

# THE LIVING CHURCH

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## 'Rags to Purple'

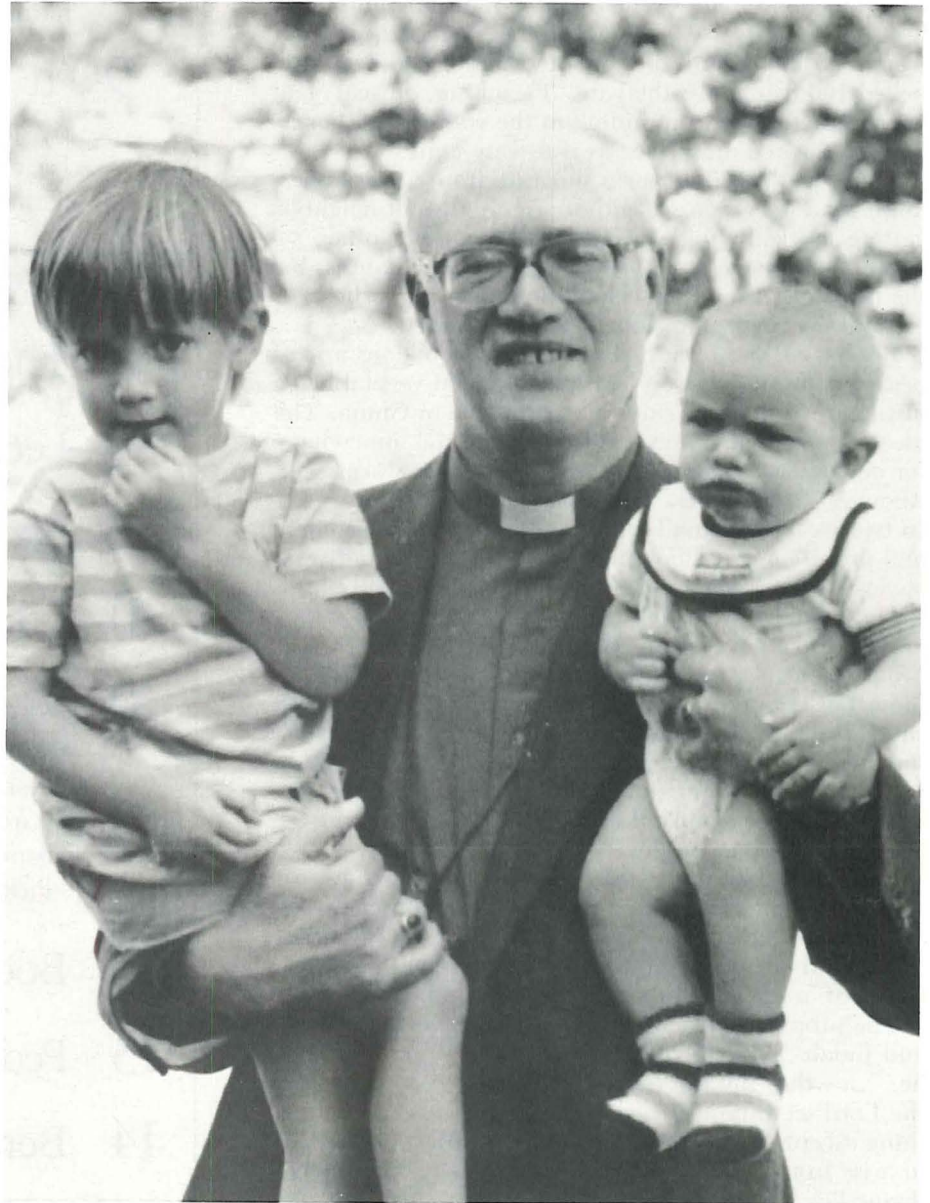
**Bishop Carey Appointed to See of Canterbury**

**A Surprise Selection**

(News)

**The Right Person at the Right Time**

(Editorials)



*"To be nominated as the 103rd Archbishop of Canterbury is a sacred trust."*

(Bishop George Carey)

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## The White Iris

The scene was awesome as we arrived home after a storm. A 75-foot roadside ash tree, scarcely 25 feet from our house, had been struck by lightning and had been split. Halfway up, the bark had been stripped from a 25-foot length of trunk and pieces had been propelled 100 feet across the yard. Theodosia, our cat, had to be brought out from hiding in the well-house. For a day she favored a hind leg as if it were lame.

Later, we heard of sparks shooting from a neighbor's unplugged television set and of a more distant neighbor getting shocked while unloading a basement clothes dryer. No damage had been done to our appliances, but the next time I used my electronic typewriter I discovered all my preset tab stops had been cleared.

Recently I had been reading of the anomalous appearance of blossoms on leaf tops of green vegetables just before a 4.75-magnitude earthquake in China. The idea of unknown energy fields prepared me somewhat for our oddest phenomenon from the recent storm.

About 50 feet from the stricken tree was a bed of iris. In two weeks the small buds would produce their normal profusion of yellow blossoms. Yellow iris is all we have. However, next morning, one single iris had blossomed completely. It had no color even along the edges of its petals. It was pure white.

The event was obviously connected with the lightning. But, from a scientific viewpoint, what could have caused such a departure from nature as to bring about a sudden early blooming of a single plant with its unnatural absence of color? Had God given, along with property protection, beautiful evidence of law uncomprehended by human wisdom?

Admittedly, we must study scientifically how best to cherish the environment provided by an omniscient creator. But, faced with mysteries, let's not forget that the living God has ways and means of managing his creation that are beyond our ken. God is. God cares.

The prophet Ezekiel pronounced the iniquity of Israel and Judah "exceedingly great" (Ezek. 9:9) because, said he, "... they say the Lord hath forsaken the earth, and the Lord seeth not." Truly we are free to choose everything except the results of our choices. We expect effects to arise from scientifically accepted causes, but, often, divine law beyond man's understanding is involved. We are under that law.

We need true guidance from the Holy Spirit and humility before the Lord of creation whose laws we still so little comprehend, the Lord, whose lightning blasts a mighty tree and spares a little house nearby, whose wonderful law, working on a bed of immature yellow buds, brings a white iris to blossom overnight.

*Our guest columnist, Clifton J. Noble, is a resident of Russell, Mass.*

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Pentecost 11

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The Rt. Rev. George Carey, Bishop of Bath and Wells, shown with his two grandchildren after being chosen to succeed the Most Rev. Robert Runcie as Archbishop of Canterbury. [See pages 6, 7 and 10].

