

# THE LIVING CHURCH



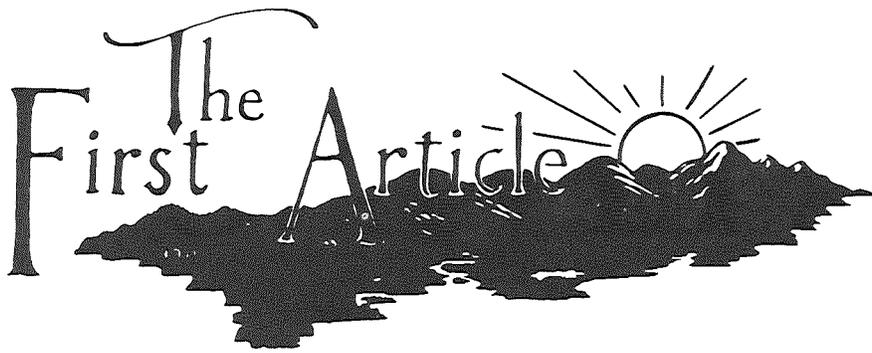
Photo by Tom McCrady

Bishop Hathaway (right) prepares to bless Thomas House. Left to right are Sister Laura Woods, Kevin and Jane Patterson and Fr. Hurd [p. 7].

## Alzheimer's Disease: A Personal Account • page 9

The Rev Jervis S Zimmerman

291 Candlelight Dr  
Glastonbury CT 06033



# THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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## Not Bread Alone

Every year, on the Third Sunday of the Easter season, the gospel is devoted to an episode in which the risen Christ eats with his followers. The beautiful story of the supper at Emmaus, which we have this year, is the most striking.

That Jesus joined in eating with his disciples, was a powerful manifestation of the reality of his resurrection. He really had a risen body, for a mere ghost cannot consume food. Yet, like the showing of his wounds to Thomas, which we considered last week, this was a matter of fact on which the original disciples could satisfy themselves, but for us it remains a matter of faith. We believe that our risen Lord manifested himself to his disciples in the breaking of the bread, and we believe he still does to us, this Sunday and every Sunday, but this affirmation is upheld by faith, and it is subject to attack by doubt. At the same time, it is this bread broken at the altar, in Christ's name, which upholds and nourishes the faith of millions of worshippers. In a world of sin, error, confusion, and frequent defeats, at his table we continue to meet our Lord. As a beloved hymn puts it, "Alleluia, Bread of Heaven, thou on earth our food, our stay."

Man cannot live by bread alone. We need love, purpose and meaning in life. Yet here is bread that conveys it all. In short, this is a rather complicated example of the relationship between what happened in the Bible long ago and what happens now to us; between the physical and spiritual; and between what may be ascertained by sight, touch, and taste and what must be ascertained by faith.

Whether we like it or not, human experience does operate on different levels. One does not need a religion to observe that we cannot live by bread alone. The human search for beauty, truth, and goodness cannot be denied. All of the so-called higher values require some beliefs,

some exercise of faith in persons, qualities, or goals which cannot be proven in any material way.

It is a curious irony, which we considered last week, that all sorts of trivial and commonplace matters can be clearly settled on the evidence of our senses. Yet many of the greatest and most important things in our lives, things we would sacrifice for and even die for, require some sort of faith or trust.

This would seem to be a major difference between the way human beings are created and our various cousins in the animal world. Animals, so it appears to us, do live very nearly by bread alone. Food, drink, warmth, and opportunity to propagate the species seem to be their main concerns. Rivalry, the maintenance of territory, and the bondings of members of the same family, pack or herd (if any), and other such urges seem ultimately linked with practical and advantageous consequences.

It may be argued that human beings can subsist on bread alone if forced to do so. Yet this is questionable. Prisoners in solitary confinement, shipwrecked sailors, and others reduced to mere survival, are said to maintain their sanity by memories, prayers, talking to themselves, engagement in fantasy, and so forth. Even on its worst level, human life requires what is beyond the merely physical.

So we return to the breaking of bread in the name of the risen Christ. Here indeed is bread, but here is much more than bread. Here is what is seen by the eye, mysteriously linked with what is seen only by faith. Here we continue to encounter the risen Lord. Here we also experience the reality of our human nature as it was created to be, requiring bread in order to live but also requiring spiritual values which must be believed in if our life is to have meaning. Therefore let us keep the feast!

H. BOONE PORTER, Editor

### DEPARTMENTS

Benediction	14	Movies	13
Books	4	News	6
First Article	2	People and Places	13
Letters	3		

### FEATURES

My Wife Has Alzheimer's Disease	Name Withheld	9
Fragile People on a Fragile Earth	Samuel West	10

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# LETTERS

## Sea Change

Accept my appreciation for the Rev. Jack Woodard's "A Sea Change in the Church" [TLC, April 5]. His candor strikes the core of what has been long lost amid the church's controversies. Would that we were as zealous to pray as we are to take up whatever cause looms over the horizon. In the seven years I have been a priest, many people have inquired about what I have done during a particular week. It is a sad commentary that no one has ever asked me instead: how have you prayed?

(The Rev.) GREGORY PAUL HINTON  
St. Anselm's Church

Park Ridge, Ill.

## Dialogue Needed

This is in response to the Prayer Book Society's recent call for the resignation of the Rt. Rev. John S. Spong, Bishop of Newark [TLC, April 5].

Bishop Spong has shown great courage in his willingness to create dialogue about controversial issues confronting the church and society today. The Prayer Book Society's call for the bishop's resignation sounds as though only one view is acceptable regarding moral and ethical questions.

Is the Prayer Book Society's understanding of church leadership defined as one unwilling to confront difficult issues or to dialogue about them? I understand a responsible leader to be one who is willing to confront these issues, rather than pretending they are not there, or that they are incapable of being discussed.

RICHARD A. DEMAREST  
Rochester, N.Y.

## Principal Rite

I read with some interest Mr. Casparian's letter [TLC, March 22], in which he states, "Certainly Morning Prayer . . . is a viable option for Sunday services in churches large and small." I must say that, with all of the detail that Mr. Casparian has included, he certainly has done a tremendous amount of homework on the subject.

I have had some practical experience with individuals who "wanted Morning Prayer." And in asking these individuals the reason for their preference, the first response was usually, "We just love the canticles and really miss not singing them." I would answer that there was no reason that we couldn't sing them on occasion. But this wouldn't do! They would continue, "But we love the prayers that are in the office." And I would propose that we could use the office as the Liturgy of the Word. But this wouldn't do!

It became obvious to me that it is *not*

that these people *want* Morning Prayer, it's that they *don't want* the Eucharist.

As for me, using the *Random House College Dictionary* definition that Mr. Casparian quoted, I feel that it is my duty on the Lord's Day to offer to God worship that is "Principal — 1. first or highest, as in rank, importance, or value," i.e., the Eucharist.

(The Rev.) BRADLEY A.M. BARBER  
St. Paul's Church

Naples, Fla.

A manual for the church written in the first century reports: "On every Lord's Day — his special day — we come together and break bread. . . ." Justin Martyr in the second century writes, "On the day which is called Sunday we have a common assembly. . . . The Eucharistic elements are distributed and consumed. . . ."

Later in our church's history, when the celebration of the Eucharist had become corrupted and surrounded by superstition, all of the major Reformers, except one, but including Anglican Thomas Cranmer, insisted that the Eucharist should be purged from false theology but *retained* as the principal act of worship. Because superstition dies slowly and the reforming spirit was strong, the Eucharist, for the first time in over 1400 years of Christianity, lost its central place in worship of the church. It was only then that prayer services, like Morning Prayer, became its equal.

(The Rev.) ROBERT B. BRANDT  
Grace Church  
North Attleboro, Mass.

## Foes of the Soul

While I am not a member of the "1982 Hymnal Commission" I will respond to the exasperated request for a defense of the "change" in the text of "How firm a foundation" [TLC, March 29].

That former hymnals had capitalized

the first letter of "his" in verse 5 — giving the impression that the correct referent was Jesus — may be an indication that those hymnal commissions had not read the poetry!

The subject (in the grammatical sense) of verse 5 is clearly the *soul*. It is the foes of the soul; the soul, which will not be forsaken no matter what forces hell exerts against "it," which is being discussed. For that reason the *Hymnal 1940* and *The Methodist Hymnal (1964)* did not capitalize "his" in the text. The *Hymnal 1982* has made that pronoun inclusive, presumably because all souls are not properly referred to as "he" any more than all people are.

