for confirmation." Mr. White is presently studying for ordination in the Episcopal Church under the guidance of the Rev. H. Jacoba Hurst, rector of St. Anne's Church in Tifton, Ga. He was named by Bishop Shipp as Mr. White's spiritual adviser.

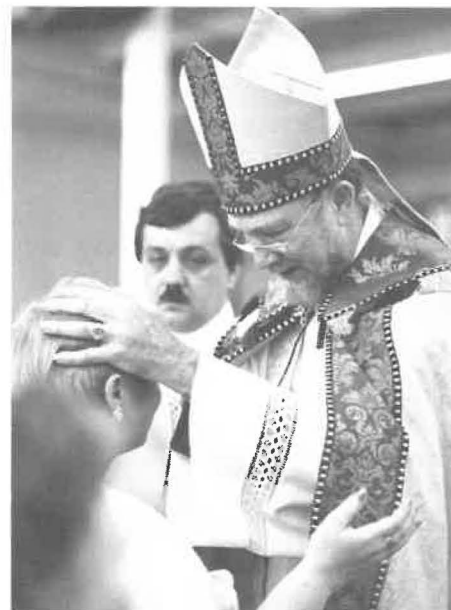
Fr. Hurst, who was master of ceremonies for the service, has been involved with the congregation throughout its quest. He was the first diocesan official to talk to Mr. White about the possibilities of bringing the congregation into the Episcopal Church [TLC, Feb. 4]. "This is one of the most significant and historic events I have ever been a part of," Fr. Hurst said.

Bishop Shipp, in welcoming the congregation into the diocese, told the more than 800 persons in attendance, "I will remember and treasure this Easter, this magnificent service, as a high point of my episcopate." Choosing the example of the Good Shepherd of the Gospels, he said, "My prayer is to be a faithful shepherd and chief pastor for all of you."

The ceremony blended interpretive dance with the sweet scent of incense, electrified music with centuries-old eucharistic ritual. Members of the congregation streamed forward to receive the laying on of hands, lips moving in silent prayer as the 50-member

choir and orchestra performed original compositions and familiar renewal hymns. The mass settings were composed by the congregation's music minister.

Mr. White, in speaking to the congregation, stated, "My grandmother, who was an ordained Assemblies of God minister, was confirmed tonight . . . My father was an ordained Assemblies of God minister. He and my mother have long served in this community. They were confirmed tonight!" All three stood up amid applause from the congregation. His father, James W. White, is minis-



Bishop Shipp confirms one of 222 people.



Bishop Howe (left) preaches at Valdosta confirmation service: "on fire for the Lord Jesus."

ter of pastoral care on his son's staff.

Later, Bishop Shippo consecrated the massive white Georgia marble free-standing altar, designed by Mr. White, as well as a set of communion vessels and a large tabernacle for reservation of the sacrament.

The Church of the King occupies a large structure that once housed a building supply company. "Some of us call this the glory barn," Mr. White quipped.

Joining the members of the new mission in the historic liturgy were parishioners from Valdosta's two other parishes, Christ Church and St. Barnabas, along with over 30 clergy and a large contingent of laity from other parts of the diocese.

(The Rev.) JAMES PARKER
and A.E.P. WALL

Indian Ministry

Partnership, working two by two, was the theme of Paths Crossing II, a national conference of cross-cultural exchange between American Indian and non-Indian congregations of the church, held in Washington D.C., April 19-22. Growing out of Paths Crossing I held last year, this conference was coordinated by the Mountains and Deserts Regional American Ministry and St. Patrick's Church in Washington, D.C. The former was developed by the National Committee on Indian Work and functions as a support system for an organization of Indian missions in Wyoming, Montana, Idaho, Colorado and Utah.

The Rev. Richard Mendez, chaplain to Mountains and Deserts; the Rt. Rev. Steven Plummer, Bishop of Navajoland; the Rt. Rev. Craig Anderson, Bishop of South Dakota; and Dr. Owanah Anderson of the national church center, were among those who spoke to almost 100 participants at the meeting.

Topics included "Partnership," "Do's and Don'ts for Ministry with Native Americans," and "Who's Evangelizing Whom?"

Bishop Anderson and the other leaders said people should be careful not to "romanticize" work with the Indian people or become cynical when confronted with third world conditions, such as 85 percent unemployment and 80 percent alcoholism. They stressed the importance of the church in providing hope and said partner-

ships between Anglo and Indian parishes are ways to accomplish this purpose.

The first Paths Crossing conference came about because of a partnership between the Church of the Holy Spirit in Lake Forest, Ill. and St. Michael's Mission in Ethete, Wyo. The Rev. Benjamin Shambaugh, rector of the Church of the Holy Spirit, said the conference was held because his church was interested in sharing information with other such partnerships.

College Rededicated

More than seven years of labor culminated in the last week of April with the rededication of the St. George's College building in Jerusalem. The newly expanded and remodeled structure will greatly enhance the college's ability to assist Christians of all denominations to study the Bible in its setting. A part of the Diocese of Jerusalem and situated on the grounds of St. George's Cathedral, the college is open to the clergy and laity of all religions. However, the vast majority of the students are from the Anglican Communion in Australia, Britain and the United States.

With the arrival of the Very Rev. John L. Peterson as dean of the college in 1983, a campaign was begun to upgrade and enlarge the school's resources. Dean Peterson and the Rt. Rev. Samir Kafity, Bishop of Jerusalem, raised funds to take on and complete the ambitious project, with the help of the North American Regional Council, a non-profit agency. The effort involved extensive world-wide travel by both the dean and the bishop and considerable financial and professional resources of numerous individuals and corporate entities.

The college site now includes staff offices, students rooms, faculty housing, lecture rooms, accommodations for visiting scholars, a chapel, a biblical garden, and a library which ranks among the finest English language collections in Jerusalem.

Guests to the college at this time of rededication have enjoyed a variety of activities, including tours of the Jerusalem area, lectures and services of worship. They have also visited the hospitals and schools of the diocese that are supported by the Anglican Communion.

The festivities were attended by 100



Bishop Kafity (left) and Dean Peterson in front of new facilities at St. George's College. [Photo by Garo Nalbandian]

of the college's friends and supporters. American bishops of California, Wyoming, Virginia, Olympia, Central Gulf Coast and Southern Virginia, celebrated the college's rebuilding, as did the Archbishop of West Africa, the Bishop of Iran, the Bishop of Egypt and others. There were also representatives of the Archbishop of Canterbury, the Cathedral Church of St. John the Divine in New York, the Presiding Bishop and the Episcopal Church Center. A number of Jerusalem's patriarchs, diplomats and local religious leaders attended the services and functions for the college.

NICHOLAS PORTER

BRIEFLY...