RNS photo/Reuters

# LETTERS

## Opposite Viewpoints

I applaud Gretchen W. Pritchard for her excellent analysis of the proposed Inclusive Language Liturgical Texts [TLC, July 8]. She clearly and succinctly stated what the primary purpose of celebrating the Lord's Supper is: "the story of Jesus, and especially the cross, the Last Supper, the bread and wine (and) the body and blood." The great reformer John Knox once said, "To remember Jesus is to remember first of all his cross." I wish the authors of these texts would have kept this in mind.

It is interesting to note that the recent Gallup poll on the spiritual health of the Episcopal Church discovered a "church that is substantially orthodox in its religious beliefs," and a membership in which only 27 percent approve of inclusive language liturgy. However, the policy and long-range goals of the national Episcopal bureaucracy reflect a completely opposite viewpoint.

DAVID WILSON

Ambridge, Pa.

## Upholding Scripture

It saddens me to read the Presiding Bishop's words regarding the future of the Episcopal Church [TLC, July 8]. His apparent fear of "a resurgence of biblicism" which seeks to settle our difference in the church "with a vengeance" causes me to question just how Bishop Browning would have us use the scriptures, if at all, in matters of determining our road for the future as a church.

Archbishop Thomas Cranmer, Archbishop Parker, Bishop Jewel and all those who molded the Anglican ethos in its infancy, looked to holy scripture, "God's word written," for direction in worship, ethics, and doctrinal authority, as the homilies and the articles of religion attest. My hope is that the Presiding Bishop as well would uphold the guiding worth of scripture as that historically has been the backbone of Anglicanism.

(The Rev.) JOHN C.N. HALL  
St. Mary Magdalene Church  
Coral Springs, Fla.

• • •

In the article "The Church's Future," Bishop Browning announced that the 1991 General Convention would be held in Phoenix as planned.

That decision was finalized when the Arizona legislature established statewide observance of Martin Luther King, Jr. Day.

Earlier in the same article, Bishop Browning was quoted on some "worries about the future of the Episcopal Church . . . that our beloved church may be in danger of becoming something less than a church . . . (because of things like) self-righteousness (and) attempting to write . . . prejudices into canon law. . . ."

The real worry about the future of the Episcopal Church, it seems to me, is more of a worry about doublespeak on the subjects of self-righteousness legalizing prejudices.

It would be a prejudicial concern on my part to become exercised about whether Arizona observes Martin Luther King, Jr. Day or not. It is self-righteous and prejudicial to withhold the General Convention from a Phoenix location because of an Arizona legislature decision.

Sorry, but this smacks of what the Presiding Bishop fears: those "who want to settle our differences . . . with vengeance."

(The Rev.) PAUL W. PRITCHART  
Church of the Incarnation  
Dallas, Texas

## Dissent, Not Protest

I had thought it wise to allow the matter of the Episcopal Peace Fellowship's statement of dissent at the consecration of the Suffragan Bishop for the Armed Forces [TLC, April 29] to fade away, but your publication continues to publish letters on this issue, the last being July 1. There needs to be some clarification, and then, hopefully, we can all continue our work for peace and justice, each in our own way.

1. Our action was not a "protest." It was a "statement of dissent." It was done with the prior knowledge of the Presiding Bishop and the Suffragan Bishop-elect, each of whom had a copy of our statement in advance. We did not disrupt the service with a loud noise, or signs, nor did we distribute leaflets inside or outside. Our response was in answer to the words, "Nevertheless, if any of you know any reason why we should not proceed let it now be made known."

2. Prior active duty in the armed forces is not a criteria for membership

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— Alec Wyton, Organist-choirmaster,  
Chairman, Department of Church Music  
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in the EPF, but there have been, and presently are, many who served honorably in the service. In fact, it was such service that prompted many to join the EPF. We have received letters from former chaplains in support of our action, as well as some opposed.

3. At the 1988 General Convention, we introduced a resolution asking that the House of Bishops not elect a Suffragan Bishop for the Armed Forces upon the retirement of the incumbent. The vote was Yes 214, No 571, not overwhelming support, but at least 37 percent of the deputies agreed with our position.

ANN P. MCELROY  
Episcopal Peace Fellowship  
Cupertino, Calif.

### Why So Militant?

The letter began, "By now you will have been informed that I have been killed in action." It was a letter, written prior to the event, filled with things the Marine son, Mike, wanted his parents to know. It was one of many exhibits at the DAV Memorial in Marino Valley, Taos, N.M. over which I lingered and said a memorial prayer. I was tight inside. Such a mess. Such a tragic war. And I wept, thanking God for chaplains, men and women of God's grace and calling to bring peace, faith, hope and love in war and in peace and beyond.

Why is the Episcopal Peace Fellowship so militant? Why are their people so aggressive? Why am I frightened to be in their presence? Why are they so exclusive in their ministry ideas which suggest that the gospel is for everyone except families, children, women and men of the military? I thought there were no lepers in this church.

(The Rt. Rev.) TERENCE KELSHAW  
Bishop of the Rio Grande  
Albuquerque, N.M.

### Approaching Paganism

As we Christians express our concern for the environment and the need to use wisely our natural resources, we must be careful not to slip into pagan thought in worshipping the earth goddess. The Rev. Alanson B. Houghton comes dangerously close to this in his First Article [TLC, July 1].

He states that Jesus came "to get our attention, to focus us on the important, to teach us to care for our world

and our co-inhabitants."

I thought Jesus came to save us from our sins and to redeem us. Any reason less than this approaches paganism.

(The Rev.) WILLIAM J. CARY  
Portland, Ore.

### Practicing Aloud

Stephen Sallis Wilburn's article is well done and clearly articulates the difference between what is to be read and what is to be heard [TLC, July 1].

As a youngster growing up in a clergy family, I well remember Saturday nights when my father would go off to a quiet part of the house to practice Sunday's sermon. I was afraid a visiting friend might think I had a strange father who was off in a room with the door closed "talking to himself."

One of the most helpful tools we have found in practicing the homily or sermon is the tape recorder or the video camera. The additional value of the video camera is that it records not only the voice, but how the body, hands and facial expressions are used

as well. In either case, to listen to one's sermon has proven to be invaluable and provides an opportunity to change language and, if necessary, to rework parts of it before it is lost between the preacher's mouth and the listener's ear.