(The Rev.) CATE WAYNICK  
Christ Church Cranbrook  
Bloomfield Hills, Mich.

## Tradition and Authority

Fr. Thomas Weller, in his letter [TLC, March 29], would have us believe that "Episcopalians draw on scripture, reason and tradition, not on ecclesiastical authority" in determining right and wrong. What, I ask, is tradition if it is not the body of received ecclesiastical authority? When we speak of tradition, we say "such-and-such a council proclaimed this" or "Saint So-and-So said that." Our bishops take oaths to "boldly proclaim and interpret the Gospel" following in the "heritage of the patriarchs, prophets, apostles and martyrs" (BCP, 517ff). Our priests take oaths to "respect and be guided by the pastoral direction and leadership of [the] bishop" (p. 532).

Perhaps it's the failure of our clergy to understand and exercise their own rightful authority, and in turn to be submissive to the ecclesiastical authority of the church. That is the problem here!

JAMES D. CHIPPS  
St. Margaret's Church  
Woodbridge, Va.

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# BOOKS

## Images in the Soul

**PICTURING GOD.** By Ann Belford Ulanov. Cowley. Pp. 198. \$10.95 paper.

How do I picture God? As Ann Belford Ulanov points out in the final essay in this book, from which the book takes its title, "Our God-pictures play a particularly central role in our lives. We remember those pictures; they mark us. We may never understand them, but we never forget them."

Our pictures of God lie buried in our unconscious selves, where they play an active, and sometimes harmful role in our spiritual lives. This book shows us how to explore this inner territory of ourselves, in a series of essays on such subjects as "The Christian Fear of the Psyche," "Aging: On the Way to One's End," and "What Do We Think People Are Doing When They Pray?"

In the first mentioned essay, the author comments on the rich inheritance of the images and impulses of the unconscious found in scripture, in the writings of the church fathers, the mystics, and the theologians. She then says, "Too often, Christians have accepted the extraordinary insights of these images and impulses with something almost worse than fear — a drab lifelessness — because they have lived too far from the unconscious. Such people convey to others almost none of the joy of their faith. . . ."

The chapter "What Do We Think People Are Doing When They Pray?" first appeared in *Anglican Theological Review*. In this essay, the author is concerned with "the psychodynamics inherent in the act of praying." First she considers in what ways we are touched by ourselves; how we may get in touch with

the unconscious parts of our inner selves, in prayer. The second aspect of prayer is grace; being touched by God. She writes, "Grace gives us our initial impulse to pray. Further, grace sustains that beginning of our attentiveness, of our assiduousness, or even our mere muddling along, and does so when our prayers are blocked by self-judgment, met with no apparent answers, seem to lead nowhere."

A particularly helpful chapter is titled "Aging: On the Way to One's End." In it, the author points out that aging means more than fear and infirmity and death; it presses upon us the big questions of life: What is my end? To what goal am I moving? What purpose guides me? She ends this chapter with this summary; "... aging cracks us open, sometimes for the first time, makes us aware of the center, makes us look for it and for relation to it. Aging does not mark an end but rather the beginning of making sense of the end-questions so that our life can have an end in every sense of the word."

Ann Ulanov is professor of Psychiatry and Religion at Union Theological Seminary, and a faculty member of the Jung Institute.

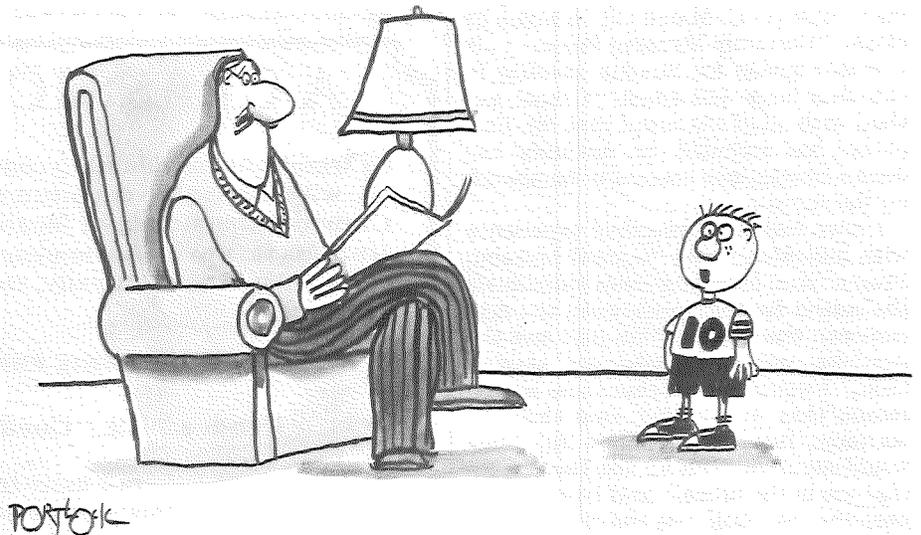
JOANNE MAYNARD  
 Helena, Mont.

## Telling Their Stories

**READINGS FROM THE HISTORY OF THE EPISCOPAL CHURCH.** By Robert W. Prichard, editor. Morehouse-Barlow. Pp. vii and 198. \$14.95.

What a delight it is to learn history from the people who made it, and the documents they have left behind! Such is the reaction the student of Episcopal Church history will surely realize on working through Dr. Prichard's *Readings*.

It is particularly fortunate to have



PORTOK

"God told me last night if you didn't buy me a bike before summer, he'd make me go bald."

such materials brought together in this compact volume, since most of them are not easy to come by, and Episcopalians deserve to know them. From Godwyn, Bray, Jarratt, Martha Laurens; from Bishop White and Bishop Hobart, Bishop Whittingham and Anne Ayres (centered on W.A. Muhlenberg); from W.R. Huntington, Crummell, Bishop Lawrence and Dean Ladd, down to our own time with Dr. Mollegen, Elizabeth Bussing, and the House of Bishops in 1975: these are the persons who tell the story.

All of the selections come from the Atlantic coast area of the church; where are voices who, with equal eloquence, would say something about how mid-western or Pacific coast Episcopalians "understand themselves to be"? It is true that until recently the church's strength has been in the eastern U.S., but Dr. Prichard's commentary indicates that is no longer the case. Women and black churchpeople are presented, but are there not also those who have set their Episcopal sights on overseas mission and worldwide Anglican fellowship?

One misses the New England Seabury's counterpart to White's "Case": the concordat Seabury entered into with the Scottish bishops who consecrated him, and its trenchant exposition of Eucharist and a "free" episcopate for the church in a new nation. Similar documents also come to mind: the letter from a layman in Alton, Ill., which appeared in the first *Spirit of Missions* in 1836; Bishop Kip's reaction to the California gold rush; or Frances Perkins, first woman cabinet member and devout churchwoman, who wrote on "Full Employment" in 1946.

What these questions doubtless raise is the need for a two-volume *Readings*. The story is too important, and too rich, to be confined within the limits Dr. Pri-

chard has chosen. Nonetheless, his book suggests how much our understanding of the Episcopal Church waits to be taught by even more of the kinds of materials he has provided here.

(The Rev.) SAMUEL M. GARRETT  
Retired Prof. of Church History  
Church Divinity School  
of the Pacific  
Berkeley, Calif.

### Creative Response

**HOPEFUL IMAGINATION: Prophetic Voices in Exile.** By Walter Brueggeman. Fortress. Pp. x and 146. \$7.95 paper.

Without doubt, the Babylonian Exile was the most crucial event in the later history of ancient Israel. Israel's creative response to it was both unprecedented and unpredictable. The three great prophetic figures — Jeremiah, Ezekiel and Second Isaiah — who, in God's providence, made the response possible by articulating both the nation's despair and its hope for the future, are eminently worth studying today. Prof. Brueggeman has made the task easier and more stimulating by providing the clergy and seriously interested laity with this useful handbook. He pays due regard to the obvious parallels between those days and our own, and draws some useful lessons.

(The Rev.) ROBERT C. DENTAN  
Buffalo, N.Y.  
Professor Emeritus of Old Testament  
General Theological Seminary  
New York, N.Y.

### God's Way with Human Nature

**A DEATH IN JERUSALEM.** By Richard Holloway. Morehouse-Barlow. Pp. v and 103. \$7.95 paper.

*A Death in Jerusalem* is a beautiful book. Eloquent and elegant, simply and gracefully written, it is superb reading.

