

Living
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THE LIVING CHURCH



Bishop Leighton of Maryland consecrates the site of Copley Parish Church, Joppa, Md. With the bishop are the Rev. Michael G. Rokos, and Gene M. Addis



THE LIVING CHURCH

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(e.g., Egypt) they still are. The classic Western form of monasticism, that of the Benedictines, includes a vow of "stability," that is to say, one is to be permanently a part of one community, normally in one place.

The world, it seems, will always have nomads, and the church will always have pilgrims, wayfarers, and itinerant apostles. But there will always also be settled inhabitants who keep home fires burning. Wayfarers generally seem to find it valuable to know that there is a home somewhere on this earth, some settled spot where they are still remembered and valued.

It is said that the Irish monks, who were such valiant missionaries in Europe during the early Middle Ages, tried to give up in this respect the last vestige of human possessiveness, as they ventured into unknown lands from which they would never again return home or see their loved ones. On the whole, life is a combination of staying and going.

One aspect of staying is responsibility. Citizenship has little meaning apart from residence. National citizenship will rest on shaky foundations if local citizenship is not reasonably strong. One is not likely to become significantly involved in local affairs if one only intends to remain a short time. Certainly short term residents don't tend to join churches.

In many communities one will not be trusted until one has been a resident for several years at least. Those who make significant decisions are the ones who stay. In rural areas, short-term residents are not apt to be viewed as real neighbors. They do not plant trees, or make solid repairs on barns. They are not shown where to pick morels in the spring, or where to shoot rabbits in the fall.

Genesis says it all: we seem to have been created to live in one good place, but the problems of life often force us to move. Ultimately, death marks us all as pilgrims on this earth. We can and should value both local and national citizenship, but may we also, as the Epistle to the Hebrews (11:16) says, "desire a better country, that is, a heavenly one."

H. BOONE PORTER, Editor

Staying and Going

move from one place of residence to another requires that one examine his values. Even if it is only a move of a few miles, such as your editor is now in the process of making, it involves the innumerable steps of leaving one place, taking one's goods and chattels, and entering into a new place.

How much do such things matter? The tradition of Christian teaching urges that we have little regard for earthly habitation. Abraham, the archetypal wanderer, wanders from place to place, nowhere to call his own except the tents in which his own and his wife's bones were to be laid (Genesis 23:19, 20). The Son of Man had nowhere to set his head.

On the other hand, the Old Testament has the idea of the promised land, in which tribes and families have apportioned shares, and no famine-heritance is to be permanently visited. To what extent such thinking is in force in New Testament times is unclear.

When developed Christianity, the monastic movement taught detachment from earthly belongings, yet monks were great farmers and in some places

The Sea

Tide in,
Tide out,
Green foam swirling.
Sand shadows rim
Midsummer's ebbing.
Tumbling pebbles
Whisper in the waves,
Sharp sand smoothing
Unformed edges
To eternity's perfection.

Elinor Schneider

The Episcopal Church
in the
Diocese of Los Angeles

The Right Reverend Robert C. Rusack, Bishop

**Welcomes visitors to the Olympic Games
and the Olympic Arts Festival**



The Diocese of Los Angeles salutes the Olympics and extends a warm welcome to Olympic visitors to worship with us in our churches on Sundays. The churches listed below are those nearest the venue sites for the Games. Visitors staying in other Southland communities are invited to call Diocesan House (213/482-2040) on weekdays to find the location of a church near them.

ALHAMBRA (Cal State University, L.A.;
Judo East Los Angeles College: Field
Hockey)

Holy Trinity Church

416 N. Garfield Avenue

818/282-9118

Sunday 8 & 10 a.m. Eucharist

ANAHEIM (Convention Center: Wrestling)

St. Michael's Church

311 W. South St.

714/535-4654

Sunday 8 & 10 a.m. Eucharist

Church of the Annunciation

311 W. South St. (Chapel)

714/772-2881

Sunday 10 a.m. Eucharist in Korean

ARCADIA (Santa Anita Park: Equestrian
Events)

Church of the Transfiguration

1881 S. First Ave.

818/445-3340

Sunday 8 & 9:30 a.m. Eucharist

BEVERLY HILLS (UCLA: Gymnastics,
Tennis)

All Saints Church

504 N. Camden Dr.

213/275-0123

Sunday 8 & 10 a.m. Eucharist

FULLERTON (Cal State University:
Handball)

St. Andrew's Church

1231 E. Chapman Ave.

714/870-4350

Sunday 8 & 10 a.m. Eucharist

GLENDALE (Dodger Stadium: Baseball)

Church of the Magdalene

1011 S. Verdugo Rd.

818/243-8670

Sunday 8 a.m. Eucharist in English

10 a.m. Eucharist in Spanish

INGLEWOOD (The Forum: Basketball)

Holy Faith Church

260 N. Locust St.

213/674-7700

Sunday 8 & 10 a.m. Eucharist

LAGUNA HILLS (Coto De Caza:
Pentathlon)

St. George's Church

23802 Avenida De La Carlota

714/837-4530

Sunday 8 & 9:15 a.m. Eucharist

2nd & 4th Sundays 11 a.m. Morning
Prayer

LONG BEACH (Convention Center:
Fencing

Arena: Volleyball

Harbor: Yachting)

All Saints Church

346 Termino Ave.

213/438-3650

Sunday 7:30 & 9:30 a.m. Eucharist

(El Dorado Park: Archery)

St. Gregory's Church

6201 E. Willow Ave.

213/420-1311

Sunday 8 & 10 a.m. Eucharist

LOS ANGELES (UCLA: Gymnastics,
Tennis)

St. Alban's Church

580 Hilgard Ave.

213/208-6516

Sunday 8 & 10 a.m. Eucharist

(USC: Track and Field, Swimming;

Sports Arena: Boxing)

St. John's Church

514 W. Adams Blvd.

213/747-6285

Sunday 8 & 10 a.m. Eucharist

(Loyola Marymount University:
Weightlifting)

Holy Nativity Church

6700 W. 83rd St.

213/670-4777

Sunday 10 a.m. Eucharist

(Central Area: Many events)

St. James Church

3903 Wilshire Blvd.

213/388-3417

Sunday 8:30 & 10:30 a.m. Eucharist

St. Mary's Church

961 S. Mariposa Ave.

213/387-1334

Sunday 7:30 & 9:30 a.m. Eucharist in

English

11 a.m. Eucharist in Japanese

St. Stephen's Church

6128 Yucca St. (Hollywood)

213/469-3993

Sunday 8 & 10 a.m. Eucharist

St. Nicholas Church

6128 Yucca St. (Hollywood)

213/466-9327

Sunday 11:30 a.m. Eucharist in Ko

MALIBU (Pepperdine University: Wa
Polo)

St. Aidan's Church

28211 W. Pacific Coast Hwy.

213/457-7966

Sunday 8 & 10 a.m. Eucharist

MONTEREY PARK (Cal State
University, L.A.: Judo, East L.A. Co
Field Hockey)

St. Gabriel's Church

133 E. Graves Ave.

818/571-2714

Sunday 11 a.m. Eucharist in Cant

(Chinese)

2nd & 4th Sunday 10:30 a.m. Euch

in English

OJAI (Lake Casitas: Canoeing, Rowi

St. Andrew's Church

409 Topa Topa Dr.

805/646-1885

Sunday 8 & 10 a.m. Eucharist

5:30 Evening Prayer

PASADENA (Rose Bowl: Soccer
[Football])

All Saints Church

132 N. Euclid Ave.

818/796-1172

Sunday 7:45 a.m. Eucharist

1st & 3rd Sunday: 7:45 & 10 a.m.

