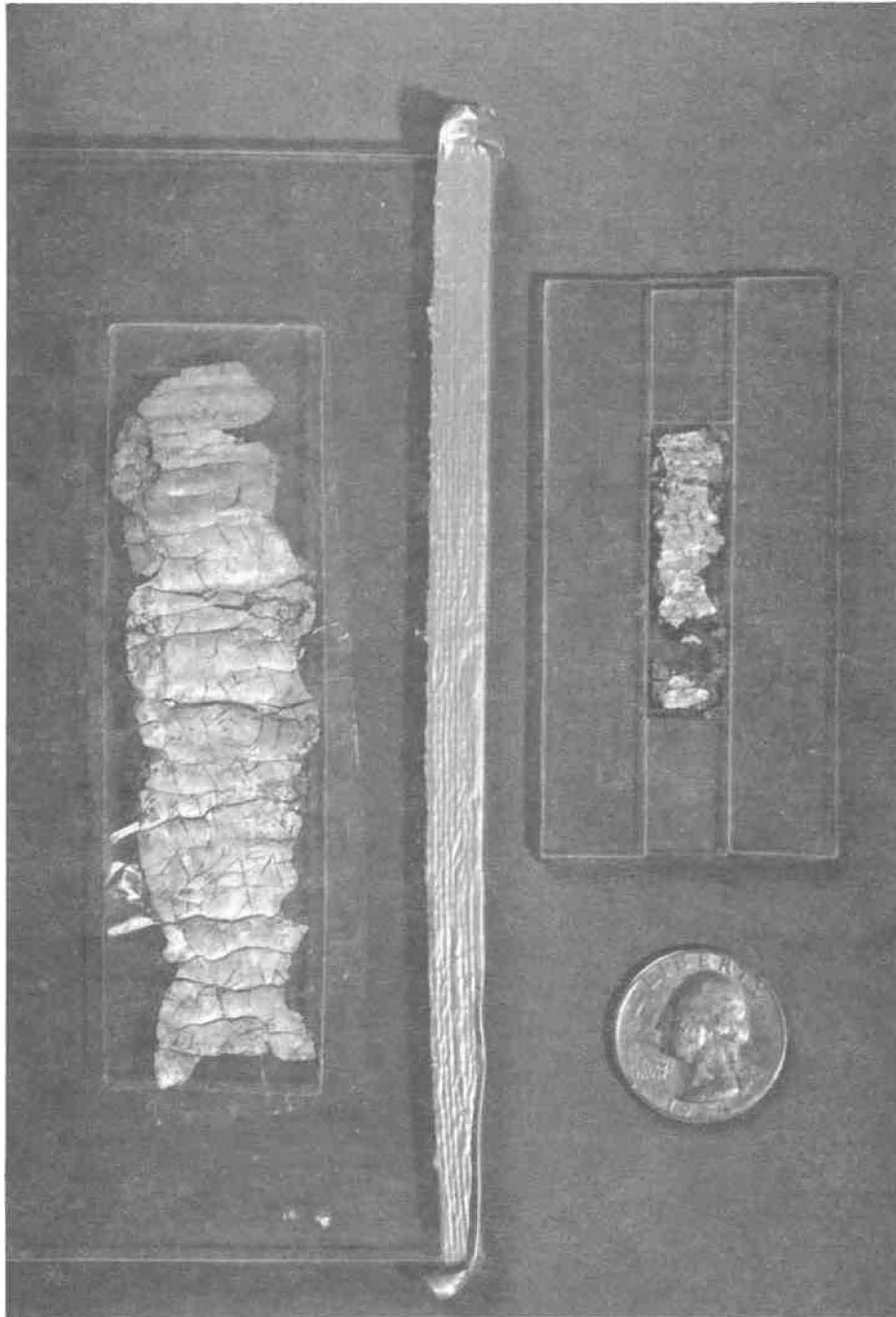


THE LIVING CHURCH



RNS

Two silver amulets from the 7th century B.C., found in an archaeological dig in 1979 but only recently translated, contain the oldest biblical text ever found. The text, Numbers 6:24-26, predates the earliest biblical texts known previously by four centuries. At right is an artist's rendering of the smaller amulet that made the translation possible.



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Trinity, Pentecost and Transfiguration

By JONATHAN B. COFFEY, JR.

This season in which we now live used to be characterized as the "Sundays after Trinity." Now it is described as the "Sundays after Pentecost." Both the holy and undivided Trinity and the procession of the Spirit provide a doctrinal framework in which we can more fully celebrate the Feast of the Transfiguration.

The Transfiguration is that time in the Church Year when we remember the manifestation of Jesus in the uncreated light of his divinity. The three disciples experience first-hand his divine Sonship as they hear the words of his Father (Luke 9:35) and thus participate themselves in the mystery of the Transfiguration. They know in a new way that Jesus has been "sent" among them by the Father.

The Transfiguration of Jesus is an icon of the purpose of the Father's sending the Son. The Son was sent so that the whole of creation, which originally mirrored transparently the love of its Creator, might make pilgrimage through him back to its intended splendor. The Transfiguration of Jesus then foreshadows the transfiguration of all people, and indeed all life, into the glory of the Father.

This Day of Transfiguration, however, is also an invitation to hear and see anew the centrality of the procession of the Spirit to God's work in the world. It is recorded in Genesis 1:2 that the Spirit shared fully in the act of creation. The Spirit is described elsewhere in the Old Testament as being poured out for the continuing recreation of life and of humanity (cf. Psalm 104:31; Isaiah 44:3). And then, of course, it is in the procession of the Spirit that Mary is "overshadowed" and thus conceives and gives

birth to the Son into the world for its restoration and transformation.

So it is that the Feast of the Transfiguration discloses to us in its unique way the centrality of the Blessed Trinity to all creation and to salvation-history in particular. All creation came to be through the eternal procession of the Spirit from the Father. In the sending of the Son this same creation is called back to its own truth and beauty through the "exodus" of transfiguration.

Thus, what we celebrate on August 6 is not a private mystical experience but an occurrence that shows forth the purpose of Christian life as we know it: the transfiguration of the entire universe into the glory of the Father through the procession of the Spirit and the sending of the Son.

Estrangement

Faith

like the redwings
of the blackbird
as it journeys
in the fog
does not diminish
in its color
as it glides through
misty dunes.

Hope

like the redwings
of the blackbird —
a beacon's flare —
we see it
only when the fog
of our doubting
lifts moist eyes of
estrangement.

B.J. Bramhall

Our guest columnist is the Rev. Jonathan B. Coffey, Jr., rector of St. Richard's Church, Winter Park, Fla.

DEPARTMENTS

Books	5	Letters	3
Editorials	12	News	6
First Article	2	People and Places	14

FEATURES

Miscarriage	May Ruth Berryhill Lambert	8
The Dangers of Definition	Christine Fleming Heffner	9
The New Poor	Pam McArthur	11

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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.

'Sane and Halcyon Solution'

Some of my fellow members of the Associated Parishes council may have been accused of "censorship" before, but I don't believe that we have previously been accused of an attempt at censorship of opponents, as is now suggested by the Rev. Winston F. Jensen [TLC, June 22].

Many members of Associated Parishes contributed to the lengthy revision process for the BCP, and its present-day members are among the strongest supporters of what Fr. Jensen describes as the "sane and halcyon solution" to the battles over traditional and contemporary rites. Encouragement to the church to make fuller use of the riches of the BCP is on our agenda: elimination of authorized rites is not.

NIGEL A. RENTON

Oakland, Calif.

Needed Ingredients

I recently renewed my subscription to THE LIVING CHURCH after a lapse of several years. The discontinuance was the result of weariness in rehashing such issues as women's ordination, the *filioque* clause or the reorganization of the Church Pension Fund.

