

THE LIVING CHURCH



Mural on the wall of the Cathedral St. Trinite, Port-au-Prince, Haiti, by Haitian artist Wilson Bigaud and titled "The Marriage of Cana": "... God wants us to have life in its richness" [p.10].



Strawberries in Season

By CHRISTINE FLEMING HEFFNER

A couple of days ago I had a dish of strawberries — big, red, no blemishes, but there was not a lot of juice and even less flavor. They reminded me of strawberries, but that may have been my problem. They reminded me of very different strawberries, ones I found one July day in the Canadian Rockies. I was walking through cool woods, identifying wildflowers, and there they were, spread out across the sparse grass of a clearing, tiny rose-colored jewels. I knelt in the sunshine and put one in my mouth.

What an experience! I sat on the grass, picking them and eating them, slowly, savoring the incredible flavor, licking the red juice off my palm, so as not to lose any, and at the same time looking around me at the towering snow-capped peaks.

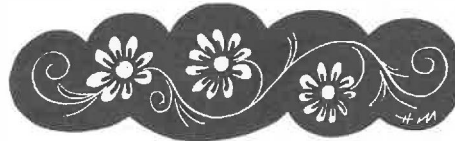
I am sure I will never taste such strawberries again. But how many people ever taste such things? My pretty dish of large red berries offers me a choice — I can contrast the flavor of the two examples of the same fruit, lamenting the lost wonder of the wild ones. Or I can enjoy the present ones for what they are, what they offer (including availability), and be glad that I have the memory of the mountain ones to add to the present flavor.

I have learned it is much better to let past glories beautify and enlighten present lack, rather than to deny myself what is here and now, to cry for what I can't have. That lamenting has the

strange quality of taking away the enjoyment of the past taste, but making the most of these berries lets me enjoy the former ones in memory. Its almost having my cake and eating it too.

Which doesn't apply only to strawberries. And has something to do with the sin of gluttony.

Gluttony is not just a matter of eating too much, or drinking too much. How much is too much? It is more serious than that, really, for it is being like the dog who saw the reflection in the water and dropped the bone he was carrying in order to get the reflected bone which seemed bigger. Not only is gluttony grasping and bad-mannered, it loses the goodness of the thing it craves. We live



in a society which keeps telling us bigger is better, more is better, but it ain't necessarily so. Sometimes bigger is too big to swallow; sometimes more means having your mouth so full you can't even taste the good stuff. You wind up really not having it at all.

And something else happens. You can't receive gifts when your hands are hanging tight onto something else. You insist on more of what you have, and you don't get a chance to get the next thing.

My mother was a vital, dynamic, charismatic person I thought would never get old like everybody else. In truth, she never intended to. She hung onto being self-sufficient, independent, able to do the things she had always done until time caught up with her and she

couldn't any more. She hung on so tight, and so hopelessly, that she never got a chance at any of the things that old age might have given to so gifted a woman. The memories she had stored seemed to be material only for sadness. She might have enjoyed them all her life. They might have added their own flavor to the new world she reached, as we all do, the world of maturity — or, if you will, post-maturity. Those memories might have brightened my life, too, at a time when it needed brightening, but instead I had to compete with them, and I couldn't.

It is strange that most of us tend to hoard unpleasant things, going over them in our minds, storing up grudges, disappointments, regrets. But we seem to take the glad things, wild strawberries and snow-capped mountains, for granted, as if we had them coming to us. We let them slip away. There isn't much of their flavor injected into the present experience, but a good deal of the bitter things to set our teeth on edge even now.

We dry flowers, as if that would keep them still flowers; we try to preserve thrills in plastic, but we don't really keep them as past gifts that flavor the present. And we use them for comparisons, to belittle the present, when sometimes the present could be a greater gift than we imagine, if we were not saying it had to be like the past. Some divorces come about because people want young love to keep on being the same. Companionship that takes years to make never gets a chance. Yet it is truly a miracle.

Think about all the things this might apply to. You have the past — no one can take it from you. But you can lose it by trying to have it instead of the present, by being a glutton about it.

Our guest columnist, Christine Fleming Heffner, of Tucson, Ariz., is a former member of TLC's staff and a frequent contributor to the magazine.

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LETTERS

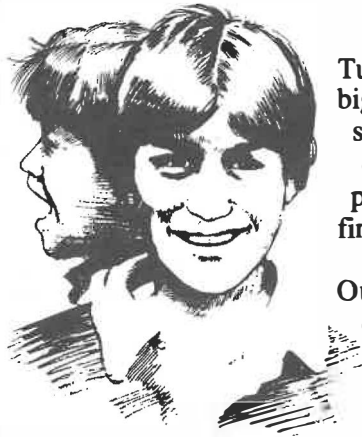
Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Shepherding Dividing Flocks

Three cheers for the Rev. Canon E. Thomas Higgons and his excellent letter in the July 20 issue of TLC. His ideas and suggestions for congregations which believe "the rug is being pulled out from under them," are some of the soundest proposed by an Episcopal clergyman in a long time.

I would like to suggest that the model to study is that enacted by the United Presbyterian Church and the Presbyterian Church in the U.S. when the two bodies (known as the Northern and Southern Presbyterian Churches) merged a few years ago. Congregations have been given the option of leaving the unified church, known as the Presbyterian Church in the United States of America (PCUSA), if the local body believes it is necessary to do so. There is a time span that is to be observed, and people on both sides of the issue are given an opportunity to present their position. It is one of the most loving, caring proposals that I have seen. The clergy truly act as shepherds of the flock, caring for their needs, rather than wolves trying to devour the flock, forcing the flock into a situation which the

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flock cannot abide.

Canon Higsons is to be congratulated for his loving attitude and thoughtfulness in trying to provide a caring Christ-like way to shepherd the flock of God. Thank you, Canon Higsons.

ROBERT L. WILLIAMS

Longwood, Fla.

Particularity

The Rev. Jimmye Kimmey's letter [TLC, July 20] reminds me of the time when ultraorthodox people used to insist that in becoming Incarnate God the Son became "not a man, but Man." The late Marshall Bowyer Stewart of the General Seminary wisely commented on this: "The trouble lies in the 'not.'"

It is essential to remember that God the Son took our whole human nature and thus made possible the redemption of the whole human race, women as well as men. But we must also remember that he became a man, of the male gender, and a particular man, a Jew of the first century. This is "the scandal of particularity," which so often offends our liberal friends. However we may interpret it, it is a fact which cannot be denied.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, N.C.

The Rev. Jimmye Kimmey suggests "and was made human," in her letter "Gender Specific." But "human" is an adjective; "man" is a noun. Surely "was made a human being" cannot convey the mystery of the incarnation.

I don't want "sexist" language, but grammar is still perfectly acceptable.

(The Rev.) JOHN MCKEE
Hilton Head Island, S.C.

Bravo!

A bravo to Fr. David Schmidt and his suggestions about how we might better serve small struggling congregations by offering bi-vocational possibilities [TLC, July 27].

I am delighted to see that people are thinking and praying about this issue in our church.

(The Rev.) HAROLD CLINEHENS, JR.
St. Paul's Church on the Plains
Lubbock, Texas

Stately and Invariable

As a former Episcopalian, I was interested in the two articles on the Eucharist in the July 6 issue. They were closely related, both expressing a reverence for the Lord's Supper which, with the plethora of celebrations, is rapidly diminishing.

It is apparent that in Mr. Alexander's parish the Holy Communion is still celebrated in the stately and invariable tradition of the old Prayer Book with, as his account attests, a keen appreciation of

"the dignity of that holy mystery." Fr. Wickersham remembers the same tradition.

