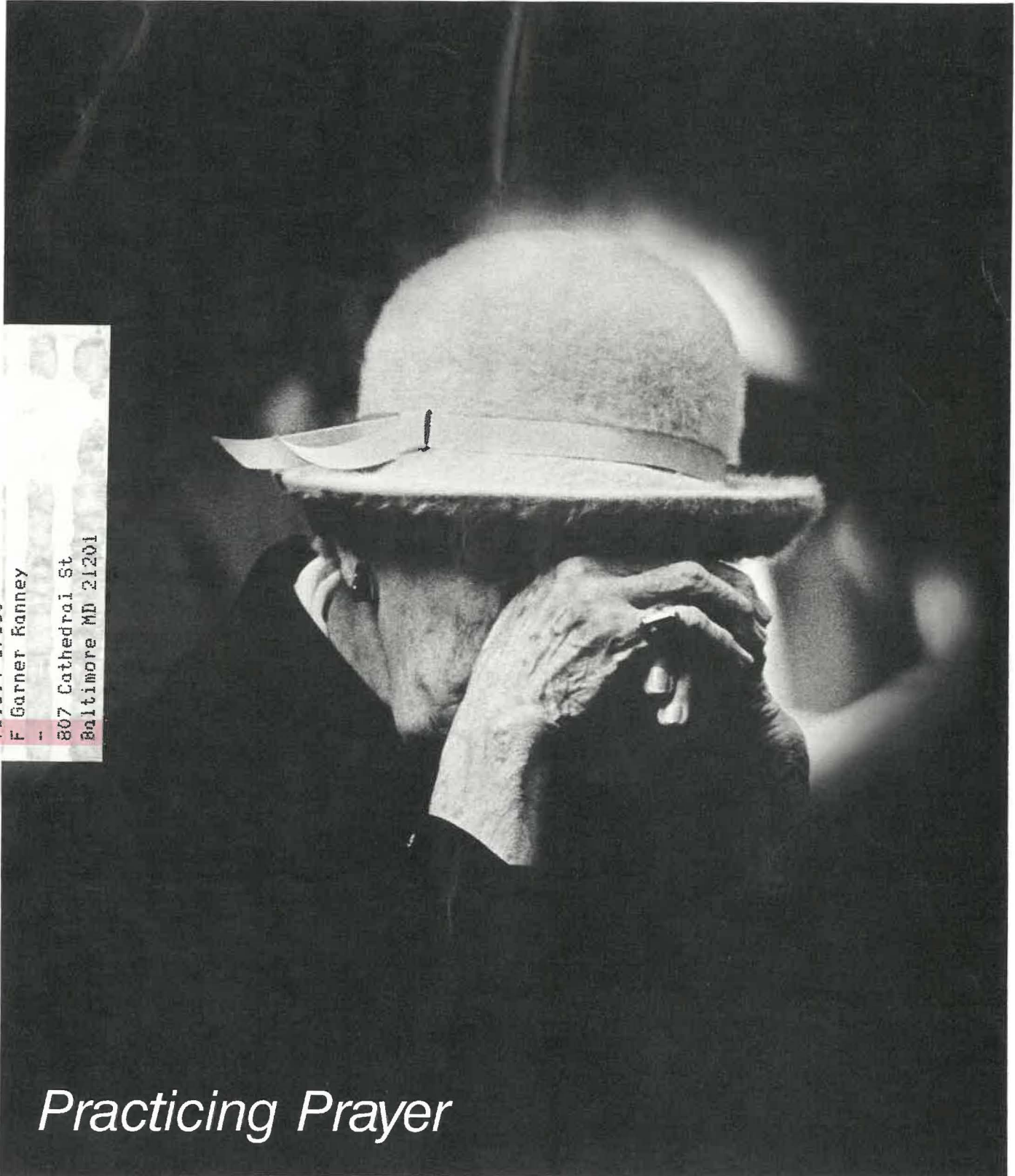


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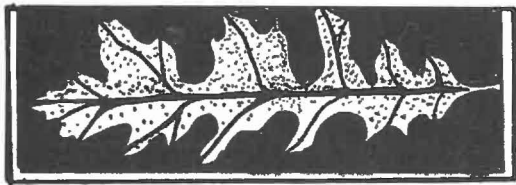


Scrub Oaks and Pines

I've just returned to "civilization" from an annual summer stint of doing Sunday service at the H. Roe Bartle Boy Scout Reservation at Osceola, Mo. Each year I dread the 95-degree heat and the ticks and hope it doesn't rain on our outdoor worship. Each year I return in an energized and revitalized state, having been newly reawakened to the glory of God.

As I was reading the lessons for 5 Pentecost to prepare my five-minute homily, the maximum for scouts in an outdoor setting, I noticed they focused on the Holy Spirit and the offering of the peace and assurance of God for our lives.

My mind took me back to a camping experience of my own on the shores of Lake Michigan 31 years earlier. There, at evening vespers on the dunes, we felt the majesty of God's creation. The tall trees whispered to us as God's breath blew through them. They were not yet pews nor beams in a nave. The flowers' perfumes and colors drew insects to them. The setting was not stylized in stained glass windows. The birds' songs were wordless yet still hymns to God. The lake, dunes, terns . . . I realized that some of my most powerful images and feelings about God, perhaps the first time I felt



the Holy Spirit speak to me, had been in a non-man-altered setting.

I shared these memories with the 30 or so boys and leaders attending the Episcopal service in our St. Silvanus Chapel. I walked out and stood among them. We looked at the A-frame roof above the simple altar against a backdrop of scrub oaks and pines. At this 8:30 a.m. hour the sun still was low enough and the forest damp enough to make hazy sunbeams visible through the trees. We purposefully looked at God's creation around us.

I walked back up the step into the chancel of the A-frame and faced them. I hope it was not my imagination that the expressions I read were pensive and reflective. I encouraged them to take this feeling of God's presence back with them to civilization and their daily lives. I urged them to take time each day to let the Holy Spirit into their minds and to accept his gift of God's peace and love.

Our guest columnist, the Rev. Chari Mynatt, is a deacon at Trinity Church, Independence, Mo.

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Photo by Richard Wood

LETTERS

Troublemakers?

The comments of the Presiding Bishop to the Executive Council deserve some sort of analysis [TLC, July 8].

First, Bishop Browning is absolutely clear about who he thinks are the troublemakers in our church. You can recognize them because they practice "self-justification and self-righteousness," and they are conniving "to write their prejudices into canon law." Who are these crafty, legalistic — dare I say "pharisaical" nuisances in the Episcopal fold? Biblicists. That's the menace: "a resurgence of a biblicism which thinks that a simple, unequivocal 'the Bible says . . .' will settle our differences."

It's interesting how one can cast a shadow over those who hold the Bible to be God's word written and the supreme authority in Anglican faith and practice (a claim the church has ever embraced officially) simply by lumping them under "a resurgence of biblicism." Evidently, these people are the sort "who would build impervious walls of doctrinal and ecclesiastical purity (and thus) isolate themselves from the rich diversity" of our church.

Are we to take seriously the closing patronizing and self-pitying lament of Bishop Browning's? "Sometimes I feel like a harried mother, beset by squabbling children, bloody-nosed and bruised. I want to love them and wave the magic wand, making everything better. At the same time, I want to grab them by the neck and shake real hard."

All I can muster up to respond, after such an embarrassing outburst of sentiment and savagery is "Aw, Ma, lay off."

(The Rev.) ADDISON H. HART
St. Alban's Church

Kingstree, S.C.