But now I realize that I have been the loser. The insights that come from "The First Article," the editorials and the personal testimonies such as "Agape" by J. Howard Manningham [TLC, June 29] are needed ingredients for all of us in parish ministries, clerical and lay.

(The Rev.) ROBERT M. DURKEE
Grace Church

Medford, Mass.

One Substance

Recent letters alluding in one way or another to the dogma of the Trinity seemed, at least to one reader, to fall somewhat short in their grasp of Christian monotheism. What has become of the idea of the identity of substance, and do we not still believe that the divine Persons differ only in their modes of existence: the Father unbegotten, the Son begotten, the Holy Spirit proceeding?

I do not see how one can talk about "three beings" (substances). Something like "three existences of one being" would be more accurate, as in the famous image of St. Gregory the Theologian:

"Light, Light, Light — one Light."

There is only one will and one activity in God, and the economic distinctions made between what the Father does in the world and what the Son does and what the Spirit does are true only from our point of view, not in God itself.

I hope we are not going to set aside, unstudied, the work of six centuries of Christian antiquity and interpret the mystery of the Trinity naively and *de novo*.

M. O. YOUNG

Surry, Va.

Tragedy of Miscarriage

In response to the "Miscarriage" by the Rev. Raymond Cunningham, Jr. [TLC, June 29], I would like to refer him (and all other interested readers) to *Ended Beginnings* by Claudia Panuthos and Catherine Romeo. The authors, both of whom had experienced miscarriages, are co-directors of Offspring, a childbirth counseling center in Boston for parents facing pregnancy related losses.

The book is entirely holistic in approach and is like a workshop since it contains actual case histories of mourners who were willing to share their grief. Suggestions for the healing body, mind and spirit make this book helpful not only to parents but to ministers and

counselors in helping people through the grieving process to wholeness following any kind of loss.

Ended Beginnings is published by Bergin and Garvey, South Hadley, Mass.

DOROTHY J. FOX

Clinton, N.Y.

• • •

In response to the letter in the June 29th issue about resources for ministry to families at the time of a miscarriage, I recommend *When Hello Means Good-bye*, a guide for parents whose child dies before birth, at birth or shortly after birth. It can be ordered from Perinatal Loss, 2443 N.E. 20th Ave., Portland, Ore., 97212.

MARJORIE BOWERS
St. Paul's Church

Healdsburg, Calif.

Canterbury and Coronation

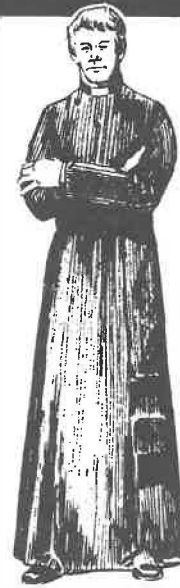
In his letter, which appears in the June 29th issue of THE LIVING CHURCH, the Rev. Peter R. Powell, Jr. expresses the hope that I do not mean to argue that a British Archbishop of Canterbury is necessary for the *esse* of the church.

In reply, I would like to assure him that I have no objection to an Archbishop of Canterbury who is not British, provided said Archbishop is appointed by Her Majesty the Queen, on the ad-

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vice of her ministers, swears allegiance to the Queen and, should the necessity arise, presides at the coronation of Her Majesty's successor. Whether Her Majesty's government or the British people would regard as hypocritical anyone but a Briton performing all these acts is another matter.

LAURANCE H. ARMOUR, JR.
Chicago, Ill.

Reading into Texts

In his letter in the June 29 issue, the Rev. Jack Zamboni says that I have an epistemological problem, in what I assert in my letter on the issue of women's ordination [TLC, May 25]. My knowledge consists of facts and what are reported to be facts.

There is another issue in this as important as that of the ordination of women. It is the present habit in the Episcopal Church of reading into texts any meaning one wishes to find there, the only control to misprision being that the reading must be an expression of or consistent with liberal ideology.

As to subjective rationalization, I Corinthians 15 can't be an instance of it. The conclusion, vs. 12ff., is drawn from empirical evidence presented previously in v. 4ff: "... he rose again ... he was seen. ..."

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Parish

Beaumont, Calif.

• • •

Fr. Zamboni's letter [TLC, June 29] takes another to task on epistemology and wishing his target had "exercised more of the intellectual honesty he calls for" — thusly he becomes "hoist on his own petard!"

Fr. Zamboni cites Galatians 3:28 as his example of grounding argumentation for ordination of women in scripture. As

a relatively popular politician is wont to say, "There he goes again!"

When are we going to stop mutilating Galatians 3:28 by forcing it as the key scriptural argumentation for ordination of women to priesthood, when the context makes it abundantly clear the Apostle is discussing baptism as our common ground and birthright as members of the Body of Christ (3:22-29)? To justify ordination on a passage not remotely dealing with ordination of apostles, bishops, priests or deacons is surely to raise the challenges to the intellectual honesty of the challenger himself!

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

Reflected Crucifix

I write in response to the letter of the Rev. James Brice Clark [TLC, May 18]. I also have had such a visionary experience in celebrating mass. Some years ago, when first using the new gold chalice and paten donated in memory of a prominent parishioner's father, I noted, with a sudden spiritual jolt, that the crucified Christ was reflected in the paten. It was one of the new-style Roman Catholic patens without bowl, and so for the first time the parabolic reflection of the life-size crucifix over the altar took form. I noticed on another occasion that the chalice reflects the crucifix in the same way.

As a corollary, one day I was showing a seminarian how to celebrate mass, using the same vessels. When he noticed the image, his eyes filled with tears. I wish I had been as deeply moved as he when this perfectly natural phenomenon revealed so mysteriously the deep mystic reality of the Eucharist.

(The Rev.) DAVID M. BAUMANN
Church of the Blessed Sacrament
Placentia, Calif.

"BURIAL in THE CHURCH



The Very Reverend
John J. Fricke, II
Dean
Trinity Cathedral
Omaha, NE 68102

For a number of years we had been temporarily holding the cremated remains of the faithful departed of this Church Family in a small area behind our Cathedral High Altar. It was not an inappropriate place, still it seemed that we could provide a setting which would not only be appropriate, but

one which would provide a special place for private prayer and permanent interment. We chose an area adjacent to our Chapel — a former vesting area — to convert to a small Columbarium-Chapel. Here we have installed 120 niches, designed by Armento Liturgical Arts, in a setting that is not only fitting, but a beautiful place for prayer and



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BOOKS

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LOVE BADE ME WELCOME. By Robert Llewelyn. Paulist. Pp. vi and 85. \$4.95 paper.

The 20th century is not likely to be known as a great age of prayer, yet probably no one era has produced as many books, pamphlets, workshops, and "weekends" devoted to exploring the meaning and practice of prayer as has the second half of our century. Instruction is available, even if the longed-for practice is not.

Several important lessons surface from the mountains of material available on prayer, but perhaps the two most important are, first, our concept of God conditions the way we pray and, second, as numerous contemplative voices such as Thomas Merton keep reminding us it is actually God who prays. Hence, the deepening of the life of prayer involves going more and more into the reception of *God's prayer* for us and opening more and more to a relationship with God which is not based on a power-play but on presence and love. Prayer, then, is not so much asking as it is responding, in our human totality, to God.

Julian of Norwich, the 14th-century visionary and contemplative, not only

knew all of this but also lived it profoundly and imaginatively. A retired priest who is now chaplain at the Julian Shrine in Norwich, England, Robert Llewelyn believes firmly that Julian's teachings help us recover the necessary and accurate picture of God which enables an authentic and mature life of prayer.

Amid those who taught and preached a God of vengeance and wrath, Julian of Norwich experienced first hand a God of love and compassion. It is this God whose face we still seek, says Llewelyn in this elucidating book which draws from the wealth of the mystical tradition in a language of explanation for 20th-century readers.

