

THE LIVING CHURCH

Interview with Bishop Browning

• page 9



Two Cambodian boys took part in a Sunday morning service at St. Matthew Church, Brown's Point, Wash. [story, p. 8].



THE LIVING CHURCH

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DEPARTMENTS

Books	12	Hymn of the Month	11
Calendar	14	Letters	3
Editorials	11	News	6
First Article	2	People and Places	14

ARTICLES

Cambodian Congregation	Christine Dubois	8
Bishop Browning Interview	John Engelcke	9

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Awesome Thunder

By SALLY CAMPBELL

These four words: "unmingled, changed, undivided, unseparated." roll around in my mind like noning, far-off thunder on a summer's awesome and grand.

They were strung together in 451 A.D. A jumble of bishops, meeting at Chalcedon to describe the truth of Jesus' nature: true God and true man. At the council of Nicaea, 126 years earlier, they had been formalized after much Sturm und Drang that Jesus Christ, the pre-existent word, was indeed possessed of two natures within his one personhood. That was only the beginning of a controversy about how this could be explained in terms of what the mechanics of it were.

The problem, of course, lies in the duality. The Christian instinct and tradition has always been that there is only one duality, such as that postulated by the Gnostics. In their attempt to explain evil, the Gnostics conjured up a dualism where there was a good, spiritual, true God, and a lesser God, the Demiurge, who wasn't all that good and created the physical cosmos, which wasn't all that good either. The two worlds were firmly attached, then, to each other, in concept of an alienation between the spiritual (good) and physical (bad).

Christian revelation, though, coming from Judaism, is that God created the cosmos, and it is good; and it is true that he is one — even though he is two, and even though Jesus is two. Important, there is no division between the seeming duality of spiritual and physical. That is the Christian faith.

However, we, as scientists, have a hard time accepting a condition to be true if it is completely out of our usual cognitive experience. In the context of New Physics we know that two objects can occupy the same space; or, they can't occupy the same space and retain their identities.

If I put two books in a shredder and then mash the shreds together I suppose I could make two books occupy the space taken up by only one before, yet difficulties would arise should I want to read either of them. You see the problem.

But, hold! Physics has progressed beyond Newton, and provides a more sophisticated view of reality. A look at the current theory of light may shed a little on the subject.

A hundred years ago there was no final proof of whether light consisted of waves or particles. Both theories had been propounded for a long time, and there was substantiation for each. But it wasn't until about a generation ago that experiments were devised proving conclusively that light is composed of waves, and that light is composed of particles. Not particles moving in waves, but hopping about in their own paths.

Light is a single phenomenon, but it has these two ways of being, all the time — not first one and then the other, or anything understandable like that, but always both. Its waveiness and its particle-ness are never confused with each other or mingled, yet they are never separated or divided from each other, either.

Modern science recognizes more and more instances where things thought to be impossible a short while ago are not only possible, but usual. Quantum leaps. Heisenberg's uncertainties.

The marvelous thing is that we can now begin to see that those four thunderous words, plucked out of God knows where (I say this reverently) to describe how Jesus' godly nature and his human nature relate to each other, go far beyond that specific usage. In fact, they probably describe a fundamental fact operating throughout the whole of creation, if we could but understand it. That makes sense, when we remember that everything comes into being *through* Jesus, the second person of the Trinity, the God/man, whose two natures are unmingled, unchanged, undivided and unseparated. An artist cannot help but express his personality and reveal his identity in the style of his creations.

It's done with magic, of course. However, it's the best kind of magic — not done with mirrors, but with love.

Best columnist, Sally Campbell of Spring Harbor, N.Y., is a frequent contributor to THE LIVING CHURCH.

LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

The Best Part

A hearty hooray for Fr. Gordon S. Price's article on "Continuing in Ministry" [TLC, May 5].

I just want to say, here's another old man who goes to bed every night with a thankful heart. I haven't gotten around to humming the Te Deum, but I just may start tonight.

I never enjoyed the ministry as much, and really feel that this is the best part of it all.

(The Rev.) H. PAUL OSBORNE
All Saints Church

Portsmouth, Ohio

Episcopal Vestments

I was much amused by Robert Christman's letter [TLC, April 28] concerning the image of the church in 1985, particularly concerning episcopal vestments. While Christman apparently does not advocate a radical *sartor resartus* (he does allow for "plain linen miters"), his ideas are indeed intriguing.

I have been assured by a very knowing curate of my acquaintance in Miami that a healthy bishop, well nursed, is at Septuagesima well fitted in a leisure suit or Nehru jacket. I do therefore humbly offer it to a public consideration that new and plainer vestments would create more employment opportunities for clerical haberdashers and church supply salesmen. I grant that such vesture would be somewhat dear, and therefore very proper for cathedral deans to sell the older historical embarrassments to first year seminarians and high church anabaptists.

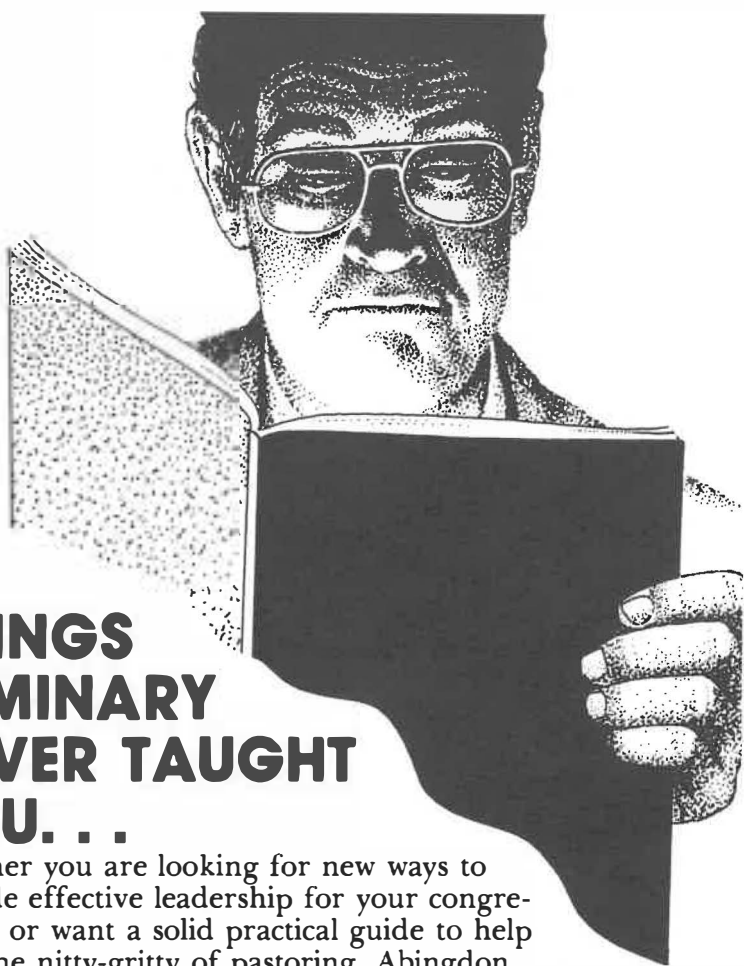
Having thus abandoned our troublesome Anglican heritage, we may promote a relevant image for our successors to the Twelve. I profess, in the sincerity of my heart, that I have not the least personal interest in endeavoring to promote this necessary work, having no other motive than the advancing of our style, providing for bishops, and giving some thought to interfacing with the fashion infrastructure. But what shall we do in 1986?

HENRY G. SELBY
Episcopal High School

Ft. Lauderdale, Fla.