• • •

The article entitled "The Church's Future" reported the Presiding Bishop's worries concerning the church. It was good to first read about the P.B.'s ". . . hope and optimism . . ." in the first part of the second paragraph, but the next 12 paragraphs chronicle unidentified individuals, groups, movements and quarters agitating the church. The public recital of undocumented words or actions by individuals or groups, the pointing

of accusing fingers to an unnamed threat serves only to deepen the existing shroud of suspicion and distrust within the church.

I would like documentation of the issues raised by Bishop Browning. The points he raises are of grave concern to the whole church. Perhaps limitation of space prevented TLC from printing documentation by the P.B., but this catalog of "worries" over unspecified internal enemies lurking about portrays a church increasingly paralyzed with distrust.

Let us dispel this depressing cloud of suspicion and distrust. Let us learn the truth of the matter. Let the accused be identified. Let them have an opportunity to state their case. Then let the informed members of the church form their own conclusions.

JAMES F. MCCLURE

Fort Wayne, Ind.

'Basis for Inclusion'

I have long admired Gretchen Wolff Pritchard's writings on Christian education for children, and have filed most of her columns for future use. Now I am writing to express my gratitude for her article about "inclusive" liturgies [TLC, July 8].

Mrs. Pritchard speaks for a great many women, including myself, when she questions whether these liturgies are truly inclusive. I continue to hope and pray that those who will be making decisions about the language of our public worship will recognize that these efforts create at least as many problems as they solve. The self-congratulatory, self-involved middle-class tone of many of these texts is well-described by Mrs. Pritchard, and it is that tone that calls the whole enterprise into question. The truest basis for "inclusion" is, as she so accurately says, the proclamation of the crucified Messiah. I believe that, in his death, we see revealed the full scope of God's justification of the ungodly (Romans 4:5) — and that is a category that truly includes everybody.

(The Rev.) FLEMING RUTLEDGE
New York, N.Y.

• • •

Thanks to Gretchen Wolff Pritchard for articulating so clearly her objections to liturgical experimentation in the supplemental texts.

Her emphasis on the fact that many

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LETTERS

worshippers are non-readers is especially important. We are to be included as participants in the drama, not just read the script!

JANE SCHWEINSBURG
Schenectady, N.Y.

Applause and more applause for Gretchen Pritchard's genial and disabused critique of the proposed inclusive language liturgies. Mrs. Pritchard identifies the drafters' agenda as "well-intentioned," and I believe it. But she hits all the nails smack on the head. I hope her article can be made required reading for deputies to General Convention.

(The Rev.) B.W. COGGIN
Fort Worth, Texas

Words of Dedication

I am with Mrs. Dale on the hymn "Once to every man and nation," No. 519 in the *Hymnal 1940*. It was one of the hymns I chose for my ordination to the priesthood 32 years ago. It was the words, "By the bleeding heart of martyrs, Jesus' bleeding feet I track," among others that seemed to express my own dedication, idealism and zeal at the time. If Fr. Seabrook [TLC, July 8] finds these words too "awful, bloody and sadistic," how in the world does he manage our Lord's passion and crucifixion?

(The Rev.) EDWARD H. MANSLEY
Phoenixville, Pa.

Results of Peace

Thank you for your editorial "Independence Day" [TLC, July 1]. Our world appears to be entering a new era. At last our prayers bear fruit as the cold war seems to be drawing to a close. Disarmament, troop reductions and the elimination of offensive nuclear systems is the order for the day. But wait! In God's name, what are we to do with our society's collective anger?

War, with its results of destruction, pillage and death, has been a vehicle for the venting of society's anger. What other societal agent has served so well to express the discontent of its members than the act of waging national aggression against other members of the world's family? To rationalize the declaration of war we have assigned banners and rallied around the ideals of peace, justice, freedom and even God. But, in reality, does not their misuse serve as ventilation for our own inability to effectively identify and express the anger within us? If we truly wish to have world peace and love our neighbor as ourselves, then we are forced to heal the battles that often rage within our souls.

With the advent of "warlessness" the church is called to stand on the cutting edge of a world order that may implode upon itself. Her role is no longer to be reactive to the numerous

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results of social collapse. Rather, the church is to be proactive. She must with urgency concern herself with the inner healing of God's children who have the gift of redemption but are losing their way.

We, as a body, are asked to evangelize Christ to the world. There is no more effective way to proclaim Christ than through assisting each other as we struggle with our own inner love and healing. As we allow God to make "holy" the disorder within ourselves, then we become through Christ enabled to assist our brother and sister in their process of dying to sin.

(The Rev.) BERNARD J. PECARO
St. Mary's Church

Stuart, Fla.

Good Suggestion

The Rev. James Creasy's letter "Getting the Numbers Right" [TLC, July 8] made much sense, and I am following up on his suggestion. As for the hymn board, I have used a paper cutter on rarely, or never-used title slides and taped together the letters needed to read "Proper" and "Season." Thanks for a useful "simplistic" suggestion.

(The Rev.) HOWARD L. WILSON
St. Andrew's Church

Grove, Okla.

Better to Laugh

After reading Bishop Muge's statement in another publication concerning the event in California [TLC, June 24], I felt compelled to make the only appropriate response to this imbroglio: laugh long and hard.

It is indeed better to laugh than cry at a bishop who comes from a part of the world where homosexuality is rare (surprised?) with his burning message

After an Absence

Almost two thousand years
the bread, the wine,
become the gift
of His own self, Divine:

Though human doubt
can sometimes tantalize
yet I reach out
to the Sacrament
I cannot live without.

Kay Wissinger

that all our problems are caused by the number of gays and lesbians in the church's leadership. Never mind that this is a common sentiment among African Anglicans. I wonder how the good bishop would like an American bishop preaching a sermon in Nairobi entitled "Cursed Be Any Compromise With Polygamists!"

Better to chuckle sympathetically at the image of Fr. Ost becoming hysterical in a restaurant, shouting "I'm gay and I love Jesus!" If he had discussed the matter reasonably and let the bishop preach, this farce would never have happened. And Bishop Swing (for whom I have a good deal of respect) gets a guffaw for seeing the Episcopal Synod of America under every bush.

Better to laugh than cry at the whole silly affair, because if we allowed ourselves a good cry over it, we might become truly depressed at the puerility to which we seem to have sunk over the issue of homosexuality.

(The Rev.) PIERRE WHALON
All Souls Church

North Versailles, Pa.

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UBE Meets

Gathered at the College of Textiles and Sciences in Philadelphia, members of the Union of Black Episcopalians pledged to increase the number of blacks in ministry, evangelize a dwindling population of young black Episcopalians and reach out to the masses of black people mired in poverty and despair.

More than 500 participants were welcomed by the city's first black mayor, W. Wilson Goode, and by Christopher A. Lewis, state secretary. Mr. Lewis said members of the black middle class are sometimes accused of "forgetting where they come from." He told his audience that they are in prime positions to make a positive difference for many black people.

The lives of black youth drew much discussion. Many UBE board members expressed their concern over the dwindling number of young black candidates for holy orders. Even deeper concern was expressed for "young people dying in the streets" due to crime, drug abuse and drug wars, AIDS and homelessness. "It's a real crisis confronting us right now," said the Rev. Canon Kwasi Thornell of Washington National Cathedral.

Setting Priorities

Randall Robinson, head of TransAfrica, an organization that has pushed for sanctions against South Africa, addressed the question of priorities. "It's high time that we stop picketing all the time," he said. "It's time to train young people on what to do when in positions of affluence and influence, and they must be made accountable once they get there."

Holding its first "intergenerational conference," the UBE incorporated youth rather than having a separate meeting. Sydney Hall, 16, of St. Monica's Church in Hartford, Conn., said in a workshop that black-on-black crime is related to a lack of education.