It is my belief that the earlier tradition of occasional celebrations, with the availability of the Holy Communion weekly or daily for those who wished it, resulted in a far deeper spiritual growth than do the present commonplace and repetitive observances.

EDWARD V. LOFSTROM
Minneapolis, Minn.

I was very interested in the two quite different points of view which appeared in the July 6 issue. One was by John Alexander, "Episcopal Worship: What I Appreciate," and the other by the Rev. George W. Wickersham, II, "Another (Anglican) Point of View."

These two writers are certainly poles apart insofar as worship services are concerned. My initial exposure to Episcopal services was in the Church of Our Saviour in Atlanta which was considered a "high church." There the Eucharist was celebrated twice on Sundays and at 7 a.m. every weekday. So my feelings are very much in line with the thoughts expressed by John Alexander. He says it well!

The Rev. George Wickersham seems to favor frequent use of Morning and Evening Prayer as well as celebration of Holy Communion on other Sundays. He has no brief with Holy Communion and I surely don't have any brief with Morning and Evening Prayer services. In fact my day begins with a reading of Morning Prayer along with the scripture references set forth in the Daily Office for the entire Christian year beginning with the week of 1 Advent. When time permits I also regularly read Evening Prayer. So I do agree with Fr. Wickersham about the beauty and effectiveness of other types of worship.

I am not a cradle Episcopalian. I was raised in the Disciples of Christ Church, and then at the age of 34 when I returned from WW II in 1945, I was confirmed in the Episcopal Church.

What attracted me most was the beautiful words in the 1928 Book of Common Prayer that were spoken in the Service of Holy Communion, which seemed to enhance my personal relationship with Jesus that culminated in the Communion. It has been stated that those who have been brought up in some other Christian faith and then confirmed in the Episcopal Church, are the most aggressive of all about practicing their faith and beliefs, and I would have to agree with that in most cases. So for me corporate worship on Sundays without a celebration of the Eucharist leaves me feeling that I haven't really been to church, and since our Book of Common Prayer 1979, page 13, does state that "The Holy Eucharist, (is), the principle act of Christian Wor-

ship on the Lord's Day and other Major Feasts . . ." I believe it is an obligation whenever possible that it be celebrated on those days.

CHARLES D. CORWIN
St. Mary's Church

Colonial Beach, Va.

For the Record

In the July 20th edition of TLC, you indicated a story about women's ministry was taken or attributed to *Plenteous Harvest*, the newspaper of the Diocese of Western Kansas. Please allow me to set the record straight.

Plenteous Harvest is the official newspaper of the Episcopal Diocese of Kansas. *The Prairie Spirit* is the newspaper of Western Kansas.

Thank you for citing our publication. Inasmuch as our first consideration is to serve the Diocese of Kansas, it is good to know that we are read elsewhere, also.

(The Rev.) RON CLINGENPEEL
Editor, *Plenteous Harvest*

Manhattan, Kan.

Elder, not Mediator

In her article July 20th, Sally Campbell admits that "there is no theology for the priesting of women," though she strongly supports their ordination. She also assumes that the title of "priest" given to the ordained means a mediator: as she writes, "The truth is that to be priestly is to be a mediator."

The mediating kind of priesthood is indeed carried on by Christ, who abolished the Old Testament mediating priesthood by becoming the unique Mediator "in the succession of Melchizedek" (as introduced in Hebrews 5). The church's continuation of this role is through all Christians, male or female, non-ordained as well as ordained: as I Peter 2:9 says, "You are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own. . . ." The word for this kind of priesthood is the same used to refer to the Old Testament kind of priesthood (a mediating kind), "hierateuma," from "hiereus," a priest.

The New Testament word for the ordained is completely different. It is "presbyteros," meaning an elder, not a mediator. It is this word that has been shortened to "priest" in English. Thus the question of the ordination of women has nothing to do with the mediating priestly role shared by all Christians (since Christian women already participated in that from the beginning). It has to do, rather, with women as ordained elders who might do such things as preside at the Eucharist. The lack of a theology for the ordination of women elders is precisely our continuing problem. Poor theology leads to sloppy, unrealistic thinking.

We have ordained women elders without the consensus of the whole body of Christ, both past and present. In doing so, we have introduced a novelty in Anglicanism: elders who are authorized by the Episcopal Church as a protestant denomination. A denomination is a fragment of the church acting independently of the rest of the body of Christ.

Church politicians maneuvered us into the disciplinary error of regarding the ordination of women as a canonical issue rather than a constitutional one. Was that not from the expediency of political power rather than from the Holy Spirit? No later theological "rationalization" can justify that which was so shabbily begun.

(The Rev.) DON H. GROSS
Sewickley, Pa.

• • •

Sally Campbell in the July article "Of a Better Covenant" is to be commended for her frank, honest statement about ordination of women that "there is no satisfying theology to explain how it can be," and "that there is no theology for the priesting of women should not be alarming." This is a refreshing confession in contrast to the popular negative approach from some church leaders that there is no theological reason for not ordaining women. Ms. Campbell, knowing there is no positive theological reason to ordain women — neatly solves the dilemma by claiming theology is not needed. This becomes the new Death of Theology, like the old Death of God.

From this premise, she states that the essential priesthood of Jesus as second Person of the Trinity is as Mediator — not that Jesus offers his living manhood. Anyone that is a mediator is therefore a priest. This certainly castrates theology, producing a sexless secular God who really did not become a man. In contrast, the heart of biblical Christianity is that man's sexuality is the preeminent point of contact with God — the only real possibility of communion with God.

(The Rev.) LUTHER O. ISON
St. Mark's Church

Van Nuys, Calif.

Expectations

Finally someone has written on the subject of "expectations" which is a most devastating element in living ["Pressure," TLC, July 27]. In fact in marriage this element prevails from start to finish unless both parties take time to really discuss the issue.

It is too bad that tragedies occur to reveal how we can improve our way of living.

Living is easier and more enjoyable in forgiving and not expecting.

HAROLD S. MARSH
Waverly, Ohio

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Religious Leaders Attack Porn

Hard-core and child pornography does not come under the protection of the U.S. Constitution and is "an evil that must be eliminated," said 29 religious leaders in a statement issued at a press conference on the steps of St. Patrick's Cathedral in New York.

"We wish to make it clear that we do not and will not advocate censorship," said the document read by Roman Catholic Cardinal Joseph Bernardin of Chicago. "Our understanding of censorship implies actions being taken against materials which are protected by the First Amendment."

The signers of the statement included representatives of Episcopal, Roman Catholic, Orthodox, various other Protestant, Jewish and Mormon bodies. The group was brought together by the National Coalition Against Pornography.

The Rev. Jerry Kirk of Cincinnati, a Presbyterian minister who heads the anti-pornography organization, said the 29 leaders represent religious groups with a total membership of 150 million. Their meeting in New York was a response to the recently released report of the Attorney General's Commission on Pornography, Mr. Kirk said.

The signers said they believed their primary responsibility is "to teach and motivate" and to "help people understand the moral dimensions" of the pornography issue. They said the broad spectrum of leaders was "an indication of the seriousness of the problem and our commitment to addressing it."

The Rt. Rev. William Frey, Bishop of Colorado, told reporters, "We're not the shock troops leading an assault on the First Amendment or soft-core pornography. We're not here to ask people to protect our virtue but to raise public consciousness about the addictive and corrosive effects of child and hard-core pornography."

Scottish Archaeological Site

An archaeological dig which could throw new light on the origins of Christianity in Scotland has begun at Whithorn, Scotland in the southwest.

Whithorn is the site of the "White Church" constructed in the fifth century by St. Ninian, who is reputed to have come from Ireland after studying in Rome. His church was still standing in the early eighth century when Bede, the Anglo-Saxon historian, described Ninian's life and works.