Marriage More than Sex

The Very Rev. Robert L'Homme accuses me of "distorting" and even "destroying" our church's view of holy matrimony in my saying that the prime



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a way to express love and receive
 ment [TLC, April 28].
 se, I believe, are rather strong and,
 d, inaccurate words to describe my
 a in stating in slightly different ter-
 ology what the canon requires an en-
 l couple to sign before marriage —
 quote exactly without the addition
 an L'Homme's "and secondly" —
 believe it (marriage) is for the pur-
 of mutual fellowship, encourage-
 and understanding, for the procre-
 (if it may be) of children, and their
 cal and spiritual nurture, etc. . . ."
 in L'Homme should note also that I
 referring in my original letter [TLC,
 h 31] to human sexuality in general,
 as he finds fault with me for more
 wly applying my remarks to holy
 mony as taught and understood in
 urch.

(The Rev. Canon)

ARTHUR M. SHERMAN

Dean, School of Christian Studies
 aster, Pa.

Thank Offering

things happened recently and
 contrast was a little startling. I
 ed, as all clergy in this area did,
 free two-hour video tapes from the
 ies on their theology. Later that
 I bought two one-hour tapes for
 00 on what Episcopalians believe.
 hink the contrast between the
 ies giving six hours' instruction
 e and the cost to get the Episcopal
 ial (I realize that the material was
 it out by an Episcopal publishing
) was great.

ldn't it be wonderful if as a thank
 ing for the one percent theological
 ing to our seminaries, the semi-

suitable for inquirers class or general
 use? They could be used in the home of
 anyone who wishes to study the doc-
 trine, worship and discipline of the Epis-
 copal Church.

It seems to me that the lecturer's time
 could be freely given and maybe the cost
 to the parish and diocese could be just a
 little over the cost of the video tape,
 handling and mailing. With the in-
 creased use of video tape recorders, this
 might be another great tool for educa-
 tion in the Episcopal Church.

(The Rev.) GORDON J. STENNING
 St. Mary's Church

Portsmouth, R.I.

AIDS Victims

I thought the article by Bishop Swing
 [TLC, April 28] was a thoughtful, bibli-
 cal and compassionate one, growing out
 of his own pastoral experience. Con-
 versely I thought your editorial was dis-
 appointing. To liken the victims of
 AIDS to a thief breaking a leg climbing
 out a window is unfortunate to say the
 least; likewise, to suggest that AIDS is a
 punishment.

It would seem to me that our response
 should be more in line with the only com-
 mandment Jesus gave us — that we love
 one another as he loved us. The victims
 of AIDS need our loving concern now,
 not our advice on what they should have
 done.

(The Very Rev.)

HOLLINSHEAD T. KNIGHT
 St. Andrew's Cathedral
 Honolulu, Hawaii

• • •

Bishop Swing's article makes an as-
 tonishing statement in reference to
 AIDS and the common cup. I believe he

rest of the church, to disclose the names
 and qualifications of those in "the medi-
 cal facilities of [that] area" who have as-
 sured him that "as of this moment, they
 see no connection between AIDS and
 the common cup."

The bishop is quite right that "the
 serious nature of this question" de-
 mands frequent and further questioning
 of the medical profession.

What is meant by "as of this
 moment"?

The thousands "at the mercy of a to-
 tally mysterious enemy" deserve a less
 cavalier assurance than the bishop
 offers.

(The Rev.) FREDERICK M. MORRIS (ret.)
 New Canaan, Conn.

'Spanish Gold'

I would like to express my sincere ap-
 preciation for your outstanding edito-
 rial, "Spanish Gold" [TLC, April 14]. It
 underlines the liturgical and spiritual
 richness of the Hispanic culture. In
 these days when the ministry among
 persons of Hispanic heritage is being
 promoted in many areas of our church
 in the United States, it is good to read
 what we as Hispanics can contribute
 when we become members of the Episco-
 pal Church.

May I point out that the present lit-
 urgy of the Spanish Reformed Episcopal
 Church follows the Mozarabic liturgy,
 and that this rite is used in Spain in the
 Cathedral of Toledo, which is the see city
 of the Primate of the Spanish Roman
 Catholic Church.

(The Rev.) HERBERT ARRUNATEGUI

National Hispanic Officer

The Episcopal Church Center

New York, N.Y.

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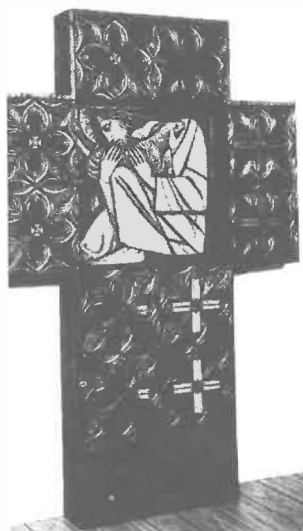
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—THE LIVING CHURCH

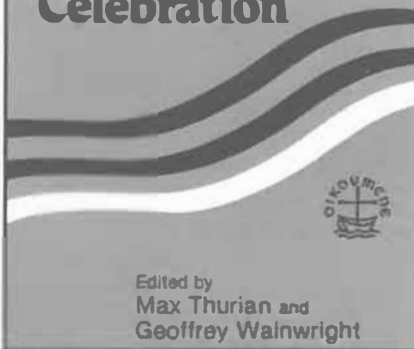
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Best in a Teacup

When traveling in Italy, the Prince and the Princess of Wales called upon the business Pope John Paul II at the Vatican. Prince Charles, it is reported, decided that during their stay in Rome the Princess Diana should attend one or two early morning Masses which the pope offers daily in his private chapel, to which he frequently invites guests. Apparently, when the prince sought approval for this course of action from Buckingham Palace, it was refused. The *Church Times* of London reports that "informed sources" claim that the Princess Elizabeth "herself stepped in and advised against the royal couple's presence at the pope's Mass.

The issues of evangelical outlook contend that had the prince actually attended the Mass, his action would have raised constitutional questions. The Rev. Dr. Samuel, director of the Church of England Council, is quoted by the *Church of England Newspaper* as asserting that Prince Charles, by carrying out his plan for a friendship with the pope, "would have forfeited for ever the right to the throne."

In making this claim Dr. Samuel's reference to the Act of Settlement of 1701, which debars Roman Catholics from the throne. The law states that the heir to the throne may not "be reconciled to or in communion with the See or Church of Rome."

Rev. Ian Paisley, a leader of the Free Presbyterian Church, took a emphatic stand on this matter. "If the heir to the throne or the occupant of the throne goes against that law," Mr. Paisley is quoted by Religious News Service as having said, "then their subjects no longer give them allegiance."

Worth Degree for Evangelist

Rev. Canon Bryan Green, 83, an outstanding preacher in the Church of England, has been chosen to receive a Doctor of Divinity degree. By an act of King Henry VIII in 1533, the Archbishops of Canterbury are empowered — independently of all universities — to confer honorary degrees. Canon Green will be awarded a Doctor of Divinity degree by the Rev. Robert Runcie at the Archbishop's London residence, Lambeth Palace, on June 20.

Without it being planned, Canon Green's career as an evangelist began 40



Visiting Rome at the end of April, Britain's Prince Charles and Princess Diana met with Pope John Paul II in his private library at the Vatican.

On the other hand, the Most Rev. John Habgood, Archbishop of York, said on BBC radio that he did not see any constitutional impropriety in the prince's plan to attend the Mass. Nor would there have been ecumenical problems arising out of it, he thought.