"Black youth don't know their history and so they're lacking in self-esteem and pride," he said. "The reason for so much anger toward each other is because we don't know who we are."

In a workshop on "Empowerment," the Rev. Canon Harold Lewis, the staff officer for black ministries with the national church, quoted the Rev.

Jesse Jackson: "You can't be what you don't see." Canon Lewis said that young people don't see a future in the church, partly because all around them they see mostly whites in positions of real power and authority.

Companion Dioceses

For the first time in its seven-year history, the Companion Diocese Network of the national church's world mission office met with leaders of companion diocese programs in a home province. The two related groups met at the Christian Retreat Center in Dickinson, Texas recently.

The meeting revealed the gap that exists between professionals who deal with companion diocese work at every level and diocesan leaders who often feel isolated and bewildered in effectively managing their own companion relationships.

A group of eight network representatives met with 13 companion diocese leaders and three persons from partner dioceses outside the U.S. Included also was a Lutheran clergyman who heads a similar network for the Evangelical Lutheran Church in Chicago. Five bishops attended the conference: the Rt. Rev. William Sterling, Suffragan Bishop of Texas; the Rt. Rev. Anselmo Carral, Assistant Bishop of Texas and chair of the diocese's world mission division; the Rt. Rev. Onell Soto, Bishop of Venezuela; the Rt. Rev. Samuel Espinoza, Bishop of Western Mexico and the Rt. Rev. David Rose, retired Bishop of Southern Virginia.

Network presentations were made on how to set up a companion diocese committee, how to determine expectations of both dioceses in the partnership and how to evaluate results, and how to move from bishop to bishop relationships to one involving people and parishes. Though many relationships are from the beginning a result of friendships between bishops who meet at General Convention or Lambeth, the obvious sign of maturity of a relationship is when the people in the parishes are deeply involved, conference leaders said.

Difficulties arise when mail is not answered, telephone calls are not completed and visiting Americans have their worst fears realized — they get sick, they are robbed or they can't handle the language. Careful preparation and a sensitivity to the culture and



Maria Thacker, companion diocese consultant, makes a point during the conference.

people of the country being visited will circumvent many of these difficulties, the conferees learned.

"It is essential to have a good translator when you are trying to understand the thoughts of another person expressed in an unfamiliar language," one participant said. "There is a vast difference between knowing survival language such as 'Where is the post office?' and being able to understand language in depth." Groups of visitors should be briefed thoroughly prior to traveling and should be required to share information upon their return, network member Maria Thacker pointed out.

Communication Vital

Communication was mentioned frequently as the key to maintaining interest in, and providing information about, the companion relationship. Examples of successful communications projects were shown and a portion of the time was devoted to practical approaches to communicating.

Successful exchanges have involved the development of cottage art and craft industries by churchwomen, vacation Bible schools with young people from both dioceses involved, joint summer camping programs and the support of partner seminaries. Prayer was mentioned as a key ingredient in forging permanent bonds. Many dio-

ceses have detailed prayer cycles which help them to pray for clergy and others in their companion diocese by name.

Exchanges of letters, newsletters, videotapes and audiotapes also are helpful, the participants learned. These should be two-way as the need for the companion diocese to know the life of the U.S. diocese is just as important as "us knowing them."

One companion relationship showcased at the conference is the bond among Kansas, Western Kansas and West Missouri with Venezuela. Bishop Soto, the conference's keynote speaker, praised the companion program and spoke of the importance of people exchanges. These, however, must be carefully planned, he said, so there are no surprises and so no hardship is visited on the resources of either diocese.

The Rev. Mark Harris, coordinator of overseas personnel who also directs the Companion Diocese Network, said the program has been operating under reduced funding, but hopes for an increase next year in order to prepare for General Convention.

Currently, conferees learned, there are 66 companion relationships known to the World Mission Office and recognized by Executive Council, six known but "unofficial" relationships, five relationships "in progress," 52 overseas dioceses seeking companions in the U.S. and six U.S. dioceses seeking overseas companions. Province VII, the host province for the conference, has seven current companion relationships, including the three-way project with Venezuela. Six are with dioceses in Province IX, South America or the Caribbean. Oklahoma has a relationship with West Ankole, a diocese in Uganda.

LUCY GERMANY

Niobrara Conference

The 118th session of the Niobrara Convocation assembled recently at the 100-year-old rural church of St. John the Baptist on the Sisseton Reservation in South Dakota to pay tribute to the life and ministry of the Ven. Vine V. Deloria, Sr., who died last February in Arizona at the age of 88.

Fr. Deloria had served as vicar of St. John's and four other congregations of the Sisseton Mission before moving to other congregations and concluding his distinguished vocation in 1968 as archdeacon of Niobrara.

The convocation unanimously passed a resolution to include the name of the "Venerable Vine" in the calendar of saints. It also called for a suffragan bishop of Indian descent for the Diocese of South Dakota and affirmed a proposal to create positions for an archdeacon for Indian work and a youth coordinator for Niobrara.

Fifteen Navajo young people, as well as large youth groups from Arkansas and Virginia, joined those from the Niobrara at local campgrounds for the annual summer gathering begun in 1870, soon after the Dakota were expelled from Minnesota.

Several members of the Deloria family, descendants of a line of Lakota clergy dating back 98 years to the ordination of Yankton Sioux chieftain Philip J. Deloria, hosted the memorial dinner. Fr. Deloria is honored as one of only three Americans included in the reredos of the high altar of the Washington National Cathedral.

First Amendment

Vine Deloria, Jr., noted Sioux author, academician and attorney, was guest speaker at the Sunday morning Eucharist. He told participants that a recent U.S. Supreme Court decision against religious practices of the Native American church threatens all people of religious convictions. This spring the Supreme Court ruled that the first amendment does not protect Native Americans in their use of peyote, a cactus-derived hallucinogen used in various worship ceremonies.

"I am meeting with ecumenical leaders next week in Rapid City to strategize on a long-range religious freedom campaign to protect traditional religions from further attacks by the U.S. government and courts," Mr. Deloria announced.

"Within the coming months," Mr. Deloria said, "you can expect to hear of an arrest of clergy, likely Roman Catholic, for serving wine to minors." He said a test case to point out ongoing infringements upon non-Christian religious beliefs would likely be staged in Oregon.

The convocation stood firmly in support of congressional action regarding respectful treatment of Native American human remains, grave items, sacred objects and burial sites.

Adding to Mr. Deloria's challenge to

"rebuild the Indian family at any cost," the convocation committed itself to the work of Tolly Estes, Niobrara youth coordinator. It affirmed a proposal by Mr. Estes that Niobrara youth not only pay a return visit to Navajoland youth but also participate with Navajoland youth "in tribal dress" as pages for the 1991 General Convention in Phoenix.

In bringing greetings from the Presiding Bishop, Owanah Anderson, staff officer for Native American ministries at the Episcopal Church Center, reported that "something very positive is happening all across Indian country." She spoke of record numbers of Easter baptisms in several Indian congregations, citing 43 at one church in Navajoland and 30 on the Wind River Reservation in Wyoming.

"Since the consecration in March of the Navajo bishop, I am hearing of a slow but sure new spiritual awakening," she said. "Perhaps the decade of evangelism is catching on first among the first Americans."

The Rt. Rev. Steven Plummer, Bishop of Navajoland, was the preacher at the evangelistic service, during which 20 people were confirmed.

English Synod

The Church of England's General Synod was highlighted by an address July 8 from the Most Rev. Robert Runcie, Archbishop of Canterbury, opposing the moral and material cost of the economic policies of Prime Minister Margaret Thatcher. This was his last synod, as he announced his upcoming retirement several months ago [TLC, April 15].

