

# THE LIVING CHURCH

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**PENTECOST**



## The Giver of Life

As Pentecost brings the Easter Season to an end, we appropriately think of the Holy Spirit as Life-giver. The third paragraph of the Nicene Creed has sometimes been misunderstood to mean that the Spirit is Lord of life and Giver of life. This idea may be a good one, but it is not what the creed means. The Greek text, which is the standard, affirms the Spirit as Lord [see p. 11] and then as Life-giver, one word in Greek, more literally translated as Life-maker. What is behind this?

The noun life-maker does not appear in our scriptures, but the verb, to make alive, does occur as an action of the Spirit, or spirit (ancient books, let us remember, did not distinguish capitalization). Thus we have John 6:63, II Corinthians 3:6 and Romans 8:11. In Psalm 104:31, after the description of the magnificent tapestry of life, God's Spirit is acclaimed as agent of creation and renewal for all living things.

Here we face a mystery and a paradox in the work of the Spirit. If the Spirit is active in the multitude of creatures on land and in the sea, how is such action excluded from people who have not been baptized or who have not professed Christ? No doubt we will wish to say that in a self-conscious existence, in a human mind and spirit, the Spirit must function in a different manner from the mere bestowal of biological life. Perhaps we should think of different levels of life, with the same Spirit operating at different levels of intensity and under different conditions at these different levels.

Some will see the Spirit as most active in unusual, exceptional, or even miraculous events, and will identify the gifts of the Spirit most closely with healings, speaking in tongues, and prophesying. Others will see the work of the Spirit most clearly in the continuing order and beauty of the world, in the harmony of natural life, and in human lives marked by steadfastness, patience and endurance.

Perhaps Anglicans have more typically looked for the latter gifts of the Spirit, in the orderly and harmonious; whereas Christians of some other traditions have favored the exceptional and the unpredictable. We are not in the position to say whether the ordinary or the extraordinary is better. We must leave it with St. Paul: "All these are inspired by one and the same Spirit, who apportions to each one individually as he will" (I Corinthians 12:11).

H. BOONE PORTER, Editor

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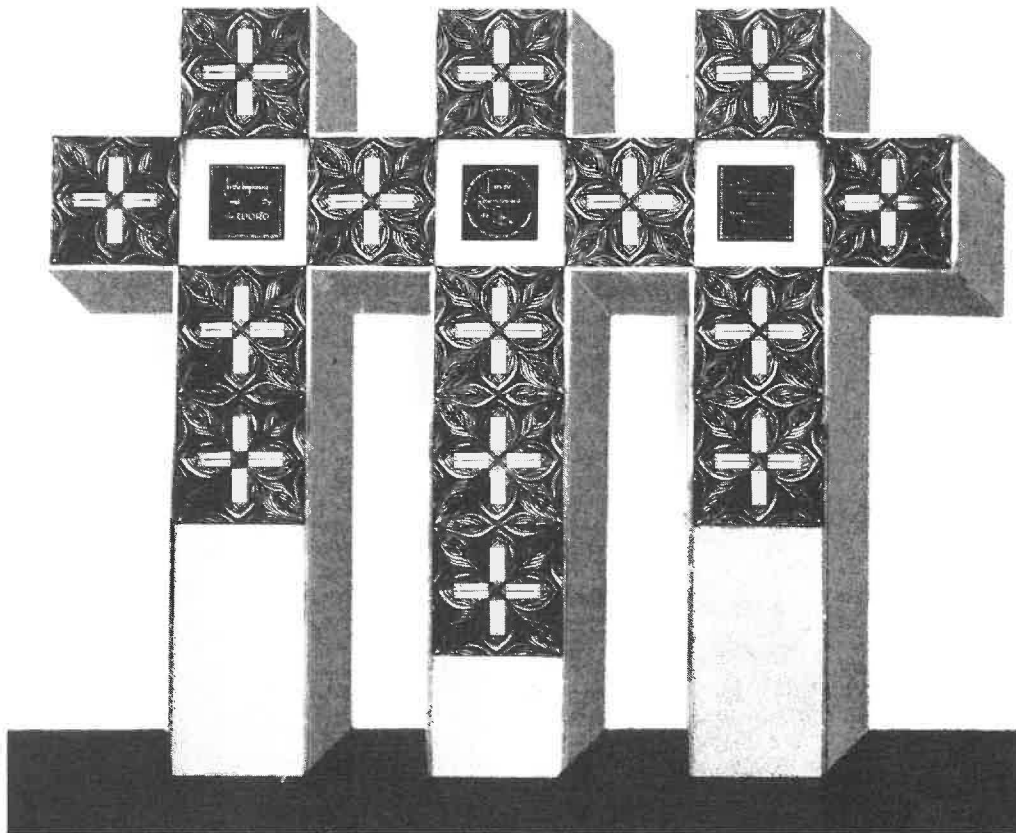
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The depiction of a Pentecost altar, by an unidentified 14th century Westphalian master.

Religious News Service photo

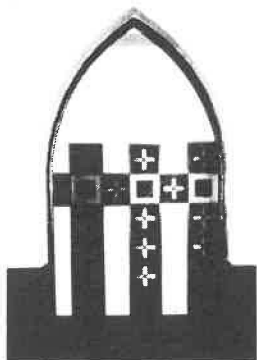


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The Reverend  
Harry J. Walsh, Jr.  
Rector  
Christ Church  
Delavan, WI

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# THE LIVING CHURCH

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# LETTERS

## Making Things Worse

The Rev. Paul V. Marshall suggests that a good deal of conflict in the church could be resolved if we were to add inclusive language texts and the 1928 Prayer Book to Rites I and II, thus giving us four permitted uses instead of two [TLC, April 29]. As a "traditionalist" I believe that this would make things much worse than they are now.

The problem is not just emotional nor one of language but of doctrine and unity. More time and care (and less "trial use") should have been expended on the preparation of our present Prayer Book.