The memory of St. Ninian survived Anglican and Norse domination in the area, and in the 12th century a new monastery was built on the site of the church. Whithorn then became a major center of pilgrimages, and the ruins of the monastery are still there.

After the Reformation the priory buildings fell into disrepair, and the nave of the old cathedral was converted into a smaller church serving the local community. In the early 19th century this building was superceded by the Church of Scotland building, which is still on the site.

Archaeologist Peter Hill, who is conducting the new dig at Whithorn, said, "This site is an archaeologist's dream. It is the most exciting project I have worked on. It contains buildings, graves and rubbish dumps spanning 1,500 years of history, and it undoubtedly holds the key to many crucial questions about the origins and development of Christianity in Scotland."

The Church of Scotland's general trustees, who own the site, have set up a trust to supervise the research work and to promote funding. Known as the Whithorn Trust, its representatives include the Roman Catholic Church, the Scottish Episcopal Church, and academic, business and preservation interests.

Mark Gibbs Dies

English layman Mark Gibbs, described by the *Church Times* as "a passionate and persistent promoter of the ministry of Christian lay men and women in the modern world," died June 30 at his home in Yorkshire of cancer. He was 66.

Educated at University College, London, Mr. Gibbs was an author of several books about the role of the laity in the church and started the Audenshaw Periodical Service, an ecumenical enterprise to send publications to Third World colleges.

In addition, he was involved in lay movements around the world including the Vesper Society in North America, the Association of Laity Centres in Europe and others.

Mr. Gibbs organized and presented several lecture tours about laity to many countries over a number of years, and "for more than 20 years his Audenshaw Papers, containing contributions by many prominent laypeople and clerics, were published on both sides of the Atlantic," added the *Church Times*.

Letter from London

General Synod and the Nature of Belief

This is the last report on the Church of England General Synod by TLC's Washington correspondent, Dorothy Mills Parker. An interview with the Bishop of Chichester will appear next week.

A high point of the five-day session of the Church of England's General Synod was the presentation of the House of Bishops' statement on *The Nature of Christian Belief*. This was their official response to the debate in last year's synod sparked by the controversial views of the Rt. Rev. David Jenkins, Bishop of Durham, about basic doctrinal beliefs. So it was, in fact, their response to Bishop Jenkins, and his not being mentioned in it by name was their answer to those who had demanded he be censured or deposed.

The document, remarkable for its unanimity, testified to their adherence to apostolic faith as revealed in scripture and set forth in the catholic creeds and the official formularies of the church. It strongly affirmed their faith in the incarnation and resurrection as fundamental and central to the church. It specified that the virgin birth and the empty tomb, "which can be held with full intellectual integrity," express the faith of the church — the virgin birth as "affirming that in Christ God united our human nature with himself to create a new humanity"; the empty tomb as "testimony that in the Resurrection life the material order is redeemed."

It acknowledged the bishops' mutual responsibility and accountability for preaching, teaching, and guarding the faith, "in ways that proclaim it afresh to every generation," while "distinguishing between the ideas of theological exploration and the beliefs that are the church's corporate teaching." It was notable for its recognition of the complexity of the questions and the convictions of both liberals and conservatives. While upholding orthodox belief, it acknowledged that disagreements "need not lead to schism, loss of charity, or failure of witness."

The Very Rev. David Edwards, Provost of Southwark, said, "What is good is that it will disappoint both radicals and traditionalists. Its sensitivity is a triumphant demonstration that those whose hearts are fixed in the great tradi-

tion can be fair to questioners, partly because many of them are questioners themselves."

The Most Rev. John Habgood, Archbishop of York, noted that "the bishops offer the central truth of the Resurrection without hesitation or equivocation, but state that within the scriptural testimony to the empty tomb there is room for argument about the exact historical claim."

At a stately service in York Minster in which Archbishop Habgood was celebrant, the Archbishop of Canterbury, the Most Rev. Robert Runcie, had asked for toleration and unity in the sessions, that "when patience is provoked and sympathy strained, we may turn to God's more excellent way of love." This was put to the test that afternoon by Bishop Jenkins' challenging defense of his own position. The atmosphere was electric as he rose to deliver an emotion-filled discourse. His hands shook, his voice faltered, and at one point he seemed close to tears. In the end he was given a standing ovation, probably less for what he said than for his courage in speaking out.

He began by reiterating his call for freedom of thought, and said, "I fear we are in grave danger of getting God wrong. Is a God really worth believing in who must perform guaranteed divinely-induced transformation of the physical — a sort of divine laser-beam miracle — in order to make our incarnation and resurrection credible?"

"God is too great a mystery," he continued, "for us to say what he can or cannot do, but if he is the loving God of Christianity, we must be very careful what kind of miracles we pin on him."

He drew gasps from his listeners at his remark that "a God who works such knockdown physical miracles to reveal the secret of incarnation, resurrection, and salvation, but does not use them to prevent Auschwitz, Hiroshima, world famine, and apartheid . . . is a false God — a misrepresented picture of the true and gracious God, and if not a cultic idol, then the very devil, who prefers a few selected worshipers to all the sufferers in the world."

He went on to say the "Miracles are gifts, not guarantees — given in faith and perceived by faith. God is not the God of the church but the whole earth, and the mystery of all things. We belong to him, not he to us." "Above all," he concluded, "we need to pray earnestly that he will, of his very great mercy, spare us the ultimate humiliation of discussing him and deciding about the ordering of part of his church in ways that deny his mystery, his freedom, his glory, and his incredibly suffering love."

The response was vociferous and varied. Weary from his exertions, Bishop Jenkins closed his eyes and appeared to doze, as the battle raged around him. A

visiting Nigerian priest said his statements "have given great comfort to the Muslims in my country." One member accused the Bishop of Durham of "contemptuously dismissing the bishops' statements in the report." Another said he hoped the report would "attest, nevertheless, that we worship a supernatural God and that this is the faith we have the courage to proclaim."

Bishop Jenkins' arch-critic, the Rev. David Holloway of Newcastle, whose motion led to the bishops' report, was obviously hesitant about following Bishop Jenkins and turned instead to the report, which he called "reductionist, ambiguous, and confused." Dr. Runcie in reply said, "We must be sensitive to one another's difficulties and not too quick on the draw in gunning down what



Charles and Cheryl Montileaux were made deacons by the Rt. Rev. Craig B. Anderson, Bishop of South Dakota, at the 114th Niobrara Convocation held recently at the Church of Our Most Merciful Savior, Santee, Neb. The couple, shown here with their daughter Naomi, are Lakota (Sioux) Indians, and are residents of Kyle, S.D. During the service, Naomi carried a thurible filled with sweet grass, the burning of which is part of Native American tradition. The family plans to move to Seabury-Western Seminary in Evanston, Ill., so that Mr. Montileaux can work toward his ordination to the priesthood.

seems to be heresy. We recognize the delicate borderline between event and symbol, historical fact and interpretation." (The report had made it plain that heresy trials were not the answer.) He expressed appreciation for the temper and quality of the report, "as an example of critical solidarity in expressing our beliefs with consideration and clarity — a consensus document that affirms the common faith while leaving room for argument."

The bishops had made a plea for more freedom from administrative work, for time for study, reflection, and teaching. In conclusion they said that "crucial insights have been given in the past by those who had the courage to question . . . and the Church of England is committed to this . . . with confidence that essential truths of the Gospel will emerge from it more clearly understood and better able to bring help to a world caught in the confusion of ever more rapid change."

No action on the report was required, the synod being asked only to "take note of it." It has been sent to all the primates of the Anglican Communion and will be presented for consideration at the next Lambeth Conference.