The Archbishop of Canterbury, the Most Rev. Robert Runcie, at the time of the furor not yet returned from his Australian tour, offered no comment. Roman Catholic leaders in Britain may have been disappointed in the turn of events, but did not publicly express anger or dismay.

years ago in New York City. While on a visit there he was asked to preach a mission at the Cathedral Church of St. John the Divine. So compelling was his preaching that it drew audiences of up to 6,000 for the ten days the mission lasted. Billy Graham, the famous American Southern Baptist evangelist, attended one service especially to hear Canon Green preach.

Numerous years later, after having preached innumerable sermons and crossed the Atlantic 92 times, Canon Green speaks only before small groups — of 500 - 800 people. He especially enjoys addressing groups of students.

Report of Standing Commission on Human Affairs and Health

Qualified endorsement of continuing "genetic engineering" research, condemnation of "surrogate parenting for hire," endorsement of "sanctuary" for certain refugees now living illegally in the United States, and a call for radical change in America's health delivery system are among 38 proposals that are being recommended by General Convention's Standing Commission on Human Affairs and Health in a document just released. Commission chairman is the Rt. Rev. John H. Burt, retired Bishop of Ohio.

The report of the commission, which will be considered by the 68th General Convention next September in Anaheim, also makes recommendations in the areas of unemployment, institutional racism, alcoholism, de-industrialization, Christian marriage, abortion, hunger, ministry with the aging and the handicapped, and sexual behavior.

In addressing the current increase of alcoholism and drug abuse, the commission proposes that for the first time there be an official policy statement enacted by General Convention.

With respect to the current national debate over abortion, the commission

Conventions still serves the Episcopal Church well. That position, most recently stated in 1982, stresses that "the beginning of a new human life, because it is a gift of the power of God's love for his people, and thereby sacred, should not and must not be undertaken unadvised or lightly" and does not allow "abortions for convenience."

The report sees hunger as "a world epidemic" with "estimates that 450 million people suffer from severe malnutrition." Yet paradoxically "this world today is blessed with an abundance of food. . . . If distributed evenly, it would give everyone some 3,000 calories per day, including ample protein." Five proposals to address this scourge at home and abroad will be laid before convention deputies.

"Some Ethical Concerns About Genetics" constitutes the lengthiest section of the report. The ethical problems which individuals and families of "higher genetic risk" face today are outlined and there is a page given over to the role of the minister in pre-marital counseling. Proposed resolutions would, if passed by convention, give support to "research directed to an increase in human understanding of vital processes, recognizing that human DNA is a great gift of God lying at the center of life and directing our development, growth and function."

In order to address the problems of plant closings, unemployment, community disruption, and other local conditions affecting human welfare, the commission argues that "many of the forces making for social disintegration today, both at home and abroad, are the result of large systems — economic, political, cultural and racial — which operate so as to seem to be beyond the personal control" of the decision-makers themselves.

"Even those with deep personal piety are often unwittingly so beholden to the systems they guide that they are either blinded to the injustice they wreak or feel powerless to correct the injustice when they do perceive it."

As the commission reflected on ethical issues now being raised in the use of new technical advances in modern obstetrics, it focused particularly on "surrogate parenting."

The commission recommends that "in the light of the church's long standing opposition to the selling of human sexual services," convention should go on record opposing surrogate parenting for hire.

The Human Affairs and Health Commission is currently composed of Bishops Walter Righter and Calvin Schofield, in addition to Bishop Burt, and the Rev. Messrs. Robert Cooper, Van Bird and Joel Pugh, Drs. Elizabeth Russell, Mari Koch and John Maltzberger, Joyce Phillips Austin and Maria Retamal.

DKICFL7...

The Rev. Andrew C. Mead, 38, for the last seven years rector of the Church of the Good Shepherd, Rosemont, Pa., resigned his position at the end of April to accept a call to become rector of the historic Church of the Advent, Boston, Mass., one of the leading Anglo-Catholic parishes in this country. With August 25 his last Sunday at Good Shepherd, he begins duties at the Advent on September 8. He was president of the Philadelphia branch of the Catholic Clerical Union from 1979 to 1982, and has served a number of years on the national council of the Evangelical and Catholic Mission.

On May 5 a special service in memory of the Jews murdered by the Nazis during World War II, and of other victims of genocide as well, was held in the Cathedral Church of St. John the Divine in New York City. The celebrant, the Very Rev. James P. Morton, dean of the cathedral, wore a yellow arm band as a symbol of solidarity with the Jewish victims of the holocaust and as a reminder that our Lord himself was a Jew. Another symbol used in the service was a bronze sculpture called the Auschwitz Memorial Figure; it will have a permanent place in the cathedral. Addressing the congregation, Dean Morton declared, "Wherever and whenever intolerance, bigotry, and racial and religious hatred exist, seeds of tyranny and genocide can be sown."

In a list of what it calls "the most important women of the past 100 years," *Good Housekeeping* magazine includes the name of a black Episcopal priest, the Rev. Pauli Murray, 74, of Pittsburgh, Pa. Dr. Murray, who was ordained priest in 1977, has had a varied and distinguished career. Besides being a non-parochial member of the clergy, she is or has been a professor, poet, lawyer, and civil rights activist. She has published a volume of poems entitled *Proud Shoes*, and edited and compiled a legal text, *State Laws on Race and Color*.

According to reports in *The New York Times*, the *Milwaukee Journal*, and other newspapers, the Christian Broadcasting Network (CBN) is the largest single private donor of money being used to fund the contras, the military organization fighting to overthrow the Sandinista government of Nicaragua. CBN, however, denies the charges, claiming that the aid it provides is nonpolitical in nature, used instead for "helping starving and displaced persons." Wayne Bragg, director of Wheaton College's

gram asked, "Why is CBN aiding contras, when the contras are murdering our Christian brothers and sisters in aragua?" And David Whitermore, rector of the Church Federation of Chi said, "I am deeply concerned that may be jeopardizing mission work in Central America for years to come by associating the church with the counter-revolutionaries."

The Rev. David L. Seger has been named assistant director of the Clerical Deployment Office. His appointment, which became effective on April 16, was announced by the Presiding Bishop's board, and the executive director of the deployment office, William Thomas Fr. Seger has already served in that position for the last nine months, having been appointed to it originally on a temporary basis. A native of Iowa, a graduate of the University of Iowa (1960), and Nashotah House (M. 1972).

CONVENTIONS

The 118th council of the Diocese of Nebraska was held at St. All Saints Church, McCook, May 1-4. The keynote speaker was Dr. Charles Lawrence, rector of the House of Deputies of the General Convention, who also served on a committee dealing with peace issues.

The Rt. Rev. James Warner, Bishop of Nebraska, presided and gave a report on how he used the sabbatical which he took a year ago, and he thanked the diocese for providing it.

Reports were given on the progress made by the "Education for Ministry" students, some of whom anticipated ordination to the "life project diaconate" before the end of the year.

Several controversial resolutions were debated and action was taken on them. One of them was about "wills." The council approved both the concept of the living will and legislation which would exempt physicians from being sued by family members when provisions of the living will are carried out according to a patient's wishes.

After having served 35 years as secretary of the council, the Rev. Dr. Stilwell, rector of St. Matthew's Church, Lincoln, and a veteran of many General Conventions, said he would be stepping down as secretary, and he nominated the Rev. James Krotz, rector of the Church of Our Savior, North Platte, to be his successor. Fr. Krotz was elected unanimously.

It was decided that the next council will be held at St. James's Church, Fremont.

(The Rev.) W.J. B

Cambodian Christians in the Diocese of Olympia



Doug Hadley and a Cambodian lay minister distribute communion during a Cambodian service at St. Matthew's Church, Brown's Point, Wash.

speaking members and Cambodians worshipped together at St. Matthew. Due to overcrowding and problems inherent in mixed-language church school classes, a separate Khmer-language service and church school were started. A coffee hour between the English and Cambodian services encourages intermingling.