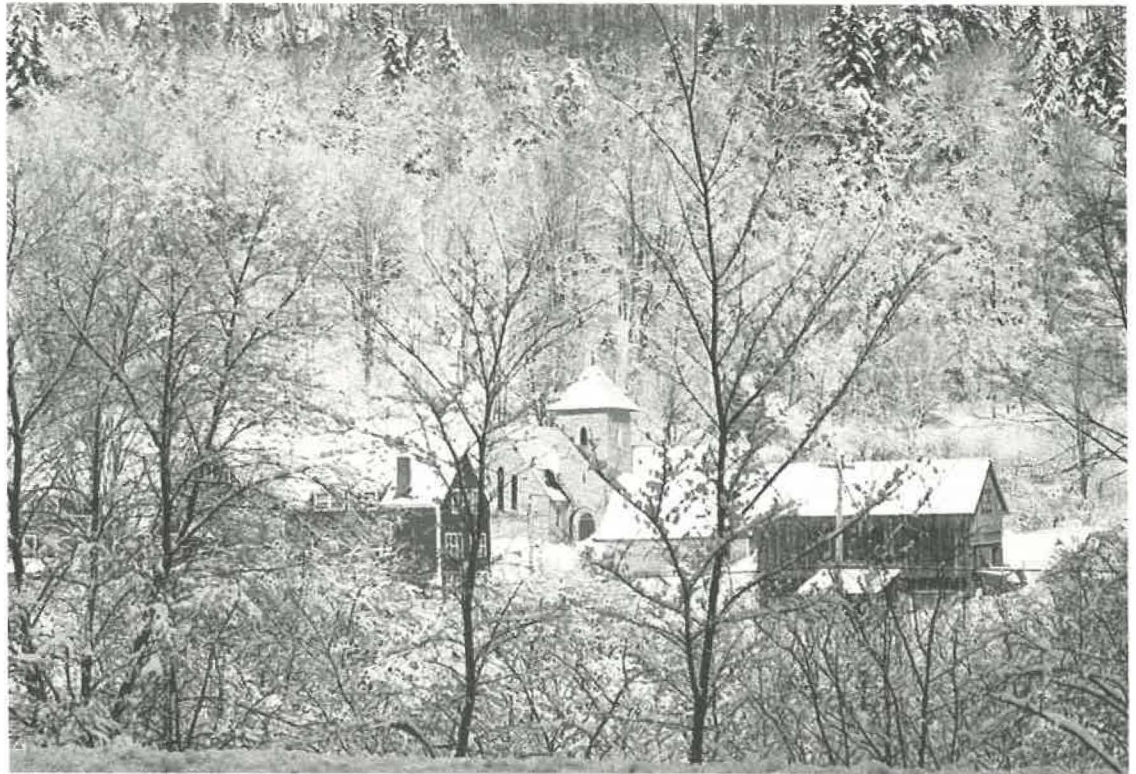
The Rt. Rev. William F. Carr, Suf-fragan Bishop of West Virginia, has been called to and has accepted the position of Assistant Bishop for the Diocese of Upper South Carolina. Bishop Carr has served in his present position since 1985. An installation date has not yet been set.



The National Conference of Catholic Bishops will spend between \$3 and \$5 million to have major public relations firms promote their anti-abortion campaign. Cardinal John O'Connor of New York said the effort will be paid entirely by outside donors. Last November the bishop's decided to place a new emphasis on the fight against abortion, stating that "protection of the unborn has become the fundamental human rights issue."

Mission Farm Revisited

A setting in
the country
where
the past
has been
preserved.



Mission Farm, Killington, Vermont

By ROBERT E. MERRY

The sun had disappeared behind East Mountain as we crossed the bridge over the Ottaquechee River. But as we pointed our car along Route 4, the Rutland to White River Junction Road, Mission Farm came in view. It stood out in all its stark beauty against the green pine-studded mountainside — its row of buildings, rectory, woodshed, retreat shelter and barn all surmounted by the little white granite church. From this distance even in mid-December it reminded me of that lovely Sunday school hymn entitled, “All things bright and beautiful,” including the lines “The purple-headed mountain, the river running by . . . the cold wind in the winter.”

The Mission Farm was founded by the daughter of a veteran of the War of 1812 whose husband became president of the local railroad. She donated a glebe of 180 acres at what had been her birthplace.

While my wife and I were staying at a condo (belonging to some generous

The Rev. Canon Robert E. Merry, of Duxbury, Mass., is a retired priest of the Diocese of Pittsburgh.

friends) at the foot of Vermont’s Killington Mountain, we jumped at the chance to revisit a place I had not seen in 50 years. We perceived no changes at the church as Harriet and I arrived on Sunday, except the new pointing of the stonework, and the presence of an organ. There hung the rood cross with oak right from this forest, a memorial to Fr. James O.S. Huntington of the Holy Cross and Bishop Samuel Booth; and there stood the statue of the Virgin given by Davis Given, who brought it here from Europe when he was a student at Yale. The service, with the full Anglo-Catholic ceremonial, delighted us; and the sermon was delivered with theological precision.

All this gave us the feeling of being right at home — so much so that I asked permission to say a few words of appreciation for this church and farm, for its preservation of a past I could share. I said how much I was indebted to Fr. Daniel Goldsmith who had witnessed to the Anglo-Catholic faith here these past 25 years. I had heard that Fr. Dan (as he is called) was taking his retirement in May. I, for one, hoped that this unique witness to the Lord Jesus Christ in this mountain valley would continue to flourish in the years ahead.

After coffee hour and a walk in the woods to see my old campsite, Fr. Dan and his wife Nadya invited us to be their guests for brunch. We feasted on an omelet he put together with eggs fresh from the hen house. We told them how much his predecessor Truman Hemingway and his wife Gertrude had meant to us when we were younger. They told us of their coming here and of the talents they brought. Nadya had a country background; her love of gardening provided flowers for the church’s altar and the mantles of the eight fireplaces in the rectory. She was also a professional potter (they had met at a pottery conference) with several craft skills crowned by a talent for family life she had learned as a daughter of a Russian Orthodox priest. Her background in Orthodoxy gave her many creative insights into ways nature blends in with God’s creation.

Colorful Past

Fr. Dan himself had a colorful past, which included dairy farming, soldiering (where he won the Purple Heart), music (he played the bass cello and spent a year at Julliard in New York), and finally holy orders under the tutelage of Bishop Vedder Van

Dyck of Vermont. He first served two small parishes in the so-called Northeast Kingdom of the state. Later he and Nadya were so touched by the challenge the mission presented they decided to take it over. Now after 25 years, in which time the rectory has been renovated, the church refurbished, and a modest but devout congregation has been served, they are looking forward to a well-deserved retirement.