One full morning was given over to heated debate on the situation in South Africa. The Rt. Rev. Simon Barrington Ward, Bishop of Coventry, read an emotional plea for help from Bishop Tutu. It ended with an overwhelming vote, 394 to 21, to urge the British government to impose economic sanctions on that country, which the Rt. Rev. Hugh Montefiore, Bishop of Birmingham, declared were "the only peaceful means of avoiding a bloodbath." An amendment asked the church's own financial bodies to take the lead in joining with banks, companies, and other institutions in increasing the pressure on the South African government by disinvestment, disengagement, or other means. This was opposed by Sir Douglas Lovelock, Church Commissioner, who reminded that "we are a pension fund, and our duty to our investors is paramount, and to sell out half our equities would be totally contrary to our responsibilities."

The meetings were illuminating and in many ways impressive, in particular the quality, scholarship, and delivery of the debates, including those by lay members. There was also the absence of real acrimony, the unfailing courtesy, the respect for the other's viewpoint, and the deep concern for those who in conscience might have to leave the church over the issue of women's ordination. An irenic spirit prevailed, despite all the passionate convictions, and a saving humor. At its close Dr. Runcie concluded his farewell remarks with some verse: "For what we have heard, we ought to be glad; if you want any more, you must be mad!"

DOROTHY MILLS PARKER

The Christian — The Celebratic Person

By ELDRED JOHNSTON

Often when we hear the word *celebrate*, we think of Times Square on New Year's Eve, or dazzling fireworks on a July Fourth night, or dinner with candlelight, wine, and old friends.

But there is a celebration far different from those: a celebration of the fact that the Lord and King of this universe is a God of righteousness, goodness, and love. To be a Christian is to so cultivate a way of life on this basis that one becomes a *celebratic* person.

Perhaps we can see more clearly what this way of life is if we consider what it is not.

First, it is *not* faith in a Santa Claus God — a god you run to only when you're in trouble; a god you use to get things when you can't get them in any other way. You can justify this concept by Jesus' words: "Whatever you ask in prayer, you will receive . . ." How bountiful! Let's celebrate!

Second, it is *not* insularism. "The world may have its troubles but I am secure in the island fortress of my own religious devotions." Did not Jesus reassure us: "In this world ye may have tribulation but be of good cheer I have overcome the world." The troubles of the world are not our concern. Our salvation is assured! Celebrate!

Third, it is *not* simply the blissful hope of the next world. I can endure the sufferings and injustices of this life because of the joys promised us in the next world. "I consider that the sufferings of this present time are not worth compar-

ing with the glory that is to be revealed to us" (Rom. 8:18).

Finally, it is *not* a guarantee to the religious person for victory in the battles of this life. You're unemployed? You are saddled with a big debt? You have recurring headaches? Don't worry. You'll eventually conquer. "All things work together for good for them that love the Lord" (Rom. 8:28).

So let us not confuse the celebratic way of life with any of these: Santa Claus religion, insular religion, "Pie-in-the-sky" religion, or this-world optimistic religion.

No doubt many of you are saying: that talk about celebratic life sounds great in the pulpit but we in the pews must face the hard realities of life every day. We just seem to be getting ahead financially when something happens that puts us in the hole again. Our child does not seem to be able to keep up with the other children socially and intellectually. Our marriage seems to have gone stale — flat. Our health is very erratic; seems as though we spend half our time in the doctor's office.

Of course these are hard realities and I've never met a person that wasn't struggling with some kind of a burden. But would you be willing to admit that there are greater realities that we often forget? Here are some that should furnish us with cause to celebrate:

The fact that this world did not come into being by chance but by the deliberate plan of God. In the beginning was God — he created the world and called it good;

The fact that God sent his only son to demonstrate in his own life and death how much God loves us;

The fact that Jesus died and rose

again thus decisively conquering man's greatest enemy, death;

The fact that God's love and care for us never ceases day and night, and extends to every part of the universe;

The fact that he has prepared for us an eternal home.

These are realities to celebrate!

Evidence of the celebratic mood is found throughout the Bible. A beautiful example is the *Jubilate Deo* (Psalm 100):

Be joyful in the Lord, all you lands;

Serve the Lord with gladness

And come before his presence

with a song.

Know this: The Lord himself is God;

He himself has made us,

and we are his;

we are his people

and the sheep of his pasture.

All of this sounds fine but it leaves us with some questions. Consider the following three:

Why is it important for a Christian to be a celebratic person? The central fact of our religion is that God gave his only son to be our redeemer. This is the gateway that leads to our conviction of the other realities: that God is creator and ruler of this universe, that he continually cares for us, and that he has prepared an eternal life for us. It's not enough to give assent to this central fact — it demands profound celebration. It is no accident that the church uses the term "celebration" mainly in connection with the Eucharist, for it is there we celebrate the fact of Christ: his coming, his living for us, his dying for us, his victory over death and evil.

If pastors declare this is so why are they depressed at times? Why aren't they consistently in a celebratic mood? First of all, we'll agree, won't we, that our Lord himself had his low moments. He wept over Jerusalem because it had rejected God's love. In the garden of Gethsemane he said, "My soul is exceeding sorrowful even unto death" (or, as we might say, "I am so sad I could die.").

If the divine savior could not live on this earth without such low moments how much less can I? We are human beings with frailties, weaknesses, and insecurities. The important thing, however, is that in spite of these low moments the celebratic way of life can continue — can undergird our lives with eternal realities and inspire our lives with trust in God and hope in his promises. This is exactly what St. Paul meant: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair. Persecuted but not forsaken; cast down but not destroyed" (II Cor. 4:8-9).

How does one cultivate the celebratic way of life? Here are five ways:

The eminent source book for this is the Bible. But desultory reading will not suffice. We have to know the Bible well

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enough to be convinced of the unfailing grace and love of God. For most people this is almost impossible to do on their own — they must join a regular Bible study group with skilled leadership.

Worship regularly (but not mechanically), so participating that you feel the joy of celebration. Every hymn, scripture, prayer has been selected to help you join in the celebration. And it helps tremendously if that is your intention as you enter the church.

Give of yourself to your brothers and sisters in need. Of course if this is done mechanically or with the goal of earning points it means nothing; but if it is done

with love and feeling it is bound to strengthen your spirit of celebration.

Don't try to celebrate alone. We are meant to live with others. Select friends who are committed to celebration. You need their support and encouragement. And they need you.

Make prayer a natural part of your daily life. This doesn't necessarily mean formal prayer. There are occasions for a number of little prayers during the day: "I glory in your sovereign rule. Thank you God!" — "Please, Lord, help that suffering person." — "God, not my will but thine be done." — "Thank you, God, for accepting me just as I am. Help me

so to accept others." — "Lord, I believe; help thou my unbelief."

Any of us, then, can become celebratic persons: through Bible study, worship, serving others, fellowship with other celebratic Christians, and cultivating a daily habit of prayer. That's a big order but there's no magical or shortcut path to it. However, the goal is worth the effort: that is, living each day with this feeling central in our hearts — the feeling of gratitude for the goodness of God through our Lord Jesus Christ. Celebrate the goodness of God! Celebrate the love of God! Celebrate the sure and final victory of God in all things!

Giving Thanks

By WILLIAM H. BAAR

There I was sitting on the floor surrounded by boxes and boxes of files representing over 40 years of ministry. From my earliest days there were the orders to report to the U.S.S. Gilmore where I was to be chaplain of the Fourth Submarine Squadron following a tour of duty with the Naval Air Force. Then there was the correspondence with Yale which resulted in blessings I will never be able to count. Reams of letters from the University of Chicago days were gentle reminders of the years there, of Brent House and its fascinating foreign student inhabitants, and of the brief flowering of college work in so many places. There were even course notes from high school, papers written, seminars attended. Suddenly I felt a sense of exhilaration and gratitude. How rich my life had been! I had not thought about any of these things in a long time: the years of preparation and then the beginning years. I remembered once again how full and good those times had been.

