

THE LIVING CHURCH

Serving Episcopalians Since 1878



Y10604 17830
F Garner Ranney
807 Cathedral St
Baltimore MD 21201

I Will Praise You Early in the Morning

In the shimmering dark
then,
I placed wet foot upon
wet foot,
Tasted rain fiercely falling
In the cleave
Of the forest
In the morning
and

In my gathering pace
when
I cloaked my mind within
my mind
Heard wind surely sighing
In the tease
Of the branches
Of the forest
then

I knew the mystery of the Spirit
Which finds a moment's majesty
alone.

Nothing past with which I can compare it.
It was a new bell ringing a new tone.

Mark Lawson Cannaday

IN THIS CORNER

One Summer Sunday Morning

The parish will remain nameless in order to protect the innocent. And the guilty. But in this Decade of Evangelism its story needs to be told.

En route from my former home in the east to relocate to the midwest, I found myself in the unusual (for me) position of traveling on a Sunday morning. On a magnificent summer day I found a crowded interstate highway, full parking lots in apartment complexes, shirtless men mowing lawns, a softball game on a school field, shoppers standing by the door, waiting for a discount store to open and construction crews building a house.

Amid that setting, I spotted the familiar blue and white "Episcopal Church Welcomes You" sign, announcing a 10 a.m. service at a church three blocks away. The Lord's Day was being observed after all.

I arrived at the handsome little stone building a few minutes before 10 and was able to park on the street almost in front of the church. Two small groups of persons stood on the well-manicured front lawn, some of them eyeing me warily as I approached the front door.

There was no usher, no greeter, no bulletin. And not many people. The Eucharist began five minutes late with a familiar hymn being sung weakly by a congregation of about 25, and accompanied by a very competent organist. I sat in the middle of the nave, which consisted of 20 rows of pews divided by a center aisle. A kindly-looking priest celebrated, assisted by an acolyte.

The sermon was well-delivered and contained a pervading message, despite the loud whispering of some people three or four rows behind me. An elderly man across the aisle nodded off after about ten minutes. Fortunately, he didn't snore. I thought about what the passing of the peace was going to be like.

It turned out to be exactly as I had expected. Nobody moved. Since there was no one seated within two rows of me, I moved into the aisle and greeted those who were nearest. I realized immediately that what I was doing was not the norm. A few handshakes were exchanged; others ignored the peace.

Holy Communion was received reverently by all. Obviously this was the highlight of the morning for most.

As I headed toward the door a few minutes later, nobody said a word to me. While waiting to greet the priest, I extended my hand to a woman who was accompanied by the only two children in the building. "Good morning," she said, and turned to speak to someone else. I introduced myself to the priest, who explained he was on supply duty that day and was canonically resident in another diocese.

Outside, one of the two groups had reconvened on the lawn. At this point, I began to wonder whether I would make it to the car without a parishioner speaking to me. Almost. My key was in the door when I was surprised by the elderly man who had dozed off. "Where you from in New York?" he asked, obviously spotting my license plate. "Albany," I replied. "I grew up in Buffalo," he responded, then turned away toward his car.

I drove off toward the interstate, thinking about the Decade of Evangelism.

DAVID KALVELAGE, Editor

CONTENTS

July 29, 1990

Pentecost 8

FEATURES

8 At the End of a Summer's Day

by James Simpson
A fond remembrance.

9 The Philippines: Birth of a Province

by Lyman C. Ogilby
A bishop tells of his part in a missionary work.

DEPARTMENTS

2 In This Corner

• A new column.

3 Letters

6 News

• The Diocese of Virginia begins a year of prayer.

10 Editorials

10 Viewpoint

12 People and Places

12 Benediction

ON THE COVER

The poet, Mark Lawson Cannaday, is a frequent contributor to THE LIVING CHURCH.

RNS photo

LETTERS

Real Inclusiveness

Thank you for publishing Gretchen Wolff Pritchard's critique of the new supplemental liturgical texts [TLC, July 8]. She says what I have been thinking since reading and using these rites, and she does it with gentleness and clarity.

She seems to take the texts seriously and to examine them in the light of the Latin phrase, *lex orandi, lex credendi* so often used to describe Anglicanism's approach to prayer and belief. Surely that is a fair, and very Anglican, thing to do. Her pastoral concern for those whose theology would be formed by these rites, especially children and those whose reading abilities would be strained, is a joy to see. This is real inclusiveness! We will use her thoughtful commentary in one of our parish classes this fall.

(The Rev.) LARRY P. SMITH
Trinity Church

Wauwatosa, Wis.

Where Churches Fail

I disagree with Fred Himmerich's contention [TLC, July 1] that the evangelistic power of the Sunday Eucharist is enhanced when there is but one gathering in each local place on any given Sunday. The canons to which he referred in his article were compiled for an age quite different from our own. However ancient or catholic these canons may be, they would, if followed to the letter, work against the spread of the Gospel in our day and time.

In contemporary American society, a local church is not going to succeed in reaching the different groups of unchurched people in the community if it, to use a rather worn but very apt proverb, puts all its eggs in one basket. Our society is much too diverse.

Where many churches go wrong is not in offering too many services but in offering the same style of worship at each service. They fail to size up the different groups of unchurched people in their community and the style of worship that is likely to appeal to each group. They fail to take into account the diversity of our society.

A church that offers two services and has low attendance at both services would do well to make a careful appraisal of the groups of unchurched people in the community, and recraft one of the two services to meet the

worship needs of one or more of these groups. This approach is more likely to bring new members into the church than reducing the number of services to one. The latter approach is more likely to result in a further decline in worship attendance and church membership.

ROBIN G. JORDAN
Mandeville, La.

Refused to Preach

An Anglican bishop from Kenya is invited to preach at an Episcopal church in Walnut Creek, Calif. [TLC, June 24]. According to the rector, "church members were expecting to hear about Christianity in Africa," particularly in consideration of the Decade of Evangelism.

Bishop Muge identifies "secularization of the gospel" and, "a lack of self-discipline among the clergy of the church" as two reasons for the American church's decline. The rector of the church to which the bishop is invited denies the bishop the opportunity to preach.

Does the rector of this church deny the bishop's prophetic ministry? Does he contend that the bishop is no longer suitable to serve as a bishop and chief pastor? Has the bishop shown himself to have been separated from the power of the Holy Spirit?

But since when do priests of the church have the right or authority to censor the remarks, particularly those made during preaching, of other priests, or in this case bishops? Unless I misread the presentation at my own



MOREHOUSE PUBLISHING
106 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING
P.O. Box 1321, Harrisburg, PA 17105 (800) 877-0012

BOOKS • VIDEOS
AUDIO CASSETTES • CHURCH SUPPLIES
Send for our NEW catalogs

OLD ORTHODOX PRAYER BOOK

Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th century reforms. Beautifully bound in imitation maroon leather. Printed in two colours. Church Slavonic and English. 736 pages. \$29.95 (U.S.) **Holy Rosary Apostolate, Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0**

THIS FALL . . .

introduce your parish to the one and only weekly independent national newsmagazine serving the Episcopal Church for over 110 years . . .

THE LIVING CHURCH

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

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

Place your order now.

Bundle Department
THE LIVING CHURCH
816 E. Juneau Ave.
Milwaukee, Wis. 53202



THE LIVING CHURCH

Volume 201 Established 1878 Number 5

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and editorial assistant

The Rev. Canon Frederick W. Phinney,
associate editor, Province I

The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV

The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest

Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

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

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

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

ordination, I believe that priests are required to "obey your bishop and other ministers who may have authority over you and your work." I suppose a case could be made that an African bishop has no authority in the states, though no one would doubt the validity of his sacraments or ministry. Still, the presumption of telling a bishop what he can and cannot say from the pulpit is, to me as a priest, galling.

