

# THE LIVING CHURCH



The Rev Jervis S Zimmerman  
291 Condeleight Dr  
Glastonbury CT 06033

RNS

"Still Life with the Bible," Vincent Van Gogh, 1885: In whatever language given to man, to hear and to speak the Word in a truly human way is the most noble of all enterprises [p. 9].

# The First Article

# THE LIVING CHURCH

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## Rainy Holiday

Aren't holidays in the spring and summer supposed to be sunny and warm? Of course they are, but here I sit home on a rainy, windy, gloomy day, watching the raindrops run down the window panes! Plans for a family picnic are hopelessly dashed, and we didn't really have any alternative planned and now here I am.

So I am left to think, when I would much rather have walked, swam, or gone out in a boat. What is a holiday really for, anyhow? For those who enjoy the out-of-doors, holidays (or at least sunny warm ones) seem most obviously to be times to get out and enjoy gardens, parks, beaches, lakes and other such places. To those who spend most of their days in offices, shops, kitchens, schools, or factories, the natural world seems the needed antidote.

Yet to be at home is an antidote, too. To be at home for a day when one had not expected to be, when no errands can be done, and when there are no plans to clean the refrigerator, or fix something or paint something — simply to be at home because it is home, this too is a privilege. To be able to relax in one's own nest, to be with one's own belongings, to enjoy the atmosphere which an individual or family has tried to make into good living space, this is something to be thankful for also. So let it rain!

Home should be a restful place. If it is not, perhaps one should take steps to make it so. Perhaps it is time to move a better reading lamp close to one's armchair, or to put a bookshelf by one's bed, or hang up on a bare wall the picture one has been meaning to hang for a year or more! If home is not a restful place, however, the main trouble may be with us, not with the furniture. Peaceful people usually create a peaceful atmosphere about them. One makes a peaceful place, in part at least, by being peaceful.

We are taught by scripture not to look on any earthly place as our ultimate home or dwelling place, and we are warned to look to treasures in heaven rather than on earth. Yet surely an



RNS

earthly home, temporary though it be, need not be despised. It can express values. It can communicate something to relatives, friends and visitors. It can also communicate something to its owners. The cross above the bed, the picture of a favorite saint, the photos of loved ones living and dead, treasured books on our shelves, some object inherited from a beloved grandparent — all of these remind us of our own ideals, loyalties, and aspirations. These are things to reflect upon during a quiet day within our own walls.

And our various other belongings? Moth and rust will indeed someday consume them, but the armchair in which we read, the rug on which we walk, the utensils with which thousands of meals have been prepared and eaten — these too serve us well and are to be appreciated — not to mention the faithful dog or cat who keeps one company.

In short, it is God's world indoors as well as out. The rooms, apartments, and houses in which we live should reflect this, and, as the collect at compline asks, may God's holy angels dwell here to preserve us in peace (BCP, p.133). So I enjoy this rainy day — but I will be glad when the sun comes out.

H. BOONE PORTER, Editor

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# LETTERS

## Church Leaders in Politics

Ellis Blake [TLC, May 24] and others who ask that clergy and other religious folk "stick to religion and leave foreign policy to our elected representatives" should know that for many of us involvement in the political order by the church as institution, as well as by ourselves in groups, or as individuals, is precisely a matter of faith. A certain evenhandedness and a striving for humility is always in order. Noninvolvement and silence are rarely if ever in order. I cannot pray in the name of the Prince of Peace unless I act to bring about peace and justice. It is false religion if I try. My elected political representatives do not represent me at the present time, especially in matters of foreign policy, so I am even more compelled to speak and act. If I do not, I will not be faithful to the Lord I say I follow. I am thankful more than I can possibly express for church leaders who are not afraid to lead in these matters.

MARY H. MILLER

Murrysville, Pa.

So far as Mr. Blake's question about the credentials of clergy to speak on matters "political" (whatever that means), I, for one, served five-and-one-half years in the FBI, ten years in state government, seven years in tribal government, and was active in both state and national politics for 17 years. As a lawyer, judge, elected official and representative, I think I am as well qualified to speak to these issues as many presently in "politics." Further, I have spent time in Central America, South Africa and have also visited the Soviet Union, as well as many other foreign countries.