Instead of having four permissible uses which would result in even greater confusion for the laity (though, perhaps, more liturgical fun for the clergy), we should set in motion a new and effective revision of the Prayer Book! Costly as this would be we should begin it before it is too late. I can hardly think of a better way of observing the Decade of Evangelism.

(The Rev. Canon) R.S.S. WHITMAN  
St. Martin's Church  
Pittsfield, Mass.

• • •

The article by Philip Wainwright was a refreshing bit of clarity in an otherwise muddy debate over the new "inclusive" texts. The texts themselves encourage a certain "muddiness" in the very ambiguity Fr. Wainwright described.

His analysis of the unorthodox renderings to which the proposed texts are liable points to the need for careful theological work in the church's liturgy. I deeply appreciate his call for responsibility on the part of those entrusted (through ordination) with teaching the faith. His argument assumes, however, that the clergy are sufficiently orthodox to be entrusted with such a task. Were such the case, many of the current debates would be wholly non-existent.

(The Rev.) J. STEPHEN FREEMAN  
St. Stephen's Church  
Oak Ridge, Tenn.

• • •

Thank you for the articles with regard to "Supplemental Liturgical Texts." Both were well written and presented, and it is amazing how the first illustrates the concern of the



second. *Prayer Book Studies* 30, alias "Supplemental Liturgical Texts," presents, with subtle changes, a new religion through a new "view" of God. One can hardly call it "inclusive."

The article by the Rev. Philip Wainwright underscores the problem: the Supplemental Texts, no matter what their intention, and no matter how sincerely prepared and presented, do not describe the same God who is revealed in the whole of scripture. One can learn a great deal about the mindset of the "reconstructionists" by reading the educational preparation packet prepared for those who intend to use it in the parishes. It may be fine to give the people in the pew a choice, but give them the real Bread of Life, not stone.

(The Rev.) A. MILTON CHENEY, III  
St. Mary's Church in Warwick  
Warwick, R.I.

### The Blind and the Woolly

Fr. Bower's article, "Are We Also Blind?" [TLC, April 29] is worthy of serious attention by all our church leaders.

The problem with the Rev. Paul Marshall's article in the same issue, in which he says "yes" to the Supplemental Liturgical Texts, is that it is tempting (especially to devotees of the 1928 Prayer Book) to those who seek peace rather than truth. "Like sheep we go astray," drifting from tempting comfort to tempting comfort with alienation from God, wrapped in the wool of self.

H. STEWART ROSS  
Everett, Wash.

### Destroying the Church?

In your April 22 issue, you printed a letter from the Rev. Francis Bayard Rhein, deploring the behavior of some of the bishops of our church. This letter opened with an opinion that I am becoming more and more upset about; that is, the controversy about which he is exercised "is currently destroying the church." I fear for my sanity if I am exposed to this statement very many more times.

Now, I have opinions on any issue you care to address; and I am as fallen as anyone in thinking that my opinions are the only correct ones. However, God forbid that I would think that my opponents have the ability to rob the earth of the church of Christ should

they prevail! What are faith and trust if they are not the ability to believe that God can redeem even this, even our enemies, even us? Whose church is it, anyway?

(The Rev.) BLAINE R. HAMMOND  
Christ Church  
Castle Rock, Colo.

### The Highest Chair

Three loud cheers for the editorial entitled "Accountability in the Church" [TLC, April 22]. Your comment that . . . "bishops are at the top of the employment ladder, and they seem accountable to no one," needs to be heard loud and clear in the church.

Perhaps one small way to begin the process of bringing more accountability to the episcopate would be a change in the Constitution and Canons, mandating that the Presiding Bishop be elected by a combined meeting of the House of Bishops and the House of Deputies, in which both houses participate fully and equally in the entire nomination and election process. After all, the Presiding Bishop is not simply the presiding officer of the House of Bishops, but is in many

real and substantial ways that person who represents our church. It would seem only reasonable, right and fair that the entire Episcopal Church, through their representatives, have a deciding voice in who is chosen to sit in that chair.

(The Rev.) GEORGE W. SCHULENBERG  
Grace Church  
Jamestown, N.D.

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Of smoldering galaxies.

Eugene Warren

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# NEWS

## North Carolina Consecration

A weekend of activity in the Diocese of North Carolina included the consecration of a suffragan bishop and the celebration of the diocese's bicentennial.

More than 2,000 people filled Duke Chapel in Durham, N.C. on April 28 for the consecration of the Rev. Huntington Williams, Jr. as suffragan bishop. Formerly rector of St. Peter's Church in Charlotte, Bishop Williams will serve with the diocesan, the Rt. Rev. Robert Estill.

Consecrator for the service was the Most Rev. Edmond Browning, Presiding Bishop. He was assisted by Bishop Estill; the Rt. Rev. W. Moultrie Moore, Jr., retired Bishop of Easton; the Rt. Rev. Bennett J. Sims, retired Bishop of Atlanta; and the Rt. Rev. Frank H. Vest, Jr., Bishop Coadjutor of Southern Virginia.

The following day, Bishop Browning preached at Calvary Parish in Tarboro, the town where in April 1790, four men, two lay and two clerical, met to form the struggling Diocese of North Carolina.

Bishop Browning paid homage to the four men and exhorted the gathering to take from them "The courage to be the church in difficult times."

He added that it is "from them that we learned our heritage of scripture and tradition and reason which defines our life together through all our decisions. And it will be from us that those who follow us will get whatever they do get."

JOHN JUSTICE

## Idaho Elects Bishop

The Rev. John S. Thornton was elected Bishop of Idaho during a special convention at the Church of the Ascension in Twin Falls on May 5. The vicar of Christ the King Mission in Stayton, Ore., Fr. Thornton is also director of Taucross Farm Ministry. He will succeed the Rt. Rev. David B. Birney, who became Assistant Bishop of Massachusetts last year [Feb. 26, 1989].

Fr. Thornton, 57, was elected on the third ballot. Other nominees included the Very Rev. John Backus, dean of St. Paul's Cathedral in Peoria, Ill.; the Rev. Richard Stinson, rector of St. James, Mt. Vernon, Va.; and the Rev.