The Cambodian ministry at St. Matthew began in October 1980 when the parish sponsored Sambun and two members of his family. Sambun began bringing his daughter to church, and she brought her friends, and they brought theirs. "They just began to come and that's how it began," says Bishop Cochran. "We didn't really do anything in the way of going out for them"

Today, 150 Cambodians in 40 families are associated with St. Matthew. Thirty people were baptized and 27 confirmed last year. A Cambodian council meets weekly to plan the Sunday service, receive leadership training, and discuss the concerns of the Cambodian community. Bovity and Moeung, another lay leader, receive small stipends. Moeung was an elder in the Cambodian Evangelical Church and is being considered for ordination under Canon 8, a canon which provides for ordination under special circumstances.

Funding for the Cambodian ministry is always a problem. Due to limited English skills, most of the Cambodians must rely on public assistance. Food, clothing, and furniture are in constant demand. Transportation and emergency needs also eat up budgeted monies.

Diocesan and national church grants, gifts from individuals and parishes, and a special line item of \$10,000 in the 1985 diocesan budget are the main sources of funding. Though these are mostly one-time gifts, the need is long-term. "It will take a good deal of time before the congregation is self-sufficient," says Bishop Cochran.

But despite financial difficulties, the Cambodian congregation is well on its way to becoming a church of its own.

Exactly what that indigenous church will look like is anybody's guess. Most of the Cambodians were converted to Christianity during their stay in the refugee camps in Thailand. Their faith tends toward the evangelical and fundamentalist persuasion. Yet they are comfortable with Episcopal worship.

"We don't know what the ultimate plans are," said Bishop Cochran. They're Christians, and we're getting them started."

by CHRISTINE DUBOIS

raining and the St. Matthew, Brown's Point, bus is stuck in the tired Bishop (of Alaska) David as he moves through the church to pick up volunteers to drive the ten-hour trip to Tacoma, Wash., to collect a load of Cambodians for the 11-hour Khmer-language service.

Stop in front of a run-down Tacoma apartment building where a dozen Cambodian refugees run out and pile into our cars, others pulling on their children's coats in last-minute efforts to get ready for church.

"His name's Chris," I say brightly, and at my passengers. Blank stares and. I point to myself; "I'm Chris," I say again. Nods and shy smiles are. Conversation on the way back to church is limited.

Meanwhile, the service has already begun. A woman patiently points out the lyrics to a Cambodian hymn to two men sitting near her. A Cambodian reads the Epistle in Khmer. Children squirm in the pews and page

Christine Dubois is editor of the Olympia Tribune and Olympia correspondent for THE LIVING CHURCH.

through hymnals. The Rev. Doug Hadley preaches in English, pausing after each sentence to allow Bovity, a Cambodian lay leader, to translate. In the parish hall, other children play Simon Says in a mixture of English and Khmer.

Like any successful ministry, the Cambodian work at St. Matthew has not been without its problems. The influx of Cambodians has strained the resources of the small parish. Facilities are jammed, the language barrier creates confusion, and funding is a continual concern.

Even translating the worship service into Khmer isn't as easy as it sounds. Different religious groups use different Khmer words for "God." Bishop Cochran remembers trying out "The Lord be with you . . . Let us pray" in Khmer, only to be met with startled looks. "That's the way the Buddhists say it!" the shocked Cambodian Christians told him after the service.

At the same time, of course, the presence of the Cambodians has been immensely rewarding. "For the most part, it's had a pretty healthy effect," said Bishop Cochran. "A lot of people (now) have a quite different attitude about who these people are and the problems of refugees in general."

Until last November, English-

Presiding Bishop Nominees

Interview with Bishop Edmond Lee Browning

By JOHN PAUL ENGELCKE

In March, the 27-member Joint Nominating Committee chose four nominees for the office of Presiding Bishop and Primate. They include the Rt. Rev. Edmond Lee Browning of Hawaii, the Rt. Rev. William C. Frey of Colorado, the Rt. Rev. Furman C. Stough of Alabama, and the Rt. Rev. John T. Walker of Washington, D.C. In this first of four interviews, one with each nominee, the Rev. John Paul Engelcke, editor of the *Hawaiian Church Chronicle* and correspondent for THE LIVING CHURCH, talked with Bishop Browning about the role of Presiding Bishop and other matters of interest to the national church.

JPE: Bishop Browning, what do you see as the Episcopal Church's greatest need now and in the remaining years of the 20th century?

ELB: During the past number of years we have been stretched between seeing the church's mission as developing the inner quality of our lives, on the one hand, and, on the other, of seeing the church's mission as total outreach. It seems to me that both directions are essential. The spiritual cannot exist without the outreach of love, and any encounter with society must be enriched by our spiritual pilgrimage. Both need to be continued, broadened and deepened. And part of this must be a real emphasis on servanthood, a ministry to the world's condition. This is an essential part of the good news.

Many needs face us, but the chief need

before the whole church is to achieve total ministry. The ministry of every baptized person is essential to the servanthood of the church and the integrity of the Gospel. We all need to work in the most creative ways possible for the laity to accept their high calling implicit in their baptism. They live in the world. Through them the church will make a difference in the issues confronting our society.

Furthermore, while it is extremely important that the church deal with the issues through clear statements of conviction, unless we have a convicted and convinced laity, these statements will just remain on paper.

JPE: What issues, do you think, especially challenge the church and her members?

ELB: Many issues face the church: the population explosion, economics, corporate investments, apartheid, peace and war, family life, sexuality, abortion, evangelism, electronic media — to name a few. Most pressing is our ministry to those oppressed with poverty, unemployment and hunger. Our urban centers are becoming increasingly crowded with people living in poverty.

The church has to find a way of dealing with both the spiritual and the material dimensions of that existence. Our ministry must be such as to allow the poor to speak for themselves, a ministry to help those who live in those conditions both to cope with and correct them.

Evangelism is another issue. In the last few years real strides have been made in facing the meaning of evangelism. We need to see it as a higher priority, becoming truly intentional in an area of the church's life which must not be

avoided. We are, after all, commanded to go into *all* the world.

Along with that, the American Church has a lot to offer to the mission and work of the whole Anglican Communion. We are beginning to get a handle on it. We need to work at it with greater energy. And the Anglican Communion has to offer the American Church. We must also be ready to receive and to listen to the experiences in the ministry and mission from other parts of the Anglican Communion need to be shared by us in meaningful ways. One of my outstanding experiences recently was such a sharing at a Roland Allen Conference in Honolulu.

JPE: By what means can a Presiding Bishop encourage Episcopalians to address these issues?

ELB: The Presiding Bishop has the opportunity to speak out with a prophetic voice, the need to listen to and to provide the response, and the obligation, to others, to educate and to inform, so we may positively address what face

JPE: What good news have you for America's outcast and segregated blacks, Hispanics, Orientals; the sick in body or mind, the aged, the poor and gays?

ELB: What I have tried to do in Honolulu is not to tolerate any idea of insularity, no outcasts. We need to reach each and every one in his or her uniqueness and to help each contribute to the greater community. Reconciliation is the fundamental message of the church. Everything that we do — employment, education, outreach — must reflect that. All must have a chance to contribute and be affirmed. And there must be a very definite program of outreach to those who feel themselves outcast. They must be affirmed, dignified,

any ghetto, included as working
ers of the whole life of the church,
now usefulness.