Eucharist

2nd & 4th Sunday: 7:45 a.m. Euch

10 a.m. Morning Prayer

SANTA BARBARA (Lake Casitas:
Canoeing, Rowing)

All Saints-by-the-Sea Church

83 Eucalyptus Lane

805/969-4771

Sunday 8 & 10 a.m. Eucharist

TORRANCE (Cal State Dominguez
Cycling)

St. Andrew's Church

1432 Engracia Ave.

213/328-3781

Sunday 8 & 10:30 a.m. Eucharist

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LETTERS

(Most letters are abridged by the editors.)

Ancient Teaching

Fr. Bryan has some interesting ideas about the Ascension [TLC, May 27], but it is unfortunate that he should have committed himself to the hoary fable that the flat earth theory was ever a part of the church's teaching. The elaborate scheme which he describes is not even found in Genesis. The rival Ptolemaic theory was widely accepted, even during the Middle Ages.

Furthermore, it has always been recognized that such expressions as "sit-teth on the right hand of the Father" are symbolical. Intelligent Christians have always known that God has no right hand. Even in ordinary discourse, we often use such words as "ascend" and its cognates in a non-literal sense.

We shall do justice, both to traditional Christian faith and to modern astronomy, if we take the Ascension as the last of the Resurrection appearances, whose nature was such that it convinced our Lord's disciples that it would be the last. This is, incidentally, one more proof, if more were needed, of the reality of the Resurrection.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Natural Theology

Your First Article [TLC, May 27] comments on the theme of natural theology presented a most insightful description of this very neglected area in our contemporary Anglican tradition. As you well stated, classical/Incarnational theology and the special insights of natural theology are not necessarily ideas in conflict, but taken together can mutually enrich each other.

The late J. V. Langmead Casserley, professor at General and Seabury-Western Theological seminaries and Don Cupitt, dean of Emmanuel College, Cambridge, have been among the most stimulating and provocative of the contemporary writers. They and their peers ought to be read today by all serious Christians.

(The Rev.) W. J. HADDEN, JR.
Episcopal Chaplain
East Carolina University
Greenville, N.C.

Faith and Works

Does Fr. Giovangelo's letter [TLC, May 27] concerning the text of the profile for the office of Presiding Bishop and Primate of the Episcopal Church reflect the same distortion one constantly hears on television and radio: the irrelevance of works of charity and

calling for works.
Frankly, I find it extremely offensive to hear from some evangelist, wearing expensive clothes, who will leave the TV studio chauffeured in an elegant limousine and accompanied by a wife bedecked in jewels and furs, that the good works and love displayed by Mother Teresa for the poor will gain her nothing in the world to come. I hope our Primates never support such an unchristian, hypocritical, and cold doctrine.

The churches which Fr. Giovangelo tells us are growing and which try to get everybody "saved" or "born again" have indeed spawned spokesmen who are so narrow-minded, hateful, and uncharitable that their broadcasts are forbidden in many states — and should be! I would hate to be hungry and have to ask one of these people for a sandwich.

Much contemporary Christianity seems to be restoring the balance between faith and works. This is a trend in which our own religion should play a leading and increasing role because it has always been the heritage of Episcopalians. If this is what Fr. Giovangelo has in mind for our next Primate, and all future Primates, who could disagree?

ROBERT F. DORUM
Poughkeepsie, N.Y.

Translation of Nicene Creed

I am of the impression that Vicki H. Riley's letter [TLC, June 3] concerning the Nicene Creed is a rather learned treatise. I am not a theological scholar and cannot comment on her various details of translation. However, from my limited knowledge, I give her high praise.

Being a church musician, I have been unhappy about the change in translation, because of the many wonderful musical settings for the old translation. Of course the Prayer Book does print the former text as an alternate use in Rite I of the Eucharist. This has been a comfort to me.

Also, I have justified, to a number of priests, the use of the old text on the ground that it is in the Hymnal. But with the publication of our new Hymnal, likely this argument will not hold.

What really concerns me is that, as Vicki Riley says, we are not just saying the same thing in different words, but the new translation does not mean the same thing.

Are we not therefore saying we believe different things depending upon which translation we use? This would seem ludicrous.

HARRISON WALKER
Wilmington, Del.

• • •
The correspondent who wrote about the Nicene Creed misunderstands several things about the text and its au-
Continued on page 11

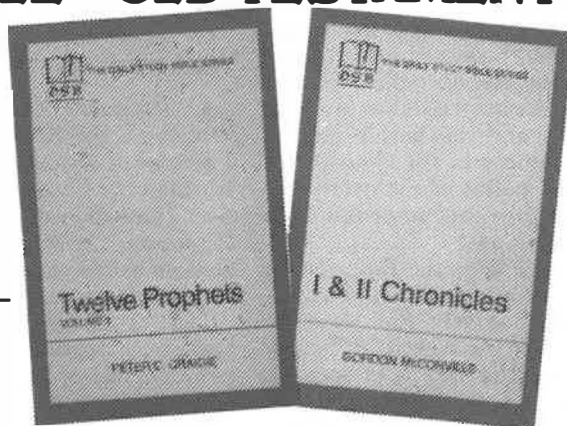
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THE LIVING CHURCH

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ngton Elects Bishop

Very Rev. Don A. Wimberly, dean of St. John's Cathedral, Jacksonville, was elected Bishop Coadjutor of Lexington at a special session of the convention of the diocese on June 10.

The 47 year-old native of Baton Rouge, La., was elected on the third ballot with 44 votes in the clerical order (37 valid) and 84 in the lay order (60 valid).

It was apparent from the first ballot that Dean Wimberly was the strongest contender among the seven nominees, of whom had been nominated from the floor. On the second ballot, he had secured the necessary number of votes in the lay order and was within four of the required number in the clerical. As the results of ballot three were announced, the convention broke into spontaneous applause.

Other nominees were the Rev. Canon Daniel Daniell, rector of Christ Church, Lexington, Ky.; the Very Rev. Roderic Murray, dean of St. Andrew's Cathedral, Jackson, Miss.; the Rev. Clarence C. Daniell, rector of St. Luke's Church, Baton Rouge, La.; the Rev. John W. T. Weise, rector of Calvary Church, Ashland, Ky.; the Rev. Lewis O. Tanno, rector of the Church of the Ascension, Mt. Sterling, and the Rev. Canon Dudley Barksdale, canon chancellor of the Cathedral of St. Peter, St. Petersburg, Fla.

Dean Wimberly is a graduate of Louisiana State University and Virginia Theological School. He was ordained to the priesthood in 1971. He served churches in Williamsville, N.Y., Baton Rouge, La.,

and Overland Park, Kan., before becoming dean of the Florida cathedral in 1978. He and his wife, the former Edwina Eileen Jones, have two children.

