

THE LIVING CHURCH

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Grant that we and all the people
of this land may have grace to maintain
our liberties in righteousness and peace.”

(Collect for Independence Day, B.C.P. p. 242)



God's Gift of the Earth

God so loved the world (John 3:16) that he gave us the earth, this wondrous orb, this incredible creation. He endowed it. He balanced it. He peopled it.

God so loved the world that he also gave us himself in the person of Jesus; to get our attention, to focus us on the important, to teach us to care for our world and our co-inhabitants.

God so loved the world that he made us pro-creationists as well as procreators; people who believe in the right to live as well as the right to life.

God so loved the world that he gave us the intelligence to manage his creation and the wisdom to be aware of its limitations, so that we wouldn't denigrate our humanity nor the planet on which it lives and feeds.

God so loved the world that he set limits: the size of the earth, the resources that are available, the natural balances, the number of people who can inhabit its finite spaces, the environmental interactions, without which it is no longer a viable dwelling place.

God so loved the world that he must weep and wonder at our arrogance, our apathy, our ignorance, our intransigence; as we hide from reality rather than facing it; as we ravage the earth and the environment; as we overdevelop and overpopulate without the courage and the compassion to reverse harmful traditions and prejudice.

God so loved the world that he made us in his image — not in his place! God help us help ourselves out of this delusion. God help us help ourselves out of this predicament that threatens our existence, our world, and his creation.

The Rev. Alanson B. Houghton is vicar of St. Stephen's Church, Charleston, S.C.

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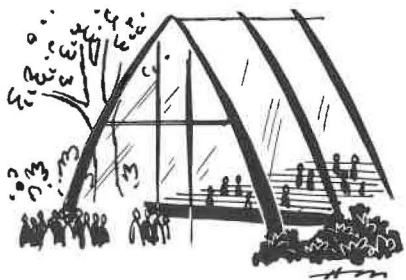
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LETTERS

Outstanding Interview

The following are excerpts of letters sent to Bonnie Shullenberger, a TLC correspondent in New York, in response to her article about Stanley Hauerwas and William Willimon [TLC, May 13].

[Your article] was masterful, entertaining and I'd like to think substantive. I think you also managed to convey a bit of Will's and my humor. I am really pleased with it and I appreciate all the work you went to to get it done.

STANLEY HAUERWAS
Duke University
The Divinity School

Durham, N.C.

* * *

Stanley and I are in complete agreement that you did absolutely the best interview on us that has been done. We love what you did with this. A number of people have commented to me about their amazement in your ability to catch up the Spirit, and some of the more salient points of the book [Resident Aliens] in such a brief space.

WILLIAM H. WILLIMON
Duke University Chapel
Durham, N.C.

Chaplains in the Forces

Thank you for publishing the excellent article, "In Protest of the Episcopal Peace Fellowship" by Fr. Dugan [TLC, May 27].

In addition to the things that he mentioned, I wonder whether or not any of the EPF directors have served in the armed forces, and, if so, whether they had served in combat units. They mention that the Suffragan Bishop for the Armed Forces is not elected by the people that he represents. Has the EPF ever had a serious polling of those Episcopalians who are serving and have served (including those who are patients of the Veterans Administration), and their family members, to see whether they would prefer military or civilian chaplains?

One last point that I would mention is that military chaplains minister to all members (active, reserve, retired, and family members) in their command. If there is one chaplain on a ship or on a base, that chaplain ministers to all those on board, regardless of their denomination or loyalty, or lack of same. There are obvious sacramen-

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tal things that Roman Catholic, Episcopal and Eastern/Greek Orthodox priests do for their own members, but their ministry is to all. Would a civilian priest hired by ECUSA be required by the military service to provide such services? I think that it would not be possible to enforce such a requirement. It would also mean that members of those denominations which did not supply clergy would not have anyone to minister to them.

No thank you, EPF. You do not speak for me or for anyone I know who has served or is serving in the armed forces. A few might feel that a civilian priest might be better able to deal with a personal problem, but I have always felt that being an officer made it easier for the priest to help, especially if it required action from the command structure. I served for over 20 years as an enlisted man in the Army, and continue to serve as a volunteer with the Coast Guard. I want my chaplains to be officers.

WALTER H. MORTON
Church of St. Mary the Virgin
New York, N.Y.

In follow-up to the Rev. Haynes Dugan's article on the military chaplaincy, there may be a compromise between the existing situation and the Episcopal Peace Fellowship's ideal of a civilian chaplaincy. In the West German military, chaplains are servicemen and have officer status, but they wear no rank insignia. This makes them more approachable than a person bearing an officer grade which sometimes intimidates junior enlisted people. Such an arrangement could emphasize the separation between the organization command structure and the chaplain who is free to preach his particular theology.

A chaplain who is a serviceman acquainted with the demands and processes of the military is essential for effective ministry to our soldiers, sailors and airmen.

Captain R.W. SHERER, U.S.N.
Watertown, Mass.

Comment and Response

In his review of four new versions of the Bible [TLC, May 13], Dr. Fuller claims the first English (1966) Jerusalem Bible was translated from the French, not directly from the Hebrew, Aramaic, or Greek. This seems to con-

tradict the note on the copyright page of the 1966 JB, which says: "The English text of the Bible itself, though translated from the ancient texts, owes a large debt to the work of the many scholars who collaborated to produce La Bible de Jerusalem."

(The Rev.) VICTOR L. AUSTIN
Hopewell Junction, N.Y.

I wish to thank the above correspondent for the correction, which is well taken. It is years since I read the preface to the earlier edition of JB. My use of that translation has shown that it was heavily dominated by the French, both in its textual preferences and in its interpretations. It was hardly a precise rendering either of the *Textus Receptus* or of any critical edition of the texts currently in use. That was what I really intended to convey.

(The Rev.) REGINALD FULLER

How disappointed I was when reading Reginald Fuller's assessment of four new Bible translations. His primary attention seems focussed on the translator's use or non-use of "intrusive" (a.k.a. "inclusive") language. The thought of biblical committees solemnly excising "masculine" pronouns would be ludicrous, were it not pathetic. The image of Paul declaiming to the Athenians at the Areopagus, "Sisters and brothers" in "fem speak" (i.e. feminist approved language) boggles the mind. One must wonder: has the function of the translator become, not the faithful rendition of an ancient text, but rather an exercise in sexual politics?

For a thousand years, even the most illiterate English peasant was capable of understanding abstractions, distinguishing between "man" in the generic sense and "man" in the masculine meaning. The people of my several Rite I parishes (and to judge from the recent Gallup poll the majority of Episcopalians) find "intrusive" language spurious when not annoying.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

"Our apologies — in our June 10 issue, THE LIVING CHURCH inadvertently ran an erroneous advertisement regarding The Church Pension Fund. The correct ad appears on this page."



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Election in Spokane

The Rev. Frank J. Terry, rector of All Saints Church in Richland, Wash., was elected Bishop Coadjutor of Spokane at a special convention June 2, on the seventh ballot. Other nominees included the Rev. Harry B. Bainbridge, rector of Christ Church in Easton, Md.; the Rev. D. Edward Emenheiser, rector of Trinity Church in Wyoming, Mich.; the Rev. David C. Jones, rector of the Church of the Good Shepherd in Burke, Va.; the Rev. Charles M. Riddle, rector of Grace-St. Luke's Church of Memphis, Tenn.; and the Rev. George Six, rector and headmaster of St. Philip's Church and School in Coral Gables, Fla.

The bishop-elect graduated from Arizona State University in 1960 and was ordained a priest in 1964 following his graduation with a divinity degree from the Church Divinity School of the Pacific in Berkeley, Calif. He served in several parishes in the Philippines and the state of Washington. He was rector of Incarnation Church in Great Falls, Mont. from 1976 until his call to All Saints in 1980.