Dr. Runcie criticized what he called a kind of market economics bereft of moral guidelines. Despite the value of the market, we must not "imagine that it is the perfect embodiment of the divine will," he said.

The archbishop said the market is "a mechanism . . . for increasing wealth and harnessing enterprise," but it depends upon "moral restraints" such as trust and truthfulness to be effective. "Some deals have unacceptable human consequences," he said.

In theological matters, a debate on baptizing the children of agnostic or nominal Christians was adjourned indefinitely to await a report from the bishops. Evangelicals have objected to

parents making promises on behalf of their children and promising to raise their children in a faith they neither understand nor practice.

An attempt to allow women deacons to function as team ministers was defeated while a debate concerning fox hunting on church property was discussed at length. Much of the synod agenda was taken up with legislative matters.

Though the synod has no formal role in the appointment of bishops and hence little influence in who will succeed Dr. Runcie when he steps down later this year, a liberal alliance was undaunted by this and held an informal election.

The final results of a complicated poll by the Open Synod Group of about half of the delegates favored the Rt. Rev. David Sheppard, Bishop of Liverpool, who came out ahead of the Most Rev. John Habgood, Archbishop of York, 94 to 71.

Also included was the Rt. Rev. Penelope Jamieson of Dunedin, New Zealand, the first woman diocesan bishop in the Anglican Communion [TLC, Aug. 5]. She outpolled the Rt. Rev. Colin James, Bishop of Winchester and a leading opponent of women priests, 17 to 15.

The synod drew to a close on July 10.

NCC Restructuring

The restructuring plan of the National Council of Churches, which was completed recently, makes it a weaker organization with minimal accountability to its 32-member denominations: that is the view of the Rev. John C. Bush, pastor of Grace Presbyterian Church in Madison, Ala., as stated in an interview with the Religious News Service.

Dr. Bush, who served during the past year on an NCC panel assigned to put finishing touches on the reorganization plan, said that the plan keeps most decision-making away from representatives appointed by their denominations and puts it in the hands of denominational staff persons.

He said under the new plan, the council's staff official, the general secretary and its major policy-making body, the general board, are essentially without real decision-making authority.

"If no one is in charge, then things

are going to get out of control in a hurry," he said.

He concluded, in an article in the publication of the Kentucky Council of Churches, "Actually, under this structure there is almost no 'wholeness' to the NCC. There are four program units which are largely autonomous entities not accountable to the general secretary or the general board except in the most broad sense . . . accountability to and responsibility for the council as a whole are minimal."

According to Dr. Bush, committees that govern the council's four new major program units have the real power because the committees maintain ultimate control over their own budgets. To a great extent, those units derive funds through grants from denominational offices that are staffed by persons who frequently also sit in the NCC unit committees.

The general board, composed of representatives named directly by member denominations, is considered the council's chief policy-making body and is charged with approving the overall council budget.

But, Dr. Bush maintained, "As a practical matter it doesn't matter whether they (general board delegates) approve it (the budget) or not."

"It depends on good will," Dr. Bush said. "I wish there was a great reservoir of that demonstrated in the NCC, but everyone knows that's not true."

Regarding council finances, Dr. Bush wrote, "Financial problems are not addressed. Adequate information about the financial picture never became available to the council transition team."

'Workable' Plan

In another interview, the Rev. Leonid Kishkovsky, president of the NCC, said in response to Dr. Bush's comments that the council's reorganization plan is not perfect, but it is workable.

"I'm not arguing with John Bush. I think he points to real dangers. But I don't think they are fated to occur."

The new structure, he said, is set up in a way that encourages collegiality, particularly through the office of general secretary, the chief staff official and newly-formed executive coordinating committee, rather than incorporating a strong authoritarian element.

BRIEFLY...

The Rev. Canon Burgess Carr, the national church's partnership officer for Africa since 1987, has been appointed executive for Episcopal Migration Ministries. He will succeed Marjie Dawson. A native of Liberia, Canon Carr has had experience as general secretary of the All Africa Conference of Churches, has held several positions with the World Council of Churches, and has taught at Yale-Berkeley Divinity School.

Companions in World Mission recently was host to the Rt. Rev. Emanuel M. Kolini and his wife, of the Diocese of Shaba in Zaire. Bishop Kolini spoke at a Companions dinner meeting at Christ Church in Kensington, Md. Consecrated in 1986 when the diocese was formed, Bishop Kolini serves about 10,000 Anglicans in an area the size of France. The diocese has only seven priests. Companions is an organization in the Washington, D.C. area dedicated to supporting mission.

Around the Church

St. George's Church in Roseburg, Ore., is celebrating its 130th anniversary. St. George's was founded in 1860 when a young clergyman, on assignment to start a church in another city, stopped at Roseburg to hold a service and was promised a church building by local citizens if he would stay. In 1939 the original building was razed and the present building erected on the same site.

* * *

Parishioners at Bishop Seabury Church in Groton, Conn., are sent blank "checks" for the church's special crisis "banking" system. They are instructed to indicate their available times or talents on the "checks" which will then be "deposited" for them in the Bishop Seabury "Help in Crisis" account. When emergency situations arise, such as sudden repairs or respite care for an elderly person, the parish "cashes the checks" for help. It has been a successful program for two years.

Practicing Prayer

“As our concepts of God mature, so our prayer life matures.”

By TRAVIS DU PRIEST

Doctors practice medicine. Lawyers practice law. Teachers, though the wording isn't normally used, practice teaching. Priests practice ministry.

Even though the word practice has come to mean “knew about,” “uses the skills of,” or “is an authority on,” we still think of it in its purer form also, meaning “try” or “attempt.” As we all know, there is much about the body, illness, health, nutrition and medicine that the doctor doesn't understand: the doctor practices, as a child practices piano, soccer, or ballet. Likewise the lawyer, the teacher, the pastor.

Most professionals, competent though they may be, learn as they go and continue learning the skills and

The Rev. Travis Du Priest, an editorial assistant at THE LIVING CHURCH, is chair of the English department at Carthage College, Kenosha, Wis., and assistant at St. Luke's Church, Racine, Wis.



Photo by Richard Wood

theories of their profession as they practice.

Given the current thrusts of our educational systems, secondary and collegiate, this open-endedness escapes most of us. Our schools and colleges “teach” us, along with facts and methodologies, that the individual occupation or job is the reason for being educated. Our colleges do not teach a citizenry or community-oriented citizenship; rather, they teach individual job preparation. Moreover, the schools and colleges “teach” the skills for a particular job rather than skills of living — decision-making, reflection, and the cultivation of inner stability and resourcefulness. Therefore, lowest on the totem pole of learning are the arts and the humanities, the disciplines which speak most forcefully and effectively to our inner lives; literature, history, religion.

Wider Visions

In their open-endedness, the humanities and the fine arts lead the reader, viewer, or listener to wider and wider visions of life, to expanded vistas of wonder and interrogation, to a sense of life's mysteriousness and awe. The humanities — including religion, theology, and spirituality — lead to the ambiguities of life and the equipment to live creatively in the ambiguity, while career-oriented disciplines all too often lead to closure, or to the neat appearance of closure.

Decision-making is a helpful example. When we need to decide about a problem or an option, we can use our head or our heart. We can, of course, and do, use both; but most of us tend in one direction or the other. We can weigh and consult — following the thoughtful way — or we can read, putting ourselves in the shoes of another, following the emotional way.