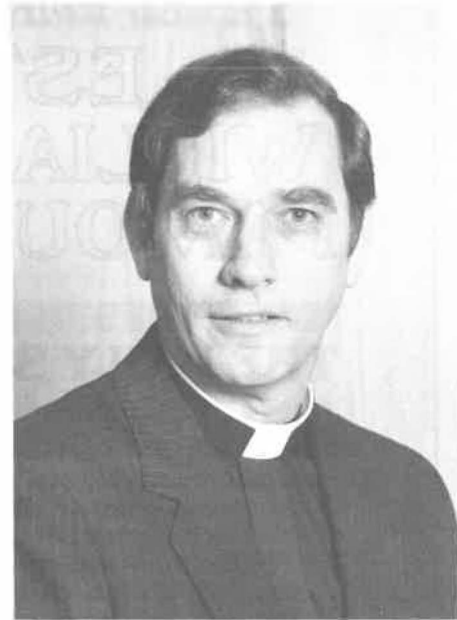
After his consecration, which is expected to take place some time this autumn, the new bishop coadjutor will have supervision of all the mission churches in the diocese; responsibility for the work of evangelism in the diocese, and a share of the visitations to both parishes and missions. Dean Wimberly will succeed the Rt. Rev. Addison Hosea as Bishop of Lexington upon the latter's retirement.

Visitors from the U.S.S.R.

A 20-member ecumenical delegation from the U.S.S.R. was special guests at a service of Evensong in their honor at Washington Cathedral during their recent three-day stay at the College of Preachers. The service was offered as "a testimonial to our unity in the one God who created us and gave us hope."

The 12 clerics and eight laypeople, headed by Russian Orthodox Metropolitan Juvenaly of Krutitsy and Kolomna, were visiting the U.S. under the aegis of the National Council of Churches. The clergy included seven Russian Orthodox, one Armenian, two Estonian Lutherans, one Baptist, and one rabbi. Two seminary professors, a theological student, the editor of a theological journal, a diocesan administrator, and three interpreters comprised the lay delegation.

As the visitors took their seats in the Great Choir prior to the service, they were approached by a group from RCDA (Religion in Communist-



The Very Rev. Don A. Wimberly, Coadjutor-elect of Lexington.

Dominated Areas), led by Lydia Vins, mother of Russian Baptist Georgy Vins, who was released recently after a long term of imprisonment in Russia. Over the protests of the Rev. Canon Michael Hamilton of the cathedral, the visitors were handed 50 copies of the New Testament in Russian in envelopes addressed to specific Christians jailed in the U.S.S.R.

In his welcome, cathedral provost Charles Perry said it was his prayer that the visit "will be a token of the unity in Christ we may one day realize." The Rt. Rev. John T. Walker, Bishop of Washington, offered prayers for the unity of the church, for the end of enmity in the world, and for the visitors' safety during their travels in this country.

Dr. Ernest Gibson, a Baptist minister and president of the Council of Churches of Greater Washington, read from the Book of Wisdom; Sr. Mary Catherine Shambour, a Roman Catholic, from Ephesians: "You who were once far off have been brought near by the love of Christ . . . now, therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God."

Fr. Dmitri Grigoriev of St. Nicholas Russian Orthodox Church in Washington was Gospeler and acted as interpreter for the greetings and the response from Metropolitan Juvenaly. The delegation sang excerpts from the Russian Orthodox liturgy as a choral offering and the Metropolitan gave the blessing.

Lexington Election

Ballot Number	1		2		3	
	C	L	C	L	C	L
D. Barksdale	6	8	2	2	0	1
D.S. Daniell	5	4	1	2		
R.L. Murray	4	15	2	16	2	6
D.C. Pope	4	9	2	6	0	1
L.O. Tanno	8	21	7	17	5	16
J.W.T. Weise	8	11	8	8	4	5
D.A. Wimberly	20	44	33	62	44	84

service, they were asked for comments. Archmandrite Tiran of the Russian diocese of the Armenian Apostolic Church was "impressed with the way the congregation seemed to enjoy the service," and with the choirboys' singing. Metropolitan David of the Orthodox Church in Georgia, who had smiled benignly at the choristers from across the aisle during the entire service, confided that he loved children and had brought written messages from young people in his province to be given to American children.

Speaking two days later at St. Paul's Church, K Street, Archpriest Georgy Telpis said through an interpreter that the question most frequently asked them is how they are able to carry on their religion in Soviet Russia. "The answer," he said, "is that we are allowed to practice it with various restrictions. We have to work very carefully, but we live under these conditions and have to accept them."

The strongest impression of his visit, the Russian cleric said, was "the longing and striving for peace in all the church groups we have met with. We are of one mind with other Christians, but the issue of peace is paramount, not only for Christians, but for all. There are many ways to work for peace. Each person has his own opportunities."

DOROTHY MILLS PARKER

The Cover

The Rt. Rev. David K. Leighton, Bishop of Maryland, is shown on this week's cover consecrating the site of Copley Parish Church in Joppa, Md., as an outdoor chapel. The church was built in Joppa, one of Maryland's original settlements, some time prior to 1725. The town was abandoned in 1815, when silting in the harbor caused shipping to move to the nearby town of Baltimore, and for many years, the site of the church and of old Joppa was forgotten. The Diocese of Maryland discovered in 1965 that it still held title to the site and established the Church of the Resurrection Gunpowder Hundred there as a mission congregation. Last August, parishioners discovered the intact foundations of the original church, and it was decided to incorporate the remains into a worship garden and outdoor chapel under the direction of the Rev. Michael G. Rokos, vicar, and Gene M. Addis, landscape designer. Vandalized fragments of colonial gravestones were used to create a baptismal fountain.

St. Francis Boys' Home at Ellsworth, Kan., inaugurated its 40th year of service to troubled young people on May 6. More than 300 people attended the dedication of the newly expanded and renovated facilities in Ellsworth at which the Rt. Rev. John F. Ashby, Bishop of Western Kansas, presided.

An Episcopal Church-related child care agency, St. Francis Boys' Homes operates three residences for teenaged boys with serious behavior problems. The Rev. Canon N. Kenneth Yates serves as executive director. There are two homes in Kansas, at Salina and Ellsworth, and the third is located at Lake Placid, N.Y. Passport for Adventure, a short-term early intervention program for younger boys and girls, operates from the Salina office.

The Rt. Rev. Robert H. Mize, who founded the first St. Francis Boys' Home in Ellsworth in 1945, traveled from California for the dedication service and the annual membership meeting, held on the same day. Bishop Mize, who serves now as Assistant Bishop in the Diocese of San Joaquin, introduced alumni of the home who had returned for the occasion. Earlier in the day, the former residents and staff met to organize a new association to serve as a support system for the agency and current residents.

The visitors toured the all-new dining and kitchen wing, the remodeled living and recreation areas, and the new offices and counseling rooms. The boys' bedrooms have been redecorated and a new shower and bathroom facility installed. The total cost was \$480,000, funded entirely with designated gifts from some 250 individuals, groups, and foundations. A completion grant of \$79,000 was made recently to the home by the trustees of the J.E. and L.E. Mabee



Bishop Mize at dedication in Ellsworth, Kan.

The 1984 St. Francis Awards for distinguished service to youth were presented during the annual meeting of Ross E. Rowland, Jr., of Bernards N.J., and Fr. Bruce Ritter of Cove House in New York City. Mr. Rowland is chairman and chief officer of Ame Coal Enterprises, Inc., has been active in helping the homes for about 20 years, and he has been instrumental in the allocation of grants from the Modesty Exchange Center Child Fund.

Fr. Ritter, a Roman Catholic Franciscan priest, founded Covenant House in particular to young runaway and sexually exploited youth. The agency operates short-term crisis centers in New York, Toronto, Houston, and a long-term residence program in Guatemala.

The awards were presented by Fr. L. Simcox, president of St. Francis Boys' Homes, Inc. Guest speaker at the meeting was the Rev. Wyatt Stephens, rector of Holy Communion Church in Lake Geneva, Wis.