(The Rev. Canon) CHARLES J. MINIFIE  
College of Preachers  
Washington, D.C.

• • •  
"Good Writing, Bad Preaching" was a joy to read. To Stephen S. Wilburn's many fine comments, I wish to add one more. The preacher who meditates on the Sunday lessons throughout the week will experience the powerful workings of the Holy Spirit. When one allows oneself to be "pierced" by the Word, preaching is done with a holy vulnerability, great integrity and honesty. Then, the preacher should leave his/her notes behind and bear witness to the good news.

(The Very Rev.) GERALYN WOLF  
Christ Church Cathedral  
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## 'Rags to Purple'

### Bishop of Bath and Wells Appointed to Canterbury

He has been a bishop for less than three years, he is known as the Green Bishop, and he describes his own career as "rags to purple." He is the Rt. Rev. George Carey, 54, Bishop of Bath and Wells, who will become the next Archbishop of Canterbury.

Bishop Carey's selection to succeed the Most Rev. Robert Runcie as the spiritual head of the Anglican Communion was considered somewhat of a surprise, even to himself.

"To be nominated as the 103rd Archbishop of Canterbury is a sacred trust," he said. "I feel dazed and unworthy."

Dr. Runcie announced he will move his retirement date to the end of January, rather than his mandatory retirement date of October 2, 1991, his 70th birthday.

### 'Rich Heritage'

The appointment was made by Queen Elizabeth II and announced by Prime Minister Margaret Thatcher following consideration by the Crown Appointments Commission, a church-elected body of 16 members.

"Because I have a strong sense of history, I am keenly aware of entering into a rich heritage of faith, learning and spirituality," Bishop Carey told the Associated Press.

The archbishop-elect is "firmly in the evangelical tradition, but also has the confidence of Anglo-Catholics in the Church of England," said the Rev. Colin Craston, a member of the Crown Appointments Commission, adding that he is "a very effective teacher and a powerful preacher" with outstanding pastoral qualities.

Reports indicate Bishop Carey is in favor of the ordination of women to the priesthood and may take an active role when the dioceses of the Church of England consider the issue this fall.

Dr. Runcie issued a short statement saying that Bishop Carey "has quickly won all-around support in his diocese. He commands respect and attention and affection among us all in the House of Bishops. His broad sympathies have prepared him for the major



Bishop Carey, at press conference after being named archbishop.

part he plays in our church's ecumenical relations."

The Most Rev. Edmond Browning, Presiding Bishop, was in Wales attending the Anglican Consultative Council when he heard the news. "Although I do not know Bishop Carey, everything I have heard about him since the announcement has been positive and inspiring," Bishop Browning said.

Bishop Carey was born the son of an impoverished hospital porter in a housing project in London's East End. He left school at 15 and worked as an office boy with the London Electricity Board until he entered the Royal Air Force. He resumed studies, then pursued ordination after military service and studied at King's College, Univer-

sity of London, where he received undergraduate and advanced degrees.

He was ordained to the priesthood in 1963 and was curate for four years at St. Mary's, Islington. He lectured in theology at Oak Hill Theological College and then became chaplain at St. John's College, Nottingham. He was vicar of St. Nicholas', Durham, from 1975-1982 and led the parish through a period of expansion and renewal. He became principal of Trinity College, Bristol, in 1982, and was elected Bishop of Bath and Wells in 1987.

"I did not encounter living Christianity until I was 17, when I went along to the local Anglican church," Bishop Carey said in a recent interview. "I found the worship appall-

©The Independent, London

ingly boring, but the fellowship and preaching riveting. There I found Christ — or should I say, he found me.”

Bishop Carey became known as the Green Bishop because he is an ardent environmentalist. He was quoted by Associated Press as once asking himself the question, “Is God green?” and replied, “The answer is an emphatic yes, greener than you or I.”

He and his wife, Eileen, have four adult children and two grandchildren.

## Surprise Selection

The selection of the Rt. Rev. George Carey as the next Archbishop of Canterbury has caught nearly everyone by surprise.

Members of the Episcopal Church and other Anglicans contacted by THE LIVING CHURCH were generally unprepared for the announcement but pleased by the selection of the Bishop of Bath and Wells as the successor to Archbishop Robert Runcie.

Harry Griffith, new director of the Bible Reading Fellowship in Winter Park, Fla., said the announcement was “just really wonderful news.” Mr. Griffith encountered Bishop Carey in England while organizing an Anglican Fellowship of Prayer chapter in the Diocese of Bath and Wells. “He has been a great source of support,” Mr. Griffith said. “He is clearly a man of prayer.”

The Rt. Rev. Reginald Hollis, Bishop of Montreal who is succeeding Mr. Griffith as executive director of the Anglican Fellowship of Prayer, said “I think the church at large will be very happy with him.”

The executive director of the Episcopal Synod of America also was encouraged by the news. The Rev. J.F. Titus Oates, a native of England, said, “Apparently, the force of liberalism will be diminished.”

Another Briton, the Rt. Rev. Michael Marshall, director of the Anglican Institute in St. Louis, said Bishop Carey “breaks with the weary and dreary tradition of ‘Oxbridge’ archbishops, as he was not educated at Oxford or Cambridge.” Bishop Marshall is acquainted with the archbishop-elect, having conducted a mission last year in the Diocese of Bath and Wells. He described Bishop Carey as an evangelical with “eyes and ears sympathetically open for the gospel witness of Anglo-Catholicism,” and “a teaching

bishop . . . still fresh and keen” after many years in a university atmosphere.

Presiding Bishop Edmond Browning said, “It sounds to me like he has a gift for reconciliation and progressive pastoral leadership which certainly will build on the wonderful years of Archbishop Runcie.”

“As one of the primates of the Anglican Communion, I look forward very much to meeting and working with him. He has my support, cooperation and, above all, my prayers as he leads his church and the communion into the next century.”

The Rev. Nan Peete, canon to the ordinary in the Diocese of Atlanta, was a consultant at the 1988 Lambeth Conference and remembers Bishop Carey as “charming. He seems to have the gifts of reconciliation, compassion, understanding and vision that the position needs and calls for.”

The Rev. Canon Samuel Van Culin, secretary of the Anglican Consultative Council, which was meeting in Cardiff, Wales, when the announcement was made, said, “We look forward to his presidency of the Anglican Consultative Council as this body continues to support and strengthen the Anglican Communion as a worldwide family.”

One of the persons mentioned as a possible successor to Archbishop Runcie was the Most Rev. John Habgood, Archbishop of York.