I am surprised at times when I realize how few people make decisions, or know how to make decisions, with their hearts, their feeling sides. People know how to list, but truth to tell, they also know the futility of listing and weighing. Reading a story or watching a film, on the other hand, can provide the vicarious example and the rest necessary for a creative decision to emerge from the subconscious.

This way of wonder and waiting, we Christians call prayer. To be in awe of the universe, the earth, the other, the self, is a prayerful perspective. To wait on it, in the sense of caring for it, and to wait with it, in the sense of recognizing a partnership, are prayerful experiences. To wait for it to come when it's not available is the meditative, more contemplative picture of prayer.

Even faithful people, though, sometimes forget to practice prayer in the sense of using their memory, knowledge and skills. In a crisis or an emergency, yes, we pray, but in times

(Continued on page 14)

EDITORIALS

Lutheran/Episcopal Endeavors

One of the more successful ecumenical endeavors of the Episcopal Church has been dialogue with Lutherans. The two churches have been involved in theological discussions for more than 20 years, and have been participants in the agreement known as "interim sharing of the Eucharist" since 1982.

Now the two denominations appear to be on the verge of an agreement that could bring them into "full communion." Theologians from both churches met in New Orleans in June to work on the text of an agreement. Details aren't expected to be revealed until after the working group meets again in January. If a final draft is produced at that January meeting, the agreement will be sent to General Convention in 1991 as well as to the Evangelical Lutheran Church's Churchwide Assembly, which also meets next year. Such a document then would need to be studied and ratified by Episcopal dioceses and Lutheran synods.

Full communion would not be a merger of the two

denominations, but rather would include such elements as the following: members of each church would receive the sacraments in the other church; the churches would be interdependent with each maintaining its own autonomy; and clergy of one body may exercise liturgical functions in a congregation of the other body when invited to do so.

A major obstacle for participants in the discussion is the role of bishops [TLC, July 22]. Lutherans have not accepted the idea of apostolic succession as essential for the life of the church, but Anglicans have maintained the historic episcopacy, claiming an unbroken succession of bishops back to the apostles. Will Lutherans be willing to elect bishops for life rather than their current four-year terms? And will Episcopalians be willing to recognize the validity of Lutheran bishops?

Participants in this third set of dialogues are to be commended for their progress. If full communion is achieved, it could turn out to be a model for international discussions between Anglicans and other Lutheran bodies, or for other denominations involved in ecumenical discussion. It is exciting to think of the possibilities.

BOOKS

No Easy Vision

COMMUNITY AND SPIRITUAL TRANSFORMATION. By Gibson Winter. Crossroad. Pp. viii and 135. \$17.95.

Perhaps the best way to read and appreciate the Rev. Gibson Winter's new book of social criticism would be back-to-back with Robert Bellah's *Habits of the Heart*. Bellah critiques American individualism. Winter seeks arable soil for the development of "democratic communalism" in this republic and around the globe. Bellah analyzes the problem. Winter probes for a solution to the post-modern moral wasteland in what he terms the prevailing "nostalgia for community that pervades the world today."

Winter, the Episcopal priest-sociologist who alerted the world to the "suburban captivity of the churches" a generation back, is currently teaching social ethics at Temple University. He obviously has been brooding about the drifts and dislocations which have eroded both our interpersonal and institutional lives. He has developed a vision of a world in which religious and political communalities become the fulcrums for resurrecting moral righteousness, peace and justice.

As you might expect, it is not an easy vision to grasp and follow. Win-

ter packs his ideas into tightly woven strands and sometimes resorts to difficult terminology. But perseverance pays off, especially in the chapters dealing with abortion ("pro-birth versus pro-choice"), moral responsibility ("power is the exercise of life in mutuality"), and religious transformation ("we were meant to be our own persons, but we need communal structures to support and encourage us in becoming who we really are").

Most everything in this treatise is considered from a "liberal" point of view. But "conservative" readers will applaud Winter's consistent even hand and analytical process.

(The Rev.) ROBERT A. MACGILL (ret.)
Indianapolis, Ind.

Much Demythologizing

AWASH IN A SEA OF FAITH: Christianizing the American People. By Jon Butler. Harvard. Pp. xii and 360. \$29.50.

Many general histories of American religion have a certain sameness about them. Jon Butler has a different story to tell. Professor of American studies, history, and religious studies at Yale University, Butler applies fresh methods of analysis, including some borrowed from anthropology, to seldom-used diaries, journals, letters

and newspapers. The result: a far richer and more pluralistic religious past than one ever envisioned.

Until about 1680, much of the New World was largely bereft of any Christian presence, and even the relatively devout Puritan colony of Massachusetts was torn by tension and discord.

Between 1680 and 1760, however, Christianity started to thrive. Parishes were created, structures of authority were developed, and church-state ties were strengthened. Anglicanism experienced a genuine "renaissance," manifested in the buildings, clergy and books that appeared everywhere. Yet, ultimately, the Church of England remained weak; it lacked a bishop on American soil and its clergy seldom cooperated on the scale necessary for success.

Butler offers much demythologizing. Contrary to later impressions, Virginia's Anglican clergy were no more dissolute than their Protestant counterparts elsewhere. Despite Maryland's origins, Roman Catholicism never prospered there. Butler finds the influence of the much-touted Great Awakening of the 1740s greatly exaggerated. And far from being an attack on authority per se, it increased the power and status of the ministry and strengthened denominational institutions. Ironically, most clergy who supported the revolution were not

evangelical dissenters, but came from one of the state churches.

Fortunately, Butler wears his learning lightly and few readers will fail to find *Awash in a Sea of Faith* as exciting as it is informative.

JUSTUS DOENECKE
New College, Univ. of South Florida
Sarasota, Fla.

In the Company of the Poor

FAITH ON THE EDGE: Religion and Marginalized Existence. By Leonardo Boff, O.F.M. Harper and Row. Pp. 212. \$19.95.

The liberation theologian Leonardo Boff has given us a collection of essays, written from 1978 to 1989, concerning the political and theological understanding of Christian existence. They include special reference to the poor of

Latin America. The book's thesis and spirit is captured in the following quotation: "Liberation theology's starting point is ethical indignation in the face of the 'humiliating scourge' of poverty, together with an encounter with the Lord in the effort to search out, in the company of the poor, the pathways of liberation" (p. 65).

These essays are timely, due to the current search for a new world economic order which increasingly looks to the model of capitalism and away from Marxist ideology. Boff and liberation theology have looked in the opposite direction. One hopes that there will be a deepened discussion out of these essays which moves beyond simple identifications of Christian life and political systems, capitalist or Marxist. The overlying concern remains where Boff and others of his community have

placed it, with the poor and oppressed. The chapter from which the book takes its title, "Faith on the Edge . . ." is a good brief introduction to the theological method characteristic of liberation theology.

(The Rev.) WALTER HARTT
Toms River, N.J.

Books Received

POOR IN SPIRIT: Modern Parables of the Reign of God. By Charles Lepetit. Ave Maria. Pp. xi and 192. \$5.95 paper.

THE COMMUNICATOR'S COMMENTARY: 1,2 Kings. By Russell H. Dilday. Word. Pp. 512. No price given.

FAITH AND WEALTH: A History of Early Christian Ideas on the Origin, Significance and Use of Money. By Justo L. Gonzalez. Harper & Row. Pp. 240. \$19.95 paper.

TOUCHING OUR STRENGTH: The Erotic as Power and the Love of God. By Carter Heyward. Harper & Row. Pp. 195. \$12.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

JOHN HENRY NEWMAN: Prayers, Poems, Meditations. Selected by A.N. Wilson. Crossroad. Pp. xvii and 187. \$12.95 paper.