He has been married to his wife, Carolyn, since 1964 and they have two children; both graduated from schools the same weekend their father was elected: one from college, the other from high school.

"It's going to take a while to register all of this," Fr. Terry said. "It's the kind of excitement you don't experience every day."



Fr. Terry

The Rt. Rev. Leigh Wallace, Bishop of Spokane, is retiring at the end of the year. A consecration ceremony is planned for sometime in October.

LYN JONES-BROWN

Prayer for the Summit

Soviet and American church leaders joined in a service at the Washington National Cathedral opening the prayer vigil held throughout the five days of the Bush/Gorbachev summit. Sponsored by the National Council of Churches and the cathedral, the vigil was held at the cathedral May 31 to June 1, then continued at the Russian Orthodox St. Nicholas Cathedral from June 2 until a closing service June 4. A

delegation of Americans participated in a vigil held simultaneously in Moscow.

The U.S. delegation to the Washington vigil was led by the Very Rev. Leonid Kishkovsky of the Orthodox Church of America, president of the NCC; James Hamilton of the United Methodist Church, NCC general secretary; and representatives of its member churches. The Most Rev. Archbishop Kirill of Smolensk, head of the Department of External Relations of the Russian Orthodox Church, led the Soviet delegation, which included Russian Orthodox Archbishop Kliment of Serpukhov, Bishop Chkonditsky of the Georgian Orthodox Church, Bishop Parkov of the Armenian Apostolic Church, and representatives of the Protestant churches in the Soviet Union.

Archbishop Kirill made it clear to the press that the church delegation was "not a part of the Gorbachev team," but had come independently "to provide spiritual support for the summit."

At the opening service the delegations were welcomed by the Very Rev. Charles A. Perry, provost of the cathedral. The service began with the litany in procession, sung by the cathedral choir.

Secretary Hamilton then led a litany for peace and for the success of the summit, "that the Holy Spirit may lead them in paths of peace and goodwill." The choir sang Rachmaninov's setting of the "Hymn to the Cheru-

Spokane Election

C=Clergy

L=Lay

| BALLOT NUMBER | 1 | | 2 | | 3 | | 4 | | 5 | | 6 | | 7 | |
|-----------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| | C | L | C | L | C | L | C | L | C | L | C | L | C | L |
| Nominees | | | | | | | | | | | | | | |
| Bainbridge, Harry | 2 | 8 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Emenheiser, D. Edward | 1 | 6 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Jones, David C. | 18 | 50 | 22 | 57 | 23 | 71 | 24 | 69 | 21 | 66 | 21 | 63 | 18 | 56 |
| Riddle, Charles M. | 3 | 9 | 3 | 7 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Six, George | 5 | 23 | 3 | 19 | 0 | 7 | 0 | 3 | 0 | 1 | 0 | 1 | 0 | 0 |
| Terry, Frank Jeffrey | 28 | 32 | 28 | 45 | 32 | 50 | 33 | 56 | 36 | 59 | 36 | 64 | 39 | 72 |
| Needed to Elect: | | | | | | | | | | | | | 29 | 65 |

bim," and after brief addresses by Fr. Kishkovsky and Archbishop Kirill, all joined in "O God our help in ages past." Choirboys chanted the *Phos Hilaron* as the paschal candle was carried to the crossing for the closing prayers and the *Nunc Dimittis*, and from thence to Bethlehem Chapel for the vigil.

Religious Overtones

There were religious overtones to the summit itself. Rabbi Arthur Schneider presented President Gorbachev with the *Man of History* award of the Appeal of Conscience Foundation, an ecumenical group of religious and business leaders. Raisa Gorbachev was an honored guest at the Library of Congress reception opening an exhibit of books and illuminated manuscripts of the Old Believers, a Russian Orthodox group that split from the official church in 1666. Mrs. Gorbachev was welcomed by James Billington of the Library of Congress, and Senator Clairborne Pell (D-R.I.), as singers from the Cathedral Choral Society sang ancient chants in Old Slavonic from their Russian repertory.

Religious lobbying groups held rallies around the city, many of them gathering at the Ukrainian chapel of the National Shrine of the Immaculate Conception. These groups want Americans to understand that despite the reforms, Soviet Christians still face great obstacles and persecutions are still being reported. Yet it is estimated that of the 287 million Soviet population, 100 million are believers, despite the fact that Stalin's edict of 1929 outlawing religious activity has not yet been repealed. Archbishop Kirill said, "In site of all the efforts to annihilate it, the church prepared the way for *perestroika*."

Some 2,000 churches have been reopened in the last two years. Clergy now appear on Soviet TV, religious leaders have been elected to the Soviet legislature, and religious institutions may now engage in charitable work, once strictly forbidden. Gorbachev is the first Soviet leader to recognize that the church can be a powerful ally in winning support for his economic reforms. Reportedly baptized as a child, he opened the Kremlin to religious leaders during the millennium celebrations.

A visiting professor of Russian his-

tory at Georgetown University was quoted in the *Washington Post* as saying that Gorbachev hopes this resurgence of religious activity will also help to allay the rise of crime, alcoholism and drug abuse. "But," he said, "he has brought religious leaders into his orbit at some risk; he may be able to defuse their nationalistic tendencies, or he may embolden them to push their flocks further toward independence."

In the 16 years preceding the millennium of Russian Christianity in 1988, over 30 million persons were baptized into the Russian Orthodox Church. But the religious lobbyists point out that church buildings, long used for secular purposes, are in deplorable condition, with no money for repairs; there is internal division brought on by years of repression and distrust of the hierarchy for their collaboration with the government, and there is little or no literature for religious education. The U.S. Conference of Catholic Bishops is setting up an office in Washington to help with religious materials and social service programs in the USSR. The Southern Baptist Convention has appropriated \$1 million in aid, and the American Bible Society has sent 1.7 million Bibles this past year and plans to send 30 million more by 1994.

DOROTHY MILLS PARKER

Death Penalty Protest

Representatives of the Diocese of North Carolina joined a group of about 150 people in a worship service and march to the state capitol in Raleigh recently, carrying signs and crosses with the names of the 85 people on death row in the state.

The Rev. Barbara Armstrong, a deacon and legislative lobbyist for the diocese, said the activities were part of an effort to build support for repeal of the death penalty during next year's legislative session. "The most basic principles and most cherished teachings of the Judeo-Christian faith are fundamentally and unmistakably opposed to death as punishment," she said in an interview with the press. "We think the public needs to be protected, and we think victims need to be compensated. We just don't think we have to kill people to do those things," she said.

The Rev. E. James Lewis, director of social ministries for the diocese, said the death penalty is "the toughest issue of all because it runs counter to the mood of our country right now." Fr. Lewis said people are frustrated and want to get tough on crime by building more prisons and using the death penalty. He said he thinks the tide may be changing, however, and people may be ready to listen to other alternatives and solutions.

P.B.'s Statement

The Rt. Rev. Robert Estill, diocesan, who has been working for repeal of the death penalty for ten years, read a statement from the Most Rev. Edmond L. Browning, Presiding Bishop, which was prepared with the encouragement of the Episcopal Peace Fellowship.