Wilderness and Water

The Rev. Herbert O'Driscoll, now in Calgary, Alberta, and formerly Warden of the College of Preachers in Washington, D.C., was the speaker at an ecumenical gathering in New Hampshire in mid-May.

Sponsored by the New Hampshire Council of Churches, the service of dedication took place in the Abbey Church of St. Anselm's Roman Catholic Church in Manchester. Members of the Anglican Baptist Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church (USA), the Episcopal Church, and the Roman Catholic Diocese of Manchester joined in an old-fashioned hymn sing before the service.

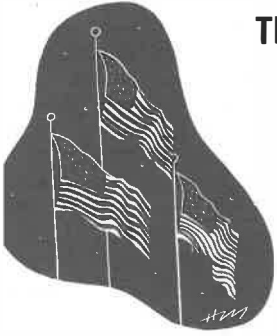
A procession, with a banner from the participating church, wound its way through the crowd of 1,400 people to the chancel, where the service was led by the heads of the several judicatories. Rt. Rev. Philip A. Smith, Episcopal Bishop of New Hampshire, read the Gospel. Roman Catholic Bishop Gerald Gendron of Manchester gave the benediction.

"After wasting half a millennium waiting," Dr. O'Driscoll told his listeners, "Christians are seeing a tremendous creative convergence of sacrament and Word." He traced the great themes of wilderness and water through the Bible and said that out of drowning comes new life.

"In a drowning history, one does not name oneself an ark builder," Dr. O'Driscoll said, hailing the rebirth of spirituality within the Christian faith.

HELEN FERGUSON

The Christian As Citizen



That ambivalent feeling about politics

and religion is not anything

strange; it is perfectly

normal for a Christian.

By WILLIAM P. HAUGAARD

As we celebrate Independence Day this year, in the minds of many people, the question arises of the ticky relationship between religion and politics. And so it was in the beginning of our national life.

John Adams wrote some 40 years after the Declaration of Independence as he looked back, the American Revolution had really begun "before the commencement. The Revolution was in the minds and hearts of the people; a change in their religious [understanding] duties and obligations."

In areas they had believed their duty had been to obey the king and his government, as "ministers ordained of God for their good," when they saw the authorities "bent upon the destruction of all the securities of their liberties, and properties, they thought it their duty to pray for the Continental Congress and all 13 State legislatures" (Letter to Hezekiah Niles,

Adams grounded the revolution in religion — whether that religion was the

orthodox Anglicanism of a bishop-to-be, William White, who served as a chaplain to the Continental Congress, or the vague, optimistic respect for a God of "reasonableness," to which Adams himself was inclined.

Most of us are perfectly comfortable with this notion that our nation was founded in religion, and yet many of us have, at times, expressed our wish that the church would stay out of politics! That ambivalent feeling about politics and religion is not anything strange; it is perfectly normal for a Christian.

Anyone who watched TV some time ago saw the pope urging his Polish fellow countrymen and women to take particular political stances based on religious principles. This same pope had ordered priests in Nicaragua to stay out of active politics.

Last year, the reunion of the two largest Presbyterian Churches — North and South — took place in Atlanta. Their split-up had a number of roots, but central was the issue of slavery. Many northern Presbyterians had insisted that a man or woman sinned just by the fact of *owning* another human being. The southerners, by and large, had argued that whatever might be the benefits or evils of slavery, the church had no right to make what was a political and economic issue a matter for church discipline.

ish foundations. But as early Christians soon insisted, Christ had broadened the Jewish understanding of the people of God to include men and women of all nations. Christians also understood that God's salvation reaches beyond this world and this life. Nonetheless, Christians continued to worship the Jewish God, who had shown himself so profoundly concerned with the way his people carried on their organized life together.

In the first centuries, the Christian communities, isolated from the mainstream, were primarily concerned with the ways in which they, as a community, would treat one another and reach out to the larger society — a society that frequently threatened their very existence. Then Christianity became dominant, first in Armenia, then throughout the Roman Empire, and the concern of Christians for politics and economics took on a different shape now that Christians shared in the shaping of the policies of cities and nations and empires.

What *ought* now to be the role of the organized Christian community? How can and how ought Christians as a body of people influence the direction of society as a whole? How can the general moral principles on which Christians agree be applied to those complex problems which lead Christians and other people of goodwill to arrive at *opposite* conclusions?

In my work as a teacher of church history, I constantly confront questions like these, and if history can teach us anything, it shouts loud and clear that history offers no simple answers. Two of these easy answers, I believe, are profoundly wrong.

The first is the notion that the leadership of the Christian community ought to dictate exactly how presidents and legislators and judges ought to run the country, and that it is then the duty of the loyal Christian to obey. Whether it be a medieval pope addressing a king, or a reformation preacher exhorting a city council, history has shown that when church leadership has gained a degree of absolute control, it is disastrous for both society as a whole and the church in particular.

So it is, in these days, when the Christian is asked for unquestioned obedience to a fundamentalist evangelist who sends out computerized mail. God's concern for justice can become perverted into an instrument of personal ambition, institutional self-interest, or narrow religious fanaticism. However, Episcopalians, on the whole, are not likely to fall easily into *this* particular error.

The other error is much more attractive to Episcopalians. This is the notion that the application of Christian principles

Rev. William P. Haugaard is professor of church history at Seabury-Western Theological Seminary. He is on the staff of St. Matthew's Church, Evanston, Ill.

ual matter: "The church teaches the difference between right and wrong in the Ten Commandments and other such sound moral summaries, and then it is the responsibility of each one of us to put them into practice; the church has no business suggesting to its members what kinds of policies the government ought to adopt or what kinds of changes in our economic life might make for a more just society."

Such an understanding of Christianity leaves out a theme that runs through the Bible from beginning to end. God chose to work through a community of people — inspired individuals, of course, but men and women in a living relationship with the people of God.

Statements that emerge responsibly from church life merit the attention and careful consideration of each of us who belong to the body of Christ. Whether the statements treat of war and peace or ecology or any of the myriad issues that concern public welfare and justice, inasmuch as any of us by public office, professional work, or exercise of our duties as citizens are involved in influencing such policies, we need to treat such statements with the respect they merit.

The degree of that respect will depend upon the competency of the person or group of persons in leadership positions to apply moral principles. For example, the solemn admonition of our bishop will carry more weight than the declaration of a diocesan commission; a pastoral letter from the House of Bishops or a considered resolution of General Convention will mean much more than a policy statement from an agency in the national church office. The united voice of the World Council of Churches stands head and shoulders above a statement from some self-ordained ecumenical group.

On the other hand, an informed report by a group that has sought the best available theological and technical advice may commend its authoritative voice to fellow Christians on the strength of its own arguments. Or, our consciences may lead us to disagree with such opinions, no matter from how high an authority they may come. But we remain loyal members of this community in acting in disagreement only after we have given full attention to what responsible leaders have said and full weight to the moral principles involved.

Christians do disagree profoundly about the way their common principles are to be applied, but if we can learn to listen to one another with understanding and love, we can hope that God can, through us, make his kingdom more of a reality in the world in which we live. Meanwhile, the tension between religion and politics will not go away for any serious Christian, and our religion does not provide easy solutions.

Stoop Labor

By ROY W. STRASBURGER

I love strawberries. For a few years, we grew a row or two in our garden and the birds enjoyed them with us. This did not prepare me to find myself, one hot July day, in a very large strawberry field on the east side of Watsonville, Calif., all set to pick strawberries.