In celebration of the 1990 centenary of Newman's death, novelist and biographer A.N. Wilson collects and introduces short devotional meditations, prayers and poems by this great writer who spent 45 years of his life in the Church of England and 45 in the Church of Rome. His piece on the Discipline of Meditation is very good and true: the practice is at first unpleasant and softens our hard hearts only by slow degrees.

THE GOSPEL IMPERATIVE IN THE MIDST OF AIDS. Edited by Robert H. Iles. Morehouse. Pp. xiv and 246. \$11.95 paper.

Fifteen discussions first presented at a meeting at the Church Divinity School of the Pacific, edited by an Episcopal priest who is in private practice in psychotherapy. I personally enjoyed Frederick Borsch's essay, "Lifted to Holiness," in which Bishop Borsch says that a theology of sexuality for our time will be humble about our ability to read God's will from what happens in nature.

CRY OF THE SPIRIT: Witnesses to Faith in the Soviet Union. Edited by Tatiana Goricheva. Crossroad. Pp. 157. \$12.95.

An English translation of the Russian originally published in 1979, this book is a collection of letters, sermon extracts, and reports by various Russian priests, bishops and lay people. The dignity and depth of Russian spirituality is decidedly present: "Peace be with you, joy and strength and light from the all-consoling Lord's Supper, you golden bee of God . . ." from a letter by Bishop Dmitrov.

TEACHING FOR CHRISTIAN HEARTS, SOULS AND MINDS. By Locke E. Bowman, Jr. Harper & Row. Pp. x and 118. \$15.95.

Working from the premise that we are incorporated into Christ's teaching ministry, Locke Bowman, an Episcopal priest who teaches Christian education and pastoral theology at Virginia Theological Seminary, shows that Christ is still present among us as a teacher. A theoretical piece on knowing and the art of teaching.

BECOMING A WOMAN: Basic Information, Guidance and Attitudes on Sex for Girls. By Valery Vance Dillon. Twenty-Third. Pp. vii and 160. \$7.95 paper.

Teaches a Christian sense of awe and respect for the human body and human sexuality. Explains sexual organs of boys and girls from the perspective that our bodies are wonderfully made. Quite "open" in explanation; generally moderate in definition and assumption. I do not find the style as suitable for young readers as it might be, except for the questions and answers; but, yes, I could envision giving this to a young teenage girl to read. Glossary and bibliography.

THE INNER STAGE: Finding a Center in Prayer and Ritual. By James Roose-Evans. Cowley. Pp. 216. \$9.95 paper.

If I had a dime for every book with the subtitle "Finding a Center . . ." which crossed my desk, I'd be a rich man. I did not pick this one up with great interest; I was, however, more than pleasantly surprised. For one thing, the author is both a priest and a director ("84 Charing Cross Road") and he knows the stage — inside and out. Drawing from Christian and non-Christian sources, Fr. Roose-Evans presents what was often thought, but, I must say, not quite so cleverly expressed.



PEOPLE and PLACES

Appointments

The Rev. **Richard Bormes** is vicar of St. Matthew's, 1100 S. Gore, Mexico, MO 65265.

The Rev. **Edward Carroll** is priest-in-charge of St. Alban's, Fulton, MO; add: 2001 Country Club Dr., Columbia, MO 65201.

The Rev. **David Dodge** is rector of St. Stephen's, 616 Cayuga Dr., Niagara Falls, NY 14304.

The Rev. **Paul S. Downie** is interim rector of Church of the Resurrection, Battle Creek, MI; add: 5946 N. Hagadorn, Rd., East Lansing, MI 48823.

The Rev. **Andrew A. Dunks** is assistant of St. Bartholomew's, 600 Belmeade, Corpus Christi, TX 78412.

The Rev. **Jennie M. Farmer** is deacon assistant of Trinity Church, Bay City, MI; add: 453 S. 26th, Saginaw, MI 48601.

The Rev. **Michael Fedewa** is rector of Christ Church, 7145 Fieldcrest Dr., Lockport, NY 14094.

The Rev. **Bryan Glancey** is now vicar of Church of the Holy Communion, S-5381 Old Lake Shore Rd., Lakeview, NY 14085.

The Rev. **Alfred Miller** is assistant of St. Luke's, 410 N. Main St., Jamestown, NY 14701.

The Rev. **John E. Padgett** is vicar of St. Christopher's-by-the-Sea, Box 386, Portland, TX 78374 and Holy Comforter, Sinton, TX.

The Rev. **Max M. Reynolds** is vicar of Our Saviour, Box 1939, Aransas Pass, TX 78336 and Ascension, Refugio, TX.

The Rev. **Bonnie Roddy** is associate of St. Alban's, 3737 Old Sabino Canyon Rd., Tucson, AZ 85715.

Ordinations

Priests

Colorado—**Sara Allen Balcomb**, curate, St. Paul's, 9200 W. 10th Ave., Lakewood, CO 80215; add: 1009 Homestake Dr., Golden, CO 80401.

Connecticut—**Debra Anne Dodd**, curate, St. Mary's, 41 Park St., Manchester, CT 06040. **Jane E. Sigloh**, assistant, St. Matthew's, 36 New Caanan Rd., Wilton, CT 06897.

Dallas—**Edwin S. Baldwin**, curate, Church of the Incarnation, 3966 McKinney Ave., Dallas TX 75204. **Jesse Gonzalez**, assistant, Church of the Epiphany, Box 830-218, Richardson, TX 75080. **Jon N. Hollenbeck**, curate, St. Christopher's, 2600 Westminster, Dallas, TX 75205. **William Charles Treadwell**, curate, St. Michael and All Angels, 8011 Douglas, Box 12385, Dallas, TX 75225. **Margaret P. Patterson**, assistant, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206. **Henry L. Pendergrass**, curate, St. Luke's, 5923 Royal Lane, Dallas, TX 75230. **Jane Ann Watkins**, curate, Church of the Good Shepherd, Terrell, TX and staff member, Episcopal School of Dallas; add: 8332 Bocowood, Dallas, TX 75228.

El Camino Real—**Hugh Philip Bromiley**, assistant, All Saints', Carmel, CA. **Elizabeth Gale Davis Morris**, director of education and assistant, St. Francis', San Jose, CA.

Michigan—**Carol Spangenberg**, assistant, St. Paul's, 218 W. Ottawa, Lansing, MI 48933.

Mississippi—**Kay Reynolds**, curate, St. Paul's, 1116 23rd Ave., Meridian, MS 39301.

Montana—**Brenda Jean Richer**, priest-in-charge, Church of the Nativity, East Helena and St. John's, Townsend, MT; add: Box 1191, East Helena 59635.

North Carolina—**Patty Anne Earle**, Church of the Messiah, 114 S. Second Ave., Mayodan, NC 27027. **Beth Wickenberg Ely**, 1623 Carmel Rd., Charlotte, NC 28226. **Samuel Johnson Howard**, Holy Comforter, 2701 Park Rd., Charlotte, NC 28209. **Timothy J. Patterson**, Holy Trinity, Box 14827, Greensboro, NC 27415.

Quincy—**Robert Stevenson Munday**, professor of theology and assistant dean, Trinity Episcopal School, 311 11th St., Ambridge, PA 15003.

Western New York—**Harry A. Elliott**, rector, St. Peter's, 12 Elm St., Westfield, NY 14787.

Western North Carolina—**Brian S. Sunken**, assistant, Church of the Ascension, Hickory, NC.

Permanent Deacons

Connecticut—**Peter Hancock Vaughn**, assistant, St. John's, Vernon, CT; add: 36 Main St., Ellington, CT 06029.