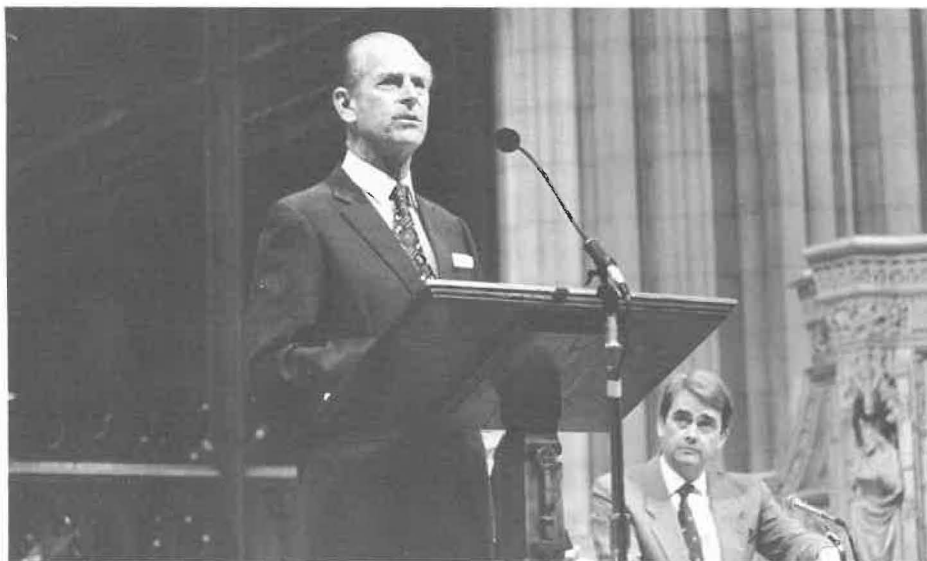
"The taking of human life diminishes us as a people," Bishop Browning's statement says, because when using the death penalty "we end up committing the very act we found so repugnant in the first place." The taking of human life "is an affront to God" because Christians believe that "all persons are made in the image of God, thus making all people holy. The death penalty is an assault on God's purposes in creation."

Bishop Browning encouraged church people to "light a torch of conscience in our nation" and push politicians to avoid using the issue for political gains. "This is not about partisan politics or vote counting. It is about morality, human dignity and respect for ourselves as people of justice and mercy."

Festival of Creation

A two-day Festival of Creation at the Washington National Cathedral recently concluded with a Service of Thanksgiving for the completed west facade with its creation theme, at which Prince Philip, the Duke of Edinburgh, read the Old Testament lesson.

The festival, calling for a partnership between the religious and conservation communities, was in collaboration with the North American Conference on Religion and Ecology (NACRE), the World Wildlife Fund, U.S., and the Worldwide Fund for Nature International, of which Prince Philip is president. The several groups



Prince Philip speaks at Festival of Creation, while Mr. Reilly looks on.

[Photo © 1990 Morton Broffman]

were meeting in Washington that week with key ecologists, scientists, educators and religious leaders to launch a "Caring for Creation Campaign."

NACRE president Donald B. Conroy said, "We must face squarely the problems of severe environmental degradation that surround us today and threaten our future." It has been predicted, he said, that by the turn of the century there could be an environmental catastrophe as complete and irreversible as any nuclear holocaust if present trends continue. And though science and technology are important tools, and sound legislation is needed, "these forces alone will not avert such a disaster. But if the religious communities around the globe will awaken us to the ethical and spiritual dimensions of the threats, there is hope — our only hope, since it is based on our trust in the Creator . . . and it is to spread this hope that this conference has been called."

Participants heard presentations by experts on areas of common concern. Dr. Conroy explained the ECO-3 Process, whereby economists, ecologists and ecumenists will work together. On Friday, May 18, Prince Philip spoke to the National Press Club on the moral dimensions of conservation, and that evening Russell Train, chairman of the World Wildlife Fund, U.S., addressed representatives of the media, business, religion and the environment, with Bill Moyers presiding.

On Saturday morning a large congregation of participants and other concerned persons were welcomed to

the cathedral by the Rt. Rev. Ronald Haines, Bishop of Washington *pro tem*, for a seminar on "Conserving our Heritage." Canon Michael Hamilton, who planned the cathedral events, said "religious people need to learn the new facts about ecology from scientists, and our society needs a moral framework and values by which to make the best use of those facts."

EPA administrator William Reilly recalled the meeting at Assisi in 1986, headed by Pope John Paul II, of leaders of the world's five major religions. He described the impact of their declaration about man's response to nature, and the Duke of Edinburgh's subsequent interest in promoting a similar event in North America that had led to this conference.

In his brief address Prince Philip warned that "we are in the grip of an adolescent culture that has rejected the experience of previous generations. Economic growth and profits are our prophets today . . . and instant gratification has led us to destruction." While people are becoming anxious about what is happening, "a radical change is needed in the public perception and understanding of the crisis."

Dr. Jessica Matthews, vice president of the World Resources Institute, noted the ecological crises in every part of the world today.

Theologian Jorgen Moltman of Tübingen University in Germany reiterated the acute need for reconciliation with nature.

An ecology fair on the cathedral grounds featured booths of environ-

mental organizations, conservation workshops, interfaith presentations on nature; a roll call of endangered species, a tree planting, and a performance at the west portal court of the medieval play, "Creation."

An interfaith service led by representatives of the Christian, Jewish, Muslim, Buddhist, Sikh, and American Indian communities drew it all together, and the Cathedral Choral Society's presentation that evening of Haydn's great oratorio, "The Creation," crowned the day.

The service on Sunday, in thanksgiving for the Creation Facade, also honored those who fashioned it. They sat together in the front row: stained glass artist Rowan LeCompte, whose dazzling west rose window is an abstract representation of creation; Frederick Hart, sculptor of the tympana over the three west portals depicting the creation from chaos and the emergent figure of Adam; Olrich Henn, creator of the bronze gates whose figures from the Book of Genesis attest to the Judeo-Christian belief of God as creator of the universe; and Richard T. Feller, the Clerk of the Works, who has overseen the conception and execution of the creation theme, chosen with the hope of bringing to the viewer a new awareness of God's universe and of each person as an integral part of God's creation, with responsibility for its care and preservation.

Music and Lectons

Music and lections reflected a joyous spirit and featured a festal setting of the Eucharist by cathedral organist Douglas Major, with organ, brass and tympani. Prince Philip read from Psalm 104: "Praise the Lord, O my soul." "All creatures of our God and King," sang the choirboys, "Joyful, joyful we adore thee," the large congregation.

But the sermon by provost Charles Perry brought a somber note. "We affirm in our liturgy that 'the earth is the Lord's, and all that is therein' . . . that we hold creation in trust for God," he said. "There are few fundamentals as clear as this, and few we ignore as much. We give thanks for God's grace but have fallen short of our calling as stewards of his bounty."

DOROTHY MILLS PARKER

Good Writing, Bad Preaching

An unadorned style in preaching,
simple and direct, must
be learned.

By STEPHEN SALLIS WILBURN

A certain Canadian cleric often remarked that the favorite Sunday meal of his parish was “roast preacher.” He could say this ruefully enough because he was one of the best pulpit orators I have ever heard. It is no laughing matter, however, on those all too frequent occasions when we greet the end of the sermon with teeth grinding in frustration and disappointment. Everyone agrees that the sermon is important (at least most priests do; I wonder about the jaded parishioner). So why are so many dreadful sermons showered upon the unprotected heads of innocent churchgoers?

I have preached a few sermons in my life, heard a great many more and read more manuscripts than I care to recall. One learns more from bad manuscripts about good writing, in fact, than otherwise. It is probably also true that bad sermons sooner or later show up their own faults. Listen to a few miserable attempts at preaching and not only do you yearn for a good sermon, but you find yourself knowing precisely what's wrong. The Episcopal Church has more than its share of bad sermons upon a Sunday morning.

Stephen Sallis Wilburn is the publisher of Richelieu Court Publications; he has held editorial positions at Macmillan, Morehouse-Barlow and Oxford University Press.

Preaching and writing appear to be similar tasks, but becoming aware of the fundamental difference is the essential first step in the making of a good preacher. If there is one frequent fault at the heart of bad sermons — it is that they are often well-written. Or rather, more effort has gone into writing them than practicing the preaching of them. They were created to be read, not preached.