“I have tried to say that we do need an archbishop who can give time to do the job,” Archbishop Habgood told the *New York Times*. “He is a scholar and you do need a scholar in Canterbury.”

The Rt. Rev. Stanley Atkins, another British-born cleric, now the retired Bishop of Eau Claire, was surprised by the choice, but called Bishop Carey, “a man of some stature who will do the Church of England a lot of good. He’s a really pastoral type of bishop and I think that’s most important.”

## Good ‘Composite’

“I’m delighted with the choice,” said the Rt. Rev. William Frey, dean of Trinity Episcopal School for Ministry, Ambridge, Pa., and former Bishop of Colorado. “He’s a good solid believing Christian and at this time we need someone firm in their convictions. His ‘composite’ looks like he’s just the right

person for the job.”

The president of the Episcopal Women’s Caucus, Marjorie Christie of Franklin Lakes, N.J., said she was pleased to know Bishop Carey “will be a leader in this area” of the ordination of women.

The Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania, said he felt good about what he read in the paper. “I’m glad he supports the ordination of women,” Bishop McNutt said. “I think that will be positive as he provides leadership throughout the whole church worldwide.”

## Golden Calf Found

An ancient gold and silver calf replica that resembles the mold made by the Israelites in the Book of Exodus has been found in the ruins of a Canaanite temple outside the Israeli city of Ashkelon, reports Religious News Service.

The replica found by a team of U.S. archaeologists measures five inches high and five inches long and was found virtually intact. One of the calf’s legs was detached, but scientists reconnected the limb.

The U.S. team said the calf was the first such ancient replica ever found. “It is exactly like a year-old calf would look,” said Lawrence Stager, an archaeology professor at Harvard University and head of the team.

Dr. Stager said the find would add to the knowledge of the religious beliefs of the ancient Israelites. “I think this (calf) was a symbol of God himself or the image of the animal on which the deity stood,” he said.

The Bible, in the Book of Exodus, tells of the ancient Israelites casting a gold mold of a calf deity when they believed their leader Moses had died on Mount Sinai. When Moses returned with the tablets received from God he destroyed the calf and killed those who prayed to it.

The calf replica is composed of two casts. The body is made up of a copper alloy that has a gold color. The legs and head are covered with silver sheet metal. The result is a replica that appears part gold and part silver.

Dr. Stager said the calf was found inside a ceramic cylinder and dates back to at least 1550 B.C., the most prosperous point in the Canaanite period.

(Continued on page 12)

# The 'Stew' of Salvation

Our Anglican witness to God's love for the world cannot be separated into a tidy formula. Thanks be to God!

By SUDDUTH REA CUMMINGS

It is right to remember the high cost of the salvation of all creation. Every Good Friday and every Sunday and every Eucharist observes the memory of the one, true, pure and sufficient sacrifice that conquered evil and put our enemy to flight.

But we do more, much more than remember. For the paschal mystery is the continuing, eternal act of love in which believers participate by faith and sacramental action. We taste the medicine of the world at the altar of our salvation.

The cross marks the battleground for God's victory over all that would destroy love in his creation.

The cross does not stand alone, of course. It sums up in its singular power all that went before and all that follows.

What went before is the act of creation; the whole biblical story of sin, corruption and a tragic rebellion against God. What went before the cross are covenants of grace and faith, only to meet more rebellion. What went before is the promise of salvation and its fulfillment in the incarnation of Christ Jesus.

What follows the cross is the church, and beyond it the last act of completing the salvation, about which we can know only hints. What follows the cross is our story of sharing the pilgrimage of God's people in the saving passion of the Redeemer.

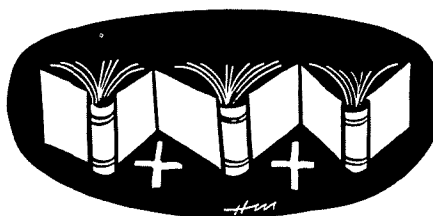
The Anglican witness to God's salvation has been touched and informed by the Holy Spirit using many sources. The Western catholicism of St. Augustine of Hippo has rubbed shoulders with the glory of Eastern Orthodoxy. The discipline of the Benedictines has been affected by the earnest preaching of the Protestant reformers.

The stew is so blended that it is almost impossible to neatly separate the

*The Rev. Sudduth Rea Cummings is rector of St. Mark's Church, San Antonio, Texas.*



"We must resist any  
new tendencies to polarize  
faith vs. works, liturgy vs.  
social action, Prayer Book  
vs. renewal . . ."



ingredients into a tidy formula. Thanks be to God! For the Anglican experience to salvation is spared "peculiar" distinctions.

Regrettably, the church has tended to divide up the grace of God and to oppose one dimension to another. The continuing vocation of Anglican Christians is to bear witness of the unity of the gospel of God. The evidence is the Book of Common Prayer. Our experience is that of generation after generation of Anglicans praying their faith with a balanced integrity.

Notice one small example. Examine

the post-communion prayer in either Rite I (p. 339) or Rite II (pp. 365-6) in the 1979 Prayer Book. Note that it has two major divisions. The first is to thank God for his provisions of saving grace in Christ Jesus. The second part claims the same grace to enable the believer to embrace the cross, follow the Lord and serve the Savior.

Evangelical pardon for sin and peace in the Lord's love is balanced with the catholic call to holiness of life and the power to be a partner in the kingdom of God.

No better example of the Anglican soteriology (the doctrine of salvation) can be found than that offered by John Wesley. Yes, the same John Wesley who is the father of the Methodists — a name first given to John and his Oxford friends because of their devotion to the rubrics and spirituality of the Book of Common Prayer, a radical and rather high church zeal for the time.

It was Wesley who rejected the church's prevailing moralism. It was Wesley who recovered the biblical and historical unity of grace as preached and prayed by Thomas Cranmer in his official *Homilies*, the illuminating companion of the new Book of Common Prayer. When Wesley was criticized for preaching justification by grace through faith, he simply pointed to the clear teachings of Cranmer. When Wesley was criticized for preaching holiness of life, he simply had to point to the biblical reality of his mentor's teaching.