This book, which takes its title from the opening line of George Herbert's well known poem entitled "Love III," draws from an array of Western and Eastern insights about the life of prayer, and will appeal to many Episcopalians. T.D.

Authority on Prayer

THE MAGNIFICENT PROMISE. By Helen Smith Shoemaker. Abingdon. Pp. 112. \$6.95 paper.

When Helen Shoemaker writes a book on prayer — and she has written many — it is never just theory. The primary founder and former executive director of the Anglican Fellowship of Prayer writes

with authority concerning the experience of prayer. She knows the inner workings of the prayer relationship with God because she lives that experience day by day.

This book is about how prayer unites people in today's fragmented world. Using real life stories to illustrate her teaching, Helen Shoemaker shows how God can work in our families, on the job and in all aspects of our lives when we engage in prayer with our whole hearts and minds. This is the latest in a series of helpful books on prayer by the author.

HARRY C. GRIFFITH
Anglican Fellowship of Prayer
Winter Park, Fla.

Books Received

BANISHING FEAR FROM YOUR LIFE. By Charles D. Bass. Doubleday. Pp. x and 158. \$14.95.

GROWING OLD — FEELING YOUNG. By Dr. John Drakeford. Ballantine Books. Pp. 211. \$2.95 paper.

CHRISTIAN FEMINIST PERSPECTIVES on History, Theology and the Bible. Fredrica Harris Thompson. Forward Movement. Pp. 64. \$2.50 paper.

THE MINISTRY OF THE VOLUNTEER TEACHER. By Charles R. Foster. Abingdon Press. Pp. 96. \$6.95. paper.

NEW HOPE FOR DIVORCED CATHOLICS: A Concerned Pastor Offers Alternatives to Annulment. Harper & Row. Pp. xi and 126. \$12.95.

CHRISTIAN FEMINISM: Visions of A New Humanity. Ed. by Judith L. Weidman. Harper & Row. Pp. 196. \$7.95 paper.

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Commissions Continue Work

The Association of Diocesan Liturgy and Music Commissions, under the leadership of the Rev. D. Stewart Alexy, has announced an effort to redefine its program and make itself better known to the church.

The organization traces its origin to a conference of chairmen of diocesan liturgical commissions convened by the Associated Parishes in Grailville, Ohio, in 1969. The purpose of the meeting was to establish closer linkage between the diocesan bodies and the Standing Liturgical Commission during the period of Prayer Book revision. Subsequent conferences were sponsored each year by the Associated Parishes, until the conference developed its own elected leadership. Representatives from diocesan music commissions were also included soon after. Today, it is also possible for individuals, who are not delegates from diocesan commissions, to become members of the association. The 1985 meeting was in Rochester, Minn. The 1986 meeting will be in Omaha and Lincoln, Neb., in early November.

The conference keeps members abreast of developments in the liturgical and musical fields and provides a forum for sharing programs and resources. The association is currently interested in working with the Standing Liturgical Commission on inclusive language texts.

Meanwhile, members believe that continued effort is necessary for the church to make the best use of the Prayer Book and hymnal it has.

General Synod Turns Down Visiting Women Priests

The Church of England's General Synod has voted down a proposal to allow woman priests ordained abroad to celebrate the sacraments in English parishes.

A majority of delegates to the policy-making synod supported the motion, but did not approach the necessary two-thirds majority.

The Most Rev. Robert Runcie, Archbishop of Canterbury, had supported the move to extend hospitality to overseas woman priests, despite recent warnings from the Vatican that Anglican acceptance of woman priests created grave obstacles for unity efforts.

Earlier, leaders of the Movement for the Ordination of Women warned that

they might be unable to restrain some of their backers who might choose to ignore the synod's ruling and invite women ordained abroad to celebrate the sacraments.

July 8 the General Synod voted to delay a decision on whether to admit women to the priesthood because of a split in vote. After four hours of debate, the synod voted to reconsider the issue and wait until February for a report.

The split vote occurred after synod members considered a report which proposed a separate division of the Church of England should the decision be passed to ordain women.

In a report from the Associated Press, Archbishop Runcie "made clear that despite a sizable minority of opposition at all levels of the church, the bishops intended to press ahead with the eventual ordination of women."

Bishop Holloway Consecrated in Edinburgh

The Rev. Richard Holloway, vicar at St. Mary Magdelene's Church in Oxford, England since 1984, was recently consecrated Bishop of Edinburgh.

Educated at Kelham and Edinburgh Theological College, he later studied at Union Seminary in New York. Bishop Holloway was ordained a priest in 1960. He served in several Glasgow parishes and spent 12 years as rector of Old St. Paul's Church in Edinburgh.

For some time he served as rector of the Church of the Advent in Boston, Mass., before returning to England as vicar of St. Mary Magdelene's. During his time in the U.S., Bishop Holloway, 53, was a member of the Living Church Foundation and has written frequent articles for the magazine; he has also preached and lectured in many parts of this country.

Ulster Christians Declare Commitment

Fifty-four leading Christians from Northern Ireland have signed a joint declaration affirming that total loyalty belongs only to Christ, and that their part of the United Kingdom belongs "to God, not to unionists or nationalists."

Among those signing the declaration are the Rt. Rev. William McCappin and the Rt. Rev. Arthur Butler, Anglican bishops.

"Murder, arson, bombing, threats and

violence of deed and word are every day increasing tension and spreading fear throughout the whole population of Northern Ireland," the declaration begins. "Sectarian activists and false gods of party are demanding from our respective communities a total loyalty that belongs only to Christ."

The signatories expressed their belief that "all our land belongs to God, not to unionists or nationalists" and added that "all of us have to live in it and share it together."

They recognize that unionists have a right to be British and nationalists to be Irish, but reject "the lie that justice can be achieved by the use of (physical) violence" along with verbal violence and "any kind of religious or political triumphalism and any arrogant assertion of one's tradition in the arranging of marches, the staging of illegal demonstrations or the provocative holding of ceremonies."

Finally, they pledge themselves "to obey God's will and word rather than give unqualified support to any political leader or manifesto. . . ."

Vatican Restates Opposition

The Roman Catholic Church has reaffirmed its absolute opposition to the ordination of women by publishing an exchange of letters between the Vatican and the Most Rev. Robert Runcie, Archbishop of Canterbury.

In the letters, Pope John Paul II and Cardinal Johannes Willebrands, head of the Vatican Secretariat for Christian Unity, warned that women priests are becoming an "increasingly serious obstacle" to unity talks between Roman Catholics and Anglicans.

Dr. Runcie responded that though several churches in the Anglican Communion are convinced that women's ordination is theologically justified and necessary, he recognized the gravity of the controversy and suggested that it be studied in greater depth by a joint Anglican and Roman Catholic commission.

In the most recent of the four letters published by the Vatican June 30, Cardinal Willebrands wrote that Anglican arguments in favor of women's ordination are "unsatisfactory."

"The ordination only of men to the presbyterate and episcopate is the unbroken tradition of the Catholic and Orthodox churches," he said in a letter dated June 17. "The constant tradition of the Catholic and Orthodox churches has

considered the practice of Christ and the apostles as a norm from which she could not deviate."

Responding to the exchange of letters, the Most Rev. Edmond Browning, Presiding Bishop, repeated his support for woman clergy while acknowledging the issue as a serious barrier to Anglican-Roman Catholic unity.

But, in a statement issued June 30, Bishop Browning said he regarded the pursuit of union between the two traditions and commitment to opening holy orders to women as aims that were "not mutually exclusive."

Saying that he believed the brief exchange of correspondence could not explore the questions deeply, "nor reflect all of our current experience," the Presiding Bishop endorsed Dr. Runcie's proposal for extended joint study of issues. Noting that Dr. Runcie maintains that woman priests should not be ordained until Anglicanism has reached wider consensus, he pointed out that "a number of Anglican churches have already come to a decision."

