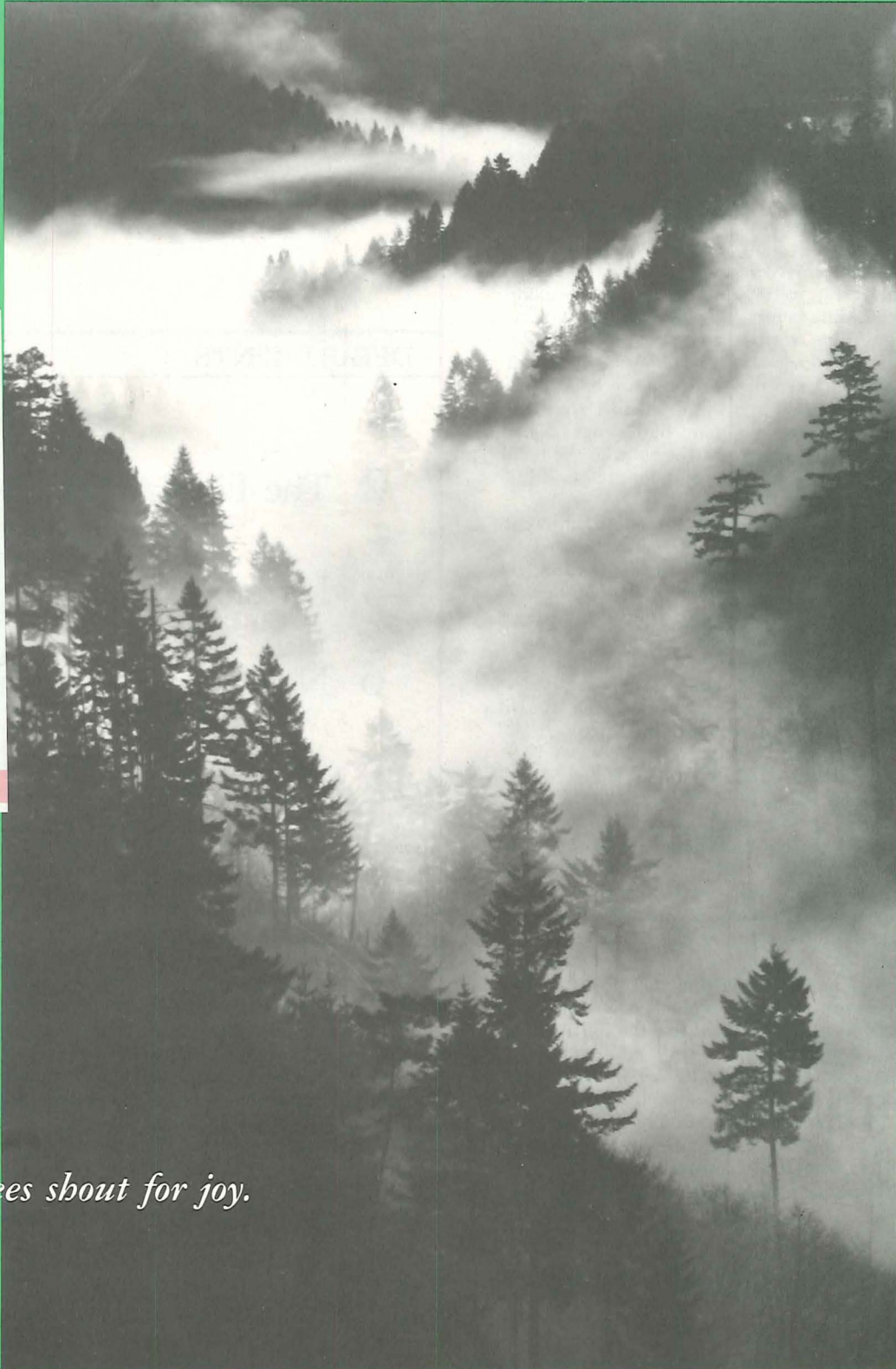


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...the trees shout for joy.



The Old Pines

Here in the Adirondack Mountains in upstate New York, where we live, stand many great pine trees, some of which are at least 60 feet high. Local people tell us that many of these trees date back before the Revolutionary War. The trees have a cathedral-like presence. There is something spiritual about them, especially when they stand full of snow or when they sway rhythmically choreographed by the wind. Sometimes when the wind blows hardest, the trees rock wildly from side to side like a ship rolling in a heavy sea or a giant metronome measuring time before the wind's roar.

Last year during a severe storm, a tree in front that had been dying for years was blown down, away from the house but knocking down our power line. For a day we had light only from kerosene lamps and a roaring fire before Niagara Mohawk New York, the electric company, had things hooked up again. Afterwards we tried to count the rings in the trunk of a tree to determine its age, but we were not able to distinguish them clearly enough.

Recently one of the landowners in our area decided to cut down some of the trees on his land to raise needed money to repay debts. I stopped and watched early in the morning. The trees fell like fainting soldiers at attention on the parade ground and one could smell in the air the scent of the fresh wood. With great skill the chainsaw men dropped the trees into their assigned positions, where they were sawed up, picked up in pieces by bulldozers, chained down on tractor trailer trucks and carried away. Later on in the week, the area looked like a battlefield full of bleeding stumps, stripped and splintered.

One could argue that there should be much stronger legislation and more committed leadership to protect the rights of trees to exist. What right do we have to knock them down and take away their lives and destroy their beauty after they have stood for two centuries, just to pay off some back bills? It is an act of desecration. "Tell it out among the nations: 'The Lord is King!' He has made the world so firm that it cannot be moved . . . let the field be joyful and all that is therein. Then shall all the trees of the wood shout for joy." These are words from Psalm 96. The poet is writing euphorically about the creation, which to him and to the other poets who wrote the Psalms was a wonderful act of God, like the parting of the Red Sea or the revelation on Sinai.

The trouble with our society is that we look upon creation as something separate from ourselves, to be consumed or to be put out for profit. To rejoice in the creation and in our commonality with the fields and trees as creatures is to hear the great pine trees in the Adirondacks call for preservation and consecration instead of desecration. It is to hear them shout for joy.

Our guest columnist, the Rev. Robert M. Haven, is a recently retired priest of the Diocese of Albany who resides with his wife in Northville, N.Y.

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ON THE COVER

The old pines: What right do we have to knock them down? [The First Article]

RNS photo

LETTERS

Regaining the High Ground

I was delighted to see in the May 13 issue your article on Stanley Hauerwas and William Willimon, "An Invitation to Be Odd." Though their style is a bit breezy and at times bordering on the outrageous, their invitation is for the church to be the church, to be radically orthodox and fearlessly to challenge the fundamental assumptions of modern secularism. It is to stand, without apology or accommodation, for the gospel of Jesus Christ.

The spiritual and intellectual life of the post-liberal West is a shambles. There has been rising a common voice of dissent on the part of thoughtful people on the cutting edge of many disciplines. They are asking basic questions about the assured principles of the modern world view and the philosophical presumptions behind it.

I first became aware of it by reading Karl Menniger's 1973 book *Whatever Became of Sin?* There was Paul Johnson's *Modern Times*, A. MacIntyre's *After Virtue*, Allan Bloom's *The Closing of the American Mind*, Robert Bellah, et al, *Habits of the Heart* and Bishop J.A.T. Robinson's *The Primacy of John*. Here in the fields of psychiatry, history, higher education, moral philosophy, social science and biblical studies were recognized authorities pointing out major flaws in the way we think, the way we organize knowledge, the way we conclude the truth and the way we understand ourselves.