The author leads us through seven of

the 14 traditional stations of the cross, exploring "one of the oldest of old stories," "vast and depthless in its meaning" to the place where "dying becomes resurrection."

We are invited to search for the meaning of the cross and to learn not only about human nature but also "God's way with human nature."

Questions for group discussion or individual contemplation are listed at the end of each chapter.

TERRY LORBIECKI  
Germantown, Wis.

### Triumph of Grace

**THIS GRACE GIVEN: Volume One. GRACE THUS FAR: Volume Two.** By David H.C. Read. Eerdmans. Pp. 130, 130. \$8.95 paper (per volume).

David Read has long been one of America's most respected clergymen. Pastor of New York's Madison Avenue Presbyterian Church since 1956 and Ralph Sockman's successor on National Radio Pulpit, Read had long held a national reputation for the learning, depth, and wit of his sermons. Though the author of many books, only now at age 77 does he tell us of his own career.

Read grew up in Pettigo, Scotland, in a pietistic environment. While a student at Edinburgh University, where he graduated summa cum laude, he was a strong evangelical, at home at Keswick conferences and Inter-Varsity groups. Intensive study at Montpelier, Strasbourg, Paris, Marburg, and New College, Edinburgh, led him in the direction of neo-orthodoxy. At age 29, he had already made his mark upon the Church of Scotland, having broadcast over the BBC, written his first book, and preached before King George VI. Once World War II broke out, Read became an army chaplain, and within a year he was taken prisoner by the Germans.

*Continued on page 13*

## "BURIAL IN THE CHURCH *not from* THE CHURCH"

The Reverend John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



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## AIDS Workers Criticize Churches

Most denominations were criticized for their lack of response to the AIDS crisis, and the Roman Catholic Church was singled out as the "greatest obstacle" in the battle against the disease during an inter-religious conference held in San Francisco in March.

Participants faulted the churches for failing to provide more direct care to AIDS patients, counseling to patients' friends and families, advocacy for research and education and moral leadership to counter the pervasive belief that AIDS is a wrath of God.

The conference was sponsored by the Rt. Rev. William E. Swing, Bishop of California; Roman Catholic Archbishop John R. Quinn of San Francisco and Rabbi Robert Kirschner.

They were joined by other Jewish, Islamic and Christian leaders, and leaders of other religions.

The Rev. Canon William H. Barcus, a local Episcopal clergyman who suffers from AIDS, said, "The churches need to seek forgiveness for their own horrendous nature." Then, he said, they need to learn how to "speak as eloquently for the different as they do for the unborn."

Roman Catholic theologian Xavier Harris, a Franciscan, quoted from statements by Roman Catholic bishops call-

ing for compassion for AIDS victims. Many participants hoped that Fr. Harris would challenge the Vatican's recent statement on homosexuality and its failure to make any statements or take any action regarding AIDS.

"All the Vatican has to do is to say something" to encourage work against AIDS and support for AIDS victims, said David Gosling, of the Church and Society Division of the World Council of Churches. "But they say nothing, and that certainly is an immorality."

The Rev. John Eastwood, rector of St. John the Evangelist Church in San Francisco, said that on a recent Sunday morning he turned to his wife and said he could not preach that day. He said he overcame the blockage by talking to his congregation about it, because he has lost 10 members of his congregation to AIDS.

Most of the conference participants work directly with AIDS patients. They include nurses, doctors, social workers, counselors, ministers, priests and nuns.

## Alzheimer's Center

At its recent meeting at St. John's Cathedral in Knoxville, Tenn., the bishop and council of the Diocese of East Tennessee delegated \$25,000 from their Venture in Mission fund to underwrite an Alzheimer's disease center in Kingsport.

The Alzheimer's Center of Upper East Tennessee, Inc., is a project of the Tri-Cities Chapters of the Alzheimer's Disease and Related Disorders Association, Inc., (ADRDA) in cooperation with the Center for Geriatrics and Gerontology and the College of Medicine at East Tennessee State University in Johnson City. But it is largely the vision of one woman, Bea Abernathy, a member of St. Paul's Church in Kingsport.

The \$25,000 in Episcopal funds make the total amount actually pledged to the project \$30,000. The figure does not take into account a number of other grants which are pending, or the building and land donated by the city of Kingsport, or the other support Mrs. Abernathy has received.

Mrs. Abernathy is geriatric nurse and the wife of an Alzheimer's patient. Given a former elementary school and its grounds in which to locate her facility, Mrs. Abernathy has been advocating support from government, church and private agencies, civic organizations and industries.

Several unique aspects of the center

are its family accommodations, which will allow for the care of patients by both family members and health professionals, and its use as a working health care laboratory for applied clinical research in the impact of the disease on patients and families.

Alzheimer's is a fatal disease characterized by the gradual mental and physical deterioration of the patient. It is one disease for which many insurance companies do not provide benefits for institutional care, which means the direct burden of care for the patient falls directly on the family.

Mrs. Abernathy's design calls for basic care to be given by the family and she figures that a helping spouse could live with the ailing partner in the facility for a total cost of \$1,111 per month. This would be a little more than half of the \$2,000 per month fee charged for a patient in an area nursing home.

The center would also provide day and respite care so families needing a break could get away for a vacation.

"One of the most thrilling things," Mrs. Abernathy said, "has been the community spirit. That neighborhood wants us."

The involvement of the medical community has figured largely both in the center's planning and in its support. The Center for Geriatrics and Gerontology and the College of Medicine at ETSU where Mrs. Abernathy teaches have agreed to facilitate the use of the center as an educational training site. In addition, the Holston Valley Hospital and Medical Center of Kingsport has offered the center nursing leadership, and the Indian Path Hospital, also of Kingsport, has donated \$30,000-\$40,000 of hospital furnishings.

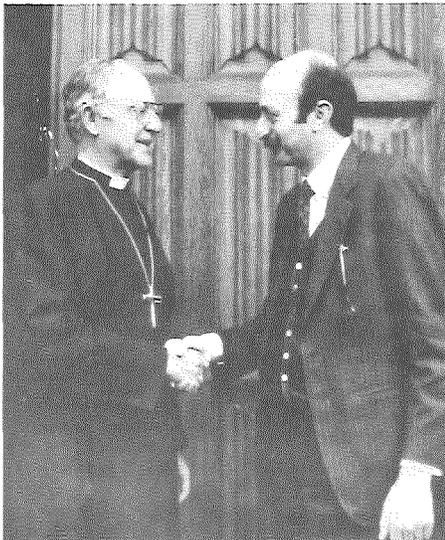
LINDA LOGAN

## Disappointed Farmers

A coalition of religious groups that gathered in Washington March 30-31 to discuss positions on the farm crisis were surprised when farmers and their wives joined in strong criticism of churches for their lack of support for those losing farmland.

Sponsored by the Interfaith Action for Economic Justice, the meeting had representatives from two dozen national Christian and Jewish agencies.

In addition, about 120 family farmers and farm advocates from around the country traveled to Washington to help the coalition fashion church positions on farm-related legislation, but the agenda



RNS

The Most Rev. Robert Runcie, Archbishop of Canterbury, met with Lebanese Druse leader Walid Jumblatt recently for talks at London's Lambeth Palace. Mr. Jumblatt was in London discussing the plight of Terry Waite, the archbishop's missing special envoy.

was interrupted when two rural sociologists from the University of Missouri at Columbia brought to light the evidence of widespread disenchantment with the way churches are responding to the crisis in rural communities.

In a study conducted by sociologists William and Judith Heffernan, members of families who lost their farms listed their churches as least supportive among a list of eight selected groups that included close friends, the wider community and lending institutions. When asked which groups were "not at all supportive and seemed to condemn us" during their crises, 44 percent identified churches.

The Heffernans, who are Methodists and own a 400-acre farm, said one reason for the negative assessment is that people expect more from their churches. "They feel they're being ignored," said Mrs. Heffernan.

The accounts by farmers provided a contrast to the more positive comments by church representatives. "Rejoice and be glad that the church, for once, has (farm) policies," declared Mary Ellen Loyd of the Rural Crisis Issue Team of the National Council of Churches.

During a separate session, Mrs. Heffernan said that few farm families are aware of statements issued by national religious leaders. She said the real problems are on the "feeling level." She told about a couple she met recently who told her that the husband was asked to resign as president of a church council because the pastor thought it would reflect poorly on the church's image if a bankrupt farmer held such a position.