Michigan—**Alan William Brandemihl, Jr.**, deacon assistant, St. Andrew's, 16360 Hubbard Rd., Livonia, MI 48154. **Betty Frollick**, deacon assistant, Holy Family, 301 Mayfield Lane, Midland, MI 48640. **Berery Leas**, deacon assistant, St. John's, 115 S. Woodward, Royal Oak, MI 48067.

Transitional Deacons

Alabama—**John Blythe Bagby**, curate, St. Thomas', 12200 Bailey Cove Rd., Huntsville, AL 35803.

Arizona—**J. Peter Kalunian**, vicar, St. Peter's, Pomeroy and Grace, Dayton, WA. **R. David McCuen**, curate, St. Paul's, Bakersfield, CA. **Thomas W. Philips**, assistant headmaster, St. Michael and All Angels Day School, Tucson, AZ.

Colorado—**Carolyn Leigh Davis**, assistant, St. Paul's, 9200 W. 10th Ave., Lakewood, CO 80215. **Joseph M. Kimmett** (for the Bishop of Western Kansas) curate, Christ Cathedral, 138 S. Eighth St., Salina, KS 67401. **Francisco C. Sierra**, deacon-in-charge, Grace, 721 S. Missouri, Weslaco, TX 78596.

Connecticut—**Joade Ann Dauer-Cardasis**, curate, St. Francis', Stratford, CT; add: 2810 Long Ridge Rd., Stamford, CT 06903. **Louise Howlett**, chaplain and faculty member, St. Andrew's School, Middletown, DE 19709. **Carole Anne Johannsen**, 39 Middle River Rd., Danbury, CT 06811. **Cynthia Clark Knapp**, curate, Christ Church, 254 E. Putnam Ave., Greenwich, CT 06830. **Ellen Inez Davis Lang**, 24 Silver St., Branford, CT 06405. **Joan Priscilla Phelps**, 97 W. Main St., #16, Niantic, CT 06359. **Charles Stuart Smith**, curate, Grace, Union Park at Mott Ave., Norwalk, CT 06850. **Caroline Mary Stacey**, curate, Trinity Church, 74 Trinity Place, New York, NY 10006. **Anne McRae Wrede**, vicar, St. Peter's, Rochelle Park and St. Cyprian's, Hackensack, NJ. **Wesley Wubbenhorst**, assistant director and chaplain, Incarnation Camp, Inc., Box 577, Ivoryton, CT 06442.

El Camino Real—**Jane Kottmeier**, director of education and assistant, St. Jude's, Cupertino, CA. **Cynthia Margaret Spencer**, vicar, St. John's, Kane, PA.

Retirements

The Rev. **John E. Booty**, from the University of the South; add: R.R. 1, Box 167, Center Sandwich, NH 03227.

The Rev. **Guy O. Collins**, as rector of St. Timothy's, Detroit, MI; add: 14171 Northend, Oak Park, MI 48237.

The Rev. **John M. Flanigen, Jr.**, as rector of Emmanuel, Box 576, Hailey, ID 83333; Fr. Flanigen plans to remain in Hailey and do supply work and interim pastorates.

The Rev. **Edward W. Johnson**, as rector of St. Mary's, Enfield, CT.

The Rev. **Charles I. Penick**, as rector of Good Shepherd, Rocky Mount, NC; add: 1808 Lafayette Circle, Rocky Mount 27801.

Deaths

The Rev. **Richard Flagg Ayres**, retired priest of the Diocese of Los Angeles and rector emeritus of Trinity Church, Santa Barbara, CA, died April 10 at the age of 87, at Cottage Care Center, Santa Barbara, following a brief illness.

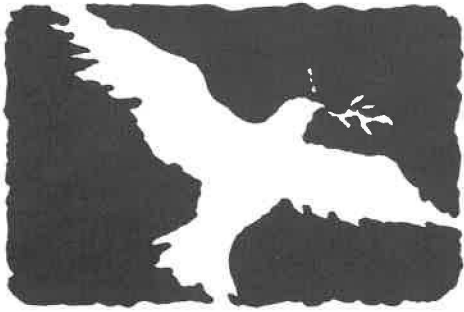
Born in Quincy, MA, Fr. Ayres was a cum laude graduate of Whitman College from which he received an honorary degree in 1951. He attended Episcopal Theological Seminary and was ordained priest in 1928. He was a chaplain at Harvard University for one year. Later he was rector of St. Michael's and All Angels, Portland, OR from 1936 to 1944 when he was called as rector of Trinity Church; he served Trinity until 1973, the year of his retirement. In 1930 he married Sarah Busby who died in 1964. Fr. Ayres is survived by his second wife, Jane, three children, a sister, 12 grandchildren, and 12 great-grandchildren.

The Rev. **H. Lee Marston**, retired priest of the Diocese of Virginia, died April 25 at the age of 85 in Greenwood, VA.

He had served St. Luke's, Montclair, NJ, before becoming rector of Emmanuel Church in Greenwood in 1937; he was rector of Emmanuel until his retirement in 1970. In his retirement he served Buck Mountain Church, Earlysville, VA. A graduate of the University of Virginia and of Virginia Theological Seminary, Fr. Marston is survived by Minor Lee Marston and John H. Marston, II.

The Rev. Canon **Clarence Marvin Kilde**, retired priest of the Diocese of Minnesota and canon emeritus of St. Mark's Cathedral, Minneapolis, died at the age of 85 in Tucson, AZ, on May 11.

Ordained as a congregational minister in 1936, after studying at St. Olaf, Union Theological, and Harvard, he went to Minneapolis to serve a Congregational church; in 1959 he entered the lay vicar program and was ordained priest in 1960. He then joined the staff of St. Mark's Cathedral where he remained until his retirement in 1973, during which time he was named canon and served as priest-in-charge. In 1978 Fr. Kilde received his M.A. from the University of Minnesota; his thesis on the declining years of Waldemar Ager was published in *Norwegian-American Studies*. His first wife, Gladys, died in 1970. He is survived by his wife, Joanne; his two daughters; seven grandchildren; two brothers and a sister.



BENEDICTION

The author, the Rev. Paul C. Baker, resides in Alexandria, Minn.

Much has been said about the lack of attention given to strangers when they attend our services, reinforcing an idea that Episcopalians are the frozen chosen. I want to share a positive example. It concerns the experience my wife and I had at a church while camping in Central Florida.

Entering the church a few minutes early, we met the rector forming up the procession. I asked if he had all the help he needed. He said yes, and thanked me warmly for asking. Parishioners at the door made lapel labels for visitors, helped them to seats and otherwise attended to their needs.

The service showed clearly that the congregation had been through some sort of renewal experience. The rector was charismatic in the best sense. He did a teaching homily that must have lasted half an hour, striding back and forth in front of the altar rail, open Bible and all. The intercessions were broadly corporate and inclusive. The passing of the peace was predictably genuine and warm.

While all of this was going on, a vested deacon came to me and said the rector had asked her to invite me to the sacristy to be fitted with alb and stole. When she and I entered the sanctuary, the rector told the congregation about the whole proceeding, confessing that he didn't even know my name, though he remembered that I had said we were from Minnesota. The two of us celebrated and I took part in administering Holy Communion. I joined in greeting the people at the door afterwards.

The coffee hour was equally hospitable. To cap it all, we had hardly gotten home when a letter arrived from the parish, thanking us for worshipping with them and urging us to do it again.

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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.

ORGANIZATIONS

IS THE THREAT of feminist theology exaggerated? Or are the predictions being fulfilled? What will happen to God? *Feminism and the Reconstruction of Christian Belief*, by William Oddie. Copies available from the Evangelical and Catholic Mission for \$7.50. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

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

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

POSITIONS OFFERED

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.