*Bishop Browning, what contribu-
to you see the Episcopal Church as
aking to the bettering of the qual-
life and work of the American
?*

The previous answers point to
of the ways. We can better the lot
poor. Laypersons can better real-
eir ministries, including those
to government. The Episcopal
h has a breadth of understanding
the fullness and interrelatedness
to help us avoid the divisiveness of
issues. An increased commitment
l the fostering of the ministry of
iliation can only better the Ameri-
tation.

*How do you think the spiritual life
individual church member and of
urch generally can be bettered?*

Recent years have seen an increas-
areness of and real yearning for
ed individual spiritual life. Cur-
Marriage Encounter, Faith Alive,
arismatic movement, to mention
a few, have been tremendously
y for us all. These expressions of
ial life need to be strengthened in
way possible in the parish, the di-
nd the national church.

question that might be raised for
xt few years: In what ways is the
of Common Prayer used in the
and by the individual church mem-
We need to discover ways to
en its use to deepen our spiritual-
ould be my hope that the spiritu-
hat would be reflected throughout
urch would be a spirituality that
dependence upon the mercy of
Moreover, we should understand
he institutional church cannot do
e work and mission. God works
h other parts of society also, and
eed to be affirmed and supported,
ed to stand humbly before God's
ig through all creation.

*OCU languishes, Rome seems to
and the Orthodox bridle at
priests. What ecumenical role
fort do you wish for the Episcopal
?*

Let me refer you to the "State-
of Vision" I have been asked to
as part of the nomination process.
is a deep commitment to a world
'It is a commitment to the Angli-
munion, to ecumenical councils
ry level, and to the dialogues be-
faiths that will lead to greater ser-

vice in ministering to a broken world.
People will believe when they see the
larger church focused together in a faith
and ministry that is authentic." That is
the ecumenical role and effort I wish for
the Episcopal Church.

*JPE: The role of women priests in the
church: how do you wish it to be en-
hanced?*

ELB: Out of my own experience, the
women who have offered themselves for
ordination are outstanding testimony to
the wisdom of the General Convention of
1976 in authorizing women's ordination.
They have made a magnificent contribu-
tion to the Diocese of Hawaii. Deploy-
ment is now the real issue. We need to
find ways in which the church and all
congregations can come to look at the
calling of ordained women in a more po-
sitive manner.

*JPE: You have spoken forcefully on the
reconciliation of draft-resisters and de-
serters, nuclear disarmament, and the
peace movement. What word have you
for the members of the armed forces of
the United States?*

ELB: My ministry has been blessed for
a number of years with service to those
serving in the armed forces. I say
blessed because some have been the
most outstanding church members I
have known, with a profound sense of
devotion and dedication, for which I am
grateful.

We live in an imperfect world, and the
need for the military will be with us for
some time to come. The church needs to
be pastorally supportive of those called
to serve in the armed forces. I have spo-
ken out on the reconciliation of draft-
resisters and dodgers and have taken an
active part in the nuclear arms issue and
peace movement, and will continue to do
so.

This does not put me personally in
conflict with persons in the armed
forces, although I know that it does for
some of them. I have tried to approach
this pastorally and with respect for the
positions from which they come. I intend
to continue doing so.

*JPE: Is New York City any longer the
proper center for the national church
offices?*

ELB: General Convention needs to give
direction to the Executive Council and
the church nationally on this. I have no
problem with remaining in New York
City and can see many reasons why the
church should.

*JPE: What accomplishment as Bishop
of Hawaii gives you the most joy and
satisfaction?*



Bishop Edmond Lee Browning

ELB: The people I have been called to
work with. The diocese and the commu-
nity do not always agree with me, but I
feel a tremendous sense of trust and
openness to my expressing the ministry
I feel God calls me to.

Among the greater joys as well have
been both the programs I have been able
to initiate and seeing individuals deepen
their understanding and mature in their
ministry and lives. A particular joy has
been enabling that to happen.

*JPE: Do you have any special message,
Bishop Browning, for members of non-
Christian religions: Buddhists, Jews,
Muslims?*

ELB: Anti-Semitism remains an issue
for Christians to face more fully, as well
as our greater acknowledgement of the
riches Judaism has given and yet gives
us. These have been too long ignored.

My experience here in Hawaii has
shown me how much Buddhism has to
offer about the nature of the Other and
the calling which we have collectively as
part of the human family. We need more
dialogue with the other great religions.
In this, Islam presents special problems.
But here, too, dignity, realism, and pa-
tience can only help to better under-
standing.

Trinitarian Balance

Considering how little we know about ourselves, about one another, and about the universe of which we are a part, it is not surprising that our understanding of God is very limited. Trinity Sunday reminds us of how much we do know, but also of how much more we do not know. It summons us not to knowledge, but to wonder, awe, and reverence toward the thrice-holy God.

To speak accurately of any complicated subject is always difficult. To speak accurately of God requires that every assertion, every affirmation, be surrounded by ands, buts, however, and althoughs. If the full demands of theological precision were to be met, we could hardly speak or think of God at all, nor could we easily pray. The problem is met by using traditional, scriptural, and poetic expressions which suggest more than they actually say — “Our Father, who art in heaven,” “Holy, Holy, Holy,” “O Lamb of God,” “Blessed Savior.”

To prevent any one such expression from excluding others, we vary our speech, hymns, prayers, and statements, using different phrases on different occasions. Orthodoxy is thus expressed, not by saying all of the right things on every occasion (which would be impossible), but by observing a proper balance. A preacher does not prove his orthodoxy by saying all he knows about the Blessed Trinity on Trinity Sunday, but rather by including appropriate references to the Father, to the Son, and to the Holy Spirit as the content of his preaching provides opportunity; and likewise, by speaking of the divine unity when it is suitable to do so. A similar balance is called for within our individual spiritual lives. Balance leads to health, for the soul as well as for the body.



By Edward Meeks Greg

June Issues

We hope the month of June will be an interesting one for our readers. Beginning with this issue we will have a series of interviews of the four bishops nominated for election as Presiding Bishop, which will enable all of us to know them better. We will first take them in alphabetical order, which is also in geographic order, moving from west to east.

Next week, the issue of June 9 will be a Parish ministration Number, and other things of interest will follow in subsequent weeks. Items pertaining to the meeting of General Convention will continue to appear.

As we enter the summer season, those who attend services of worship may find it convenient to be reminded that for the weekdays following Trinity Sunday, we use the readings for the week of Proper 4. Trinity Sunday, June 9, is assigned to Proper 5.

For those of you who are traveling this summer, please check the services listings on the Church Directory page and attend church wherever you may be. Churches listed extend a cordial welcome to visitors.

New Hymn Text of the Month

Hymnal 1982

- Holy Ghost, dispel our sadness;
pierce the clouds of nature's night;
come, thou source of joy and gladness,
breathe thy life, and spread thy light.
From the height which knows no measure,
as a gracious shower descend,
bringing down the richest treasure
we can wish, or God can send.

- Author of the new creation,
come with unction and with power.
Make our hearts thy habitation;
with thy grace our spirits shower.
Hear, oh, hear our supplication,
blessed Spirit, God of peace!
Rest upon this congregation,
with the fullness of thy grace.

The hymnologist John Julian described the author of this month's hymn as "next to Luther . . . the most gifted and popular hymn writer of the Lutheran Church." Paul Gerhardt (1607-1676) is already familiar to Episcopalians as the author of three important texts in our singing tradition — "O sacred head, sore wounded," "The duteous day now closeth," and "Commit thou all that grieves thee."

War, death, and theological conflict clouded much of Gerhardt's life, but out of these tragedies, experienced by many today, the poet implores the Holy Spirit, "source of joy and gladness," to "dispel our sadness" and to "breathe thy life and spread thy light."