Another farm couple, however, said they left their church but are now attending another Lutheran congregation 20 miles from their home in Iowa. The pastors there encouraged the couple to go to the Washington meeting and come back with ideas for raising farm issues in the community.

"What I see now is that the church could be a rallying point for us," said the Iowa farmer.

## Lambeth Conference

The 12th Lambeth Conference will be held at the University of Kent, Canterbury, from July 16 to August 7, 1988.

In announcing the conference, the Archbishop of Canterbury, who is traditionally host and president, said its aim will be to "promote fresh initiatives and renewal in four areas in the life of the church: mission and ministry, dogmatic and pastoral matters, ecumenical relations, and the transformation of the social order."

The Lambeth Conference is the senior body for consultation among the member churches of the worldwide Anglican Communion. It has no legislative authority over the churches but has been highly influential in the formation of An-

glican mission policy. Through the Chicago-Lambeth Quadrilateral (1888), it has contributed to the clarification of the nature of the church. Through the "Appeal to All Christian People" (1920), it made a significant contribution to the beginnings of the ecumenical movement.

Preparations for 1988 have already begun. The secretary general of the Anglican Consultative Council, the Rev. Canon Samuel Van Culin, is in charge of arrangements.

One of the archbishop's hopes is that the conference will stimulate a communion-wide study process. In announcing the conference, he has said he hoped that "each bishop will bring his diocese with him."

In the Episcopal Church, in addition to the area studies, the Presiding Bishop and the House of Bishops have launched a major study on the continuing role of the Quadrilateral in the life of the communion. This will culminate in Chicago this fall at a conference preceding the annual House of Bishops meeting and at the House meeting itself.

Each of the 450 dioceses of the Anglican Communion is represented at the Lambeth Conference by its bishop. In 1988, members of the Anglican Consultative Council — which includes clergy, lay men and women and youth — will also take part for the first time. There will be participants from churches in communion with the Anglican Church, as well as consultants and observers from other major churches.

The first Lambeth Conference was held in 1867 under the presidency of Archbishop Charles Thomas Longley. Since that time, conferences have occurred about every ten years, except during the two world wars.

## Parish Renovated

It all began when the congregation of St. Thomas Church in Oakmont, Pa., found itself facing the unusual problem of what to do with an abandoned rectory. The Rev. Austin Hurd and his wife, Mary Nell, had bought a house and moved out.

There were plenty of ideas ranging from selling the rectory to tearing it down. A few wanted to make it into high-paying luxury apartments. During a meeting, a parishioner, Jane Patterson, said she felt the Lord wanted it turned into "something like a Ronald McDonald house." She had in mind a house for parents of patients in Children's Hospital in nearby Pittsburgh. When her suggestion was put to a vote the response was unanimously in favor of it, though the facility would help families of all local patients, not just those of hospitalized children.

When the rectory project committee held its first meeting in November, 1984, the first subcommittee to be formed was the prayer group. One of the goals set by

the committee was that the project be "financed by the Lord in cash."

Thomas House of Oakmont was incorporated two months later and in February, 1985, a board of directors was organized.

During the next year funds were raised from a number of sources, including members of the parish who pledged money and staged fund-raising events. Letters to area residents brought more donations, and neighboring churches also responded, as did fraternal organizations, clubs and businesses. Parishioners and youth groups from the Diocese of Pittsburgh donated \$20,000 worth of labor.

The board of directors developed a job description for a resident manager that made one member comment "Better get a nun — they take a vow of poverty." But the humorous suggestion was taken seriously, and Sister Laura Woods from the Community of the Transfiguration in Glendale, Ohio, was appointed.

On February 15, Thomas House was dedicated with a celebration of the Holy Eucharist. The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, blessed the house. Participants then toured the remodeled facility with its brass beds, brass chandeliers and Williamsburg prints on the walls.

The board felt their prayers had been answered as everything was paid for in cash.

Thomas House is now in full operation, serving the families of patients in the Harmarville Rehabilitation Center, St. Margaret Hospital and other hospitals in the area. Sister Laura is qualified to provide counseling and the Harmarville Center has provided VCR tapes to educate families about medical problems and care of patients.

Sister Laura commented at a recent board meeting, "I have never seen a church work together as wonderfully as St. Thomas has on this project."

## New Testament Revision

The nation's Roman Catholic bishops have issued a major revision of the New Testament that departs from the informal style of language adopted during the 1970s and avoids terms deemed offensive to women.

The revised New Testament is part of the New American Bible (NAB), a standard Bible for Roman Catholics, and comes after eight years of translation by a team of biblical scholars.

Unveiling the new translation in April was the U.S. Catholic Biblical Apostolate, an arm of the National Conference of Catholic Bishops in Washington. The bishops own the copyright to the NAB, which was first published in 1970.

The revised version teaches that "one," rather than "man," does not live by bread alone, speaks of the light that must shine before "others," not "men,"

and refers to "children" rather than "sons" of God.

To restore traditional language, the revised New Testament also says in its account of the birth of Jesus that there "was no room for them in the inn," rather than in "the place where travelers lodged."

The previous NAB is "reflective of the style of the '60s and '70s — very racy and casual and colloquial in tone," said the Rev. Francis Gignac, chairman of the Department of Biblical Studies at Catholic University in Washington. He said the informal style made it "totally unsuitable" for use during liturgies in particular.

The NAB's translation of the Old Testament, on which work began in the 1940s, did not undergo revision.

Fr. Hartdegen said exclusively male language was retained in instances where gender-neutral terms would change the meaning of a passage or make it stylistically awkward. For instance, the new edition still has Jesus telling Simon and Peter that he will make them fishers of men, rather than the possible alternative, fishers of men and women.

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## CONVENTIONS

The Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, has called for the election of a bishop coadjutor. This announcement was made at the convention of the Diocese of Michigan, March 5-7 at the Civic Center in Saginaw.

Noting he had been a bishop for 16 years, Bishop McGehee said the searching process for a new coadjutor would begin soon.

The Most Rev. Edmond Browning, Presiding Bishop, also addressed the convention. Giving praise for the decision to hold General Convention in Detroit in 1988, he said, "Michigan is a diocese where diversity is reflected; the consciousness of the mission to the urban church can be held up and it deals realistically and enthusiastically with the small church."

Delegates approved a 1987 budget of almost \$2 million. In addition, they passed a statement calling on congregations to voluntarily give the diocese 25 percent of "net disposable income."

Among other motions approved were one calling for a study of inclusive language in the worship of the church and another calling for diocesan meetings to be held only at places accessible to the disabled. Defeated was a motion urging General Convention to enable direct ordination to the priesthood by not ordaining candidates to the diaconate as "a stepping stone."

(The Rev.) JOHN HAYDEN

## BRIEFLY...

The Most Rev. Philip Russell, recently retired Archbishop of Capetown, South Africa, will be the first occupant of the John B. Coburn Chair of Theology. The chair was created in thanksgiving for the ministry of Bishop Coburn, who was deeply involved in mission and education and who retired last fall as Bishop of Massachusetts. Archbishop Russell, an opponent of apartheid and predecessor of the Most Rev. Desmond Tutu, will be staying at the Cathedral Church of St. Paul, Boston, and plans to be in the diocese from November 11 to December 22. He is to present lectures and symposia during that time.

According to a new Gallup Poll, five of the ten men Americans most admire have notable church links. Heading the list were President Ronald Reagan and businessman Lee Iacocca. Next in line were the pope, Jesse Jackson and Billy Graham, followed by former president Jimmy Carter and Archbishop Desmond Tutu. Anglican hostage-negotiator Terry Waite was tenth, following U.S. Senator Edward Kennedy and vice president George Bush.

Both the Archbishop of Canterbury, the Most Rev. Robert Runcie, and Basil Cardinal Hume of Westminster have reacted positively to word that Pope John Paul II will beatify 85 people who were executed in England and Wales during the 16th and 17th centuries in connection with the English reformation. "Whereas in the past, this announcement would have fueled controversy and communal rivalry, today we can all celebrate their heroic Christian witness and together deplore the intolerance of the age which flawed Christian conviction," said Dr. Runcie.

Writing in his diocesan newspaper, the Rt. Rev. Eric Kemp, Bishop of Chichester, has blamed James Bond novels and movies for society's acceptance of promiscuity. According to the *Church Times*, Bishop Kemp wrote, "even in spy stories of greater literary merit, extramarital sex is often brought in quite unnecessarily to the story as if it were a normal and acceptable part of modern behavior." He goes on to say that a "special responsibility" rests on those in the entertainment and creative arts fields, because they can influence the public.