Not all clergy are ignorant of politics, and conversely not all politicians are ignorant of religion.

(The Rt. Rev.) WILLIAM C. WANTLAND  
Bishop of Eau Claire

Eau Claire, Wis.

In response to your editor's note appended to the letter of Ellis D. Blake, the 68th General Convention, meeting in Anaheim, Calif., did adopt a resolution condemning action of the Soviet

Union against the people of Afghanistan.

Resolution #D-070, submitted by the Rev. Canon Howard B. Kishpaugh, deputy from the Diocese of Central Pennsylvania, was introduced in the House of Deputies by the committee on national and international affairs in its report #36. Resolution D-070 was adopted in the House of Deputies and communicated to the House of Bishops in HD message #195. The House of Bishops concurred and reported its action back to the House of Deputies in their message #254.

The record of convention action by the two Houses of General Convention appears on pages 266 and 557 of the *Journal of the 68th General Convention*.

(The Rev. Canon)

ROBERT E. HOLZHAMMER  
Recording Secretary, House of Deputies  
Iowa City, Iowa

## The Kind of Letter We Like

Congratulations on the editorial by the Rev. Robert M.G. Libby concerning use of the electronic media by Christians [TLC, May 24]. It is one of the most thoughtful and timely ones I have seen printed anywhere. I think THE LIVING CHURCH should be congratulated and I should like to second Fr. Libby's thoughts and suggestions.

(The Rt. Rev.) C. FITZSIMONS ALLISON  
Bishop of South Carolina  
Charleston, S.C.

## Celebrating Religious Life

My many thanks for your coverage and photos on Jarrow [TLC, May 24]. It was my good fortune to be at Mirfield when about a dozen of the brothers went up for the "Religious Life Celebration" in May of 1982.

The more "modern" appointments had been removed and the ancient ones put back in place for the celebration. The 100th Archbishop of Canterbury preached with the same vigor and quality I remembered no less than 30 years before at Oxford. The Bishop of Jarrow, a Franciscan, celebrated and all the superiors of Anglican Orders celebrated; the Reverend Mothers of various orders took a good part in the celebration as did the congregation of hundreds after having been instructed and rehearsed by a Franciscan brother with his guitar. An altar had been put in the nave and around it were no less than a hundred religious and around them the large congregation of sharers in the offering of thanksgiving not only for St. Bede but the vitality of religious life today so clearly demonstrated that day. The Victorian nave and its addition to one side were packed.

Afterward we had lunch on the expanse of lawn and under some tents that had been set up for the occasion. Jarrow

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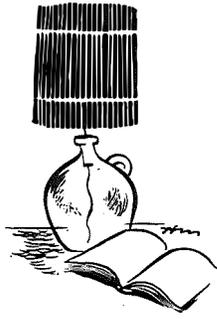
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is not only an historic place but an inspiring one as well; the surrounding areas are among the most depressed economically in the United Kingdom and the signs of resurrection and new life in vitality of faith must have been a great boost for all the local folk.

(The Rev.) PAUL L. THOMPSON  
Ashland, Ohio

## Recognition of Deacon

Regarding your "Briefly" section [TLC, May 24], I think it is important that people know that Rev. Robert V. Parker, executive director of the Episcopal Social Services in Wichita, Kan., is a deacon. As you know, deacons are called to a special ministry of servanthood directly under our bishop. In the name of Jesus Christ, we are to serve all people, particularly the poor, the weak, the sick, and the lonely (ref. BCP, p. 543).

The award for excellence which Deacon Parker received indicates the impact that the servant ministry of Episcopal Social Services has had on the local community. This flows, I believe, from his commitment to follow our servant Lord — a ministry which we all share.

(Deacon) DIANE WHALLON  
Diocesan Administrator  
Topeka, Kan.

## Cathedrals Today

Congratulations for the splendid article "The Value and Use of Cathedrals in America Today" by the Very Rev. Gary W. Kriss [TLC, May 17]. Dean Kriss packed a whole lot into a mere two pages.