My wife Pat and I had often talked about "picking our own" — responding to one of those enticing advertisements that invite one to come out and roam through fields or orchards at the harvest time for peaches, berries, pears, or vegetables. In this instance, we were still on a short vacation, and it gave us a chance to go to the fields. It seemed like a good idea to pick a few crates of strawberries so that Pat could make some of her famous jam. We ended up with a slim two crates.

Picking berries is stoop labor, one berry at a time. It took quite a while to fill one of those little, green plastic baskets and there were lots of baskets in a crate. It's dusty, hot, sticky, sweaty work — a long way to stoop, and the back aches quickly. The mind turns to cool suburban supermarkets and berries that are on display, row upon row, no more than 99 cents a basket.

"Boy," I said, "that jam better be good!"

I know very little about farm workers, the kind who toil in fields like that one in Watsonville. We call them farm workers now, but they used to be called migrant laborers. By any name, they tend to be Hispanic, invisible to many of us, hard-working poor, and, all too often, the victims of forces beyond themselves.

What I have observed about farm workers I have seen from the interior of my speeding car. As I move along the highway, from Saratoga to Carmel, I drive through the beautiful agricultural fields of Monterey County. I often see long lines of laborers wielding hoes as they weed across a vast acreage, or groups of workers gathered around automated picking and crating machines.

Other times, I have seen a large gang of stooped figures ranged across a gen-

tly sloping field, handpicking a crop often as not, the supporting scenery, convoy of labor contractors' buses, portable toilets tagging along, or a ray of battered cars and trucks parked at the near edges of the field.

Now I have worked in their field, ever briefly, even if I have not walked their shoes. I thought a lot about many berries have to be picked to earn a decent wage, even if they are picked an entire family.

It serves to sensitize a comparatively affluent and protected suburbanite, getting into the strawberry fields of the world. The people who *really* work the field — and are not just visiting for something different to do — are my brothers and sisters, and I need to remember that. May God comfort them, give them peace, fill them with hope, sustain them with his love! May I, as and when I echo these same graces.

I'm not sure we'll go picking again, but once is really enough if your back aches as much as your back. Strawberries are like a lot of things we have: they are very good, but they are purchased with a price.

On Evangelism

A couple of years ago, a friend of mine had a dinner party which featured chicken done in a subtle stew-like fashion. I mean noodles and cream sauce and herbs. We were a jolly bunch, the tea was good, and the memorable wine helped. The dish was tasty, but though no one complained, there was a wide sense that something was missing.

It was not until after dinner when the dishes were being brought back to the kitchen, that our host discovered the chicken on the back of the stove. It had not been put into the pot. Something was missing indeed!

There is also something missing in our dear, old, lovable Episcopal Church, a preacher whom I heard this summer say, "Churches that leave out evangelism die. They're like the church in the Book of Revelation: they are dead and they don't know it" (see Revelation 3:1). O Lord, we need revival in our time! — *The Rev. Frederick Hill*

The Rev. Roy W. Strasburger is the rector of St. Andrew's Church, Saratoga, Calif.

for Today

reading the recent Gallup Report, *Religion in America 1984* [see Books], we naturally paid attention to the comments of George Gallup, Jr., who is a member of The Living Church Foundation and the president of The Living Church Associates. We were particularly taken by his suggestion that our country needs something like the Civilian Conservation Corps (CCC) of the 1930s. We heartily agree. The CCC nurtured good health, good skills, and good character among thousands of young people at a time when our nation as a whole suffered under a terrible long-lasting depression. In the worst of times, it was an admirable and highly successful effort. We continue to benefit from roads, parks, and forests which

resulted from CCC work. Best of all, however, were the people who came out of the program.

In contrast today, unemployed young people line our streets without jobs, without the skill and discipline necessary for jobs, and without hope. We suffer an incalculable loss in being unable to channel their energies into constructive purposes. We will all be the poorer.

The late Clarence Case of Detroit, a devoted reader of this magazine, spent his old age campaigning for a revival of CCC. He told your editor several years ago that one of the most moving expressions of the value of CCC was the fathers who, so many years afterwards, would come, with pride and reverence, to parks and forests to show their children the trees they had planted. Our nation, and other nations, continue to need good people and good trees.

BOOKS

Religion Up, Morality Down

RELIGION IN AMERICA 1984: The Gallup Report. The Princeton Religion Research Center, Inc. Pp. 97. \$25.00 paper.

The current Gallup survey of religious beliefs opens with the statement by George Gallup, Jr.: "America in 1984 appears to be confronted with a great paradox; religion is growing in importance among Americans but morality is going downhill." This paradoxical finding is upheld in subsequent pages of this very interesting annual publication. The paradox is explained in part by the fact that more people express interest in religion, but most have little or no knowledge of it or involvement in it. Most people rank health, family, love, and friends ahead of religion. Meanwhile, cheating of many sorts (in taxes, marital affairs, schools, fraudulent insurance statements, etc.) is at a high

level. Commenting on the problems of American youth today, Dr. Gallup calls attention to the value of the Civilian Conservation Corps in the 1930s.

Those whose religious preference is listed as Episcopal include somewhat more women than men (54:46 — much as in other churches). A remarkable 38 percent are college graduates, and an especially remarkable 73 percent list an income of \$15,000 or more. Also, 46 percent are listed as age 50 or older (Presbyterians and Methodists are three points higher; Lutherans are a point lower).

A surprising statistic is that about one-third of those preferring the Episco-

pal Church are listed as "rural" (no doubt including small towns). Can it be said that one-third of our seminary training, or one-third of our church-related publications give any attention to the special needs of these Episcopalians?

The booklet closes with a dozen pages on "Ten Ways to Strengthen Your Church."

H.B.P.

Zen and the Christian Desert

DESERT WISDOM. By Yushi Nomura. Introduction by Henri Nouwen. Doubleday. Pp. xv and 107. \$8.95 paper.

This is a book for a specialized readership. Readers must be attracted by the epigrammatic sayings of the Desert Fathers and Mothers; they must also have a taste for the brush drawings associated with the Zen tradition of Japan. If either of these attractions is missing, this is not the book for you.

If, however, the sayings of the solitaries and monastics of the Egyptian desert trigger off new insights, and Zen drawings have the same effect, this is a marvelous combination for you. It would also make a good present to anyone who complains of "linear thinking" in Christianity.

(The Rev.) ROBERT H. GREENFIELD,
SSJE

St. John's House
Durham, N.C.

Wonderful Biography

HENSLEY HENSON: A Study in the Friction between Church and State. By Owen Chadwick. Oxford, The Clarendon Press. Pp. xi and 337. \$39.95.

When Fr. Bott of St. John's, Stockton

on Tees in England, offered me a curacy at his church in 1938, he said, "You'll have to be approved by the bishop. I'll arrange for him to see you." My face must have shown my alarm. "The bishop" was the formidable Hensley Henson, Bishop of Durham. "It's all right," said Fr. Bott. "His bark is worse than his bite."

I went, and I spent the greater part of a day with him. He did not bark at me. He did not bite me. He enchanted me with his beautiful English and his sparkling and witty conversation. He listened to me as if I were his equal. He showed me around Auckland Castle, the episcopal residence. I laughed at a portentous painting of him, and he laughed with me.

I had been apprehensive about meeting him, because he knew about my working class origins, my skimpy schooling, my red brick university, and my Anglo-Catholic seminary. All of these things, I thought, were likely to bring his disapproval. What I did not know was what Dr. Owen Chadwick reveals in this biography of Henson — that he knew and understood what it was to be poor and what it was to struggle hard to get an education.