Here's the difference: preaching is a public event; reading and writing are intensely private events. So the techniques of communicating are not the same. For one reason, the reader has the luxury of choosing the time and the place and the mood extant when casting one's eyes across the printed page. Our listeners in the pews do not. Otherwise wonderful segments of sermons — thought provoking, intelligent, verbally creative — are said and gone before we listeners can absorb them. The reader can pause and reread and ponder. We listeners further have lots of noise cluttering our minds and it is certainly not the sweet memory of sanctus bells. That noise is a barrier the preacher must surmount and most listeners have laid the onus strictly on the priest in the pulpit. The reader acknowledges his or her own responsibility.

We publishers have precious few solid verities in our business, but one of the firmest is that books of sermons don't sell. There may be many reasons why that is so (and there are some exceptions, of course: the sermons of Harry Emerson Fosdick for one) but one of them surely is that the best sermons do not reproduce well in another medium. This is one case in which you had to be there to get it.

A sermon is, in the most literal sense, an occasional piece. It should be prepared for one specific time and

place — an occasion. That sermon may be preached again at another time and place, for preparation is not only in the words written for it. The sermon is the only remaining vestige of an age when public oratory was important. It was once anticipated as an event the same way a presidential news conference is scheduled. A preacher who approaches the steps of the pulpit, then, must keep these two factors foremost: this is an event of public oratory not a literary reading; and this is an event specific to this very place and time.

When I was in seminary, a number of my fellow students objected to preaching “techniques.” They felt keenly how honest and sincere the preacher must be and were convinced that the unadorned delivery accomplished this best. They were most suspicious of artifice in the service of the gospel. Imagine their discomfort when an experienced Hollywood actor was employed as a part-time homiletics instructor. For those who refused to be so instructed, I can only pity their bored and frustrated parishes. An unadorned style in preaching must be learned, just as most writers must learn a clear, simple and direct — a “Strunk and White” style. It does not seem to come naturally, even to the best educated. The impenetrable Ph.D. dissertations I have read give eloquent and, yes, mute testimony to that fact.

The sermon is indeed a form of performance. The great Bishop Phillips Brooks said something to the effect that preaching is telling the gospel through personality. Each preacher needs to learn the expression of personality; this, too, rarely comes naturally. My wife took acting classes in Manhattan. She was warned that the experience would be more taxing and more searching than psychotherapy. It was. The great performances are not artificial, but the most rigorous exposures of personality. A friend of mine (who at the time was a student at Julliard in New York) wrote me a letter about a recital given by the peerless German baritone Dietrich Fischer-Dieskau. His performance to her was a revelation: “He made great love to his audience.” So must be our preaching and those most expert in oral communica-

tion have much to teach.

Poor preaching and poor writing do have one thing in common: demon Abstraction. This seems to be a matter of temptation, the fear that only through generalization can everybody understand what you are saying. It is not true. Abstractions are ambiguous and no one is sure what you mean. The concrete is the universal, to coin an abstraction. You cannot always evade all abstractions, but the best preacher searches out words that end in "-tion" and "ness" and every word with a German root and banishes them.

First time (non-fiction) book writers seem especially beset by this problem. When they ask (and even if they do not), I give two bits of advice: write as if you were responding to a distant cousin who asked you in some detail about the topic, and, secondly, tell as many stories as you can. Be anecdotal. Our imaginations are engaged by stories, tales, sagas. Medieval nuns were ruthless in their use of the Arthurian legends as teaching devices. It is in anecdotes that we all identify ourselves, not abstractions. Novelist John Updike spends most of the final chapter in his recently published memoirs *Self-Consciousness* in an attempt to explain his Christian faith. But towards the end (much like St. Paul in Ephesians 5) he tires of the effort:

"What I have written here strains to be true but nevertheless is not true enough. Truth is anecdotes, narrative, the snug opaque quotidian."

It is the magic in the phrase "Once upon a time . . ." that quickens dulled ears and will invariably draw the attention of sleepy and distracted parishioners in their pews upon a Sunday morning. Of course the preacher who has grabbed their attention now has a burden: he or she must do something worthwhile with it.

The great Jesuit poet Gerard Manley Hopkins said that he wished his verse to be read "with the ear." Every sermon should be prepared with the ear. Having written or outlined it, it is not done. Even the preacher must practice. Every church in America has at least one empty and isolated room at nine o'clock on Saturday evening. Often, it is the sanctuary. The preacher who gains a hearing will risk embarrassment at that time should anyone wander in. But the walls will ring at the attempts, the trials and errors, to proclaim hope to the captives publicly, orally, memorably — faithfully.

Evangelism and the Liturgy

By M. FRED HIMMERICH

The mystery and beauty of worship has probably drawn as many to God as any other single characteristic of the Episcopal Church. This makes the liturgy an important tool in evangelism. The liturgical movement, which has been going on in our midst for the last 50 years, has much to say about evangelism. The following topics touch on a few of these ideas.

The Sunday Eucharist

A congregation's eucharistic celebration on the Lord's Day is the center of its life. The Eucharist is not only an occasion for individuals to express their piety and receive the sacrament; it is also the moment when the local congregational family comes together, offers itself corporately to God in Christ, and receives its strength and mandate for its common work.

The evangelistic power of the Lord's Day Eucharist is surely enhanced when there is but one gathering in each local place on any given Sunday. Ancient, catholic canons forbade more than one Eucharist on any given day in any given place. These canons also forbade a bishop or priest from presiding at more than one Eucharist on any day. A series of early services or low masses may be fine for a staid, state church or for a "mega-church" with thousands of members. The custom is debilitating for a small congregation which is struggling to survive and struggling to make a significant witness in its community.

The Church's Music

The Bible knows of no such thing as corporate worship without song. Jewish worship as well as traditional Christian worship was almost entirely

sung, if that is possible — acclamations, hymns, liturgical songs, prayers, creed, the Lord's Prayer, etc. Ample amounts of simple or complicated music for these items is in our pews and awaits to be used.

But it is too much to expect either old-timers or newcomers to switch back and forth between two heavy books — no matter how wonderful they are! Various publications from the Church Hymnal Corporation suggest the use of service leaflets, which contain the words and music for a service. These leaflets make it possible for newcomers to take part in the worship immediately, rather than to be mystified until such time as one can begin to understand all the procedures.

Choirs

It is the choir's primary function to know well the congregation's music and to be able to lead the work of worship. Many of our choirs have already heard the cassettes called "When in our Music God is Glorified," put out by the Church Hymnal Corporation. These tapes can help choirs and directors learn their stuff and better lead the worship of the congregation.

Weddings and Funerals

Many people have their first contact with the Episcopal Church at funerals and weddings. It therefore behooves us to use leaflets and arrange these services so that visitors are able to participate easily. It is very helpful if a small part of the choir can be present. An occasional service, intelligently prepared and reverently offered, can touch someone's heart.

Other Details

The way we do things also implies what we believe. Ordinary homemade bread and homemade wine show that God wishes us to realize that he is involved with the whole of ordinary life. The standing posture proclaims Christianity's chief doctrine — the resurrection. Singing proclaims the joy and beauty of God. So it goes with all of the ways in which we can do things.

Therefore, let us be aware that our liturgy is one of our chief evangelistic tools. God indeed provides the heart of the liturgy — his presence in word and sacrament. It is up to us to surround that heart with bones and sinews worthy of his presence.

The Rev. M. Fred Himmerich is rector of St. Paul's Church, Watertown, Wis.