Fr. Thornton

M. Renee Miller, rural director of Idaho's School of Faith and Ministry.

Fr. Thornton was born and raised in the midwest. He is a graduate of San Francisco Theological Seminary (United Presbyterian) who began his ministry in the Congregational Church. He eventually attended the Church Divinity School of the Pacific at Berkeley and served a parish in Sheridan, Wyo., followed by two in Marin County, Calif. In 1982 he left there to begin the Taucross Farm Ministry in Scio, Ore., in order to provide education for clergy to serve in rural and agricultural communities. On his 80-acre working farm in the foothills of the Cascade Mountains, he also established a facility to provide accommodations for retreat groups and seminars.

Fr. Thornton in recent years became

noted as an authority on leadership training for regional and cluster ministries. He did consulting work for several dioceses and served on the rural planning team of the national Episcopal Church's Office of Rural and Small Town Ministries.

He has been four times on the faculty of the Leadership Academy for New Directions, a continuing education program within the Episcopal Church which develops techniques and leadership for churches in small communities.

He has been married to his wife, Janylee, since 1978 and has two children from a previous marriage.

A consecration date is set for September 1.

(The Rev.) PETER MICHAELSON

## El Camino Real Election

The Rev. Richard L. Shimpfky, rector of Christ Church in Ridgewood, N.J., was elected Bishop Coadjutor of El Camino Real on the third ballot during a special convention April 29 at St. Mark's Church, Santa Clara, Calif. He will succeed the Rt. Rev. C. Shannon Mallory, diocesan, who is leaving to work in world missions.

Other nominees were the Rev. James W. McLeod, rector of All Saints in Palo Alto, Calif.; the Rev. James L. Jelinek, rector of St. Aidan's, San Francisco, Calif.; the Ven. Richard L. Ullman, archdeacon of the Diocese of Southern Ohio; and the Most Rev. Walter Jones, Archbishop of Rupert's Land, Manitoba.

Before the election, Fr. Shimpfky, 49, suggested the greatest challenges for the diocese will be to focus on prin-

## Election in Idaho

C = Clergy  
L = Lay

BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Backus, John H.	13	67	14	75	14	69
Miller, M. Renee	2	9	3	3	3	0
Stinson, Richard L.	2	20	1	5	0	6
<b>Thornton, John S.</b>	<b>19</b>	<b>49</b>	<b>20</b>	<b>68</b>	<b>21</b>	<b>77</b>
Needed to elect					20	77



## Election in El Camino Real

C=Clergy  
L=Lay

BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Jelinek, James	18	64	14	54	10	35
Jones, Walter	withdrew					
McLeod, James	38	51	35	57	31	50
<b>Shimpfky, Richard</b>	<b>40</b>	<b>71</b>	<b>48</b>	<b>95</b>	<b>58</b>	<b>122</b>
Ullman, Richard	1	20	1	4	0	2
Needed to elect					50	106

ciples of faith, diversity, outreach, communication, abundance, and excellence. "These principles will proclaim a diocese comforting, empowering and energizing people for the mission of Christ; a diocese where evangelism is potent, conversion is ongoing, and the transformation of society is the goal."

A native of Albuquerque, N.M., Fr. Shimpfky was educated at the University of Colorado and Virginia Theological Seminary. He was ordained to the priesthood in 1971 and served several parishes in Virginia before being called to Christ Church in 1977. He and his wife, Jamel, were married in 1966 and they have three children.

A consecration service is planned for September 8.

### Bishops' Fellowship

Citing growing confusion about faith issues and the state of the church, 60 bishops recently affirmed a statement of purpose of the Irenaeus Fellowship, a new loosely organized group of bishops that got started when a small group of bishops began meeting during the last General Convention.

They decided to name the fellowship after the second century bishop whose efforts as a champion of orthodoxy were important to subsequent generations of Christians.

After gathering several times over the past two years and finding they had a similar dedication to biblical faithfulness, creedal orthodoxy and traditional Christian moral standards, the initial group decided to open its

ranks to all members of the House of Bishops. A statement of purpose drafted at a March meeting was sent to 64 bishops whose names were recommended by those present, and of those, 60 signed promptly.

The statement reads, in part, "We . . . have joined together to seek to clarify and to maintain the highest standards of faith and practice for our church. These standards must be firmly based on the primacy of the Holy Scripture, consistent with the historic traditions of the church and interpreted by the best use of reason informed by the Holy Spirit. . . ."

"We seek continually to rediscover, in a changing society, the power and truth of God in this classic faith and practice. We dedicate ourselves to expressing it with apostolic authority. . . ."

"We accept wholeheartedly our mutual responsibility and accountability as bishops for guarding, expounding and teaching the faith to which God has led us to commit our lives, and for doing so in ways which will effectively 'proclaim it afresh in each generation,' while at the same time distinguishing in our teaching the ideas of theological exploration from the beliefs which are the corporate teaching of the church."

Signing the statement along with the retired and active American bishops are the Most Rev. Reginald Hollis, Archbishop of Montreal, and the Rt. Rev. George C. Lemmon, Bishop of Fredericton (New Brunswick).

"We will all differ from each other in various ways," the Rt. Rev. Mark Dyer, Bishop of Bethlehem and spokes-

man for the fellowship, told TLC, but the bishops are unified in that "whatever comes before us must be submitted before the Anglican way of doing theology."

### Prayer Conference

From Honduras and the Bahamas, from the United States and Canada, they headed for Tampa, Fla., to seek a new experience of God through prayer. They carried Bibles, notebooks, cameras, tape recorders to the plenary session of the Anglican Fellowship of Prayer International Prayer Conference.

Some wore tennis shoes, some were in shorts during informal meetings and workshops. It was as though hundreds of tourists had turned Tampa's Holiday Inn into a three-day Prayer World.

One of the highlights of the conference was the announcement that the Most Rev. Reginald Hollis, Archbishop of Montreal, was the new executive director of the AFP. He succeeds Harry Griffith, who resigned to become full-time leader of the Bible Reading Fellowship in the United States.