The tune with which this text is sung is named in honor of Geneva, where the composer, George Henry (1883-1966), served as organist of his Episcopal Church from 1935 to his death.

Words: Paul Gerhardt (1607-1676) by John Christian Jacobi (1670-1717)
Music: "Geneva"; George Henry (1883-1966), *Hymnal 1940*, no. 145
Meter: 8.7.8. D

Theme: the Holy Spirit.

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BOOKS

Books reviewed this week concern theology, as June 2 is Trinity Sunday.

Classically Anglican

THE JOY OF ALL CREATION. By A.M. Allchin. Cowley. Pp. xii, 162. \$7.50 paper.

Here is a classic Anglican writing about the Anglican classics on incarnational theology, the theology that had to turn into poetry during a rational dry spell we are now coming out of, ending with modern poetry and theology beautifully linked.

The book, in eight brief chapters, gets off to a semi-scholarly start, but is kind enough to lay readers (maybe to some clergy, too) to supply a brief "cast of characters" biography as an appendix. By the latter part of the book, the tone has changed to more passion and identification with such figures as Euros Bowen, a Welsh priest, Edwin Muir, and T.S. Eliot.

The advocacy and passion is "our kind" throughout, classically restrained and eloquent, but casting forth memorable phrases and quotes all along the way.

The work is subtitled, "An Anglican Meditation on the Place of Mary." Perhaps it should rather be, "Our Incarnational Theology and its relationship to Mary." She figures beautifully in it, but not quite centrally. Allchin has discovered in our tradition some new passages to and about Mary, and develops fully some of the better known ones, but now and again he has to say that a gem is only implicitly about the Virgin.

Furthermore, as he introduces us to the splendid spirituality of Muir (in the concluding chapter on the Annunciation, joining Muir with Eliot) it has to be said that Muir isn't specifically an Anglican. Again, the 19th century Danish bishop Grundtvig, "decidedly not an Anglican" (as the brief biography puts it), is the source of magnificent Christ-mas verse.

To mention such caveats, though, is to quibble at the eloquent sincerity with which this grave and beautiful book climaxes.

(The Rev.) WILLIAM D. EDDY
Christ Church
Tarrytown, N.Y.

Welcome Challenge

THE GOD OF JESUS CHRIST. By Walter Kasper. Crossroad/Continuum. Pp. 404. \$27.50 hardcover.

Walter Kasper, professor of Catholic Theology at the University of Tubingen, has framed an answer to modern atheism. He believes that contemporary theistic faith has already been undermined by the Enlightenment. "In the face of

he writes, "help will not come from a feeble, general and vague theism but only from a decisive witness to the living God of history who has disclosed himself in a concrete way through Jesus Christ in the Holy Spirit."

In Kasper's view the Enlightenment has had a positive impact upon human life and thought insofar as it has strengthened the search for human fulfillment and autonomy. However, he argues, humanity is not brought to its fullness in atheism, but in a theonomous universe in which Father, Son, and Holy Spirit are confessed as "a mystery of perfect love that communicates itself and empties itself." This is a bold thesis and a welcome challenge to the reductionist theologies which have commanded so much attention.

Written primarily for students of theology, its broad pastoral concerns make it rewarding if demanding reading for clergy and laity, and even for those outside the church for whom the search for meaning has again raised the God question.

(The Rev.) P. LINWOOD URBAN
Professor of Religion
Swarthmore College
Swarthmore, Pa.

Discerning Anglicanism

THEOLOGY IN ANGLICANISM. Edited by Arthur A. Vogel. Morehouse-Barlow. Pp. 170. \$8.95 paper.

For the world of theology, it has always been a vexing problem whether one can precisely speak of an "Anglican Theology," particularly with reference to a distinguishing content.

Appearing as one of the books in "The Anglican Studies Series" under the general editorship of Theodore Alan McConnell, this particular book, edited by the Bishop of West Missouri, indirectly addresses itself to this question. At the very end of the preface, Bishop Vogel writes, "After finishing *Theology in Anglicanism*, the reader may decide for his or herself whether or not the way Anglicans live and do theology has produced an Anglican Theology."

The seven essays cover a variety of major theological themes. All consciously (or otherwise) follow the time-honored Anglican appeal to the three mutually inter-penetrating resources of scripture, tradition, and reason. The question remains, however, whether this approach to theology is as distinctively Anglican in our own day as one might like to think, even though the authors of the essays — all Anglicans — follow this characteristic approach.

The retired Archbishop of Canterbury, Arthur Michael Ramsey, notes in his brief, concluding essay in the volume, "To be an Anglican is to belong to a communion no longer limited by the En-

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

ASCENSION PRESS publications: *Power from on High: A Model for Parish Life and Development* by Robert A. Gallagher OA, \$7.25; *Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders* by Alice B. Mann, OA, \$7.25; *Priestly Spirituality* by Eleanor McLaughlin, \$3.50; *Conformed to Christ: Standards and Structures in Parish Development*, \$3.50, Prepaid orders please. Add 15% for shipping. Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19124.

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

A reviewer cannot help but wonder what the volume may have looked like had the choice of writers included some Anglicans whose theological styles differ quite radically from those of the present authors, and even more so had the choice reflected the archbishop's observation about the linguistic and cultural pluralism which characterizes contemporary Anglicanism.

(The Rev.) SHUNJI F. NISHI
Church Divinity School of the
Pacific/Graduate Theological Union
Berkeley, Calif.

Erudition and Insights

IN SEARCH OF DEITY: An Essay in Dialectical Theism. By John Macquarrie. Crossroad/Continuum. Pp. x, 274. \$19.95 paper.

Anyone acquainted with the writings of Professor Macquarrie will know the erudition and insights he brings to theology. The Gifford Lectures for 1983, the basis of this book, will confirm that view.

He gives us one of the best discussions I have read in a long while of the status of natural theology today, and makes a significant contribution to the contemporary debate about "God language."

His criticisms of "classical theism" (which tends to make God so remote that his action in the world becomes a problem) are careful and constructive, in contrast to other recent efforts to restate Christian beliefs about God. Often, these seem to end with the loss of any transcendent element, whereas the necessary tension between transcendence and immanence is the central theme of this book. It is a theme running through the sketches of eight thinkers in the neo-Platonic tradition that make up part II; they are masterpieces of lucid summarization, and the chapter on John Erigena is particularly fine.

At the beginning, Macquarrie says that a dialectic approach is not the presentation of a series of paradoxes. It is, rather, the attempt to hold in tension polarities in thought about God, and this he consistently essays to do; perhaps the greatest merit of all is Macquarrie's clear awareness that at some point all language about God falters, and one turns to adoration and to the poetry of the mystics.

(The Rev.) SIMON MEIN
Chaplain, St. Andrew's School
Middletown, Del.

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COMING TO ENGLAND? First contact the Church of St. John the Evangelist, Hyde Park Crescent, London W2. An English Church with an American ministry. Sundays 8 a.m., 10 a.m., 6:30 p.m. office will try to help you: with tourist advice; parish church; church information; clergy changes. Contact: Fr. Thaddeus Birchard, 18 S. Crescent, London W2 2PN. Telephone: 01-262-1111. Open all day, and daily worship.

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PARISH DEVELOPMENT INSTITUTE: In training in parish revitalization for clergy, lay and diocesan consultants. Reflects Anglican theology and polity, current behavioral science standings. Two weeks this summer in NYC (July 19-30), plus reading and application during the plus two weeks next August. \$350 tuition each summer session; \$230 for optional room. Co-sponsored by the General Theological Seminary and the office of the Ascension. Write: Mrs. Mary E. Laney 175 9th Ave., New York 10011.