EDITORIALS

Inter-Anglican Honesty

The recent fracas in California involving an African bishop and an American homosexual rector [TLC, June 24] is likely not to be the last episode of this kind. Certain African dioceses have had outstanding accomplishments in the field of evangelism, and thousands of converts are baptized and confirmed every year. We invite the bishops of such dioceses to come to America and to tell us how to do it. It is inevitable that they should say some things that are unexpected. Their attainments as evangelists, in contrast to our own, suggest that their ideas and attitudes will be different from those of American bishops.

One reason that the church has grown in Africa has been that individuals have made sacrifices, even sacrifices of their lives [TLC, June 3]. That puts things in a different perspective. We suspect that the problem Bishop Muge addressed may be only one of several aspects of American life regarding which African bishops could speak stern words. If we are not prepared to have them be honest, we should not engage in our elaborate inter-Anglican activities.

Independence Day

This year, current events in the world may put our observance of the Fourth of July in a new setting. We have the vivid spectacle of nations in which citizens have struggled hard to attain freedoms we take for granted, of other nations in which such struggles are now in progress, and of China in which such a struggle has up to now been defeated.

In some cases, as in China, Romania and South Africa,

there has been bloodshed. In others, such as Poland and Eastern Germany, a mixture of determination, patience and self-discipline has been exercised. For us, freedom is simply taken for granted and comes at no cost. We may accordingly find in the future that some of these newly liberated peoples have ideas and attitudes different from our own.

Meanwhile, both for us in America and in those other nations, the idea of freedom becomes mixed with the idea of material affluence. For some of us, as for some of them, being free means not only doing what you want but having what you want — and it simply can't always turn out that way.

Some of our North American affluence is due to the productivity of our capitalist system, our inventiveness and our hard work. Some of it is also due to the fact that we have a huge piece of land with vast natural resources. We continue to waste many of these resources. We are in no position to tell others to be more careful when we ourselves are careless.

Another reason for America's greatness lies in our founding principles. These have been largely, though not entirely, of Christian inspiration. So it is also with some of the movements for freedom in other nations today. Yet we face the irony that the religious factors in a just, ethical and humane life are now being widely denied in our courts, our schools and other institutions. This is a complicated problem. It is not solved simply by waving crosses or flags. Yet it deserves our very serious thought.

Haven't I Seen This Before?

Sometimes subscribers receive a letter and brochure inviting them to begin a subscription. Other times those who have recently made a financial contribution receive a letter suggesting that they contribute. We apologize for these redundant letters and we hope that our readers are not offended by them.

The reason for these duplications is very simple. For a mail order operation such as this, mailings have to be sent out in large quantities. If 10,000 letters inviting subscriptions are going out to a certain area in the country, it would be expensive to employ someone to search through these by hand to remove the envelopes addressed to existing subscribers in the area, and it would also delay the mailing.

Similarly, if a letter goes out to 10,000 subscribers inviting them to contribute to The Living Church Fund, it will inevitably reach some who have just contributed. Again, money and time prevent going through these by hand. We believe we owe it to our subscribers and contributors to keep our office costs at a minimum.

Meanwhile, it is essential for this magazine to seek financial support and, like most other magazines, to seek an incoming flow of new subscribers. If then you receive an inappropriate letter, please accept it as evidence that the staff here is hard at work promoting your magazine. Perhaps you can pass the letter on to a friend or fellow-parishioner for whom it would be appropriate. Your support is appreciated.

Summer Song

(Remembering Sabine Baring-Gould, 1834-1924)

Twilight lingered e'er so long
that sterling summer's day
as crickets sang their lilting song
amidst Creation's grand array
invoking nature's rarest grace
of tranquil moments blest
to calm the feverish laborer's face
with balm of even's rest
'till rising of a newborn sun
o'er tasks yet left undone
for toiling mortals bent to bear
in enervating balmy air
dreaming of the cricket's song
through dreary hours all day long.

Ray Holder

Mom, Dad . . . Can I Have Some Money?

Our children receive a regular weekly allowance that is not conditional upon chores or behavior. Friends of ours pay their children for chores done around the house as their allowance. We're wondering which is better.

Both methods have their strengths and their weaknesses and the choice depends on your objectives. Your method of a regular unconditional allowance is best for helping children learn to budget because they can predict their income and when they will receive it. This approach also sends the message that the child is a valued member of the family entitled to his or her share of the family income. Its major weakness is that it ignores teaching the relationship between work and pay.

Your friends' method of paying an allowance for chores done is an excellent way for children to learn that relationship. It also teaches responsibility because the children's allowance is in direct proportion to their efforts. However, making allowances dependent upon chores or behavior runs the risk of teaching children to be good only for money. It would be sad to raise children who care about people only for personal gain. Also, family chores are a responsibility of membership in the family. When they are classified as paid labor the feeling of belonging to the family is dissipated. Some parents also complain that this method makes it difficult for children to budget their money because it is not predictable.

Many parents connect chores and behavior to allowance by using a variation of your method. They withhold all or a portion of the allowance if chores are not done or if the children

misbehave. However, this has the same weaknesses as the method your friends employ. It also has the weakness of requiring the parents to be in a power position in a negative way. As children get older, our job as parents is to enable our children to become increasingly autonomous. The sooner children learn to be responsible for their own behavior the better.

Because the methods you and your friends employ have strengths and weaknesses, perhaps utilizing the best points of each would be most functional. Each child should receive a fixed allowance, with no strings attached. Each parent gets an allowance, or pocket money, don't you? That is each family member's right. Chores that are left undone or behaviors that are unacceptable should be corrected in other ways than by withholding money. The accomplishment

of chores and behavior reflect human relationships and should be dealt with as such. This fixed allowance is an excellent opportunity to teach your child about financial management through budgeting.

Extra chores, such as mowing the lawn or washing the car, can be offered as a means of earning extra income for the children. This is a more effective way for children to learn the relation of work to pay. And this extra money is a bonus for things outside their budget like special clothing or activities.

Of course, some parents choose not to give an allowance, nor do they pay for chores. Instead, they simply give money to their children when they deem the request reasonable. The allowance is a marvelous way to teach your children stewardship. We applaud your desire to do it right.

Psalm 8

He pointed to the pig
over the cliff it ran.
(He looked at me and said)
What's of more value,
swine or man?

He pointed to the fig
and cursed its span.
(He looked at me and said)
What's of more value,
plant or man?

He ate of the fields
and didn't wash his hands.
(He looked at me and said)
What's of more value,
law or man?

He opened the jar
down his feet the oil ran.
(He looked at me and said)
What's of more value,
treasure or man?

He raced into the temple
toppling coffer, table and stand.
(He looked at me and said)
What's of more value,
church or man?