Archbishop Hollis will resign his see on November 1 after serving for 16 years as bishop of the diocese. He will relocate to Winter Park, Fla., the headquarters of the AFP.

During the first plenary session of the conference, the Very Rev. David B. Collins, president of the House of Deputies of General Convention, said that no faith is complete until it issues in thanksgiving and praise. "The sign of wholeness is giving thanks," he said, citing the Eucharist as the primary way to give thanks.

"How can we break the habit of hurting each other?" he asked. He quipped that Episcopalians tend to be "cafeteria people," choosing what appeals to them and overlooking the rest; members of a "lite" church.

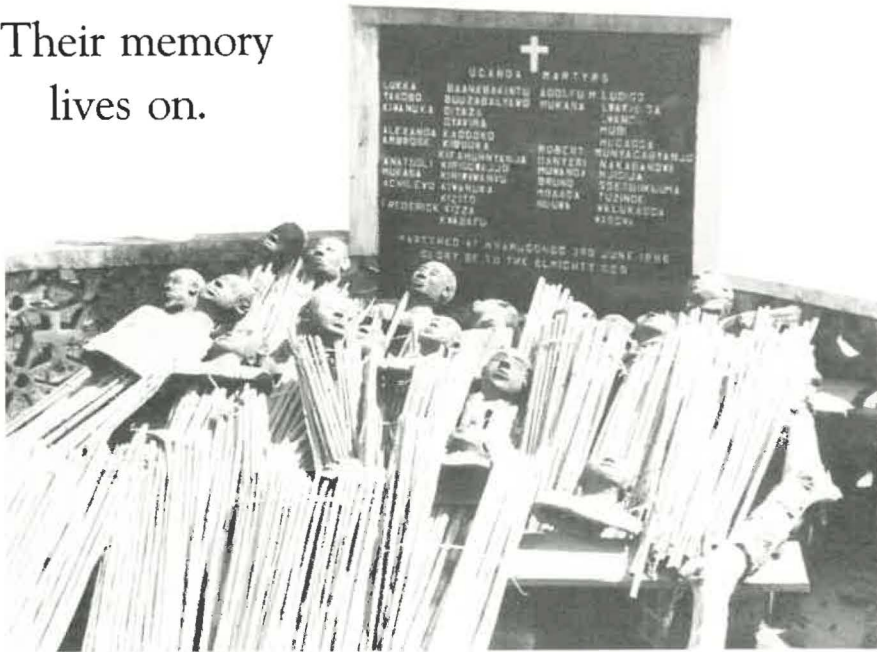
He said that parables are, in contemporary language, confrontation. They are stories "with hooks in them." Christians read them and judge themselves. With parables, Dean Collins said, "we either see the point or we don't — like a joke."

The Rt. Rev. John W. Howe, Bishop of Central Florida, opened Bible study

*(Continued on page 14)*

# The Martyrs of Uganda

Their memory  
lives on.



The Church of Uganda Martyrs' Shrine

By EMMET GRIBBIN

On a recent visit to Uganda in East Africa we went to see the burial place of the Kabakas. These were the kings or native rulers of much of Uganda until the British Protectorate early in this century, and the "freedom" in the 1960s, diminished and then abolished their power. Inside a large African-style building with a straw roof, behind a fence of spears, are the tombs of five Kabakas. One of these in the 19th century had 600 wives.

Later we went to see the Anglican Church of Uganda's Namirembe Cathedral which crowns one of seven hills on which Kampala, the capital city, is built. The cathedral building seats well over a thousand people, is similar in architectural plan to English cathedrals, and has a cross topped dome which can be seen from almost everywhere in the city. Namirembe means "Place of Peace." Strolling through the small cemetery on the cathedral grounds I noticed an inscription which

*The Rev. Emmet Gribbin, Jr. resides in Northport, Ala., and is TLC's associate editor in Province IV.*

read: "James Hannington, D.D., Bishop of Eastern Equatorial Africa, Martyred in Busoga 29th October 1885. His last words were reported to be: 'Tell the Kabaka I die for Uganda' R.I.P."

Hannington had been a missionary in East Africa but ill health required he return to England. After he recovered he was consecrated bishop and sent back. It was his plan to strengthen missions which the Kabaka named Mutesa had recently allowed to be established. Mutesa, however, had died and was succeeded by his son, Mwanga.

Mwanga, fearing increasing Christian influence, had the bishop and his companions waylaid and killed with spears as they crossed his borders. [See "James Hannington, Unlikely Martyr" by David Cox in the October 27, 1985 issue of TLC]. Hannington is remembered in our Prayer Book calendar on October 29.

Mwanga began terrorizing native Christians, some of whom had been converted by the Church Mission Society missionaries of the Church of England, others by Roman Catholics. Between May 25 and June 3 in 1886, at least 32 were martyred, most of them

burnt alive on a great pyre at Namugongo. In our Prayer Book calendar the Martyrs of Uganda are commemorated on June 3.

Since both Roman Catholic and Anglican converts were so cruelly executed, both communions have shrines dedicated to their memory at Namugongo, a few miles from Kampala. The Roman Catholics have built a magnificent church in contemporary style, with the altar over the precise spot where one martyr, Charles Lwanga, was burnt. In a reliquary on the altar's front is a small fragment of his physical remains. In 1964 the pope canonized the martyrs, and in 1969 the pope came to Uganda and dedicated this shrine.

## On the Throne

One of the murals inside the church depicts the Kabaka Mwanga sitting on a throne that is covered with leopard skin. Before him are a few people seated on the ground, and a number of others walking off to the right. The Kabaka had told those who persisted in remaining Christians to get up and move away from him. Those who did were condemned to die. On the extensive grounds of this shrine is a natural amphitheater with an altar surrounded by a pool of water. On June 3 every year thousands come for an outdoor mass commemorating the martyrs.