Here is a brief excerpt from Cranmer's "Homily of the Salvation of Mankind, by Only Christ our Saviour":

*"Justification is not the office of man, but of God; for man cannot make himself righteous by his own works . . . and therefore we must trust only in God's mercy, and that sacrifice which our high priest and saviour Christ Jesus, the son of God, once offered for us upon the cross . . ."*

This justification is received "by his mercy . . . through true and lively



faith." Here is what follows from Cranmer:

*"Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our neighbors; much less is it our office, after that we be once made Christ's members, to live contrary to the same; . . .*

*"For the right and true Christian faith is, not only to believe that holy scripture, and all the foresaid articles of our faith are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments . . . and the said benefits of God, deeply considered, move us for his sake also to be ever ready to give ourselves to our neighbors, and, as much as lieth in us, to study with all our endeavor to do good to every man."*

The biblical and historical unity of the gospel is our witness as Prayer Book Christians. We know both pardon for our sin and participation in the holiness of God. We know the cross to be both forgiveness and glory.

For Wesley, "scriptural holiness" is the active love of the Lord working through us for the sake of other people. The sacraments nourish this love with the grace to grow in love. The polarities of Protestant vs. Catholic vs. Orthodox are overcome in this vision of unity — the unity of grace by the Holy Spirit.

This is the "catholic spirit" of John Wesley who breathed it in the Prayer Book and Cranmer's sermons. It is the same biblical, historical and spiritual vision of the Christian life that is the "true and lively faith" of all Anglicans who pray and live in this grace of the Holy Spirit.

What does this "true and lively faith" mean for our spirituality? It means we must resist any new tendencies to polarize faith vs. works, liturgy

vs. social action, Prayer Book vs. renewal, evangelism vs. learning, word vs. sacrament, spirit vs. structure.

Our heritage and life-giving calling in the Lord is to both understand and confess the unity of salvation in grace. We are to be trained by the corporate discipline of the Prayer Book to be faithful disciples with one another in small groups for the sake of spreading God's love in word and deed in all the world!

Our Anglican spirituality helps us to overcome all the artificial boundaries of sacred vs. secular, freedom vs. responsibility, law vs. mercy, creation vs. spirit, inward vs. active. Our prayers and our lives focus on the cross of the living Christ so the world may see and receive the saving love of forgiveness and reconciliation.

God in Christ saves us from destruction so we can be saved for service. We are rescued from sin so we can be empowered to love. This "true and lively faith" of God's grace is our gift to receive, enjoy and share.

## 'It' or Him?

By JOHN W. ALEXANDER

**I**t was in the early 1960s at the University of Wisconsin, Madison. One of the students in my urban geography class had invited me to dinner as guest of his fraternity and to address the men afterwards on anything I wanted to talk about.

I never turn down such invitations, convinced that building bridges to students deserves high priority. I spoke on the topic, "What is the knowledge that matters most?" and attempted to show how reason and faith function together and that the most important knowledge is that which shows us how to relate (a) with the God who created and sustains us, (b) with one another as citizens on this earth, and (c) with ourselves.

After I concluded, several men remained for an extended discussion of such questions as: How do

you know that God exists, that the Bible is reliable, that Jesus is not a myth, that if he did exist that he was nothing more than a good man, that so-called conversion is not brainwashing or self-deception?

There was one student who appeared to have done considerable thinking about these issues. His questions were searching and persistent. At length he appeared ready to leave the room and summed up his position with this statement: "Well, I've done all you said one had to do. I tried it, and it did not work for me."

I asked if I might ask him some questions. He agreed. The ensuing dialogue indicated he indeed had tried "it."

What did he mean by "it"? Two things. First, he had tried "Christianity." Second, he had tried "churchianity," fulfilling all the requirements for membership in his church, faithfully attending her services through all of his pre-college days. In the laboratory of his life, both experiments had failed.

Finally I asked, "You indeed have

tried 'it', and 'it' did not work for you. But have you tried him? Are you telling me that Jesus failed you?"

He was silent. He did not know what to say. Apparently he had never been asked that question before, and had never sensed the import of Pontius Pilate's classic question, "What shall I do then with Jesus?" (Matthew 27:22).

It appeared that his Christian instruction over the years had failed to help him see that the basic message is him, not "it."

I wish every preacher in our land would make all of us face Pilate's question, "What shall I do with Jesus?" I wish also that every preacher would affix a small card to the top of his pulpit lectern, a card to catch his eye every time he steps up to preach, a card carrying two brief statements:

"Sir, we wish to see Jesus" (John 12:21).

"Him we proclaim" (Colossians 1:28).

The world needs to hear our message, but the message is *him*, not "it."

*John W. Alexander is a resident of Madison, Wis., where he attends St. Andrew's Church. He is president emeritus of Inter-Varsity Christian Fellowship.*

# EDITORIALS

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## The Next Archbishop

From all indications, the Rt. Rev. George Carey is the right person at the right time to be the 103rd Archbishop of Canterbury.

While he is a man formed in the evangelical tradition and influenced by charismatic renewal, he appears to be able to stay away from the party politics that plague the Church of England, yet minister pastorally to persons of all social and theological positions.

The appointment has surprised nearly everyone, especially in the Episcopal Church. Our reaction story [p. 6] indicates Bishop Carey was nearly unknown outside the United Kingdom. However, Ladbroke's, the London-based bookmaker, did know something about him. The bookies posted 12-1 odds on him becoming the next archbishop, within a week of the announced retirement of

Archbishop of Canterbury Robert Runcie, then increased those odds to 40-1 shortly before the appointment.

American observers seemed surprised that an evangelical was chosen. And why not an evangelical? In England, as in many parts of the Anglican Communion, the evangelicals are more effective and influential, and uphold a tradition that often has been overlooked in the Episcopal Church.

Reports from London reveal that the archbishop-elect is "a man of mission and ecumenical vision," an "able communicator" possessing "considerable gifts of leadership," and "strength of spiritual experience."

Those qualities will be needed by the next archbishop. Such issues as the ordination of women in the Church of England and other provinces, treatment of traditionalists, and church-state relationships in the United Kingdom will test his pastoral gifts.

The unknown is about to become a household name.

# VIEWPOINT

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## Evangelism: A First Stage

By TIMOTHY PICKERING

Reactions of many people I speak with about the Decade of Evangelism are predictable. They say the decision for the decade is "from the top down," and, therefore, can't possibly get off the ground; or we don't do that sort of thing well in this church; or it is either a desperate attempt to stop membership losses or a ploy by the renewal people to try to take us over.

Furthermore, some believe evangelism can't be done in our society without leading to imperialism, a subtle effort to recruit Christians away from their own traditions and into ours.