Of all the miracles of Christ my favorite has always been his first one, the miracle of Cana of Galilee. The reason I like it so much is that it was unnecessary. They had run out of wine at a wedding reception, and, of course, the host was embarrassed. But this was not a great sorrow like blindness and leprosy or being lame or deaf. And yet the turning of water into wine was his *first* mira-

cle. This says to me that God wants us to have life in its richness. There should be special times and occasions. There should not be just human association, but friendship and love. There should be color and splendor. Life is not just a pale wasting of days and years, but is full of glory and wonder, surprise and exaltation. Indeed, the life of Christ was one great epiphany. Reflecting his, our lives have their epiphanies, too. This includes even our sorrows and especially our disappointments.

Sitting on the floor amidst all that clutter I had not seen in years, helped me see my life in a new light. I had begun the job of sorting reluctantly — out of absolute necessity. Worse than this pressure, I also felt a sense of heaviness. After 20 happy years in a great old parish, I had the feeling of anti-climax. The years had been full. My life had been programmed to the hour. The demands were many and sometimes almost overwhelming. What was I to do with all these reminders of the past?

The answer came with a clarity that I have seldom experienced. "Enjoy these reminders of the past. Learn from them, how often God has turned water into wine: how often he has taken your ordinary little gifts and somehow accomplished something through them." Before this time, walking past the stacks of files had been an indifferent experience. In fact, I never even touched them unless I had to. Now I was receiving strength from them: they were bringing me happiness.

It was then that I could save a few things, and then gladly part with the

rest. After all, even in retirement no one wants to live in the past. I had made it very clear that I was retiring from this wonderfully complicated parish, but that I wanted to go on working. But what to do?

The answer to this question came quickly, too. There were several things suggested by kind and generous friends. And then came the call I have accepted. The English Bishop of Europe, based in Gibraltar, wrote about the English church in Venice, St. George's, saying that it was going to need a chaplain and that "it might just be the right thing." And so I have left for Venice to serve a group of faithful people I have never met, in a church that I have never seen. I have a great deal to learn, but I look forward to the next years with a sense of great excitement.

Once again at a time of change and uncertainty in my life, Christ has renewed his first miracle; God made my life so rich in the past, and he continues to do so. And it all started with me sitting on the floor in the abundant clutter of my past and with a somewhat unwilling heart, wondering what the future would bring.

When the ruler of the feast tasted the water that was made wine and knew not whence it was, he called the bridegroom and said unto him, "Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse, but thou hast kept the good wine until now." I am unspeakably grateful that God has made this miracle so real in my life. Yes, in many ways he has kept the best wine until now.

The Rev. William H. Baar is a frequent contributor to THE LIVING CHURCH. We hope we might feature an occasional, "Letter from Venice" from time to time.

Desecrated by a Pendulum

By RAYMOND E. ABBITT

I was privileged to visit the Soviet Union with a group from North Texas State University recently. The trip included Leningrad, Moscow, and Baku which is located on the Caspian Sea some 1,600 miles south of Leningrad.

A number of people have asked, "Why did you go to Russia? Are you not afraid to travel there?" I went to Russia and the Soviet Union to see its cities and countryside. I went to see some of the most beautiful museums of the world. I went to get to know some of the ordinary people; I did not go because of its politics.

Leningrad, the first city we visited, must be outwardly one of the most beautifully planned cities in the world. It was built by Peter the Great on the Neva River which runs from Lake Ladago to the Gulf of Finland. Peter the Great's intention was to build a city of Western style, a city looking towards the West. He hired French, German, and Italian architects and artists to help him build the city which he began in 1703.

Today it is the second largest city in the Soviet Union and houses over 100 museums of interest. Many are former homes of the nobility under the Czars.

The most outstanding museum in the city is that of the Hermitage. This was the former winter palace of the Czars and consists of five buildings. It has on exhibit at any one time 65,000 objects of art, mostly Western art. The museum owns some 2,700,000 objects of art. It is said that to see each one of these treasures you would have to spend 30 seconds in front of each object, five days a week, eight hours a day for three years.

I would like to share one experience, however, from Leningrad which was somewhat upsetting to me, for it happened in one of the world's most beautiful cathedrals.

In Leningrad, the principal cathedral

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" . . . how insensitive, how vulgar, how crass to hang such an experiment among such beauty."

is dedicated to St. Isaac of Dalmatia, one of the minor saints of the Orthodox Church whose saint's day (May 30th) happens to coincide with the birthday of Peter the Great. Hence the importance placed upon this saint. The cathedral which is now a museum is the largest church in Leningrad. With its tall gilt dome (330 feet from floor to top of dome) it is one of the focal points and landmarks of Leningrad.

The church is cruciform in plan with four porticoes equidistant from the large dome over the center of the building. The four porticoes are modeled after the Pantheon in Rome. The pediments more than 100-feet long over each entrance are bronze reliefs depicting the "Adoration of the Magi," "The Resurrection of Christ," "The meeting of St. Isaac with Emperor Theodosius," and "St. Isaac fortelling his death to Emperor Valentinian."

Carved in marble underneath each bronze relief is a quotation from holy scripture in old Slavonic. The quotation over the entrance used was: "My house shall be called a house of prayer."

When you enter the church the sight is absolutely breathtaking. The iconostasis (common to all Orthodox churches) is

about 223 feet long made of white marble with gold leaf and large mosaic icons. The central iconostasis door is 23 feet high cast in bronze and flanked by two lapis lazuli columns some 16 feet high and ten columns of malachite (green) some 30 feet high.

The colors in this cathedral are certainly the most beautiful of any church I have ever seen. This is due to the mosaics on the columns and wall made of infinitesimal bits of stone put together so skillfully that they look like paintings. The decor, in addition to the lapis lazuli, malachite and Carrara marble of the iconostasis, is made up of walls having Russian rose marble, grey marble from Finland, green from Genoa, yellow from Sienna, red "griotto" from France. In gilding the dome and interior detail nearly 900 pounds of gold was used. To me, this building alone was worth the trip to the Soviet Union.

But, there's a disappointment! In all of this beauty what has the Russian government done? They have hung from the central dome a piece of string with a ball at one end moving back and forth at floor level to show that the world is round (Foucault pendulum). This is also to point out to the Russian people that this is a museum and not an active church.

I thought how insensitive, how vulgar, how crass to hang such an experiment among such beauty. For in the face of such beauty I could care less whether the world was round, square or flat!

Upon leaving this magnificent building I looked up once again at the carving in marble high over head: "My house shall be called a house of prayer." I thought how ironic! For the rest of that quotation from scripture is "but you have made it a den of thieves."

I sincerely believe, as one sees the deep spirituality among so many Russian people, that one day St. Isaac's Cathedral will again be a house of prayer.

EDITORIALS

The English Synod

The General Synod of the Church of England resembles our General Convention in that it includes elected laypersons and clergy, and the bishops, meeting together for the governance of the church. There all similarity ceases.

Our deputies are elected to a convention which normally assembles once in three years for a week or two. Members of the English synod are elected to serve five years in a body which usually meets for several days three times every year. Some matters taken up by the General Synod are referred back to the dioceses for consideration. Some actions require parliamentary approval which may or may not be given. The ground rules are very different.

Meanwhile, it is the spirit of the gathering which is most different. English church leaders display wide-ranging thought, serious scholarship, and oratorical eloquence such as we rarely find in our American convention. On the other hand, having discussed a matter at great length, they may decide not to act upon it. Americans discuss something quickly, and if it can be done, they tend to follow it, at least under some circumstances. The English simply do not believe that established usages need to be changed in order to meet each new idea.