Now another bishop, the Rt. Rev. Daniel L. Swenson, has appointed a panel to consider the future of the Mission Farm. They face this question: "Where can we find someone who will be willing to endure the hardship and privation and backbreaking labor making do on marginal farm land where frosts are common all but two months out of the year?"

A Frosty Morning

I recall vividly one incident involving the frost. At about five o'clock, my worker-companion Ted Jones (later Canon of the dioceses of Pennsylvania and Massachusetts) and I awoke to find our entire campsite blanketed with thick white frost: our grill and table, our tent as well — and this in mid-August. When we had dragged ourselves out of bed after a rough night sleeping on army cots, we climbed down the mountain a hundred yards or so and began Morning Prayer with Fr. Heminway who always sang the Psalms. Our curiosity was piqued when he sang that morning from Psalm 147: "He . . . scattereth the hoar-frost like ashes . . . who is able to abide his frost?"

Ted and I had been chosen out of a group of college fellows summering in Vermont at Rock Point in a work camp under the direction of Bishop Samuel Booth. Bishop Booth had been a strong supporter of Fr. Heminway; he had invited him from a plush suburban parish after Bishop Rhinelander had led him into the Anglo-Catholic faith at the College of Preachers in Washington. Fr. Huntington, the founder of the Order of the Holy Cross, had also seconded the choice of this rather unusual young man, whose vision of the church did not find acceptance in his congregation. We were at the farm because Fr. Heminway had signaled his need of some help in the haying and out-of-date plumbing which also needed replacing. The latter required the digging of a ditch a hundred feet long and six feet deep. Winter wood

"It was a turning point in my life,
this demonstration of hard manual
work . . . centered into the Eucharist."

supply was also wanting; the vegetable garden needed hoeing and weeding; the daily chores of feeding the oxen and sheep and chickens and pigs needed to be done — all the while ringing the ponderous bell in the church tower to call people up and down the valley to Morning Prayer and Evensong.

It was a turning point in my life, this demonstration of hard manual work anchored in the soil and the seasons and in the life of prayer centered into the Eucharist. It was during "breathers" while on these jobs that we learned why this devout priest had left suburban Boston and sought salvation for his soul in the soil of this forbidding environment. We would pause while sawing a two-foot thick maple with a cross-cut saw on the mountain, while the good Father would say why the church needed the kind of independence Mission Farm enjoyed to preach the gospel. It was his belief that all nature and all human activity had to be brought under the sway of Christ and offered daily in Morning and Evening Prayer and at the Eucharist on Sunday.

Haven of Blessing

It was Truman's and Gertrude's vision to bring "all things under the obedience of Christ" in this obscure and quiet valley. Each made significant contributions. Fr. Heminway served many years as town moderator and also on the local school board. Their home was also a haven of blessing and of peace as visitors came from miles around to share in the God-centered life of this unique witness to Christ. The barn was later renovated into a retreat house and Truman was a frequent participant in "religious emphasis weeks" at Yale, Dartmouth and Middlebury Colleges. Student and faculty members frequently came there. Gertrude was very active in Adelynrood, the conference and retreat center for the Companions of the Holy Cross, an Episcopal women's religious lay order at Byfield, Mass. Their life here was a model of the apostolic faith of Jesus Christ.

When the Heminways came to Mission Farm, everything was in shambles. When Fr. Heminway died, there was a small but devoted congregation and Mission Farm had a nation-wide reputation.

The late columnist Dorothy Thompson penned these words at the end of his life:

"Now one will see no more the little car ploughing through the snowdrifts, behind the wheel the unmistakable face framed in a silvery beard, nor meet again the strong-faced muscular man with the sparkling blue eyes nor warm himself in his presence. But he will not be forgotten up in these hills. Parents will tell their children about him; children grown will remember the man who was the friend of every child. Now in the glorious company of the saints in light he didn't have far to go."

It will be a sad day for Sherburne Valley when Fr. Dan and Nadya move to their permanent home in Cambridge, N.Y., but friends and family will wish them many happy years in retirement. Fr. Dan is already well known at the Russian Orthodox Monastery near their home and the Albany diocesan center, Barry House. He and Nadya will find many uses for their divine and human skills.

Here is where a new priest with an energetic family, fed up with the dust and other air pollution and with carcinogenic radiation particles, can test his mettle against nature in the raw as the Vermont pioneers of old, fill his lungs with bracing mountain air, drink water fresh from Mount Killington snows, witness to the full ritual and tradition of the catholic church, and lead others to feast their souls too, fresh from this rock-ribbed soil. If the 1990s is going to be the decade of the environment, I can say with every conviction in my blood and bone that this priest farmer toiling in the foothills of Mt. Killington will be close to the center of where the action is. He will be continuing as Bishop Hall said at the service of consecration of June 30, 1898: "This will be an advertisement for God in these Green Mountains for generations to come."

The Resurrection: What about the body?

“Body and soul, matter and spirit, are one integrated whole intended, treasured and loved by God.”

By TITUS PRESLER

Resurrection of the body. The “body” is the sticking point for many people when they hear the Easter proclamation “Christ is risen!” Yet the resurrection stories are striking for their stress on the bodily reality of Jesus’ return to life: Jesus has meals with his friends, Jesus cooks beside the lake, Jesus challenges Thomas to probe his wounds. It’s the body issue that arouses the Thomas in us. “Did that really happen? How could it? Is it even important?”

The similar reactions of Thomas and his colleagues should dispel the myth that the ancients easily embraced myths. The naivete of us moderns consists in our thinking that the ancients were naive, for the resurrection stories are full of astonishment and disbelief. Resurrection was the last thing Jesus’ disciples expected. When it happened they didn’t believe it, and it took repeated appearances for them to be convinced of it.

Various alternatives have been offered. Maybe there was a kind of group hallucination. Maybe the stories simply express a rebirth of hope in the disciples, or the continuing power of Jesus’ example. Maybe there was a resurrection of Jesus’ spirit, but not of the body.

The problem is that the gospel accounts insist on real, bodily resurrection. The variations in the stories actually make them more believable, for they come with all the discrepancies we expect in eyewitness accounts — confusion about who was where, and

The Rev. Titus Presler serves as priest associate at All Saints’ Church, Belmont, Mass., and lectures on Anglicanism and global Christianity at the Episcopal Divinity School.

when, and so on. Like authentic eyewitness accounts they also agree on one central reality; in this case, that Jesus appeared bodily to his friends.

The precise nature of Jesus’ risen body is mysterious from the stories: he could be touched, he cooked and ate, yet he also could appear and disappear. The body is stubbornly there.

The really important question is why? Why is the bodily resurrection of Jesus so important in the gospels? And why is the resurrection of the body — for all of us — affirmed in the creeds?