A mile or two away the Church of Uganda has its shrine dedicated to the martyrs' memory. On the precise spot where 25 were burnt, a cross has been erected. Piled beneath it are life-size ceramic figures, the heads and shoulders protruding from wood and cane encasing their individual bodies. This was the method by which the martyrs were prepared for execution. This hill top itself was generally used by the Kabakas for the execution of criminals. Of the 25 burnt here, 13 were Anglican converts and 12 were Roman Catholic converts.

There is a small church or chapel nearby, but also on the property is a seminary which prepares men for ordination. This seminary serves five dioceses. The principal said the academic requirements for the three-year course were not as rigorous as those of the Bishop Tucker Theological College which provides superior level training for candidates from the whole province [TLC, Feb. 18].

The day of our visit the seminarians were on vacation, but the extensive



grounds were filled with children playing games or just running around. The principal said these were 400 orphans (which in Uganda does not necessarily mean both parents are dead) for which the Church of Uganda pays the fees in a number of schools. The children have been brought here for a week's retreat and Christian instruction. I was reminded of our diocesan camp programs. Also each year on June 3 thousands come here for a service commemorating the martyrs.

A more modern martyr was Archbishop Luwum of the Church of Uganda who was murdered in 1977 during Idi Amin's devastatingly oppressive and destructive dictatorship from which all aspects of Ugandan life are slowly recovering. Not long before his murder the archbishop said to one of his associates, "I will always stand up, and even if they kill me, I will stand up."

We attended the Eucharist on graduation day at Bishop Tucker Theological College. A congregation of about 600 filled St. Philip's Cathedral at Mukona. The service was in English and a number of hymns were sung in English, but some were also sung in Luganda, the main native language in this part of Uganda. The words were printed in the service leaflet.

### Martyrs' Anthem

While the congregation was receiving communion, a hymn in Luganda was being sung with especial fervor. It had eight stanzas with a chorus between each. I began to hum with the chorus. The Ugandan priest next to me leaned over and said, "This is the Anthem to the Martyrs." He then translated the chorus as I scribbled down the words:

"Alleluia, for the sake of Jesus  
They were killed and they died  
while singing.  
They gave all including their life,  
So we thank them for it is for us they  
gave their life."

By the seventh and eighth chorus I joined in too, as well as I could.

"Aleruya ku lwa Yesu  
Battibwa nga bayimba  
Beewaayo abaana bezabizwa  
Ku lwaaffe baawaayo obulamu ne  
byonna."

A saying derived from the earliest Christian centuries is proving still to be true — "The blood of the martyrs is the seed of the church."

# Pentecost Today

"Like some great magnet, the Holy Land draws the children of God to itself."

By JASPER PENNINGTON

**O**n a recent visit to the Holy Land, I found myself driven over and over again to the words of holy scripture to express my emotions. The focus for countless pilgrimages by Jews, Christians and Muslims over the centuries, Jerusalem continues to hold much of the world's attention to this day.

With its skyline pierced by spires, minarets, domes and modern skyscrapers, the city bustles with the opening and closing of shops, the calls to prayer, the occasional police siren, the business of ordinary people going about ordinary tasks. Languages from East and West, North and South are heard on its streets. Here are Orthodox Jews with their black hats and peyotim (side curls); a bearded Ethiopian priest; Muslims bowing shoeless in prayer; brown-robed Franciscans leading pilgrims from far and near to the holy places. Like modern Canterbury pilgrims they are intent on the journey at hand amidst the endless vendors, money changers and hawkers of religious paraphernalia.

Luke's description of the Day of Pentecost gives us a contemporary picture: "Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God" (Acts 2:9-11).

The unity of Jerusalem, of the Holy Land, is this constant pursuit of and living out of religion in its many forms and expressions in the midst of very real concerns over peace, justice, the economy, political boundaries, international politics, and so on. Like some great magnet, the Holy Land draws the children of God to itself. "I was glad when they said to me, 'Let us go

to the house of the Lord' " is echoed over and over again by the jumble of "pray" houses in Jerusalem, some built over the ruins of those of very ancient times indeed.

A visit to Jerusalem immediately moves one to pray for the whole human family, for the peace of the world, for peace between nations, for peace within one's own heart. In Jerusalem one is confronted by the untidy co-mingling of religious and secular concerns, the religious conscience welling up into the political and economic and racial and all those areas which Westerners like to keep in happy separation, in neat compartmentalization.

"Jerusalem, my happy home, when shall I come to thee?" (*Hymnal 1940*, no. 585) poses a question which can only be answered when we honestly face up to our woeful divisions as people of God, as the human family, as Jews, Christians, Muslims, as Easterners and Westerners. Our prayer, fortified by all the strength and wisdom and charity and humility we can summon remains today as it was anciently: "Be favorable and gracious to Zion, and rebuild the walls of Jerusalem." Surely the only suitable sacrifice modern-day pilgrims can make wherever they journey is "a troubled spirit; a broken and contrite heart" which God will not despise. Whether one visits Jerusalem, or Harlem, the Berlin Wall or the Great Wall of China which separates rather than joins, one bears the responsibility in our own generation for an awakened conscience, concerned for those images of God which surround each of us. We may pray in the words of Psalm 51:

"Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not your holy Spirit from me. Give me the joy of your saving help again and sustain me with your bountiful Spirit. Open my lips, O Lord, and my mouth shall proclaim your praise!"

*The Rev. Jasper Pennington is rector of St. Luke's Church, Ypsilanti, Mich.*

# Iona: A Celtic Treasure

In ancient pastures, a historic monastery.



The restored abbey church at Iona

By FREDERICK QUINN

**T**ruly this is holy ground. That is the most repeated comment visitors to Iona make. On this sliver of island in Scotland's Outer Hebrides, Columba established a monastery in 563 A.D. The mystical presence of the island is still its most compelling quality, but difficult to describe. I arrived at the holy isle on a late summer Saturday in a bone-chilling rain and found lodging at Duncraig, an ecumenical quiet house, founded in 1982 by a Boston Episcopalian, Lindley Fosbrooke.