The Brotherhood of St. Gregory's annual lesser chapter meeting was held recently at the Incarnation Camp and Conference Center in Ivoryton, Conn. Among other activities, the chapter resolved to create a companion Sisterhood of St. Gregory, which means the brotherhood will be accepting vocational inquiries from women who wish to explore the religious life as the brotherhood lives it. It is hoped that sisters would eventually form their own autonomous community when its recognition by the House of Bishops Standing Committee on Religious Orders is secured.

The Center for Christian Spirituality-West, based in the Church of the Angels in Pasadena, Calif., has started a program called "Tranquil Tuesdays." According to the center's director, the Rev. Emily Hall, the program will provide "the opportunity to do absolutely nothing." From 9:30 to 2:30 on the first Tuesday of each month, a morning Eucharist is celebrated and reading material is available, but otherwise "the day is yours for reflection and recollection," said Ms. Hall.

A longstanding advocate of the revival of the vocational diaconate, Dr. Graham Leonard, Bishop of London, ordained 70 women deacons in late March. Urging them to be proud of their order, he expressed the hope that they will call themselves "Deacon So-and-so."

A project has been launched to translate the scriptures into the Creole language, which is used by the Indian Ocean nations of Mauritius and Seychelles. The project is being supported by the Bible Society, and the Roman Catholic, Anglican and Reformed (Presbyterian) churches. There is currently little official church use of Creole, which is spoken by nearly everyone on the islands.

Next  
Week:  
Spring  
Book  
Number

# My Wife Has Alzheimer's Disease

*The following was written by a member of the Episcopal Society for Ministry on Aging who has been associated with the society for many years. This is his personal experience. Name withheld by author's request.*

**F**or four years or so, my wife has had Alzheimer's disease and arthritis. Now at 85 years old, we are both basically in good health otherwise. As I tell her physician, "She sleeps like a baby, eats like a horse, her eyes are bright, her fur is glossy and her nose is cold!"

The pain of arthritis we can control with aspirin, but she cannot go anywhere except with great difficulty, and she is never out of the sight of a responsible person.

The disintegration of a vibrant personality, a companion and loved one for many years, is tragic to watch. Sixty-four years of a loving and happy marriage seem to go out the window when she looks at me and says, "Who are you? Where is my husband?"

As we recede deeper and deeper into her childhood, memories of her mother and father and the old home become more and more persistent. "I want to go home, my mother is sick and needs me. Where is my papa?" Darling, I say, your mother died 35 years ago, your father 50, and they are in heaven waiting for us. "I don't believe that, nobody told me — I want to go home."

Callers and visitors talking over and around her are worrisome and any minute she may stand up and say, "It's time for you to go." So now, no more visitors and few calls, only our dear daughter and son, whose calls are like ones from the White House.

It sounds like a lonely and depressing life. Not on your life. Church (which she asks about constantly) parties and dinners out (which she doesn't like anyway) are not for us, but we have a full and enjoyable life.

We always have our daily adventure — the bank, the library, which she loves,

the grocery store where she sits on the bench and smiles at some old codger while I shop, the excitement of the mail with our letters to and from loved ones, the antics of our cat, who is as old as we are, our cozy meals together, the church work and consulting I do, and the knowledge that we are surrounded by the love and affection of friends and family — children, grandchildren, and great-grandchildren — it all adds up to a quiet, comfortable, interesting life, and more than that, a tender and a loving one.

As we slip deeper into the past and farther from reality, unlearning today what we knew yesterday, we find ourselves drawn even more closely together, more dependent on each other. While we may be more like father and child than

husband and wife, there is a tenderness there and a bond of mutual need that many a married couple would envy.

We have needed each other through the years, encouraging, supporting, enjoying every minute. Now this is the ultimate need, and with God's help, we will continue to support, encourage, and enjoy each other.

As we go down that inexorable road together, I pray that a merciful Father will leave me here until we reach the end, and that when it comes, mine will be the last loved face she sees, mine will be the last reassuring voice she hears, "It's all right honey, you're fine" and mine will be the last gentle kiss she feels, and that I will be the one to hear those fateful words, "It's over."

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## Prayer for a Cloud

The sky is limitless,  
the ground nurtures,  
but I wander without direction  
a horizon that circles.

I look for more than freedom,  
I need more than shelter.  
Give me, Lord, a cloud to lead me  
and fire to light the dark.

I know the creature that I am  
but not what that may mean.  
I grow and learn and diminish.  
Where is the wonder?

My questions have no answers.  
My answers all are empty.  
I need a cloud of Your presence  
and fire to light me home.

Christine Fleming Heffner

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# Fragile People on a Fragile Earth

By SAMUEL E. WEST

I saw wheels upon the earth . . . they went in any of their four directions" (Ezekiel 1:15-17). The prophet's vision includes spokes and rims as well! What would the prophet think of the bicycle wheel's prominence in the world today? Some of us remember when our first bicycle was called just a *wheel*.

The bicycle explosion hit Jekyll Island, Ga., several years ago. Sparked by seed money from the island Garden Club, the authority and the state provided good, paved bike paths, virtually girding the island. But, "No motor vehicles."

Riding the paths on pleasure bikes (not speed bikes), and with heads and handle bars up, bikers can see and enjoy a special microcosm of creation. On ocean side are ten miles of open beach. On river side: flora and fauna; birds and insects; animals; live oak trees with lacy Spanish moss; and the ever-changing hues of the Marshes of Glynn made famous by poet Sidney Lanier. Riverview is along the intracostal waterway where many kinds of watercraft may be observed, pursuing their courses. The ocean and river waters are brown, not blue, because all this is the beginning of the food chain, and tannic acid colors it. Overall, bikers can see a better sample of "this fragile earth, our island home" as Eucharistic Prayer C states it.

At an early hour on any Thursday morning, passersby can witness the gathering of a somewhat motley collection of senior citizens meeting at the small airport parking lot, astride their bicycles. This is the "San Ricardo Bike Group." It began life casually out of St. Richard Mission; I was first resident priest-vicar, living there in retirement with my wife. We started the group out of mutual interest in biking with mission friends. Others soon came along. Ages range from newly qualified medicare card carriers to our "dean" who is a sturdy 85! As interest spread, people of persuasions other than Episcopal were welcomed into the group.

The group is not a club, or organization, has no dues to pay, no bylaws. The only restriction came when size became

a bit unwieldy and newcomers were urged to form another group. Organization could not successfully defy the free moments when seniors tend to produce more chaos than cosmos. But, we are monitored! One man, his vision poor, rides the street parallel to the bike paths in his motorized cart licensed for road use. Since his wife is a biker, he is piloted by a pixie woman of great faith and good humor. We named them "the odd couple," and they follow us all the way of the ten mile trip, eyeballing and hearing our behavior.

When all are ready for the day's tour, one raucous member, who watches old Westerns, bellows a shaky "Wagons (?) H-O-O-O-O!"

First stop is at the large fishing pier at the north end. We watch shrimp boats, followed by ubiquitous sea gulls expecting a handout. At times: glimpses of porpoise in graceful escort; a view across the bay towards "those other islands" called St. Simon and Sea Island; and a

because of our hilarity, wish we would fall into the pond near the motel, where we had just banged on a metal container, to alert "Fred" our friendly alligator to report to us. At breakfast we review special times, such as when children and grandchildren visited and joined the ride. They were surprised at the agility, and the fun in the fellowship of biking old folks.

After eating, the group moves to oceanside. Pelican patrols glide along the shore, the original "coast guard" displaying how to be both graceful and clumsy at the same time. Our view is now wide angle with open sky, sea and horizon. We pedal past golf courses which are public, not private, as are picnic areas, a swimming pool, tennis courts, etc. Thus we see all sorts and conditions of people. We also see evidence that, by law, two-thirds of this island is kept in its natural state, a defense against greedy developers.

During the tour we ride past the three island church buildings where five congregations are active, another essential part of our environment. Episcopalians are housed for worship in the Methodist building; Roman Catholics in the Presbyterian building. These are signs that so many, including those in our group, are people of caring faith and pastoral kindness to others, in spite of known or hidden sins; it is more than a mere neighborhood watch. These people "rejoice with those who do rejoice and weep with those who weep."