Whether one agrees with Bishop 'Muge's assessment or not is beside the point. A bishop of the church has the right and obligation to preach the gospel. To disinvite a bishop from preaching because one doesn't like what he might say is arrogant at best, and does violence to our Episcopal doctrine and traditions.

(The Rev.) **KEMPTON D. BALDRIDGE**
Hilton Head Island, S.C.

• • •

Praise God for Bishop 'Muge and the African Church! When a bishop is forbidden to say in a sermon how the fact of gay church leadership interferes with evangelism, we are on the verge of a further major pruning of our church by God himself. The deviate cannot be "suspended" and there are no "rules" against sermons that point to scriptural standards.

It is so refreshing that African Christians lack the capacity that we in the developed modern(?) world have for indulging in devious sophistry. Christians from young vigorous churches tend to be straightforward in their understanding of the faith.

If only someone could come up with a method of weighing the opinion or vote of each bishop at Lambeth by multiplying it by a number representing the number of Christians under his care. Then the consensus of the Africans could be measured fairly against that of the sophists. Either do that or we should discard forever our odd notion that truth has some relationship to what goes on in church politics.

(The Rev.) **DON H. GROSS**
Center for Pastoral Psychology
Sewickley, Pa.

• • •

If Bishop 'Muge was coming here to proclaim the Good News of salvation in Jesus Christ, in affirmation of the Decade of Evangelism, then I would say "Amen." If, however, Bishop 'Muge came here to denounce homosexuals

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

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 67¢ a week. Subscribe today!

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

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$34.95 (foreign postage \$15 additional).

Name _____

Address _____

City _____

State _____ Zip _____

under the guise of preaching the "Good News" then indeed he had an ulterior motive and he should not welcomed back to preach.

The Anglican Church in Africa is increasingly and overwhelmingly African and doing tremendous lay witnessing and evangelizing. Africa is Africa, after all, and America's cultures and controversies are American. Bishop Muge would resent it greatly if an American bishop went to Africa and started expounding controversial socio/political/religious issues relevant or pertinent to Africa and its culture. He was clearly wrong and deserved to be put in his place — Fr. Ost may have reacted imprudently but I don't blame him one bit.

And I would not at all be surprised to learn that the so-called "Episcopal Synod" in its usual negative diatribes, had something to do with this whole unfortunate episode.

(The Rev.) STEVEN M. GIOVANGELO
St. Luke's of the Mountains
La Crescenta, Calif.

• • •

I was surprised to learn from your article on the censorship of Kenyan Bishop Muge in California by a priest in Bishop Swing's diocese how Bishop Swing reacts by blaming Bishop Muge, the Episcopal Synod of America and some undefined "conspiracy of sorts" for the unfortunate actions of one of his priests. Earlier, Bishop Swing personally assured me that he did not feel that the Episcopal Synod of America had orchestrated the event. Moreover, he indicated that any theological differences that he might have with Bishop Muge on the issue of homosexuality were merely differences in pastoral style.

Contrasting Bishop Swing's public criticisms of Christian traditionalists against his silence on homosexual relationships among priests in his diocese leaves me wondering whether the Diocese of California has its own closeted version of Bishop Spong.

GORDON M. KAMAI
Larkspur, Calif.



THE EPISCOPAL CHOIRMASTER'S HANDBOOK

This indispensable tool for church musicians and clergy provides selections for every Sunday and major feast of the year. It is especially easy to use, as hymns are identified both by number and first line. It continues to supply full information for the use of *Hymnal 1940*, and also includes other helpful material. The HANDBOOK will be of special assistance as churches adopt *Hymnal 1982*.

"The Episcopal Choirmaster's Handbook is an essential tool for anybody who is responsible for making music a 'handmaid of worship.' Drawing on all the musical resources of the Episcopal Church, including *Hymnal 1982*, The Episcopal Choirmaster's Handbook gives detailed guidance for selecting hymns appropriate to all the seasons of the Church Year. I cannot commend it too warmly."

— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
Manhattan School of Music

Place orders now for the 34th edition, with selections beginning the first Sunday in September, 1990. Individual copies for all clergy, choir directors and organists are recommended. As in previous years, all orders must be accompanied by payment in full.

THE EPISCOPAL CHOIRMASTER'S HANDBOOK

The Living Church
816 E. Juneau Ave.
Milwaukee, Wis. 53202

Please send _____ copies of *The Episcopal Choirmaster's Handbook* at \$11.75 per copy postpaid. For books shipped out of the U.S., the price is \$15.00 per copy (postpaid).

Check enclosed for \$ _____.

Name _____

Number and Street _____

City _____ State _____ Zip _____

Parish Name _____

NO PHONE ORDERS PLEASE

Year of Prayer

The Diocese of Virginia has entered the Decade of Evangelism on its knees, as 16,000 people participate in a year-long, unbroken prayer for evangelism.

Though the Bishop's Chapel of the Mayo Memorial Church House in Richmond is diocesan headquarters, for the next year, each of Virginia's 180 parishes will take a turn as the diocese's spiritual headquarters.

The year of prayer began with a diocesan-wide day of prayer and fasting on May 23 and will continue until the Day of Pentecost, May 19, 1991. Each congregation has been asked to pray on certain dates for a segment of time proportionate to its size. The commitments range from a few hours to several days.

The idea for the cycle came out of the recent diocesan council meeting [TLC, March 4].

The council voted unanimously to begin the Decade of Evangelism with a yearlong around-the-clock concert of prayer in which all parishes would participate.

Each parish designated a coordinator, and the evangelism committee offered training sessions for them at six different locations throughout the diocese. The coordinator recruits and schedules parishioners to be at the church, two-by-two, to pray during the hours assigned to that parish. Each pair prays for an hour, then another pair steps in. About 16,000 people are expected to participate.

Parishes were also invited to send the bishop's office one specific prayer request. The requests were compiled and distributed to all of the congregations.

The Rev. John Guernsey, rector of All Saints in Dale City, said that support and enthusiasm for the year of prayer have been widespread. He said some parishes which already have completed their "quota" have asked, "Can we pray more?"

John Goodbody Dies

John C. Goodbody, retired director of communication for the Episcopal Church and former president of Seabury Press in New York, died of congestive heart failure June 10 in Charleston, S.C. He was 75.

Mr. Goodbody was the grandson of the founder of Goodbody and Com-

pany, one of Wall Street's earliest and most distinguished investment firms. He was educated at Williams College and Harvard and served in the Navy in World War II.

He served as director of communication for the national church center from 1975 to 1980. "He was a dear personal friend and a good faithful companion in the mission of the church," said the Most Rev. John M. Allin, retired Presiding Bishop, who worked with him.

Mr. Goodbody's interest in communication extended into his retirement in South Carolina, where, with his wife, he coedited the *Jubilate Deo*, the monthly diocesan newspaper. He also served as a communication consultant for Trinity Parish in New York and was a correspondent for TLC for many years.

He is survived by his wife, Harriet, four children, two grandchildren, a sister and brother.

A memorial service was held June 14 at the Church of Our Saviour on John's Island, S.C.

ETSKy Closes

The Episcopal Theological Seminary in Kentucky (ETSKy) held its final graduation service and service of celebration in Christ Church Cathedral, Lexington on June 9.