Cyclone Devastates Melanesia

A recent cyclone which struck the Solomon Islands in the southwestern Pacific has prompted the Most Rev. Norman Palmer, Archbishop of Central Melanesia, to appeal to other parts of the Anglican Communion for emergency assistance.

The exact extent of the damage is still not known, but there are over 100 people confirmed killed and about 30,000 homeless. The total population of the small Pacific state is only about 250,000. Aus-

tralia and New Zealand have been quick to send emergency supplies of food, clothing, medicine and tents, but many of the worst affected areas are in remote and hostile terrain.

The main Anglican secondary school, Selwyn College, which was beside the banks of one of the great rivers of the Guadalcanal Plains, was engulfed in a flash flood. About 80 staff and students were swept off the campus but all managed to swim to safety. Most of the school equipment has been destroyed and most of the buildings are damaged.

In addition, the headquarters of the Sisters of Melanesia at Vutu was destroyed and the sisters have been evacuated. Damage was also reported at the Theological College at Kohimarama.

Jewish-Christian Studies

A new program at the General Theological Seminary in New York opened recently, the Center for Jewish-Christian Studies and Relations. Under the direction of Professor James A. Carpenter, the program will aim to be a permanent resource for Episcopal Church seminaries, for the church as a whole and for all people interested in dialogue between Christians and Jews.

The Center hopes to explore the implications of Jewish-Christian relations for Christian theology, to probe the Judaic roots of Christianity, to assist the church in developing educational programs and resources on Jewish-Christian relations for clergy and lay leadership, and to promote and assist in the organization of dialogues between churches and synagogues, among other goals.

BRIEFLY...

With the development and production of the *Hymnal 1982* completed, the Church Hymnal Corporation has indicated that work is beginning on the *Companion to the Hymnal 1982*. Frank Hemlin, vice president and manager of the Church Hymnal Corporation, has announced that Raymond F. Glover will edit the new companion. The project should take about four years and will yield a volume of over 2,000 pages, including biographies, charts, musical examples, extensive indexes and cross-references. In addition, there will be 12 major essays and 600 individual hymn commentaries.

Edwin Arrison, a 22-year-old Anglican youth worker, was detained by the South African government as he was leaving the country to attend a church meeting in Zimbabwe, World Council of Churches sources in New York reported. Mr. Arrison was active in the United Democratic Front, a multi-racial, anti-apartheid group. In addition, the Rt. Rev. Sigisbert Ndwandwe, Suffragan Bishop of Johannesburg, is among those detained in recent days in the current police crackdown, according to Amnesty International.

Church leaders have criticized the Australian cabinet decision not to go ahead with legislation supporting land claims of the country's Aborigines. The Most Rev. John Grindrod, Archbishop of Brisbane and Primate of the Anglican Church in Australia, said the church was "dismayed at the pain and confusion which the federal government had caused the Aboriginal people." The Australian Prime Minister, Bob Hawke, said that public opinion had changed since 1967 when voters approved changes giving the federal government more power to act on behalf of the natives. Legislation will now be left to the individual states, some of which are not sympathetic to Aboriginal claims.

The Synod of the Diocese of Mt. Kenya East has resolved that suitably qualified women may be made deacons subject to the approval of the provincial synod. The decision was made during the sixth ordinary session of the synod at St. Andrew's Church, Kabare. It was the fourth time the synod had debated the motion, which was highly supported by the laity. If the diocese does ordain women to the diaconate it will be the second in the Province of Kenya to do so. The Diocese of Maseno South has ordained two women to date.



"In Master's Swimming you look forward to being older," says the Rev. Philip Parham, assistant at St. Paul's Church in San Antonio and this year's winner in his age group of the Master's Swimming National Championship. He had the best time in the 55-60 year old competition in the 1,650 yard swim in the national competition held at Fort Pierce, Fla.

MISCARRIAGE: A Personal Account

A sympathetic priest can be a great aid in helping someone to understand the spiritual dimensions of grieving.

By MAY RUTH BERRYHILL LAMBERT

About six weeks ago, my husband and I entered the ultrasound department of a Milwaukee hospital to determine the fetal age of the child I was carrying. I had encouraged my husband to come so that we could see together the baby's heartbeat. After an abnormally long time in the waiting room with our young daughter, my husband entered the ultrasound area to see if he had been forgotten. Meanwhile, the technician had called the radiologist to check her work. The radiologist concurred that the fetus' size was smaller than expected for the dates given and that there was no heartbeat. At this point I more than suspected that the baby was no longer alive. This is medically termed a missed abortion, because a miscarriage had not yet occurred.

The reality of what I was experiencing had not really reached me. A few hours later we talked to my obstetrician, and he confirmed my suspicions. He explained that miscarriage occurs in 30-50 percent of all pregnancies. Most are un-

noticed since they occur in the first few weeks before a woman knows that she is pregnant. My obstetrician outlined what to expect in the following weeks. Because infertility had been of great concern to us for many years before our first child was born, my husband asked if a future pregnancy would be advisable. He emphatically advised, "Yes." Later when I was leaving my physician said, "I won't say this isn't a loss, because it really is." At this point my emotions were still numb.

In the next few days I began to become aware of what had happened to me. I found myself feeling guilt as though I were responsible in some way for what had occurred. Questions went through my mind as to what might have caused the fetus to die. I was finally feeling a loss, but it seemed to be harder to deal with since we would never really know whom we had lost. I had a helpless feeling of wanting to replay the past few weeks as though it might change the outcome. I experienced sadness as I recalled our joy at finding out I was pregnant and in reliving some of the plans we had already begun to make such as choosing names. Even the due date, January 7, had been discussed in convincing my mother to leave Florida for Milwaukee in winter so that she could stay home with our daughter.

Weeks went by uneventfully. My uterus had stopped growing along with the baby at about seven and a half weeks. It was frustrating to be still "carrying the fetus." Two and a half weeks after the ultrasound I finally miscarried. The fact that the miscarriage itself consisted of three hours of labor-like contractions was enough to distract me from what was taking place. This was what is technically termed as incomplete abortion because some of the parts of the fetus were expelled, but some (most in my case) stayed in the uterus. It was necessary for my obstetrician to do a D&C (dilation and curettage) or there would be a risk of more bleeding and/or subsequent infection. After the D&C, he showed me the bottle containing the tissue removed from the uterus which gave me some tangible evidence that the fetus was now dead. Again, my emotions were numb.

The following day I began to be depressed. I awoke with a lost feeling. I was somewhat disoriented as if I had awakened from a bad dream. Then I realized it was not a dream. The most inconsequential things caused me to cry. I started weeping in the middle of reading one of my daughter's favorite books, *Where Did the Baby Go?* A phrase was repeated several pages in a row, "But there was no baby. Where did the baby go?" Various events triggered crying or depression over the next few days. I felt guilty for crying in front of my daughter who had no idea of what had happened. It either puzzled her or upset her, causing her to cry as well. Just casual contact with pregnant women now is some-

May Ruth Berryhill Lambert is a parishioner at St. Peter's Church, West Allis, Wis. A letter in our June 29th issue expressed a need for an article about miscarriage. We are grateful to Mrs. Lambert for her timely response.

what upsetting and may be until I became pregnant again.

My husband, a priest, had told many of our friends and acquaintances who had asked about me that I did not want to talk about our loss. I probably gave him this impression, but I was hurt that some of our closest friends never mentioned it or asked how I was doing. The subject was avoided. As a result, I missed part of the grieving process of being able to discuss the loss. On the other hand, I did not wish to be showered with questions from casual acquaintances either.