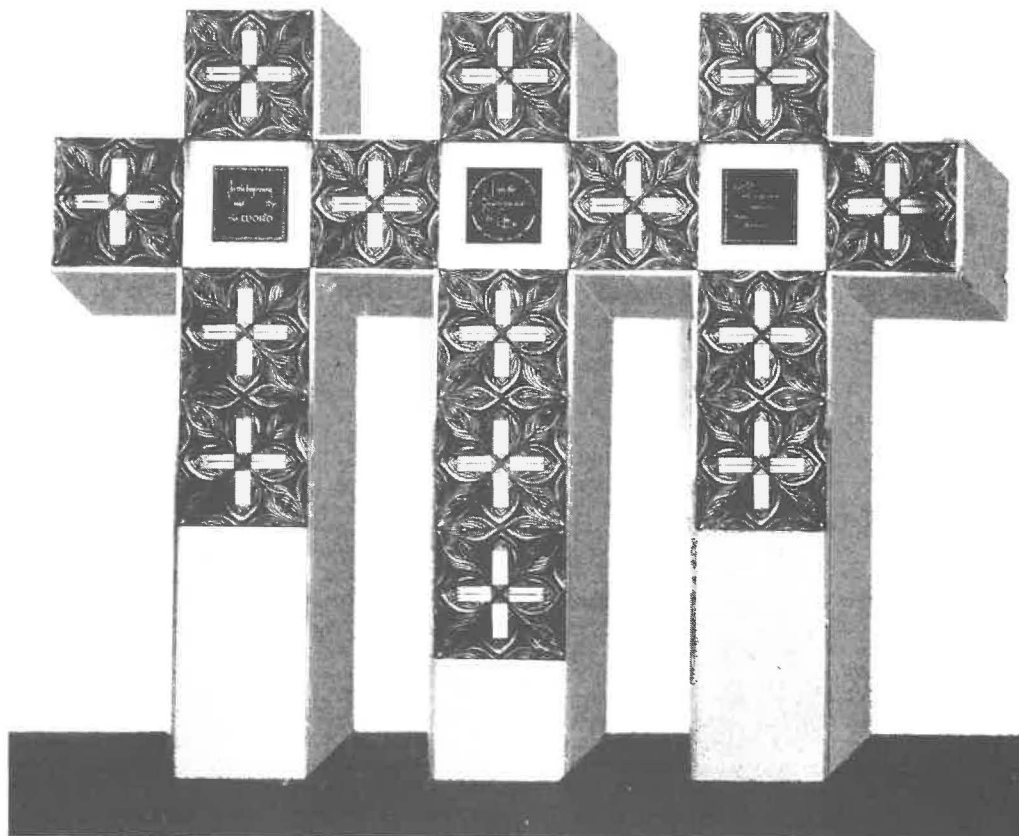
They looked at the tree.
They strung his hands.
(They looked at me and said)
What's of more value, a
nation or man?

Death, empty grave and life,
now I understand.
He looks at me and says
Nothing's more valuable to him
than man.

Howard G. Backus

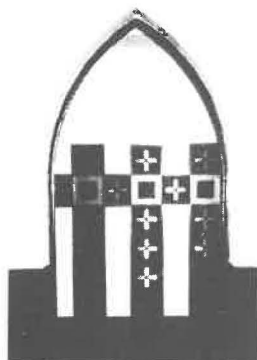
Our column is prepared by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. We invite readers to submit questions for this column to the editorial office of THE LIVING CHURCH.

*The renewal of a caring ministry:
burial in the church, not from the church*



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I have called you by your name and you are mine! ISAIAH 43:1



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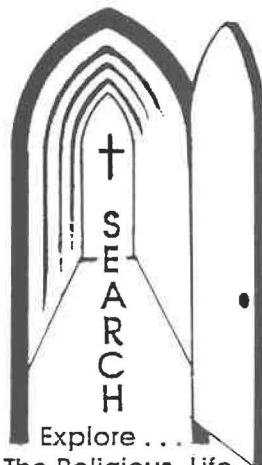
We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



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

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SHORT and SHARP

THE MACMILLAN BOOK OF EARLIEST CHRISTIAN HYMNS. Edited by F. Forrester Church and Terrence Mulry. Macmillan. Pp. xiii and 233. \$19.95.

Another in the Macmillan "Book of Earliest . . ." series, this collection of hymns provides something of a charting of Christian hymnody as well as a devotional guide. Arranged in nine groups including "New Testament Hymns," "The Odes of Solomon," "Gnostic Hymns from Nag Hammadi," "Hymns from the Eastern Church," and the like. Begins with "My soul doth magnify the Lord . . ." And ends with "Divine creator of the light. . . ." A most pleasant book.

GOSPEL POSTSCRIPTS: Tales of Encounters with Christ. By G.W. Constable. Alleluia. Pp. 101. \$9.75 paper.

Nine dramatized monologues of personal encounters with Christ which spring off a briefly mentioned biblical account. Includes talks with Malchus and Cleopas, but my favorite is "Simon the Cyrenean to His Grandchildren."

A CENTURY AT CHRIST CHURCH DALLAS 1890-1990. By E.G. Crandell. Christ Church (W. 10th, Dallas, TX 75208). Pp. 76. Suggested donation of \$2 for postage and handling.

A handsomely printed pamphlet tracing the history and ministries of this Dallas parish from 1890 when the city numbered about 30,000 people to 1990. Though the names and dates obviously mean more to parishioners than to others, the booklet gives a peek into the worship and life of an active parish and provides a model for other churches preparing to celebrate important anniversaries.

TO SET THE PRISONERS FREE. By Maurice A. Coombs. Available from the Memorial Church of the Good Shepherd (3820 The Oak Road, Philadelphia, PA 19129). Pp. 33. \$3 paper.

Dr. Coombs, an Australian by birth and now rector of the Memorial Church of the Good Shepherd in Philadelphia, has ministered in a number of countries. This collection of Holy Week sermons for 1990 includes his perspective on the term "liberation" in light of the movements for human

freedom throughout the world in the past year. Undergirding these sermons is Jesus' promise, "If the Son makes you free, you will be free indeed" (St. John 8:36). Dr. Coombs has contributed many articles to *THE LIVING CHURCH*.

GOD WITHIN US. By John Wijnngaards. Templegate. Pp. 189. \$10.95 paper.

A Roman Catholic priest draws from biblical accounts and Eastern writings to explore the mystery of God within us. I was particularly impressed by his careful attention to the evolution of mythic thinking and the concepts of divine power and taboos. For the creative thinker-reader who enjoys the interplay of scripture and Lao Tzu.

OUR GOD HAS NO FAVORITES: A Liberation Theology of the Eucharist. By Anne Primavesi and Jennifer Henderson. Resource (San Jose, CA). Pp. 120. \$8.95 paper.

Written by a Roman Catholic theologian and an Anglican author, this challenging book looks at the impartiality of God's love and the partiality of our own — in light of the Eucharist. An interesting explication of poet-priest George Herbert's "Love" serves as a fulcrum for the authors' point. A good discussion text for eucharistically-centered parishes.

THE BREATH OF GOD: An Approach to Prayer. By Nancy Roth. Cowley, Pp. 173. \$8.95 paper.

Using the metaphor of breath as the Spirit of God, this tastefully printed book makes practical suggestions about focusing one's prayer life. Little new here, but good "basics" clearly presented.

ALL DESIRES KNOWN: Prayers Uniting Faith and Feminism. By Janet Morley. Morehouse. Pp. 59. \$5.95 paper.

Understanding the Christian life to be the integration of desires, the author here relates her faith and her feminism (the book was first published in England by the Movement for the Ordination of Women) by casting prayers, psalms, and poems in a variety of liturgical forms to be used as special collects and the like. For the Annunciation: "O God, you fulfill our desire/beyond what we can bear;/ as Mary

gave her appalled assent/to your intimate promise/ so may we open ourselves also/to continue your life within us,/through Jesus Christ, Amen." Creative.

LAMBETH PALACE. By Mary Cryer. Churchman (distributed by Morehouse). Pp. 32. \$5.95 paper.

One of those absolutely beautiful booklets the English are so good at, this brief but elegant guide to Lambeth Palace has historical and contemporary pictures of the rooms and personages which have made Lambeth Palace, the London home of archbishops of Canterbury since 1197, such a compelling presence in the history of Anglicanism. Includes interesting thumbnail sketches of the archbishops who are pictured and color photographs of the cloister, the library and Cranmer's study among other rooms.

A NEW LANGUAGE FOR GOD? A Critique of Supplemental Liturgical Texts — Prayer Book Studies 30. By Alvin F. Kimel, Jr. Episcopalians United (3645 Warrensville Center Rd., Suite 306, Shaker Heights, OH 44122). Pp. 19. Donation of \$2 suggested, paper.