The storm quickly gave way to a misty yellow-white afternoon sunset, and occupants fled outdoors for their afternoon walks from Duncraig, from Bishop's House and from the Iona Abbey. I headed north past Martyr's Bay, where 68 monks were slain by Viking invaders in 806. Nearby is a war memorial to islanders killed in two world wars. Iona's average population across recent decades: 100. War dead: 27. Beauty and violence are never distant on Iona.

The Way of the Dead, the island's main road, meanders gently up the hill, past the symmetrical stone remains of a 13th century nunnery to the present abbey, a 15th century foundation, carefully restored from 1938 to the present. A brick wall leads through

*The Rev. Frederick Quinn has written a number of articles for THE LIVING CHURCH. He resides in Chevy Chase, Md.*

ancient pastures to the north shore, where the White Strand of the Monks, a dazzling white beach, recalls 15 monastics killed by Norse pirates in 986.

There are three principal Sunday morning services on Iona: an early morning communion at Bishop's House, an Episcopal Church of Scotland retreat house; a mid-morning ecumenical gathering at Iona Abbey; and then a noon service at the nearby Iona parish (Presbyterian). The Iona Community service was celebrated by a Church of Scotland (Presbyterian) minister, recently ordained in Canada. Her Canadian husband preached. "The Lord of the Dance" is sung as a Sunday offertory. As the large, freshly baked loaf was consecrated, I looked out the arched window behind the altar to notice a large seabird dipping into the picture. It stayed briefly as the celebrant prayed, in lilting Scottish accent, about "the wind which batters these walls."

There are 12 resident members of the Iona community at present, who take annual vows. Seasonal volunteers and over 2,000 associates complete the larger community.

St. Columba, the founder of the church here, was born in Donegal, Ireland, of royal ancestry. He left Donegal either in a political dispute or to be a pilgrim, possibly both, in 563 A.D., at the age of 42. Columba, a strong, energetic leader, and 12 followers made the hundred mile trip north to Iona in a small leather-covered craft, landing at Iona on the eve of Pentecost. He lived there 36

years until his death before the high altar in 597.

Iona's later history mixes tranquility and violence, achievement and repression. *The Book of Kells* may have been created here, and for several centuries Iona was a center of learning and missionary expansion. Columba's monks brought Christianity to Scotland three decades before Augustine arrived in Canterbury. They moved about the Hebrides and the sparsely populated mainland, founding churches, until they met the missionaries of the Roman Church moving north. In addition to the abbey and missionaries, hermit monks lived in isolated mountain huts among wolves and wild animals.

Differences between the Roman and Celtic churches came to a head at the Synod of Whitby in 664. The Anglo-Saxon Church decided to go with Rome, contributing to Iona's demise.

Panic filled watchers on the shores of Scotland when the slender Viking ships glided into view. These slim craft could penetrate the exposed coastlines of the British Isles at will. Raiders grabbed shields and axes, raced toward nearby settlements, and plundered and killed without mercy. They returned periodically to the same places, carting off crops, cattle, women and children, manuscripts and sacred vessels. Iona was sacked three times between 795 and 806. The monks knew they could no longer defend the fragile islands, and temporarily withdrew to other monasteries in taking Iona's remaining treasures with them. The 16th century suppression of the monasteries was the death-knell of Iona.

## Upturn in 1938

Iona's fortunes took an upturn in 1938 when a young Presbyterian minister, George McLeod of Clydesdale, created the Iona community. He and 12 craftsmen and young ministers settled there to live and rebuild the abbey. Their work continued through the World War II period.

Today, Iona is full of life and energy. Hundreds of visitors travel there from all over the world; community leadership is young and energetic. Columba's saying rings true:

"Iona of my heart,  
Iona of my love,  
Instead of monk's voices.  
Shall be the lowing of cattle;  
But 'ere the world came to an end,  
Iona shall be as it was."



# EDITORIALS

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## The Spirit Is the Lord

In the Nicene Creed we acknowledge the Holy Spirit as the Life-giver who is glorified with the Father and the Son. We also confess the Holy Spirit as Lord. This is most directly a reference to II Corinthians 3:17-18. Yet this is more than a passing scriptural phrase. Our word "Lord" translates a Greek word which (among other uses) is employed at some points in the New Testament to translate the Hebrew word Adonai, a solemn title of Almighty God. This term is used by Jews in place of God's proper name in the Old Testament, which Jewish people regard it as irreverent to pronounce. That Hebrew name is Yahweh (as given, for instance in the Jerusalem Bible; see TLC, May 13). This name was formerly, but inaccurately, transliterated in English as Jehovah. Hence this special use of the term Lord, as occurring at certain places in the Bible, refers to deity in the highest sense. Thus we have the acclamation of Jesus Christ as Lord in Philippians 2:9-11 as a kind of climax of history. The use of this title for the Second and Third Persons of the Holy Trinity is an affirmation that they are indeed God.

Contrary to the suppositions of some of the more extreme proponents of inclusive language, the use of the term Lord in this context has nothing to do with so-called patriarchy or the medieval feudal system of dukes, earls, and barons. Perhaps at one time misleading connotations were possible, but words change both in their meanings and their associations. If a peasant woman in England 600 years ago said, "The Lord is good," she may have meant that the baron in the local castle had provided a feast for his peasants. If a modern American suburban

woman says, "The Lord is good," it is plainly a religious affirmation. No one could mistake it — with the possible exception of a disoriented student of medieval history. The point of all of this is that the Holy Spirit, or Holy Ghost, is really and truly God, and on the feast of Pentecost or Whitsunday we particularly rejoice in this affirmation.

## Pentecost

The feast of Pentecost brings to a close the Great Fifty Days of the Easter Season. By English speaking Christians this is often called Whitsunday. The fact that we use this term for a Sunday when we have red vestments and red hangings in church is one of those anomalies which makes the study of church history fun.

Like other major days in the church calendar, it carries more than one meaning. It is the feast of the Spirit when what was done at Easter, Christ's victory over death, was publicly proclaimed and communicated. It was the point at which the apostles began to preach the gospel, to win converts and to baptize. The history of the church as a growing movement began, and so Pentecost is sometimes called the birthday of the church.