In this situation, I could not relate to my husband as priest to take condolences from, but only as husband. We both really needed another clergyman for consolation. What helped us most as a couple, I believe, was for each of us to share our feelings completely and honestly as they arose. Naturally, he had feelings of a loss as well, but he experienced much of it differently from me.

Researching this article has been another form of therapy for me. I visited two medical school libraries and found several books that were helpful. The most concise book is *Miscarriage: The Facts*, by Gillian C.L. Lachelin (Oxford University, 1985). It contains statistics which illuminate the commonality of miscarriage and describe the overall experience. Another excellent book is *Coping with a Miscarriage: Why it Happens and How to Deal with its Impact on You and Your Family*, by H. Pizar and C. O'Brien Palinski (Dial Press, 1980). A third book *When Pregnancy Fails: Families Coping with Miscarriage, Stillbirth, and Infant Death*, by S. Borg and J. Lasker (Beacon Press, 1981) is helpful by including many comments by family members who have experienced these crises.

Some people might find support from a Pregnancy Loss Helpline. Information about other support groups could be obtained through a physician, hospital, the local Childbirth Education Association, or from the helpline. I also think that a sympathetic priest can be a great aid in helping someone to understand the spiritual dimensions of grieving.

A few days ago, I looked out at my roses which have not been particularly noteworthy in appearance this summer. One of my favorites would bloom early and always turn out exquisitely delicate pink blooms. The rose's name is Promise . . . so true to its character. Indeed, God's promises fill our lives. A question I asked during many years of infertility was, "What if we didn't try to have but could have had a child?" After eight years, God took an opportunity we offered him and gave us our daughter, Madeleine . . . one of his exquisite blooms. He may not have a bouquet waiting for us, but this rose fills the vase beautifully.

The Dangers of Definition

With people, as with God, our task is not to define them but to love them.

By CHRISTINE FLEMING HEFFNER

I recently spent a week as guest in a monastery and made some important discoveries — at least they were important to me.

One discovery which does not, on the face of it, seem very important may well turn out to be the most far-reaching, in the ways it affects my life with other people, with myself, with God. By the time the week was over, in spite of the fact that most of the time the monks wore the same garb and apparently did the same things, I was more aware of them as individuals than I usually have been of people with whom I worked or lived for the same length of time. This was in spite of the fact that I had a list of names but by the end of the week I had not attached them all to faces.

Thinking that over on the way to the airport, I remembered a fact I had noticed long ago, when I lived in a military environment: that in a group of men in mufti, you describe by clothing ("the man in the brown shirt, the one who is wearing a plaid sport jacket") but that men in uniform must be described by their stature, their hair, their eyes, their build — in short, by the people they are rather than what they wear.

So with the monks. I had perceived their faces, their expressions, their ways of moving, their voices, rather than their clothes or their duties (which rotated with what seemed total randomness). I saw them as men.

We go through our lives defining things. Even when we get far enough under the surface to define people by their bodies rather than their clothes, how we see them still depends on our (usually unexamined) definitions. What

Christine Fleming Heffner is a writer and a resident of Tucson, Ariz. She is a former member of THE LIVING CHURCH staff.

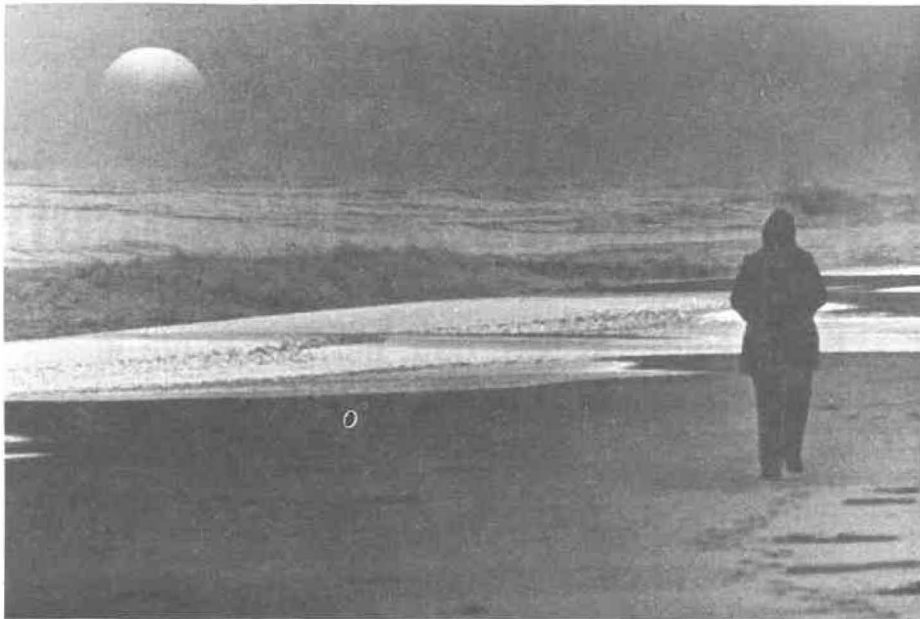
are men? Human beings? Non-women? Persons who act a certain way (and therefore those we expect to act so); persons who think a certain way? I recall being complimented years ago by a man who told me I "thought like a man." We have been dealing with that for some years now as a put-down of women, but it deserves more thinking yet. Do women, in turn, define men as people who say that kind of thing? If so, those women are falling into the same trap, defining human beings very narrowly, by the way we see some of them act.

When people meet one another for the first time, there are standard questions — variations on "what do you do?" Men ask one another how they make their living; women inquire about marriage and motherhood, or else they have taken over the men's question. We are, when we do this, beginning to define one another. It's a start, and there's nothing intrinsically wrong with it. However, too often we stop there.

We in America think we have gotten rid of definition by class, but I suspect we are not nearly as free of it as we think. We have just changed the class definitions. We still relegate members of any group different from our own to the status of non-persons. This happens in religions, making possible — even probably — the persecution, or at least downgrading, of those who are not our "class," or, sometimes, their relegation to the status of not-quite-really-human. Here is the source of *Jihad*.

We ask of a thing: what is it useful for? Unfortunately, we ask the same question about persons. We define people by what they do, particularly by whether they are producers or non-producers. We, in short, define people by categories — by age, geographical locations, sex, abilities, education, productiveness.

We define children all too often as pos-



Mystery is an important part of every human being.

RNS

sessions, as responsibilities, as extensions and projections of ourselves, as little adults, as toys or pets, as potential achievers. They are some of these things, in some ways all of these things. But they are more than these things, and our abuse of them usually comes from the ways we define them. They are more than a category.

Categories are misleading. Categorization forms a valuable way of thinking in the scientific examination of facts, but categories are not facts in themselves. Categorization is a dangerous way of thinking about things as complex as persons — a disastrous way of thinking about anything that involves mystery.

Mystery is an important part of every human being. We know a lot of facts about humans now, and the facts are true. But they are not the whole truth, especially about individuals. There remains mystery, that which we cannot get to the bottom of, that which science has no tools for, asks the wrong questions about.

The ways we define people (in general, and especially particular persons) affects the way we interact with them, or fail to because of those definitions.

The way we define human beings affects, as well, our dealing with those persons who are ourselves. Various schools of psychology speak of the “self” with differing definitions, but the self is, in the end, a part of the mystery — that which defies definition.

The way I define myself, however, is extremely important to the way I live my life. If my definition is static, I will keep trying to “find myself” as if that self were a lost gold mine somewhere in the mountains. The search becomes almost geographical. But if I am aware, I know that my self is in many ways more of a process than a thing, more of an

experience than a place. It keeps changing, and the searching, therefore, must be more a search for understanding and wisdom than a search for facts.

If I define myself as woman, then my definition of “woman” enters and colors all that I become. If I define myself as “human” (and I had better do that, because the alternatives are to define myself as not-other-than-animal or as god, however flawed) then I have to learn all I can about what it is to be human, and that is a subject that wise men and fools have been wrestling with probably since we began as a race. Since Eden, in fact, however we define *that*.