The pamphlet sees *Prayer Book Studies 30* as "a dramatic ideological attack on the language of faith and the canonical authority of the inspired scriptures." Obviously some will be heartened by this critique, others will remain unconvinced. Is the Bible the norm for our speech for God? Kimel definitely thinks so. Readers on both sides of the debate need to attend to these matters of language, though Kimel's discussions of simile and metaphor raise further questions about the nature of language and faith.

THIRSTING. By Terry Fullam. Nelson. Pp. xii and 203. \$8.95 paper.

Using the theme of thirsting from biblical passages such as "I thirst for God, the living God" (Psalm 42), popular Episcopal speaker and writer, Terry Fullam directs our attention to a host of spiritual thirsts for reconciliation, peace, security, equality, integrity, wisdom, communion, and the like. One cannot help but be impressed by Fr. Fullam's ability to extrapolate layers of spiritual meaning from scripture.

PILGRIM AND PIONEER: A Journey with God. By Elizabeth P. Wiesner. Churchman (distributed by Morehouse). Pp. xiv and 115. \$4.95 paper.

Episcopal priest Elizabeth P. Wiesner shares her personal journeys in life as backdrop and inspiration for her life as an ordained person. Particularly fetching are her chapters on the College of Preachers at the National Cathedral where she worked on the manuscript of this present book and her chapter on pilgrimages which recounts rejuvenating jaunts around England. The line drawings are charming; the photographs should have been better quality or left out, in my opinion.

THE PARABLES OF JUDGMENT. By Robert Farrar Capon. Eerdmans. Pp. 181. \$15.95.

Writer and lecturer, Episcopal priest Robert Capon follows his book *Parables of Grace* with one on judgment. As usual, Fr. Capon is insightful: Jesus shows inclusion before exclusion in his parables of judgment and works against a backdrop of grace. The author knows his Greek and soundly compares variants of the same parable in their differing contexts. After careful analysis of "Death as the Engine of Judgment" early on, Fr. Capon asserts in his discussion on the parable of the fig tree "that the apocalyptic end-events (wars persecutions, earthquakes, etc.) are not just warm-up acts for a coming of Christ that will supersede them, but *that very coming itself*, under the form of death." While the book is written in colloquial English, it is not "light" reading, but it certainly is illuminating.

THE MACMILLAN BOOK OF EARLIEST CHRISTIAN PRAYERS. By F. Forrester Church and Terrence J. Mulry. Macmillan. Pp. xi and 240. \$9.95 paper.

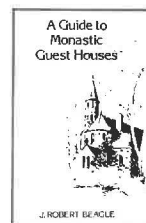
From New Testament, second-century and Nag Hammadi prayers through the great liturgical prayers of the Coptic, Greek and Latin churches, to the prayers from St. Augustine's sermons and confessions, this book is a delight — for edification, research and personal use. This from the apocryphal Gospel of Bartholomew's Prayer of Mary: "Glorify thine exceedingly great name, and allow me to speak before the holy apostles."

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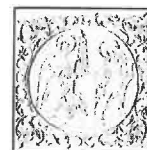
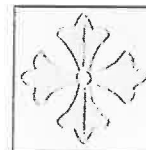
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— Alec Wyton, Organist-choirmaster,
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PEOPLE and PLACES

Appointments

The Rev. **Christopher G. Duffy** is now chaplain of the Albert C. Wagner Youth Correctional Facility, Ward Ave., Box 500, Bordentown, NJ 08505. He continues as part-time associate of St. Luke's, Ewing Twp.

The Rev. **Brant Hazlett** is rector of Church of the Advent, 101 Clay Ave., Jeannette, PA 15644.

The Rev. **William D. Henning** is rector of St. Stephen's, Box 401, Sewickley, PA 15143.

The Rev. **John Douglas McGlynn** is rector of the Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, PA 15213.

The Rev. **Derwent A. Suthers** is vicar of St. David's, Barneveld, NY; add: 52 Court Knolle, New Hartford, NY 13413.

The Rev. **Rhoda Treherne-Thomas** is interim priest-in-charge of Christ Church, Tarrytown, NY 10591.

Changes of Address

The Rt. Rev. **H. Coleman McGehee** requests that all mail be sent to him at his home: 749 Henley Dr., Birmingham, MI 48009.

The Rev. **Russell H. McKenzie's** correct address is 3171 10th Ave., Apt. 57, Port Huron, MI 48060.

The Rev. **Levering B. Sherman, Jr.** is at 7 Prospect St., Waterville, ME 04901.

The Rev. **Anne Marie Whitney** may now be addressed at Whittier Towers, 415 Burns Dr., #467, Detroit, MI 48214.

The Rev. **Kenneth Yates**, sometime president of St. Francis Homes, Inc., Salina, KS, may now be addressed at 13916 W. 48th St., Shawnee, KS 66216.

The Rev. **Sherry L. Young** is now at 2883 Military St., Port Huron, MI 48060.

Ordinations

Priests

Alabama — **Robert W. Boatwright**, non-stipendiary associate, St. Joseph's, Box 375, Mentone, AL 35984.

Michigan — **Marlene Clark**, assistant, St. Andrew's, Flint, MI; add: 1180 S. Durand Rd., Lennon, MI 48449. **J. Donald Waring**, assistant, Christ Church, Cranbrook, MI; add: 2280 Woodrow Wilson Blvd. #8, West Brookfield, MI 48033.

Pittsburgh — **John Golden**, part-time assistant, Christ Church, 5910 Babcock Blvd., Pittsburgh, PA 15237.

Deaths

The Rev. **John Atherton Bell**, retired priest of the Diocese of New York, died in Middletown, RI, on April 12 at the age of 80.

A graduate of Amherst College, Oxford University, and General Theological Seminary, Fr. Bell was ordained priest in 1935 and served as assistant of Trinity Cathedral, Newark, NJ for the next two years. He was then assistant of Grace Church, New York City and a fellow and tutor at General Seminary. From 1939 to 1942

CLASSIFIED

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

he was assistant of St. James', New York City; he became rector of the Church of the Incarnation in New York in 1942 where he served for over 30 years, retiring in 1974. Fr. Bell, a member of Phi Beta Kappa, is survived by a nephew.

The Rev. **Thomas James Bigham**, retired professor of ethics and moral theology at General Theological Seminary, died of pneumonia on April 28 at the age of 79 at his home in New Orleans.

Dr. Bigham was ordained priest in 1936 and served as assistant of the Church of the Resurrection in New York City while teaching at General Seminary and continuing his studies at Columbia University. He continued teaching at General and was named a full professor in 1959; he retired in 1970 and became a clinical counselor at Gould Farm rehabilitation center in Montreux, MA. Dr. Bigham had been visiting lecturer at Temple University and Harvard University Medical School. His wife, Julia, died in 1961; he is survived by three daughters, a son, a sister and four grandchildren.

The Rev. **David L. Ory**, sometime organist of St. Luke's, New Orleans and a perpetual deacon of the Diocese of Louisiana, died at the age of 59 at Hebert Hospital, Gretna, LA, on April 16 following a massive heart attack in early March.

Deacon Ory had lived in Gretna for the past 30 years. He began his religious work as a Roman Catholic, having attended St. Bernard College and St. Joseph's Abbey. He received his B.A. from the University of New Orleans and studied music at the J. Schramm School of Music. He was ordained deacon in the Episcopal Church in 1976 and served several churches in Louisiana and Virginia; his last position was at St. Luke's, New Orleans. He is survived by his wife, Barbara, a daughter and three stepchildren.

The Rev. **J. Stanley Parke**, retired priest of the Diocese of Los Angeles, died after a lengthy illness at Marian Medical Center in Santa Maria, CA on March 22 at the age of 82.

