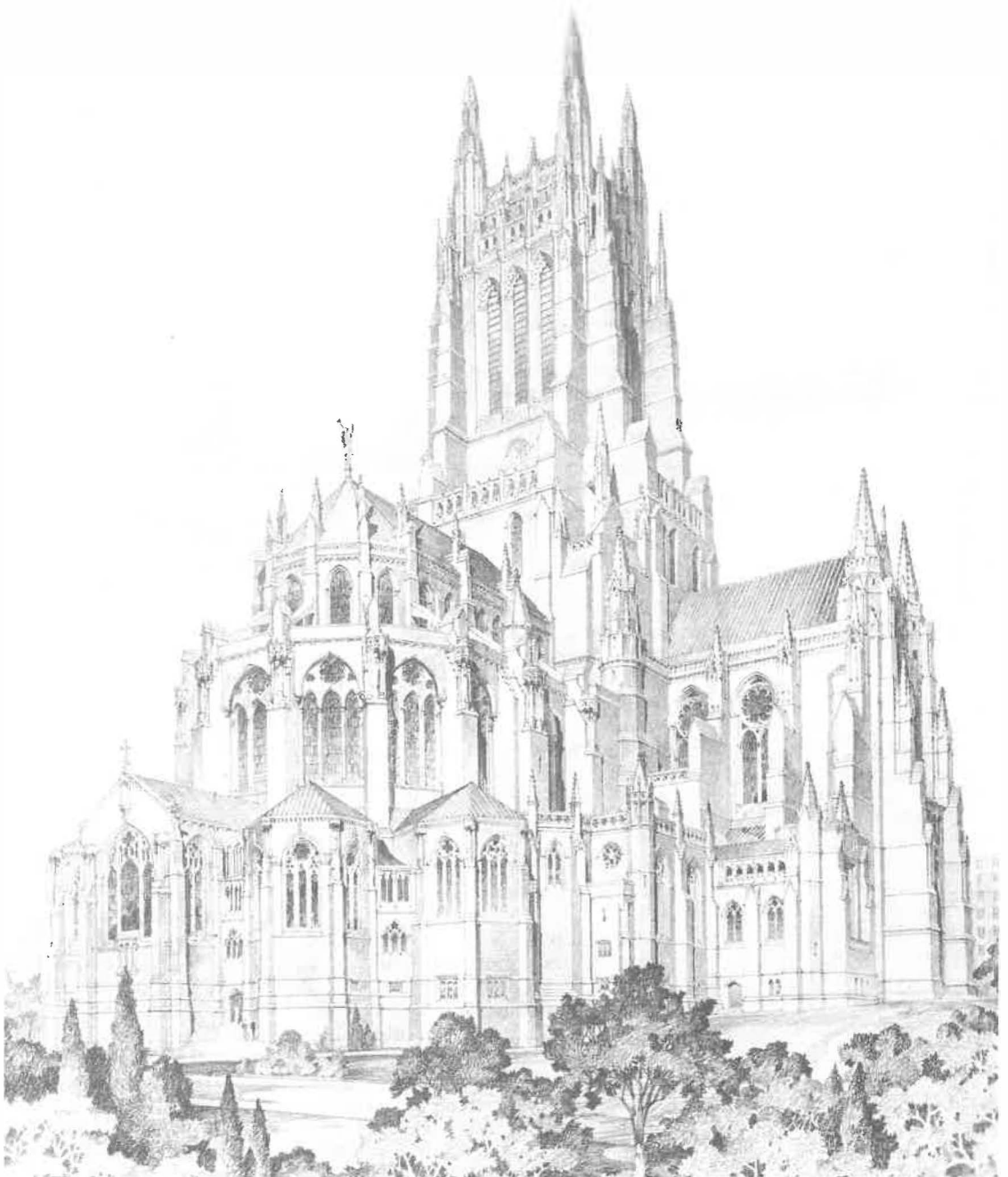


THE LIVING CHURCH



East end of the Cathedral of St. John the Divine, New York, N.Y., as currently envisioned: Whence cometh the wherewithal [p. 8]?

College of Preachers

JANUARY—MARCH 1986

Schedule

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October 14-18

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Cow Parsnips and the Tree of Life

Plants, lots of plants, go with rivers. This is true of the great rivers of the world, and also of small ones, such as the Ashippun River near which I live. The muddy banks of rivers commonly nurture a profusion of growth.

Along the Ashippun, the things which grow up every year provide a remarkable exhibition of "plant power." Leaving aside trees and bushes, the annual growth is surprising. By the end of the winter, winds, snow, floods, and floating ice have broken down and carried away the stalks and stems of the previous year. The banks are largely bare. With the beginning of spring, however, a profusion of green shoots appear in the soggy ground and they race upward to get the sunlight.

This seems to be highly competitive, for the tallest and thinnest plants clearly predominate. This includes numerous kinds of grasses, with slightly different stalks and blades, which ultimately have differing tassles and clusters of seeds at the top. By June, some of these are five feet high, and they are truly beautiful as they sway in the wind. Shorter, but still tall and narrow, are the flags and stems of the deep blue wild iris — certainly one of the stars of the riverside. Like garden iris, several successive flowers bloom on one stem so that they continue to blossom for perhaps two weeks.

The oddest plant is the cow parsnip, of which I see many from our house. Rapidly putting up a hollow purple stalk, it is six feet high or more in a few weeks. Clusters of leaves jut out at intervals of about a foot. Near the top, this slender giant sticks out angular branches which terminate in flowers which are a curious product of plant geometry. Each of these has a center from which two dozen or so little stems stick out in all directions, forming a sphere the size of a baseball.

From the tip of each little stem, a further little sphere of smaller stems is formed each ending in a little nib which, I suppose, is the actual flower.

Gardeners will recognize the similarity to parsley, celery, or dill plants going to seed — all the same family, of course. These globular compound blossoms are greenish, whitish, or purplish in successive stages, and are found in different hues on the same towering and somewhat grotesque plant.

A patch of wild plants differs from cultivated ones most conspicuously because of the random variety. We normally plant a field with just one crop. Vegetable gardens have a variety, but each is normally segregated into its own row. It is in a flower garden that we more commonly imitate nature by having a mixture of species. In a flower garden we also usually seek profusion, the concentration of many plants in one small area.

In the classic garden plan, there is a fountain or pond in the middle. There is something deeply satisfying about the cluster of blooming growth around a small body of water. Beyond the beauty of individual flowers, the whole arrangement gives expression to vitality, to the emergence and fertility of life. This is quietly refreshing and restoring to the human spirit. Along a green river bank, we see something of the same thing in uncultivated form.

For the Bible, a transcendent river bank is the final description of heaven. "Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations" (Revelation 22:1-2).

H. BOONE PORTER, Editor

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LETTERS

Irish Tragedy

While visiting my homeland in April, I attended both the Rev. David Armstrong's final service at First Limavady Presbyterian Church and the farewell reception for him at Christ the King Roman Catholic Church. I was, therefore, much interested in your June 9 article entitled "Reconciler in Ulster Resigns as Minister." Far more however was involved in the dispute leading to Mr. Armstrong's resignation than the exchange of Christmas greetings and the preaching of reconciliation. Others in Northern Ireland have made similar ecumenical overtures without such consequences.

In Limavady the friendship between the minister and priest developed on a personal level far beyond what would normally be approved in Northern Ireland. The *Belfast Telegraph* of March 29 quoted Mr. Armstrong as saying "very

been plumed since he and the priest first exchanged Christmas greetings years ago."

Mr. Armstrong's and Fr. Mullan's tinuing witness to being brother Christ became increasingly more powerful, effective, and threatening. The *News* (Belfast) late in April correctly served that "it was a joint trip by two clergymen to the U.S. to participate in a St. Patrick's Day parade w brought opposition to Mr. Armstrong ecumenical activities to a head."

The theme of this parade, in Worcester, Mass., was, appropriately, reconciliation. What enraged Mr. Armstrong's opponents apparently was his pu association with Irish Americans w political views were quite different those of the Unionist Party and Orange Order. He was branded as a traitor his family threatened because the u of Ireland's people in Jesus Christ w more important reality to him t maintaining any kind of sense of seian superiority.

David Armstrong is a spiritual ma

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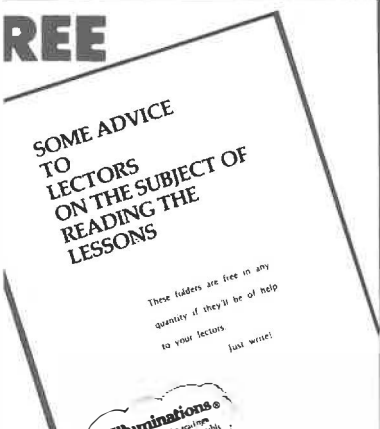
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The standing ovation he received at Christ the King Roman Catholic Church, the sense of the presence of Jesus there, the warm expression of love in the Holy Spirit, made it abundantly clear to me that his witness had not been in vain. The Anglican Church will gain a great deal from his presence [as a member of the Church of England], but how sad that it was not the Church of Ireland into which he was received.

Although he was encouraged by Bishop Mehauffey of Derry, the Church of Ireland's often too close association with the Unionist Party and the Orange Order prevent its being as effective an instrument for the reconciliation of all Ireland's people as it otherwise might be able to be. I trust that although he is in England his courageous witness will continue to bear fruit in the healing of Ireland's wounds.

(The Rev.) W. FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

Changing Rectors

The Rev. John Mitman's article on clergy selection [TLC, June 9] and his statement "In the deployment system, the search committee is the only body within the parish which faces the grief issue head-on" gives me an opportunity to highlight a new but growing specialty in priestly ministry: the interim.

As search processes get longer, it becomes imperative for the church to recognize that for a good "marriage" with the next priest, the old relationship has to be let go; and the search year is the time and place to do it. The spiritual and psychological demands on the parish during a search process require a priest with special gifts and training: the ability to keep cool in crisis, to listen to deep grief, to catalyze and enable the journey in faith.

Also needed is the willingness to "hang in there" when the denial, anger or depression get turned his/her way, as they will; the forthrightness to confront where necessary, and build bridges where appropriate. Finally, the ability to articulate in canon law, diocesan relations and Episcopal involvement that we are part of the *Episcopal* — not the Congregational — Church.

(The Rev.) PETER B. MAUPIN
Interim Rector, St. Paul's Church
on the Plains
Lubbock, Texas

Accessibility

Reference to accessibility for the handicapped in the May 19 editorial is another instance of the way in which the church follows the secular authority instead of being the leader in our society.

All public buildings have for years been mandated to provide accessible fa-

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gress, and restroom facilities. Often, parish houses are found to have elevators which are for the convenience of the unhampered as well as the handicapped.

But the very institution which calls itself "caring" and which ought to be most thoughtful of parishioners (and guests) who have limitations of mobility, and is not compelled to do so because its buildings are erected without public funds, is the institution which most often disregards this crying need.

By the way, how many churches have signers for the deaf when scripture is read or when the sermon is preached?

ROBERTA R. BLAIN
Beaumont, Texas

DeKoven Foundation

I would like to join my voice to the chorus of churchmen seeking to save DeKoven. While in Great Lakes with the Navy directing a retreat program for sailors, we searched the countryside for an appropriate site. We tried retreat houses operated by Roman Catholic orders, but finally and gratefully arrived at DeKoven as unquestionably the appropriate location. Of course the whole aura of the place was appealing, but even more to the point was the living faith of the sisters: Mary Letitia, Dorcas, Jean and their friends. I had the honor to celebrate for them and to pray with them; to sing with them and laugh with them. Several years have passed now, but I still hear from sailors all over the world who affectionately and gratefully refer to their retreat experiences at DeKoven and their relationship with the sisters as a turning point in their spiritual lives. If ever the Episcopal Church embodied the church catholic, reaching out in faith and stability to the highways and byways, it was here. I suspect that we could do better as stewards of our heritage — both physical and spiritual.

(The Rev.) DONALD B. HARRIS, USN
Naval Hospital
Charleston, S.C.

Hispanic Liturgical Heritage

I have just read the letter from Dr. Juan V. Solanas [TLC, May 19], about your editorial "Spanish Gold" [TLC, April 14], and I wish to tell you how much that editorial inspired me to finally sit down and begin to write about

NOTICE

This is to inform purchasers of the 29th edition of **The Episcopal Choirmaster's Handbook** (September 1985 to September 1986) the mailing date for the Handbook is the end of August. The Handbook is currently being processed and printed.

trying to track down our Visigoth/Mozarabe heritage.

NANCY E. HOWARD
Diocesis del Centro y Sur de Mexico
Iglesia Episcopal Mexicana
Mexico City, Mexico

Non-Stipendiary Program

Martyn Hopper, in his article "An Examination of Needs" [TLC, May 19], urged upon the church that non-stipendiary ordained ministries can free limited parish resources for other tasks than paying for clergy, and can act as a representation of functional wholeness. He states that "the role of a non-

looked and undervalued."

While I know very little about what is happening elsewhere, we in the Diocese of Michigan not only make extensive use of non-stipendiary clergy, we also provide for their preparation. The Diocesan School of Theology is oriented as to provide preparation for ordained and lay ministries both. Students of the school can do this as commuters, have a flourishing program preparing working people for non-stipendiary ministry.

(The Rev.) HARRY SHAW
St. James Church
Dexter, Mich.



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of June 1, the Very Rev. William H. sen, dean of Bexley Hall, became st of the Colgate Rochester Divin-school/Bexley Hall/Crozer Theologi-minary, in Rochester. Dean Peter the first Episcopalian to hold this

was appointed by the Rev. Larry L. ifield, president of the divinity ls. Dr. Petersen has been dean of y Hall since 1983, and previously professor of church history at otah House near Milwaukee, Wis. eceived a bachelor's degree from ell College, Grinnell, Iowa; a mas-of divinity degree from the Church ity School of the Pacific, Berkeley, ; and a Ph.D. from the Graduate ogical Union, Berkeley.

e position as provost of these ls involves responsibilities of being hief academic officer of the whole ution. All deans, directors, faculty, taff related to the educational work e divinity schools are under his iction.

uga Center Raises Million

nuga Conferences, an Episcopal r in North Carolina which sponsors ound programs and a summer , announced that it has success-ompleted a fund raising campaign as resulted in \$1,552,064. This sur- s the original goal of \$1.5 million. e announcement was made by rk K. Pritchard, Jr., of Charleston, by the Rt. Rev. C. FitzSimons All-Bishop of South Carolina, and Al-S. Gooch, Jr., president of Kanuga. e funds will be used to renovate 39 ner cottages which were built in , to acquire a tract of land adjacent e center, to construct a bypass road ute public traffic around Kanuga, for other improvements to the r.

'e are indebted to the proud heritage nuga, and those whose efforts have into building this center," Bishop on said.

nuga Conferences center is visited ore than 15,000 people annually. It lements the church and local par-by providing a range of religious rences and programs for adults and g people.

re than 100 volunteers were in-

olved in the fund raising campaign, the largest in Kanuga's history, and was conducted among Kanuga's constituency and friends, most of whom reside in both Carolinas, Florida, Georgia, Louisiana and other southeastern states.

Study of Hispanic Church

What is the state of the Episcopal Church in Hispanic communities? This and other questions were addressed in a study done by Dr. Justo Gonzalez. The report was commissioned by the Trinity Grants Board of Trinity Church, Wall Street, New York, and is entitled "The Hispanic Ministry of the Episcopal Church in the Metropolitan Area of New York and Environs." The printed report is available without charge from Trinity Church.

Concentrating mainly on New York, New Jersey and Connecticut, Dr. Gonzalez interviewed a significant sample to gather information on the present state of Hispanic ministry. He was selected for his professional experience as a theological scholar and writer in addition to his sensitivity to Hispanic issues and his extensive knowledge of the Episcopal Church.

Gonzalez found that the majority of the Hispanics in this country are at the lower end of the economic spectrum, and current immigration patterns seem to indicate a continuous flow into the U.S. of unskilled and semi-literate Hispanics.

His 75-page report points to the fact that traditional expectations of congregational development familiar to the middle class may be unrealistic for Hispanic congregations. Gonzalez stresses the need to develop leadership along less structured lines with a strong emphasis on lay participation. One option is the development of non-stipendiary or part-time clergy positions for congregations with limited resources.

In terms of congregational development, the most common pattern has been the adding of a separate Hispanic congregation as the neighborhood around an Anglo parish changes. This has often brought poor results.

Gonzalez suggests developing several small, separate congregations simultaneously in contiguous communities. Central American parishes have used this model with some success.

A pilot project based on Gonzalez's model has been established in the south Bronx by an Episcopal nun, two Episco-



Dr. Gonzalez: Traditional expectations unrealistic?

pal clergy, laypersons, and seminarians. Five congregations over a 12-mile area are planned for this year, with hopes of expanding the number of these worshiping communities yearly.

Gonzalez discusses leadership in the Hispanic community in great depth and maintains the importance of church-wide acceptance of Hispanic clergy trained and educated in other than the accredited three-year seminaries. He believes that the time and expense of earning the traditional credentials are usually beyond the means of many committed Christians who would be well qualified for leadership roles in the Hispanic community. It is also pointed out that, frequently, Hispanic students become isolated from the Hispanic communities while in seminary and begin to doubt their cultural identity. The Instituto Pastoral Hispano, hitherto located in Stamford, Conn., is seen as a primary training resource in the Northeast.

The Trinity Grants Board has allocated \$550,000 over five years to support recommendations from this study, the largest grant in the history of the grants program.

Hymnal Sales Soar

Over 95 percent of the Episcopal Church dioceses have elected to participate in the Church Hymnal Corporation's diocesan purchase plan for the forthcoming *Hymnal 1982*. By doing this there will be a saving of more than

cesses to coordinate orders from their parishes and organizations so there would be one order and one payment to the Church Hymnal Corporation for each participating diocese.

Response to the plan has exceeded all expectations, resulting in a first-run printing of a million copies. In comparison, the first run of the Book of Common Prayer, 1979, was 800,000. According to the vice president and manager of the Church Hymnal Corporation, Frank Hemlin, much of the success of the plans is due to diocesan liturgical and music commissions, whose members often served as "salespersons" throughout their diocese.

Shipping of the hymnals is expected to occur before Christmas.

CONVENTIONS

The Diocese of Central New York held its 116th convention June 14-15 at Cazenovia College, Cazenovia, N.Y. A presentation was made of nine grants totaling more than \$212,000. The funds were part of the almost \$2 million raised by diocesan members through their recent Venture in Mission campaign [TLC, May 26].

A grant of \$52,000 was presented to the Ven. Howard Levett, archdeacon of the Diocese of Egypt, which is Central New York's official companion diocese. The grant will go towards equipment for a hospital in Menouf, Egypt.

The Rev. Nancy L. Chaffe, director of Central New York's Ministry with Persons with Disabilities, accepted a grant of \$33,000 which she will use to help integrate the disabled into the regular life of the church.

Grants were also presented to Holy Trinity School in Haiti, St. George's College in Jerusalem, the Cayuga County Hospicor, the Episcopal Colleges Charitable Services Scholarship Fund, the Syracuse District Detached Youth Worker Program, and the Ephphatha parish for the hearing impaired in Syracuse.

In other business, the convention elected two members to the standing committee of the diocese, four members to the diocesan council, and five members to the cathedral chapter.

The close of the convention was marked by a ground-breaking ceremony for the DeAlton Johnson Ridings Building at Thornfield Conference Center. The new structure, named in honor of an active lay member of the diocese who died in 1984, will include a chapel, classrooms, and a youth hall. It will become the fourth building in the complex at Thornfield, a spacious former estate on the west shore of Cazenovia Lake which is used by diocesan groups as a conference center.

BRIEFLY...

The Presiding Bishop's Fund for World Relief granted \$354,500 to its first team of volunteer medical and health workers who will be sent to Ethiopia. The eight-member team has joined other volunteers who minister to the thousands of starving people in the feeding center at Mekele. The team will be operating through Africare, an agency which has worked with the Presiding Bishop's Fund for over eight years. Africare's chairman is the Rt. Rev. John T. Walker, Bishop of Washington, D.C. The fund has granted more than one million dollars to projects in Ethiopia since November.

Commencement was the final event in the week of festivities and programs culminating the year-long celebration of the Episcopal Divinity School's Tenth Anniversary of its merger between the former Episcopal Theological School in Cambridge and the Philadelphia Divinity School. Among the activities were Alumni Day, the Kellogg Lectures and an EDS Community Meeting on future directions and goals for the school. A concert was held in honor of the resigning Dean Guthrie who has been at the school for a decade. The Kellogg Lectures addressed the anniversary theme, "The Critical Pilgrimage."

The monthly newspaper of the Anglican Church in the Province of Southern Africa, *Seek*, recently appointed its first black editor, Michael Phalatse. Phalatse, 38, has been the senior reporter for the South African Press Association, information officer and editor of *ECUNEWS* for the South African Council of Churches, and political staff writer for *The Star*.

Trinity Parish, New York City, has awarded a grant of \$50,000 to Cowley Publications, Cambridge, Mass., to enable the publisher to expand a full-time staff of three, purchase new equipment and develop new marketing strategies. Cowley Publications was established in 1980 under the aegis of the Society of St. John the Evangelist, Cambridge.

A new organization for ex-fundamentalist Christians has generated more than 3,000 calls and letters from people who say they have suffered emotionally from their experiences. The group, Fundamentalists Anonymous, has set up

states. Founder Richard Yao, 29, a native of the Philippines and an fundamentalist, said many coming of fundamentalism have feelings such "fear that evil will happen to the loneliness, depression, and distrust people. Speakers for the organization a news conference denied that the statements amount to defamation of fundamentalists. "We're not a fundamentalist. We're just giving support to people who have come out," Grace Mellon, also a former fundamentalist. Yao said his group does not recruit happy fundamentalists," and respects the right of people to embrace fundamentalism.

The general synod of the Scottish Episcopal Church voted not to admit women to the priesthood and not to allow women ordained in other countries to officiate within the Scottish Episcopal Church. Both motions require two-thirds majority from the house of bishops, clergy, and laity. There were overwhelming majorities in the house of clergy and laity, but the bishops voted 4-3 against both proposals.

The Confraternity of the Blessed Sacrament, a devotional society established in the Episcopal Church in 1867, held its annual Corpus Christi Festival June 1 at the Church of St. Edward the Martyr in New York City. It is a parish association with the CBS since the turn of the century when Bishop Charles Chapin Grafton of Fond du Lac was its superior general. The conference, attended by spouses and friends from Rhode Island to the District of Columbia, began with a Solemn Mass celebrated by the Rev. William H. Brady, superior general and retired Bishop of Fond du Lac. Rev. Norman J. Catir, rector of the Church of the Transfiguration in Manhattan, preached the sermon. The council re-elected the Rev. William Wetherell to begin his 34th year as secretary-general of the society.

The Hamilton Appalachian People's Service Organization (HAPSO), a community service and advocacy group founded by Trinity Church of Hamilton, Ohio, runs a multi-purpose neighborhood cleanup and beautification program as a free service to low-income homeowners. This summer, as in previous years, HAPSO will be doing house painting for its clients. Champion International Corp. and the Beckett Paper Co. both headquartered in Hamilton, provide significant financial support for the organization.

Building New York's Cathedral

GEORGE W. WICKERSHAM

A great building has been emerging in New York ever since the Rt. Rev. Percy Codman Potter laid the cornerstone of the Cathedral of St. John the Divine on December 27, 1892. In fact, long before Potter's predecessor (and uncle), the Rt. Rev. Horatio Potter, had succeeded in getting an unanimous vote for the cathedral in diocesan convention, as early as a charter from the New York State Legislature, as early as 1873.

But what is still happening on the East Side, namely, the creation of one of the world's great ecclesiastical edifices (and its second largest), has involved over a century of enormous effort, expense, frustration and almost unbelievable history behind it.

Behind the original construction effort, which followed the laying of the cornerstone, did not run into wholly unexpected difficulties below the surface of the site, the cathedral might well have been completed according to the Romanesque designs of the Messrs. Heins & LaFarge, its first architects. Ralph Adams Cram, the cathedral's next architect, ran into the same problem. In his search for water under the site of the north transept effectively washed away millions of dollars, which otherwise would have made possible the completion of a major portion of the rising structure according to Gothic designs.

At the time that Pearl Harbor struck, 17 years after Bishop Potter's mallet struck the cornerstone, the great nave and the nave were finished and conceded by a temporary structure at the singing. Thus a 601 foot church was available, in which 10,000 people could be accommodated (albeit with many inconveniences). The west front was also completed, but minus its twin towers. The high transept was well begun, but that was all.

Following Pearl Harbor, the war and the city's post-war upheavals effectively

Rev. George W. Wickersham, II, is honorary canon emeritus of the Cathedral of St. John the Divine, New York,



Photo by Mor Thomas

Piers lead up to the Gothic vaulting of the Cathedral of St. John the Divine.

precluded any thought of further construction. The architectural world was also having its upheavals, and the medieval method of stone-on-stone construction, without steel frame, was considered archaic and ridiculous. Various schemes to finish the cathedral in steel, concrete and glass were considered. These were ultimately — and fortunately — rejected. They were thought of as out of keeping with what was already there.

Thirty-eight years went by, during which nothing was done. One cannot help but remember that the little English town of Salisbury, in the 13th century, built one of the world's greatest cathedrals (minus the spire) in exactly 38 years.

But better days for the undertaking lay ahead when the Rt. Rev. Paul Moore, Jr., Bishop of New York, appointed the Rev. James Parks Morton as dean of St. John the Divine in 1972. This colorful figure, with whom the writer has been associated ever since his appointment, might well be said to have more interests

than the proverbial dog has fleas. Fortunately two of them are the city and architecture. It was not long before so many things were happening at the cathedral that even the dean did not know what they all were. But one of them was definitely the revival of the effort to complete the enormous edifice — and to complete it according to Mr. Cram's most elaborate (and expensive) scheme. "If we are going to do it," reasoned Dean Morton, "why settle for anything less than the best?"

The Rev. Robert Ray Parks, rector of Trinity Church, Wall Street, became chairman of the fabric committee, and under his leadership it made what many of us consider as historic decisions. These were not of the type to which most of us have become accustomed in church construction: decisions based on short-term economy. After all, the thinking was, we have all the time that there is. Our offering should therefore be our firstfruits, not our leftovers.

Since the art of building in stone had almost completely lapsed in this country, it was (and still is)

from abroad. This was done, but here the particular genius of our dean came into play. An apprentice system was set up, so that all of our stonemasons are drawn from the streets of the city. They are trained by our English masters and then set to work building the noble edifice.

Thus we have a felicitous combination of accomplishments. Critics who like to rail about "throwing away money on bricks and mortar" are effectively silenced when they see our young men and women, fresh out of the teeming Harlem and Bronx communities, happily creating the thousands of stones which make the building.

Which brings us to that critical question: Whence cometh the wherewithal?

For the first five years of our construction endeavor the money came almost entirely from interested individuals. We peddled "stones," varying in price according to type. These were "bought" as memorials. They brought in an appreciable sum each year. A campaign committee was formed and set to work soliciting contributions. This brought in more of the necessary. The dean spent a rather large portion of his time ringing doorbells, and came off with yet more.

Foundations representing individuals helped us, but the big foundations backed off. Further, corporations would not touch us. We were, in their eyes, "denominational."

Those of us who are well acquainted with the cathedral know that above all it is not denominational. Granted, it is an Episcopal church and the seat of the Bishop of New York. *Somebody* has to sponsor it. But from the very beginning it has been thought of as "a house of prayer for all people," and it has so lived up to this ideal that it comes under constant criticism from those who flinch when the latest edition of the Book of Common Prayer is not used to the letter.

At any rate, into this situation has arrived one Benjamin D. Holloway, a vestryman of Trinity Church, Wall Street, and vice president of Equitable Life Assurance Co. Mr. Holloway is a "true believer" in the cathedral, and perceives its enormous potential for the city of New York. As a man with a myriad of contacts in the corporate world, he has been able to persuade a number of large corporations as to the importance of this undertaking.

"This great building," he says, "if completed, will be as important to New York as St. Paul's is to London, Notre Dame to Paris and St. Peter's to Rome. To look at it as a denominational affair is to miss the point. This is something for us all."

There is no question that Mr. Cram's design, complete with great central tower, would bring us an edifice of overwhelming majesty — as inspiring an ex-

perience.

Under Mr. Holloway's guidance, a not-for-profit, non-sectarian corporation has been formed: the Cathedral Building and Conservation Fund, Inc. There are 12 directors (of various faiths). The honorary chairpersons are the President and Mrs. Reagan. There are a number of "honorary" whose names ring bells in our society. The membership is formidable. The aim is high.

The corporation has for its objective the raising of a fund large enough both to complete the cathedral and to maintain it *from the interest accruing from the fund*.

Be it noted that the corporation, not the cathedral, will have control of this fund. Everything which has to do with funding the edifice itself will come under the aegis of the corporation. The initial decisions as to what is to be done in this regard will emanate from the fabric committee of the cathedral's board of trustees. As far as what goes on *inside* the edifice is concerned, the corporation has no jurisdiction.

Of course the immediate result of this unique arrangement is that the con-

struction can no longer be construed a "denominational venture." Corporations and large foundations may now do it for what it really is: a great undertaking for the city of New York, the nation and the world.

The question before the house at point is this: Will the corporations get it out of the hands of the private sector? I hardly think so. What is already there and that is a full two-thirds of the cathedral building, is entirely the gift of individuals. What will go into the final part will have to be heavily laced with individual gifts, large and small. What comes from corporations will come from many corporations, involving, indeed many individuals. Further, in these cases of doubt as to the motives and methods of our various businesses, it could have been considered amiss if some of them had come down to help complete a cathedral.

The long and stormy history of the Cathedral of St. John the Divine, New York, N.Y., presents many pages of fascination and wonder. What is happening on Morningside Heights right now will be the most fascinating and wonderful so far.

Expansion Inside and Out at St. Paul's, San Diego

By ANN GARY

The decision last fall to modify St. Paul's Church, San Diego, in preparation for its forthcoming role as a cathedral precipitated a flurry of creative activity. The results were made public on the Feast of the Conversion of St. Paul, January 25.

Many of the churches whose delegates approved this action, including All Saints and St. Dunstan's, San Diego, St. James, La Jolla, St. Matthew's, National City, and Christ Church, Coronado, had themselves been founded as missions of St. Paul's, most during its heyday of missionary activity in the late 19th and early 20th centuries, an era

Ann Gary is a member of St. Paul's Cathedral, San Diego, and is a bilingual legal secretary.

which earned St. Paul's the sobriquet *Mother of Missions*.

St. Paul's history goes back to founding in 1869 as the Parish of Holy Trinity. One of its earliest church buildings was constructed on property donated by Alonzo Horton, the founder of the present city of San Diego. The church downtown which the parish used prior to its present one was moved to the state college area to serve as the church for the then-mission of St. Dunstan and thence to St. Philip's, Lemon Grove. It is the Episcopal church with the longest continuous service as a parish church in its part of southern California.

The present church building, built in 1951, and consecrated debt free in December of that year, was designed by Philip Hubert Frohman, architect

dean has plans for St. Paul's as an ecumenical center for the San Diego area. As Bishop Morton said in his first sermon in the cathedral, the church exists for those outside it, and as such there is need to minister to the city.

San Diego Cathedral. This Gothic structure was designed in such a way that it could be constructed in phases, and in 1959 work was begun to create a new transept.

The primary changes in the sanctuary for cathedral status were the removal of choir pews and the installation of the bishop's chair, the cathedra. Emphasizing that St. Paul's is the seat of the bishop's sacramental and teaching authority, the cathedra was constructed from carved portions of the old choir screen. Behind it is a four-foot by ten-foot banner with the diocesan coat of arms. Located on the east end of the transept (the ancient place for the cathedra still seen at Norwich Cathedral, England), it is a highly visible symbol, but does not supplant the altar as the center.

In keeping with current liturgical practice, St. Paul's has used a freestanding altar for several years. With the renovation, however, the altar — which had been beyond the narrow alley between choir pews, requiring negotiation of several steps to reach it — has been brought even farther forward; and the altar rail (one of the heirlooms of the cathedral) has been moved forward so that the steps make it difficult to approach the Lord's table.

Over the altar hangs a new cross. It is Gothic in design to match the present building and contemporary in style to emphasize that the Lord reigns now in our lives. The end of each arm repeats the quatrefoil design of the wainscoting in vibrant colors of red, green, and blue, recalling the colors of the stained glass windows. It bears a central crucifix covered in gold leaf. The chairs for the dean and stalls for the canons were constructed from reworked choir screens and screen.

Since the creation of the Diocese of San Diego in 1974, its offices have been located at the physical plant of St. Paul's, and the life of the diocese and the cathedral have been intertwined in partner-



Remodeled sanctuary of St. Paul's Cathedral.

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ship, with the parish providing meeting places for diocesan commissions, rooms for grief counseling and other counseling services of Episcopal Community Services, and the diocesan Christian education center.

Both the service of setting aside of the cathedral and the parish celebration of the cathedral the following Sunday were made especially joyous through festive organ voluntaries and choral presentations, including an anthem by Thomas Kuras on Psalm 84 commissioned for the occasion.

Music has long been an important part of life at St. Paul's, both as an integral part of the liturgy, and as cultural outreach to the community. St. Paul's Choristers, a choir of men and boys in the Anglican tradition, was organized in 1963 by organist Larry King, and is under the leadership of the present organist, Edgar Billups. The removal of the choir to the south transept has greatly enhanced the music, as the acoustics are

much better than when sections of the choir sang to each other across the sanctuary.

The expanded area of the sanctuary provides the option of placing both choir and orchestra across its east end. It also made possible a performance of liturgical dance by the Ballet Society of San Diego as the choir sang Respighi's *Laud to the Nativity*, on the Feast of the Epiphany, January 6.

Music plays a part in the dreams of the dean of the cathedral for the expanded role of St. Paul's in the life of the city. To further this role, the Very Rev. James E. Carroll, rector of St. Paul's for six years before being seated as dean, plans to establish a Cathedral Foundation to develop and implement plans to assure that St. Paul's functions as an ecumenical center for the San Diego area. As Bishop Morton said in his first sermon in the cathedral, the church exists for those outside it, and as such we have a need to minister to the city.

Continuing Rural Crisis

Let it not be supposed that the rural crisis in this country is passed. Indeed, many of its worst effects may only be beginning to be felt. In parts of the country where there has been a drought this spring, it has been especially cruel for farmers for whom this will be the last year before bankruptcy. At a recent committee meeting of the National Association of Conservation Districts, your editor heard a representative of a large western state summarize the situation, "The rural community is in chaos. Suicides are increasing dramatically. So are divorce, alcoholism, one-car fatal accidents, and quarrels between children, parents, grandparents, and in-laws."

The consequences of all this tragedy spill over into the lives of others. Bankruptcies and foreclosures affect banks, businesses and all who are directly or indirectly involved with the farming sector. Dispossessed individuals and families will drift into cities where there is no significant job market, and where social service facilities are already pushed beyond their limit. Churches with rural constituents will need to be especially sensitive to the pressures on farm families during this painful period.

Flowers, Food and the Poor

Your guest editorial is by the Rev. Donald J. Maddux, pastor of the Church of St. David of Wales, Shelton, Wash.

What is growing at your church this year? The same old things are apt to be in control there. Grass, evergreen bushes and the occasional flowering shrub. There is nothing wrong with those things, especially if we sometimes play or eat on the grass and the shrubs look good. But why not go a step beyond the usual and add a few things of a more utilitarian nature? Both flowers and vegetables can add interest and can become a symbol of the liturgical and social action which are central to the life of the church.

At our church we have planted flowering shrubs and perennial plants which have yielded hundreds of bouquets for church decoration and for gifts to shut-in and sick members. The community has been most appreciative of the beauty the churchyard contributes to the downtown neighborhood, and the financial savings to the church for flowers has been significant. Sometimes people who would have given money for flowers have contributed to the food bank or other outreach projects instead.

An even fuller symbol of the commitment of the church to the plight of the poor has been followed in many parishes where unused plots of church land have been committed to raising food crops. A tiny area well tended and sited where there is good light can produce almost endless zuchinnis or other hardy squashes. To the suburban gardener these things are a glut and a nuisance; but to the urban or transient poor they are a

diets.

In the Pacific Northwest, tomatoes are difficult to raise because of the short season and limited help. Many churches, including ours, have large expanses of southward facing walls which become wonderful traps. Our own church has such a wall which not only faces south, but is dark masonry and continues to radiate heat all night. Why not include tomatoes, cumpsters and other heat-loving plants in beds along foundations? These things will be attractive if cared for, and will raise an endless chain of questions for the members of the church and the community. If people find out that the garden guild, the youth group or some individual in the church is using part of the churchyard to produce food to give to the food bank, the number of food contributions are bound to increase.

Hunger is a permanent feature of the society which we live. Though the need has been acute in recent years and good publicity has made more of us aware, we tend to forget that people die of hunger somewhere in the world every hour of every day.

Permanent food producing trees and shrubs can be a beautiful addition to many landscape designs. In the area blueberries are often used in home landscape design. What more attractive shrub than blueberry bushes could be added to your churchyard? If there is no local food bank to take the berries, they could be sold at the coffee hour after church, with the money saved for the Presiding Bishop's Fund.

Fruit trees are attractive; many churches would be more attractive if a few flowering trees grew on the lawns. The flowers and the growing habit of edible fruit trees are just as attractive as with those which produce nothing.

Pie cherries grow on small trees which begin to bear in about two or three years. Like blueberries these trees are attractive when blooming and when the fruit is ready to harvest. Fruit picking could become a parish custom. The auctioning of the first cherry pies of the season from the church tree could be featured every year.

There are many ways to start producing food for money for the hungry, and at the same time build the Christian community and enjoy some of the time honored rituals of seedtime and harvest. Learning to appreciate the bounty of the earth and to share that bounty is always worth our while even in urban settings.

Our Lord knew the great teaching value of the seed, the vine and the tree. It would be a great loss if we were to fail to use the wonderful opportunity of making use of the great demonstration plot of sharing which lies almost every church door.

Cathedral Churches

When we think of a church, we usually think of a parish church. Yet the "great church," the cathedral, is an important part of the total picture. In this issue we are pleased to have articles on two cathedrals at opposite ends of our nation. In learning about the let us also be grateful for dozens of other cathedrals and other dioceses which are carrying out effective ministries.

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PEOPLE and places

Appointments

The Rev. William Exner is rector of St. Matthew's, 3 N. Mast, Goffstown, N.H. 03045.

The Rev. Charles B. Farrar is now assistant at Good Shepherd, Tequesta, Fla. Add: 12730 Pineacre Ct., West Palm Beach, Fla. 33414.

The Rev. Martha J. Horne is now associate rector of Christ Church, 118 N. Washington St., Alexandria, Va. 22314.

The Rev. Hal T. Hutchison is rector of Christ Church, 405 S. Washington Ave., Mansfield, La. 71052.

The Rev. Ira Joseph Johnson is now rector of St. Stephen's, 810 N. Highland Ave., Winston-Salem, N.C. 27101.

The Rev. Perry A. Kingman becomes the rector of Christ Church, North Conway, N. H. in mid-July.

The Rev. Wade W. Lawrence is serving as a vocational deacon at St. Timothy's, 2575 Parkway, Winston-Salem, N.C. 27103.

The Rev. Richard L. McCandless assumed the duties of rector and dean of St. Stephen's Cathedral, Box 592, Harrisburg, Pa. 17108, on June 24.

The Rev. Marc Oliver will become assistant to the director of employee relations at Benedictine Hospital, Kingston, N.Y., on August 1.

Ordinations

Deacons

Albany—David A. Handy, 935 Knox St., Ogdensburg, N.Y. 13669.

Central Gulf Coast—Michael Anthony Napoli, All Saints', 151 S. Ann St., Mobile, Ala. 36604. Gilpin Lyman Reed, graduate student, University of Texas, Box 2247, Austin, Texas 78768. Robert Hails Seawell, St. Christopher's, Box 2235, Pensacola, Fla. 32513. Timothy Randolph Smith, Church of the Nativity, 205 S. Denton St., Dothan, Ala. 36301.

Central New York — Geraldine Vina Bissell-Thompson, Christ Church, Morristown. Craig B. Heverly, temporary chaplain, Syracuse University and urban ministry in Utica. Judith M. Kessler, self-supporting, St. Mark's, Chenango Bridge. Judith Bonney Meckling, summer deacon ministry in Oregon. Steward Edward Purdy, self-supporting, Trinity Church, Binghamton. Terry Lynn Sheldon, self-supporting, All Saints', Utica. Beverly Ann Moore Tasy, Calvary Church, Utica, N.Y.

El Camino Real—Bryan Duffy, self-supporting, St. John the Divine, Morgan Hill, Calif. James LaClear Stout, self-supporting, St. Francis, San Jose, Calif.

Fond du Lac—Raymond W. Ryerson, vicar, St. John the Evangelist, New London and St. John's, Shawano, Wis. Add: 139 S. Smalley, Shawano 54166.

Hawaii—Jeanne B. Grant, Holy Nativity, Aina Haina. Sue K. Hanson, St. Mary's, Moiliili. John F. Hanley, St. John's, Kula. Helen E. Jennings, Good Shepherd, Wailuku.

Lexington—John Breckinridge Fritschner, Church of the Good Shepherd, Lexington, Ky. Add: 241 Lowry Ln., Lexington 40503. George Tarsis, 203 Hickory Ln., Winchester, Ky. 40391.

San Joaquin—Donald Lawrence Kroeger, St. Philip's, 401 Coalinga St., Coalinga, Calif. 93210.

Permanent Deacons

Western North Carolina—Alice Joan Mason Magnuson, St. Cyprian's, Box 431, Franklin, N.C. 28734.

Degrees Conferred

The Very Rev. LeRoy Davis Lawson, the first dean of St. Peter's Cathedral, St. Petersburg, Fla. and a former faculty member of Stetson University, was awarded the honorary Doctor of Divinity degree by

emony May 19.

The Rev. Dr. Alexander H. Easley (ret.), chaplain for 32 years at St. Paul's College, Lawrenceville, Va., and the Rev. Preston T. Kelsey, II, executive director of the Board for Theological Education, were both awarded the honorary degree, Doctor of Humane Letters, at the 97th commencement ceremonies of St. Paul's College in Lawrenceville. Other honorary degree recipients were Edward L. Ridley, director of the U.S. National Oceanographic Data Center, the Hon. Charles S. Robb, Governor of Virginia; Faye Wattleton, president of Planned Parenthood Federation of America; and Sen. L. Douglas Wilder, the first black elected to the Virginia State Senate since Reconstruction.

The Very Rev. Harvey Guthrie, who has resigned as dean of Episcopal Divinity School as of June 30, was awarded EDS's first honorary degree, the Doctor of Divinity, at the school's 11th commencement, May 23.

Dr. Esther de Waal, director of studies for the Benedictine Experience at Canterbury Cathedral and noted author and speaker on Benedictine spirituality, was awarded the degree, Doctor of Humane Letters, from St. John's University, Collegeville, Minn. at commencement exercises on May 26. [For an interview with Dr. de Waal and her husband, the Very Rev. Victor de Waal, dean of Canterbury Cathedral, see TLC, Sept. 16, 1984.]

Changes of Address

The Rev. Harry Brooks Malcolm (ret.) now lives at 520A Nicolo Ct., Escondido, Calif. 92025.

The Church of St. Raphael the Archangel's mailing address is 1520 Rte. 88 West, Brick, N.J. 08724

The Rev. Canon James E. Williams should be addressed at 14 Eder Terrace, South Orange, N.J. 07079.

Commander Christopher B. Young, CHC, USN may now be addressed at The Chapel, Box 47 Navy Station, Pearl Harbor, Hawaii, 96860.

Resignations

The Rev. Larry Getman, as rector of Trinity Church, Claremont, N.H., effective June 30.

The Rev. Michael R. Kyle, as rector of St. Andrew's-in-the-Valley, Tamworth, N.H. Fr. Kyle will begin work on a master's degree at Eden Theological Seminary in St. Louis.

The Rev. Paul Umberger, as priest-in-charge of St. John's, Dunbarton, N.H. Fr. Umberger plans or completing his B.S. degree in nurse's training at St. Anselm's College.

The Rev. Winston B. Charles, as rector of St. George's, Summerville, S.C., as of June 30. Fr. Charles will pursue graduate studies at Union Theological Seminary, New York City.

The Rev. Jeffrey S. Jones, as rector of St. Andrew's, Richmond, Va.

Transfers

The Rev. Peter M. Cullen, from the Diocese of Western North Carolina to the Diocese of Long Island, effective April 30.

The Rev. Margaret H. Minnick, from the Diocese of North Carolina to the Diocese of Connecticut effective January 31.

Retirements

The Rev. Donald Marsh, rector of the Church of the Redeemer, Rochester, N.H., as of June 23.

The Rev. William J. Chase, since 1971 chaplain of St. Luke's/Roosevelt Hospital Center, New York City, as of May 31. Fr. Chase's address remains 360 E. 72nd St., New York 10021.

The Rev. Richmond N. Hutchins, as rector of Christ Church, Clayton and, since 1968, also of St. John's, Cape Vincent, N.Y. Add: R.D.2, Box 50-B Ovid, N.Y. 14521.

The Rev. Edward Kryder, as rector of Calvary Church, Williamsville, N.Y. for 28 years. Following his retirement, Fr. Kryder will become adjunct professor of pastoral theology and liturgics at Virginia

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January, 1986.
The Rev. Milton S. Leber, rector of Church of the piphany, Philadelphia, Pa., as of June 30.
The Rev. Richard Morris, as rector of St. Peter's, akewood, Ohio, effective August 31.
Capt. William S. Paddock, C.A., as executive dic tor of renewal, evangelization and church growth, iceose of Pennsylvania. Add: 308 Valerie Dr., /averly, Ohio 45690.

Seminaries

The University of the South School of Theology as announced the following appointments: the Rev. /illiam H. Hethcock, associate professor of homilet- s; Joseph E. Monti, associate professor of ethics id moral theology; the Rev. Philip Culbertson, sistant professor of pastoral theology; and the ev. Mary Anne Shahan, director of field education id chaplain to students.

Religious Orders

Sister Catherine Clare, CSM made her life profes- on in the Community of St. Mary on March 25, in t. Mary's Chapel, Peekskill, N.Y. The Rt. Rev. obert Witcher, Bishop of Long Island and visitor of ie eastern province of the community, received her yws.

Ancilma Judith Peters was clothed on April 25 as novice in the Society of St. Margaret at St. Marga- t's Convent, Boston. Novice Ancilma Judith's other came from Trinidad for the ceremony.

Organizations

The national office of the Society of King Charles e Martyr has moved to Danville, Ill. As of July 1, l correspondence should be sent to Mrs. Eleanor anglois, 814 South St., Apt. 3A, Danville 61832.

Other Changes

The Rev. Porter B. Cox is currently non-parochial. The Rev. Nelson Bainbridge Hodgkins is serving s a supply priest in the Diocese of North Carolina. dd: 610 Pasteur Dr., Greensboro, N.C. 27403.

Deaths

The Rev. Canon William Sherman Smoth- s, canon missionary of the Diocese of Arkan- is and vicar of St. Peter's, Conway, died June) at the age of 48 from a stroke suffered hile attending an Hispanic ministries board eeting at the Episcopal Theological Semi- ary of the Southwest, Austin, Texas.

Originally from Fort Des Moines, Iowa, Canon mothers attended Norwich University, Northfield, t. and Philadelphia Divinity School. He went to the iocese of Arkansas after serving churches in New rsej and Missouri. He was called as rector of St. ster's, Tollville, Ark. in 1969; in 1973 he moved to rinity Church, Pine Bluff, where he served until 984. Active at the diocesan level, Canon Smothers rved on the board of *The Arkansas Churchman* and 1 the campaign committees for Venture in Mis- on, and he was founding member and first pres- ent of the F.D. Maurice Society of Arkansas. He is rrvived by his wife, the former Norma Elizabeth

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Feb. 1-Mar. 28 2,405.32
\$3,980.32

Sister Hilary Margaret, a sister of the Soci- ety of St. Margaret for 52 years, died on April 3 in Deaconess Hospital, Boston.

Born in 1905 on Flat Island, Newfoundland, Sr. Hilary Margaret joined the society in 1925; she was life-professed on May 25, 1933 and celebrated her jubilee in 1983. After serving the community from 1977 to 1980 at Pilgrim House in Montreal, Sr. Hilary returned to Boston in 1980, where she worked at the Day Group of St. Paul's Cathedral and de- voted time to St. Hilda's Guild at the Church of the Advent. In her early years, she worked in the altar bread department, but throughout her life she as- sisted in almost all aspects of the society, serving several missions in New York City.

Julia Hogan Fenner, widow of the Rt. Rev. Goodrich Fenner, fifth Bishop of Kansas, died at the age of 91 at her home in Dallas, Texas, on March 22.

A native of Texas, Mrs. Fenner was, during the 1920s and 1930s, a popular actress in Dallas ama- teur theaters. She completed her graduate work in drama at Kansas and Washburn universities. Mrs. Fenner is survived by a nephew.

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. Organizations and agencies submitting informa- tion for the calendar should send it to us at least six weeks prior to intended appearance in print. Ma- terial selected is at our editorial discretion.

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

7-14 General Convention of the Episcopal Church (Anaheim, Calif.)
26-28 Jackson Kemper Anniversary Conference (Nashotah, Wis.)

October

13-14 Convention of the Diocese of Albany (Albany)
25-26 Convention of the Diocese of Western New York

November

1-2 Convention of the Diocese of Kansas (Kansas City, Kan.)
8-9 Convention of the Diocese of Iowa (Des Moines)
15-16 Convention of the Diocese of New Jersey
15-17 Convention of the Diocese of West Missouri (St. Joseph)

NOTICE TO SUBSCRIBERS

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

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

Short & Sharp

By TRAVIS DU PRIEST

LLSPRINGS: A Book of Spiritual reise. By Anthony de Mello. Double-Pp. 240. \$12.95.

y the Jesuit spiritual director and or of *The Song of the Bird* and *Sanna* [TLC, Nov. 11, 1984]. A book of led meditations which can be used individuals or groups. Sensitive iding of Eastern and Western lom.

RAISE A SUCCESSFUL FAM- . By David Churchman Trimble. Hat- town Bookbinding & Printing Co. x 190, Hagerstown, Md. 21740). Pp. nd 69. \$8 paper.

anon Trimble, a retired clergyman father of three grown children, af- is traditional wisdom for maintain-

shared parenthood, and family disci- pline.

SEA BREEZES: Thoughts of God from a Summer Beach. By John Killinger, Abingdon. Pp. 96. \$6.95 paper.

Short meditative sketches from the seashore by a Presbyterian minister. All are delightful, but the best in my opinion is the first, "Recovering Sensuality," which depicts a "theology of carnality." Readers who enjoy TLC's "First Article" will like this little book.

SHELTER: A Work of Ministry. By Bobbie Gerber. Seabury. Pp. x and 149. \$8.95 paper.

An account of ministry among young women in Kalamazoo, Mich. — food, counseling, shelter. This is not just a how-to-manual, though it will give some help in setting up such a center. It also is an examination of the stress on staff and their families. A good book for anyone thinking about such a ministry or already engaged in it.

WELCOME TO LONDON'S CHURCHES. By Phil Mason. Norheim- sund Books and Cards (1 Whitney Rd.,

England NN15 5SL). Pp. 20. £1.00 (in- cludes postage), paper.

A neatly printed pamphlet listing lo- cation, times of services, and types of hospitality at 11 central London churches, four of which are Anglican. Brief historical tidbits, tube stops, and telephone numbers enhance this trav- eler's aid. Let us hope an expanded edi- tion will be forthcoming.

LISTENING TO PEOPLE OF HOPE. By Brother Leonard of Taize. Pilgrim Press. Pp. vii and 172. \$6.95 paper.

Vivid and well told human interest sto- ries — many set in New York or Chicago — which took place during a "pilgrimage of reconciliation" undertaken by the Brothers of Taize living in New York City. The spirit is encouraging; I was particularly moved by "New Life Unlim- ited in a Chicago Ghetto." For those un- familiar with the Taize community in eastern France, there is a four-page es- say, "About Taize," by Brother John.

Books Received

A WAY OF THE CROSS. By Tolbert McCarroll Paulist Press. Pp. 110. \$4.95 paper.

WHAT ARE THEY SAYING ABOUT THEO- LOGICAL METHOD? By J. J. Mueller. Paulist Press. Pp. 88. \$3.95 paper.

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 DIEGO, CALIF.

(Pacific Beach)

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

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 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 12
Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

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

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; al- 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. 3271
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

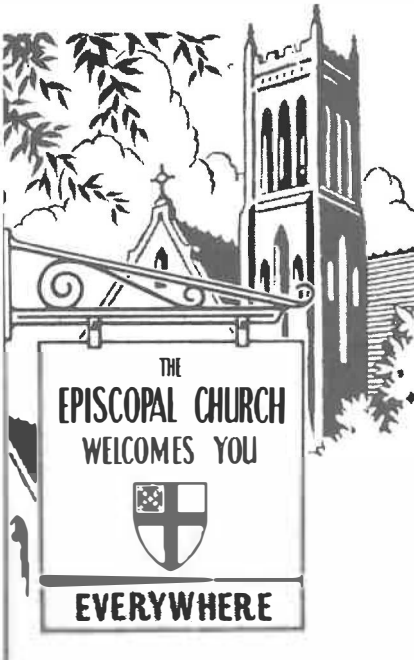
COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Av
The Very Rev. Harry B. Sherman, dean; Robert J. Vandera Jr., Thomas A. Downs, canons; Ronald F. Manning, Glor E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, M 7:30, EP 5:15

Continued on next page



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

SUMMER CHURCH SERVICES

(Continued from previous page)

BEST PALM BEACH, FLA.

DAVID'S-IN-THE-PINES, Wellington
5 W. Forest Hill Blvd. 33411
e Rev. John F. Mangrum, O.H.L., S.T.D.
n HC 8 & 9:30; MP & HC 11; Wed HC 8

FLANTA, GA.

CHURCH OF OUR SAVIOUR 1068 N. Highland Ave.
Thad B. Rudd, Jr.
n Masses 8:30, 10:30, 6:30, Daily call 872-4169.

STONE MOUNTAIN, GA.

MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
e Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
n H. Eu 8, 10, 7; Tues 7; Wed 9

APAA, KAUAI, HAWAII

S. SAINTS' 1065 Kuhlo Highway
e Rev. Robert E. Walden, r
n H Eu 7 & 9:30; Wed H Eu & Healing 7:30

LOKAI, HAWAII

ACE CHURCH, Hoolehua
n Eu 10 Farrington Ave.
near the High School

ARRINGTON, ILL.

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

PRINGFIELD, ILL.

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

DIANAPOLIS, IND.

TRIST CHURCH CATHEDRAL
nument Circle, Downtown
n Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
:05

HURCHVILLE, MD.

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

LICOTT CITY, MD.

PETER'S 3695 Rogers Ave.
n H Eu 7:45, 9, 11:15, 6. Daily as anno

ANDREW'S

Mission of St. Peter's Church
n H Eu 9:15 Glenwood, Md.

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
e Rev. Richard G. P. Kukowski, r
n H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

OSTON, MASS.

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

S. SAINTS

209 Ashmont St., Ashmont, Dorchester
Ashmont Station on the Red Line (436-6370; 825-8456)
e Rev. J.F. Titus Oates, r; the Rev. Jay James, c
n 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

JOHN THE EVANGELIST

35 Bowdoin St.
e Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
n Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

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

S. MARY'S

24 Broadway, Rockport
n 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. STEPHEN'S 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. Wkdays 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. Ultraya 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 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

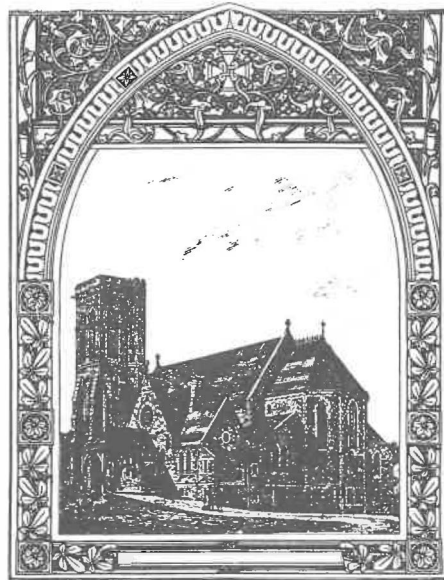
CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

ELIZABETH, N.J.

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



St. Luke's Church, Germantown, Philadelphia

ST. ANTHONY OF PADUA

72 Lod
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Th
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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

SEA GIRT, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver,
The Very Rev. John B. Haverland, dean; the Rev. Geol
Butcher, precentor, the Rev. Ken Clark, theologian; the I
William L. Smith, canon missioner
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. Fi
Third Sat 7

BROOKHAVEN, N.Y.

ST. JAMES' Beaver Dam and Bay I
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 Park
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Ser
10. Eu scheduled with all services

ST. PAUL'S

199 Carroll St. (at Clinton
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11, Wed EP 7, Mass 7:30

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 146 V
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

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

ST. JAMES OF JERUSALEM Est. 1
West Penn and Magnolia
Marlin Leonard Bowman, v
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed HC

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Islr
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 7. I
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sun
Tues-Thurs (Choristers: in school year). Sat MP 7:15,
12:15; EP 4

EPIPHANY

1393 York Ave. at 74th
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curate
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. & 43r
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN

(212) 869-1
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. I
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:1
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 1
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ re
1st Wed of mo. 12:45-1:15

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont.)

OMAS 5th Avenue & 53rd Street
 v. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
 ordon 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

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

HESTER, N.Y.

OMAS' Highland and Winton
 v. John Martiner; the Rev. Gail Keeney
 i 8 & 10; Wed 12 Eu

ATOGA SPRINGS, N.Y.

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

LA, N.Y.

CHURCH Downtown
 v. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
 azel M. Farkas, M.D.
 Eu 8, Eu & Ser 10; H Eu Tues 12:10; int daily 12:10

ERTOWN, N.Y.

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

THAMPTON BEACH, N.Y.

ARK'S Main St., 11978
 v. George W. Busler, 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 8 & 10

VARD, (Western) N.C.

ILIP'S 317 E. Main St.
 v. Merrill C. Miller, Jr., r
 i 8 & 11 (1, 3, 5S) MP 11 (2 & 4S). Wed Eu 10:30

IN-BAY, OHIO

UL'S Catawba Ave.
 n Rudd, r
 > 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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
 American Shrine of Our Lady of Walsingham
 The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan,
 d
 Sun Masses, 8:30, 11. Daily; as announced.

PHILADELPHIA, PA.

ST. LUKE'S GTN. 5421 Germantown Ave.
 The Rev. Charles L. Poindexter, r; the Rev. Kenneth
 Schmidt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
 J. Shepherd, ass't; Dr. Sadie S. Mitchell, seminarian
 Summer Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
 Wkdys: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

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, 11:15; Daily Eu at several times; Daily MP 8:30
 & EP 5:30 (ex Sun 12:40)

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 Cummings, 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

CHRISTIANSBURG, VA.

(I-81, Exits 36, 37)
ST. THOMAS' E. Main & Roanoke Sts. (U.S. 11, BUS 460)
 The Rev. Francis C. Tatem, r; the Rev. Frances Campbell
 the Rev. Ann Sherman, d
 Sun HC 10, Wed 10 HC HS

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 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. 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, Tue 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sa
 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 271-7715
 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

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
 West 2nd & Larch
 Sun Masses: 8 & 10:30 (Sung)

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 cathedra
 mission to refugees; Brian Suntken, seminarian
 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
 by appt; open wkdays 9-12:20, 2-5



Church of the Holy Cross, Newport, R.I.