This is the question often lost or avoided in polemics about the facticity of the resurrection. To explore it we need to go back to the creation: God loves the fullness of the universe which God created. However it happened, God created a wonderful variety in the world: matter with dancing molecules, plants with distinctive forms, colors and fruits; creatures endowed with instinct, hunger and play; and the crown of this creative activity — humanity, sharing both the image of God and the physical, bodily nature of the rest of the world.

“And God saw everything God had made, and behold it was very good.” God saw and approved the fullness of the created universe. The fact is that God did create a universe expressed in matter and bodies, and humanity shares in this physical nature: we have not spirits only, but bodies as well. Our five senses are all based on the physical.

There’s another side to the physical we know very well from human sin. Our turning away from the image of God in us has brought us loneliness and suspicion, selfishness and hatred, and a destructive relationship with the world about us. The universe’s alienation from God has physical dimensions. We are embodied, but we wrestle daily not only with indigestion

and reluctant automobiles, but also with hurricanes and droughts, cancers and heart attacks, pain and anguish, all pointing to the final effect of the fall, death.

A persistent human reaction to the physical aspect of the fall has been to deny its importance: “Ah well, these are physical inconveniences, but after all, the body is minor; it’s the spirit that counts.”

No, the truth that comes to us from the Hebrew scriptures is that body and soul, matter and spirit, are one integrated whole intended, treasured and loved by God. Physicality is just as much an expression of God as spirituality is. So when God came to save us, God didn’t come just verbally or spiritually to share insights and ideas. God came to us in the fullness of our being, sharing our bodily life, our physical nature, the fullness of the human condition.

“The word became flesh and dwelt among us.” Why? So that the fullness of humanity and the wholeness of every person might be restored.

So also at the cross we see Jesus the child of God very much in the flesh, sharing in both the spiritual and the physical degradation of the universe. Jesus suffered spiritually, sharing our eclipsed vision of God: “my God, my God, why have you forsaken me?” Jesus also suffered physically in the torments we know so well from the passion story.

Creation, incarnation, atonement — these events share a common theme: God treasures the fullness of the universe and, above all, the fullness of humanity. God yearns to restore the universe and humanity in their fullness. The resurrection of Jesus Christ from the dead — a resurrection in the fullness of being, both body and spirit

(Continued on page 13)

Rogationtide

It is something very old that still fits. Rogationtide, as it is called, the Sixth Sunday of the Easter Season and the three Rogation Days, the Monday, Tuesday and Wednesday following, represent an ancient observance that is very timely today. Originally devoted simply to prayer for the growing crops, these days have been interpreted in a variety of useful ways in the present century. Such themes as nutrition, hunger, agriculture, forestry and indeed whatever kind of honest work people do, have been emphasized.

This year we believe it especially helpful to consider the wide contemporary application of the historic theme of care for the land and the living things that are dependent on it. Several observations are included in these pages. We are also pleased to include a feature article on one of the few Episcopal churches where successive priests have been farmers and where they and their families have thus provided a setting within which worshipers, retreatants and guests have found nourishment for their souls.

Rogation Prayer Needed

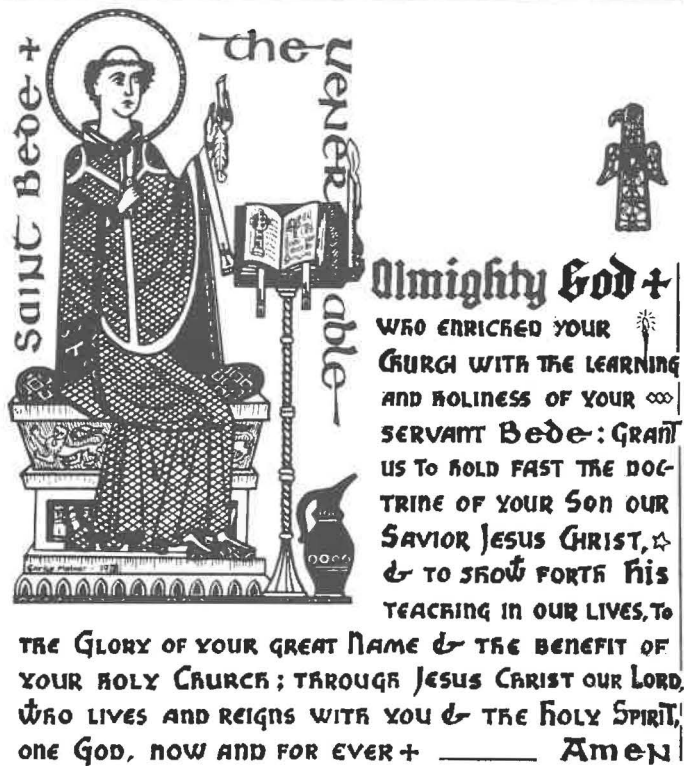
Earth Day did attract remarkable public attention this year, April 22, on its 20th observance. It is estimated that 200 million people in different parts of the world participated in public observances. We are glad. Yet let it be clearly understood that public observances are not the goal of successive annual Earth Days. The goal is the taking of concrete steps to preserve the livability of this planet for human beings, animals and plants. Such steps cannot be taken in a day. You cannot ravage the order of nature for centuries and then expect the wounds to heal overnight. Many important conservation measures will take years or even decades to implement fully, and we had better start sooner rather than later.

As Christians, we should perceive that the massive and life-long efforts ahead of us will require prayer, as well as money, political support, technological developments, education, and so forth. Interest is going to lag, support is going to fall short, diversions of funds will occur, and all the other usual human failings. We need God's help, now if ever, to fight the life and death battle of physical survival on this planet. So let us pray for God's help and God's blessing on these efforts. Let us keep this Rogation time seriously.

The Heiress

The crinkled leaf feels
the first drop of rain — opens her
veins to receive it

B.J. Bramhall



St. Bede's Day, May 25 (Artwork by Cyril Molnar)

A Job for Executive Council

During the past 15 years or so, the Executive Council of the Episcopal Church, and similar bodies in some other churches and religious agencies, have devoted much of their time and attention to questions of sanctions against South Africa, the withdrawal of American firms and divestment of stocks in companies continuing to operate there. An effective ecumenical network has developed for the cooperative support of stockholder resolutions by a wide range of religious and non-profit institutions having invested assets. Not quite yet, it is true, but in the near future we hope that the scourge of apartheid will have ended and that most, if not all, of that chapter will have been concluded.

What then will have become of this admirable cooperative network of religious shareholders? The question of international sanctions against oppressive nations will continue to arise, but will probably not receive grand and unified support. Yet we believe it would be tragic for such a potential instrument for good to be wasted.

We believe that it would be highly appropriate for these churches and allied groups to use their combined influence to support environmental safeguards and to protest the contamination, waste of natural resources and disregard of planetary well-being.