I wish to help people overcome some of these concerns, and point toward what may be both desirable and achievable in parish life. (Indeed, it is a reflection by a retired priest and rector on some of the things he should have done and could have done while he had the chance. *Mea culpa!*)

Before anything else, the effort of a parish to be evangelical must be rooted in something both authoritative and held in common. Yes, there is much

—  
"The best time to  
begin a program of  
evangelism may be the  
occasion of the next  
baptism."  
—

merit in promoting programs to have individuals go out with conviction and witness of their own journey in faith to their unconverted neighbors. But all that seems, at best, "second-stage." First, we need some common affirmation, some agreed-upon curricula, which everyone in the parish can support.

I would suggest that the sacrament of holy baptism (and the related offices of confirmation, reception and reaffirmation) provide the structure and framework around which one may do all the personal testifying and witnessing he/she may feel called to do. Baptism is the point at which the church meets the world. Clergy and laypersons should be able to walk a

stranger through the service and thereby communicate the difference between being a Christian and a non-Christian.

The best time to begin a program of evangelism may be the occasion of the next baptism. Many parishes already have an acknowledged and affirmed policy of having baptisms only at the proscribed times, and in the face of the whole congregation.

There are two big challenges facing a vicar or rector after the date is established and the baby is available. The first is to get the parents and the godparents, the grandparents, uncles, aunts and cousins, and two or three sensitive lay leaders, to come together for at least one two-hour conference on the meaning of baptism. (This is not easy if one is dealing with the fourth or fifth child of a family which has been anything but faithful for the past decade or two.)

### Working Together

The next challenge is what to do with this mess of people once you have them together in one room. (It actually may help defuse the situation if there is more than one baby's family

---

*The Rev. Timothy Pickering resides in Bryn Mawr, Pa. He is a retired priest of the Diocese of Pennsylvania.*

## Rigorous Thinking

**RELIGION IN AN AGE OF SCIENCE.** By Ian Barbour. The Gifford Lectures [1989], Vol. 1. Harper & Row. Pp. 297. \$29.95.

An unseemly dispute going on in the scientific world accuses physicists of taking over the entire scientific scene. So I was amused to see that Ian Barbour holds a chair in physics as well as religion at Carleton College in Northfield, Minn.

I found the most startling characteristic of this book its extremely rigorous thinking. Its source is, perhaps, the discipline inherent in physics.

Barbour's essential starting point is this: both science and religion make at least partially true statements about

reality, statements which occasionally relate to one another. Many scientists, philosophers and theologians would challenge all or part of this starting point. Barbour proposes that metaphysics is a middle way in which both scientists and theologians can talk about the world and about what is real. He adds that metaphysics is not the creation of either field, rather of the general culture and philosophy. Some scientists would claim metaphysical talk is meaningless, and some theologians deny that biblical theology is dependent on a secular metaphysics. Barbour would assert both claims are self-deceptions.

He argues heartily that process philosophy offers the most comprehensive model, taking into account both modern science as well as the biblical story.

Perhaps the most fascinating example of this is his discussion of evil, as he makes the "outrageous claim" that, pain and suffering are intrinsic to any created world with sentient and self-conscious beings.

Barbour's restatement is mainstream and orthodox. He has a strong grasp of what is essential and what is peripheral. He picks up on all the major themes of classic theology. As for his departures, to me it seems they are in the direction of a more biblical as well as scientifically valid argument. He includes the customary disclaimer that his or any other model can be complete.

I view this book as a major contribution in the field of theology.

(The Rev.) ROBIN LUETHE  
Chehalis, Wash.

## VIEWPOINT

*(Continued from previous page)*

present; if, in other words, the plan is to baptize two or three babies at once. This reduces the chances of exposure to family feuds.)

In former times the Prayer Book had biblical passages in the text of the service, one of which gave our authority for infant baptism ("they brought young children to Christ that he should touch them, and the disciples rebuked those who brought them, but Jesus . . . said unto them: 'Suffer the little children to come unto me . . .'" Mark 10:13). Alternatives told the story of Nicodemus ("except a man be born again . . ." John 3:3). A third choice gave the dominical command, "Go ye therefore and make disciples of all nations, baptizing them . . ." (Matthew 28:18).

Even now, although these may not be the lessons for the day of the baptism, the presence of these references in the lectionary makes them suitable for a discussion in the family conference; one or more could be discussed for a profitable half-hour, before moving into the text of the service itself. The consecration prayer, with its references to water in the Old and New Testaments, can also be explored to give scriptural authority and teaching.

Others may prefer a more psychological and existential approach: "What does this child whom you have now been given need more than anything else in the world?" is a good opening question.

Parents of first children, overwhelmed by a sense of blessedness and by new responsibilities thrust upon them, react especially well to such a question. If they decide the child needs love most, as they are likely to do, that gives an opportunity to discuss love as something more than "feeling," as a duty both to accept the child unconditionally and discipline the child. The relationship between husband and wife, and the roles of each as parents, may be explored. If godparents and grandparents and friends are



all involved in this discussion, many doors will be opened. This will provide long-term help for the whole family system.

Those more liturgically oriented may be comfortable with a discussion of who is going to do what in the service. While this approach has little appeal to me personally, I can see that the assignment of one godparent to be a lector, and another to lead the Prayer for the Candidates, and explanations of what will happen and where, have merit. A comparison of the blessing of the water with that of the blessing of the bread and wine in the Eucharist, and some teaching as to the significance of the chrism (if used), certainly can be made meaningful, as can a consideration of the promises, as well as the text, rubrics and even the direc-

tions for the service.

The point is this: whether one is by nature of persuasion protestant and scriptural, liberal and psychological, or catholic and liturgical, really doesn't matter much. The important thing is to get people together, to give the Holy Spirit an opportunity to operate in their midst.

Some clergy may welcome this challenge, and gradually may build up a corps of people who like to attend such "pre-baptism conferences."

Clergy who are uncomfortable in such situations might be willing to let some lay members try this on their own. The Episcopal Church has some excellent clergy who know they don't function well in groups of this kind. Some laypeople may be willing to go from that into more active participation in similar sessions before confirmation, or reaffirmation, or dedication to Christian service, all of which can also appropriately focus on the baptism service.

Who knows, such a group of well-grounded but otherwise rather ordinary laypeople might even, on some wondrous day yet to dawn in most places, be willing to go out to visit the unchurched with some degree of confidence and could find they have the gift to speak to the unchurched without offense, and to win them to the love of our Lord, and to service in his church.