The English began talking about revising their Prayer Book in the early years of the century. Their 1928 Book was prepared and carefully printed, but never legally adopted! Their *Alternative Service Book*, now widely used, only appeared in 1980. The question of ordaining women was being discussed by some in the 1940s and '50s, but it has not been acted on. It has been the same with many other matters.

Ordinarily the General Synod is mainly concerned with domestic issues of the Church of England and we do not report on it in detail. This summer the synod had debated issues of wide interest both in England and in the U.S., and we are pleased to have expanded reports from Dorothy Mills Parker, our peripatetic Washington correspondent who attended the sessions and had opportunity to talk with many leading figures.

Victims of Sexual Attack

Local newspapers in many parts of the country now carry accounts of court trials involving sexual violence. Cases in which the victims are children, crippled and handicapped persons, or old women are particularly shocking. It is also shocking that such trials sometimes seem to be more of a trial of the victim rather than of the accused.

The attacker, if convicted, may receive only a light sentence, whereas the victim, whatever the outcome, is subjected to shame and public humiliation. It is not surprising that many raped women are reluctant to begin legal proceedings. It is one of the defects of our system of justice that in this, as in some other kinds of cases, the victim is apparently the last to be considered.

The movement for the so-called liberation of sex harms many lives in many ways, each day. The public is encouraged, not only by outright pornography, but also by the general entertainment media, to condone almost any kind of sexual conduct. As long as such a climate prevails, victims are in trouble.

There is no reason for Christians to be embarrassed or reluctant to state that Christianity upholds a different standard, a standard ultimately for the well being of all. It is a truly valuable part of the Christian way of life.

Growing Season

Our guest editorial is by the Rev. Walter G. Loesel, rector of All Saints' Church in Los Angeles, Calif.



We are now in the middle of the long "green" season of the Church Year — the period in which we steadily move through a lengthy series of Sundays after Pentecost. I think I'm not alone in feeling a certain sense of relief when we come to this time. The next big liturgical event (in our parish) will be the Patronal Festival on or near All Saints' Day. From now to November, though, there is a feeling of being in what older church calendars often called "ordinary time." It is a half-year in which there are few major feasts, and one of the frequent explanations of the symbolism of its color — green — is that this is a time in which we can concentrate on the careful cultivation and growth of our personal spiritual life.

If we take that notion seriously, though, and really do focus on that patient, steady, careful spiritual development, it is a season as important to the Christian life as any of the more overtly celebrative or penitential periods. Our Easters and Lents, our Advents and Christmases, our Ascensions and Pentecosts and Epiphanies, are indispensable dimensions of what it means to be a Christian. So too are those times that are marked less by drama than by faithfulness, less by sudden insights and emotional peaks than by patient learning and the building of solid foundations.

Because much of this "green" season is in the summer, there is the temptation to see it as six months of vacation from taking our religion too seriously. Another way of approaching this season, though, is to view it as an opportunity to experience the holiness and joy of recreation and rest and relaxation, and at the same time an opportunity to let those experiences be an enriching of, rather than an escape from, our Christian faith. May the remainder of your summer be a good one, and your post-Pentecost season one of green growth leading to a rich harvest.

BOOKS

How We Use the Bible

The Bible in American Law, Politics, and Political Rhetoric. Edited by James Turner Johnson. Fortress/Scholars. Pp. 204. \$14.95. **The Bible and Popular Culture in America.** Edited by Allene Stuart Phy. Fortress/Scholars. Pp. 248. \$15.95.

These two volumes are part of a six-volume series entitled "The Bible in American Culture," a project of the Centennial Publications Program of the Society of Biblical Literature. James Turner Johnson, editor of the first book, is professor of religion at Rutgers University. In his preface, he describes the purpose of his volume: to show the degree to which the Bible has shaped the political life of the nation. Though the publisher claims the book is aimed at the non-specialist, some historical and theological background is assumed.

The first essay, written by Mark Valeri and John F. Wilson, reveals how first Reformation Britain, then the American colonists, used scripture to portray themselves as God's new chosen. Mark A. Noll notes that Revolutionary America revered God's word, but seldom turned to it for political theory. Louis Weeks describes how such 19th-century preachers as Theodore Parker relied on the Bible in the crusade against slavery, while Edward McGlynn Gaffney, Jr. claims that the Bible had a genuine, if limited, influence on American constitutional law. Max Stackhouse, in examining such social reformers as Walter Rauschenbush and Shailer Matthews, shows how biblical teachings helped form a "Christian sociology."

Some essays deal with more contemporary topics. Dennis P. McCann asserts that, contrary to myth, political "realists" Reinhold Niebuhr and Hans J. Morgenthau differed on some fundamentals, for theologian Niebuhr stressed "the renewal of faith in God's sovereignty in history." James E. Sellers maintains that Americans should be suspicious of how the Bible is used in contemporary political life.

The second volume is edited by Allene Stuart Phy, professor of English at Alabama State University. The calibre of her collection is more varied than Johnson's. His level of sophistication was relatively high, but Phy's might be the more entertaining work. Phy herself contributes an introduction in which she notes that, for better or worse, probably most Americans receive most of their biblical knowledge through popular culture. She also offers an optimistic essay on children's literature, where she finds the finest craft and artistic integrity in evidence.

Ljubica D. Popovich deals with the fine arts; she includes several illustrations both past and present. Articles by Charles Wolfe on country music, G. Frank Burns on popular humor, and Ralph Hyde on traveling Bible salesmen should appeal to fans of "Prairie Home Companion" and life in Lake Wobegon.

Perry C. Cotham, a Nashville clergyman and former political scientist, describes the electronic church in a way that is both disturbing and challenging. After offering a trenchant critique of a great variety of spellbinders, Latham calls for responsible television. This media, he says, could be used to offer decent church news, character sketches of personalities ranging from Mother Teresa to St. Augustine, classics of Christian art, a sacred "Sixty Minutes," and even a religious version of "Firing Line."

In short, these volumes are eclectic and uneven in theme and quality, but certainly not without merit.

JUSTUS D. DOENECKE

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Mission and Renewal

BEYOND THE HORIZON: Frontiers for Mission. Edited by Charles R. Henery. Forward Movement. Pp. 143. \$4.30 paper.

In 1985 we marked the 150th anniversary of the consecration of Jackson Kemper as first domestic missionary bishop of the Episcopal Church. A conference was held last September at Nashotah House, Wis., not only to commemorate that historic event but "... to reassess the missionary vocation of the Episcopal Church." The eight papers and three sermons that were delivered, by a variety of distinguished speakers, are here printed. Kemper's great missionary activity becomes the point of departure for analyses of the deeper meaning and implication of the church's mission thereby lifting the conference from a recounting of past events to a challenge for the future.

For this reviewer the most stimulating paper is by James E. Griffiss of Nashotah House, "The Frontiers of Mission and Theology." The geographical frontiers of Kemper's time have disappeared but there exist frontiers within our society that demand the type of evangelism for which with our inherited Incarnational tradition we are particularly suited. Now that "mission" and "renewal" are such live topics for discussion, this volume can be most useful as a starting point for study on parish or diocesan level.

(The Rev.) JULIEN GUNN (ret.)
Nashville, Tenn.



Short & Sharp

By TRAVIS DU PRIEST

PLANNING THE FUNERAL LITURGY: A Step-by-Step Guide for Families. By Carol Luebering. St. Anthony Messenger Press. Pp. 44. \$2.25 paper.