Hauerwas and Willimon reflect the thinking of a growing theological movement in this country and Britain based on this fundamental intellectual and spiritual reassessment. It is neither conservative nor liberal, but radically Christian.

The dean of the movement is Leslie Newbigin, retired Bishop of the Church of South India, for a period director of the Division of World Mission and Evangelism at the World Council of Churches, now writing and teaching from his home in Birmingham, England. At the request of the CWW he wrote a little book entitled *The Other Side of 1984, Questions for the Churches*. It was the spark in the tinder.

Newbigin's thesis (developed in succeeding volumes, *Foolishness to the Greeks*, 1986, and *The Gospel in a Pluralist Society*, 1989) is that our civilization has lost confidence in its own

validity, that for all our personal liberty and material prosperity there is a pervasive absence of hope. His challenge to the churches is to be bold in proclaiming to contemporary men and women a way of understanding the world and their lives within it which is unashamedly based on the revelation of God made in Jesus Christ.

He wrote in the conclusion to *The Other Side of 1984*, "We can learn from the past but we can never return to it. We must exclude any kind of nostalgia for Christendom or for a pre-technical innocence. But we can offer to our dying culture the framework of understanding that has its base in the work of Jesus and to invite our contemporaries to join with us in a vigorous attempt to understand and deal with our experience in the light and power of that name."

The movement has come to be called "The Gospel and Our Culture." Its program, sponsored by the British Council of Churches, is to formulate a genuinely missionary encounter with the post-enlightenment popular world view. New Testament scholar and Anglican Bishop Hugh Montefiore is chairman of the management group.

Though it is primarily focused upon the spiritual life of Great Britain, it has become a truly international symposium of articles and letters and informal conversations at conferences and meetings. Last winter Bishop Montefiore challenged a gathering at Trinity Episcopal School for Ministry in Ambridge, Pa., that because of the current intellectual disarray in the West, now is the time for the churches to regain for the gospel the high ground of philosophical and moral authority that it once held.

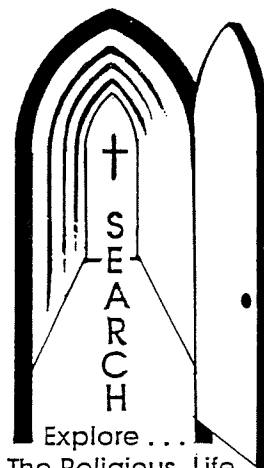
Here I believe is the real challenge of the Decade of Evangelism. Hauerwas and Willimon are on the right track. Thanks for putting us on to them. Could we have more on this most important subject?

(The Rt. Rev.) ALDEN M. HATHAWAY
Bishop of Pittsburgh
Pittsburgh, Pa.

Too Much Debunking

Congratulations to Kathryn Lindskoog [TLC, May 13] for pointing out that contemporary biographers like A.N. Wilson often have two axes to grind: they pick on famous men but

(Continued on page 5)



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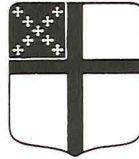
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— Alec Wyton, Organist-choirmaster,
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(Continued from page 3)

not to praise them, since debunking or psychobiography is the method of choice if you care more about sales than historical accuracy. I don't doubt for a minute that there are many more mistakes and mis-calls in Wilson's account of C.S. Lewis than Lindskoog had time to list. I wish more reviewers knew a biographer's subject when they review his book. I wish more biographers liked their subjects other than as a meal ticket.

ALZINA STONE DALE

Chicago, Ill.

Piracy and Gender

A minor correction to Fr. Kelly's letter on grammatical gender and personal sex [TLC, May 13]: the Latin word *pirata*, although first declension, is masculine, not feminine. It is one of several words denoting occupation (*agricola*, *nauta*, *poeta*) that are first declension masculine; a "good pirate" (if such there be) would be *pirata bonus*. There is a corresponding group of occupational nouns in Greek that are also first declension masculine and end in the letters eta sigma, plus several men's names ending in alpha sigma (including the Greek adaptation of Hebrew names ending in *-iah*, as found in the KJV New Testament).

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library

Eugene, Ore.

P.S. I trust some readers will recognize the phrase "if such there be" as occurring in the aria, "Oh Is There Not One Maiden Breast?" sung by the quintessentially if quixotically good pirate Frederick in Gilbert and Sullivan's *The Pirates of Penzance* (*Piratae Penzancenses?*).

Language of the People

While I thank the Rev. Reginald H. Fuller for his helpful review of four updated translations of the Bible [TLC, May 13], and with full respect for his standing in the theological community, I must take issue with his premise that "a version intended primarily for public reading requires a formal and dignified English, very different from the casual way we converse with one another today."

In fact, I would hold almost the opposite position. When the Bible is read in public, it should be read from a

version which can be understood from the hearing. Our parish uses Today's English Version (TEV) as the primary translation, with occasional readings from the New International Version (NIV) or the Jerusalem Bibles (BJ/NJB).

The Bible was primarily written in very common language, and should be proclaimed in the same sort of language — to reach the common people.

If the rest of the service is not in contemporary English, it may make sense to use a non-contemporary Bible. But in a Rite II setting, the language of the RSV sticks out like a sore thumb.

I agree wholeheartedly with the reviewer's call for the publication of lectionaries using a variety of translations, but would like to see separate sets for Rite I and Rite II usage.

(The Rev.) EDWIN M. COX-PENA
St. Margaret's Church

Baltimore, Md.

Optional Filioque

In his letter [TLC, May 6] in answer to mine favoring an optional filioque in the Nicene Creed [TLC, March 25], Canon Wattley says that I miss "two facts of history." I fear that he misses the whole point of my argument.

Canon Wattley mentions "that the

procession from the Father is biblical (John 15:26)," but he does not mention that the Bible does not say that the Holy Spirit does not proceed also from the Son. On the contrary, the procession from the Son is likewise biblical, even if not so explicit (John 15:26, 16:13-15, 20:22, Romans 8:9,10; Galatians 4:6; I Peter 1:11).

Furthermore, Canon Wattley mentions "that the original credal statement came explicitly from an ecumenical council," but he does not mention that the Nicene Creed as set forth by the First Council of Nicaea (A.D. 325) and confirmed, with certain revisions, by the First Council of Constantinople (A.D. 381), does not state that the Holy Spirit does not also proceed from the Son. On the contrary, the question of whether or not the Holy Spirit does also proceed from the Son does not seem to have ever come up at the First Council of Nicaea or at the First Council of Constantinople.

It is true, as Canon Wattley says, that "The Episcopal Church is in dire need of rediscovering and recovering its roots," but the Episcopal Church is also in dire need of making absolutely sure that those roots are planted firmly in the truth. Until then, the filioque should be optional.

WILLIAM R. RENNAGEL

De Land, Fla.

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Central Florida Shooting

Nobody was a more energetic volunteer in the parish than Douglas James Pearson. Sunday night he enjoyed homemade ice cream at the rector's home. Monday morning, May 21, he shot two members before killing himself in the center aisle of St. Sebastian's By-the-Sea Church in Melbourne Beach, Fla.

Mr. Pearson, 47, his wife Janet and their two sons, had been parish members only two years. They had previously lived in Canada. He collected a variety of large and small weapons, kept in his house and garage, and had a permit for each.

Soon after his arrival at St. Sebastian's, Mr. Pearson was appointed a member of the parish's expansion program. He had had several disagreements with other parishioners and was disgruntled that some of his ideas had been dropped.