Man has been defined as the animal that thinks, and so he is, but if this serves as our whole definition, we will assess others and ourselves only by our intelligence and the way we use it. Man has been defined as the demigod who feels, and if this is our working definition (whatever we say we believe) then our passions will take charge of us. If we define ourselves by what we produce, our identity will be amputated when we reach that point where we can no longer produce (whatever we mean by that). This is one of the great tragedies of old age in our society; it is one of the pitfalls of retirement for many [see TLC May 4].

Sometimes we define by limitations. The stage of life we call “old age” makes this a severe temptation, whether we are seeing others who are older than we, or looking at ourselves. Limitations are real, and we all have them, but they are not all there is to any of us, at any age or in any state of health.

These definitions are not false. They are truths, but they are nowhere near the whole truth, and there is always some sense in which a partial truth is a lie.

Whatever the whole truth is, it contains the fact of mystery, and all the

things which come from that mystery. Part of our problem is that we mistake complexity for chaos and keep trying to do what God did and make order out of it. We mistake reductionism for simplicity.

Whether relating to others or to myself, what I seek, how I deal with, depends on my definition. If my definition is “something undefinable” then I am more free to see the real person, in either case, and deal with that. Which, among other things, is a lot more realistic.

Then there is God. Most of the perversions and excesses of our spirituality and the actions it engenders (they pervade history like a stench) come from the ways men and women have defined God. When members of those fellowships which base their programs on the 12 steps of AA say, as many of them do, “I have been active in church but only now do I find any feeling of reality of God, or my own relationship to him,” it is in part because, in calling God merely a “higher power,” they are getting further away from definition than the churches have let them go, and their old definitions kept them feeling estranged from him.

Too often God, too, is defined by what he does. “The Creator” we call him, defining by his production. Sometimes we define him as a producer of miracles, or of rescues, or of happiness for us. Or we define him as judge, the great record keeper of our misdeeds, or the book-keeper of our good deeds who will reward us accordingly. We define him, in other words, as we do people, by what he is useful for! Our prayers are colored by these definitions, our lives reflect them.

Or we define God by what we think he feels — as the great lover, the jealous parent, the implacable king, the suffering servant. (“Suffering” means undergoing, experiencing, not merely hurting, if we want to hang onto that one because of its biblical source.) What most of the prophets were doing when they gave their own definitions of God was to offset, to correct, what they saw as the prevailing wrong (i.e., dangerous) definitions. A lot of the teachings of Jesus are of the same kind.

But although most of these, if not all of them, are probably truths, they are also less than the truth. As parts of the truth they are even further than our definitions of man from the whole truth, because they omit the mystery — the Mystery. Which is the one thing we know is true about God: that if he is God at all he is beyond our defining. He is more than we can comprehend, for all that we sometimes, fleetingly, apprehend him. As his creatures or his children, it is not our task to define him but to love him. It is not our task to define one another or ourselves but to love, to be in community with one another — and ourselves.

And with the entrance of the word “love,” we come to another mystery.

The New Poor

A kind word from a fellow parishioner
can be like a gift of gold
for those who are unemployed

By PAM McARTHUR

The hardest thing for me is not having money for the things we really need. We went from a \$60,000 a year job to \$5 an hour and that hurts."

The young woman's voice rang with despondency. Her husband, a college graduate with master's degree, could not find work in his field of expertise. He smiled cynically. With them were two small, beautiful daughters, quiet and watchful. Another child was expected soon. They worried about not having medical insurance.

This family is one of a growing number of people in our nation called the New Poor, well-educated and skilled folks who have not previously known hunger, homelessness, and unemployment. Also common today are families having to "gear-down" affluent lifestyles in order to financially survive. Many of these people lack the practical skills to make necessary cutbacks.

Only a few years ago we in the southwest were listening (at times with not much empathy!) to reports from the northern and northeastern areas of our country about unemployment and the downturn in industrial output and the plight of people who were suffering from the recession of the early years of this decade. Many of us in the south and southwest were untouched by those difficult times. Some of us thought "it cannot happen there."

But it has. With the economic decline in the oil and gas industry and the difficulties now being experienced by people in farming and ranching and agricultural related industries, we in the southwest know what our brothers and sisters in

the industrial states have been through. . . .

My husband and I have experienced the downhill economic spirals of three major American industries from which we earned our wages — mining, agriculture, and most recently oil and gas production. With the succession of shut-downs, layoffs, and job changes we have learned there are ways in which the church can help during times of financial stress. The following are some:

BE AWARE that a job loss or business failure can lead to a sense of personal loss and grief just as death or divorce. Recognize warning signals which indicate self-destructive ways of coping such as marital conflicts, emotional problems, drug or alcohol abuse, depression, isolation from the community, or suicidal tendencies.

TEACH identity as *being*. We are who we are, not what we do for a living. I discovered my own identity was linked to my profession; suddenly being without a job my selfhood was threatened, and I went through an identity crisis. Our culture puts a lot of value on our being a "doctor, lawyer, merchant, chief," but it helps to know that we truly are the body of Christ in the world.

HELP change attitudes in the community. With the contemporary influence of TV preachers guaranteeing prosperity and blessings for the righteous, folks need reassurance that misfortune is not the result of God's judgment nor is it caused by faithlessness and a fall from grace.

AFFIRM those who are unemployed as worthwhile persons. A kind word from my fellow parishioner was like a gift of gold to me. On the other hand, any sign of avoidance or rejection reinforced my sense of shame that we had somehow

"embarrassed the family" by our failure. There was much self-doubt and mental inquisition that "had we only worked harder or made better business decisions" . . . perhaps.

GUIDE the reordering of priorities. When material "props" are kicked out from under us, we seek reality in spiritual security. Getting grounded again meant my acceptance that "the only real security is learning to live with insecurity." Spiritual growth needs nurturing and proper direction from the church.

Finally, there may be practical ministries which are operable within specific parishes such as "job network" or financial classes to teach "gearing down to a bare-bones budget" or other management skills. Certainly pray for and remember the unemployed and all those in need. Let us "go forth to do the work God has given us to do," affirming all manner as labor as honorable in the Lord's sight and reflecting the dignity of every human being.

Transfiguration

The soul in Christ the Vine
Abides engrafted sure;
For in that Stock confining
It feeds on Life most pure.

Raised high in Him, as branches
Above the deep dug ground;
Gently its fruit enhancing
Cluster and abound.

Through Christ that soul is suited,
Its life transfigured, saved;
With confidence is rooted
Beyond the corrupting grave.

Frederic Howard Meisel

Pam McArthur is an office manager for a glass company and is an active member of St. Andrew's Church, Roswell, N.M.

EDITORIALS

Distribution of the Executive Council

We recently made some observations about the Executive Council of our church. It numbers some very capable men and women, well qualified for their positions. On the other hand, it may be questioned whether the council is representative of the religious and churchly outlook of the Episcopal Church as a whole. Its members are elected by deputies at General Convention and at the provincial synods, who in turn are elected by delegates at diocesan conventions, who in turn were elected by people in parishes. There are thus three layers, if one wishes to count it that way, between the council and the ordinary parishioner.

How has it all worked out? In terms of special groups and ethnic minorities, one must say it has worked out fairly well. In a body of only 40 people there are several Hispanics and blacks, and individuals representing our Asian and Hawaiian constituencies. A Sioux Indian was a member but recently resigned.

Geographically, the distribution does not score so well. There must be two persons from each of the nine provinces, but the provinces are so large that vast regions are unrepresented. Let us consider what this means. We will describe the distribution in terms of states, since this placement is more familiar than that of dioceses. It should also be remembered that any description is only approximate, for there are frequent changes in the council due to resignations, deaths, and removals from the category for which one was elected. (Thus a member elected from a province may move to a different province, or a member elected by General Convention in the category of priest may become a bishop.)