Several hundred persons from throughout the United States, remaining students, faculty, trustees, graduates and friends of the seminary, joined in the celebration, which began with the Holy Eucharist, celebrated by the Rt. Rev. Don A. Wimberly, Bishop of Lexington and dean of the seminary.

Bishop Wimberly stated in his address, "We will always honor the graduates of this seminary wherever they are. Although we are formally closing this institution, we are simply redirecting its mission and ministry. The Diocese of Lexington will ever be committed to the mission of education."

The board of trustees of ETSKy had voted last November that the seminary terminate its program and operation by June 30 and transfer funds and function to the Diocese of Lexington. In addition, the charter, maintained since 1834, would remain in force and the corpus of the trust fund assets of the seminary, exclusive of proceeds of the sale of properties, would be kept

intact for not less than 20 years and that the income of this fund would be used for religious education purposes consistent with the mission and ministry of the seminary.

ETSKy had become a school of diaconal studies several years ago following a decline in the number of students seeking training for the priesthood. It finally became impractical to maintain the buildings and faculty.

FRANCES BARR

AIDS Conference

Religious-based AIDS support agencies boycotted the recent AIDS conference in San Francisco, but the voice of the religious community was raised as other activists plunged full tilt into the conference.

Highlighting the religious element at the week-long event was a June 21 "Celebration of Life" interfaith gathering at Grace Cathedral, where the emphasis was on the resilience of life in the face of AIDS.

Throughout the week, the San Francisco Interreligious Coalition on AIDS, representing about 250 member organizations and local congregations, sponsored a meditation room at the conference, which was attended by about 12,000 persons.

Sponsoring the Grace Cathedral session, along with others, were the Diocese of California's Commission on AIDS, the San Francisco chapter of Integrity (an Episcopal ministry for gays and lesbians), and Catholic Char-



A demonstrator, wearing a headband identifying himself as having an immune system disorder, protests against AIDS conference in San Francisco. [RNS]

ities' AIDS services division.

Bob Nelson, a Lutheran layperson who chairs the coalition, said he felt the participation of the religious community helped to keep the conference peaceful and also contributed to a sense of unity among the many AIDS activist groups that sometimes differ on tactics.

Many organizations, including the World Council of Churches and International Red Cross, boycotted the conference to protest U.S. immigration policies that prohibit immigration of persons infected with the HIV virus that causes AIDS.

Crisis in Kenya

Churches in Kenya are under attack by President Daniel Moi, who has angrily denounced churches for allegedly plotting to destabilize his government.

In the latest turn of events, ten bishops of the Anglican Church in Kenya signed a statement in support of the Most Rev. Manasses Kuria, Archbishop of Kenya, who in mid-May challenged the government to produce the names of Anglicans allegedly involved in putting together a hit squad that would assassinate political leaders and civil servants in Kenya.

The incident takes place in the context of continuing government unease over support shown by Archbishop Kuria and others for reassessing the country's one-party political system.

According to a report from All Africa Press Service, a Nairobi-based church news service, the bishops disassociated themselves from any subversive activity in their latest statement and also called on the government to convene a national convention for the purpose of discussing "a political system that will respect the rights and freedom guaranteed by the constitution."

Multi-party System

Earlier this year the Rt. Rev. J.H. Okullu, Bishop of the Diocese of Maseno, who also chairs the National Council of Churches of Kenya, urged adoption of a constitutional amendment permitting a multi-party system and limiting the tenure of future presidents to two years.

Meanwhile, a report issued in May by Africa Watch, an independent U.S.-based human rights monitoring

group, suggests that evidence relied upon by Kenyan officials to accuse church leaders of seditious activities may have been extracted from a Presbyterian minister on threat of bodily harm.

In a lengthy statement issued through his lawyers and quoted by Africa Watch, the minister claimed he was coerced into signing a "confession" in which he implicated the Anglican Church, his own church, and the National Council of Churches of Kenya.

The World Council of Churches reported in June that Archbishop Kuria was accused by the government's assistant minister for commerce of insulting the president and was told to resign from leadership of the Anglican Church.

BRIEFLY...

Shortly before the Denver legislative meeting of the Episcopal Synod of America [TLC, May 27], the council of the Evangelical and Catholic Mission voted to **put itself out of business** by unifying with the synod. ECM council members voted to reduce the council from 56 members to nine, the latter of which are to wind up ECM's business and disseminate its assets to the synod. The dissolution is expected to take five to six months. ECM's publication, *The Evangelical Catholic* will continue to be published, though under the auspices of the synod.

The position of **vicar for Native American Ministry** in the Diocese of Nevada may soon be eliminated because of budgetary restraints. The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, told participants at the recent diocesan council meeting that the position may be cut by the end of the year. The Rev. William Hannifin of St. Mary's Church in Nixon currently serves in this capacity.

New Zealand's Bishop-elect Penelope Jameson, the first woman chosen as a diocesan bishop in the Anglican Communion, says "schism is the easy way out" of the controversy over the

ordination of women priests. On a trip to England, she told the Religious News Service that "so often people say they are opposed to women priests because they don't know any. When they actually come face to face with a woman priest they soon stop thinking 'this is a woman' and soon begin to realize 'this is our parish priest.'"

■
Ireland's first women priests were ordained June 24 at St. Anne's Anglican Cathedral in Belfast. Kathleen Young and Irene Templeton were ordained along with four men. The historic ordination was deliberately low key and comes less than a month after the Church of Ireland approved the ordination of women to the priesthood and episcopacy [TLC, June 24]. Though a strong and influential proponent of women priests, the Most Rev. Robert Eames, Archbishop of Armagh, was not present at the service as he was ordaining priests in Armagh.

■
The Most Rev. Robert Runcie, Archbishop of Canterbury and president of the Anglican Consultative Council (ACC), recently announced the appointment of the Most Rev. Sir Paul Reeves, Governor-General of New Zealand, as the Anglican Communion's first full-time **representative to the United Nations**. Governor Reeves, former primate of the Church of New Zealand, will assume his duties early next year, after completing his five-year term in New Zealand, and will have offices at the Episcopal Church Center.

■
Thirty-two dioceses were represented by 37 participants at the recent **Episcopal Church Business Management Institute** at Virginia Theological Seminary. Conference presentations for diocesan administrators, treasurers and other financial specialists included personnel, taxes, insurance, accounting and auditing. Special sessions covering the parochial report, computers and the Episcopal Church Building Fund also were part of the week's activities. Presentations were made by Ellen Cooke, national church treasurer, and Alan Blanchard, president-elect of the Church Pension Fund.

At the End of a Summer's Day

By JAMES B. SIMPSON

There's a godly, tender time following ordination that never seems to come again in quite the same way. It is in those first few months of wearing the round collar that a priest begins to meet people who are destined to linger in his memory for the rest of his clerical life.

At least that was the case with Mrs. Gardner.

"The ladies from the home" was the way parishioners referred to Mrs. Gardner and her friends. They arrived in a chauffeured limousine and except for one or two independent souls among them, they sat together three-fourths of the way down a side aisle. It was a position thoughtfully chosen to better hear the sermon of the ruddy, handsome rector they adored. He looked, they said, exactly like John Barrymore.

It was the rector himself who told me that the group lived at the edge of town in a large home set in spacious grounds and generously endowed "for genteel ladies in reduced circumstances." Administered by "the Board of Lady Managers," it was one of America's first nursing homes before the country knew what nursing homes were. And its irony was that through the years it had built up such high standards of loving care that the lady managers, when the time came, were never able to find anything as splendid for themselves.

"She isn't as severe as she looks," one of them said of Mrs. Gardner.