Trouble began May 19 when Mr. Pearson became enraged and fired shots in his home. The police were called; they were unable to confiscate the guns, which were registered. Mr. Pearson reportedly volunteered to hand them over to the police. However, it was believed that he had retained at least two of the guns.

The following evening the Rev. Perry Collins, recently installed rector of the church, spent two hours talking with Mr. Pearson, trying to calm him. Mr. Pearson was said to have been angry about the way some wood had been removed in the church and the way the terrazzo floors had been waxed.

The following day Fr. Collins and his wife left early for Orlando to settle the sale of their house there. Shortly afterwards Mr. Pearson drove to Fr. Collins' Melbourne Beach home and broke in. Finding no one there he riddled the house with bullets and drove a few streets away to the home of Jay Canarroe, chairman of the building committee.

His knock was answered by Mr. Canarroe's wife, Diane, who was promptly shot twice in the abdomen by Mr. Pearson. Seeing Mr. Canarroe running up behind his wife, Mr. Pearson shot at him but the gun was empty. He ran to his car and drove to the church.

Arriving at the church he shot the Rev. George Smodell, a deacon, in the thigh, penetrating both legs, and pro-

ceeded to destroy the church office. Barbara Baldwin, the church secretary, and David Orabonia, a construction worker, ran to safety and phoned police from a friend's house as the assailant barricaded himself in the church sanctuary.

While in the sanctuary with the deacon, Mr. Pearson told Mr. Smodell that he was going to commit suicide. Mr. Smodell said he begged Mr. Pearson to go to the altar and pray, but he took only a few steps down the aisle before turning a .357 caliber revolver on himself.

Although Mr. Pearson was estimated to have shot himself to death about 40 minutes after arriving at the church, police had believed he was holding one or more hostages. Upon arriving at St. Sebastian's, the police set up barricades. Mr. Smodell, 63, heaved a shoe through the church window in an unsuccessful effort to get the attention of police. He then remained seated near the window alone for close to six hours before he was forced to move when police threw tear gas in through the windows. Mr. Smodell managed to crawl to the front door where police held a gun to his head before accepting his assurance that he was the victim, and that the perpetrator had been dead for hours.

Parishioners Reach Out

Parishioners instantly reached out to the assailant's wife, Janet, embracing her in prayer. Fr. Collins arranged for Mr. Pearson's ashes, after cremation, to be placed in St. Sebastian's memorial garden.

"You cannot make sense out of the act because it was irrational," Fr. Collins said the morning after the shooting. Though there were feelings of hurt, empathy and love, "I have not heard anger," Fr. Collins said. "Doug finally found peace."

Mr. Pearson had been under treatment for some time for a manic-depressive condition. He had told Fr. Collins the night before his rampage that he would seek immediate professional help.

Mrs. Canarroe, after six hours of surgery, remains in critical condition at a local hospital. Deacon Smodell also underwent surgery, is doing well and expects to have several months of physical therapy.

A. E. P. WALL

The Pope in Mexico

Pope John Paul's visit to Mexico in May was marked by conflicting messages as he was welcomed by a group of ecumenical church leaders, including the Rt. Rev. Sergio Carranza-Gomez, Bishop of the Diocese of Mexico.

According to the Rev. Carl S. Shannon, Jr., rector of Christ Church in Mexico City, one of the contradictions facing the pope was restrictive laws governing organized religion, which meant that religious services were not supposed to be held in public. However, the pope celebrated outdoor Eucharists without reprisal.

"Welcome, Holy Father" banners which stretched across the freeway competed with government billboards advertising the use of condoms to prevent AIDS. In addition, the pontiff spoke out against birth control during a Mother's Day address and also acknowledged the many children who are victims of society.

In an unusual gesture, Fr. Shannon said, President Carlos Salinas de Gortari met the pope at the airport and received him at the presidential residence.

In mid-tour, church leaders from Episcopal, Lutheran, Orthodox, Mennonite and Church of the Nazarene traditions greeted the pope at the apostolic residence in San Angel, Mexico City. Bishop Carranza-Gomez addressed the pontiff and pointed out religious concerns they faced, including the scarcity of Roman Catholic priests, the proselytizing of new religious groups which may be pseudo-Christian, and poor ecumenical development.

"Given these circumstances, we have been able to accomplish little toward the noble cause of unity for which Christ hoped. However, even though our group is small, we are convinced of the legitimacy and rightness of our undertaking and desire to continue our ecumenical work . . ." read the church leaders' statement.

No Further Action

The two diocesan committees that endorsed the Rev. Robert Williams for ordination as an openly gay, noncelibate priest have reexamined the process and concluded there are no grounds to proceed against him.

The Rt. Rev. John S. Spong, Bishop of Newark, asked the commission on ministry and the standing committee "to determine whether or not misrepresentation occurred during the screening process" [TLC, Feb. 25]. Fr. Williams resigned his ministry with the gay and lesbian community in Hoboken last February in the wake of a furor over comments he made at a Detroit symposium disparaging celibacy and monogamy [TLC, Feb. 18].

"We have no plans at this time to take any further action," said the Ven. Leslie Smith, diocesan spokesman. Although he does not serve in any official capacity, Fr. Williams remains a priest of the diocese. The only way he could be removed from the priesthood is through a trial.

Fr. Williams, who is now in Texas, has told the local press that he is writing a book about his experiences and that he will name gay and lesbian priests in the diocese because, "some of the most negative people throughout this whole process have been closeted gay and lesbian clergy . . ." he said.

Baby Boomers

American churches will have to rethink many of their traditional ministries and leadership styles if they are going to attract baby boomers to their services, according to a church growth specialist speaking at a recent conference in Northpoint, N.Y., reported by Religious News Service.

"Baby boomers don't seek churches for their doctrine or denomination. They go to a church that makes them feel good . . . The unchurched baby boomers are choosing churches like consumers. They're not going to choose churches that are traditional, out of date or legalistic," said Dr. Elmer Towns, dean of the Graduate School of Religion at Liberty University in Lynchburg, Va. The university was founded by the Rev. Jerry Falwell.

Dr. Towns was speaking at an April 23 seminar on reaching baby boomers. Organized by the Church Growth Institute of Lynchburg, Va., the session was held at Northport Baptist Church.

Dr. Towns said that while previous youth generations assimilated into the adult population, baby boomers remained in a "subculture" as they reached adulthood. While baby boomers are not monolithic, their attitudes have shaped society and present a new

challenge to the churches, he added.

The baby boomers hold urban values, while many evangelical churches still operate "as if they were rural," Dr. Towns said. Baby boomers do not have the Protestant work ethic, value their leisure and, because of the non-traditional times in which they were brought up, "cannot be motivated by guilt," he said. They are also more likely to value attitudes, such as not being a hypocrite, over correct beliefs.

But Dr. Towns stressed that such attitudes do not mean that baby boomers are not religious. He noted that a recent Gallup poll showed 76 percent of new church members in the United States are baby boomers. But in order to keep these members and draw others into the church, congregations will have to develop their ministries attuned to the "boomer" lifestyle, he added.

According to Dr. Towns, baby boomers:

- want more say in the life of the congregation and a sense of sharing in the church's ministries;
- view the sermon as a vehicle for teaching rather than preaching;
- are drawn to churches that are "relationship-oriented," emphasizing small group meetings;
- do not tithe unless they see a "return value" to such giving.

Dr. Towns said that during the past few years there have emerged fast-growing baby boomer oriented churches across the country that stand in contrast to their more traditional counterparts. Often these churches emphasize fellowship in small groups (or "home cells"), often meeting in rented buildings. They feature bands rather than organs and pianos, sing contemporary choruses rather than traditional hymns and downplay denominational identity.