That might not satisfy the most evangelical of us, but it could give some parishes a start in making this the Decade of Evangelism.

## NEWS

(Continued from page 7)

The replica was discovered last month during excavations of a Canaanite temple in a national park outside Ashkelon, in a room at the foot of the temple's 90-foot high rampart.

The archaeological team believes that the temple, composed of four rooms and a courtyard, was a religious site outside the ancient city.

Portraying bovines as deities was common during the Canaanite period, according to Dr. Stager. He pointed to the numerous bull figures found in excavations in the Holy Land.

"One can say that we have this practice of calf images being part of deities going back to the second millennium (before the common era)," he said. The Canaanites portrayed their god, El, as standing on a bull, while ancient Israelites residing in the north also saw their god as being a cow.

On the other hand, the southern Israelites living around Jerusalem saw their deity as invisible, said Dr. Stager. The northern kingdom was destroyed in 720 B.C.

The Harvard archaeologist said the discovery of the calf virtually assures that the excavation project at Ashkelon will continue for at least a decade. The project is being funded by Leon Levy, a New York philanthropist interested in ancient history who was in Israel during the discovery of the calf.

### Brazil Centennial

The Episcopal Church of Brazil is celebrating its centennial with a realistic assessment of the economic crisis facing the nation — and a look at the future of its work.

"To celebrate a centennial today is more an act of faith than an assertion of triumph," said the Most Rev. Edmond Browning, Presiding Bishop, during a recent service at Port Alegre's Anglican cathedral. It was in that southern city that missionaries James Watson Marris and Lucien Lee Kinsolving "opened the Book of Common Prayer in a public act of worship, thereby bringing to this huge and wonderful country the distinct Christian witness of Anglicanism."

The Episcopal Church of Brazil became a missionary diocese of the American Episcopal Church 1907 and became the 19th province of the Anglican Communion in 1965. By the time it became financially independent in 1982, it was obvious the national economic crisis made complete indepen-

dence unrealistic. About 90 percent of the church's clergy, for example, need other jobs to support their families.

"The church in Brazil did not collapse, as some predicted, and it is now showing signs of new life," said the Rev. Patrick Mauney, the national church center partnership officer for Asia and the Pacific, who joined Bishop Browning on the trip to Brazil. "It is emerging from a very difficult period as a healthier church, one that is related more closely to the rest of the Anglican Communion," he said.

A three-day meeting that coincided with the centennial celebration, the Anglican Women's Encounter, brought 160 women from seven dioceses to plan for new involvement of women in the life of the church and society in Brazil.

Ann Smith, executive of the Office of Women in Mission and Ministry for the national church, attended the conference, and said, "The strong message for women that they should no longer be victims of oppressive structures in their families, church and society was creatively conveyed throughout the three days of the meetings."

Elizabeth Miller, the Christian education coordinator of the Diocese of Pennsylvania, attended the conference and the centennial celebration. "A new generation of young women are challenging the traditional role of women in the Brazilian church," she said.

"The conference encouraged women to look at industrious women in the Bible. As a result, many of the women went away from the conference asking how they could improve life in their local community."



The Most Rev. Olavo Ventura Luiz, Primate of Brazil (left), introduces Presiding Bishop Browning to Eliana, a deacon. [ENS photo by Patrick Mauney]

## BRIEFLY...

The Order of the Holy Cross, a monastic community with houses in the U.S., Canada and Ghana, has elected its first layman as superior. Brother William Sibley, 56, was elected to head the community for six years by the triennial chapter of the order. Brother William entered the order in 1966 and made his life vow in 1971. He has served as chaplain at St. Andrew's School near Sewanee, Tenn. and has been prior of Holy Cross Priory in Toronto, Ontario, since 1981.

A long-time member of St. Andrew's Church in Kansas City died this spring, leaving the Diocese of West Missouri \$450,000. Rachel Davies, a retired schoolteacher who had numerous investments, had requested that the money be used for the care of the elderly. She died in April at the age of 93, had been a member of St. Andrew's since 1939 and had taught kindergarten church school classes for 25 years.

The governing body of the Anglican Church in Wales has voted to begin a process of discussing the possible ordination of women as priests. Currently, Welsh Anglicans ordain women as deacons. In 1975, the body voted by a large majority that there are no fundamental objections to the priesting of women, but that it was not time for the church to proceed. A report on the issue is projected for the church's September 1991 meeting.

# PEOPLE and PLACES

## Ordinations

### Transitional Deacons

**Kansas** — Lee Roy Carl Kiefer, assistant, St. Matthew's, 1039 Wainiha, Honolulu, HI 96825.

**Lexington** — Gregory Jay Fry, deacon-in-training, Calvary, 200 W. Central Ave., Ashland, KY 41101. Elinor Dana Hardwick, CPE intern, 2107 Currin Ave., #1, Durham, NC 27707. Kevin Alan Phillips, deacon-in-training, Christ Church Cathedral, 166 Market St., Lexington, KY 40507. Tara Kathleen Soughers, deacon-in-training, All Saints', Salt Lake City, UT 84108.

**Michigan** — Julia A. Dempz, deacon assistant, St. James', Birmingham, MI; add: 792 Whittier, Grosse Pointe, Park, MI 48230. Barbara Handelsman, chaplain, Children's Hospital of Michigan, 4382 Yorkshire, Detroit, MI 48224. Walter LaBatt, 33101 Yorkdale, Westland, MI 48185. Diane E.S. Morgan, deacon assistant, Grace, 15650 Reeck Rd., Southgate, MI 48192. Charles Virga, 25 Torrey Lane, Duxbury, MA 02332.

**Mississippi** — Jane Wallis Biggs Alexander, executive assistant to the dean, Berkeley Divinity School at Yale and deacon, St. Paul's, New Haven, CT; add: Yale Divinity School, 409 Prospect St., Box 152, New Haven 06510. Zabron Alfred Davis, III, curate, St. James' and Church of the Redeemer, 1026 S. Washington St., Greenville, MS 38701. Elizabeth Boutwell Saulters, curate, St. James' and chaplain, St. Andrew's Day School, Jackson, MS; add: 3921 Oak Ridge Dr., Jackson 39216.

**Montana** — Judith Ann Traverse Schenck, deacon-in-charge, St. Matthew's, Glasgow; St. Matthew's, Glendive; St. Mary's, Malta; and a further cure in Sidney, MT; add: Box 471, Glasgow 59230.