The supposed severity was an impression gained from her customary black coat with discreet fur collar, black silk dress and sensible black shoes. Her black hat was relieved with a few autumn leaves peeking through the net veiling. She was erect but short and seemed mainly soft bosom. She moved with the dignity of a large black hearse.

One Sunday, slowly climbing the church steps under pewter skies, she

lost her balance and fell into a large bush alongside the porch. It upheld her like the arms of God and she missed only the first verse of the processional hymn.

Afterwards, thankful for her safety, I kissed her.

"Well, you've really done it now," warned the parish secretary.

My immediate reward was an invitation to lunch.

In quiet times after that lunch and others, I gradually learned of Mrs. Gardner's life. She had been born Edna Webster in a brownstone house in Brooklyn in 1882. She was confirmed in the then-fashionable St. Paul's Church in Flatbush in 1894, receiving an inscribed Prayer Book for her faithfulness.

It was never quite clear how or where she married Frank nor when they lost their infant son. They seemed to have moved a great deal with Frank taking various jobs as a bank clerk.

As Frank neared the end of his life, they were living on Nantucket Island, where he was, as usual, "with the bank." They had raised a series of female wire-haired terriers, all named Mae West. Their favorite pastime was listening to "The Firestone Hour."

The doctor said Frank had cancer. Mrs. G's reaction was to drive to a quiet point near the ocean and look at the waves and pray that he wouldn't suffer. She returned there often in the four years she cared for him.

Schooled by her husband in the careful planning characteristic of bank clerks, she moved to Westchester County, New York, and established the five years' residence that made her eligible for the home she wished to enter. On the final day in the apartment, she sadly gave away the last of the dogs called Mae West.

"I've existed in a vacuum the last 15 years," she confided to me one day. "I pay a social call on every woman who enters here. I visit the ones in the infirmary. I always have at least one to especially look after. But there is really no one on the outside to talk to."

"You can talk to me."

"When and how?"

"On the telephone every Saturday night at 8," I replied. "Most clergy never go out on Saturday nights."

Thus it came about that Mrs. Gardner, at the age of 85, acquired her own telephone in her room. At the same time she was introduced to that other electronic symbol of relating to the world — the television set. "I Love Lucy" replaced "The Firestone Hour" in her affections.

"I give myself five more years to live," she said.

"Don't act like an old woman," I replied. It became a standard joke between us, an unspoken agreement against maudlin sentimentality.

By and by she began coming to parish luncheons and teas and weekday Eucharists. Parishioners found unexpected warmth in her broken old voice. They invited her to their homes and she accepted with a restrained graciousness that gave no hint of the prolonged isolation she had stoically endured.

On the day I was ordained to the priesthood, she came to the altar rail for my first blessing. When I laid hands on the silvery head beneath the black hat and autumn leaves, "The Blessing of God Almighty, the Father, the Son, and the Holy Ghost . . ." — I felt her sort of inwardly cave in with emotion. Afterwards she told me that the occasion had received a supreme accolade from the other ladies, "So impressive," she said, "none of us said a word all the way home!"

As spring came each year, I would prepare for vacation.

"I look forward to a very dull summer," she said.

"How can you look forward to something that's dull?"

She would laugh — and steel herself for the dull summer.

"I haven't the money for France this year nor England next," I would say.

"Yes, but you go, then you will have lived," she assured me.

So I would "live" — and try to share it with her.

She savored life, mine and all the parishioners who sent her postcards from their travels. By the summer's end colorful cards crowded her mantlepiece and fell on the chair

The Rev. James B. Simpson is an interim rector in the Diocese of Washington and the Diocese of Easton.

she'd promised her niece, the one who never came to see her.

During Lent she began appearing regularly at the mid-week Eucharist, kneeling devoutly and carefully making the Sign of the Cross. "I started out high church and I'm ending up high church," she declared.

Eventually, she asked to make her confession and did so at the age of 89.

One morning after communion I disclosed to her that I was going to another parish.

"I'll never see you again," she said softly, and went out and splurged on a silver cross that she had engraved simply, "From Edna Gardner."

But she did see me again, regularly conning people to drive her 80 miles to my new parish. Her gift to us was to use up all her precious old lace as neckbands for clergy stoles.

After she passed her 90th birthday, she didn't visit. In midsummer she developed difficulty in swallowing and entered the infirmary. Her prediction of time — five years — was coming true.

"I want you to buy a second cross in case you lose the first one," she croaked at me over the telephone. "I want you to always have a cross from me."

When I acquired the cross and showed it to her, she said it hadn't cost enough. Then she asked if I had brought her communion. I hadn't, but I lied that I had, and quickly went to the parish church for the consecrated bread and wine.

"We love you and we need your prayers and we want you to get well," I said.

Her reply was a thin, high-pitched laugh. It was gentle but it held, for me, a certain reproach. "I've wanted love all this time — just for you to say it — and now I'm dying and now you offer it to me."

She died, as she had lived, quiet and peacefully, at the end of a summer's day.

The following Saturday evening, the belfry clock struck 8, but the telephone was mute on the desk in my study. I never thought I'd miss her calls, coming as they did, without fail, at the end of an exhausting week of parish work. Yet, for them, I would accumulate events to relate — a recitation that seemed to sanctify the good and smooth out the rough. It was a sharing that was not too much to ask. They don't live forever.

The Philippines: Birth of a Province

By LYMAN C. OGILBY

On April 29th I once again approached the Cathedral Church of St. Mary and St. John, Quezon City, Philippines, for the Sunday Eucharist, where I worshipped as bishop for many years. On that hot morning, I noticed immediately that all the buildings on Cathedral Heights — the cathedral, St. Luke's Hospital and Medical Center, St. Andrew's Seminary, Trinity College — had prominently displayed large green and white banners with the logo "Kapit-Bisig Kay Kristo: Tungo Sa Kasarinlan, Katarungan At Kapayapaan" ("Arm in arm with Christ: Towards autonomy, justice and peace").

Two days later, May 1, was the day when the little missionary diocese, initiated nearly 90 years ago under its first bishop, Charles Henry Brent, was to become an autonomous province of the Anglican Communion, now with some 150,000 members organized into five dioceses with five Filipino bishops.

As I moved about and among the many people from metro-Manila, northern Luzon, and the southern islands who were gathering for the festivities, I was now graciously greeted as the *lakay*, the old respected one. Finally I had made it! My heart was thumping and my head spinning . . . a goal, a benchmark, a peak had been reached. Even I had a small, ever so small, part in this missionary development in and for the cause of Christ and for the Gospel he incarnated.

Then, as I looked at the crowds of sickly and crippled people approaching St. Luke's Hospital, the many beggars and hawkers on Rodriguez Boulevard, and the military choppers throbbing overhead, I was troubled — troubled with myself, troubled by the realities of our world which were tarnishing the glow of the provincial birth. Questions, doubts and concerns vexed me. Are these wonderful people

ready? Can they carry the load, and should they, particularly at a time when their country is so scarred by terrible poverty and an exploding population? The entire archipelago from Aparri to Zamboanga is suffering from economic, social and political instability, which causes considerable violence and frequent rebellious activity throughout the Philippines.

I have long known that the great aim of Christian missionary work was an indigenous church, rooted and grounded in the life, culture and language of the people where God has been and is working his purpose out. Henry Venn and Rufus Anderson, great missionary leaders of the 1840s, had articulated their methods in terms of "the three selfs:" self-supporting, self-governing, self-propagating.