We believe it would be highly desirable for the Executive Council of the Episcopal Church to begin to address itself to these concerns immediately, beginning with its next meeting, June 11-15 in Fresno, Calif. In so doing, the Executive Council could again set an example to other religious bodies and begin a course of development for which many, both in the church and outside the church, would be profoundly grateful.

Wondrous Creation

Rae E. Whitney, of Scottsbluff, Neb., is the author of a number of hymns, including no. 499 in *Hymnal 1982*. The following three hymns are appropriate for the Rogation season.

God Placed Our Fragile World

66.86.D

God placed our fragile world
amid the vast array
of suns and planets, moons and stars,
and gave it night and day.
The continents were shaped
by action of the sea,
and grass and plants and shrubs sprang up
around each fruitful tree.

2. God sent us cold and heat,
the darkness and the light;
then fish and birds and beasts came forth
to give His world delight.
At last from dust of earth
our human race began,
when, in His likeness, God devised
the woman and the man.

3. God offered nature's wealth
for pleasure and for use,
but some preferred Pandora's box
and let all evil loose.
Yet hope remained in hearts,
which, though weighed down by sin,
still recognized their Maker's Voice
and welcomed Wisdom in.

4. God sent us Christ, Whose death
taught sinners how to live;
may we, assured of sins forgiven,
our neighbors' sins forgive.
Since God's creative love
brought everything to birth,
we pledge to serve, protect, enjoy
this wondrous, fragile earth!

Rae E. Whitney

©1990 Rae E. Whitney
Suggested Tune: Diademata "Crown Him with many crowns"

Our God Who Uses Broken Things

C.M.D. (86.86.D)

Our God who uses broken things,
like earth and clouds and wheat,
makes grain to grow in rained-on soil
to give us bread to eat.
And God, in broken hearts, sows seed
which grief tries to destroy,
but life persists, through brokenness,
to bring forth fruits of joy.

O God, pray use my broken things:
each thoughtless, wasted hour,
those moments spent in stupidity,
relationships gone sour,
— and bury them to enrich the soil,
till times of harvest show
that even brokenness can help
Your seeds of faith to grow.

O God, we'll gather broken things
to bring to You to mend,
caused by bereavement, hurt, despair,
or falsehood from a friend;
Then may such damaged lives, restored,
bear witness, through past pain,
to wholeness made from brokenness,
— like loaves from scattered grain.

Rae E. Whitney

©1989 Rae E. Whitney
Suggested Tune: "Laramie" (*Hymnal 1940*, no. 432)
or "Forest Green" (*Hymnal 1940*, no. 21)

O God of Rainbow Beauty

76.76.D

O God of rainbow beauty,
O God of cosmic might,
O God who made the darkness
burst forth in radiant light:
we praise You for Your servants,
who see through children's eyes
and touch the lives of many
by being kind and wise.

2. O God of new beginnings,
O God of ancient creeds,
O God who made the forests
grow from decaying seeds:
we praise you for discoveries
that knowledge daily brings,
through lifting ancient wisdom
on newly given wings.

3. O God of man and woman,
O God of Jew and Greek,
O God who made each creature
so marvelously unique:
we praise You for believers
who bring a glimpse of You,
in justice, faith and mercy,
things honorable and true.

4. O God of all creation,
O God of living breath,
O God who came in Jesus,
to triumph over death:
we praise You for the wonders
of earth and sky and space,
and for Your Holy Spirit
who fills our lives with grace.

Rae E. Whitney

©1989 Rae E. Whitney Suggested Tune: Munich

RESURRECTION

(Continued from page 10)

— was God's opening gambit in fulfilling that vision.

A resurrection without the body, then, is a non sequitur: logically and spiritually, it simply would not follow. In what we know of God and our own nature, a resurrection without the body becomes harder to explain than a resurrection with the body. If Jesus did not rise bodily, then it was not a real, full person who was raised, and the fullness of humanity is not restored.

Is it credible that, having from the beginning treasured the universe and humanity in the fullness, God would choose to restore the human spirit alone? If the body was not important enough for God to raise, that body was not important enough to suffer on the cross.

Such is the bitter fruit of all dualisms that elevate spirit and disparage body. Seeking to liberate humanity from the suffering of physical universes, these dualisms lead us instead into a limbo of half-being, where our real sufferings are neither consoled nor redeemed.

The glorious truth is quite otherwise. Having created a universe rich in matter and spirit, God remained committed to that universe, even after its spoilation by humanity. As in the beginning there was creation in both spirit and body, so now in the resurrection there is recreation in both spirit

and body. Jesus shows us God; he also shows us what it means to be human. In Jesus we see what we were created to be.

Restoration to that fullness we are promised as well. In the biblical view, the resurrected Christ is the forerunner of all of us, and so in the creed we say we look for the resurrection of the dead. There's a lot there to puzzle over: reconstitution from decay, the time lapse between death and resurrection, and people's near-death experiences. But in a universe where time is just one of many dimensions, where ultimately all times may be simultaneous, and where the limits of the universe may be folding in on themselves, the question of how it all happened for Jesus and how it may happen for us will be trivial beside the reality of a universe restored to glory, luminous in the fullness of being, enjoying full fellowship with God.

As the Episcopal catechism puts it, by the resurrection of the body, "We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints" [BCP, p. 862].

In the interim, we are God's people, called to commit ourselves in love and service to the real world in its fullness; a world that, while fallen, has been doubly graced by God's love: God created it, and God has embarked on its recreation. God has entered it and taken it into God's very being. We are called to live in that same love.

PEOPLE and PLACES

Appointments

The Rev. **Douglas Lee Alford** is rector of Church of the Holy Spirit, Box 516, Graham, TX 76046.

The Rev. **Frank Brannon** is rector of Church of the Messiah, Corner of Vaughn and Lakeview, Box 596, Heflin, AL 36264.

The Rev. **John E. Cline** serves two mission congregations: St. Martin-in-the-Fields, Twentynine Palms and St. Joseph of Arimathea, Yucca Valley, CA.

The Rev. **C. Douglas Earle** is coordinator for college ministries, Bishop Jones Center, Box 6885, San Antonio, TX 78209.

The Rev. **Gustavo Hernandez** is now rector of St. Clement's, Huntington Park, CA.

The Rev. **C. Thomas Holliday** now serves as interim of St. David's, Richmond, VA.

The Rev. **Neil F. Innes** is rector of St. George's, 6904 West Ave., San Antonio, TX 78213.

The Rev. **David M. Murray** is canon administrator of the Diocese of Kansas, 835 S.W. Polk, Topeka, KS 66612.