After a day that will not be forgotten, Hensley Henson took me into the chapel and made me kneel by the tomb of Bishop Joseph Barber Lightfoot. He prayed for me and blessed me. I could feel a trembling of his hands as he laid them on my head. I went away certain that I had been with a man of powerful and acute mind and a holy soul. I never saw reason to change my mind about Henson.

Owen Chadwick throws a light on Henson's boyhood and his family that reveals things unsuspected by some of us who knew him only when he was old

the pastor I found fascinating.

I think that Chadwick exaggerates Henson's effectiveness as a controversialist. (His effectiveness — not his brilliancy.) Old Prof. Clement Rogers, of the Christian Evidence Guild, told me that Henson was not effective. "Why not?" I asked. "Because he tossed and gored the hecklers, and that's a foolish thing to do," said Prof. Rogers.

Henson's turnabout in churchmanship after 1898 remains a mystery, but Dr. Chadwick's diagnosis seems probable. Henson's motives are not always discernible, and are never obvious. The reasons for his turnabout on the matter of Establishment are obvious, and they are deployed with great skill by Chadwick in what must be the best section of a book that is wholly admirable.

Hensley Henson is Owen Chadwick at his best. In the U.S., Hensley Henson is not well known, but the two Chadwicks are very well known. I am glad that Owen Chadwick has written this wonderful book about a great man whom I have always loved, as well as revered.

(The Rt. Rev.) STANLEY ATKINS
Retired Bishop of Eau Claire
Oconomowoc, Wis.

Broad Picture

THE ECUMENICAL MOMENT: Crisis and Opportunity for the Church. By Geoffrey Wainwright. Eerdmans. Pp. vii and 263. \$8.95 paper.

The Roosevelt Professor of Systematic Theology at Union Theological Seminary brings to this treatise his skill as one trained in theological language and understanding and his "active commitment to the cause of Christian unity" these past 20 years. The author presided over the establishment of the final text of *Baptism, Eucharist, and Ministry*, a document produced by the World Council of Churches at Lima, Peru.

The first chapter of the book gives an excellent outline of what is to come and shows how it fits into the total ecumenical picture. We are also given, throughout the text, supportive and documented abstracts from recent and ancient sources which are not always available.

We know rather early what kind of future church the author envisions. Unfortunately, this brand of structural unity allows us to see Wainwright's Methodist background, and perhaps even to make some assessments of the direction he would have us move. Too many are still struggling over the numerous issues of unity to be put into a system that appears problematical even from a distance.

(The Rev.) RICHARD FRYE
St. James Church
Oneonta, N.Y.

GOD'S FOREIGN POLICY: Practical Ways to Help the Poor. By Miriam Adeney. Eerdmans. Pp. 140. \$6.95 paper.

In sharp contrast to national concepts of foreign policy, Miriam Adeney interprets God's foreign policy simply: "Love thy neighbor as thyself."

With broad knowledge based upon her training and experience as a Christian anthropologist, Adeney shows that there are effective ways of helping the poor, the hungry, the destitute, and the dispossessed. Go to the people to learn from them. Listen to them, let them define their needs and their resources.

From Pakistan to the Philippines, in the areas of health care, agriculture, business, and politics, examples are given in which such understanding aid has lessened the burden of suffering and enabled the people to live as fellow human beings.

I think this book can mean a lot to people like me who are overwhelmed each day by the flood of human needs and the elaborate solutions concocted by sophisticated American politicians and do-gooder appeals.

CHARLOTTE M. MOORE
Los Angeles, Calif.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

August

17-19 Bible Study Conference, the Very Rev. John E. Booty (Adelynrood, Byfield, Mass.)

September

3 Labor Day
29 Inauguration of the Anglican Institute (St. Louis, Mo.)

October

4 Tour of the churchyard of Trinity Church (New York City)
29-31 Executive Council Meeting (New York City area)
29-Nov. 1 Eighth National Workshop on Christian-Jewish Relations (St. Louis, Mo.)

November

2-3 Convention, Diocese of Pittsburgh (Pittsburgh)
6 Election Day
9-10 Convention, Diocese of Iowa (Des Moines)
9-11 Conference of Bishops and Chancellors of Province IV (Greensboro, N.C.)
13 Lecture on religion in early New York, St. Paul's Chapel (New York City)
16-18 Convention, Diocese of West Missouri (Kansas City)
17 Convention, Diocese of Maryland (Hagerstown)

Continued from page 4

authority. She is correct to observe "the historic creeds are not altered without a full council of the church," appears not to know that the I translation has no such conciliar authority. Councils of the Latin church, though they claim the title, are not "ecumenical," and, therefore, the G is still the only authoritative text.

The translation which troubles was translated directly from the G by the International Consultation English Texts, an international body of theological scholars drawn from churches and nations where English is the language of worship. Although I would not claim such a description, I inclined to suggest that such a body closer to the nature of the early ecumenical councils than a modern day assemblage of ecclesiastics would be.

Their translations, with brief explanations, are available in *Prayers We E in Common*, Second Revised Edition, Fortress Press, 1975. Any discussion of these texts, as found in Rite II of the Book of Common Prayer, should be preceded with a study of these notes.

(The Rev.) RONALD H. MILLER
St. Alban's Church

Murrysville, Pa.

Landmark Status

The current controversy concerning landmark status or nomination to National Trust for Historic Places [1 March 18 and May 6] is perplexing and disarming. As to National Register nomination, it is not easy to come by, particularly in Wisconsin.

It is a constant fight to keep our community aware of the possibility of preservation, when architects are constantly crying, "Modernize!" We have tried in vain to restore parts of

Correction

We regret that there were errors in the prices given for sets of cassettes of Bishop Atkins, as reviewed in our issue of May 27. Four sets are available. Set A, *Sermons*, costs \$12 for tapes alone and \$15 for tapes in album. Set E *This I Believe*, costs \$18 for tape alone and \$21 for tapes in album. Set C, *Who Is Jesus Christ?* cost \$18 for tapes alone and \$21 for tapes in album. Set D, *Preconformation Teaching*, costs \$15 for tapes alone and \$18 for tapes in album. Tapes may be ordered from St. Anne's Tape Ministry, St. Anne's Church, P.O. Box 889, Titon, Ga. 31793.

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rary look have consistently won out.

Currently, our church is seeking nomi-
nation to the National Register, be-
cause we believe that we form an impor-
tant tie to the past. In the archives we
have pictures of our parish church in the
last century, when times were different,
and horse and carriage were the order of
the day.

Keep me from a "museum religion,"
but let me enjoy the efforts of my spirit-
ual ancestors.

(The Rev.) DUANE R.S. MILLS
Grace Church

Sheboygan, Wis.

• • •

The question of landmarking of
churches is a troublesome one. On the
one hand, they are often historic struc-
tures that should be designated by local,
state, and national agencies and should
receive the same protection as other des-
ignated historic structures; on the other
hand, such designation can, depending
on the legislation governing the designa-
tion, prevent any alteration or change as
indicated in the St. Bartholomew's case.

I think a church seeking landmark
designation should make a careful evalua-
tion of its future goals and require-
ments before asking to be placed on the
National Register, as it is very difficult
to reverse a designation once it is made.