Even during my service in the Philippines as missionary and bishop, 1949-1967, the Philippine Episcopal Church was well on the way to being self-governing and self-propagating, particularly after we had two fine Filipino suffragan bishops, Benito Cabanban and Edward Longid. But self-support was always a complex and distant goal, always complicated when affluent Western churches do mission and send missionaries to peoples of Asia and Africa. Yet, these three "selfs" have been widely accepted as requirements for provincial status in the Anglican Communion. Also, a province should have at least four dioceses.

How did I deal with the self-support issue? Was my lifestyle and episcopal leadership conveying an appropriate message of simple servanthood and personal modesty? Were our mission policies and diocesan structures lean and sparse? Were our budgets temporarily frugal and suitable to the local economy and culture? All I can do now is place this past in God's hands and trust he will empower and give grace to the present lay and ordained Filipino leadership to deal with these

The Rt. Rev. Lyman C. Ogilby is the retired Bishop of Pennsylvania.

(Continued on page 13)

EDITORIALS

New Washington Bishop

Congratulations are in order for the Rt. Rev. Ronald Haines, who recently was elected seventh Bishop of the Diocese of Washington [TLC, July 22].

Bishop Haines has exercised effective pastoral leadership, first as suffragan bishop, then as bishop pro tem of Washington following the death last fall of the Rt. Rev. John Walker.

Bishop Haines will have a sizable task leading this significant diocese, which he described after his election as “of growing diversity.” He also said he wanted “to see the diocese take the initiative for healing in the city — the church working with others to bring this about.”

In a city plagued by crime and burdened by a beleaguered mayor, that will be a massive undertaking.

Reading the Offices

In a recent editorial [TLC, July 8] we put forth ideas for persons to become more involved in their church life

during the summer. Among the suggestions was the reading of one of the daily offices.

We commend further this idea as a method of intensifying one’s spiritual life. The daily offices of Morning and Evening Prayer have their origins with the early Christians, who held services of prayers, psalms and canticles at dawn and sunset. That pattern grew into the monastic services of Matins and Vespers, in which monks enhanced their devotional lives by reading scripture and praying the psalter.

In some parishes, daily Morning and Evening Prayer are read publicly with a small, faithful group in attendance. In most cases, however, the daily offices are read by individuals in their homes.

Why not take the 15 or 20 minutes needed to read these services? Rectors, consider the possibility of having the offices read daily in your churches with times posted. For lay persons, there might be an opportunity to get together in small groups to read these services together.

The idea of taking part of our busy lives to pray and meditate on scripture as countless numbers of others are doing can be a rich experience.

VIEWPOINT

Polemics and Penitence

By DAVID PETER MILLS

The constant prayer of some Episcopalians seems to be, “I thank thee Lord that I am not the Bishop of Newark.” I am afraid, being one of those who has succumbed to the temptation, that would-be defenders of the faith sometimes battle error without a corresponding examination of their own sins and failings.

We cast the first stone. We ignore the beam in our own eye. And we, therefore, harm the faith for which we are (correctly) fighting.

It is a great temptation, however. For one thing, the offensiveness and shoddiness of many “liberal” arguments is almost irresistible. For those of us so inclined, it is simply great fun to vanquish a popular heresy, and it is very easy to cast a mountain of stones, so to speak.

On the other hand, the calls often made these days to stop fighting about “issues” and get on with the mission of the church are equally mistaken. They could just as easily have been applied to St. Paul, or to Karl Barth’s assaults

on the theology of the “German Christians” which justified Nazism. Truth matters.

Those so gifted must expose common or official errors, if the faithful are not to be misled or so discouraged that they leave. This is part of being a shepherd, as the old ordination service recognized in making priests and bishops-to-be swear to “banish and drive away all erroneous and strange doctrine contrary to God’s word.”

We also have a supreme precedent for arguing publicly and passionately about our faith. The followers of a Lord who called some people “white-washed tombs” are obviously called to occasional verbal battle. It is a Christian thing to do. We should love the heretic and hate the heresy, so to speak.

Nevertheless, there is a danger in this of which would-be defenders of the faith are too often unaware. The danger is that in the heat of battle they will neglect penitence and self-examination and thus address only the other’s failings. What do they lose by doing so?

First, they lose their appeal to the uncommitted, who will trust them to tell the truth about someone else only

if they also tell the truth about themselves. They begin to make themselves a sect of the ideologically committed.

Second, they attract only the activists, who usually have less patience and tolerance for ambiguity and failure than makes for a successful movement. They thereby threaten their ability to keep doing the good that they do.

Third, they begin to present the faith as a set of rules — i.e., those broken by their opponents — and not as the good news of our redemption. They teach, for example, “thou shalt not have sex outside marriage” and not “with God’s help thou shalt be faithful and so experience the wonder and pleasure of marriage as God intended it to be.”

Fourth, without penitence would-be defenders of the faith do not learn from their opponents about their own sins and failings. Their opponents may be saying something true, or if untrue, an untruth in reaction to an equal untruth. They blind themselves, for example, to the fact that many women were encouraged to be ordained by the clericalism of many clergy, and to a lesser extent their prejudice against women.

Finally, they too easily drift into self-righteousness, against which our Lord gave such severe warning. The pharisees do not fare well in the gospels.

David Mills is editor of The Evangelical Catholic, the monthly newsletter of the Evangelical and Catholic Mission.

BOOKS

Vibrant Faith

ANYTHING BUT A QUIET LIFE: Ideas of God in the Bible. By Theodor Jaeckel. Translated from the German by John Bowden. SCM Press. Pp. 100. £4.95

In 1931 Theodor Jaeckel arrived at Oxford on a Marburg Fellowship from Germany and we became fast friends. Later he and his wife were in Japan as missionaries under the East Asia Mission Society and were there throughout the war period. He later specialized in social and industrial problems, lecturing in many places, including Ripon Hall, Oxford — an Anglican theological college.

At Marburg my friend had sat under the famous existentialist theologian, Rudolph Bultmann. Bultmann concentrated on the subjective rather than the objective aspect of Christianity. That is, he stressed not what we know about God but what we know about encountering the divine and being faced with the crisis of decision and the necessity of choosing.

What Jaeckel asks and seeks to answer is the question of the meaning of encounter with God in human experience in Bible times and today. Jaeckel ransacks holy writ for instances of men and women being disturbed by the call of God, driven out of a life of quiet ease into an existence of freedom and responsibility.

Thus the biblical pattern of accepting disturbance and difficulty and using them as stepping stones to spiritual growth and personal maturity are laid before the reader. This perhaps gives us the basic theme of the book. The title of the German original is, *Wer sich stören lässt, lebt*, literally translated, "Who lets himself be disturbed, lives."

This follower of Jesus is, like his Marburg mentor, not inclined to delve much into the mysteries of theological doctrines. He draws out the rewards today of vibrant faith and courageous acceptance of the call to adventure. This in our day is the path of growth in the spirit and the attainment of spiritual maturity, and there is no other way.

The style of this book is attractive in its agility and simplicity. Its message, like the personality of the author, is bracing and inspiring. It is a shaft of light cleaving the darkness and dreariness of a world that sometimes seems

unintelligible, as the poet Wordsworth once wrote. It is especially noteworthy for its biblical scholarship and as an able example of applying biblical truth to problems of existence in the 20th century, as it is winding down.

(The Rev.) CHARLES W. LOWRY
Foundation for Religious
Action in the Social Order
Pinehurst, N.C.

Distinguished Missionary

THE GOSPEL IN A PLURALIST SOCIETY. By Leslie Newbigin. Eerdmans and the World Council of Churches. Pp. xi and 244. \$14.95 paper.