The Rev. **A. Kenneth J. Phillips** is now rector of St. Philip the Evangelist, Los Angeles, CA.

The Rev. **Churchill Pinder** is rector of All Saints, 4033 S.E. Woodstock Blvd., Portland, OR 97202.

The Rev. **David H. Teschner** is now rector of Christ and Grace Church, Petersburg, VA.

The Rev. **Richard L. Vinson** is chaplain for Westminster-Canterbury, Virginia Beach, VA.

The Rev. **Wendy Watson** is vicar of the Church of the Ascension, Tujunga, CA.

The Rev. **Charles Williams** is rector of St. Barnabas', Box 2415, Denton, TX 76202.

The Rev. **Donald L. Wright** now serves as interim of Trinity Church, South Boston, VA.

Ordinations

Priests

Fort Worth—**Harlow Jay Atwood**, curate, All Saints', Montgomery Ave., and Gypsy Lane, Wynnewood, PA 19096.

Kansas—**Wayne A. Blakely**, assistant of St. Alban's, 7230 E. 29th St. North, Wichita, KS 67226.

Michigan—**Barbara G. Schmitz**, assistant, Cathedral Church of St. Paul, 4800 Woodward Ave., Detroit, MI 48201.

Virginia—**Margaret Eileen Fowler Ingalls** (for the Bishop of East Carolina), assistant, Church of the Holy Comforter, Richmond, VA.

Western North Carolina—**Robert G. Partlow**, rector, Church of the Messiah, Murphy, NC. **Ruth G. Partlow**, rector, St. John's, Franklin, NC.

Permanent Deacons

Northern Michigan—**William Edwards Burgess**, ministry support team member, Church of the Ascension, Ontonagon, MI; add: 508 River Rd., Ontonagon 49953. **Laurence Watson Reynolds**, ministry support team member, Church of the Ascension, Ontonagon, MI; add: 610 Houghton St., Ontonagon 49953.

West Missouri—**Stephan Paul Beatty**, St. Mary's, Kansas City, MO; add: 4402 Canterbury, C, Independence, MO 64055. **B. Chari Mynatt**, Trinity Church, Independence, MO;

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. **John M. Allin**, XXIII Presiding Bishop, Jackson, Miss.; the Rt. Rev. **Stanley Atkins**, Oconomowoc, Wis.; the Rt. Rev. **Charles T. Gaskell**, Milwaukee, Wis.; 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 A. 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. **Milo G. Coerper**, Chevy Chase, Md.; the Rev. **O. C. Edwards**, Evanston, Ill.; the Rev. **Thomas A. Fraser**, Riverside, Ill.; the Rev. **R. Emmet Gribbin, Jr.**, Northport, Ala.; the Very Rev. **M. Richard Hatfield**, Salina, Kan.; the Rev. **R. Brien Koehler**, Fort Worth, Texas; the Rev. **W. Ward McCabe**, San Jose, Calif.; the Rev. **Robert K. Myers**, Kenilworth, Ill.; the Rev. **Edwin A. Norris, Jr.**, Chicago, Ill.; the Rev. **Charles L. Poindexter**, Germantown, Pa.; the Rev. **Canon H. Boone Porter**, Hartford, Wis.; the Rev. **Paul W. Pritchardt**, Dallas, Texas; the Rev. **C. Corydon Randall**, Del Mar, Calif.; the Rev.

Jeffrey N. Steenson, Fort Worth, Texas; 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**, Dousman, Wis.; Mrs. **Edwin P. Allen**, Gig Harbor, Wash.; Mrs. **William Aylward**, Neenah, Wis.; **Ettore Barbatelli**, Milwaukee, Wis.; Mrs. **Dixon A. Barr**, Lexington, Ky.; Mrs. **Gilbert L. Braun**, Bella Vista, Ark.; **Jackson Bruce, Jr.**, Milwaukee, Wis.; Mrs. **Robert C. Brumder**, Hartland, Wis.; **Leonard Campbell, Jr.**, Milwaukee, Wis.; **R. William Franklin**, Collegeville, Minn.; **George H. Callup, Jr.**, Princeton, N.J.; **Robert L. Hall**, Milwaukee, Wis.; Mrs. **John W. Hayden**, La Crosse, Wis.; **H. N. Kelley**, Deerfield, Ill.; Mrs. **Richard Lomastro**, Chicago, Ill.; **John W. Matheus**, Glendale, Wis.; Mrs. **Baxter Melton**, Lexington, Ky.; **William Murchison**, Dallas, Texas; Mrs. **Kenneth D. Owen**, New Harmony, Ind.; **George E. Reedy**, Milwaukee, Wis.; Mrs. **Thomas Reeves**, Racine, Wis.; **Prezell R. Robinson**, Raleigh, N.C.; **Robert A. Robinson**, New Canaan, Conn.; **Miss Augusta D. Roddis**, Marshfield, Wis.; **Frank J. Starzel**, Denver, Colo.; Mrs. **Frederick Sturges**, Old Lyme, Conn.; **Wilmot F. Wheeler, Jr.**, Southport, Conn.

add: 3523 Kingshighway, Independence 64055.
Arlene Whitmyre Stewart, All Saints', Kansas City, MO; add: 7901 W. 91st, Overland Park, KS.

Retirements

The Rev. **Robert E. Holzhammer**, as rector of 27 years of Trinity Church, Iowa City, IA.

The Rev. **J. Harmon Smith**, as rector of St. Anne's, Appomattox and Emmanuel, Glenmore, VA; Fr. Smith now lives in Salem, VA.

Changes of Address

The Rev. **Mother Adele Marie, SSM**, may be addressed at St. Margaret's Convent, 17 Louisburg Sq., Boston, MA 02108.

Lay Canons

Canon **Barbara J. Smith** is lay canon deputy of administration, Diocese of Western New York, 1114 Delaware Ave., Buffalo, NY 14209.

Deaths

The Rev. **Daniel Edward Clark**, non-parochial priest of the Diocese of Western New York, died on March 26 at the age of 53 in Niagara Falls while on the waiting list at Buffalo General Hospital for a heart transplant.

Fr. Clark, a graduate of Syracuse University and Seabury-Western Theological Seminary, was ordained priest in 1962. He served churches in Kansas City and Illinois before returning to western New York in 1971. He was a social worker specializing in drug abuse counseling with the Niagara Falls County Drug Abuse Program; he was also responsible for the hot line phones located at the Falls designed for suicide prevention. He is survived by his wife, Agnes, three children by a previous marriage; two stepchildren; his stepmother and a grandson.

The Rev. **Vincent Charles Flemmings**, recently retired priest from the Diocese of New York and sometime priest-in-charge of St. Simon the Cyrenian, New Rochelle, NY, died at his home in Palm Coast, FL at the age of 74 on April 4th.