TRAVEL

JOIN A GROUP of jovial Episcopalians, J August 4. London (two weekends), Canterbury Pilgrimage (five days), Canterbury Pilgrimage (five days), Canterbury Pilgrimage (five days), Canterbury Pilgrimage (five days) \$2,299, all inclusive from New York. Full board and dinners. Fr. Ed Story (201) 741-2220; I Jaynes (210) 741-7826, or write: Box 216, Liver, N.J. 07739.

WANTED

AMERICAN PRAYER BOOKS 1786-1891, various sizes; also books on American Prayer. Please send titles, dates, condition and asking price. The Rev. Robert Norton, 3315 Wilshire Dr., Los Angeles, Calif. 90026.

Use the classified columns
THE LIVING CHURCH
to BUY or SELL

PEOPLE and places

Appointments

Rev. Ronald Albert is now rector of St. Mat-
. 233 S. State St., Westerville, Ohio 43081.
Rev. Gerald Ash is the associate rector, St.
s, Annapolis, Md. Add: 70 Severn Grove Rd.,
olis 21404.
Rev. Ray Betts is serving as interim rector of
Church, Forest and Erie Aves., Glendale, Ohio

Rev. Peter J. Bunder is now Episcopal chap-
Purdue Univ. and vicar of the Church of the
shepherd; add: 435 W. State St., West Lafay-
rd. 47906.

Very Rev. Malcolm Eckel is serving as interim
of Trinity Church, 125 E. Broad St., Colum-
bio 43015.

Rev. John Fredenburgh is now associate rec-
Christ Church, Dayton, Ohio; add: 20 W. 4th
yton 45402.

Rev. Richard J. Herschel is now rector, St.
(Lower Merion) Bala-Cynwyd, Pa.

Rt. Rev. Wilbur E. Hogg, retired Bishop of
l New York, is now interim rector of St.
, Columbus, Ohio; add: 2151 Dorset Rd., Co-
43221.

Rev. Ninon N. Hutchinson is assisting at St.
r's, Murray Hill and Grace Church, Eliza-
rt, N.J. Add: 419 South St., Murray Hill

Rev. Priscilla Inman is vicar of Calvary, Red

Stillwater, Fishtail, Mont.; add: 621 N. Hauser, Red
Lodge, Mont. 59068.

The Rev. R. Michael Jones is now rector of St.
Paul's, Bennettsville, S.C.

The Rev. Hope Koski will be canon of Trinity Ca-
thedral, 2021 E. 22nd St., Cleveland, Ohio 44115, as
of July 1.

The Rev. Larry Lewis is now vicar of St. Paul's,
Maryville, Mo.; add: Box 396, Maryville 64468.

The Rev. Otto L. M. Lolk became the rector of All
Saints, Rhawnhurst, Philadelphia, Pa., in late May.

The Rev. Conner Lynn, effective July 1, will be
rector of the Church of St. Anne, East Harbour,
South Caicos, Turks and Caicos Islands, British
West Indies.

The Rev. Brian McHugh is the interim rector of
St. James, 200 W. High St., Piqua, Ohio 45356.

The Rev. Arthur McNulty is to become rector of
Calvary Church, Pittsburgh, effective July 28; add:
315 Shady Ave., Pittsburgh, Pa. 15206.

The Rev. Terry Meadows is now rector of the
Church of Our Saviour, Mechanicsburg, Ohio; add:
772 Oak St., Columbus 43205.

The Rev. Wayne A. R. Mionske is now vicar of
Holy Trinity, Waupun and St. Mary's, Oakfield,
Wis.; add: 315 E. Jefferson St., Waupun 53963.

The Rev. William V. Murray is the interim rector
of the Church of St. Jude and the Nativity, German-
town Pike, Lafayette Hill, Pa. 19444.

Changes of Address

The Rev. William L. Griffin may now be addressed
at N9946 River Rd., Wisconsin Dells, Wis. 53965.

The Rev. Peter A. Landskroener may now be ad-
dressed at Box 146, Bedminster, N.J. 07921.

The Rev. John H. McLeester (ret.) is now at 1208
Emory Dr., Panama City, Fla. 32404.

Calendar of Things to Come

This calendar is provided as a service to readers
normally in the first issue of every month. We regret
space does not permit inclusion of detailed informa-
tion.

June

- 17-22 Episcopal Society for Ministry on
Aging Certificate in Aging Program
(Fordham University, New York City)
18-20 Meeting of National Episcopal
Historians' Association (Seattle)
20-21 Workshop, "Theological Resources for
Peacemaking Ministries" (Princeton
Theological Seminary)
23-29 Finger Lakes Conference (Geneva, N.Y.)
28-30 Healing Conference (Adelynrood,
Byfield, Mass.)

July

- 20 St. Margaret's Day Celebration (St.
Margaret's Convent, Duxbury, Mass.)
29-Aug. 9 Leadership Academy for New
Directions XII (Dallas)

August

- 13-18 Opera Enjoyment Experience camps of
the Diocese of the Rio Grande. (Camp
Stoney near Santa Fe, N.M.)

September

- 26-28 Jackson Kemper Anniversary
Conference (Nashotah, Wis.)

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.

AUBURN, ALA.

HOLY TRINITY Church Drive (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. north of I-85
Sun 8, 10; Wed 10

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (Cho), Ev Sun 3:30, Thurs 5:15. H Eu 7:30 &
12:10 Mon-Fri, 10 Sat, 6 Thurs

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Keirse, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

CLINTON, CONN.

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

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
Tours: Mon-Sat 10:3-15, Sun 12:30 & 2

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, 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

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area — North
The Rev. Frederick E. Mann, r
Sun H. Eu 8 & 10:15; Tues H Eu 6; Wed H Eu 9:30

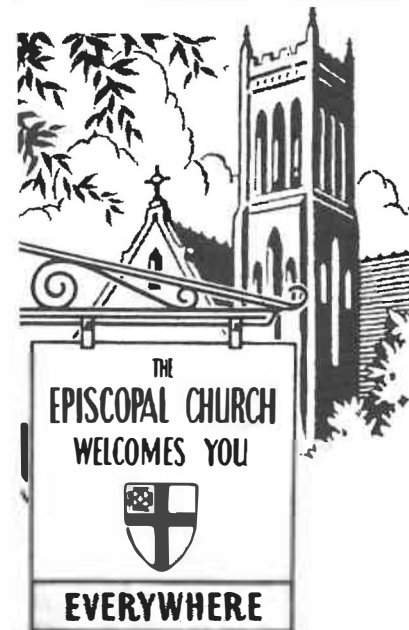
COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria
E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP
7:30, EP 5:16

Continued on next page



• Light face type denotes AM, black face PM; add,
s; anno, announced; A-C, Ante-Communion; appt,
ment; B, Benediction; C, Confessions; Cho, Cho-
S, Church School; c, curate; d, deacon, d.r.e.,
r of religious education; EP, Evening Prayer; Eu,
ist; Ev, Evensong; EYC, Episcopal Young Church-
x, except; 1S, 1st Sunday; hol, holiday; HC, Holy
Union; HD, Holy Days; HH, Holy Hour; HS, Healing
s, HU, Holy Unction; Instr, Instructions; Int, Interces-
LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
orning Prayer; MW, Morning Worship; P, Penance; r,
r-em, rector emeritus; Ser, Sermon; SM, Service of
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
ung People's Fellowship.