My wife and I no longer live there. We traded our larger bicycles for smaller, folding ones to fit in our new apartment home. We ride around streets of the apartment complexes, gaining different perspectives. When we return home, we ring our bike bells brought to us from China by group members when they visited that bike-infested country. Then we look at a special wall plaque having a miniature bicycle protruding from it, and the inscription, "from the Sam Ricardo Bike Group!" The group still bikes together on Thursdays. The ride may not be in holy majesty; God and Ezekiel may have mixed responses to our use of wheels on the earth, thus holding final judgment in reserve. But they love us anyway! After all, they know we are not cherubim as in the prophetic vision, but fragile people on a fragile earth.



"The San Ricardo Bike Group."

view of the seaport of Brunswick. Some people are fishing at a bridge, and tide flows are easily watched. A rail stalks along shore. Grackles cackle as they beg. Protected turkey and small deer might appear.

The bike path leads into the edge of the marsh. We never know when we'll stir up a skittish flight of small birds, or gatherings of egret, heron, crane, perhaps woodstork. Slowing down, we see "billions" of fiddler crabs imitating humans in their mad rush hour on their own kind of freeways. Snails on reeds master self-preservation, moving up and down the stalks like elevators as tide-waters change the elevations.

Then comes the major break — breakfast, dutch treat at a motel restaurant. At times we wonder if the management,

*The Rev. Samuel E. West is a retired priest of the Diocese of Western Michigan. He resides in Richmond, Va.*

# EDITORIALS

## Age in Action Sunday

**A**t this time we are happy to give recognition to the older members of our churches who contribute so much in so many ways. It is well and good for us to seek young members, but the church could not really be the church without older people. The wisdom, the reflectiveness, the broader view of things, and above all the expressing of what it is to know the Christian faith in a variety of circumstances in the course of life — all of these are gifts which the church constantly needs. May we both have such gifts, and also recognize them and benefit from them.

One of the most cruel aspects of aging for many individuals, and for those who love them, is the loss of memory and other faculties. In recent years, medical attention has been directed towards Alzheimer's disease and related disorders which have taken a tragic toll on many older people. In this issue, we are glad to include a moving personal testimony, in addition to a news report on constructive action being taken in one diocese to assist Alzheimer sufferers and their families.

## These Great Fifty Days

**S**harp eyes will notice, in most parishes, the Paschal Candle standing prominently near altar or font. It will burn throughout Eastertide to symbolize the presence of the risen Christ with his people. We have now entered the most glorious and triumphant part of the Christian year — the Great Fifty Days between those two original and fundamental feasts, Easter and Pentecost, which give focus and meaning to the rest of the calendar: Christ's resurrection and the descent of the Holy Spirit. The Great Fifty Days was the "original" Christian season, far ahead of Lent (which since medieval times has loomed so large), observed as a time of full rejoicing. In early Christian times all fasting and all kneeling in prayer were forbidden, the believers thus dramatizing their status as being "risen with Christ." To this day in the Eastern Orthodox tradition, and in some of our churches too, people do not kneel during Eastertide.

We can learn a lot about our faith from meditating upon what those early Christians did during the Great Fifty Days, in response to the experience of the risen Lord: their baptismal rites, their credal affirmations, their eucharistic development, etc. More than people realize, liturgy and symbol provide accurate clues into the meaning of Christ's resurrection, into the meaning of being "risen with Christ."

## Enlarging Circulation

**L**ast week we spoke of the effort to be made during the months ahead to enlarge the circulation of *THE LIVING CHURCH*. The Trinity Church grant is providing important financial resources for this effort. Success, however, also requires something money cannot buy — the enthusiastic endorsement of readers.

Circulation means the distribution of the magazine

to readers by whom or in behalf of whom it is paid for. Ordinary individual or family subscriptions, parishes enrolling in the bundle plan, and gift subscriptions all add up to circulation. Circulation is enlarged, the number of subscribers and purchasers is increased, largely because people, individuals like yourself, tell about it, commend it, and encourage others to subscribe, or to purchase copies if your parish has a bundle plan.

There are several things a reader can do to promote the circulation of this magazine. One can encourage one's rector to subscribe, if he doesn't do so already. Remind him that this is the *only* national Episcopal magazine which provides material pertinent to his work *every week*. Wardens, members of the vestry, organists and choirmasters, leaders in the Sunday school, in the altar guild, and in other organizations can all find useful information here, and it is not presumptuous to bring this magazine to their attention. Tell them why you like the magazine. Some of them might not even know that *THE LIVING CHURCH* exists! Show them the subscription form on page 14 of this issue.

Gift subscriptions are another wide field for extending the outreach of this magazine. So are parish bundle plans. We will speak of these in the future. One very simple way readers can help with circulation is by always renewing one's subscription very promptly. Every month there are some people who forget and allow their subscription to lapse for several weeks before renewing it. Each lapsed subscription brings the total circulation down for a period. Renewing your subscription promptly is a great help to your magazine. It also means that the staff does not have to keep sending repeated billings. Your cooperation is sincerely appreciated by our hardworking circulation department.

## Public Evangelism

**T**he TV preachers are ever with us, as were the radio preachers of a previous generation. The recent scandal involving the Bakkers has only attracted renewed attention to these widely heard spokesmen. To many Episcopalians, their name is anathema. Their messages are simplistic, their theology crude, and their interpretation of the Bible unsophisticated. The financial empires they have erected are shocking. For many leaders in our church, however, the real issue seems to be conservatism. The well-known TV preachers are just as predictably loyal to the conservative line as some of our bishops are to the liberal line. In both cases it is distasteful to find a religious message colored over by political, social, and secular loyalties. It was said of a clergyman of our church that he has recently hesitated to quote the Bible for fear of being supposed friendly to the viewpoint of Jerry Falwell!

On the other hand, large numbers of Episcopalians do listen to these religious programs and derive some satisfaction from them. Many no doubt hear an animated and enthusiastic expression of Christianity which they miss from our staid pulpits.

The TV preacher, and the radio preacher before him, reflects a long tradition of evangelistic preaching in American Protestantism. It is now no longer necessary

for such a preacher to travel from place to place to address crowds, nor for people to travel to hear him. A flick of the switch brings him into our home every week. Whether such religious programs encourage people also to go to churches, or whether they provide a convenient and effortless substitute for attending church, is a moot point. We question whether most of the TV sermons are true evangelism in a deep sense, but they certainly attract and hold audiences of vast numbers of sincere people. In any case, these preachers represent a permanent fixture in the American religious scene, and we cannot expect them to disappear and go away.

The serious question we would raise is why the Episcopal Church has no spokesmen who can effectively address hundreds of thousands or millions of listeners? We have almost no clergy who are trained and experienced in this kind of public preaching, nor do our diocesan or national church organizations, so far as we know, search for this kind of talent or work to nurture and to develop such a ministry. This is not to say that

Episcopalians have not generated some fine religious broadcasting: they have and we are grateful. But usually it is not intended to be evangelism.

During recent years, thanks to the efforts of the Rev. Wayne Schwab, evangelism officer of the Episcopal Church, and others, we have begun to speak of evangelism, but our efforts are usually confined to seeking a congenial individual or two to join our parishes. The public proclamation of Jesus Christ as Lord, on a large scale, is still far ahead of us.

What agencies or organs of the church might concern themselves with this? The Church Army, the religious orders, the Episcopal Radio-TV Foundation, the College of Preachers, the charismatic movement? These are possibilities. The Anglican Institute based in St. Louis, managing the work of Bishop Michael Marshall, is a beginning. The most influential institutions of our church, and the most generously supported, are the seminaries, but historically they have not been interested in this field. Can Episcopalians have the courage to face this problem?

## A Few Thoughts from Aunt Josephine

*Note: The Rev. Emmet Gribbin sent us this letter from his Aunt Josephine. He tells us that Aunt Josephine is an elderly spinster never reluctant to express her opinions. He checked with her before forwarding the letter to us, and she declares that the incidents mentioned are factually quite accurate.*

Dear Nephew:

In those wonderful summers in the 1930s I was a counselor at several Young People's Conferences at Kanuga. After the meals when the director hit the chimes to quiet the chatter, we would sing, "Announcements! Announcements! Announcements! It's a terrible death to die, a terrible death to die, a terrible death to be talked to death, it's a terrible death to die. Announcements! Announcements! Announcements!" The tune is "The farmer in the dell."