Fr. Flemmings, a native of Jamaica, West Indies, was ordained priest by the Bishop of Jamaica in 1943. He was a graduate of St. Peter's College of the West Indies and of the University of Missouri; he also held the master's degree and doctorate from the University of Kansas. In the U.S. he served parishes in New York, New Jersey and Ohio. He was vicar of Church of the Ascension, Kansas City and in 1966 became vicar of St. Augustine's, St. Petersburg, FL which he served until 1973 when he began teaching at Central Connecticut State College. He was the author and co-author of several books on education and school-community relations. He is survived by his wife, Jocelyn and four children.

The Rev. **T. Jeffrey Gill**, associate of St. Michael's, New York, NY, died March 21 at the age of 36, following a long illness.

Born in Savannah, GA, he was a graduate of the University of the South and General Theological Seminary; he was ordained priest in 1979

and served his entire ministry at St. Michael's. Fr. Gill was grand chaplain of the Grand Lodge of Free and Accepted Masons and had served as master of the lodge in 1980; he was a member of the National Trust for Scotland, the Scottish American Foundation and St. George's Society. He is survived by his parents and two brothers, all of Savannah.

The Rev. **Edward K. Hofmann**, retired priest of the Diocese of Newark, died on February 27 at the age of 83.

Fr. Hofmann was a native of Bonn, Germany and was ordained deacon and priest in the Old Catholic Church; he was received into the Episcopal Church in 1945. From 1937 to 1945 he served the Old Catholic Church; he served Episcopal parishes in Connecticut and New York City from 1944 to 1951 when he became non-parochial. He is survived by his wife Virginia.

The Rev. **William Leonard Lahey**, rector of St. Paul's, Winter Haven, FL since 1971, died late last year at the age of 62 in Winter Haven.

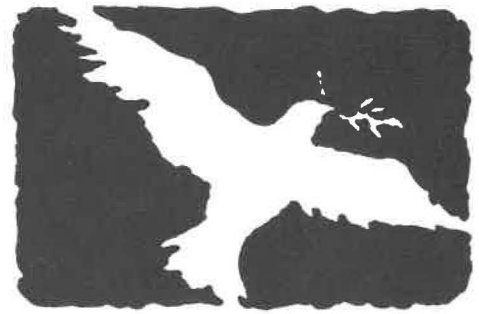
A graduate of Drake University, Nashotah House, and Illinois State University, Fr. Lahey was ordained priest in 1954 and served a number of parishes in Illinois; he was rector of St. Paul's, East St. Louis, IL from 1958 to 1968 and rector of Holy Cross, Fairview Heights, IL from 1968 to 1971 when he moved to Winter Haven. Fr. Lahey was active in a number of devotional organizations and was author of several articles on Mary and the Anglican Divines of the 17th century. He is survived by his wife, Julia, and five children.

Pearl Fultz Aulenbach, widow of the late Rev. W. Hamilton Aulenbach, died at the age of 91 in Claremont, CA on March 28.

Mrs. Aulenbach was a graduate of Philadelphia Normal school for Teachers and taught in the Philadelphia School system; she married Fr. Aulenbach in 1927. From 1938 to 1970 they lived in Germantown, PA where her husband was rector of Christ Church and St. Michael's. Both remained active in church life after retirement, Fr. Aulenbach died at the age of 90 in 1988. Mrs. Aulenbach is survived by her son, the Rev. William H. Aulenbach, Jr.; a daughter, Gretchen Alcorn; a foster daughter, Dorothy Blunden; eight grandchildren and nine great-grandchildren.

Elisabeth V. Freeland, teacher for 40 years at Margaret Hall School, Versailles, KY, died at the age of 83 at the Cooley Dickinson Hospital, Northampton, MA on March 26.

Born in South Dakota, Miss Freeland was the daughter of the Rev. and Mrs. Charles Freeland; Fr. Freeland was a chaplain in the army and served in WW I. She received her A.B. degree from Wellesley College and taught at Margaret Hall school until her retirement in 1979. In 1980 she moved to Amherst, MA where she was active at Grace Church. She was a member of Phi Beta Kappa, Amnesty International and the League of Women Voters. She is survived by her sister, Sister Jane Patricia (Freeland) and a cousin, Elizabeth Vickery Hubbard.



BENEDICTION

The author is the Rev. Frederick Quinn of Chevy Chase, Md.

Want to know what a church is really like? Check out its annual bazaar.

My teenaged daughter and I have spent several Saturday mornings casting a cold, increasingly seasoned eye on church bazaars. We accumulated a near-complete set of William Langer's "Rise of Modern Europe" paperbacks just after most major universities abandoned the series; an "as is," beige, portable, folding stereo set of the last vacuum tube generation, a bicycle lacking only rear ball bearings, and most *National Geographic* magazines of the Korean war era. In turn, I contributed a Sears Roebuck cast iron hibachi sans cooking forks and a black and white 1930s photograph of the Eifel Tower, later returned unsold with a gracious note from the event's organizer.

The price is right on most goods; many items, like coins in a Brazilian interior market, move annually from church to church, quickly crossing denominational lines. I saw a complete set of Carl Sandburg's works at Epiphany's annual bazaar and later at the All Saints' fall festival. They are probably still in circulation and may next surface at the Good Hope Lutheran Church sauerkraut supper.

After all this bazaar hopping, here are some observations: downtown churches generally give better value than suburban churches; small rural churches prepare legendary dinners; larger churches often dilute their beans with ketchup.

Church bazaars give an authentic snapshot of sponsoring institutions. They are not cost effective or time-efficient, but readily cross neighborhood and denominational lines in ways more structured programs rarely achieve. And in an era when many ecumenical programs are dead in the water, long live the church bazaar!

CLASSIFIED

advertising in **The Living Church** gets results.

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.

COMPUTERS/SOFTWARE

CHURCH BUDGET SPREADSHEET for Lotus Release 2.x (IBM/Compatible) on 5 1/4 inch diskette. Columns A thru BK. Track income, disbursements. Print treasurer's periodic reports. Instructions. \$20.00 postpaid. Pre-paid orders only. All Saints Episcopal Church, 6600 The Plaza, Charlotte, NC 28215.

ORGANIZATIONS

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

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. Christopher Stephen Jenks, BSC**, 42-27 164th St., Flushing, NY 11358.

TRUTH IS NOT established by counting heads, not even mitred heads. Anglicans test church teaching by Scripture, not by popular demand. If you agree with this, you should support the Evangelical and Catholic Mission. For information, write: **ECM**, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to the newsletter.