While various church traditions can minister to baby boomers, Dr. Towns said that "if ever a movement was destined to draw in baby boomers, it is the charismatics." The emphasis on informal and spontaneous worship, small group fellowship and strong member involvement in various church ministries is appealing to the baby boomer, he added.

In concluding his seminar, Dr. Towns said the anti-traditional preferences of baby boomers may mean the loss of the "rich music tradition" found in the older hymns, and they may not

recognize the needs of the elderly. They may also be "naive to creeping liberalism that will dilute essentials," value truth by surveys and pragmatism rather than by principles, and show disloyalty to their churches as they search for spiritual assistance in a variety of places.

But baby boomers will also bring to the churches "more honesty," and a lack of hypocrisy, a better management style and a greater emphasis on evangelism and participatory worship, he said.

Conflict in Colombia

The Episcopal Synod of America (ESA) has taken a "wait and see" position on the proposed affiliation of several parishes in the Diocese of Colombia.

According to previous reports, nine priests and 11 parishes and missions had voted to join the synod in order to retain ". . . allegiance to the doctrines and practices of the Holy Catholic Church within the reformed Anglican tradition" [TLC, April 15].

However, conditions in the Diocese of Colombia have been in a state of confusion for some time, said the Rev. Ricardo Potter, Partnership Officer for Latin America and the Caribbean at the national church center in New York. As a result of tensions between the Rt. Rev. Bernardo Botero, Bishop of Colombia, and diocesan clergy, there were several excommunications and some alienation within the diocese, said Fr. Potter. The Presiding Bishop has been working with the problems, and Fr. Potter said long-term pastoral mitigations are finally starting to show some results. "There is a long and painful process of healing taking place in Colombia," he said.

In the meantime, the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the ESA, has said he cannot accept the parishes asking to join the synod at this time because there is some question as to whether they are legitimate bodies in their own diocese.

In a letter sent to Bishop Pope from Bishop Botero, the latter refers to priests who signed a June 4, 1989 declaration "spreading out the notice of their abandoning the Episcopal Church . . ." Bishop Botero notes, ". . . it is absolutely false that the document stating that its signers are associated with this diocese, from which

they say to have severed, but before its bishop they have not so far retracted. They legitimately do not represent the congregations they pretend to, which have never appointed them nor requested their representation."

The Rev. Titus Oates, director of ESA, told TLC the situation in Colombia needs to be peacefully resolved one way or another before any action can take place. "Everything is on hold for now," he said.

BRIEFLY...

A house for pregnant women seeking an alternative to abortion was recently opened by the **National Organization of Episcopalians for Life**. The NOEL House in Fairfax, Va., will have room for three young women, their infants and a resident couple. Residents will stay 12 to 18 months while they attend school or develop job skills. The house is independently incorporated under the auspices of Truro Church in Fairfax, with support from the Diocese of Virginia.



The Rt. Rev. Bevan Meredith, Bishop of the New Guinea Islands, was elected Archbishop of the Anglican Church of Papua New Guinea at a May meeting of the provincial council. A native of New South Wales, Bishop Meredith went to Papua New Guinea in 1954 to teach, and, after his theological studies and ordination, did pioneering missionary work in the foothills of the Owen Stanley Range.



Rikkyo University, an institution of the Nippon Seikokai (the Holy Catholic Church in Japan), recently dedicated a \$70 million addition to its academic, sports and administrative facilities. The success of the fundraising campaign for the project included the ability to obtain tax exemption for large donations from banks and corporations and to find supporters from these groups. The university's campaign has been called a pioneering effort, as the concept of institutional and individual philanthropy in Japan is fairly new. Through the years, the university has relied heavily on support from the Episcopal Church in the U.S. and other sources overseas.

CONVENTIONS

The council of the **Diocese of Nebraska** met May 4-5 at Trinity Church in Norfolk. The Rt. Rev. James Krotz, diocesan, presided. The Rev. Mel Lutchens, executive director of Interchurch Ministries of Nebraska, was the guest speaker at the council banquet. A number of resolutions were debated, many of them concerning the diaconate.

The council adopted a 1991 budget of \$602,610 and accepted an invitation to meet at Holy Apostles' Church, Mitchell, next year. Youth of the diocese reported on their trip to Honduras, and on their summer projects to paint the Church of the Good Shepherd in Bridgeport and complete maintenance work at the House of the Transfiguration in Bayard.

(The Rev.) W. J. BARNDIS



The convention of the **Diocese of Maine** met in Bangor, May 18-19. As guest preacher for the Eucharist, the Most Rev. Edmond Browning, Presiding Bishop, spoke about evangelism and focused on the admonitions to teach and baptize. He said, "This is what we offer different from what the world offers — the knowledge that Christ is alive and longs to be in relationship with us."

Bishop Browning addressed participants several times during the convention. When asked what sometimes leads him to despair, he said that "the greatest sin which the church has to face within itself is apathy, and self-righteousness." However he finds hope, he said, in "the sense that we have rediscovered the meaning of baptism."

The Rt. Rev. Edward C. Chalfant, diocesan, noted in his opening address that many things have been happening around the diocese which affirm a "shift from survival to servanthood, from maintenance to ministry."

Approved during the convention were a budget of \$989,873, seven resolutions, and elections for diocesan and General Convention positions.

A report from a diaconal candidate on the poor conditions of her neighborhood in Lewiston served to introduce a resolution requesting diocesan support for Lewiston's Trinity Church urban ministry program. Located in

an area of poverty, Trinity has in the past suffered membership loss and financial decline as eight other mainline churches fled to the suburbs. However the congregation has seen its mission in staying and serving the people around them. The resolution was accepted.

Another high point in the business session occurred with the passage of a resolution to initiate a companion relationship with the Diocese of Panama. Two members of Christ Church, Biddeford, who are in Panama under the Volunteers for Mission program of the national church, sent reports and a video which provided insights into the life of the church in Panama.

ELIZABETH RING



The decision to recruit young men and women for ordained ministry was a highlight of the convention of the **Diocese of Maryland**, held May 17-19 at Frostburg State University in Frostburg.

"The church is concerned that young people are not offering themselves," the Rev. James C. Ransom, diocesan canon for ordained ministry, told the convention's 400 delegates and guests. "We have a call to recruit them. The church of the future is going to need people trained for the ministries the future will bring."

In other business, the convention approved further exploration for the expansion of the Bishop Claggett Center, the diocese's conference, retreat and summer camp facility in rural Frederick county; urged the 120 congregations of the diocese to become environmentally aware and to adopt sound environmental practices in their corporate life; and supported the establishment of the post of diocesan canon for lay ministry.

In his convention address, the Rt. Rev. A. Theodore Eastman, diocesan, took as his text Matthew 5:17-30 which, he said, "touches on some of the major issues facing the church today."

A guest of the convention was the Rt. Rev. John Takeda, Bishop of Tokyo, who spoke about the human rights problems in Japan. He was celebrant for the Eucharist with Bishop Eastman and the Rt. Rev. Charles L. Longest, Suffragan Bishop of Maryland. The latter preached at the service about unity among the people of the church. WILLIAM STUMP

It Defies Common Sense

The light of life
spans the centuries.

By MAURICE A. COOMBS

The one and a half billion dollar Hubble telescope is so powerful that, if it were set up on top of one of the twin towers of the World Trade Center in New York, it could bring into view a dime standing on its end on top of the Washington Monument more than 200 miles away! When the telescope is eventually operating as a satellite in the heavens, that power will enable the telescope to see light that is traveling toward us at more than 3,000 miles per second but will take hundreds of years before it will be seen by the naked eye. Moreover the stars which produced that light ceased to exist billions of years ago.