In church last Sunday I began to hum this to myself, and had I not been reluctant to embarrass Cousin Beulah, I might have started to sing it out loud. I have been visiting Beulah and her family since earlier in the week. They are so hospitable, and as you know, I visit them, or she and Walter visit me, every few months. Their parish is a large and friendly one; the congregation sings well and makes hearty responses in the Liturgy; and they use both Rite I and Rite II, as every parish should.

But the priests (they have two) belabor an-

nouncements. Several months ago at the 11 o'clock service the rector made announcements before the service began. Every announcement which he made, except for one, was already printed in the bulletin. He talked for 12 minutes before announcing the first hymn. When he first came into the chancel I glanced at my watch and was pleased to note it was precisely 11 o'clock, pleased that the service was starting so promptly, or so I thought. He read the bulletin to us. "The Vestry will meet Tuesday night at 7:30. All members are urged to be present, etc." A row of young teenagers behind me whispered and giggled all during the 12 minutes, but later they behaved beautifully during the service. Good for them on both counts!

This past Sunday at the 8:00 a.m. service the curate spent only five minutes calling our attention to the notices in the bulletin. But then after he eulogized at some length on one item, but added no new information, he called on the senior warden who told us once again what the bulletin said. "It's a terrible death to die!"

I have always felt insulted when a priest doubles the announcements printed in the bulletin. Does he think we can't read? Does he think we do not understand his written prose? Why take the trouble and spend the money to write and print a bulletin if the announcements are going to be orally repeated? Make corrections, yes. Add succinct new announcements, if necessary. Let him read the Prayer Book in the service, but let us peruse the bulletin.

Beulah and Walter's parish church is named for St. Mark, the evangelist who was most economical and succinct in his use of words. Since the parishioners must now listen to all this unnecessary verbiage, the parish might appropriately be named St. Garrulous.

Affectionately,  
Aunt Josephine

# Movies

By ARTHUR LIVINGSTON

**LIGHT OF DAY.** Written and directed by Paul Schrader. 100 minutes.

This film largely involves two of the least compelling subjects imaginable — rock music and neighborhood bars in industrial Cleveland. It is also loud, blatant, and is often vulgar. Long stretches consist of little more than untalented people caterwauling to inane lyrics backed by musicians who apparently have never learned more than three chords. It stars a rock singer, Joan Jett, and that darling of the gum-chewing set, Michael J. Fox. Despite all these drawbacks, this film is strongly recommended.

I have previously mentioned Paul Schrader's outstanding screenplay for *Mosquito Coast* [TLC, April 5]; also, I discussed *Therese* [TLC, April 19] in terms of its transcendental style, a kind of filmmaking technique akin to the *via negativa*. As a director, Schrader's invariable approach is to create unlikely milieus and characters for making a spiritual point, but then to dig below their surface until he bares their souls at their

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Arthur Livingston, a free-lance writer and poet in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975.

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## BOOKS

Continued from page 5

The prison experience radically changed Read, for — while always devout — he experienced the reality of Jesus Christ in a way he had never known. He writes towards the end of his first volume, "Being taken prisoner means being stripped down. Suddenly everything you have come to rely on is gone. Your possessions, your job, your plans, those dearest to you, your country — all these are, in a peculiar way, no longer there." In preaching to fellow prisoners, Read not only saw human nature, including his own, at its highest and lowest points; he learned to reach men not continually religious and to do so through sermons that lacked easy promises or the "quick fix."

Volume two deals with the postwar years, when Read returned to Edinburgh, first as minister to a suburban church, then as chaplain to the university. At one point, he was Church of Scotland chaplain to Queen Elizabeth II.

In commenting upon his 30 years in

greatest moment of spiritual crisis. He is also the only mainstream American director making movies this way.

Everything in a Schrader film exists for the final scene when the audience learns the underlying meaning of all that it has viewed until that moment; Schrader has even admitted that he constructs the end of his tales first and then works backwards. In *Light of Day*, the result may startle anyone sensitive to Christian doctrine because, without resorting to any didacticism, he reveals through the action itself how God's grace acts on human beings; at the same time, Schrader is able to evoke numinous feelings in a receptive audience. No mean trick. The key word in all this praise — however, is *receptive*. If the viewer lacks a Christian background, he is almost certain not to understand the point; given the current mores of America, it is not surprising that Schrader's morality tale *American Gigolo* created more interest in gigolos than it did in God's grace.

Although it contains a number of complications and subplots, the basic tale is as simple as possible. It involves an unwed mother-cum-rock-singer, Jett, estranged from her own mother (Gena Rowlands in a particularly fine performance). After rebelling for a long time, the girl becomes reconciled to her mother, who then dies. This synopsis may sound banal, but in a Schrader film the *whys* are a hundred times more important than the *whats*. If you can hold your ears through all the blaring rock, a profound experience awaits you. Schrader is in mid-career and is still improving.

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the American pulpit, Read urges our churches to recover "a loss of theological nerve," return to a stress upon "the power and efficacy of the sacraments," and "boldly stand for the catholic faith as expressed in the creeds." He warns against an ecumenicism that claims "Any religion is better than mine." At the same time, he is an able bridge-builder and has preached in many a Roman Catholic pulpit.

The titles of these volumes are apt. Throughout Read's career, one sees the triumph of grace, the sense of one person's experience with a risen Lord.

JUSTUS D. DOENECKE  
Professor of History  
New College of the University  
of South Florida  
Sarasota, Fla.

## Books Received

WHEN YOU WALK THROUGH THE FIRE. By Warren McWilliams. Broadman. Pp. 165. \$7.95 paper.

SURRENDER: A Guide for Prayer. By Jacqueline Syrup Bergen and S. Marie Schwan. St. Mary's Press. Pp. ix and 153. \$6.95 paper.

# PEOPLE and places

## Appointments

The Rev. Nigel Lyon Andrews (ret.) is interim rector of St. George's, 14 Rhode Island Ave., Newport, R.I. 02840; add: 141 Conanicus Ave., Jamestown, R.I. 02835-1458.

The Rev. John K. Dempsey is rector of All Saints of the Valley Church, E. 12817 Broadway, Spokane, Wash.

The Rev. Fred Harrison (ret.) is interim rector of St. Andrew's, Charlotte, N.C.

The Rev. Donald Hastings is assistant to the Bishop of Rhode Island in charge of charities, stewardship, and program, 275 N. Main St., Providence, R.I. 02903.

The Rev. Robert Cates McMillan is now vicar of Galloway Memorial Chapel, Elkin, N.C.

The Rev. R.W. Morris (ret.) is interim rector of St. Mark's, Raleigh, N.C.

The Rev. Willoughby Newton has been appointed vice president of external affairs at the General Theological Seminary and will oversee the master plan for renovating its historic complex of buildings; add: 175 Ninth Ave., New York, N.Y. 10011.

The Rev. Robert Dickie Nix, Jr. is now at St. Stephen's, Durham, N.C.

The Rev. Raymond G. Taylor, Jr. is now at St. Paul's, Smithfield, N.C.

The Rev. George J. Tompkins is rector of St. Andrew's, 2604 Ashley River Rd., Charleston, S.C. 29407.

The Rev. Richard Turkelson (ret.) is interim priest of St. Martin's, Charlotte, N.C.

The Rev. William Smith Wells, Jr. is now at Holy Comforter, Richmond, Va.

## Ordinations

### Deacons

Chicago—Patrick Ryan Balyeat Raymond, curate, St. Mark's, Barrington Hills, Ill.

Idaho—Bernadette Turner, chaplain, Hillcrest Retirement Center, Boise, Idaho. Deacon Turner, 83, records lectures for a biweekly radio show and is writing a book on the emotional aspects of living in retirement. Add: 1093 S. Hilton St., Apt. 223, Boise, Idaho 83705.

Nebraska—Timothy L. Anderson, deacon-in-charge, St. Mary's, Box 72, Blair, Neb. 68008. Juan Jimenez, Episcopal Theological Seminary of the Southwest, Austin, Texas.

North Carolina—Lise Hildebrandt, Wilmington; Jeffrey Murph, St. Paul's, Winston-Salem; Edward Scott, St. Paul's, Winston-Salem; Matt Stockard, St. Timothy's, Wilson; Patricia Daniels Turk, St. John's, Charlotte, N.C.

West Texas—Max M. Reynolds, vicar, Church of the Good Shepherd, George West and vicar, St. Michael's, Lake Corpus Christi; add: Box 78022, George West, Texas 78022.