LARGE, active parish has an immediate staff opening for a healthy retired priest to assist in ministry to homebound in exchange for a three bedroom house, utilities, and car allowance. Contact: The Rev. John R. Peterson, St. John's, 906 S. Orleans, Tampa, FL 33606. (813) 259-1570.

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.

RODGERS Model 250 organ with 6 1/2 ranks of pipes. \$25,000. Buyer to remove September 1. Call: Ray Shepard at Christ Church, Denver, CO. (303) 758-3674.

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

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PRAYER

(Continued from page 9)

of decision — while we may utter a short “Please help” — we may not really consider prayer a serious means of engaging our hearts and minds in the process.

What often happens is that in a time of stress or difficulty, we revert to a memorized formula from our childhood. Many is the time when all I have been able to think of is “Now I lay me down to sleep . . .,” “God is great, God is good,” or other formulaic prayers learned at later stages of life: “Blessed art Thou, Lord God of all Creation,” “O God I love you.”

Such formulas arise quickly from our “deep wells” of stored resources and give us a sustaining reminder of grace and protection. Often they are not only all we can think of to pray but also all that we really should pray.

These exceptional phases of life, however, are not the day-to-day experience of most of us who work, play, study, worship, socialize. In our day-to-day lives are we not more closely aligned to the doctor, lawyer, teacher? Do we not practice prayer in that sec-

ond sense, that is, as a child does a sport or a music lesson? Getting better as we go perhaps, but more to the point, learning and changing as we go.

However we pray at different stages of life, we are practicing prayer; we are uniting our own personality and circumstance with the phase or age of life we find ourselves in. As our concepts of God mature, so our prayer life matures — or should if we keep tabs of the relationship between who we think God is and how we relate to him. If we still conceive of God as an “old bearded man in the sky,” we will no doubt pray “Please, please, please, give me” types of prayers, playing out the role of grandchild before grandfather. If God has become a creative energy, we will address that center of energy with some form of creativity — poem, dance, song. If God is the still point, we will center ourselves in some form of wordless “centering prayer.”

In my own life I have come to understand the verbal prayers we pray — formular prayers when we wake up or go to sleep, table blessings, even prayers of the liturgy — as “punctuation marks” which remind us of the larger “syntax of prayer” that is our life. In

other words, we are constantly at prayer if we are people of faith; scripture weaves in and out of our consciousness, as do Prayer Book lines and memorized prayers; and we are praying also with our hands, our touches, our jobs, our relationships. All we do is enfolded into the life of Christ and becomes a part of his prayer for us.

The invitation, then, is to practice (use) what we’ve already learned so that we become proficient, but also to practice (try) that which we haven’t yet experienced or become proficient at. As we become conscious of our “hidden life,” that is what St. Paul calls our life “hid with Christ in God,” we do not so much pray as we cultivate a prayerful perspective on what we do and say. Likewise, we don’t so much learn to pray as we do, practice praying.

All God’s Children, a column by Gretchen Wolff Pritchard which appears in the second issue of the month, will be resumed in September.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

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

SITKA, ALASKA

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

LAGUNA HILLS, CALIF.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. JOHN’S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O’Neill,
David F. Morgan, Kenneth M. Near, Richard N. Shackelford,
Sarah A. Butler, ass’ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. 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.

ST. TIMOTHY’S (So. Suburban Denver)
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 10:30-15, 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

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

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

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; 825-8456)
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.

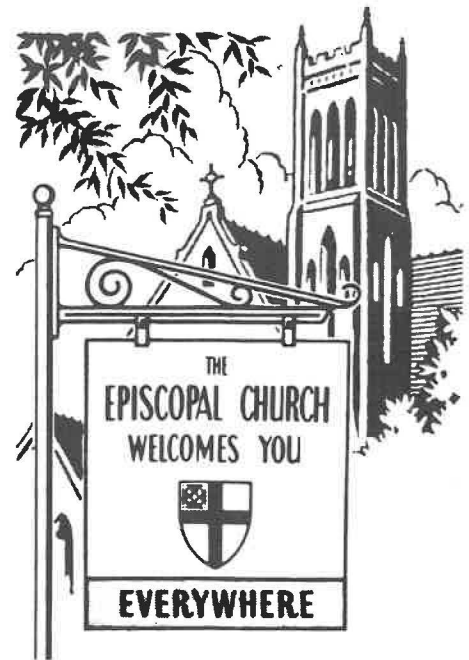
ST. MARY'S 1895 Laurel at Howell
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma
Wyman, d
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs 7
H Eu

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, assoc; 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



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

NEWARK, N.J.

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

TRENTON, N.J.

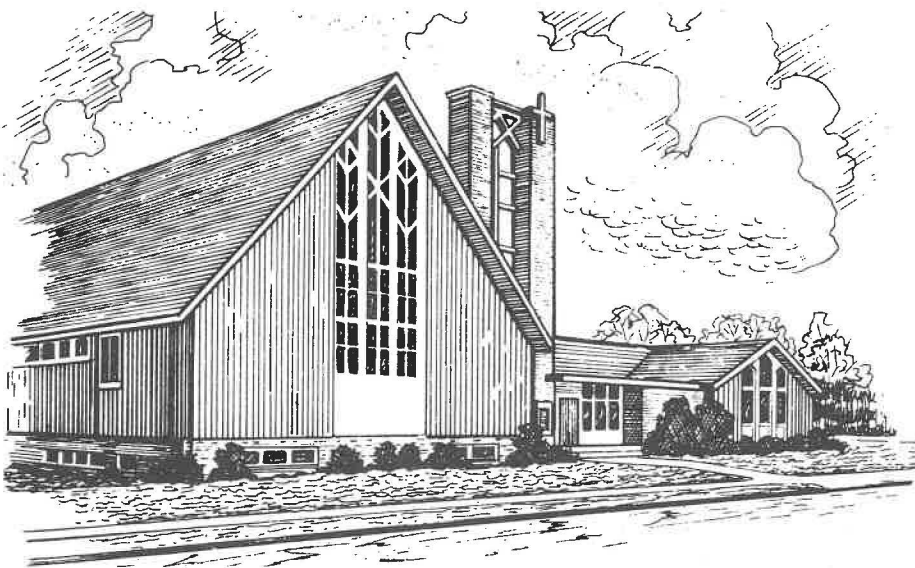
TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

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

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



St. James Church, Laconia, N.H.

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

BINGHAMTON, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

PATCHOGUE, N.Y.

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMullan, 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 (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. Wkdays as anno

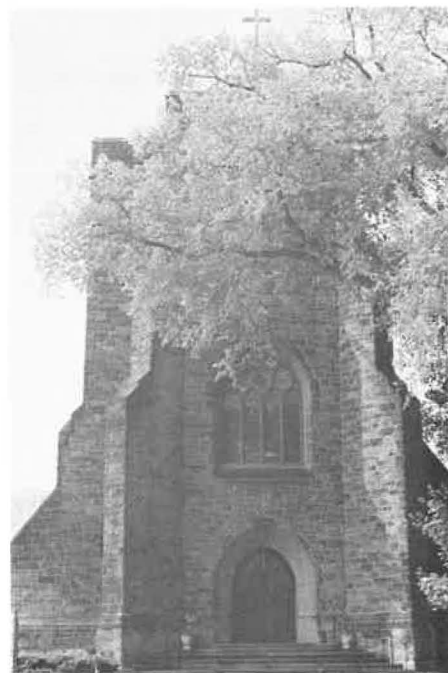
ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Reginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
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 Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)



St. Stephen's Church, Pittsfield, Mass.

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, Hoodport
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 (Sung), Ev 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.