First of all there is the east coast. Not surprisingly, almost every state from Maine to Florida has a council member. (Georgia has the vice-president, Dean Collins). Only New Hampshire, Massachusetts, Delaware, Maryland, and the District of Columbia are skipped. Pennsylvania and New Jersey each have two, and New York three. Moving west into the sunbelt, we find two from Alabama, three from Texas, and one each from New Mexico and Arizona. On the west coast, only one is from California; two from Oregon; and one from Washington. Hawaii, counting the Presiding Bishop, has three.

For the entire middle of the country there is a thin scattering of one each from the following — Michigan, Arkansas, Oklahoma, North and South Dakota, Wyoming, and Nevada. Ohio has two. The Central American and Caribbean areas have three.

What all this means, among other things, is that a broad band of the midwest and the Mississippi Valley from Canada to the Gulf of Mexico, is omitted. This includes all of the dioceses within the states of Minnesota, Wisconsin, Illinois, Indiana, Iowa, Nebraska, Kentucky, Missouri, Kansas, Colorado, Tennessee, Mississippi and Louisiana.

What impact does this have? Much of our heavily agricultural mid-America is not represented, nor is

what might be called the midwestern outlook. Theologically, it means that the historic Anglo-Catholic dioceses of the midwest are conspicuously absent from the council.

We are not suggesting that the heavy representation of the two coasts and the Mexican border is totally unnatural, or that the relative exclusion of the midwest represents some sort of conspiracy. We do suggest, however, that the two coasts and the southwest border have been diligent in seeking representation through council members elected by the General Convention. We believe it would be better for the church and better for the Executive Council if the dioceses in the mid-American states were more energetic in seeking their representation as well.

Under the present Presiding Bishop, if the council returns to its historic and canonically mandated attention to missionary work and education [Canon I.4.1(a)], the articulation of different viewpoints will be especially important.

Summer and Youth

The summer is a great time for young people, a time they can be with their families and friends, a time they can be out-of-doors, a time they can both work and play. For those who go to camp, or go on a trip, or have a job for the first time, it can be a wonderful experience.

Yet summer can also be a difficult time. For young people with a job, it may turn out disappointingly. For those without a job it can be a confusing and disheartening time. For the boy or girl with no special pals



nearby and no engrossing activity, these weeks of August can be long and lonely. Conversely, spending the summer with a pack of idle guys and gals may not be desirable either.

In all these matters, family members, fellow parishioners, and neighbors can be helpful. Is there some boy or girl on your block who does not seem to have any friends or anything special to do?

The remainder of this summer, we respectfully suggest to young people and their parents, can be a wonderful time to acquire or improve useful skills — to learn to type, or operate a sewing machine, or bake a cake, or drive a car and get one's license, to swim and dive correctly and safely, to can tomatoes, or practice a musical instrument, or no end of other things.

Last but not least, it is a great time to read. Between now and the beginning of school, one can read a long novel by Dickens, Sir Walter Scott, or some other such author, without the pressure of a deadline or the fear of a test. One can learn the joy of good literature, and that is a great lesson, a good harvest for any season.

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ORGANIZATIONS

THE ELECTION of women as bishops threatens to split the Anglican Communion. Remind your bishop of his duty to bind us together, not divide, by sending him a piece of string. Support The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumés, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

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POSITIONS OFFERED

ASSOCIATE DEAN, The School of Theology, The University of the South. The School of Theology invites applications and nominations for the position of Associate Dean. Minimum requirements include a seminary education, ordination in the Episcopal Church, an understanding of academic communities, management experience including budget preparation, experience in continuing education in the Church, ability to work as part of a team, and the ability to work with diverse constituencies and groups. A doctorate is preferred.

The Associate Dean will give one-half time to administrative duties as liaison with a constituency of alumni, parishes, dioceses, and the public. Duties include planning and implementation in the areas of continuing education, recruitment, development, and public relations materials, as well as serving as a colleague and associate of the Dean with other responsibilities as agreed upon in consultation with the Dean. The Associate Dean will spend one-half time as Director of the Education for Ministry Program, a non-degree, non-residential lay education program, and other extension programs, involving direct supervision of three department heads with a total staff of 14, a budget of \$1,500,000, and an international student body of approximately 5,000. Salary is commensurate with experience and training. Fringe benefits are provided.

Letters of application and resumés (with three letters of reference) should be sent to: The Dean's Office, The School of Theology, The University of the South, Sewanee, Tenn. 37375. Applications will be processed after August 15. The University of the South is an Equal Opportunity Employer.

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

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.

RECTOR — suburban New York parish with tremendous growth potential. Desire special strengths in preaching, education, youth and visitations. A real challenge. Are you interested? Submit resumé and references. Reply to: Mr. Willie Jinks, Search Committee Chairman, St. George's Church, 319 Front St., Hempstead, L.I., N.Y. 11550.

POSITIONS WANTED

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

RETIREMENT LIVING

ENJOY HAPPINESS, security, and contentment in beautiful southern Ohio — small town flavor — easy driving to major cities. Independent living. Individual homes starting at \$19,000 (Life Lease or Rental). Modest monthly fees. Bristol Village, Waverly, Ohio 45690.

TRAVEL

CATHEDRALS, CHATEAUX, AND GARDENS OF NORTHERN FRANCE — September 15-30, 1986. Tour cathedrals at Amiens, Reims, Paris, Rouen and Chartres; also Saint-Chapelle and Le Mont St. Michel. Three days in the Loire Valley; and gardens at Giverny, Pontrancart, Vaux-le-Vicomte and Versailles. Assisted by Mr. David Jette, Head Verger, Trinity Church, Wall Street, New York. For detailed brochure of 16-day tour call or write: Lime-walk Tours, 120 Lake Street, Burlington, Vt. 05401. (802) 863-5790.

WOOD PRODUCTS

ST. FRANCIS' FARM, a home for young male offenders, ages 17-25, run by an Episcopal priest, is looking for Episcopal Church groups to show and sell quality wood products made by residents. Free information. Write: Director, P.O. Box 784, West Plains, Mo. 65775.

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

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- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave. Milwaukee, Wis. 53202

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THE LIVING CHURCH

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PEOPLE and places

Appointments

The Rev. David S. Dod becomes vicar of St. Mark's, King City, Calif. on August 15.

The Rev. Harold Hammond is interim vicar of the Chapel of the Holy Spirit, Germantown, Md. Home add: 9009 Rouen Lane, Potomac, Md. 20854.

The Rev. Harry Lee Hoffman is now assistant at St. John's, 9120 Frederick Rd., Ellicott City, Md. 21043.

The Rev. Andrew F. Kline is now vicar of St. Stephen's, Main St., East Haddam, Conn. 06423.

The Rev. Norman R. Meservy is assistant to the rector at Trinity Church, Philadelphia, Pa.

The Rev. Isaac J. Miller is assistant at St. Thomas', Philadelphia, Pa.

The Rev. Ralph M. Moore is serving in an overseas ministry this summer in Nicaragua and Costa Rica.

The Rev. Randall Murray-Laird is now rector of Immanuel and St. James, Ansonia-Derby, Conn.; add: 6 Church St., Ansonia, Conn. 06401.

The Rev. Gardiner H. Shattuck, Jr. is rector of the Church of the Ascension, 390 Pontiac Ave., Cranston, R.I. 02910.

The Very Rev. Ronald F. Sims is dean of St. Matthew's Cathedral, 104 S. 4th St., Laramie, Wyo. 82070.

The Rev. John DeWitt Stonesifer is rector of St. Andrew's, Princess Anne, Md. 21853.

The Rev. James Robert Titcomb is rector of Sts. Peter and Paul, Box 3446, El Centro, Calif. 92244.