### Permanent Deacons

Milwaukee—Fiona Bergstrom, deacon, St. Peter's, West Allis, Wis. and community liaison for Sojourner Truth House, Milwaukee, add: 3245 S. 149th St., New Berlin, Wis. 53151. Vicki Black, student, Nashotah House seminary and retreat and conference coordinator of DeKoven Center, Racine, Wis.; add: Nashotah House, 277 Mission Rd., Nashotah, Wis. 53058. Louise Oakes, deacon, Grace Church, Madison, Wis.; add: 1014 Friar Lane, Madison 53711. Carol Smith, deacon, St. Michael's, Racine, Wis., with responsibility for nursing home ministry. Deacon Smith also teaches piano and humanities at Carthage College in Kenosha, Wis.; add: 6407 5th Ave., Kenosha 53140.

Southeast Florida—Ruby Cruz, Christ Church, 3481 Hibiscus St., Miami, Fla. 33133. Miriam Dean Pratt, Church of the Ascension, 11201 Colonial Dr., Miami, Fla. 33157.

Spokane—Ann C. English, deacon assistant, St. Paul's, 1213 S. Lincoln, Kennewick, Wash. 99336.

## Deaths

Sister Mary Andrea, C.S.M., died after a long illness on March 14 in the 35th year of her profession in the Community of St. Mary.

Professed in 1952 at St. Mary's Convent, Kenosha, Wis., Sr. Andrea lived at various times in all three provinces of the community. Most recently she lived and worked at St. Mary's Hospital for Children, Bayside, N.Y. and St. Mary's Convent, Peekskill, N.Y. Her burial was in Peekskill.

The Rev. L. Brent Bohlke, chaplain of Bard College, Annandale-on-Hudson and rector of the Church of St. John the Evangelist, Barrytown, N.Y., died of lung cancer on March 7 at Northern Dutchess Hospital in Rhinebeck, N.Y. at the age of 44.

Before going to Bard in 1984, Fr. Bohlke served as rector of Trinity Church, and taught in the English department and served as chaplain at Doane College, Crete, Neb. He attended Hastings College, and went to seminary at Seabury-Western in Evanston, Ill. In 1967 he was in charge of two mission churches, and from 1971 to 1981 he was chaplain at the University of Nebraska in Lincoln, from which university he earned his Ph.D. in English, with a specialty in modern American literature. He is the author of several articles on Willa Cather and books on Cather and Mary Baker Eddy. Fr. Bohlke had just completed *Willa Cather in Person*, scheduled for publication by the University of Nebraska Press. He is survived by his wife, Beverly, two daughters, his mother, and his sister.

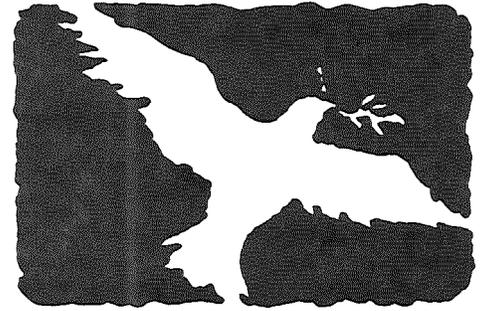
The Rev. Stuart G. Cole, retired priest of the Diocese of Ohio, died March 13 at the age of 84 while resident in the Episcopal Church Home, Alhambra, Calif.

A native of Elmira, N.Y., Fr. Cole was graduated

from Hobart College and received his divinity degree from Bexley Hall. In 1954 he was awarded honorary degrees from Hobart College and Kenyon College. His early ministry included service as curate at St. Paul's, Syracuse, N.Y. and priest-in-charge of parishes in nearby Sherrill and Canastota. In 1932 he became rector of Trinity Church, Seneca Falls, N.Y. and chaplain of Hobart and William Smith Colleges in 1939. In 1944 he became rector of the Church of the Ascension in Rochester, N.Y., and in 1949 he became rector of the Church of the Ascension in Lakewood, Ohio, where he served for 20 years until his retirement. Fr. Cole is survived by his two sons, Stuart and David, and six grandchildren.

The Rev. Robert John Lewis Matthews, III, rector of Trinity Church, Lawrence, Kan. since 1973, died on March 19 at Emory University Hospital in Atlanta, Ga. after receiving a bone marrow transplant. He was 58 years old.

A native of Canton, Miss., Fr. Matthews served churches in Tennessee and Kansas throughout his ordained ministry: he was curate of Christ Church, Nashville from 1955 to 1957, and rector of St. Barnabas, Tullahoma, Tenn. from 1957 to 1962 when he moved to Kansas. For a year he was chaplain for Kansas University and canon of Grace Cathedral, Topeka, Kan. from 1963 to 1973 when he became rector of Trinity, Lawrence. Fr. Matthews also served as associate pastor of care and counseling at the Menninger Foundation in Topeka, where he himself did course work in pastoral care. The author of *The Human Adventure*, he was a deputy to several General Conventions and served on numerous committees of the Diocese of Kansas. Fr. Matthews was the brother of the Rev. Daniel Matthews, new rector of Trinity Church, Wall St., New York City [TLC, Feb. 15]. Other survivors include his wife, Blanche Ames Davis Matthews; three sons, John, Robert, and Paul; and one grandchild.



## Benediction

*The author is the Rev. Joseph W. Elliott, a retired priest of the Diocese of Northern California. He resides in Ocean Park, Wash.*

What we call pure individualism simply does not exist. Every man derives what he is and has largely from others; the personal contribution of some to their own proudest triumphs is pitifully small. Not even the most astonishing discovery or intention of the genius is purely his own achievement. Behind it, making it possible, is the labor of a myriad of men and women in the past, along with that of contemporary workers in the same and related fields. In commerce, the merchant is indebted for every penny he earns to those who plant and reap, spin thread, build engines, invest money and do a million other things.

St. Paul, in Romans, states, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. All I have I owe, and I am indebted everywhere." It is vital that we Christians remember that the *debt* is to the low as well as the high, to the barbarian as well as to the Greek. It is not hard to recognize our debt to the great, the wise and the cultured, but we cannot see so well our indebtedness to the barbarian and the ignorant, the serf and the mob. Yet, it is there and is equally real.

There is no need to enlarge on what the humblest workers do for us, which we could not, or would not do for ourselves. Rather, let a man think how much of the comfort and strength and sweetness of his life is traceable to the great ones of the earth, and how much to no such person at all, but to the ministry of simple folks, to their brave patience, staunch loyalty and uncomplaining good-nature. I am a debtor, says St. Paul, both to the Greeks and the barbarians, and so are we all, and the more heavily the sense of that indebtedness presses on us, the better we shall be in each other's sight and the more our lives can become a *psalm of gratitude* in God's sight.

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**FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE.** An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

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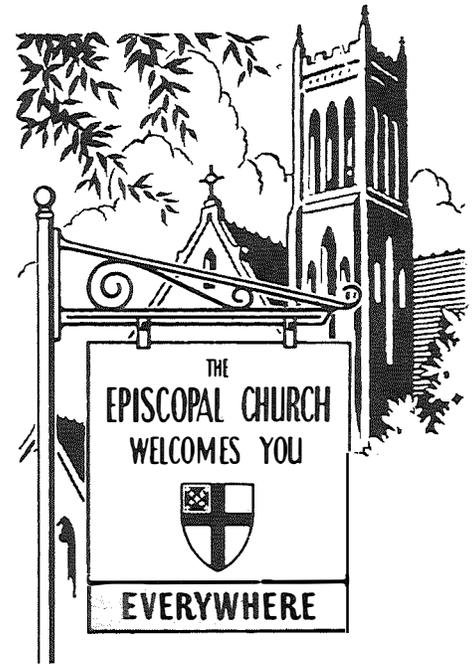
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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. Hours 10:4-3:0 Mon to Sat; 8-6 Sun

**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.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## 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

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
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Sun Eu: 7, 9:30. Wed: Eu & HS 10

## INDIANAPOLIS, IND.

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The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues, Wed, Thurs 12:05 Sat 8. HD 12:05

## 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

## BOSTON, MASS. (Cont'd.)

**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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
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Sun 8 Low Mass, 10 High Mass. Wkdys as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelase, 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 Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15, 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

## NEWARK, N.J.

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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

## EPIPHANY

1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; 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

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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

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## TRINITY

Broadway at Wall  
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## 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, 5 Ev & B, Sat 5 Vigil Mass

## 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

## 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

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

## 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 Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

## 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

## 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. Wkdys: H Eu 12 (Tues with HU)

**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.r.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.