Were it possible for that telescope to look backward in time and be focused on a small garden near Jerusalem almost 2,000 years ago, it could see an event that was never witnessed yet is the reason why Episcopalians are in church on Sunday, because every Sunday is a celebration of Easter. What the telescope would see we can only guess at but certainly something happened in that garden which has had profound effects on all human beings who have heard about it since the resurrection of Jesus of Nazareth.

Not to accept the resurrection of Jesus as a reality in time and space is to be scientifically arrogant. The true scientific mind would never be that arrogant. Eugene Linden, writing in *Time* magazine (April 16) asks the question, can we really understand matter? He writes:

"For much of this century, scientists have known that the comfortable solidity of things begins to break down at the subatomic level . . . The set of mathematical tools developed to explore the subatomic world is called quantum mechanics. The theory

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works amazingly well in predicting the behavior of quarks, leptons and the like, but it defies common sense, and its equations imply the existence of phenomena that seems impossible. For instance, under special circumstances, quantum theory predicts that a change in an object in one place can instantly produce a change in a related object somewhere else — even on the other side of the universe."

All budding scientists will know that, in 1964, the physicist, John Clauser, demonstrated the veracity of quantum mechanics in relation to the subatomic world and is now asking that the scientific world attempt to find out whether the elusiveness of the quantum world applies to objects larger than subatomic particles.

When we say the words which have been said by Christians for almost 2,000 years that Jesus of Nazareth was *for our sake crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again . . .* we are not talking gibberish which science contradicts. We are, in the realm of faith, asserting a reality that the scientific world cannot contradict. We believe that the resurrection of Jesus of Nazareth has a profound effect on the way we behave, and that this effect crosses all the barriers of time and space in somewhat the same way as the laws of quantum mechanics.

But the resurrection is more than a fact. It is a metaphor, an allegory, an image, a parable, a symbol.

Freedom has been the subject of many, many headlines in our newspapers and the subject of lead stories in the electronic news broadcasts for months. It seems that the words of one of the followers of Jesus of Nazareth, about the effect of the resurrection on the universe and the human family, are coming true:

"And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you . . . for you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.' . . . For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be

liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as children, the redemption of our bodies" (Romans 8).

The resurrection of Jesus of Nazareth from the dead demonstrates that freedom is the reality.

Any slavery, be it the slavery of nations in a senseless creed of materialism and economic determinism; slavery to a futile doctrine of racial superiority; or even slavery to greed or militarism; any and all slavery will be abolished because the declaration of emancipation has been proclaimed in the drama of an empty tomb in a Jerusalem garden.

To suggest that the church should keep silent about this good news, as many of its leaders did during those dark days in Eastern Europe and through the long night of oppression in Southern Africa, is to demand that the church be unfaithful to the dynamic which alone gives it credibility.

But the event of the resurrection is also the metaphor for your freedom. Just as with quantum mechanics, the liberation of Jesus from the tomb 2,000 years ago can instantly produce liberation.

Probably only you know what enslaves you. Maybe it's slavery to a lifestyle that you believe you will die without. Maybe it's slavery to a bitterness of spirit that causes you to look at human love and friendship with a jaundiced eye. Maybe it's slavery to an addiction which, though you know it is slowly killing you, you believe you cannot escape. Maybe it's simply slavery to an indifference to discovering the joy of the good news of the freedom offered in Jesus of Nazareth. You know the nature of the tomb in which you are imprisoned.

The Hubble telescope will show us light which is taking billions of years to reach us. Let the experience of worship be the lens through which the light of life in Jesus of Nazareth spans the centuries and gives us the freedom only that light can bring so that every Sunday becomes for us the day of our liberation.

The Samaritan's Faith

The Spirit is love,
exactly what God
wants us to have.

By GEORGE W. WICKERSHAM, II

The parable of the Good Samaritan serves as a constant warning to those of us who consider ourselves religious. To be noted especially is the rather obvious fact that the hero of the story would have been considered as a heretic by just about all of Jesus' fellow Jews, his disciples included. Actually, Samaritans were considered as worse than heretics. Gentiles were one thing, but Samaritans were Jews gone wrong and were therefore to be looked down upon even more than Gentiles.

But as far as Jesus was concerned, the Good Samaritan put across a point which was at the very center of Jesus' teaching.

Most of us are inclined to think of being religious as holding the right beliefs and doing the right things. Not so Jesus.

There is a remarkable parable, largely overlooked, of a mere two verses in the Sermon on the Mount. "On that day," the parable reads, "many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'" In other words, they had done all the right things, and done them with the right beliefs. Nevertheless, the answer which they received was hardly what was expected: "I never knew you; depart from me, you evildoers" (Matt. 7:22-23).

What went wrong? Obviously: the motive. The question which these pious people were really asking was, "Lord, look at what we have done for you. Now, what's in it for us?"

It is very interesting that in the par-

able of the Samaritan, Jesus speaks of two highly religious people as passing by the wounded wayfarer: the priest and the Levite. It is even more interesting that the Samaritan, who did not pass the traveler by, did what he did simply because "he had compassion" (Luke 10:25-37).

Here, of course, is the crux of the matter. What the Lord is looking for in us is not necessarily credal orthodoxy, and certainly not the desire to make points, but just compassion.

St. Paul, of course, makes this doubly clear when he writes ". . . if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have . . . , but have not love, I gain nothing" (1 Corinthians 13:2-3).

It is just at this stage of proceedings, I think, that we must interject the plain fact that none of us is capable of the Samaritan's compassion or St. Paul's love — none of us is capable on one's own. "No one is good," Jesus reminded the rich young man, "but God alone" (Mark 10:18).

A Better Mind

We, all of us, are born self-centered. It cannot be otherwise, unless we are not free. For me, the world goes around me; for others, around each one of them. We are necessarily self-centered. Jesus' point is that God alone is self-giving. But Jesus also makes the equally important point that the heavenly Father gives his Holy Spirit to those who ask him (Luke 11:13). And here, of course, is precisely where religion comes in: not to get us rewards, but rather to get us a better mind. Furthermore, what we must never forget is that this process is real. The Holy Spirit is. More than that, he is all-pervasive. As the Book of Revelation puts it (and this I consider as one of the great verses of scripture), "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him . . ." (Revelation 3:20).

I deem it of great importance to point out that this process, being both real and pervasive, takes place in many different ways. It does not always channel itself through baptism and confirmation. Indeed, it is not confined to the context of the church

(presumably, it was not in the case of the Samaritan!). Moreover, it does not appear to require credal orthodoxy or traditional piety.

A person's response to the Divine Spirit is inevitably conditioned by the many and various circumstances of that person's life. We all know, for instance, how it is with someone who is brought up in some intolerant church and who ultimately rejects the whole package. But God is able to find his way around even this corner. One way or another, often in the subconscious, such a person will respond to him.

The redemption of human beings, then, is as varied as the people themselves. If they seek, no matter how strangely, they will find. This is the master's promise (Luke 11:10).

I think it meet, then, to conclude the matter by referring to that great other parable of the Last Judgment, recorded also by St. Matthew — the one in which the Lord commends a large group by saying, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me. . . ."

Their reply showed a very different spirit from that shown in the first Last Judgment parable: " 'Lord when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee . . . ?' " The parable continues, "And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me,' " (Matthew 25:31-46).

Not only were these people not out for a reward, neither were they aware of any involvement with the Lord. But they had compassion, and this was crucial.