In the letter above, I don't quite un-
derstand the reference to Wisconsin.
Certainly a large number of Wisconsin
churches are already on the National
Register of Historic Places, as well as on
state, city, and county lists. Some of
those, such as the Red Chapel and Blue
House at Nashotah, are State Historic
Sites and are on the National Register.

mark Commission. I do know that we
felt we had about designated all the
churches in Milwaukee we felt we
should. It may be that the State Preser-
vation Office feels the same way about
churches in Wisconsin as a whole.

It cannot be denied that the St.
Bartholomew's case in New York has
had a cooling effect on the desire of pres-
ervation commissions at all levels to
designate any structure owned by a reli-
gious body.

As a general rule, granting of land-
mark status to a structure by the State
Preservation Officer is merely a step on
the way to placing a building or district
in the National Register of Historic
Places. A designation by a local agency,
either city, town, or county, can be an
end in itself, with no further status. Of
course, the protection provisions, as well
as the tax incentives for restoration,
would not be available to them as they
are to National Register designees.

It may be that until there is some res-
olution of the question raised by the
case of St. Bartholomew's and others
now pending, that the most that can be
hoped for by churches is some kind of
local designation which could afford the
structures some kind of protection.

(The Rev.) ROBERT G. CARROON
Trinity Church

Milton, Conn.

*The author of this letter is the vice
president of the Seabury Society for
Preservation of Glebe House, a trustee
of the Greater Litchfield Preservation
Trust, former chairman of the Milwau-
kee Landmark Commission, and direc-
tor of the Litchfield Historical Society
in Connecticut. Ed.*

creative revival — the ancient, now modern tradition

ARMENTO in THE CHURCH — not from THE CHURCH

ARMENTO Liturgical Arts



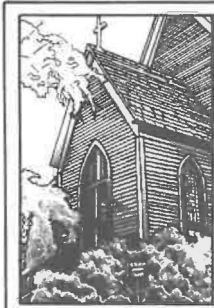
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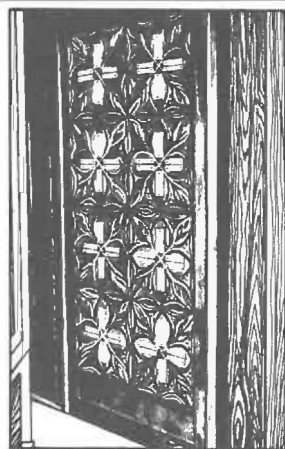


The Reverend
A. Edward Sellers, Jr.,
Rector
St. Stephen's
Episcopal Church
Milledgeville, GA 31061

"The Columbarium fits in the space previously used as a door. We continue to receive compliments on the attractive design of the columbarium. Many people are surprised to see Ashes housed inside the church itself. However, once they consider the idea, they are enthusiastic about this means of containing the Ashes in such an attractive way inside the church itself.

We had thought some people might be offended when they saw the columbarium installed. However, that has not been the case at all. Most people are impressed by its attractive design and only then do they inquire about its purpose.

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An unused door, 2'6" wide x 6'9" high now houses a 32 niche columbarium, 4 niches 2'6" wide by 8 niches 5'0" high in an old country church, shown on lower left.

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314 in 64.6% in 1980.

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New Hymn Text of the Month

HYMNAL 1982

This hymn is a stirring plea for peace that calls us to the triumph of the cross so "that we may see triumph in surrender; leaving all, that we may be partners in your splendor." It is the work of the American Lutheran poet and theologian, Martin H. Franzman (1907-1976).

Eric Routley, in his *Panorama of Christian Hymnody* (1979), describes the poet's style as having "a rough-cut ruggedness." That quality permeates this text and is reinforced by the tune, "Distler," by Hugo Distler (1908-1942), and its supportive accompaniment by the American composer and consultant to the standing commission on church music, Richard Proulx.

The tune, written by Distler in the

late 1930s, was recalled by a student, Dr. Jan Bender, who used it in 1966 as the theme for a set of six variations. In 1970, Dr. Bender commissioned Dr. Franzman to write a text for the tune. It was completed in 1971 and published that year.

Metre: 76. 76. D.

Theme: Christian responsibility, war and peace.

This hymn may be reproduced for church use with the following notice: Tune: "Distler" by Hugo Distler © Chantry Press, Springfield, Ohio, used by permission. Harmonization: Richard Proulx, from *Worship II*, © G.I.A. Publications, Inc., Chicago, Ill. Used by permission.

Unison

1. Wea - ry of all trum - pet - ing, wea - ry of all kill - ing,
2. Cap - tain Christ, O low - ly Lord, Ser - vant King, your dy - ing
3. To the tri - umph of your cross sum - mon all the liv - ing;

wea - ry of all songs that sing, prom - ise, non - ful - fill - ing,
bade us sheathe the fool - ish sword, bade us cease de - ny - ing,
sum - mon us to live by loss, gain - ing all by giv - ing,

we would raise, O Christ, one song; we would join in sing - ing
Trum - pet with your Spir - it's breath through each height and hol - low;
suf - f'ring all, that we may see tri - umph in sur - ren - der;

that great mu - sic pure and strong, where - with heav'n is ring - ing.
in - to your self - giv - ing death, call us all to fol - low.
leav - ing all, that we may be part - ners in your splen - dor.

RIEFLY...

Speaking at the 168th meeting of the American Bible Society, held this year in New York City, the Rev. John G.B. Anderson, rector of St. Thomas Church on Avenue, called for an end to what he called "Bible illiteracy." Dr. Anderson stressed the fact that young people today are neither taught the Bible nor encouraged to memorize it. "I am never quite sure why education pundits today think it helpful for children to learn things by heart," he said, recalling that he was encouraged to learn one of the Psalms each day at his school in England. "Far from turning me off, it turned me on," Anderson said.

The 1984 version of the Oberammergau Passion Play "remains marred by a bias and pervasive anti-Jewish orientation" according to members of an interreligious delegation sponsored by the American Jewish Committee who saw the opening performance in West Germany. One of the delegation's members, Rev. William Harter, a Presbyterian

member of the World Council of Churches' consultation on the church and the Jewish people and the National Council's committee on Christian-Jewish relations, said, "Christian leaders and educators have a responsibility to instruct our people that the drama that unfolds in Oberammergau is not a true or just enactment of the Passion story." Mr. Harter added that the play is "highly selective in the New Testament episodes that it chooses to dramatize," and that it "departs entirely from scripture in significant ways."

A survivor of the Warsaw ghetto has committed \$300,000 over five years to establish a program at Harvard Divinity School for the study of Christian-Jewish relations and the Holocaust. According to Dean George E. Rupp, the Jack P. Eisner program "will be devoted to a study of Jewish-Christian relations in the modern era, including antecedents and aftermath of the Holocaust, with special attention to the need for theological reflection in light of that cataclysm." Mr. Eisner was 13 years old when Nazi Germany invaded Poland in

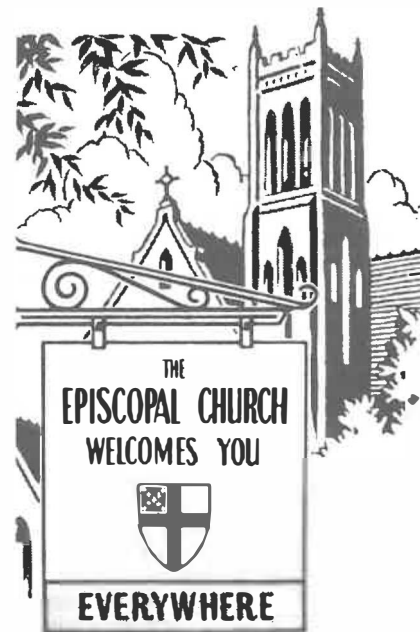
1939. He fought in the Warsaw ghetto uprising in 1943, escaped several times from concentration camps, and unlike 100 members of his family, survived the Holocaust.