Leslie Newbigin, a former bishop of the Church of South India and long a major ecumenical figure, speaks with integrity to a crucial issue: how does Christianity relate to a society marked by religious pluralism, ethical diversity, and cultural relativism? Not, he says, by assuming that all faith is subjective and relative, or by denying that truth can ever be known.

In the Alexander Robertson lectures given at Glasgow University, Newbigin issues a manifesto both intellectual and action-oriented. The Scottish-bred theologian indicts modern society for posing false dichotomies between "fact" and "value"; "knowing" and "believing"; and "faith" and "knowledge." There is, he says, no knowing without believing. "We must," he writes, "affirm the gospel as truth, universal truth, truth for all peoples at all times."

Particularly cogent are his remarks on the nature of mission. The truth of human history, he claims, is disclosed by the events that form the substance of the gospel. These events are "the real clue to the story of every person, for every human life is part of the whole human story and cannot be understood apart from that story." Hence our belief faces its ultimate test in our readiness to share this story with all people. To Newbigin, evangelicals are right in demanding that every person should have the opportunity of knowing Jesus Christ as Lord and Savior. Similarly, social activists are correct in finding it impossible to give faithful witness to the gospel while being indifferent to the hungry, sick and oppressed.

Newbigin's book is a much-needed one. It enables us to affirm the faith

once delivered without apology or anxiety, but rather with utmost confidence in Christian truth.

JUSTUS DOENECKE
Professor of History
New College of the University
of South Florida
Sarasota, Fla.

Mass Movement of People

NON-VIOLENCE, THE INVINCIBLE WEAPON? By Ronald J. Sider. Word. Pp. xi and 118. \$8.99 paper.

Readers of *THE LIVING CHURCH* might recognize Ron Sider as the author of two earlier challenging books: *Rich Christians in an Age of Hunger* and *Nuclear Holocaust and Christian Hope*. Sider is head of Evangelicals for Social Action and professor of theology and culture at Eastern Baptist Seminary in Philadelphia. We are not accustomed to radical progressive voices from this part of the Christian community, but they do exist and should be heard.

Sider's message is that it is incumbent upon Christians of both pacifist and just war traditions (theoretically and historically that means all Christians) to commit time, energy and money to the exploration and practice of nonviolence. His reasons for taking it seriously and trying it out are: past successes, and he cites a dozen major ones in this otherwise bloodiest century; the continuing threat of nuclear destruction; and the fact that nonviolence is less subject to abuse than present methods of problem-solving because it is by definition a mass movement of people rather than power exercised by the elite.

The seeds of Sider's specific proposal already exist in Witness for Peace in Central America and Peace Brigades International (and I would add domestically in the Guardian Angels). The only reasons nonviolence won't work is our lack of imagination and will, and the age-old "but we've always done it this way." It's time to take nonviolence seriously. This small book leads us in the right direction.

MARY MILLER
Baltimore, Md.



PEOPLE and PLACES

Appointments

The Rev. **Forrest E. Anderson** is now vicar of St. George's, Anderson, SC; add: 1113 Greenacres, Anderson 29621.

The Rev. **Hugh E. Brown, III** is assistant of Christ Church, 120 W. High, Charlottesville, VA 22902.

The Rev. **Michael H. Cogsdale** is director of Valle Crucis Conference Center, Valle Crucis, NC.

The Rev. **William Forrest** is rector of St. Mary's, Box 631, Tobmah, WI 54660.

The Rev. **Reginald R. Gunn** is associate of St. James', 208 N. Fourth St., Box 126, Baton Rouge, LA 70821.

The Rev. **Jedediah Holdorph** is vicar of Christ Church, 13th and Franklin, Box 307, Lexington, MO 64067.

The Rev. **Herman Hollerith, IV** is rector of Prince George Church, Broad and Highmarket, Box 674, Georgetown, SC 29440.

The Rev. **William G. Hunt** is rector of Calvary, 107 S. Victoria Ave., Cleveland, MS 38732 and vicar of Grace Church, Rosedale, MS.

The Rev. **Andrew N. Jergens** is interim rector of Christ Church, Forest and Eric, Glendale, OH 45246.

The Rev. **W. Jay Lambert, III** now serves St. Boniface, 3906 W. Mequon Rd., Mequon, WI 53092.

The Rev. **Karen Howard Lindsay** is assistant of St. Paul's, 605 Clay St., Lynchburg, VA 24504.

The Rev. **Mary Ann Logue** is part-time assistant of St. John's, 16 Church St., Waterbury, CT 06702.

The Rev. **Eugene C. McDowell** is rector of Church of the Redeemer, Shelby, NC.

The Rev. **Stephen L. McKee** is rector of St. Peter's, 100 E. Red Bridge Rd., Kansas City, MO 64114.

The Rev. **Fred Paschall, Jr.** is assistant of St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Robert H. Pierce** is assistant of St. Timothy's, 808 N. Mason Rd., St. Louis, MO 63141.

The Rev. **William P. Price** is vicar of St. Luke's, Box 848, Yanceyville, NC 27379; add: 123 E. Queen St., Box 1354, Hillsborough, NC 27278.

The Rev. **Grady W. Richardson** is rector of the Church of the Epiphany, Box 224, Tunica, MS 38676.

The Rev. **C. Perry Seruggs, Jr.** is assistant of Good Shepherd, Box 28024, Raleigh, NC 27611.

The Rev. **Stephen R. Stanley** is associate for campus ministry, Chapel of the Cross, Chapel Hill, NC; add: 304 E. Franklin St., Chapel Hill 27514.

The Rev. **Barbara M. Taylor** is assistant of R.E. Lee Memorial, 123 W. Washington St., Lexington, VA 24450.

The Rev. **Stephen Weissman** is vicar of St. Paul's, Plains Rd., Windham, CT 06280.

Ordinations

Permanent Deacons

Nebraska—**Samuel Allen Morford**, staff member, All Saints', 9302 Blondo St., Omaha, NE 68134.

Pittsburgh—**Greg Malley**, deacon, St. Martin's, Monroeville, PA 15146; add: 262 Rainprint Sq., Murrysville, PA 15668. **Gary D. Miller**, Church of the Resurrection, Mars, PA 16063; add: 8533 Peters Rd., Mars 16046.

Transitional Deacons

Colorado—**David P. Chalk**, assistant, St. Peter's, 16126 Clifton Blvd., Lakewood, OH 44107. **Jacob C. Fles**, assistant, Grace Church, 601 N. Tejon St., Colorado Springs, CO 80903.

Missouri—**Edward Moore**, assistant, Calvary Church, Rte. 3, Box 60, Columbia, MO 65203. **Patricia Shemorry Williams**, staff assistant with responsibility for deacon training, Diocese of Missouri, and assistant, Church of the Advent, Crestwood, MO; add: 1210 Locust St., St. Louis, MO 63103.

Northwestern Pennsylvania—**John G. Myers**, vicar, Grace Church, Lake City, PA; add: 10121 Hall Ave., Box 208, Lake City 16423.

Pittsburgh—**David A. Canan**, pastoral assistant, St. Thomas's, Box 247, Ft. Washington, PA 19034. **Virginia T. Mazzarella**, deacon assistant, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, PA 15217. **Carl C. Neely, Jr.**, 817 Maplewood Ave., Ambridge, PA 15003. **Florence Ann Paton**, 3204 Sixth Ave., Beaver Falls, PA 15010. **Sandra H. Stayner**, assistant, Christ Church, 254 E. Putnam Ave., Greenwich, CT 06830. **Eric J. Taylor**.