So what are we saying? We are simply recognizing the fact that the Spirit of God is abroad. There are those who embrace it in their hearts, and those who do not. And this Spirit is love, and love is exactly what God wants us to have — whether we are priests, Levites or Samaritans — whether we are observant Christians or non-observant.

All of this is neatly summed up in St. John's First Epistle (4:16): "God is love. And he who abides in love abides in God, and God abides in him."

The Rev. George W. Wickersham, II, is honorary associate of Trinity-St. John's Church, Hewlett, Long Island, N.Y., and a frequent contributor to THE LIVING CHURCH.

EDITORIALS

What Is the New Age?

In this issue we carry three book reviews related to the New Age movement. Understanding this movement is difficult, especially for those who are unfamiliar with Eastern religious ways of thinking, from which the New Age movement has developed.

One way to understand this movement is to compare New Age ideas with those of the Bible. The essential difference is this: to adhere to the New Age world view, one must deny that the world was created and is sustained by a transcendent, personal God. Instead, God is vague and impersonal, the world is impersonal, we are impersonal. Furthermore, we as human beings, along with all things in the cosmos, make up God.

St. Paul begins the 12th chapter of Romans by defining our spiritual task as believers in Jesus: in light of all that our Lord has done for us, we are to present our bodies as living sacrifices to him, as an act of worship. We spend our lifetimes getting to know God and loving him more and more in the process.

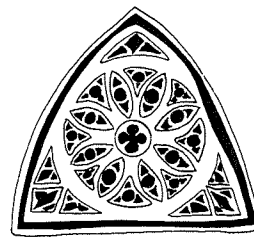
In the New Age world view, our task is to discover our own divinity. To accomplish this, we set aside desire for individual significance in order to delight in being part of the cosmos. Here is where it is useful to mention the belief in reincarnation. Though in a superficial sense, we do not last forever; in another sense, we do as we are reincarnated within the one reality. As for distinctions between religions, they are seen as superficial as well. Thus, Christianity is not unique, but one of various paths to travel toward the goal of personal enlightenment.

This way of understanding life and the world is by no means "new," but has been part of religious thought in the East for thousands of years. What is new, however, is the influence of these ideas on popular culture in this country, demonstrated, for example, through a wider interest in astrology, the use of crystals, and other forms of magical practice.

Tower of Babel

Steel undergirded . . .
Lightning-lit they rise
Huge monoliths against the skies
Where Marduk, Baal, and Ashtoreth conspire
To mould new worlds to their desire.
Where Moloch claims
Earth's children for his flames,
And Byron's mad Count Manfred's
Wild ambitions lead
A world to ruin
In the name of greed.
They stand — temples to Lucifer
And Adam's sons,
Bewildered, in their plight,
Forget the Lost Archangel's name
In heaven was LIGHT.

Pauline Shortridge



Finding a Church . . .

The time has come when many of us are packing our suitcases and heading off, by road, rail or air for vacations in other places. For many of us, taking a vacation trip is an important element in our year. Thank God that we are able to do so. But let us also thank God while we do so.

Going to church in other places is an enriching experience. We see the presence of God in our lives in a new setting as we worship in other localities and in other settings. The main hazard in this matter for many traveling Episcopalians, however, is to find a church and to find out when its services occur.

The advertisements on the Church Directory page of this magazine will help in many localities. Take a copy of the magazine with you when you travel. When you attend a church advertised in these pages, introduce yourself to the priest and say that you saw the ad. People like to know.

. . . And Being Found

Having urged vacationers and other travelers to attend local churches, we must move to the other half of the matter. Local churches must be willing to welcome strangers. Again and again we hear of people going to an Episcopal church and being welcomed by no one, except perhaps the rector when shaking hands at the door. We are scarcely prepared for a decade of evangelism if we are not eager to greet even our own people. Let us correct this fault, and do so now.

Obituaries

We all wish to know of old friends, perhaps rectors of our church long ago, who have died. As Christians, we wish to commend their souls to God — and also to pray for their bereaved loved ones. It is, therefore, a matter of sincere regret to us that the deaths of some clergy and lay leaders are not noted, or appear late. This usually occurs because no one has informed our office. We respectfully urge our correspondents and others to send us information about deaths which may be appropriate for notice in this magazine. Often a local newspaper clipping may be sent to us. Please, however, send such information at once. With this, as with other news, promptness is of the utmost importance. Having said that, we also wish to thank the many members of The Living Church Family who have seen to it that timely information about deaths has been sent us.

Spiritual Dangers

THE NEW AGE CULT. By Walter Martin. Bethany House. Pp. 140. \$5.95.

I first encountered the New Age at a Eucharist for the musical "Hair" in 1971. New York's Cathedral of St. John was packed with over 8,000 people enjoying music based on the "Age of Aquarius" theme, all with the apparent approval of church hierarchy. I'm not certain that Christians have grown much in their awareness of New Age phenomena over the intervening 20 years.

Astrology, seances, crystals . . . these and many other spiritual tricks are all neatly packaged for us and glamorized by some powerful celebrities. (Martin lists Shirley MacLaine, Merv Griffin, Linda Evans, John Denver and Sharon Gless.) New Age proponents penetrate American society, including the media, the church and perhaps even the White House, where Nancy Reagan allegedly consulted an astrologer.

With millions eagerly demoting Jesus to a demigod and elevating themselves to godhood, should orthodox Christians respond to the New Age's spiritual dangers, or should we passively accept the ramblings of J.Z. Knight ("Ramtha") and other New Age channelers who charge hundreds of dollars for taped messages from 30,000-year-old ascended masters?

Anyone familiar with Martin's classic *Kingdom of the Cults* will appreciate his pungent, insightful defense of biblical Christianity in this book (his last, as he died in the summer of 1989). He responds to New Age spiritual distortions, some of which arise from clergy (i.e. Matthew Fox) in traditional denominations. Martin's line-by-line comparisons of particular New Age scriptural teachings to traditional Christian views are especially helpful.

While his insights on globalism, values clarification and other trendy concepts linked to New Age organizations are useful, his remarks on certain charismatic teachings (especially from Kenneth Copeland and like-minded others) will not please some Christians, even though Martin's limited analysis is correct.

A complement to Martin's book is a booklet by Douglas R. Groothuis, *The New Age Movement* (InterVarsity Press, 1986). Groothuis offers a simi-

lar, but more specifically theological analysis of New Age distortions of Christian teaching. While Martin's book gives a far wider overview, this inexpensive booklet will be useful.

Both books include bibliographies, and Martin also lists New Age promoters. That's all to the good, considering that some readers will be examining their own popular-based beliefs and practices after finishing these books, at least if they want to stay within the bounds of orthodox Christianity.

(The Rev.) JOEL MACCOLLAM
Carlsbad, Calif.

Swimming in the Current

EARTH, SKY, GODS & MORTALS: Developing Ecological Spirituality. By Jay B. McDaniel. Twenty-Third. Pp. 228. \$12.95.

In the introduction, Professor McDaniel explains his ecological spirituality as one that assumes Christianity is, or can be, a way that excludes no ways — one that can be radically open to goodness wherever it is found. In new and unfamiliar ways I was encouraged to accept the universe and, more particularly, the earth as God's body; to see the beauty in the gods and goddesses of other religions; to affirm the cancer cell and the malaria-carrying mosquito as subjects of divine love and empathy; and to trust a God who can't prevent evil, but instead heals and resurrects.