**North Carolina** — Janice Chalaron, assistant, Holy Comforter, Box 1336, Burlington, NC 27215. Randal Foster, assistant, Emmanuel, Box 2319, Southern Pines, NC 28387.

## Deaths

The Rev. Parker F. Auten, retired priest of the Diocese of New Jersey and rector emeritus of Trinity (Old Swedes) Church, Swedesboro, NJ, died June 14 at the age of 81.

Fr. Auten was ordained priest in 1935 after having attended the University of Pennsylvania and Philadelphia Divinity School. Following his ordination he served several parishes as priest-in-charge in Trenton, NJ and in 1941 became rector of Trinity Church where he served until 1977, the year of his retirement. In 1976 he was presented the King's Medal by King Carl Gustaf of Sweden. He is survived by his wife, Mildred, and a daughter, Mrs. Edith Rohrman.

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## MEETINGS

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## THE LIVING CHURCH

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## BENEDICTION

The author is Amy Jill Strickland of Washington, D.C.

Every battle has its casualties, and sorrow and heartbreak are intimately linked with the Christian struggle. To interpret Christ's death, resurrection and gift of divine peace as a promise of life without pain is to transform them from a benediction into a curse.

Every joy must bring with it some sorrow, if only the sadness that even ecstasy is fleeting. By way of example, the spectacular beauty of creation is paired with horrible homesick-

ness for our true home in heaven. Even the ultimate sorrow of death lends passion to our lives, as we remember that the resurrected Lord whom we worship is also Christ crucified, with the mark of the nails still visible.

However, in this bankrupt culture of ours, the fear of coming too soon to the end of a particular affection is often enough to destroy the joy of it for us. We exhaust ourselves in vainly trying to "make time," instead of reveling in the fragile beauty of any earthly love, as we enjoy cut flowers in a crystal vase. We frequently forget that an essential part of this decidedly unsentimental peace is that life and love are changed, not ended.

Finally, it is impossible for this peace to be based on illusion. The peace of the Lord is an immersion in both love and reality, not a fleeing from them. To shy away from illusion does not deny the place of hope in the life of a Christian, for Christianity is a faith based on hope. However, this hope is in the providence of a loving Father, not in desperate mirages which raise our hopes only

to leave us in the desert thirsting. The things which best captivate our hearts and clothe them in peace are real blessings, not mere fantasy fulfillment.

What then is the peace of the Lord, if not utopian, sentimental, or illusionary? It is intoxication with life which makes each moment an offering unto God. It is nothing less than the stuff and substance of Christianity, sustaining if not constantly solacing. The peace of the Lord transfigures life from mere existence into pure worship, by allowing Christ to enter fully into all aspects of our human condition.

May the peace of the Lord, which passes all understanding, be with you this day and evermore.

*"I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."*

(John 16:33)

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The Rev. Thomas N. Sandy, r  
Sun 8, 9:15 & 11 837-4530

## LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watska Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## 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 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

## ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; H Eu 8. Mon-Fri MP 8:45; H Eu  
12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

## 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

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

## QUINCY, ILL.

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

## WOODSTOCK, ILL.

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

## 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**  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30  
6th and Ferry Sts.

## KEOKUK, IOWA

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

## SALINA, KAN.

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

## ST. FRANCISVILLE, LA.

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

## BALTIMORE, MD.

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

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

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

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

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

## BOSTON, MASS.

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

**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.

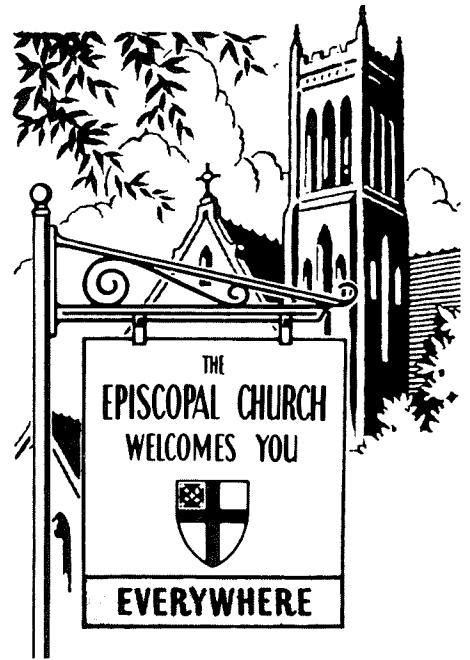
**ST. JOHN'S and St. MARY'S**  
Sun H Eu 8 & 10  
48 Middle St., Gloucester  
24 Broadway, Rockport

## 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; MR, 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4



St. John's Church, Christiansted, St. Croix, U.S. Virgin Islands

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEWARK, N.J.

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

## TRENTON, N.J.

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

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## NEW YORK, N.Y.

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

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

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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## PATCHOGUE, N.Y.

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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMil-  
lian, ass't; the Rt. Rev. Robert Spears, assoc  
Sun 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

## 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.

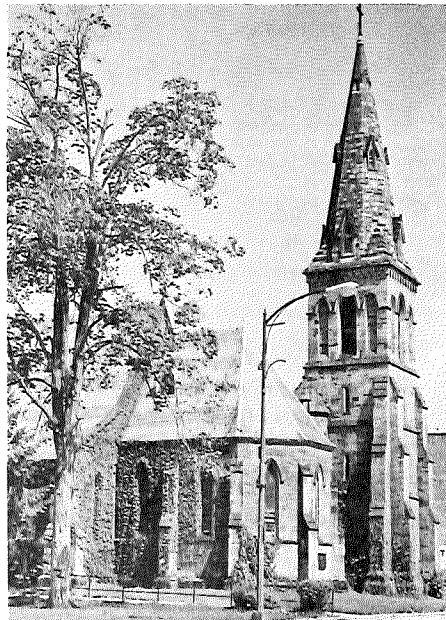
**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun Eu 8 & 10

## GATLINBURG, TENN.

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

## 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). Wkdys: Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H Eu (Spanish). Mon Matins 8:45



Christ Church, Binghamton, N.Y.

## DALLAS, TEXAS (Cont'd.)

**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)

## 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)

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## MASON COUNTY, WASH.

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

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

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

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller  
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30  
Sung, Adult Ed 9:15

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
the Rev. Patricia Taylor, d; Martin Olson, organist-  
choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 &  
5:30. Fri H Eu 7. Mon-Fri MP 8:40

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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