Retirements

The Rev. **John M. Flanigen, Jr.**, as vicar of Emmanuel, Hailey, ID, effective August 1; Fr. Flanigen plans to continue living in Hailey.

The Rev. **M. Wendell Hainlin**, as rector for 25 years of All Angels', Miami Springs, FL; add: 704 Laurel Ave., Black Mountain, NC 28711.

The Rev. Canon **David R. Mosher**, as canon evangelist of St. Peter's Cathedral, St. Petersburg, FL; he remains canon assistant (ret.); add: 1033 9th St., N., Suite 106, St. Petersburg 33701.

The Rev. **Gwen W. Sears**, as assistant of St. Stephen's, Pittsfield, MA; add: 274 Appleton Ave., Pittsfield 01201.

The Rev. **Willis H. Steinberg**, as rector since 1974 of St. Paul's, Salem, OR; add: 3445 Glen Creek Rd., N.W., Salem 97304.

Schools

Peter W. Stevens is now headmaster of **Oregon Episcopal School**, 6300 S.W. Nicol Rd., Portland, OR 97223.

Lay Appointments

E. James Hart, a recent graduate of Trinity Episcopal School for Ministry, is curate of St. Andrew's, 917 Lamar St., Fort Worth, TX 76102.

Degrees Conferred

At its 167th commencement on May 17, **Virginia Theological Seminary** conferred the honorary Doctor of Divinity degree upon the Rev. **Robert Lansing Hicks**, professor of Old Testament at Yale Divinity School.

Cathedral Clergy

The Rev. Canon **Peter Jay DeVeau** is canon of Grace and Holy Trinity Cathedral, 415 W. 13th St., Kansas City, MO 64141.

The Rev. Canon **Marcia M. Lockwood** is now canon of St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813.

The Rt. Rev. **Patrick M. Matolengwe**, retired Suffragan Bishop of Capetown, Province of South Africa, is now bishop-in-residence and dean, All Saints' Cathedral, 818 E. Juneau Ave., Milwaukee, WI 53202.

Resignation

The Rev. **J. Stephen Hines**, as rector of the Church of the Good Shepherd, Cashiers, NC; Fr. Hines is now non-parochial.

Deaths

The Rev. **David Gracey**, retired priest of the Diocese of Connecticut, died April 17 in Harwinton, CT, at the age of 72.

Born in Belfast, Northern Ireland, Fr. Gracey was a graduate of the University of Saskatoon and Emmanuel Theological Seminary; until 1946 he served churches in Canada and then parishes in Nevada. In 1956 he was named rector of St. John's, Waterbury and in 1959 rector of Trinity, Torrington, CT where he served until 1976, the year of his retirement. He is survived by his wife, Shirley, and three children.

The Rev. **David R. Moores**, sometime rector of St. Alfred's, Palm Harbor, FL, died at the age of 39 following a long illness on March 8 in Los Angeles, CA.

A native of California, Fr. Moores was a Presbyterian minister following graduation from UCLA and Fuller Theological Seminary; he was ordained priest in the Episcopal Church in 1977 and served a number of parishes in Florida. He was also a concert organist and former dean of the American Guild of Organists. Fr. Moores, along with Rabbi Jan Bresky of Palm Harbor, arranged for their congregations to babysit for members of the other congregations during Christian and Jewish holy days. He is survived by his parents, a brother and three sisters.

The Rev. **Joseph Orlando**, retired priest of the Diocese of Connecticut, died on March 27 at the age of 85 in Bloomfield, CT.

Graduated from Nashotah House in 1930 and ordained priest in 1933, Fr. Orlando served parishes in Nevada, New Jersey, and Connecticut, working especially among Italian immigrants. He served St. Anthony of Padua, Hackensack, NJ and St. Paul's Mission, Hartford, CT. At the time of his death he was the senior priest of the Diocese of Connecticut. He is survived by his son, brother and four sisters.

The Rev. **Douglas White**, non-parochial priest of the Diocese of Michigan and former managing partner of Core Group, a Houston-based consulting firm, died on May 18 at the age of 58 in The Woodlands, TX.

A graduate of Louisiana State University and Episcopal Theological School, Fr. White was ordained priest in 1968 and served several parishes and institutions in the Diocese of Michigan, including the Detroit Industrial Mission and the Urban Affairs Committee. He is survived by his wife, Gloria, and two children.

PHILIPPINES

(Continued from page 9)

financial responsibilities with all the resources, the relationships, and the partnerships that are available to the Province of the Philippines throughout the Anglican Communion and through other ecumenically-related churches and agencies.

The great moment of May 1 had arrived: the Holy Eucharist in the Cathedral of St. Mary and St. John for the installation of the Prime Bishop and the inauguration of the province. A colorful and lengthy procession formed, sprinkled with banners, flags and crosses. It included farmers from Ilocos and the Mountain Province, fisher-folk from the southern islands and merchants from metro-Manila; children, dancers and singers; students, teachers, nurses and doctors, and a host of church representatives from the Philippines and countries far and near. Our Presiding Bishop was ably represented by the Bishop of Northern Indiana, the Rt. Rev. Francis Gray, who was born in the Philippines and interned there with his missionary parents during WW II. Bishop Gray was the preacher and presented the first Prime Bishop of the new province, the Most Rev. Richard Abelardo Abellon, with Bishop Browning's gifts of a lovely paten and chalice.

The liturgy was enriched with prayers and psalms, songs and hymns in several Filipino dialects, and a joyous offertory dance in native dress with gansas, gongs and bells.

At the first provincial synod, I was encouraged to hear these words spoken by Bishop Abellon: "Two years ago, our then national convention passed a resolution urging our people to make a study of the U.S. bases issue . . . most Filipinos will agree that sovereignty is God's endowment to every nation and should never be mortgaged for the glitter of gold." The delegates responded to this charge with a bold resolution stating that the synod support a policy of no foreign military bases on Philippine soil. With this resolution, the baby province, soon after its birth, quickly learned to speak for itself and not merely mouth words which its former masters might like to hear.

It is my prayer for the sisters and brothers of this province that God's Christ, who incarnates justice, peace and love, will restore all people to unity with God and each other in Christ.

CLASSIFIED

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

BOOKS

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

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00 **All Saints Church**, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

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.

INSPIRATIONAL cross stitch designs. Guaranteed to please! Send \$9.99 to: **Vicki's Designs, Rt. 1, Box 187, Sylvania, GA 30467.**

ORGANIZATIONS

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

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

"**THE CROCKFORD'S FILE**: Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: **ECM**, 1206 Buchanan St., McLean, VA 22101.

POSITIONS OFFERED

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community, share parish ministry. Contact: **The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, NY 11978.** (516) 288-2111.

HEADMASTER/PRIEST needed. Small parish day school K-6 located in Diocese of San Diego, Calif. Education background required. Housing provided for single person or small family. Share in total parish ministry. Other clergy benefits included. Send resumé to: **The Rev. Walter Edelman, P.O. Box 66, Coronado, CA 92118** or call (619) 435-6393.

SAN JOSE, Arlington, Virginia, a Spanish-language congregation begun in 1975, and recognized as a mission of the Diocese of Virginia in 1989, is seeking a bilingual cleric. Stipend: \$19,000 - \$25,000. Housing: \$10,800. Contact: **Luis J. Toledo, Search Committee Chairman**, 319 E. Clifford Ave., Alexandria, VA 22305.

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

PROPER

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

REAL ESTATE

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

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.