We who build multi-million dollar temples to sport, entertainment and commerce, might do well to build, where it is feasible, something enduring and expressive, if only to show to all and sundry the importance of religion in our lives. Outward and visible signs in this mortal life are of no small value.

(The Rev.) GEORGE W. WICKERSHAM II  
Rockbridge Baths, Va.

## Non-Anglo-Saxon Bishops

In the guest editorial by the Rev. Wendell B. Tamburro, on the nomination of bishops [TLC, May 17], it is alleged that those considered for the episcopate are "Anglo-Saxon, and usually English." Yet in Connecticut we have just elected the Rev. Jeffrey W. Rowthorn, who comes from Newport in Wales. The Welsh are often linked with the English, but they are a separate people.

We need bishops who are willing to stand strong for the principles of our faith and the church, and be our guides through the changing seas of time. Does it matter if they are Anglo-Saxon or Welsh or any other background? I think it matters most, as it did with Jesus in his decisions, that they be people who will lead others to the Father and the

salvation of this world. It matters not to me what a man's background is for bishop; what does matter most is if he knows how to try to be Christ-like in a harsh world. Does he know how to use that special office in the most effective way and in the Name of Christ? That is the question that we must ask in nominating anyone for leadership in the church.

EARL T. WILLIAMS, JR.  
Ninnau Welsh Talent Agency  
North Haven, Conn.

## First in North America

In the May 17 edition, one of the letters to the editor highlighted the 400th anniversary of the first Anglican sacraments in North America. History records, and the Anglican Church of Canada celebrates, the first Anglican Eucharist in Canada on September 3, 1578, on Baffin Island. The Rev. Robert Wolfall, chaplain to the expedition commanded by Sir Martin Frobisher, celebrated Holy Communion.

The captain of the ship on which Wolfall sailed recorded in his log: "Master Wolfall . . . preached a godly sermon, which being ended he celebrated also a communion upon the land, at the partaking whereof was the Captain of the *Anne Francis* and many other gentlemen and soldiers, mariners and miners with him. The celebration of the divine mystery was the first sign, seal, and conformation of Christ's name . . . ever known in all these quarters . . ."

Possibly Fr. Lupton's suggestion might be modified either by including this Canadian commemoration or by making 1587 as the first Anglican sacraments in the United States.

(The Ven.) A.H. SKIRVING  
St. James Westminster Church  
London, Ontario, Canada

## Shelter for the Homeless

I am writing to express my appreciation of your excellent and timely editorial, "The Foxes Have Holes . . ." [TLC, March 29] regarding the United Nations International Year of Shelter for the Homeless. It reached me just as the Tenth (Commemorative) Session of the United Nations Commission on Human Settlements was meeting in Nairobi.

For the past year I have had the privilege of working at the United Nations Centre for Human Settlements (UNCHS-Habitat) world headquarters here in Nairobi, and in recent months I have been dealing specifically with International Year of Shelter for the Homeless (IYSH) documents. I spend each day immersed in the "alarming statistics" of which you speak, the grinding poverty and the overwhelming dimensions of the worldwide deficit of shelter.

Just one statistic that emerged in the keynote address at the opening ceremony of the commission is worth pon-

dering. Hundreds of billions of dollars are spent every year by nations rich and poor on armaments. *One percent* of this year's worldwide expenditure for weapons would permit the fulfillment of IYSH goals for 1987. *Ten percent* would permit the fulfillment of the goal for adequate shelter (in its comprehensive definition) for all by the year 2000.

Is it possible that a major reordering of our priorities and redirecting of our resources might provide so well for the needs of humanity that there might in time be no cause for aggression, hence no need for defense, thus no use for weaponry? Is it not our Christian imperative to hasten the beating of swords into ploughshares — or missiles into shelter?