This pamphlet written for Roman Catholics introduces the concept of involvement in planning the funeral liturgy of a loved one into the grief process. The rationale? The time spent in so doing will make a painful period easier. The author builds a strong case, and Episcopalians will find much of value here.

HARPER'S BIBLE DICTIONARY. Paul J. Achtemeier, General Editor, with the Society of Biblical Literature. Harper & Row. Pp. xxii and 1178. \$29.95 thumb-indexed.

A dictionary contributed to by almost 200 Protestant, Catholic, and Jewish authorities. Alphabetically covers important biblical names, places, and subjects. Numerous tables, outlines, maps, photographs, and illustrations, many of which are in color. Excellent reference source.

NEW PERSPECTIVES ON EPISCOPAL SEMINARIES. Edited by Thomas L. Ehrich. Episcopal Divinity School (Consultation Publication, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138). Pp. 92. \$6.00 (\$5.00 each for 10 or more) paper.

A stylishly printed report of the consultation, "Theological Education in the Episcopal Church," sponsored by Episcopal Divinity School and attended by representatives of various church agencies and 11 Episcopal seminaries. Comprises addresses by such well-known church figures as Verna Dozier, Bishop Walmsley of Connecticut, and Fr. Frederick Borsch of Princeton University.

ONE MINUTE WISDOM. By Anthony de Mello. Doubleday. Pp. 212. \$14.95.

From his Sadhanda Institute of Pastoral Counseling in Poona, India, Jesuit Anthony de Mello again awakens the spiritual potential within his readers. For those who have doubts about the title, his first "gem": " 'Is there such a thing as One Minute Wisdom?' 'There certainly is,' said the Master. 'But surely one minute is too brief?' 'It is fifty-nine seconds too long.' "

PEOPLE and places

Appointments

The Rev. Stephen T. Ayres is rector of the Church of Our Saviour, Box R, Boston, Mass. 02131.

The Rev. Susan Kay Beem is assistant of St. Stephen's, 30 W. Woodruff, Columbus, Ohio 43210.

The Rev. Richard E. Conrad is assistant of All Saints', Pawleys Island, S.C.

The Rev. Robert B. Cook, Jr. is assistant of St. Francis, 3506 Lawndale Dr., Greensboro, N.C. 27408.

The Rev. Joseph L. Dunlap is now assistant at Christ Church, New Bern, N.C.

The Rev. David Francoeur is now chaplain of the Episcopal Student Center at the University of Florida, Gainesville, Fla.

The Rev. W. Merritt Greenwood is rector of St. Anne's, Box 337, Scottsville, Va. 24590.

The Rev. Ed Henry is interim rector of Emmanuel Church, Box 14, Rte. 1, W. Lexington Ave., Winchester, Ky. 40391. Home add: 3367 Coldstream Dr., Lexington, Ky. 40502.

The Rev. Rayner W. Hesse, Jr. is rector of St. Andrew's, 101 N. Central Ave., Hartsdale, N.Y. 10530.

The Rev. Bill Kennedy is now diocesan area missionary and vicar of Good Shepherd, Box 334, Brownfield, Texas 79316.

The Rev. Susan Lehman is chaplain of Sweet Briar College, Sweet Briar, Va. 24595.

The Rev. Peter Magill is now rector of St. Luke's, Jackson, Tenn.

The Rev. Victor C. Mansfield, II is assistant at Holy Trinity, Box 14827, Greensboro, N.C. 27415.

The Rev. Robert F. Marsh, Jr. is rector of St. James', 1100 W. Green St., Perry, Fla. 32347.

The Rev. William J. McNeeley is assistant of Christ Church, Box 25778, Raleigh, N.C. 27611.

Ordinations

Priests

California—Susan Carpenter Auchincloss, asst., St. Paul's, Burlingame, Calif.; add: 220 Greer Rd., Woodside, Calif. 94062. Patricia Pierson Bingham, vicar, St. Luke's, Box 868, Detroit Lakes, Minn. 56501. Mary Donaldson Gibson Jizmagian, asst., St. James, 2570 Chestnut, San Francisco, Calif. 94123.

H. Joanne Stearns, priest evangelist, Church of the Holy Nativity, 5286 Kalaniana'ole Hwy., Honolulu, Hawaii 96821.

Florida—John Condict Hurst Barrow, curate, St. John's, 211 N. Monroe, Tallahassee, Fla. 32301.

Kentucky—Paula Jackson, interim priest, St. George's, Box 10096, Louisville, Ky. 40210.

Minnesota—Beverly Ann Hosea (for the Bishop of California), rector, Trinity, Park Rapids, Minn. and

coordinator, Park Rapids area hospice; add: 400 Riverside, No. 1, Park Rapids, Minn. 56470.

North Carolina—James R. Fouts, 212 Ridge Trail, Chapel Hill, N.C. 27514. Fred L. Horton, Jr., St. Paul's, 520 Summit St., Winston-Salem, N.C. 27101.

Henry A. Presler, Box 704, Warrenton, N.C. 27589. Elizabeth Goodwin Saunders, 1450 S. Bayshore Dr., Apt. 1714, Miami, Fla. 33131. John E. Shields, 3124

Burkeshire Rd., Winston-Salem, N.C. 27106.

Western North Carolina—Donald Clark, St. Luke's, Boone, N.C. Richard B. Matters, asst., Trinity, Asheville, N.C.

Deacons

Alaska—Diane Brelsford, 1571 Nelchina St., Anchorage, Alaska 99501.

California—Elizabeth Goodyear Jones, 7818 Terrace Dr., El Cerrito, Calif. 94530. Elsa Ann Pressentin, 1616 Calle Santiago, Pleasanton, Calif. 94566.

Peter Lawrence Sickels, 2815 Tanglefoot Lane, Bettendorf, Iowa 52722. Tamara Melanie Sparks, 732 Green Ave., San Bruno, Calif. 94066.

Central New York—Eugene Bowers, Trinity, Boonville; St. Paul's, Constableville; and Christ Church, Forestport, N.Y. Marjory B. Chamberlin, St. Stephen's, New Hartford, N.Y.

Florida—Paul Hamilton Fuller, IV, Church of the Holy Comforter, 2911 Woodley Rd., Montgomery, Ala. 36111. Mary Anne Osborn, advanced clinical pastoral education program for chaplains, Hartford General Hospital, Hartford, Conn.

Indianapolis—Daniel Billman, deacon, St. Matthias, 924 N. Main, Rushville, Ind. 46173. Nancy Ferriani,

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POSITIONS OFFERED

PRIEST to serve yoked parishes in two of the loveliest towns in the south. Opportunity for tremendous parish expansion. Inquiries/resumes to: Search Committee, Tom Hammett, Box 734, Madison, Ga. 30650.

POSITIONS OFFERED

DIOCESAN YOUTH COORDINATOR — Diocese of East Carolina. To coordinate and act as resource person for youth ministry and programming on diocesan, convocational and local levels. Related college degree with experience required. Exciting new position in a dynamic diocese with special opportunities in small-church ministry. Apply to: The Rev. P. J. Woodall, Search Chairman, P.O. Box 755, Clinton, N.C. 28328.

RECTOR WANTED, beautiful suburban church located in western New York seeks experienced rector. Interests include preaching, youth education and development, crisis ministry, home visitation and administration with strong vestry support. Our current annual budget is around \$90K with a very strong growth potential. Base salary to \$19K with a total compensation package of \$37K. Please forward resume or profile to: Gil Linden, Sr., Warden, c/o St. Paul's Church, 4275 Harris Hill Road, Williamsville, N.Y. 14221.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

POSITIONS WANTED

PRIEST, 54, seeking new ministry. Rector or vicar possible non-stipendiary relationship. Strong pastoral care, calling, preacher, liturgics, elderly and youth ministry, Christian education all ages. Reply Box K-640*.