SUMMER CHURCH SERVICES

CHURCH OF THE RESURRECTION 1064 E. Jers
Charles Dunlap, Brown, r
Sun Low Mass 8, Parish Eu 10

(Continued from previous page)

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; Wed HC 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 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

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhlo Highway
The Rev. Robert E. Walden, r
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

MOLOKAI, HAWAII

GRACE CHURCH, Hoolehua Farrington Ave.
Sun Eu 10 near the High School

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III, the Rev. Donald Turner, the Rev.
Vincent Fish, the Rev. Kermit Smith
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 6:15
Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
Sat)

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 H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Donald R. Woodward, priest-in-charge
Sun Masses 8, 9 (Sol), 11 (Sof High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8458)
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. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

SAINT JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00 (617) 283-1708

SAINT MARY'S 24 Braodway, Rockport
Sun 8 & 10:00 (617) 546-3421

LENOX, MASS.

TRINITY PARISH Walker & Kemble Sts.
Duncan R. McQueen, r
Sun Eu 8, 10:15, MP (2S, 4S), EP 7:15

PITTSFIELD, MASS.

"In the heart of the Berkshires"
ST. STEPHENS PARISH In Park Square
Eu: Sat 5:30; Sun 8, 10 & 5:30. Tues 12:10, Thurs 6:45 & 10

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax
The Rev. George H. Martin, r; the Rev. Cynthia Peterson-
Wlosinski, c
Sun Eu 8 & 10; Thurs Eu 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. Wkdys as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Telease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30; MP, HC, EP daily

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



Photo: Lautman

Cathedral Church of St. Peter and St. Paul
Washington, D.C.

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 L
The Rev. Marshall J. Wang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9;
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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

SEA GIRT, N.J.

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. 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. G.
Butcher, precentor; the Rev. Ken Clark, theologian; th
William L. Smith, canon missioner
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10.
Third Sat 7

BROOKHAVEN, N.Y.

ST. JAMES' Beaver Dam and B
The Rev. John W. Henry, II, v
Sun H Eu 8, 10, 7:30. Wed H Eu 7:30

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton P
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing
10. Eu scheduled with all services

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 14
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

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

ST. JAMES OF JERUSALEM
West Penn and Magnolia
Marlin Leonard Bowman, v
Masses: Sat 5, Sun 8 and 10 (High)

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000
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
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; S
Tues-Thurs (Choristers: in school year). Sat MP 7
12:15; EP 4

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont.)

OPAL CHURCH CENTER
EL OF CHRIST THE LORD 2nd Ave. & 43d St.
 ucharist, Mon-Fri 12:10

RY THE VIRGIN (212) 869-5830
 46th St. (between 6th and 7th Aves.) 10036
 v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
 sses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
 0 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
 t only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
 :30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital.
 j of mo. 12:45-1:15

OMAS 5th Avenue & 53rd Street
 v. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
 rdon Duggins, the Rev. Dorsey McConnell, the Rev.
 Lang
 : 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
 i MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HC 12:10

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, 12;
 5; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

HESTER, N.Y.

IMAS' Highland and Winton
 r. John Martiner; the Rev. Gail Keeney
 8 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

IDA Washington St. at Broadway
 r. Thomas T. Parke, r
 sses 6:30, 8 & 10

ERTOWN, N.Y.

H OF THE REDEEMER 265 E. Main St.
 r. Robert W. Offerle, CSSS, r
 5 Mass, 5 EP & B: Sat 5 (Vigil Mass)

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978
 The Rev. George W. Busler, S.T.M., r (516) 288-2111
 Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
 The Rev. Merrill C. Miller, Jr., r
 Sun Eu 8 & 11 (1, 3, 5S) MP 11 (2 & 4S). Wed Eu 10:30

PUT-IN-BAY, OHIO

ST. PAUL'S Catawba Ave.
 Neilson Rudd, r
 Sun HC 8, MP with Eu 10

BEAVERTON, ORE.

ST. BARTHOLOMEW'S 11265 S.W. Cabot St.
 The Rev. William B. McKenzie r; the Rev. Robert Young,
 assoc; the Rev. Norman O. Crawford, d 644-3468
 Sun H Eu 8, 10:30

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
 20th and Cherry Sts., 563-1876
 Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev.
 Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat
 10). Ev & Novena 5:30. C Sat 5-6, at any time on request

NEWPORT, R.I.

CHURCH OF THE HOLY CROSS
 West Main Rd. corner of Oliphant Lane
 The Rev. John H. Evans
 Sun 9 HC (1928 BCP), 10 MP (1979 BCP), 1S 10 HC (1979
 BCP)

TRINITY Queen Anne Square
 Save our National Historic Landmark!
 Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad St.
 The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
 zano, c
 Sat 5 Eu. Sun 8 & 10 Eu

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 Pritchard, 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. Trawin Malone, ass'ts
 Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

ST. CHRISTOPHER'S 2600 Westminster, 75205
 at Exit 11, North Central Expwy.
 The Rev. Lawrence C. Bowser, priest-in-charge
 Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
 The Rev. William A. Cray, Jr., r
 Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
 (Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
 The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
 Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
 Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
 V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
 The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Lo-
 gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
 Scott Davis, the Rev. John F. Daniels, parish visitor
 Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
 II). Daily 8:30 MP 12:10 HC. Wed Night Life 5:30-8

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
 15 Roy St. (206) 282-0786
 The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
 MP Mon-Fri 9; Daily Eu, call for times. Sun Liturgies; 8 & 10
 Sung

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
 The Very Rev. J.E. Gullick, 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, Tue 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 6201 University Ave.
 Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
 The Very Rev. Frederick F. Powers, Jr., dean 271-7719
 Sun Masses 8, 10 (Sol High), Ev & B 6. Daily 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

JACKSON HOLE, WYO.

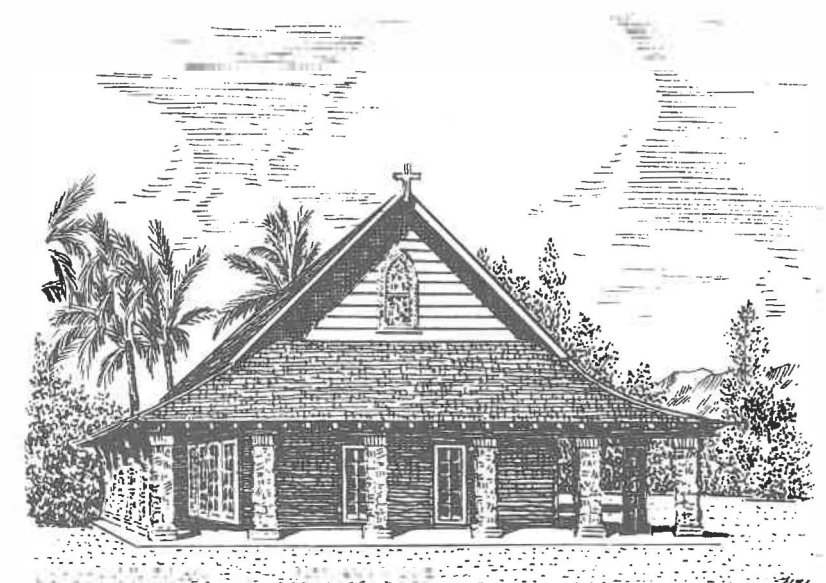
(Grand Teton National Park)
CHAPEL OF THE TRANSFIGURATION
 1 mile from Moose Visitor Center
 Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

(Town of Jackson, Wyo.)

ST. JOHN'S N. Glenwood and Gill
 Sun 8, 9, 11 Eu; Wed 12:10 Eu

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
 Strasburger, canon pastor; the Rev. Jacques Bossière,
 canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
 mission to refugees; Brian Suntken, seminarian
 Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU); C
 by appt; open wkdays 9-12:20, 2-5



All Saints Church, Kapaa, Kauai, Hawaii