It is not easy for us as individuals to take any effective action. As a nation we could begin by giving more support to United Nations programs. Our distaste for the posturing that goes on in "official" U.N. circles should not distract us from the effectiveness of most U.N. agencies as instruments of peace, caring and healing in this world. If we look at the excellent work done by U.N. agencies in the fields of health, nutrition, child care, environmental protection, and so many others, we can get some notion of what the United Nations has already accomplished for the world's most destitute people, and by extension for us all. How much more could be done, how much better life could be for so many people if more funding were available for these heroic programs! If current negotiations for arms limitations could be coupled with increased support for United Nations programs, we could further the causes of disarmament, of peace, and of shelter all at the same time.

FAY CAMPBELL

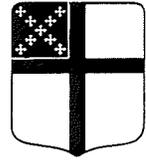
Nairobi, Kenya

### Variety of Names

When new parishes are formed it is my fervent hope that bishops will refrain from naming them Christ Church, Grace Church, Trinity or Holy Trinity. Also Matthew, Mark, Luke, John, Paul and Mary.

Please, Rt. Rev. Fathers in God, be innovative. Consider the great panoply of saints — their name is legion. My hat off to the Diocese of Chicago. Just a few examples: St. Lawrence, St. Charles, St. Paulinus, St. Leonard. Newark honors St. Anthony of Padua, Ohio St. Rocco, Pennsylvania St. Giles, Long Island a great number of the so-called "lesser" saints, but in the majority of dioceses the names have been repeated so often they become commonplace. We need names that are arresting, colorful, pique our curiosity and want us to know more about that particular saint or event. (The Rev.) WENDELL B. TAMBURRO (ret.) Gresham, Ore.

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— Alec Wyton, Organist-choirmaster,  
St. James' Church, New York City  
Coordinator, the Standing Commission  
on Church Music

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# THE LIVING CHURCH

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## Translator Elected Bishop

The Korean community in the Episcopal Church has more than one reason to celebrate. Not only has a Korean translation of the Book of Common Prayer been published, but one of its translators, the Rev. Paul Hwan Yoon, vicar of the Church of the Annunciation in Anaheim, Calif., was elected Bishop of Taejon in the Council of the Church in East Asia. He was elected on March 17, and his consecration is scheduled for this summer.

Available in mid-June, the translated Prayer Book had its start in the early 1970s, when new Korean congregations were beginning to be established. A few of the Korean clergy began translating portions of the proposed Book of Common Prayer for their congregations, using these as an alternative to the Anglican Church of Korea's prayer book.

In 1979, the Korean Convocation of the Episcopal Asiamerica Ministry formed a committee to begin the systematic translation of the newly adopted Prayer Book into Korean. Coordinating the effort was the Rev. Matthew Ahn of St. Nicholas Church in Los Angeles, Calif.

Within a year, the committee had completed translation of Rite II of the Eucharist. This was circulated to all Korean congregations for a period of trial use.

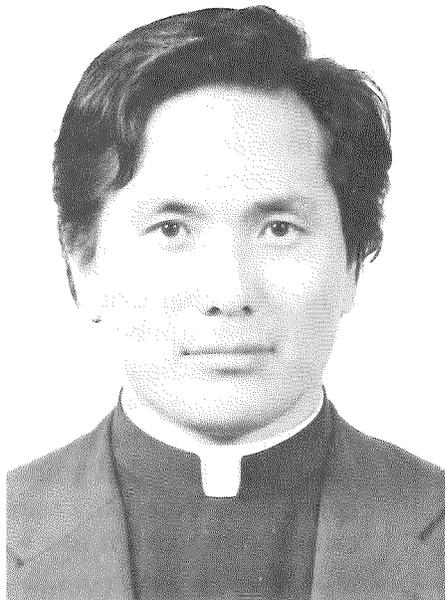
Following additional periods of trial use and revisions, an entire translation of the Prayer Book was certified by the Rev. Canon Charles Guilbert, custodian of the Standard Book of Common Prayer, and the translations were sent to a printer in Korea.

During his work on the translation, Fr. Yoon also built the Church of the Annunciation into a viable congregation, which not only serves Korean Episcopalians but also offers ministry to Korean newcomers in the Los Angeles area.

Fr. Yoon, 49, is a graduate of Seoul University and of St. Michael's Seminary in Seoul. He was ordained to the priesthood in 1967, and after serving in several positions, returned to St. Michael's Seminary where he became dean. He has been vicar of the Anaheim parish since 1982. He is married and has three children.

## Russian Christian Activist Honored

As plans go forward for the coming celebration of the millenium of Russian Christianity, there are still reminders



Fr. Yoon, Bishop-elect of Taejon

that although the new policy of *glasnost* has brought some lessening of restrictions and the release of a few captives, Russian Christians continue to suffer for their faith. At a recent ecumenical rally on the steps of the U.S. Capitol in Washington, sponsored by the Coalition for Solidarity with Christians in the USSR, the featured speaker was Christian poet and human rights activist Irina Ratushinskaya, who was released in October 1986 after serving four years in the Soviet *gulag*.

The rally was cosponsored by the Congressional Human Rights Caucus, the Christian Rescue Effort for the Emancipation of Dissidents (CREED), the Institute on Religion and Democracy, and numerous religious and ethnic groups and organizations. Among the hundreds assembled, including many young people, some carried banners. One read "Free Soviet Christians Now," another, "Remember those in prison as if in prison with them."

In his introductory remarks, coalition chairman Dr. Kent R. Hill said, "Our national and international ecumenical organizations have too often been silent about the suffering of those persecuted for their religious beliefs, and we have ourselves remained apathetic, divided, and parochial in our concerns. We in no sense wish to ignore important developments now taking place in the Soviet Union, but some 230 Christians remain in prison and the laws restricting the practice of religion remain in effect. We must not rest until *glasnost* means lib-

erty for all who are captive, and an end to discrimination against all religious believers."

In presenting Ms. Ratushinskaya as "a woman of inspiring Christian faith," Dr. Hill noted that "As in all repressive states, the intellectuals are feared, and Irina Ratushinskaya was feared most of all for her religious poetry. The mark of a true believer is that suffering enlarges the soul, and in all she endured, she refused to recant, and we honor her not so much for her numerous accomplishments, as for her triumph of spirit."

Of Polish descent, raised in the Ukraine, she was arrested in 1982 at age 28 for refusal to discriminate against Jews in her physics institute. She was the first woman to receive the maximum sentence of 12 years, and served four years in a labor camp, much of it in solitary confinement, before international pressure effected her release. During the coming year she will be poet-in-residence at Northwestern University, Evanston, Ill.

In responding, she said "While in the labor camp I was allowed no letters, but I was physically aware of your prayers and I thank you for them. It is painful to remember those still in prison. They won't know of this rally but they may see the results of it."

Noting that all believers are persecuted, whether registered or unregistered, she added that Christians are treated worse than other prisoners. No priests are allowed them, even at death, nor Christian burial. She urged those present to write letters to them, for "this is so helpful, especially at Christmas and Easter. Also, when the pressure of publicity is brought, they are better treated, for the KGB is forced to realize that the world is aware of what is going on. It puts them on notice that Christians worldwide are concerned. In those terrible moments in icy cells they are warmed by your prayers and are enabled to hope." She ended with excerpts from her poetry, read first in English translation, then in Russian.

A petition, signed by 40,000, was presented, calling on Congress to work for their freedom. In responding, Sen. Pete Wilson, R-Calif., said "Faith and conscience can never be overcome, even by a powerful state. Gorbachev's changes have resulted in the release of some, but we must distinguish between words and deeds. We must make them see that the world is watching and cares enough to penetrate even the thick walls of the Kremlin. I appeal to you, the Congress,

the American people, to never forget or give up on these prisoners who refused to give up themselves and to give up their God."

Rep. Frank Wolf, R-Va., and a member of the Executive Committee of the Human Rights Caucus announced that the House of Representatives has voted to import no goods from the Soviet Union made by slave labor.

In closing, the Rev. Robert Gordon of the National Association of Evangelicals offered prayers "for the Soviet leaders who deny God, and for the Russian Christians who are repressed physically but are free spiritually." The choir of the Russian Orthodox Cathedral of St. Nicholas sang selections from the Orthodox liturgy: "Let the righteous be glad. Let us go forth and forgive all. For Christ is risen. He is risen indeed. Alleluia!"

DOROTHY MILLS PARKER

## New Canon of Washington Cathedral

The Rt. Rev. John T. Walker, Bishop of Washington, has announced the appointment of the Rev. Leonard Freeman, of New York City, as director of communications and canon of Washington Cathedral, effective June 1. Fr. Freeman, 44, leaves for the cathedral from Trinity Church, Wall Street, where he has been director of communications since 1981.

A recognized authority in religious communications, he has been active in New York in the production of television programs and video-cassette series. These include: "Love, the Foundation of Hope," a VCR series, Harper & Row (1987); "Searching," a syndicated half-hour weekly television program from 1981 to the present; "The Holy Land: A Pilgrimage," an award-winning television special (1984); and "South Africa: An American Dilemma," an award-winning VCR series (1985).

He has been editor of *Trinity News*, a columnist for *Media & Values*, a contributing editor of *The Episcopalian* since 1970 and a contributor to a number of secular publications on the subject of communications research and economics.

## Cathedrals Helping Cathedrals

Under the theme "Cathedrals Helping Cathedrals," about 100 people gathered in All Saints Cathedral, Milwaukee, Wis. for a May 27 Rogation service, garden blessing and anniversary luncheon.

Participants included All Saints' parishioners, staff of THE LIVING CHURCH and members of The Living Church Foundation, who joined in celebrating the first anniversary of the magazine's occupancy of offices in the cathedral's buildings, as well as upcoming developments in All Saints' community outreach programs.

Led by the Rt. Rev. Roger White, Bishop of Milwaukee; the Very Rev. Frederick Powers, dean of All Saints; the Rt. Rev. Stanley Atkins, president of The Living Church Foundation and retired Bishop of Eau Claire; and the Rev. H. Boone Porter, editor of THE LIVING CHURCH, participants processed from the church to All Saints' newly planted memorial garden for a blessing.

During the luncheon, Dean Powers emphasized the important role played by Christ Church Cathedral, Indianapolis, in the life of All Saints, because it was through a generous grant given by the Indianapolis cathedral that All Saints was able to renovate its buildings for office space and thus open itself to more community involvement.

At present, THE LIVING CHURCH leases one section of the office space, but it is anticipated that additional space will soon be rented out as the permanent headquarters of the Pastoral Counseling Service of Greater Milwaukee, which offers counseling to low income persons.

All enjoyed an excellent Mexican luncheon catered by Cafe El Sol, a Milwaukee restaurant which trains displaced workers, ex-offenders and "high-risk" youth in food service.

## Church Press Groups Meet

Members of the Associated Church Press met May 19-22 at La Mansion Del Rio in San Antonio. One hundred people participated; an estimated 375 publications hold membership in the ACP.

Taking place the same week and two blocks away at the Hyatt Regency Hotel was the convention of the Catholic Press Association, with 400 in attendance. The two groups held several joint sessions, including a dinner May 20 at which the featured speaker was to be

Jimmy Breslin, a novelist and a columnist for the *New York Daily News*. However, Mr. Breslin was unable to attend, as he was covering the tragedy at the Bronx Zoo where a young boy was killed when he entered a cage of polar bears.

At a common issues workshop the morning of May 21, members of the two groups were allowed opportunity to express their views on various concerns of the church press. Concerning professionalism, one person said journalists should use their skills just as they would for secular publications; working for the church press should not be viewed as "selling out." Another person said more publishing is needed for those who are not heavily involved or interested in church affairs; more stories are needed which appeal to this type of person's needs. This view was expressed by several others.

Reporting which advocates a particular point of view was spoken of several times. One speaker said the church press should avoid the temptation to form stories to support one's opinion; another said a publication should assume the role of advocate on certain occasions.

Other topics raised were membership in local press organizations; the need for stories which educate about problems, rather than focus on scandals; and the need to learn more about denominations other than one's own.

That same afternoon, the two groups took a cultural tour of the city, including visits to several missions built in the early 18th century, among them Mission San Jose where an ecumenical service of worship was held. A fiesta took place in the evening at San Antonio's Mexican American Cultural Center; local dancers and a guitarist performed.

The final joint session was a luncheon May 22, at which the featured speaker



Photo by John E. Kimpel

Fr. Porter (left), Bishop Atkins, Bishop White and Dean Powers: A generous grant from one cathedral to another.

was the Hon. Henry G. Cisneros, who is in his fourth term as mayor of San Antonio. He expressed concern about the potential elimination of the middle class, which he believes to be a stabilizing force in society. Loss of jobs and erosion of the wage base were cited as factors hurting the middle class.

Mayor Cisneros, who is a Roman Catholic, urged the church to be involved in such issues as trade, unemployment, and education, as these are issues which force human trauma and human decisions.

In the ACP awards competition, several Episcopal publications were winners. The *Episcopal Times* of the Diocese of Massachusetts was cited for having the best feature article in a newspaper and best newspaper photography. The feature was written by Barbara Braver, editor, and was about how Woburn, Mass., dealt with the effects of a toxic waste dump. *Cathedral Age*, of the National Cathedral in Washington, D.C., was awarded for best magazine photography and best black and white cover. *The Witness* had the best feature article for a publication with a circulation of 10,000 or less; the article was titled "The reproduction revolution: ethics of assisted begetting" and was written by the Rev. Charles Meyer.

The *Canadian Churchman* was awarded in four categories: best news story for a newspaper (the installation of the Most Rev. Edmond Browning as Presiding Bishop), best front page, best newspaper graphics — single page or spread, and best newspaper photography — with article or outline.

*U.S. Catholic* was honored in seven categories, including best editorial in a publication less frequent than biweekly, best department, best reader response section, best table of contents, best poetry and best fiction.

Those publications awarded for general excellence were *Sojourners*, non-denominational; *Liberty* special interest; and *Christian History*, among publications with circulation of 10,000 or less.

Postal rates were discussed at an ACP business breakfast May 22. John Stappert, editor of *The Church Herald*, explained that rates are expected to increase after September 1988.

Officers were also elected May 22. Outgoing president Terry Schutz of Lutheran Women announced new officers. They are president, Linda-Marie Deloff, *Christian Century*; first vice president, James E. Solheim, *World Encounter*; second vice president, Jerrold F. Hames, *Canadian Churchman*; and treasurer, Darrell R. Shamblin, *The Interpreter*.

J.E.S.

## Associated Parishes Council

The council of the Associated Parishes for Liturgy and Mission held its annual meeting in mid-May at the conference

center of the Diocese of North Carolina at Browns Summit, N.C. Plans were discussed for future publications and for a national liturgical conference this October organized by Grace Cathedral in San Francisco, Calif. The conference is to be entitled "The Baptismal Mystery and the Catechumenate." The Associated Parishes will co-sponsor this event.

The Rev. Harmon L. Smith, an Episcopal priest and professor of moral theology at Duke University, addressed the council and urged greater sensitivity to the moral implications of our worship. The theology of baptism, he asserted, is incompatible with a policy of permissive abortion. As at previous annual meetings, the council issued a public statement to the church [see below].

The Associated Parishes is an organization devoted to exploring the meaning of liturgy in the life and work of the church, and to the practical implementation and expression of this meaning. The Rev. Joe Morris Doss, rector of St. Mark's Church, Palo Alto, Calif., was re-elected as president. The Rev. T. James Bethell of Austin, Texas, is vice president.

H.B.P.

## CODE Conference

The Most Rev. Edward Walter Scott, former Primate of the Anglican Church of Canada, was the keynote speaker when the Conference of Diocesan Executives (CODE) held its 19th annual meeting April 29-May 3 in San Antonio, Texas.

The conference drew the largest number of participants ever for CODE, 150. The Rev. John Claypool, newly elected rector of St. Luke's Church in Birmingham, Ala., was the chaplain.

The opening Eucharist was held at St. Mark's Church with the Rt. Rev. John

MacNaughton, Bishop of West Texas, celebrating.