It was the occasion on which the preaching of the gospel to people of different tongues and different cultures began, thus establishing the infant church as being, in embryo, a community for peoples of every nationality and race. In celebrating Whitsunday we are reaffirming our commitment to the worldwide mission of the church, on the one hand accepting the diversity of peoples and on the other hand pointing to the ultimate unity of all peoples in Christ.

# CHRISTIAN PARENTING

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## Getting Your Attention

*I have recently been divorced and my ten-year-old son seems to be reacting to it through serious behavior problems at school. His grades are good but his teacher says that he has become a bully and he is loud and unruly. Since he is no problem at home, I don't know what to do to help.*

Many children react to divorce the same way your son is reacting. Divorce is like a death; your son is experiencing the death of a familiar and predictable way of life. You and your son have been thrust into a change; and, like you, he is trying to adjust to the new stresses.

Divorce involves a grieving process, and it appears that your son needs help in that process. Denial, a sense that the event can't really be happening, is

the first reaction. That is followed by anger, which is an expression of fear and powerlessness. Your young son is frustrated and angry that he can do nothing to end the bad dream of his mom and dad not being together. He may be afraid that you will leave. He feels uncared for and unimportant. While his behavior is an expression of anger, it is also a way for him to get attention, to be important, and to exercise power over his environment.

Children typically have doubts about themselves in cases of divorce. Your son probably wants to know that he is OK, that he is not responsible for the divorce, and that the divorce does not make him some kind of freak. No amount of words will answer these questions. Only his experience can do that.

He is where he should be in terms of

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*Our column is prepared by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. We invite readers to submit questions for this column to the editorial office of THE LIVING CHURCH.*

*“Being involved with you will tell him that he is acceptable and that you love him.”*

his grieving. You cannot change those feelings, nor should you try. He needs to be allowed to work his way through the grief process. However, we can use his feelings to control his acting out and at the same time help him in his struggle.

We recommend a contingency contract. The intent is to get control of his school behavior and to do it in a way that puts him in charge so that he can get back some power and control. He also needs a lot of love and attention from you. That attention can be helpful in controlling his behavior. What are some things he really likes to do, especially with you? For example, the young son of a friend who recently had a similar experience loved to play Nintendo games with his dad. The Nintendo was used as a reward for good behavior.

We suggest you meet with your son's teacher and list the negative behaviors in order of priority. Then establish a contract. The contract won't work if you try to eliminate all the negative behaviors at once. Select the most critical first and focus on those alone. As these become manageable, you can begin work on the less critical behaviors. Also, help the teacher determine how many and what kinds of "mistakes" the boy can make in his behavior. For example, if your son is walking around the classroom when he should be at his desk, have him know that his teacher will give him two warnings before you will be informed. Again, if the contract is too restrictive it won't work.

The teacher will need to send home a note each day, informing you if the boy's behavior was within acceptable

limits or not. If he has a good day, he gets to do the special activity with you. If he does not have a good day, the special activity is forfeited. Advise your son that if he does not bring home a note, you will assume that he had a bad day and didn't want you to know, so he will not get the reward.

If your son has a good day, verbally praise him and tell him what time he can expect to do the special activity with you. If he does not have a good day, make no comment about his behavior except to say that you are disappointed because you were looking forward to your special time together. It is important that he knows that his behavior has an effect on others.

These contracts work best when there is ample warm attention for good behavior and no attention at all for unacceptable behavior. This way he gets the attention he wants and he has a sense of being in charge. Remember, one dimension of acting out

behaviors is attention seeking. If we give attention to unacceptable behavior, we are rewarding and strengthening the behavior.

It is important that you be involved in the rewards because you are not only trying to control behavior, but you are also wanting to affirm your child's sense of worth. Being involved with you will tell him that he is acceptable and that you love him. He, in turn, will experience himself as a lovable and acceptable human being.

Expect this approach to take several weeks to eliminate the unacceptable behaviors. The time to end the contract is when the teacher believes your son is behaving as he should. Also, be ready to vary the rewards. The same reward may lose its power over a period of time.

Of course, no contract is guaranteed to work. If this turns out to be true in your case, we recommend you seek counseling from a professional.

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## Pentecost

Flaming tongues of fire, they say,  
Are lighting upon these zealots' heads;  
And they speak in tongues, our native tongues,  
Of the Christ whom we thought was dead.

Surely they must be drunk or mad;  
But what of the rushing fire and wind?  
They speak of a different kind of life,  
An eternal life that has no end.

They've been in this place in constant prayer,  
Awaiting the one called the Holy Ghost,  
Perhaps he is manifest here, sent from God,  
Shall we believe him of whom they boast?

Their gospel message is one of love,  
Love of God and all mankind;  
The letter of the law is supplanted now,  
By the law of faith which all may find.

Believe and be baptized, believe and come,  
His yoke is easy, his burden, light;  
Come heavy laden, ye weary, come home,  
Whence the lame may walk and the blind receive sight.

Partake of this Holy Spirit sublime,  
His love is for all and for all time,  
In all places where this message is found,  
His grace and mercy shall abound.

Martha Webb Dale



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## NEWS

(Continued from page 7)

with a question: with all the promises set forth in scripture, why do we pray so little?

"When we think about it we feel guilty," he said, but despite the guilt we still don't do it. Yet, he pointed out, the Bible teaches prayer. Priests, most of them workaholics, none of them lazy, don't pray to their own satisfaction, Bishop Howe said. The heart of the matter is this: we'd rather give our energies to things that might make a difference than to pray. "Do we believe it makes a difference to ask?" he queried.

Many other general sessions were offered with a variety of speakers, including the Rev. Samuel Shoemaker Johnston, retired rector of Christ Church in Wellesley, Mass. "I was at a low ebb after retirement," he said. "Eventually the idea sank in: I was to thank God for my retirement. If you are merely surviving, you need a new experience of God. Put your hand in his and say, 'Lead Lord, I am ready to follow and obey.'"