The Rev. Roy G. Wiggins is rector of St. Stephen's, Box 1094, Douglas, Ariz. 85608.

The Rev. John C. Zellner is rector of St. Paul's-by-the-Sea, Third St., Ocean City, Md. 21842.

Ordinations

Deacons

San Diego—George Morris Calvert, 6381 Glenmont St., San Diego, Calif. 92120. David Saks Frier. Matthew Bruce MacKay, assistant, St. Michael's, Box 127, Carlsbad, Calif. 92008. Susan Lindsay Tobias, 564 Arden Dr., Encinitas, Calif. 92024. Howard Fidler Wood, Box 2203, Idyllwild, Calif. 92349. Howard Douglas Woods, Fifth Floor, 1415 Truxton Ave., Bakersfield, Calif. 93301.

Southern Virginia—Webster Maughan, assistant, Emmanuel, Hampton, Va.

Permanent Deacons

Lexington—Marshall Allen Dawson, Jr., deacon assistant, St. John's, Versailles, Ky.; add: Rte. 1, Weisenberger Mill Rd., Midway, Ky. 40347. William C. Hurt, deacon assistant, St. Matthew's, Lexington, Ky.; add: 424 Kentucky, Ct., Lexington, Ky. 40502.

Resignations

The Rev. Leslie Combs, as rector of Grace Church, Millbrook, N.Y.

The Rev. W. A. Crary, as rector of All Saints', Fort Worth, Texas.

The Rev. Ann Brewster Jones, as rector of St. Matthew's, Warson Woods, St. Louis County, Mo. She will enter Emory University to do graduate work in the fall. Add: 418 E. Bryan St., Savannah, Ga. 31401.

The Rev. Thomas E. Murphy, as rector of Holy Trinity, Hoquiam, Wash.

The Rev. Donald Wilkinson, as rector of the Church of the Epiphany, Kirkwood, St. Louis County, Mo. Add: 96 Heatherbrook, Kirkwood, Mo. 63122.

Retirements

The Rev. Marshall J. Ellis, as rector of St. John's, Centralia, Wash. Add: 1901 Van Wormer, Centralia, Wash. 98531.

The Rev. Dottie Enslow, as deacon of Christ Church, Seattle, Wash. Add: 4340 8th Ave., No. 1903, Seattle, Wash. 98105.

The Rev. Raymond E. Gayle, as vicar of Christ Church, Anacortes, Wash. Add: 1110 8th St., Anacortes, Wash. 98221.

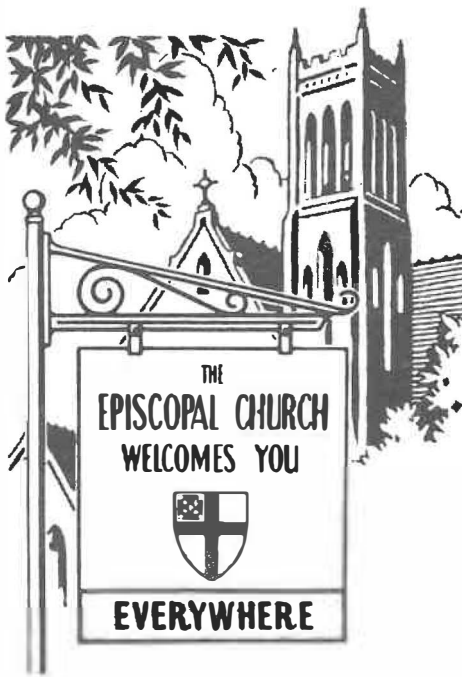
The Rev. Earle C. Page, as rector of Holy Trinity, Gainesville, Fla. Add: 1716 N.W. 27 Terrace, Gainesville, Fla. 32605.

The Rev. Edward A. Sterling, as vicar of St. Catherine's, Enumclaw, Wash. Add: 3762 Palisades Pl. West, Tacoma, Wash. 98466.

The Rev. Carey C. Womble, as chaplain of Emmaus Collegiate Chapel of the Univ. of Arizona, Tucson, Ariz. Add: Rte. 1, Box 65W, Tempeleton, Calif.

Receptions

The Rt. Rev. George Nelson Hunt, III, Bishop of Rhode Island, received as priest the Rev. Gregory Reheudt at St. John's Cathedral, Providence, R.I.



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-TH-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.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

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

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

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

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

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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

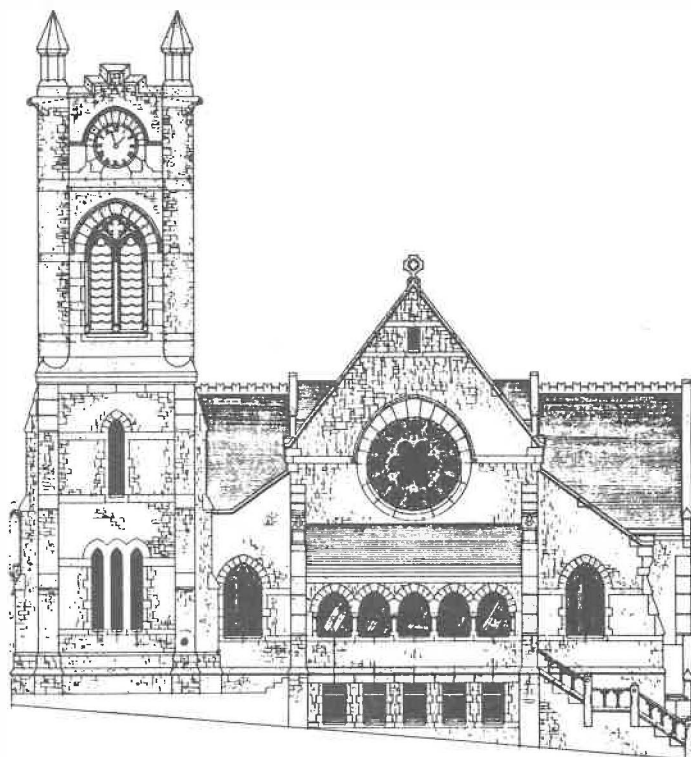
ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.
Engelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

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



St. Luke's Church, Jamestown, N.Y.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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 (Sol & 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 1) 1S & 3S, 11:15 2S & 4S; 10 MP 2S & 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

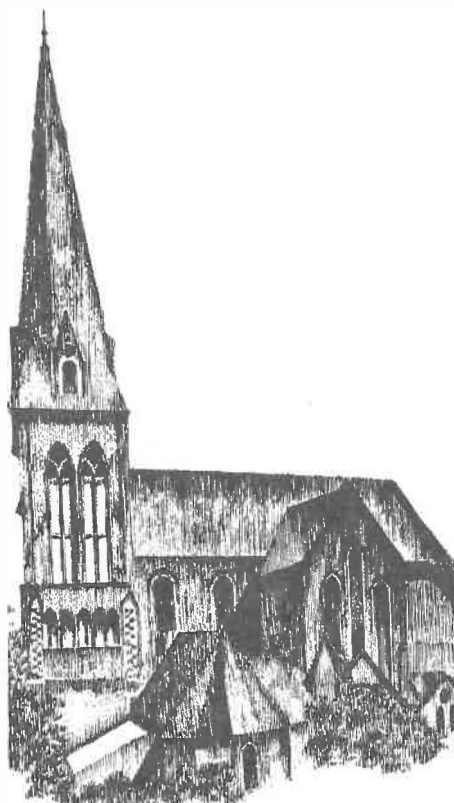
WESTERLY, R.I.

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

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, r; the Rev. Trawin Malone, the Rev. Gwen L. Buehrens, asst's
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30



Church of the Advent, Boston

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. (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
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 (Sol); V & B (Convent Chapel) 5:30. Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MADISON, WIS.

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

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 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)

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