POSITIONS OFFERED

LARGE, ACTIVE PARISH with 1900 members has a staff opening for a priest responsible for adult education. An intelligent effective communicator-pastor is needed to lead Stephen Ministry and teach Kerygma and Serendipity Bible classes. Training will be provided. Will also share in total parish ministry, including healing service. Contact: **The Rev. J.R. Peterson**, St. John's, 906 S. Orleans, Tampa, FL 33606. (813) 259-1570.

PASTORAL THEOLOGIAN. Trinity Episcopal School for Ministry seeks professor of pastoral theology/director of field education. Candidates should possess D.Min. and experience in parish leadership. Contact: **Dr. Stephen F. Noll, TESM**, 311 Eleventh St., Ambridge, PA 15003.

PART-TIME music director, St. Gregory's Episcopal Church, Deerfield and Wilmot Roads, Deerfield, IL 60015, 30 miles NNW Chicago. Mixed choir, paid quartet. 9 AM contemporary, 11 AM more traditional, Children's choir to develop. 1972 4-manual Rodgers. Salary plus benefits. Contact: **The Rev. William D. Roberts**, rector.

SMALL, GROWING So. Maryland parish needs rector with energy, pastoral and development skills, to help it reach fully viable size in three to four years. 3/5ths time to start, but rural Chesapeake Bay living and meaningful ministry are bonuses. Resumé and profile by May 31 to: **Search, Christ Church**, Box 177, Newburg, MD 20664.

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

POSITIONS OFFERED

THE BISHOPS OF LONG ISLAND and the trustees of George Mercer, Jr. School of Theology have commenced the search process for a new Dean/Deputy for Education. Responsibilities for this position include: the administrative oversight of the ordination program for candidates of both the diaconate and priesthood, as well as enhance the ministry of the laity. The dean/deputy will assist the bishop in Christian education at all levels within the Diocese of Long Island. Candidates should have experience in a parochial setting of ministry as well as appropriate theological training in the Anglican tradition. Candidates with an earned doctorate are preferred. It is hoped that this position will be filled by the end of the year. Resumés should be sent to: **Office of the Bishop Coadjutor**, 36 Cathedral Ave., Garden City, NY 11530. Deadline for submission of resumés is 20 May 1990.

LARGE, very active parish of over 1,500 members seeking assistant for full round of duties. Must be versatile with strong youth oriented interests; have a high energy level; be devoted to teaching and preaching. Send resumé to: **Christ Episcopal Church**, 4030 Manatee Ave., W., Bradenton, FL 34205, Att: Ms. Chappelle or Fax # (813) 792-1877.

POSITIONS WANTED

PARISH ASSISTANT: Christian education, program and lay leadership development, coordinate and train volunteers, pastoral work. Exceptionally well-qualified lay professional with education and experience. Excellent references. Willing to relocate. Available July, 1989. Ms. Janet Diehl, 4535 S. 23rd St., Apt. #3, Milwaukee, WI 53221. Phone (414) 281-1384.

PRIEST: Seasoned pastor (late 50's), sound Biblical preacher, skilled liturgist, seeks position as rector or associate in sacramentally-oriented parish. Reply **Box L-696***.

PROPSERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

REAL ESTATE

SEWANEE, TENN. Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond c/o Reliance Realty**, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings; (615) 825-1111.

RELIGIOUS LIFE

THERE WILL BE a Live-In Program for women interested in the Religious Life at St. Margaret's Convent, Box C, Duxbury, MA 02331, from June 15 till August 1st. Guests are welcome to share in the life, worship, work and recreation of the Sisters for a few days or weeks. Before June 1st **Society of St. Margaret**, P.O. Box 425, Boston, MA 02120; (617) 523-1008. After June 1st. **St. Margaret's Convent**, 71 Washington St., Box C, Duxbury, MA 02332; (617) 934-5696.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

RETIREMENT COMMUNITY

UNIQUE RETIREMENT VILLAGE. Entrance fee fully refundable. Spacious duplexes. **Walsingham Estates**, P.O. Box 1043, Mt. Carmel, IL 62863. (618) 262-7382 or (618) 263-3355.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church**, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 13-24), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: **Parish Development Institute**, 1308 Brunswick Ave., Trenton, NJ 08638.

TRAVEL

TRINITY JOURNEY PROGRAM 1990. Sponsored by Trinity Church, Wall Street. Come, **Let Us Sing to the Lord: A Journey into English Cathedral Life and Music**, Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **The New Russia: Orthodoxy, Culture and Transition**, New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas**, January 3-12, 1991, Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices from \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the Christian Education Office (212) 602-0807 or write: **Trinity Journey Program**, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

WANTED

A COPY of Fr. Hughson's book, *The Green Wall of Mystery*. Fr. Ralph T. Milligan, 976 Georgia Ave., Macon, GA 31201.

YOUTH MINISTRY

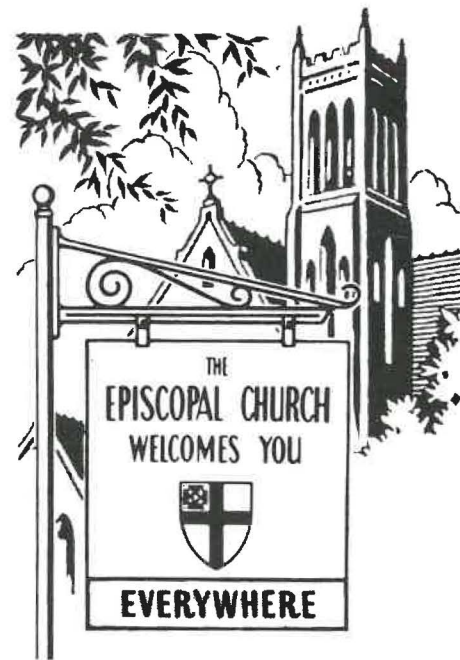
TRAINING IN YOUTH MINISTRY. Two-year paid internships available in youth ministry. Positions now available in Florida and Georgia. Reply to: **Episcopal Youth Ministry Intern Program**, 1017 E. Robinson St., Orlando, FL 32801.

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.

CHURCH DIRECTORY



HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

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 10:4-3:30 Mon-Fri, 10:4-3:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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. Tanya Beck, priest assoc; 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 Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
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 H Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

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

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.

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, assocs; the Rev. Richard H. Moses, the Rev. Robert H. Pierce, ass'ts
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

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; the Rev. Gary E.A. Lawler, ass't
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

PATCHOGUE, N.Y.

ST. PAUL'S 31 Rider Ave.
The Rev. William H. Russell, r (516) 475-3078
Sun H Eu 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

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

SELINGROVE, PA.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
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. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d 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 & HD 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. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
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)

FORT WORTH, TEXAS

ST. ANDREW'S (downtown) 917 Lamar St. (817) 332-3191

The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

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 F. Daniels, parish visitor (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

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

SEATTLE, WASH.

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 & 5:30. Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno