

THE LIVING CHURCH

RNS Photos



Excavations of ancient Jerusalem led by noted archaeologists have discovered houses that date back 5,000 years and artifacts of the Babylonian destruction of the city in 586 B.C. Above are ceramic jars and bowls found in the ruins destroyed in the Babylonian onslaught. At left, a volunteer uncovers the floor of a structure dating from the 7th and 8th centuries B.C.

The Cripples

• page 9





THE LIVING CHURCH

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Interpretation of the Highest Order

is about 25 years ago, and I was a professor in a theological seminary. In the many courses offered in that grand and well-organized institution, aspects of Christianity were — at least as Episcopalians perceived them. Among the courses I was one on non-Christian religions. As I jokingly said, while other professors taught Christianity, I taught Islam.

In fact, it was the Anglicanism of Episcopalians in those days was a bit different. Religion was presented in Anglo-American terms, in the framework of our country's history. Other ways of perceiving the world received little attention. Questions of how one interpreted actions of kings and queens three or four hundred years ago loomed larger than the basic human questions of how one interprets the earth, the sky, and the meaning of life in the world where God has been. Little was said in seminary about the spiritual lives of those millions of human beings who, through the hundreds of thousands of years of human history, looked to stars, trees, rocks, animals, rather than books or lecturing professors, in seeking to discern the meaning of life. So I was glad that part of my teaching time went to Islam.

As I was in reading in preparation for a course, if I remember correctly, that reached across a modest and rather short by an author named Mircea Eliade. I never heard the name before, and I don't know if it was a man or woman. His book was *Birth and Rebirth: The Sacred Meanings of Initiation in Human Culture* (Harper and Brothers, later reprinted with title *Rites and Ceremonies of Initiation*). Although I had accounts of many strange and bizarre and spiritual practices in different parts of the world, here was a book that brought together in a unique and wide spectrum of spiritual experience from the most primitive to the most highly evolved, presented by a

most sophisticated and erudite author who somehow had the power to enter into the feelings of people of such diverse races, cultures, and faiths.

Again and again the book describes "initiations," the ways by which boys or girls have become truly men or women, truly citizens of their tribe, by learning the legends of their people, performing their sacred ceremonies, and being admitted to the solemn and life-risking responsibilities of becoming a warrior or a mother.

There were equally striking accounts of "ordinations" of various religious leaders. I have never forgotten the account of how one becomes a shaman, or sorcerer and fortune teller, among primitive Siberian tribes. The individual goes into a prolonged trance, perhaps being supposed dead, and he sees demons behind him, dismember his body, and clean off all his bones. Then they put him back together, and clothe his skeleton with new flesh. The shaman then comes to life again, now invested with mysterious supernatural powers, ability to heal the sick, to communicate with animals and with spirits, and so forth.

I realized that the author of this little book was an interpreter of religion of the highest order, an accomplished writer, and a thinker who took most seriously the effort of human beings to explore the mystery of their existence. Here was one who did what so many modern theologians have not done, namely to find meaning in human relationships to the natural world and the search for harmony between ourselves and that world.

A few weeks ago, Mircea Eliade died [TLC, May 25]. His death deprives us of further writings from one of the most brilliant minds of the present century. Yet he left so much that few readers will ever read it all. Because much of what he has written has a bearing on our apprehension of creation, the general topic of this column, we will pursue Eliade further in the weeks ahead.

H. BOONE PORTER, Editor

DEPARTMENTS	
Editorials	11
First Article	2
Letters	3
News	6
People and Places	13
Short and Sharp	12

FEATURES	
The Garden of New Life	Anne Sherman 8
Agape	J. Howard Manningham 8
The Cripples	Sally Campbell 9
A Single New Humanity In Christ	Sr. Mary Michael 10

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Miscarriage

A recent article in the public press treated at some length and with sensitivity the problem of the feelings of women who have had miscarriages. The article stated that many women have a different attitude regarding the fetus, even if they are not opposed to abortion. From personal and pastoral experience I sense that there is such a change. I have read a pamphlet given by a doctor to a young woman who had had an early miscarriage; with compassion and understanding, it dealt with the grief feelings and other emotional issues felt by a woman or a couple when such an event occurs.

As a regular reader of church publications both denominational and interdenominational, I do not recall articles on this subject in recent years. Nor do I know of any material readily available to guide people and pastors about how to work through the experience emotionally and spiritually. Perhaps I have simply missed them. I would appreciate an article in *THE LIVING CHURCH*, or other church related publications, or hearing of other sources that could be helpful. I am sure that there are not only emotional and spiritual issues here but also theological and even liturgical sides to consider. There can be no quick and easy answers or assurances.

(The Rev.)
RAYMOND CUNNINGHAM, JR. (ret.)
Millbrook, N.Y.

What Tie Binds?

Two letters in the June 8 issue betray, unconsciously I'm sure, much that is wrong with the Episcopal Church. In the first, the Rev. Bill Kennedy states that "the Church Pension Fund is the one tie that binds this Episcopal Church together"! If so, then we need to change the Holy Baptism to begin: "There is one Body and one Spirit and One Church Pension Fund." I certainly hope that that which binds me to other Episcopalians, with whom I may disagree on many issues, is not simply my participation in the Church Pension Fund.

Likewise, I hope that Mr. Lawrence H. Armour, Jr. did not really mean that "The day that the Church of England loses its British accent is the day that Anglicanism will have lost its appeal for all of us who are of British descent . . ." While my British descent may have something to do with my being an Epis-

copian, the nationality of the Archbishop of Canterbury does not. I trust that Mr. Armour does not mean to argue that a British Archbishop is necessary for the *esse* of the church. If so, we have no claim on being catholic.

(The Rev.) PETER R. POWELL, JR.
Emmanuel Church
Weston, Conn.

Child at Altar Rail

I can't let Dr. Edmonson's opinions on the four-year-old who "demanded" to receive communion in St. Paul's Cathedral [TLC, June 8] go unchallenged. In the first place, he implies that this little boy was merely frustrated at being left out of something the grownups were doing. In fact, as Susan Brooks' original article [TLC, March 30] makes clear, her son was a regular communicant at home and was baffled and distressed at being denied a privilege he considered his birthright. An older child or adult may be able to refrain from expressing such bafflement as directly, but anyone would feel it.

As more and more younger children become communicants, these scenes will multiply. It may be of interest that an international Anglican consultation held in Boston last summer recommended that "anyone admitted to communion in any part of the Anglican Communion be acknowledged as a communicant in every part of the Anglican Communion and not be denied communion on the basis of age or lack of confirmation" [TLC, Sept. 8, 1985]. Resolutions to this effect are already in force in the U.S. and Canada.

Baptismal communion of infants was the practice of the universal church until the 12th century, and remains normative in the East to this day. It is not based on sentimentality but on recognition of Holy Baptism as full initiation into the church, and of the dignity of the baptized, of whatever age and intellectual capacity, as members of Christ's body, entitled to be fed on his Body and Blood.

GRETCHEN WOLFF PRITCHARD
St. Paul's Church
New Haven, Conn.

Epistemological Problems

Fr. Thorwaldsen's letter [TLC, May 25] on the epistemological issues in the disputes over the ordination of women has epistemological problems of its own.

The "subjective rationalization" which he asserts "is not a legitimate form of argument" is in fact quite common in scripture. What is Paul doing other than "subjective rationalization" when he appeals to his own experience to convince the Corinthians of the resurrection (I Corinthians 15) or to the Galatians' experience of the Spirit apart from the law (Galatians 3)? Rationalization based on the subjective experience of

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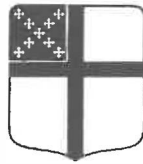
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— Alec Wyton, Organist-choirmaster,
St. James' Church, New York City
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the reality of God as the heart of faith of Christian scripture and tradition.

Nonetheless, Fr. Thorwaldsen's appeal for clarity about the fundamental bases from which people argue is well taken. However, I wish he had exercised more of the intellectual honesty he calls for. To claim that proponents of women's ordination argue on the basis of "contemporary liberal ideology" while claiming scripture and tradition for the opponents is a willful misreading of the debates. Proponents of woman priests (myself included) do ground arguments in scripture and tradition — e.g. Galatians 3:28 and the importance in Patristic thought of Jesus' humanity, not his maleness (cf. Fr. Scott's letter in the same issue). Conversely, opponents of the ordination of women often have woven into their arguments the non-Christian ideology of patriarchy, which claims the legitimacy of male domination in the world.

(The Rev.) JACK V. ZAMBONI
Christ Church

Toms River, N.J.

Disheartened

The Rev. Winston F. Jensen's reference to "the hysterical tone of most feminist theologians" in your May 25 issue is insulting and disheartening. I cannot believe that the editors did not delete such a gross and unfair generalization.

(The Rev.) G. KERRY ROBB
St. Mark's Church

Palm Beach Gardens, Fla.

Authority of Scripture

As Anglicans we speak of the three-legged stool of scripture, tradition and reason. When one leg is removed or cut short, the stool topples over. We have all heard from someone, "I like being an Episcopalian because I can believe anything I want." Perhaps contrary to popular belief, we are a dogmatic and doctrinal church. In the intellectual pride that seems to go hand-in-hand with scriptural criticism, we forget that scripture is the revealed Word of God, collected by the body of the church.

St. Paul didn't make the decision for his letters to be such a major part of the New Testament. If we are a scriptural and traditional church, then we need to accept all of scripture, not just the parts that suit us. The church chose to include teachings on the submission of wives to their husbands, of husbands loving their wives as Christ loves the church and gave himself up for her (Eph. 5), of women not speaking in church (1 Cor. 14), or to teach or have authority over men (1 Tim. 2), that the immoral, idolaters, adulterers, sexual perverts, thieves, the greedy, drunkards, revilers, robbers will not inherit the kingdom of God (1 Cor. 6).

Issues that face the church today are

ple of God for centuries. Scripture has been given to us by God and his church to help us deal with these issues. Why, then, do we spend our efforts in explaining scripture away, using our reason to destroy our faith instead of to enhance it? If we are truly a catholic body, then we believe that truth is revealed for all people at all times. How dare we try to explain away the tradition of 2,000 years of truth because we, in the last 20 years, are "enlightened?"

If a person refuses to accept scripture as revealed to the church and traditionally upheld by the church for 2,000 years, starting with belief in the incarnation and resurrection of our Lord Jesus Christ, fully man and fully God, then that individual, in good conscience, should remove himself from the body of believers. If a bishop, most especially, cannot accept the doctrine of the church, then I, as a believing Christian laywoman, ask him to step down. If he will not do so, then it is up to the body of Christ to remove him from the episcopate with love until a time when he can proclaim the truth with joy. I would ask the same of all other clergy as well.

Our clergy have been raised up by the body of Christ to lead us in the way of all truth. They cannot fulfill this commission if they have lost the way themselves.

ANNE E. JOHNSON
Fort Collins, Colo.

Selective Interpretation

I have heard many erroneous claims about the "authorized right" to use the 1928 Prayer Book, and Lawrence Thompson's letter [TLC, May 18] was the last straw. I would remind Mr. Thompson of the actual words and conditions of the 1979 convention: "... liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the Bishop as chief pastor and liturgical officer, and subject to the direction of the Convention as set forth in the appended guidelines; ..."

Mr. Thompson complains about "selective interpretation of the Denver Resolution by certain clergy and laity"; it seems obvious that his own interpretation is highly selective.

(The Rev.) GARY D. GOOCH
St. Andrew's Church

Broken Arrow, Okla.

Sectarian Future

The convulsions following the 1979 Prayer Book and the ordination of women have far from subsided. While for the most part we might say (paraphrasing King Henry of France) "the Church is worth a new Prayer Book," the mere mention of female priests still raises hackles among many, both men and women.

bishops have indicated that they are in favor of women colleagues, we can be sure that some of them will ignore all the theological implications of such a move, not to mention the catholic tradition of the church, and actually consecrate one irregularly, as those misguided and befuddled ones ordained priests several years ago. This time, however, the results will be more far-reaching. For most of us, I suspect, they will be catastrophic. The very foundations of the church will be blown out from under us. I firmly believe — and I will say this with

Episcopal Church will simply exist except perhaps as one of the merable Anglican sects that spawned after Minneapolis. Rude bickering, led by self-appointed ops," she will have abandoned that "once delivered to the saints."

I am one of the so-called "people pews." I really don't know at this what I will do. I do know that I remain in love and charity with which separates itself from catholic belief and tradition. My only solace

Continued on page 12

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Suffragan for Washington

Recent election of a Suffragan for the Diocese of Washington unusual because the person elected usually unknown in the diocese before the pre-election meetings, and the winner-up was a woman.

On the sixth ballot from a field of six candidates, the Rev. Ronald Haines of Mountain, N.C., was elected as Suffragan. He is a graduate of General Theological Seminary who came into the diocese from a business background, initially serving as rector of St. Francis Church in Rutherfordton, N.C. As Suffragan, since 1981, to the Rt. Rev. William Weinbauer, Bishop of Western North Carolina, Fr. Haines has acted as assistant officer, administrator, treatment program director. He has been a participant in the Leadership Academy of New Directions. A sponsor of Fr. Haines as "just, kind and humble; a cleric, rooted in the Anglican tradition, committed to family — his wife and children."

Fr. Haines, 47, a native of Oberlin and of Virginia Seminary and rector of Calvary Church in Washington, has first-hand knowledge of the life and work, having grown up in the bishop's household as the daughter of the late Rt. Rev. Harry Lee Doll, Bishop of Maryland (1963-1971).

At a press conference at Washington just prior to the election, she stated that having been asked to stand for election twice previously, most re-

cently in the Diocese of Newark. She turned down both proposals, the one from Newark because it "just didn't fit" and the previous one as being "too early." She added that the nomination "is important to me not as a leader in women's rights, but because I am open to the Holy Spirit, and believe that at every step it has been clear that this is what God wants me to do. As to the Primates, two messages came out of that meeting. While they prefer that we wait until the next Lambeth Conference, they acknowledged our right, as an autonomous province, to proceed."

When reminded that the Lambeth 1978 wording was that each province had the right to proceed according to its constitutional process, and that the ordination of women in the Episcopal Church had been done by canonical rather than constitutional change, she said, "We are a cumbersome church. While we don't have the constitutionality for a woman bishop, we do have the canonical approval of the 1979 Book of Common Prayer, in that it recognized the ordination of women in all three orders. So women in the episcopate have been approved in principle, and perhaps after it is done it will be approved in fact."

Five clergymen presently or formerly resident in the diocese were also nominated: the Rev. John D. Chamblin, rector of Good Shepherd Church in Silver Spring, Md.; the Rev. Lawrence Harris of St. Barnabas Church in Leeland, Md.; the Rev. Christopher Sherrill, associate

rector of All Souls Church in Washington, D.C.; the Rev. William M. Baxter, former rector of St. Mark's Church in Washington, D.C.; and the Rev. William A. Wendt, former rector of St. Stephen and the Incarnation Church and presently director of St. Francis Center in Washington, D.C. Fr. Wendt eventually withdrew from the balloting because of his commitment to his present ministry to the dying.

When asked for his reaction at a press conference afterwards, Fr. Haines, 52, said he admitted to feeling gratitude, fear, anxiety and joy, and added he was surprised at his election "for I was the rank outsider." Fr. Haines has been married to the former Mary Elizabeth Terrell since 1956 and they have six grown children.

DOROTHY MILLS PARKER

Alabama Suffragan

The Rev. Robert Oran Miller, rector of St. Francis of Assisi Church in Pelham, Ala., was elected Suffragan Bishop of the Diocese of Alabama on May 31 at the Cathedral Church of the Advent in Birmingham on the fourth ballot.

Fr. Miller was one of six nominees, four made by the committee for the election process and two from the floor of the convention. The others included the Rev. Thomas G. Jones, rector of Christ Church in Anniston, Ala.; the Rev. Harry H. Pritchett, rector of All Saints Church in Atlanta, Ga.; the Rev. Hoyt Winslett, rector of St. Paul's Church in Greensboro, Ala.; the Rev. Ray Pradat, rector of Christ Church, Tuscaloosa, Ala.; and the Rev. Mark Waldo, rector of Ascension Church in Montgomery, Ala.

Fr. Miller, 51, received his B.A. from Birmingham-Southern College in 1960 and his divinity degree from the Candler School of Theology of Emory University in 1963. He was ordained and served in the Methodist Church.

After his decision to enter the ministry of the Episcopal Church, he and his wife, Margaret, spent a year in residence at the School of Theology of the University of the South in Sewanee, Tenn. He was ordained to the priesthood in 1968 and was curate and rector of the Church of the Holy Comforter in Montgomery for 14 years. He left this large and distinguished parish in 1984 to become rector of the new congregation in Pelham, which had been meeting in a public school, although their permanent building was under construction.

Election of the Suffragan Bishop Diocese of Washington

Clergy	1		2		3		4		5		6	
	C	L	C	L	C	L	C	L	C	L	C	L
Ballot NUMBER												
Nominees												
Baxter, William	20	16	20	11	15	7	6	0	5	2	3	2
Chamblin, John D.	21	23	16	19	11	12	4	6	-	-	-	-
Doll, Mary C.	46	41	50	38	55	45	72	51	70	53	60	53
Haines, Ronald	25	43	32	53	49	80	62	95	72	105	80	101
Harris, Lawrence	20	28	19	26	10	11	3	4	-	-	-	-
Sherrill, Christopher	26	13	24	14	21	7	13	6	10	3	10	4

General Conventions and elected to other leadership positions in the diocese.

He and his wife have two daughters.

The Rt. Rev. Furman Stough, diocesan bishop, said after the election, "Bob Miller is eminently qualified to be our suffragan bishop, and I look forward happily to our association in the episcopate in this diocese."

A service of consecration is planned for September 1 at the Cathedral Church of the Advent in Birmingham.

(The Rev.) R. EMMET GRIBBIN

Porn Report Stirs Response

Religious leaders were mixed in their reaction to the Justice Department's commission on pornography report, which concluded that most pornography sold in the U.S. is potentially harmful and can lead to violence. Several expressed concern about implications for the First Amendment.

Contrary to a presidential commission's findings in 1970 which determined no link between pornography and violence, the Attorney General's Commission on Pornography said exposure to most pornography "bears some causal relationship to the level of sexual violence, sexual coercion or unwanted sexual aggression." The commission urged action against the pornography industry, including more severe penalties for violation of existing obscenity laws.

The commission called for consideration of a federal law requiring a mandatory one-year prison term for anyone convicted a second time on federal obscenity charges. The report also urged Congress and state legislatures and federal agencies, such as the Federal Communications Commission, to enact and enforce strong anti-pornography laws.

Canon Richard Anderson, formerly of the Episcopal Church Center in New York and head of the National Council of Churches' communications commission, said the pornography commission's "findings of a high potential for violence in connection with pornography seem to be compatible with the NCC's study on media, sex and violence.

"Our effort was to motivate the media to police themselves," he added. "I am distressed by pornography on the newsstands, but I believe there must be ways of curbing the problem without infringing on freedom of information and people's First Amendment rights. There must be a way other than legislative censorship."

The Rev. Donald Wildmon, a United Methodist pastor and director of the National Federation for Decency, said he was "pleased with some parts" of the report and disappointed with other parts, including a difference of opinion on the impact of pornography with no pictures.



The Rev. David A. Works

Shoemaker Award

The Rev. David A. Works, president of the North Conway Institute in Boston, Mass., has been named by the National Episcopal Coalition on Alcohol to receive its 1986 Sam Shoemaker Award. Fr. Works has long been involved in church and public policy development on alcoholism and problem drinking. He is also a member of The Living Church Foundation and author of articles on alcoholism and related topics which have appeared in the magazine.

The award recipient was announced by the Rev. J. David Else of Trinity Cathedral in Pittsburgh. He is president of the Coalition on Alcohol, a grassroots membership organization founded in 1979 to help implement the landmark "National Policy on Alcohol and Drug Abuse" adopted that year by General Convention. Based in Washington, D.C., the coalition provides a network among concerned laity, clergy and the alcohol-related ministry offices of the nation's 99 dioceses.

Describing Fr. Works as "never conforming, never placid, always controversial," the citation credits him with an "outstanding contribution to the church in the field of alcoholism and other drug addictions" over the course of his 35 years as director of the North Conway Institute.

The annual Sam Shoemaker Award commemorates the noted Episcopal pastor whose pioneering work led to recovery for the co-founder of Alcoholics Anonymous, "Bill" Wilson, and the "twelve-step" program by which members of AA seek to guide their own lives.

The presentation of the award is planned for the annual meeting of the coalition, June 18-20 in San Antonio, Texas.

Northern California Mourns Former Suffragan

The Rt. Rev. Edward McNair, retired Suffragan Bishop of Northern Califor-

nia was 72. A memorial service will be held on May 2 at Trinity Cathedral in Sacramento.

The Missionary, the diocese's newspaper, says Bishop McNair "will be remembered for his courage, determination and humor."

Bishop McNair was a native of California, who received degrees from Central College, the University of Northern California, and the Church Divinity School of the Pacific. Ordained a priest in 1941, he served in various missions in California, as well as in Africa and the Mediterranean during World War II.

He returned to Northern California in 1959 and was rector of two parishes: St. John's Church in Marysville and St. John's Church of the Incarnation in Santa Rosa, until 1967 when he was named Suffragan Bishop.

After his retirement in 1973, Bishop McNair aided St. Edward's Church in Silverton, Oregon and later assisted Trinity Cathedral.

He is survived by five children and nine grandchildren. His wife, Ann, died several years ago.

Queen Visits Kentucky

The Queen of England went to Kentucky in Versailles, Ky., on Trinity Sunday, May 25. Her Majesty Queen Elizabeth II arrived promptly at 11:15 a.m. for the service of Matins at St. John's Cathedral where she heard a sermon on the Trinity preached by the Rt. Rev. I. Wimberly, Bishop of Lexington.

This was the Queen's second visit to the Bluegrass State within two years. She had come to inspect stallions and to visit some of the six mares she owns on her boards in Kentucky. As in 1984 she was a guest of Mr. and Mrs. William C. Fish of Lane's End Farm in Woodbury County. On this trip her attendance at St. John's was her only public appearance in what was termed a very busy five-day visit.

The historic church on Main Street in this town of 7,000 had been preparing for months ahead for the Queen's visit. The front doors had been freshly painted and a new brick walkway was in place. The church garden was blooming with pansies and marigolds. About 200 parishioners had been invited to attend the service and others gathered in the church hall.

Before his sermon, Bishop Wimberly joked that he had been asked by one from the New York bureau of the London paper if he was going to talk about horses. The bishop said he had tried to work horses into the Trinity service but was unsuccessful.

FRANCES SWINNEY

3 Garden New Life

E. ANNE SHERMAN

I received a gift from a very special friend. He gave me a mirror. When I looked into the mirror, I saw a garden looking back at me. But the garden was overgrown with weeds — weeds of resentment, anger, jealousy, and retribution, littered with the garbage of half-eaten bites of life, and broken relationships. The garden was surrounded by a fence of self-pity protected by a heavy, dented rusted armor of false pride. The garden being looked back at me was ME!

I didn't want that mess I saw. I wanted to work on it, to clean it out and make it beautiful, so I picked up a hoe and started whacking away. I knocked off the tops of some weeds. I cut into the soil and bitterness and pushed the dented pride a bit, but try as I could, the garden still wasn't looking any better, and it still didn't look alive.

I called my friend. He was a master gardener. I told him of my inability to

clean up my garden, and he said I wasn't using my tools right and that I needed to have someone help me. No way! I didn't want someone else in my garden until it was clean and beautiful. I just wanted my gardener friend to tell me how to do it myself. But he said no! He would provide someone who would help me clean up my garden, but I was uncomfortable with this idea and decided to keep working on my own. But the weeds kept coming, and I found myself knocking the tops off of the flowers as well, and the ugly, rusty armor was all tangled in everything with its sharp edges. I felt so angry at the master gardener! Why wouldn't he tell me how to clean up my garden? He had given me good direction before. Why not now?

Finally though, I decided that if the only way he would help me was to do it his way, I would let him send someone to help me. I asked him, and he led someone into my life who had also received the gift of a mirror and saw a garden, and learned to clean it out with the help of someone sent by the master gardener.

The first thing I learned was that I was using the tools incorrectly. I was trying to clean out my garden by chopping away at the tops of weeds when I could have been digging them out by the roots. I also learned that I was chopping off flowers, not just weeds. I couldn't see the difference all of the time. My new friend helped me see the flowers through the weeds and get to the root of the weed . . . the root cause of my attitudes. The armor of false pride had kept so much locked into the good soil, allowing the choking weeds to cover them.

After some weeds and debris were dug

and asked the master gardener to remove them. He had a lot of difficulty because of the armor. I just wasn't ready to let go of it. It was dented, and it was full of rust, but it was all I had to protect my garden — the garden he had given to me.

My helper pointed out that the weeds and some of the flowers were tangled in the armor, and the only way to be rid of the weeds was to get rid of the armor, too. I began to see that whoever went near the armor was being cut by its sharp edges and getting infected by its rust — myself included! I saw that it really wasn't protecting anything but was really harmful. So we put the armor of false pride into the wheelbarrow, and in doing so, we pulled out weeds of anger, jealousy, and resentment, for they were all growing out of a thick root of fear firmly held within the armor.

My friend could now point out some new buds in my garden that the weeds, trash, and armor had been hiding. Planted there among the flowers were also some nourishing fruits. There were new tips of love, joy, patience, kindness, gentleness, and a few others scattered through the rows trying hard to blossom into life. Now, because they were no longer blocked by the weeds and trash and crushed by the weight of the armor, they would be fed by the light.

My garden is growing more and more beautiful. It constantly needs weeding to keep it from being overgrown again, but the flowers and the fruits now fill the garden. It was a lot of work and pain to clean it out, and it didn't happen overnight, but it was worth it!

Agape

Two personal mystical experiences

By J. HOWARD MANNINGHAM

God's nature is to love, and he freely loves all mankind, all sinners, love in spite of our sins. Agape, the word meaning love, is used in a spiritual sense when applied to man, total surrender, with complete trust and confidence in "Thy will be done." We love him because he first loved us.

Christ's death and resurrection

demonstrated a perfect act of love, the most perfect act of agape in all creation. This, then, seems a perfect background with which to consider the communication, significance and meaning of uplifting experiences, or mystical experiences. Yes, our reasoning secular world often dismisses these with egocentric jargon, but I am certain that many readers have had such experiences. Two specifically are forever fixed in my memory, and I relive them often, I believe they are examples of God's agape.

The first took place while on an independent auto tour. We were in the city of Wells, England, located some distance generally west of London. It is an old and attractive English city, with a cathedral dating from about the 12th century. A long, winding main street runs through the center of town for several miles. The business section is lined with numerous shops, all charming and most of them very old; in the center, the inn we chose, which was 200 years or more in age.

It occurred in a dream. I was alone during daylight standing on the curb of the deserted main street in Wells. It seemed most natural and normal to be there. I was quite relaxed. All the shops were closed even though it was daylight. It was an empty city — no sign of life, no cars, no people. I was alone.

Then I noticed that across the street from me and about 15 feet above the ground hung a small cloud about 20 feet by ten feet with the texture of soft wool

Howard Manningham is a lawyer in Worcester, Mass.

breeze; the cloud was gently rippling but not moving. I became aware of the presence in the cloud of a very special person. No words were ever spoken; it seemed natural to be aware of the special person without words.

As I looked down the long winding main street I saw a man approaching on a bicycle. He looked neither to the right nor to the left. He slowly pedaled down the street, but did not stop. He did not look at me nor the cloud, nor greet the person in the cloud. He kept on riding. After he passed, a voice from the cloud entreated him three times — “Come back to me — come back to me — come back to me.” The bicycle man continued down the long winding main street. The voice in the cloud repeated three more times — “Come back to me.” The voice was not angry, nor impatient, nor irritated. Just very, very sad. The man on the bicycle rode out of sight.

My first reaction was quick. How terrible, how sinful, how unforgivable, how insulting for the bicycle man to turn his back on God. But my second reaction was one of intense remorse and humiliation. In my smugness and egotism I had failed to recognize that the man on the bicycle was *me!* How many times in the past had I turned my back on God and his love? My third reaction was realizing that the bicycle man was every man — all of us. How often have we turned our backs on God and his agape?

The second mystical experience occurred at my home about three o'clock one morning. I felt prompted to get up. I sat on the edge of the bed; in a second, heavy sleep left me, and I felt I had been up for hours. I had to write; ten lines were etched in my mind. I never heard of them before and the ideas were new. I quickly wrote them down. Who composed them, who provided the ideas and the wording? I recorded them but where did they come from? What do they mean? The message, the interpretation means more than one might realize at first glance. I entitled them “God’s love.”

The love of God fills all the world
I smell it in his flowers
The love of God fills all the world
I taste it in his fruits
The love of God fills all the world
I hear it in the wind
The love of God fills all the world
I feel it in the rain
The love of God fills all the world
I see it — in Christ’s face.

Two thousand years since the first Good Friday and first Easter, God continues to care for us, to support us; his agape showers us with unnumbered blessings; a love beyond our finite comprehension. May this love inspire us to reciprocate.

The Cripples

“And he said to me,
My grace is sufficient for you;
for my power is made perfect in weakness.”

II Cor. 12; 9

By SALLY CAMPBELL

God does the most amazing things, as I’m sure we all are well aware. The basic idea of winning life for everyone by giving up himself to death is of course of such peculiarity that only God could have thought of it, but he doesn’t stop there. He keeps on doing the same sort of thing.

For example, let us consider Peter and Paul. We are quite familiar with the notion that Peter was chosen by Jesus as the rock on which his church was to be built, and we know that Paul was designated to carry the good news to the Gentiles, and to be the greatest apostle of them all. But perhaps, being so comfortable with these truths, we sometimes forget what odd choices these men were for the jobs they were fated to undertake. They both came to their tasks crippled; that’s not too strong a word.

We are told that Peter, soon after swearing that he would never desert Jesus, disavows him repeatedly, saying he does not know the man and certainly is not one of his followers.

Now, this is not betrayal on the scale of Judas’, which was a concrete act of commission, handing his master over to his enemies, but it is surely a betrayal of omission — not standing up for and supporting the man whom he had said he loved and believed in fervently. This is a “rock”?

And Paul, before being blinded by the truth, had been singlemindedly focused on the harsh persecution of Christians,

hounding them to death. After his version the perception must have been on him that he had actually been cutting the body of Christ, his n loved Lord and Master.

Can you imagine the burden of which both men might have been dled with when the time came for reflection on what each of them done?

Now, as Paul remarked once scripture is God breathed” (II Th 3:16), and is always instructive to who read it attentively. And I believe stories of Peter and Paul are telling again that the greatest strength rooted in what seems to be weakness failure.

Peter’s weakness in deserting could have been the end of his career as an apostle; instead he came back that dereliction stronger than Paul’s self-loathing (and I suspect a true reading) could have finished career before it ever started; but he arose out of the ashes of his life st than ever.

We are all cripples to some degree in some way or other. We fail our friends we fail ourselves, *we fail God*, over. But we must not let these inevitable shortfalls, depressing though they may be, keep us from going on. We take heart from Peter and Paul find new strength in our disclosed weaknesses, our bottomless abyss failure.

God always lets us pick up the thread and proceed; it’s one of his amazing things.

Thanks, God.

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

Single New Humanity in Christ

“This was his purpose, to reconcile
the two in a single body
to God through the cross . . .”

By SR. MARY MICHAEL

t with the Episcopal Churchwork of St. Luke's, Germantown, Pa., to a play brought back by the Freedom Theatre. *One Acre at a Time* as composed and compiled originally by the New Freedom Theatre for its centennial celebration of 1976, and it came throughout the series of sketches and songs is the continuing theme of blacks to find their place in our society. By the time we were to leave, I felt depressed, unloved, and hated by the black people I was around and I wondered why on earth I spend my life living and working among people all of whom, I felt, hate me as much as all white people as portrayed in two of the sketches seemed to claim — one the heartbreaking laughter of a woman in the slavery of long hair who sees her family broken up or the dramatization of a present-day scene of violence from Ralph Ellison's *visible Man*. I say *felt* because my reaction was emotional and not in fact. Having often experienced the love of my five black sisters of St. Margaret's, I do know, of course, that all blacks don't hate all whites any more than all whites hate all blacks.

The next morning in our chapel at St. Margaret's House, words from the Bible reminded me what the inexorable words of Christ are for us all — treat as you would have them treat you; and more powerfully his own words: love one another as I have loved you. His words about Christ's cross designed to end the enmity between Jew and Gentile became clearer, more understandable than ever before. Christ died for all, and he loves me just as he loves and cares for every black person who ever

So, as we go forward together, we must keep our eyes and ears centered on God, not on each other. The one place that blacks and whites can meet one another and learn to love one another is at the foot of the cross looking together at Christ and his love and then reaching out trying to love, understand, and forgive one another.

“Your world was a world without hope and without God. But now in union with Christ Jesus you who once were far off have been brought near through the shedding of Christ's blood. For he is himself our peace. Gentiles and Jews [whites and blacks] he has made the two one, and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between them . . . So as to create out of the two a single new humanity in himself, thereby making peace. This was his purpose, to reconcile the two in a single body to God through the cross, on which he killed the enmity” (Ephesians 2:11-16).

God spoke to me through *One Acre at a Time*. He is trying to get me to look at myself, my people, and my nation more honestly, more realistically. He is trying to help me acquire true humility.

But God has spoken to me at other times, too. In my own personal history — family sorrows and sufferings — his words to me again and again from the scripture were:

Cease to dwell on days gone by,
And to brood over past history (Isaiah 43:18).

Both psychiatry, which played the role of St. John the Baptist in my life, and religion have taught me that learning to forgive and accept forgiveness is the bone deep essence of wholeness, holiness — something which only the great saints ever attain in this life but to which God calls every single one of us.

Edward Schillebeeckx, famous Roman Catholic Dutch theologian, asks in one

of the sermons of his recent book, *God Among Us: The Gospel Proclaimed*, how it can be possible for defenders of oppressive systems, which means all of us affluent nations, and those they oppress, which means the nations of the Third World — how it can be possible for us all to be celebrating one Eucharist together as Christians. He wrote that the greatest scandal among Christians of different communions is not the intercommunion among them. That is cause for joy and hope. The great scandal is “intercommunion of rich Christians who remain rich and poor Christians who remain poor — taking no notice of the Christian model of sharing possessions, i.e., the sharing of the one cup of salvation.”

We are not very much like the early Christians “who had never a needy person among them” (Acts 4:34). A dear friend once told me that each of us had been created by God as his promise to the universe that he is continuing to love and care for it. What an awesome responsibility each of us has for showing forth God's love and care!

Wouldn't it be better for all of us — blacks and whites — rather than waste any time brooding about a past which nothing can ever change, to devote all of our energies to feeding the hungry of our own day, clothing the needy, and giving shelter to the homeless? What kind of people will future generations think we were in the 20th century? Won't they wonder how we could possibly let millions starve because we were unwilling to share our riches with them? Will they believe we were any less brutal, callous, and beastly than we believe some of our ancestors were? Shouldn't we learn to live together as *the single new humanity* in Christ, a new humanity that he lived, suffered and died to recreate, and that he sent his greatest gift ever to empower — the gift of his own Holy Spirit?

Sister Mary Michael lives at St. Margaret's House and is the parish visitor of St. Margaret's, Germantown, Pa.

The Washington Election

The election of a bishop in the apostolic succession is always an important event in the life of the church. We congratulate the Dioceses of Alabama and Washington on the choice of their new suffragans [p. 6].

The recent election in Washington, D.C., has special news interest which cannot be denied or ignored. It is not the practice of this journal to comment on the relative merits of different nominees, but we gladly state, from first hand knowledge, that Fr. Haines is a dedicated and intelligent priest with extensive experience in diocesan administration.

The constitutional question of the possible choice of a woman for the episcopate does not appear to have been clearly faced. Prior to the election, the Rev. Mary C. Doll pointed to the rite of ordaining and consecrating a bishop in the Prayer Book as a legal basis. Others will view this as open to question. There are pronouns in italics. If the ordination of women had not been passed in the canons at Minneapolis a decade ago, those pronouns, like some others in various editions of the Prayer Book, would simply be understood to refer to a plurality of ordinands (*he* becoming *they*, etc.). Some would interpret the preface to the ordination rites (p. 510) as adverse to the ordination of women.

It is our belief that the question of constitutionality should be faced before an election, not afterwards. It would place an individual in a painful position to be elected, but denied ordination. But who resolves a question of constitutionality, in a church which has neither a pope nor a queen? Our House of Bishops has within it only a few individuals trained in law, and previous history indicates that this body sits lightly on technical legal responsibilities.

The meeting of Primates in Toronto earlier this year [TLC, April 13] conceded the right of a national church to choose its own bishops, but this appears to have been in the context of an understanding that this matter would be further discussed at the Lambeth Conference two years from now. Our own House of Bishops also, at Anaheim, agreed to consult with others at Lambeth regarding the possibility of women bishops. Such consultation obviously was intended to take place before any action, rather than afterwards. As with any such question, some people are pro, some are con, and many are not interested. The House of Bishops, nonetheless, has an obligation to deal with constitutional questions with the utmost care, patience, and attention. To fail to do so is only to diminish its own credibility.

Bishops of the Whole Church

As long as we are thinking about bishops (and the feast of St. Peter and St. Paul makes it a timely topic), it may be appropriate to review some of the good things about the system in the Episcopal Church.

Let us recall that *episcopus* in Latin (*episkopos* in Greek) means bishop, and we are called the Episcopal

tal role of bishops is central to our life.

As prescribed by Article II of the Constitution of this church, the choice of a bishop is most important. First, the individual is elected by the diocese in which he is to serve. Then all the dioceses of the church are notified. A majority of standing committees throughout the church, and a majority of the bishops in each diocese, must express their consent to the election. Since standing committees are elected by the convention or council of each diocese, which in turn are composed of clergy of the diocese and delegates from parishes, one may say that the whole church, in some degree at least, has a role in the approval of the choice of a bishop. (If the election is shortly before the General Convention, it is the two houses of that body, rather than individual bishops and standing committees which express consent.)

This would, of course, remain somewhat empty if there was only 51 percent support, with 49 percent of the bishops and 49 percent of the standing committees opposing the choice. It must also be noted that in recent years there have come to many clergy that a bishop-elect in the southwest, say, is literally unheard of in New England, and clergy from the northeastern dioceses may be purely *forma*. Until recently, however, the reality of the system was preserved in that even if only a few names were received from bishops or standing committees, a bishop-elect withdrew his name.

This happened quite dramatically, we recall, after Rt. Rev. David E. Richards was unanimously elected Suffragan Bishop of Albany in 1950. Because he objected to the procedure by which the diocesan election and his advisors had conducted the election, the standing committees of Alabama, Atlanta, Central New York, and Massachusetts declared that they were withholding their consents. Fr. Richards wrote to the diocesan bishop, "because I feel that it is in the best interest of the church, I request that my name be withdrawn . . ." [TLC, Nov. 12, 1950]. It is to be noted that this was because of only four negative expressions.

A year later, a new election was held in Albany. Fr. Richards was chosen by an overwhelming majority and the procedure was gladly approved everywhere. The system worked! Individuals can indeed rise above politics, they can put the good of the church first, they can obey both the spirit and the letter of the law. There is indeed merit in the way our church is governed.

The Summer Sea

Sparkling, bright
in created primal Light
teeming with graceful mystery
warm, tranquil, alive
after winter's storm-wracked night
has ebbed to memory
on God's appointed tide
so silently.

Ray Holder

Continued from page 5

as promised to be with his whatever in the fullness of time ns out to be. inal note for the benefit of those fond of attaching labels to peo n neither "Anglo-Catholic" nor elical." I am also not anti- . Above all, I am not a "liberal" :onservative," whatever those ay currently mean.

JOHN R. WILLIAMS

nd, La.

Dependents on Pension Fund

ounger son gave the first five his priesthood to work (at the id native clergy) under Bishop what was the Damaraland. Our in the area has remained vital tacts close. A portion of our giv- s regularly to the area and we South Africa, its clergy and peo- r to us.

lows naturally that we oppose id and all it represents. Any- at can be done to stop it must be id speedily. It should have been ng ago. Since it has, however, ntinued to this point one cannot magic wand and say some for- at will produce instant results. er is done will involve, like most an actions, suffering to some, South Africa and elsewhere in ld.

ink Bishop Spong and the Dio- Newark forget this fact. In put- eir pension premiums in escrow use little suffering to themselves. ally, presumably, their pensions available when they need them. n Newark who will suffer will be uddenly disabled or ill and their ents. They, however, have made oice. Those who will suffer most se already dependent on their s and who have had no choice in atter.

ave trusted the CPF for more 5 years and we believe their care- oughout business principles are on Christian philosophy.

HORTENSE WEBBER

River, N.J.

Best Years

den Years" by Shradly Hill [TLC, | was very timely for our family. ay 1 my husband retired after g in the business world for 36 He, too, had been asked, "What i going to do with all that time on ands?" For the past three years e been planning for this "retire- time. For us, it will be a time in es in which we hope to live with rticipation and with excitement of ystery of the future. Now we can

take the time to touch and feel the quiet- ness and beauty around us. We live with hope that the years ahead will be those of quality and we can achieve this if we keep our hearts and minds open to give and to receive.

MARGARETTA Y. BROWN

Southbury, Conn.

Possible Haven

Just a flashing thought as I read the final paragraph of the review of *All God's People* by Archbishop Rembert Weakland in TLC May 25. The reviewer says the archbishop is "not a bishop who would like to found an independent 'American' Church separated from Rome." It struck me — why would not that be a wonderful idea, providing possibly a haven also for Anglicans who are distressed over the direction our beloved church is taking.

ELEANOR ANDREWS

Philadelphia, Pa.

Revised Parochial Report

I am writing in response to a letter from the Rev. William S.J. Moorhead that appeared in your issue of May 11, with regard to the parochial report form for 1986. Fr. Moorhead correctly points out that there is some discrepancy between the information asked for in the sample statistical report page for 1986 that he received with his 1985 form and the information required by the revised canons. That sample was intended for planning purposes only, and a revised form has since been prepared in light of the canonical changes actually approved by the 1985 General Convention. It will be distributed, along with revised instructions for filling it out, later in the year.

I hope this will clear matters up for Fr. Moorhead and others who may have been confused by the sample form sent earlier.

(The Rev. Canon) CHARLES W. SCOTT
Editor, Constitution and Canons
Episcopal Church Center

New York, N.Y.

The Hungry Children

They come.
Time after time.
Week after week.

In joy, in sorrow.
Laughing, crying.
In absence of thought.

They come.
The hungry children come
to be fed.

Sometimes they know not
that they are hungry.
Yet they come.

Betty S. McWhorter



Short & Sharp

By TRAVIS DU PRIEST

STREAKS OF LIGHT. By Overton Sacksteder. Bridge Publishing. (2500 Hamilton Blvd., South Plainfield, N.J. 07080). Pp. xvii and 234. \$4.95 paper.

Episcopal priest Overton Sacksteder draws from his years of experience as a counselor and shares with readers the specific ways he perceives the help of the Spirit during counseling sessions. He is especially on target in his chapter "The Finger of God" in which he interprets the summary of the law and emphasizes the healthy love of self.

HANDBOOK MEMBER CHURCHES. Edited by Ans. J. van der Bent. World Council of Churches (Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530). Pp. x and 289. \$14.50 paper.

This revised handbook includes vital statistics and thumbnail sketches of World Council member churches listed by continent, region, and country. Also of interest to readers will be the brief essay on Christian World Communions and the constitution and rules of WCC. The volume is well indexed, and the six-paragraph description of the Episcopal Church is up-to-date and well written.

MOSQUITOES IN PARADISE: A New Look at Genesis, Jesus and the Meaning of Life. By John R. Aurelio. Crossroad. Pp. vi and 113. \$7.95 paper.

Short parable-like vignettes, each linked to a biblical verse or concept, each followed by an adage-like reflection and a prayer. By a Buffalo, N.Y. writer and speaker who works with retarded children. The general theme? Why bad things sometimes happen to good people.

PROMISES AND PRAYERS FOR HEALING: Hope for the Future. Compiled by Carl G. Carlozzi. Harold Shaw Publ. Pp. 95. \$2.50 paper.

Biblical promises and guidelines for prayer are offered in this pocketbook volume which is appropriate for devotions. Included are prayers in scripture concerning healing, and other prayers, among them a selection for specific concerns paraphrased from the Prayer Book. References are given to accounts of healings by Jesus and the disciples. J.S.

PEOPLE and places

Appointments

The Rev. Frank Bryan Bass is now chaplain of Canterbury House at Southern Methodist University, 3308 Daniels, Dallas, Texas 75205.

The Rev. John R. Edwards, Jr. is rector of St. Barnabas, 2109 Chickasaw Ave., Los Angeles, Calif. 90041.

The Rev. Bryan Eaton Glancey has been rector for some time of Christ Church, Box 268, Albion, N.Y. 14411.

The Rev. John G. Gremmels is rector of St. Mark's, Box 933, Arlington, Texas 76010.

The Rev. Karl Michael Harmuth will be rector of Ascension, 8787 Greenville, Dallas, Texas, as of August 1.

The Rev. Morris Lynn McCauley is now rector of Holy Apostles, 9100 Chapin Rd., Ft. Worth, Texas 76116.

The Rev. Mark Randall Melton is rector of St. Matthias, Box 1609, Athens, Texas 75751.

The Rev. Wendel William Meyer has been named canon of St. Paul's Cathedral, 128 Pearl St., Buffalo, N.Y. 14202.

Mary's, Box 5008, Texarkana, Texas 75505.

The Rev. William C. Shirey is vicar of St. Mark's, Mt. Pleasant and St. Charles, Daingerfield, Texas; add: Box 1837, Mt. Pleasant, Texas 75455.

The Rev. John H. Shumaker has been rector for some time of St. Rocco's, 239 Trumbull Ave., Youngstown, Ohio 44505; home add: 563 Tod Lane, Youngstown, Ohio 44504.

The Rev. Rene F. Somodevilla is rector of St. Barnabas, 1200 N. Shiloh Rd., Garland, Texas 75042, as of August 1.

The Rev. Linda Strahan is interim pastor of St. Michael and All Angels, 1336 Pawtucket Ave., East Providence, R.I. 02916.

The Rev. G. Richard Thayer, formerly associate at the Church of the Heavenly Rest, Abilene, Texas, is now director of the Episcopal conference center of the Diocese of Northwest Texas; add: 232 E. Cottonwood, Amarillo, Texas 79108.

The Rev. James Scott Wilson is rector of St. Mary's, 2411 Conflans, Irving, Texas 75061.

Ordinations

Priests

Eau Claire—Bruce N. Gardner, interim priest, Ascension, Hayward and St. Luke's, Springbrook, Wis. Add: Box 637, Hayward, Wis. 54843.

Spokane—Frances Harland, chaplain, Eastern State Hospital, Box 1510, 472 S. Jefferson, Medical Lake, Wash. 99022.

Deacons

Bethlehem—John Wagner, associate of engineering at Northampton County A unity college and deacon intern at St. S Whitehall, Pa. Paul Walker, deacon intern ministry, Diocese of Western Massachusetts, assistant professor of Ne ment, Trinity Episcopal School for Ambridge, Pa.

Southwest Florida—Barbara Carmine, St. Nathaniel, Box 7127, North Port, Fla. Marlowe K. Iverson, curate, Good Sheph

CLASSIFIED

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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.

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

MEDIUM-SIZE PARISH seeking priest as rector. Interested persons please contact: Mr. Jon Gould, Senior Warden, 2500 E. Michigan Ave., Jackson, Mich. 49202.

POSITIONS OFFERED

PART-TIME ORGANIST/CHOIRMASTER. Salary range — \$7,500-\$9,000 plus fees. Primary qualifications aside from proven organ and choral skills: (1) Personal commitment to Jesus Christ; (2) Ability to demonstrate and communicate this commitment to choirs and congregation in and through worship; (3) Familiarity with the renewal movement. Send resumé and references: Music Committee, Church of the Ascension, 104 Park Ave., Mt. Vernon, N.Y. 10550.

THE POSITION of General Secretary of the Christian Conference of Connecticut is now open. For information write to: K. Taylor, 125 Sherman St., Hartford, Conn. 06105. Application deadline is July 15, 1986.

HEADMASTER. Seabury Hall is a small, Episcopal, co-educational, day and boarding, college preparatory school located in a nine acre rural setting on the island of Maui, for grades 7-12. The student body of 210 is culturally diverse, with a student teacher ratio of 10-1. A wide range of educational opportunities is offered in a close family style community. Seabury Hall seeks a headmaster, beginning 1 July 1987, with strengths in educational administration, long-range planning and financial management, community and public relations, with the capacity to work effectively with faculty and students. Interested individuals should send application by August 1, 1986 to: Search Committee, P.O. Box 187, Kahului, Maui, Hawaii 96732.

VICE PRESIDENT to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

***In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

TRAVEL

SUMMER RUSSIAN DISCOVERY 1986 sponsored by Trinity Church in the City of New York, Broadway at Wall St., August 17-30, Lemn Kizhi — Moscow — Odessa. An especially opportunity for Episcopalians and their friends to strengthen ecumenical bonds and build brotherhood and mutual understanding. We will visit seminaries of the Russian Orthodox Church and attend services for Odessa's patronal Feast of the Assumption as guests of His Eminence Metropolitan of Odessa and Kherson. Tour price includes all transportation, accommodation, extensive sightseeing and entertainment. July 15. For free brochure call the Christian Office at (212) 602-0807 or write: Russian Discovery 1986, Parish of Trinity Church, Trinity Place, New York, N.Y. 10006.

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- (D) Copy for advertisements must be received at days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, WI

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lin, Fla. 34290. **JOHN W. LUISE**, assistant rector, having served four consecutive terms, 1975-80, St. John's, Tampa, Fla.; 59, Fort Myers, Fla. 33912.
 Michigan—**David C. Meyers**, deacon, St. Annville, Mich.; add: 221 W. Washington, Mich. 48838. **Audra Nickerson**, deacon, s, Battle Creek, Mich.; add: 141 N. Broad, s, Mich. 49017. **Jane W. Ott**, deacon, the Resurrection, Battle Creek, Mich.; ealthy Ave., Battle Creek, Mich. 49015. **James**, deacon, St. Thomas, Battle Creek, Mich.; add: 46 Thorncroft, Battle Creek, Mich. **Christine W. Tillman**, deacon, Holy Trinity, Mich.; add: 3710 Goodman S. W., Grand Mich. 49509.
 Missouri—**John Thomas West**, St. John's, 1, Mo.

Changes of Address

Sept. 2, the Rev. **Bayard S. Clark** may be reached at 1400 Cathedral Ave., N.W., Apt. 820, N.W., D.C. 20016.

Other Changes

7. **William J. Hadden, III**, formerly rector of St. Paul's, Mayville, N.Y., is now non-parochial.

Retirements

7. **Nigel Andrews**, as rector of St. Peter's, Narragansett, R.I. on June 30; new address: 2100 Main Ave., Jamestown, R.I. 02835.
 7. **Alfred W. Burns**, as rector of St. Luke's, Norwich, R.I., as of April 1.
 Rev. **Robert E. Terwilliger**, as Suffragan of Dallas on May 1. Bishop Terwilliger, a former Nashotah House since 1979, has been living at the Bishop Davies Center in Hurst,

1975-80, St. John's, Tampa, Fla.; 59, Fort Myers, Fla. 33912.
 The Rt. Rev. **Frederick Barton Wolf**, as Bishop of Maine, effective May 1; new add: Apt. 36, 180 High St., Portland, Maine 04101.

Deaths

The Rev. **William C. Heffner**, rector of St. Mark's, Mount Kisco, N.Y., for the past 12 years, died on May 14 at Northern Westchester Hospital Center at the age of 62.

A native of Lock Haven, Pa., Fr. Heffner served as a lieutenant in the U.S. Navy from 1942 to 1946, receiving the Distinguished Service Cross. He received his bachelor's degree from William and Mary College and his theological degree from Virginia Theological Seminary. His friend and classmate at William and Mary, the Rev. John Paul Carter writes, "Bill commanded a landing craft in the invasion of Okinawa, and on that day he vowed that he would return another day and for another purpose." Fr. Heffner's first post after ordination was on the Ryukyu Islands in Okinawa, where he served as a missionary from 1950 to 1962, and there he married. From 1962 to 1964 he was vicar of Holy Nativity in Plano, Texas and St. Barnabas in Garland, Texas from 1962 to 1965. Fr. Heffner served the Executive Council as executive secretary of the division of special projects and programs of the Overseas Department from 1965 to 1968, and was executive secretary for Southeast Asia from 1968 to 1974. He is survived by his wife, Naeko Yoshihira Heffner, three sons, a daughter, and two brothers.

The Rev. **John L. Knapp**, a retired priest of the Diocese of Southwest Florida, died on

Fr. Knapp's most recent position was on the staff of St. John's, Tampa, where in 1984 he celebrated the 50th anniversary of his ordination. From 1964 until 1971, the time of his retirement, he was rector of Redeemer in Avon Park, Fla. He served St. Mary's, Tampa from 1971 to 1981. A native of Chicago, Fr. Knapp was graduated from Seabury-Western Theological Seminary, and served parishes in Minnesota, Michigan, and Florida. He is survived by his wife, Wilda, three sons, a daughter, and three grandchildren.