Influenced by process theology, the author's proposals raise many questions to which he responds, denying the existence of absolutes. The divine itself is not a rock or absolute to cling to, but a current to swim in. His Christianity is a faith that accepts uncertainty, tolerates ambiguity and is focused on experiencing the earth, sky, gods and mortals. In fact, he speaks of the Eucharist as a way of experiencing such faith, including God who is in the bread, the memory of Jesus, and the gods and goddesses in our own inspired imaginations.

Though I found the book's message unconventional and disconcerting and related to New Age thinking, there were some ideas worth pondering. Many of us would not regard this book as a sound foundation for Christian ecological spirituality.

(The Rev.) JOHN E. AMBELANG
Racine, Wis.

Old Snake Oil

YOU: The Essence of Science and the Spirit of Living. By Orest Bedrij. Amity House. Pp. 200. \$17.95.

In spite of the dust jacket accolades from prestigious sounding people, the contents are a disappointing mish-mash of pseudo-science and New Age religion. It's regrettable that a man with Bedrij's credentials in computer development has, apparently, fallen prey to such confused thinking and spiritual deception.

The 167 quotations range from the Upanishads to Einstein, from the Bible to Swami Muktanada, with a generous sprinkling of Hindu writers, Christians saints, and the philosophical meanderings of men noted rather for their scientific achievements. Biblical and Christian quotations, taken completely out of context, are chopped to fit the author's intent — to show that all is one, and you are God!

In one of his many references to the gnostic gospel, Bedrij says, "On the surface, *The Gospel of Thomas* appears a little cryptic. Together let us do some decoding in light of what we know." A striking example of Bedrij's own gnosis is his chapter, "A Child's Story Decoded," in which he reinterprets the account of the fall of mankind:

"Like a pot of gold, shining with a bright light over the centuries, this beautiful story from the Holy Bible is the Lord God's eloquent statement: 'See! the man has become like one of us, knowing what is good and what is bad.' Note this critical insight into our nature; we are freed through our capacity to know the truth, by our ability to make judgments that agree with reality. We become conscious by knowing good and bad; we create; we become creators; *we become God*" (italics mine).

Satan is still peddling his old Snake Oil. The New Agers have bought it and Bedrij is trying to sell it to us!

(The Rev.) ROBERT H. DELGADO
Racine, Wis.

Books Received

MY ONLY FRIEND IS DARKNESS: Living the Night of Faith. By Barbara Dent. Ave Maria. Pp. 191. \$5.95 paper.

PILGRIM AND PIONEER: A JOURNEY WITH GOD. By Elizabeth P. Wiesner. Morehouse. Pp. xiv and 116. \$4.95 paper.

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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.

"**MORE BLESSED TO GIVE**" by the Rt. Rev. John H. MacNaughton — reprinted by popular demand! This classic stewardship book, praised as both theologically and biblically sound and directly usable in parish life, is now available for \$8.00 through: "More Blessed to Give," Episcopal Diocese of West Texas, P.O. Box 6885, San Antonio, TX 78209.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone: (708) 231-0781.

NOTICE

1963 **ALLEN ORGAN** (II/P, w/antiphonal; 35 stops), in playable condition, FREE to anyone willing to remove. Available July 1. Emmanuel Memorial Episcopal Church, 208 W. University Ave., Champaign, IL 61820; (217) 352-9827.

ORGANIZATIONS

CANON GARETH BENNETT's analysis of the state of the church (The "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by the Evangelical and Catholic Mission. For a copy, send \$2.50 to: ECM, 1206 Buchanan St., McLean, VA 22101.

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.

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.

POSITIONS OFFERED

TRADITIONAL, pastoral size parish looking for rector with focus on spiritual and physical growth in thriving South Boston, VA. Mix of agricultural and industrial economy. Low cost of living, low crime rate, host of healthful family and recreational activities. Facilities include Williamsburg style church with office and study across street. If interested write for information packet: Jerry Grubbs, P.O. Box 130, South Boston, VA 24592.

UNIQUE MINISTRY OPPORTUNITY: Alaska congregation seeks Episcopal priest: youthful membership, historical church located in beautiful Prince William Sound. Cordova, population 2,800, economy based on commercial fishing. Community college, hospital, marine and ecological research at two science centers. Daily jet service and Alaska ferry connections. Partial salary, housing, benefits. Contact: M. Armantrout, Search Chair, P.O. Box 1853, Cordova, AK 99574.

POSITIONS OFFERED

TRADITIONAL PARISH in Anchorage, Alaska, in beautiful downtown location, looking for a rector; original Episcopal parish. 280 communicants; salary \$28-35k, plus cash housing and utilities allowances, total 1990 budget: \$178,000. Contact: All Saints' Episcopal Church, c/o Robert J. Dickson, P.O. Box 100686, Anchorage, AK 99510-0686. (907) 276-1700.

RECTOR NEEDED. Small Episcopal parish in country setting seeking a part-time rector with opportunity to pursue vocations. Lovely historic home provided including all utilities. Stipend negotiable plus benefits. Send resumé to: Search Committee, P.O. Box 635, Bedford, PA 15522.

ASSISTANT TO THE RECTOR/Youth Coordinator. Large, active parish is seeking a full-time person for the above position. Benefits included. Send resumé to: Christ Church Episcopal, 2000 Maryland Parkway, Las Vegas, NV 89104

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, 1990. Ms. Janet Diehl, 4535 S. 23rd St., Apt. #3, Milwaukee, WI 53221. Phone (414) 281-1384.

PROPERS

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. Well kept four-year-old 3bd/2bth home, stone fireplace, deck, city water, 6ac., located 7 miles from University. Only \$59,200. Mary Paul Realty, Box 305, Sewanee, TN 37375. (615) 598-5698.

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.

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

RETIREMENT COMMUNITY

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

FOR SALE

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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.

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THE LIVING CHURCH

816 E. Juneau Ave. Milwaukee, Wis. 53202

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PEOPLE and PLACES

Deaths

Appointments

The Rev. M.L. Agnew is rector of St. Mark's, Box 4443, Shreveport, LA 71134.

The Rev. Peter Besenbruch is rector of St. Stephen's, 1679 California Ave., Wahiawa, HI 96786.

The Rev. Sidney S. Breese is rector of St. Aidan's, 14301 Blackbob Rd., Olathe, KS 66062.

The Rev. Thomas K. Calhoun is assistant of The Falls Church, 115 E. Fairfax St., Falls Church, VA 22046.

The Rev. Warren Hansen is priest-in-charge of the Church of the Epiphany, 2154 Dougherty Ferry Rd., Kirkwood, MO 63122.

The Rev. David Nickerson Jones is coordinator for college ministries, Diocese of South Carolina, Box 20127, Charleston, SC 29413.

The Rev. William Lamb Martin is rector of St. Luke's, Main St., Box 292, Hope, NJ 07844.

The Rev. Leslie A. Murray is part-time rector of St. John's, St. Johns, MI.

The Rev. Russell Peck is rector of Christ Church, 215 Third Ave., East, Kalispell, MT 59901.

The Rev. Gary Plankey is rector of St. Thomas', Box 117, Falls City, NE 68355.

The Rev. Richard H. Schmidt is now rector of St. Paul's, Daphne, AL.

The Rev. Jerry Van Drew now serves St. Luke's, 1605 Main St., Newberry, SC 29108.

The Rev. Leslie John Alden Lang, assistant of St. Thomas since 1974 and prior to that, rector for 20 years of St. Peter's, Westchester Sq., both of New York City, died at the age of 81 on April 16.