Sir John Betjeman, Britain's beloved poet laureate, died May 19 at his holiday home in Cornwall. An active and outspoken Anglo-Catholic, he was 77. Requiems were held at St. Endellion's Church near Trebetherick, where he had received Communion from a wheelchair the last two Sundays of his life; and Pusey House, Oxford, where he was a governor. Burial took place in the churchyard of the tiny 13th-century Church of St. Enodoc, where the poet's mother is buried and which he knew since his boyhood holidays.

The Rev. Richard Holloway, rector of the Church of the Advent in Boston, has won a British book award for *The Killing*, a series of meditations on the death of Christ. The book was chosen unanimously by three judges to receive the £1,000 Winifred Mary Stanford Prize in London recently.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



SITKA, ALASKA

ST. PETER'S BY-THE-SEA 811 N. Lincoln St.
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

LAKE ALMANOR, CALIF.

HOLY SPIRIT Hwy. 36 & Glenwood, Chester
The Rev. Harry Allagree, v
Sun Eu 8:45, Wed YPF 7; Thurs Eu, Instr 7:30

SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 7

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1883 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Joseph Bacigalupo, locum tenens; the Rev. Maurice Campbell, the Rev. Frederick W. Meahger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-2

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7 also Tues & Sat 9:30; Wed 8:15; Thurs 12 noon HS; HD 11 noon & 6:15; MP 6:45, EP 8; C Sat 5-6

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 3271
Serving the Disney World Area — North
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

— Light face type denotes AM, black face PM; , address; anno, announced; A-C, Antemunion; appt, appointment; B, Benediction; C, fessions; Cho, Choral; Ch S, Church School; c, catechist; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; Ex, Excommunicated; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Day; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; rem, rector emeritus; Ser, Sermon; SM, Service Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

SARASOTA, FLA.

REDEEMER Downtown, Gulfstream and Ringling
Sun H 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10,
also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

ATLANTA, GA.

DUR SAVIOUR 1088 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 8780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
1:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
10:30 & 4, Sun 4

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION 4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 8. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH Beacon Hill
ST. JOHN THE EVANGELIST Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
1:30, Fri 8-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greeley, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
9:15. Wed H Eu 11:30

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat
wharf

The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

ST. LUKE'S 48th & Colfax So.
George Martin, r; Cindy Peterson Wlosinski, c
Sun 8, 10 Eucharist. Thurs 7

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily

KEARNEY, NEB.

CHURCH IN THE INN Holiday Inn
The Lay Readers of St. Luke's Church
MP 8:30 in the Holldome. Sun June 17-Sept 2

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe,
c; the Rev. Joseph A. Harmon.
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silv
The Very Rev. John B. Haverland, dean; the Rev. Gr
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 11
and third Sat 7

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd., RI
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pei
Cullen, the Rev. Frederic W. Reynolds, the Rev. Willi
Thoenen, assoc; Mark T. Engelhardt, pastoral music
Sun Eu 7, 8, 10, 8; Wkdy MP 8:30; Wed Eu 9; Feast De
8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Pa
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H
Service 10. Eu scheduled with all services

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. W
seil, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

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

ST. JAMES OF JERUSALEM W. Penn and Ma
The Rev. Marlin Leonard Bowman, v; G. Daniel Riley,
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Is
The Rev. Dan. Herzog, parish priest
Mass Sat 5, Sun 9:30; Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
12th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EF
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thu
school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 74
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curat
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 45
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End
The Rev. Howard T.W. Stowe, r; the Rev. David Ricke
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. JOHN'S 1331 Bay St. (Staten Is
The Rev. John-Michael Crothers, r
Sun Masses 8 & 10; Wkdy Masses Wed & HD 9

ST. MARY THE VIRGIN (212) 869-
145 W. 48th St. (between 6th and 7th Aves.) 10038
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloan
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. C
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 &
(ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. O
recital, 1st Wed of mo. 12:45-1:15

PROTESTANT CHAPEL AT KENNEDY AIRPORT
Center of airport. Established 1984
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

ST. THOMAS 5th Avenue & 53rd S
The Rev. John Andrew, D.D., r; the Rev. Gary Feltg.
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fr
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Chori
5:30. Choral Eu 12:10 Wed

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont'd.)

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Y Broadway at Wall
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
' 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

UL'S Broadway at Fulton
Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.

OMAS' Highland and Winton
ev. John Martner; the Rev. Gail Keeney
J 8 & 10, Healing 11:45 (2S)

ATOGA SPRINGS, N.Y.

ESDA Washington St. at Broadway
ev. Thomas T. Parke, r
asses 6:30, 8 & 10

USAND ISLANDS (Central N.Y.) e Vincent, N.Y.

HN'S Market St. (Rt. 12-E)
15 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
Day)

ton, N.Y.

IT CHURCH John St. Opp. Post Office
45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

CA, N.Y.

E CHURCH Downtown
ev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
.C. Butler
Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

STHAMPTON BEACH, N.Y.

ARK'S Main Street, 11978
ev. George W. Buster, S.T.M., r 516-288-2111
(Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
' Special Music; Spiritual Healing 1S at 8 & 10

EVILLE, N.C.

ARY'S 337 Charlotte St.
ev. Edward Gettys Meeks, r
lass 8, 11. Tues-Sat Mass 5:30. Sat C 4

VA, (Western) N.C.

JHN'S Jackson St. (behind Post Office)
ev. Philip W. Bennett, v
i Eu 8 & 11, MP (2S & 5S). HD as anno

INGSTOWN, OHIO

CCO PARISH 239 Trumbull Ave.
ev. Robert W. Offerle, CSSS, r
lass 8 & 10 (Sung); Sat Vigil Mass 5

LADELPHIA, PA.

NCIATION, B.V.M. 12th & Diamond Sta.
lasses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy
first Fri 7. A Traditional Anglo-Catholic Parish

EMENT'S, Shrine of Our Lady of Clemency

and Cherry Sta., 563-1876
lasses 8, 9:15, 11 (High), 8:15; Matins, 7:40; Sol Ev,
na & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat
v & Novena 5:30. C Sat 5-6, at any time on request

MPORT, R.I.

ANUEL cor. Spring & Dearborn Sts.
ev. Roy W. Cole
1 Eu 8, Service & Ser 10 (H Eu 1S and 3S)

ITY on Queen Anne Square
n D. Lorne Coyle, r; Marston Price, c
-C 8, 10 (1S & 3S), MP (2S & 4S).
ded 1898; built 1726

CHARLESTON, S.C.

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

GATLINBURG, TENN.

TRINITY Airport Road
The Rev. Charles E. Rice, r
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

TRANSFIGURATION 14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower,
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 78107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 78054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30



Bethesda Church, Saratoga Springs, N.Y.

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D. Min., r; the Rev.
Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt.
Rev. Wilson Hunter; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 6-9.

BREMERTON, WASH.

ST. PAUL'S 700 Calahan Dr., N.E.
The Rev. Norman S. Johns, III
Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon,
Tues, Thurs & Fri EP 5:15

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10,
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30; Eu 10:30; MP Wed 4 Eu. Open May 27 to Sept. 30

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson N. Glenwood & Gil
Sun Eu 8, 9 & 11; Wed Eu 12:10

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan E.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU);
by appt; open wkdy 9-12:30, 2-5