Edith May Marvin Luisa, wife of the Rev. Louis Luisa, rector emeritus of St. Peter's, Clifton, N.J., died at the age of 90 on May 17 in Clifton.

Before retiring, Mrs. Luisa had been a supervisor and file clerk for New York Telephone. A member of St. Peter's, Clifton, she belonged to St. Margaret's Guild and taught Sunday school. She is survived by her husband and three daughters, Edith Gnasso of Pewaukee, Wis., Caroline Schnoebelen of Poway, Calif., Margaret Mitchell of Clifton, and three grandchildren.

Ruth Grace Quarterman, wife of the Rt. Rev. George H. Quarterman, retired Bishop of Northwest Texas, died on May 6 in Amarillo, Texas at the age of 80.

A native of Smithtown, L.I., N.Y., Mrs. Quarterman was a graduate of New Paltz State College. She married Bishop Quarterman in 1931. She is survived by the bishop, two sons, a daughter, four grandchildren, and two brothers.

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.

FAIRBANKS, ALASKA

ST. MATTHEW'S 1029 1st Ave.
 The Rev. Roger Williams, r; The Rev. Pete Richmond
 Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C apt

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 Lincoln St.
 The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
 Sun Eu 8 & 10; Daily MP 9, EP 5:15

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
 Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
 The Rev. Dominic W. Sarubbi, r
 Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

SOUTH LAKE TAHOE, CALIF.

ALL SAINTS OF THE SIERRAS 544-4206
 9 HC at Hope Lutheran Church

DURANGO, COLO.

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

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
 The Rev. Edward J. Morgan, r
 Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

CLINTON, CONN.

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

LITCHFIELD, CONN.

ST. MICHAEL'S PARISH
 The Rev. Allen W. Farabee, r
 Sun H Eu 8, 10

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. Hours: May 26-Sept. 1, open 10:7:30 Mon-Sat; 10:5 Sun

ST. GEORGE'S PARISH 2nd & 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.

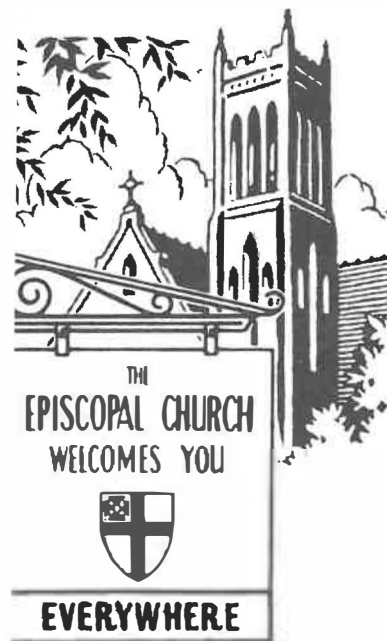
The Rev. Canon James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 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., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
 H Eu 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri 12:05, MP 8:30, EP 5:15



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

SUMMER CHURCH SERVICES

(Continued from previous page)

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very 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

TIFTON, GA.

ST. ANNE'S Corner 24th St. & Central Ave.
The Rev. H. Jacoba Hurst, r
Sun 8 Low Mass, 10 High Mass. Daily as anno

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r (near Waikiki)
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the
Rev. Janice E. Gordon
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

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.
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past.
care assoc; C. Burnett, youth assoc
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. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David E. Weaver
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

CAMDENTON, MO.

The Lake of the Ozarks
ST. GEORGE'S 219 North Highway 5
Sun H Eu 9

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

ST. BARNABAS 129
The Rev. T. R. Morton, SSC, r; the Rev. M. V. M.
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also
Matins 6:45, EP 5:30; C Sat 5

BAY HEAD, N.J.

ALL SAINTS' Cor. La
W. Wesley Konrad, r
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadel
The Rev. Canon James E. Hulbert, D.D.; the Rev.
D. Straughn, assoc
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at
The Rev. Jerry M. Doubilsky, CSSS, r; the Rev.
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). We
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & St
The Very Rev. John B. Haverland, Dean; the Rev.
Butcher, Precentor; the Rev. Ken Clark, Theologia
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs
third Sat 7

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

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pet
len, assoc; the Rev. William W. Thoelen, ass't;
Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Da

BROOKLYN, N.Y.

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

JAMESTOWN, N.Y.

ST. LUKE'S 410 N.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edr
the Rev. Eugene F. Foley, d
Sun 8 HC, 10 HC

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. F
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents (

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;
Tues-Thurs (Choristers: in school year). Sat MP 1
12:15; EP 4



Zion Church, Manchester Center, Vt.

Continued on next page

MINISTER CHURCH SERVICES

(Continued from previous page)

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

TRINITY 1393 York Ave. at 74th St.
Pastor: D. Min., r; C. Coles, J. Fisher, assoc r; J. Kimmy, associates
Sung Mass 8:30, 12:15 HC; Wed HC 6:30

CHURCH CENTER

CHRIST THE LORD 2nd Ave. & 43d St.
Sung Mass, Mon-Fri 12:10

THE VIRGIN

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

ST. ANDREW

5th Avenue & 53rd Street
Pastor: John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Lang; the Rev. Gordon-Hurst Barrow; the Rev.
Nicholas
Sung Mass 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu
Sung Mass 5:30. Tues HS 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH

the Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Broadway at Wall
Sung Mass 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
Sung Mass 5:15. Sat H Eu 9. Thurs HS 12:30

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

WESTER, N.Y.

ST. AS' Highland and Winton
Pastor: John Martiner; the Rev. Gail Keeney
Sung Mass 8 & 10; Wed 12 Eu

ROGA SPRINGS, N.Y.

ST. THOMAS Washington St. at Broadway
Pastor: Thomas T. Parke, r
Sung Mass 6:30, 8 & 10

ROXTOWN, N.Y.

OF THE REDEEMER 265 E. Main St.
Pastor: Robert W. Offerle, CSSS, r
Sung Mass & Ch S, Sat 5 Vigil Mass

HAMPTON BEACH, N.Y.

ST. GEORGE Main St., 11978
Pastor: George W. Busler, S.T.M., r (516) 288-2111
Sung Mass 9:15; 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
Special Music; Spiritual Healing 1S 8 & 10

LAND, ORE.

ST. PETER & PAUL S.E. 82nd & Pine
Pastor: L-205 — Gilsan or Stark exits
Pastor: Scott H. Helferty, r
Sung Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses
Sung, Thurs 9:30

ROXTOWN, PA.

ST. MARY'S (Exit 25 PA Tpke)
Pastor: Mary St. (opp. Court House)
Sung Mass 10 H Eu, MP 7:45. Weekdays (ex Sat): MP 8:45; H Eu
Sung Mass (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

ROSELAND, R.I.

ST. MARY'S CHURCH Elm & Broad
Pastor: David B. Joslin, r; the Rev. Lawrence C. Proven-

Sung Mass 8 & 10 Eu

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sung Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All
Masses Rite I Daily as anno

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. Joseph N. Davis
Sung Mass 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

TRANSFIGURATION

14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the
Rev. Travin Malone, the Rev. Gwen L. Buehrens, assts
Sung Mass 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12
noon; Sat HC 5:30

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sung Mass 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.

ST. THOMAS East Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the
Rev. Ann Sherman, d
Sung Mass 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sung Mass 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

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 & 10:30
Sung

TRINITY

609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d
Sung Mass H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-
Sat MP 9:40

FOND DU LAC, WIS.

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

MADISON, WIS.

SAINTE DUNSTAN'S 6201 University Ave.
Sung Mass 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
Sung Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sung Mass 9. Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gill & Glenwood
Sung Mass 8, 9, 11; Wed Eu 12:10

CHAPEL OF THE TRANSFIGURATION

Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sung Mass 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
West 2nd & Larch
Sung Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"



Church of the Holy Trinity, Churchville, Md.