WANTED

DOMED SANCTUS BELL with sweet sustained tone. Please send description and price to: **Fr. Kaisch**, 2112 Camino del Sol, Fullerton, CA 92633.

CLASSIFIED ADVERTISING RATES

(payment with order)

- 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 32 cts. a word.
- Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

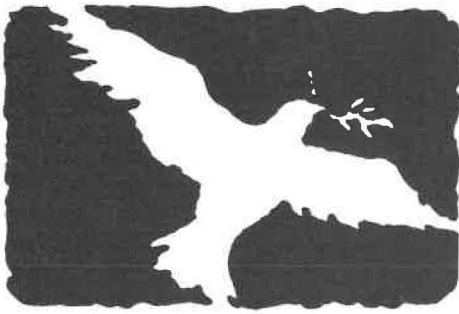
816 E. Juneau Ave.

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.



BENEDICTION

The author, Earluth Epting Abbitt, died May 8. She was the wife of the Rev. Raymond E. Abbitt (ret.), who is assistant of St. David's Church, Denton, Texas.

The stars in the heavens, constant and ordered as they appear to be, speak most forcefully to me of the glory of the universe in the hand of God. In my own way, throughout my lifetime, I have reached out to the stars; I have held an almost possessive affinity for them, and a zealous harmony with them. I have delighted in true stories about nomads

in the desert, sailors on the high seas, explorers in vast wastelands, and travelers in strange, unfamiliar places, far from home, depending on the stars to guide them on their way.

When we lived in the Virgin Islands, when my husband was the rector of All Saints Church on the island of St. Thomas, we depended on the position of the stars, the readings on a compass, and the signal lights on an island mountain to lead us safely into the harbor one night. We had sailed to the island of St. John to visit friends. The short twilight hour ended before we set out from their place to our home. It is surprising how much light the stars cast when you're well out at sea, when there is nothing but water in every direction you look.

Setting our course by compass and sighting and establishing our guiding star, we sailed placidly along until we saw the beacon lights of the St. Thomas harbor. One of the huge lights is on Hassel Island at the mouth of the harbor; the other light is high above it, at the highest point in the center of the island. By keep-

ing these two in perfect alignment perpendicularly, it was possible to sail safely through the treacherous underwater rocks and into a secure place in the harbor. Had the perpendicular line swung to the right or to the left, even a little bit, the boat would have been off course, putting us into a catastrophic situation.

Frequently during my adult life, when I have recalled this experience, I have pondered the importance of keeping the "guiding lights" in our lives — our values and priorities, the laws governing the natural sequential order of things, and the commandments of God — in perfect alignment, lest we find ourselves in devastating situations. To this end, I have sought to make "love and faith and true devotion to my Savior, God and King" my guiding star.

*"But he who does
what is true
comes to the light..."
(John 3:21)*

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

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.

DENVER, COLO.

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

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

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 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour 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

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

SUMMER CHURCH SERVICES

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

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

SEDAN, KAN.

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

ST. FRANCISVILLE, LA.

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

BALTIMORE, MD.

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

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
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; 825-9456)
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.

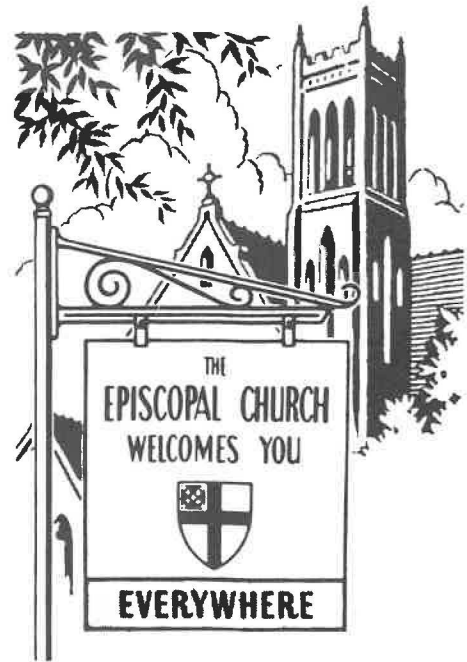
ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft.

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, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

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

NEWARK, N.J.

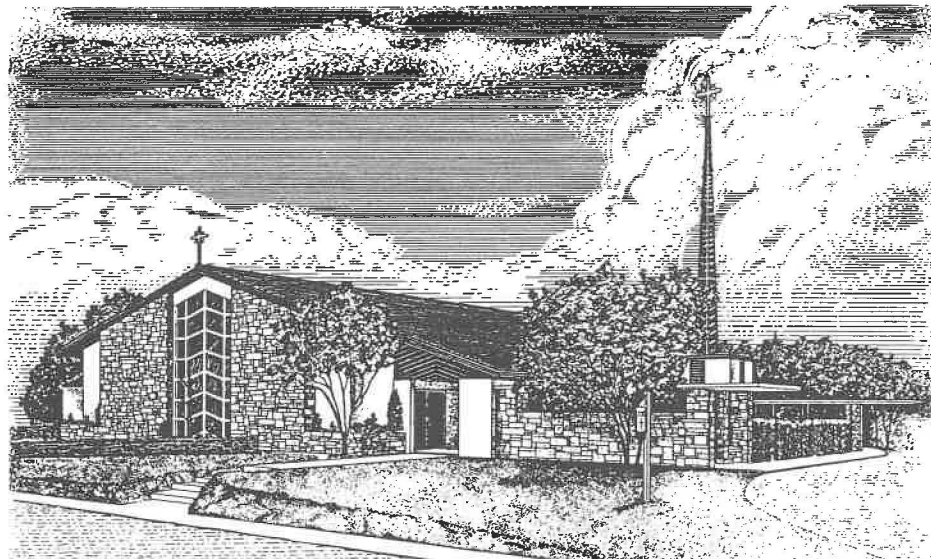
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King Mc-
Glaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun 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



St. Stephen's Church, Coconut Grove, Miami, Fla.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

145 W. 46th St. (between 6th & 7th Aves.) 10036 (212) 869-5830
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 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)

SELINGROVE, PA.

ALL SAINTS 129 N. Market (717) 374-8289
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

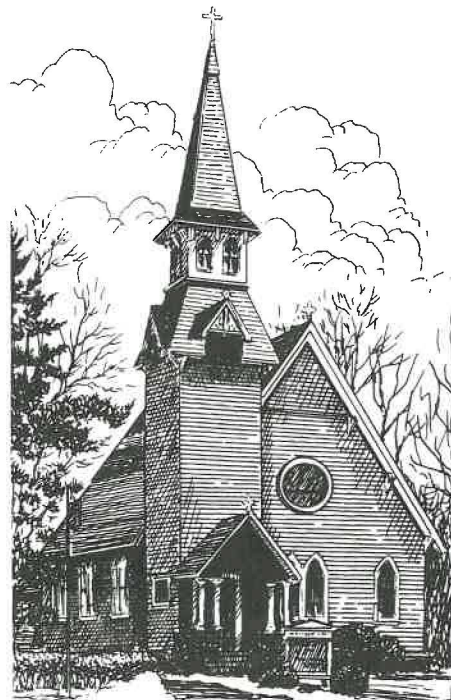
GATLINBURG, TENN.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
The Very Rev. Earnest 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. Peggy Patterson, priest ass't, the Rev.
Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon
to the ordinary; the Rev. Steve Weston, canon for diocesan
communications
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung
Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays:
Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H
Eu (Spanish). Mon Matins 8:45

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)



St. Paul's Church, Patchogue, N.Y.

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., Hoodport.
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
The Rt. Rev. Patrick Matolengwe, dean 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.