A.E.P. WALL

# PEOPLE and PLACES

### Appointments

The Rev. E. Heather Benson is vicar of St. George's, Utica and St. Peter's, Oriskany, NY in the Utica Area Cooperative Ministry.

The Rev. John A. Brown is program director of psychosocial rehabilitation and residential services for the Columbia Area Mental Health Center., Diocese of Upper South Carolina, Box 1789, Columbia, SC 29202.

### Deaths

The Rev. Philip Edgcumbe Hughes, well-known evangelical priest-scholar and for 22 years associate of St. John's, Huntington Valley, PA, died while gardening at his home in Rydal, PA on May 1, the day after his 75th birthday.

Described by the Rev. Kenneth Cook, assistant of St. John's, as a "one-man library" for evangelical Anglicans, Dr. Hughes published over 80 books and articles, writing commentaries on several epistles, a theology of English reformers, as well as works of ethics, church renewal, and contemporary theology. Dr. Hughes also was editor of *The Churchman* (London) from 1959 to 1967 and of Canterbury Press from 1976 to 1987. He influenced several generations of seminarians through his teaching

at Tyndale Hall at the University of Bristol (England), Columbia Theological Seminary in Georgia, Conwell School of Theology in Philadelphia, Westminster Theological Seminary also in Philadelphia, and Trinity Episcopal School for Ministry in Ambridge, PA. Ordained a priest of the Church of England in 1942, Dr. Hughes was a native of Sydney, Australia and attended the University of Cape Town in South Africa, from which he received a D. Litt. in 1953. In 1943 he received a B.D. from the University of London and in 1965 a Th.D. from the Australian College of Theology; he received a third doctorate from the University of the Orange Free State, South Africa in 1984. He served churches in London, South Africa, Stone Mountain, GA, and Pennsylvania. He is survived by his wife, Margaret and a daughter, Marion.

The Rev. James Edmund Williams, retired priest of the Diocese of Newark, died at the age of 68 in Newark, NJ, on March 8.

Priested in 1956, Fr. Williams served parishes in Pennsylvania, Tennessee, New York and Massachusetts. He was chaplain of Tennessee State, Fisk University and Meharry Medical College from 1956 to 1962 and priest-in-charge of St. John's, Hempstead, NY from 1962 to 1971. From 1973 to 1977 he was rector of St. Mark's and from 1977 until his retirement in 1984, rector of Epiphany, Dorchester, MA. Fr. Williams was graduated from the University of Minnesota and General Theological Seminary. There are no immediate survivors.

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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

## 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 10:3-15, 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

## WASHINGTON, D.C. (Cont'd.)

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 B. 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

## 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

**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)

## QUINCY, ILL.

**ALL SAINTS**  
Visitors and Newcomers Welcome  
Sun H Eu 10

48th St. at Broadway  
(217) 224-5673

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

**TRANSFIGURATION (384-6254)** 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

## WOODSTOCK, ILL.

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

503 W. Jackson

## BOSTON, MASS.

**CHURCH OF THE ADVENT**  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

30 Brimmer St.

## 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

**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

## LAFAYETTE, IND.

**ST. JOHN'S**  
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

6th and Ferry Sts.

**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**  
and **St. MARY'S**  
Sun H Eu 9 & 10

48 Middle St., Gloucester  
24 Broadway, Rockport

## SALINA, KAN.

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

## 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

## 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

## DETROIT, MICH.

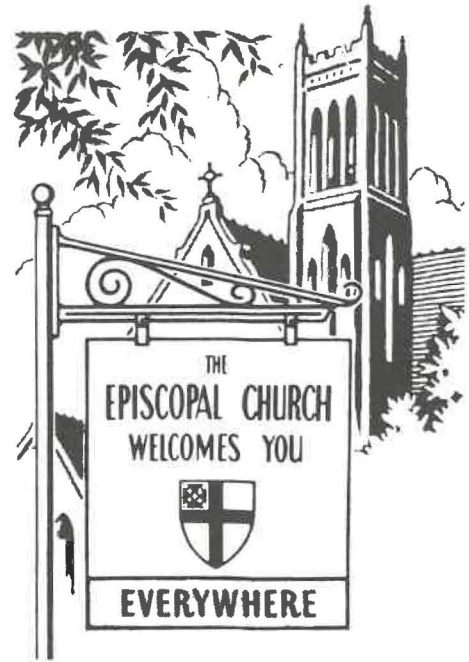
**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd  
Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon  
follows in the undercroft.

## BLADENSBURG, MD. (D.C. Area)

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

## 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, the  
Rev. Robert H. Pierce, ass'ts  
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MR, 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

## OMAHA, NEB.

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

## LACONIA, N.H.

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



St. George's Church, Laguna Hills, Calif.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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. Philip Wainwright, r; the Rev. Pascal Nelson, the  
Rev. Chris Plank, ass'ts  
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC  
12:10

## 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 McMil-  
lian, 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 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)

## PHILADELPHIA, PA.

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

## SELINGROVE, 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.

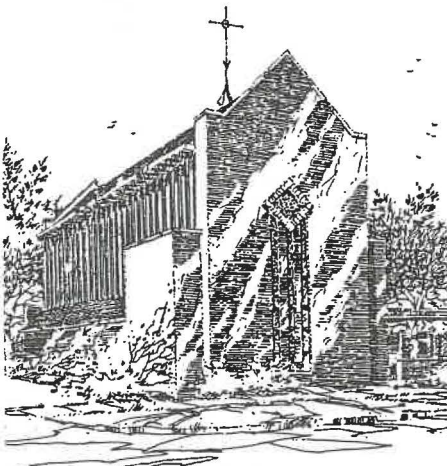
**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun Eu 8 & 10

## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun Eu 8 & 10. Wklys 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 communica-  
tions; 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). Wklys Wed & HD 10 H Eu;  
Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)



St. Mark's on the Campus, Lincoln, Neb.

## DALLAS, TEXAS (Cont'd.)

**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 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** 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, Hood-  
sport**  
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., Hoodspport.  
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

## 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.