Fr. Parke was born in Churchbridge, Saskatchewan, Canada and came to the U.S. in 1946; he was ordained priest in 1932. He served with the Canadian Army during WW II, from 1940 to 1946. From 1953 to the year of his retirement, 1973, he served St. Peter's, Santa Maria. After retirement he continued community work and made daily visits to the hospital as he had done for 25 years. In 1981 he was honored as Citizen of the Year by the Chamber of Commerce. He was a founding member of the Hospice of Santa Maria. His first wife of 50 years, Charlotte, died in 1984. He is survived by his wife, Doris, his son and two daughters, numerous grandchildren and great-grandchildren, along with stepchildren, grandchildren and great-grandchildren.

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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

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

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

EXPERIENCED DCE for full-time post in large affluent parish. Skills for organizing, resourcing, improving existing strong program nursery through adult. Contact: **Director of Christian Ed Search Team, Holy Innocents' Episcopal Church, 805 Mt. Vernon Highway, N.W., Atlanta, GA 30327**.

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**.

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

POSITIONS OFFERED

RETIRED OR RETIRING PRIEST for part-time pastoral/educational assistance in parish. Wonderful medium size parish and city ideal for retirement life. Stipend. **Holy Trinity Episcopal Church, 6001 "A" St., Lincoln, NE 68510-5006**.

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**.

FOR RENT

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

RETIREMENT COMMUNITY

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

FOR SALE

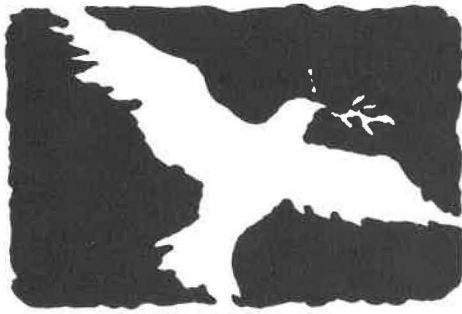
EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595**.

SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036**.

TRAVEL

MEXICO 15-DAY TOUR. Arrive Mexico City August 16, leave August 29. Thirty people minimum, 35 maximum. Two bilingual tour guides. Two meals a day, good hotels, all sightseeing and tour buses included. See Morelia and Patzcuaro. One week in San Miguel de Allende with fellowship as guests of the congregation of St. Paul's Church. Land cost only \$1,050 (USD). For more information phone (465) 2-02-55 or write **H. Black, Apdo. 185, San Miguel de Allende, 37700 GTO Mexico**.



BENEDICTION

The author, Clifton J. Noble, resides in Russell, Mass. and is a retired civil engineer.

To get to Boston I take the Mass Pike or Route 20 and drive east. Our round earth, with two oceans and mid-east conflicts, makes it possible but complicated and impractical to drive west to Boston.

Perhaps you, as well as I, tend to envisage *now* and *eternity*, like *zero* and *infinity*, as a straight line which changes from past to future (minus to plus) at *now (zero)* and continues forever.

Also try imagining light, like the

sun's without a source and which casts no turning shadow, like night. Years ago a general church letter (James 1:17) mentioned "every good gift" as coming "from the Father of lights, with whom is no variableness, neither shadow of turning." James envisioned more than fiber optics.

If I really need to get to Boston, I aim my whole self toward it and proceed by the shortest route. If I really need God in my life (and I do), I must keep thought, word, and deed constantly oriented toward God. Every misdirecting detour must be counteracted ASAP. The Spanish New Testament, *Dios Llega al Hombre*, renders "repent" by words which mean "change your attitude." Direction is critical for worship.

Earth and space are full of obstructions and time limitations. Yet the soul conceives omnipresence. God transcends all obstructions. He is here. He is also there simultaneously. The Son said of himself, "Before Abraham was, I am" (John 8:58). There is so much we don't know.

A deliberate choice to go in the opposite direction brings no one to the omnipresent, omniscient, omnip-

otent, and loving Father of the spirits of all flesh. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Building faith is a one-way path and a full-time job.

Gate Crasher

(Mark 14:3-9)

I'm a gate crasher coming uninvited to your meal pouring the world's ills, and like Pandora — I break the seal.

Tears falling anoint your feet —
Guests frown —
indignation show —
"Such extravagance — woman —
costly gift wasted" —
"Not so" —

There's a time for spendthrift love,
aroma of sins forgiven —
Become His invited guest
as gate crasher of Heaven.

B.J. Bramhall

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 & I5)
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

WOODBURY, CONN.

ST. PAUL'S Routes 6 and 317
Come visit the birthplace of the American Episcopate
Sun HC 8 & 10

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 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H.
Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walhour Road
Sun: 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30 daily

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

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)

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

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, 10 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

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

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

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. LeVeque, 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.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9. Thurs 7

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

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

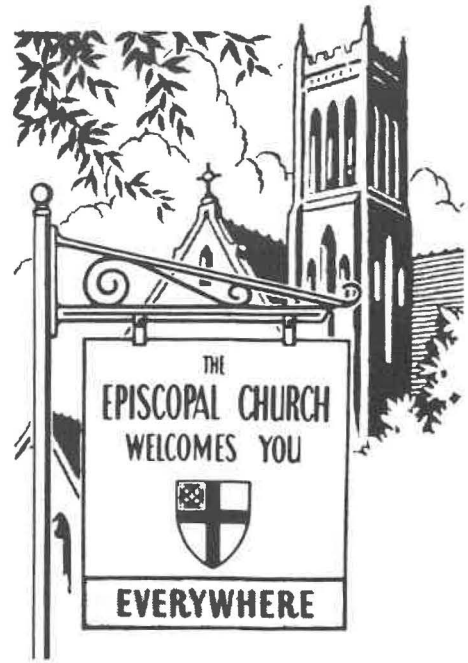
ST. JOHN'S 48 Middle St., Gloucester
and **ST. MARY'S** 24 Broadway, Rockport
Sun H Eu 8 & 10

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 Roby
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

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

BARNEGAT LIGHT, N.J.

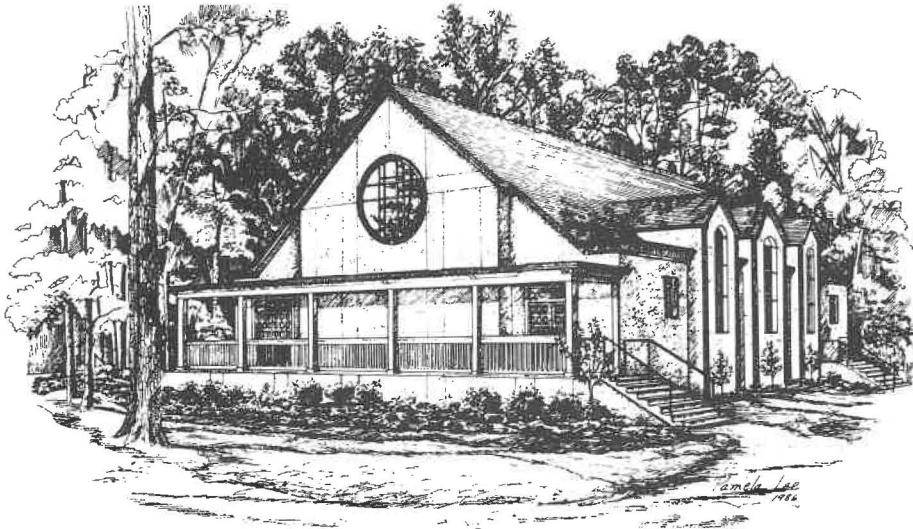
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Services: July & Aug. Sat 5, Sun 8 & 10. Sept. Sun 10
Historic designation - circa 1890

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



St. Francis of the Islands, Savannah, Ga.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King Mc-Glaughon, ass't
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 H 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. 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 Martinier, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. 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 Sol Mass 11. Tues H Eu 7

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 & 11. 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 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). Wklys 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 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, Hoodspport
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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. 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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

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.