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

WANTED

SILVER COMMUNION set needed. To meet the request of the Diocese of Los Angeles, the Episcopal Church Missionary Community needs a donation of a full-size silver communion set. Contact: ECMC, 1567 Elizabeth, Pasadena, Calif. 91104; (818) 797-8323.

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curate, Trinity, 3243 N. Meridian, Indianapolis, Ind. 46208. Robert Fitzpatrick, curate, St. Peter's, 70 Maple Ave., Morristown, N.J. 07960. Gregory J. E. Mansfield, curate, Grace Church, 300 S. Madison, Muncie, Ind. 47305. Barbara Young, curate, Trinity, Box 336, Bloomington, Ind. 46492.

Degrees Conferred

The Rev. Canon Samir J. Habiby, executive director of the Presiding Bishop's Fund for World Relief and a former Palestinian refugee, was awarded the honorary Doctor of Humane Letters degree from Hobart and William Smith Colleges at the 1986 commencement ceremonies on June 1 in Geneva, N.Y.

Resignations

The Rev. Arthur Lee Dasher, IV, as rector of R. E. Lee Memorial, Lexington, Va. on July 31.

The Rev. Terry R. Cobb, as rector of St. Cyprian's, Franklin, N.C.

The Rev. Vernon Douglas, as rector of St. Michael and All Angels, Tallahassee, Fla.

Retirements

The Rev. John Bell, as rector of St. Peter's, Jacksonville, Fla. Add: Box 588, Cashiers, N.C. 28717.

The Very Rev. W. Robert Insko, after 20 years of teaching at the Episcopal Theological Seminary in Kentucky where he was dean, 1975-1980 and interim dean, 1984-1986. Fr. Insko continues as rector of Holy Trinity, Georgetown, Ky.

The Rev. W. Wesley Konrad, as rector of All Saints', Bay Head, N.J. He is currently assisting the rector of Grace Church, White Plains, N.Y. Add: 260

Church St., Apt. 5B4, White Plains, N.Y. 10603.

The Rev. David J. Williams, as chaplain at the Patterson School in Lenoir, N.C., effective July 1.

The Rev. Loren Foot, as rector of St. Andrew's, Polson, Mont., as of Sept. 1. Fr. Foot will live in Helena, Mont.

Deaths

The Rev. David Vance Guthrie, Jr., a priest in the Diocese of North Carolina and staff member of Duke University Library, died on July 4 at the age of 60.

At the time of his death Fr. Guthrie was an associate at St. Philip's, Durham, N.C. He had also served as priest at St. Thomas, Sanford, N.C., as well as at other churches in North Carolina and Virginia. He was a graduate of Washington and Lee University and of the Virginia Theological Seminary; from 1968 to 1969 he was on the faculty of the University of the South. The author of *Bury My Heart in Arcady*; Fr. Guthrie was a native of Baton Rouge, La., and was reared in Port Gibson, Miss., where he was buried.

The Rev. Benjamin Verdier Lavey, rector of St. James-by-the-Sea in La Jolla, Calif., from 1974 until his resignation in February for reasons of health, died of cancer on June 30 at the age of 58 in the Green Hospital of Scripps Clinic in La Jolla.

A native of Waynesboro, Pa., Fr. Lavey was educated at Juniata College and Nashotah House. In 1981, Nashotah honored him with the honorary Doc-

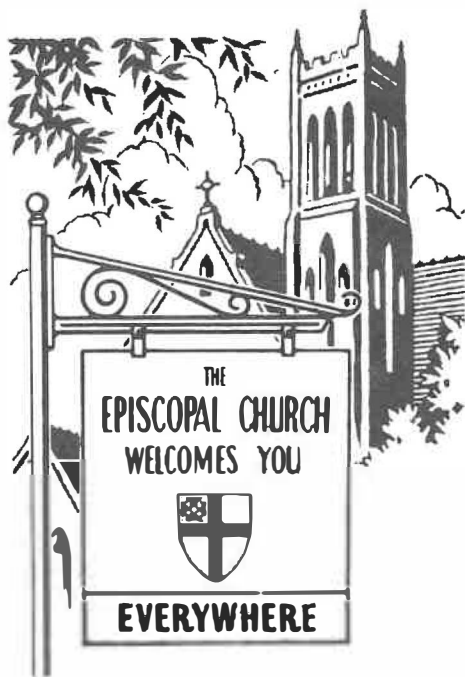
tor of Divinity degree in recognition of his accomplishments in the parish ministry. Fr. Lavey first served St. Matthew's, Kenosha, Wis., as a deacon and in 1952 became curate of the Church of St. Mary the Virgin in New York City. He served churches in Pennsylvania and Michigan prior to his move to La Jolla in 1974. He was active on diocesan and civic commissions and is survived by his wife, Margaret Anne, and a daughter, Catherine Anne.

The Rev. Harry White, retired priest of the Diocese of Olympia, died on July 18 in Vancouver, Wash., at the age of 75.

Fr. White was a graduate of Columbia University and Seabury-Western Theological Seminary and served as curate of Christ Church, Waukegan, Ill. from 1967 to 1968. He was vicar of St. Dunstan, Westchester, Ill., from 1968 to 1969 and executive director of the Cathedral Shelter in Chicago from 1969 to 1980. Prior to his ordained ministry, Fr. White was a business executive (1932 to 1964). He was vicar of St. Anne's, Camas, Wash., at the time of his retirement in 1982. He is survived by his son, the Rev. Harry White, Jr. and four other children.

Sister Frances, O.S.H., died in the 40th year of her profession on July 18.

One of nine sisters who established the Order of St. Helena in 1945, Sister Frances was a graduate of Bryn Mawr; she had also studied at the University of Michigan and the American Academy in Rome. Although her field of study was Latin, she taught Greek and ancient history — first in Chester, Pa., then at Margaret Hall School in Versailles, Ky., and later at St. Andrew's-Sewanee School in Sewanee, Tenn.



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 appt

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

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

SUMMER CHURCH SERVICES

(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



Christ Church, Westerly, R.I.

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. Wkdys as anno

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. Marion 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

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. 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

BAY HEAD, N.J.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard
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 Broadway
The Rev. Jerry M. Doubilsky, CSSS, r; the Rev. Shawn A.
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, Dean; the Rev. Geoffrey
Butcher, Precentor; the Rev. Ken Clark, Theologian
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10. First &
third Sat 7

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

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.
Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. Main St.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;
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. Robert J.
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

Continued on next page



St. Anne's Church, Tifton, Ga.

SUMMER CHURCH SERVICES

(Continued from previous page)

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. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 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

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

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

ROCHESTER, N.Y.

ST. THOMAS' Highland and Winton
The Rev. John Martiner; the Rev. Gail Keeney
Sun Eu 8 & 10; Wed 12 Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

WESTHAMPTON BEACH, N.Y.

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

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Gilsan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

NORRISTOWN, PA.

ST. JOHN'S (Exit 25 PA Tpke)
23 E. Airy St. (opp. Court House)
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

WESTERLY, R.I.

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

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Soi 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
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 Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Trawin Malone, the Rev. Gwen L. Buehrens, ass't
Sun 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.
The Rt. Rev. Stanley Atkins, interim rector 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

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
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
15 Roy St. (208) 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
Sun 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. Gullick, dean; the Rev. Canon R.E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Soi); V & B (Convent Chapel) 5:30. Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

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

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gill & Glenwood
Sun Eu 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
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). "We welcome EXPO visitors"

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11. CH S 11. Wkdy: H Eu 12 (Tues with HU)



St. Uriel the Archangel, Sea Girt, N.J.

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