Born in Lynn, MA and educated at St. Stephen's (now Bard) College and General Theological Seminary, Fr. Lang was ordained priest in 1934 and served the Church of the Intercession and St. Edward the Martyr in Manhattan and St. Paul's, Brooklyn. General Seminary awarded him an honorary degree in 1959, as did Bard College in 1978. He was chairman of the board of St. Hilda's and St. Hugh's School and had been a trustee of the House of the Holy Comforter, The Bronx, since 1955. Fr. Lang was also a chaplain of the Order of St. John of Jerusalem. He is survived by his sister, Virginia.

The Rev. Philip Sidney Watters, Jr., retired priest of the Diocese of Newark, died at the age of 69 in Morristown, NJ on April 10.

Educated at Wesleyan University and Union Theological Seminary, he was ordained priest in 1962. From 1948 to 1961 he was a minister in the Methodist Church. His first Episcopal cure was St. Paul's, Morris Plains, from 1961 to 1962, which was followed by his serving as rector of St. Mark's, Mendham, NJ, from 1963 to 1985 when he retired. Fr. Watters is survived by his wife, Janet.

Isabel Ingham Baumgartner, distinguished Episcopal journalist and longtime correspondent of THE LIVING CHURCH from Tennessee, died in Kingsport, TN on April 18 at the age of 73.

She created the *Tennessee Churchman*, a diocesan monthly, and served as editor from 1963 until her retirement in 1982. For 22 years she covered House of Bishops meetings for the national church; at the 1971 meeting she was asked by the bishops to write a definition of the church's mission which she did in about half an hour and which is still used throughout the church. Also in 1971 she and 10 other editors founded the Episcopal Communicators, an organization now of some 160 print and broadcast journalists. She was on the board of *The Episcopalian*. Bishop William Sanders of East Tennessee called her "a significant influence on the Episcopal Church at large." Mrs. Baumgartner's husband, Louis, died in 1988.

Barbara Kloppenburg, missionary candidate with the South American Missionary Society (SAMS), died April 18 in an automobile accident, enroute with her husband to visit six churches in West Virginia to raise support. She was 57.

Mrs. Kloppenburg, from Lititz, PA, was particularly adept at leading Bible study and had wanted to minister in the Third World. She and her husband, Bill, had taken early retirement to serve as overseas missionaries. She is survived by her husband and six children.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.
Founded 1896, consecrated 1900, by Alaska's dog-sledder
1st Bishop
Sun 8 & 11 H Eu, Holy Days 5:15

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Ave de la Carlota (El Toro & 15)
The Rev. Thomas N. Sandy, r
Sun 8, 9:15 & 11 837-4530

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

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. Wkdays 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

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. Weekdays 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 10-3:15, Sun 12:30-2:45. Hours 10-4:30
Mon-Fri, 10-4:30 Sat & Sun

ASCENSION and ST. AGNES Mass. Ave. at 12th St., N.W.

The Rev. Perry M. Smith, r
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10
noon; Sat 9:30

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 Behk, 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

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 7:30, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

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

QUINCY, ILL.

ALL SAINTS 48th St. at Broadway
Visitors and Newcomers Welcome (217) 224-5673
Sun H Eu 10

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)

WOODSTOCK, ILL.

ST. ANN'S 503 W. Jackson
The Rev. Paul M. Shaffer, r
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 11 Cho Eu. Daily MP 9:30. 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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r
Sun H Eu 8 & 10, Wed 10, HD as anno

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth
The Very Rev. M. Richard Hatfield, S.T.M., dean, the Rev.
Joseph M. Kimmett, c
Sun Masses 8 & 10, daily as anno

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

ST. FRANCISVILLE, LA.

GRACE CHURCH 482 Ferdinand St.
The Very Rev. Kenneth Dimmick, r (Historical District)
Sun Eu 7:30 & 9:30; Christian Ed 11. Wkdy Eu Tues 12 noon,
Wed 6:30, Fri 7. Daily MP 7:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. Le-
Veque, the Rev. Gibson J. Wells, M.D., 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. 927-6466
Fr. A. E. Woolley, r
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

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
and **ST. MARY'S** 24 Broadway, Rockport
Sun H Eu 8 & 10

PITTSFIELD, MASS.

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

DETROIT, MICH.

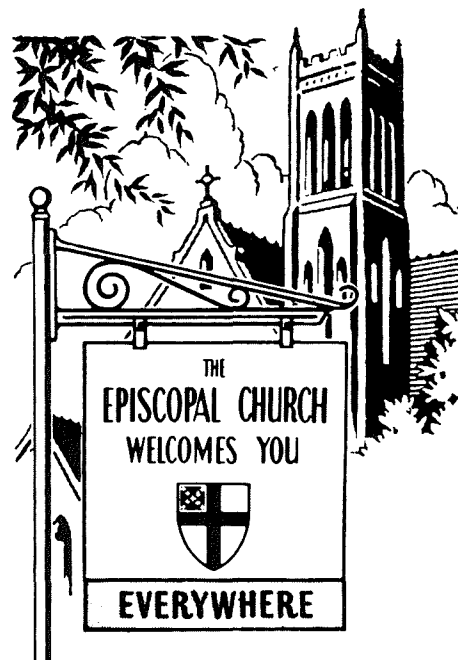
ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft.

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. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma
Wyman, d
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs: 7
H Eu



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,
ass't
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC,
EP daily

LINCOLN, NEB.

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

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 9:30 MP Rite I, EP/Eu 7:30

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

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Phillip 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



Christ Cathedral, Salina, Kan.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillian, ass't; 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 Romer, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
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

BREVARD, (Western) N.C.

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

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)

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays 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 Sq.—downtown
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
Sun H Eu 8 & 10

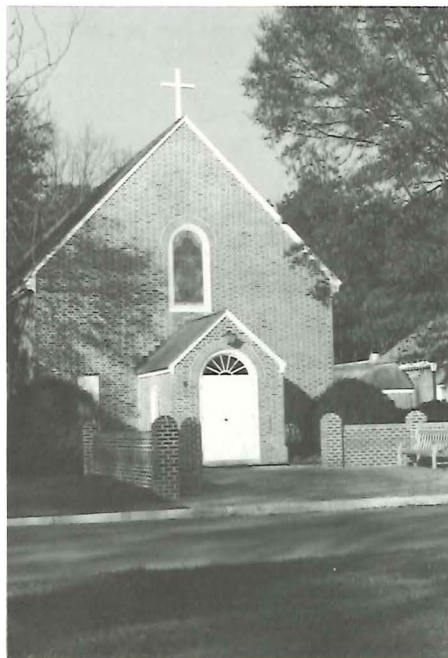
GATLINBURG, TENN.

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

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. 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). Wkdys Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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)



Eastern Shore Chapel
Virginia Beach, Va.

FORT WORTH, TEXAS

ST. ANDREW'S 917 Lamar St. (Downtown)
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10.
Daily as anno

PHARR, TEXAS

TRINITY 210 W. Caffery
The Rev. Robert Francis DeWolfe, r (512) 787-7294
Sun: 9, Sunday School; 10 H Eu; Wed 7 HC/Healing

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
Summer services: Sun 8 & 10:30 H Eu

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)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r;
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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. Wed 5:30 H Eu & Healing

MASON COUNTY, WASH.

ST. DAVID OF WALES, Shelton, with ST. GERMAIN'S, Hoodspoit
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard, assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodspoit.
Eu 10

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

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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. M. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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

OCONOMOWOC, WIS.

ZION PARISH 135 Rockwell Pl.
The Rev. Arthur L. Cunningham, r
Sun HC 8 & 10. Wed 10, Thurs 7

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