CODE has a membership of administrators, canons, program personnel and other diocesan executives from both the Episcopal Church and the Anglican Church in Canada. The theme for the 1987 conference was "Empowerment for Creative Change." In addition to the presentations by the keynoter and chaplain, CODE members led workshops on diocesan staff relationships, business practices, the institutional church and clergy issues.

Vincent Currie, Jr., administrative assistant for the Diocese of the Central Gulf Coast, was elected president, succeeding the Rev. Charles Wilkins of the Diocese of Kootenay, Canada. Other new officers are Mary Lou Lavalle of Western Massachusetts as vice president, the Rev. Charles L. Johnson of Virginia as secretary, and Evelyn Haygood of Dallas as treasurer.

VINCENT CURRIE, JR.

## Province II ECW

The Episcopal Church Women of Province II held their annual meeting April 27-29 at Stony Point Conference Center, Stony Point, N.Y. The program for the meeting was a presentation of "Women of Vision," a skills training workshop developed by the ECW in cooperation with the Women in Mission and Ministry Office at the national church center in New York.

Participants learned the importance of building community and trust, how to deal with different leadership styles, and how to develop communications skills.

Each of the nine provinces of the church have two women who have been trained to present the new "Women of Vision" program. It is hoped that many ECW members will eventually participate in the program.

## Associated Parishes Statement

The council of the Associated Parishes for Liturgy and Mission gathered from all parts of the country at the conference center of the Diocese of North Carolina at Browns Summit, May 13-17, 1987, shares the hopes and concerns that live within our church in these times.

The council commends to the church the centering of our common life in Holy Baptism as the unifying principle of that life and the source of our ethics. In baptism the church manifests to the world that all people are created in God's image. Baptism confers an eternal value and dignity on the entire human race. In all debates within the church, then, we call upon everyone constantly to "seek and serve Christ in all persons" and to "respect the dignity of every human being" (BCP, p. 305). We speak particularly

to current debates about inclusive language, sexuality, war and peace, and civil rights.

The traditional process for the instruction and formation of candidates for baptism is the catechumenate. Since 1979, *The Book of Occasional Services* has made available to the Episcopal Church suitable rites and directions to encourage the restoration of the catechumenate. We urge its implementation as the catalyst for the constant renewal of the church. Some parishes and dioceses have restored the catechumenate in the last decade. They have found that this four-fold formation into salvation history, into prayer, into worship, and into social justice, powerfully shapes future Christians and renews the baptized in God's vision of the destiny for the human race.

# A War of Words

By MARVIN BOWERS

When I spent a month in Cuernavaca, Mexico, studying Spanish at an intensive language school called Cuauhnahuac, I was pretty much cut off from my mother tongue. Most of the students in the school, while I was there, were young Japanese who couldn't speak English. The local Episcopal priest, who became a friend, spoke almost no English. The teachers at the school, who knew English, would not speak it with students, even outside the classrooms. I even read Daily Morning and Evening Prayer in Spanish.

I missed the sound of my own language, along with missing my wife and kids and my own bed — all things very dear to me. I was also delighted to discover that I could actually talk and listen to people in another language. I argued politics and religion and made jokes. Once in a while, I would seem even to think in Spanish rather than in English. When this seemed to be happening, it was as if I had a new perspective, as if I weren't just learning a new language, learning some new information, but as if I were being changed in some basic way.

Thomas Wolsey was the last cardinal in England before the break with Rome and at one time he was the most powerful man under Henry VIII. In a biography of Wolsey, *Naked to Mine Enemies*, Charles Ferguson makes this observation about how one of the many signs of change in that world in which Wolsey rose and fell was a struggle between languages, between what they stood for and stood against.

"Greek was more than a language or a new course or an addendum to the curriculum. It was a new culture and a new way of thinking and a new body of literature which might, unbeknownst to those who were steeped in Latin, bring all manner of infectious ideas that could produce vapors, agues, and plagues, and might people the atmosphere of a college with apparitions.

"Why endure the risk? Latin sufficed for all ideas a man could comfortably

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*"People are not just speaking Spanish or English, they are defending and attacking them."*

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entertain.... Which of these two schools of language, that ultimately came to contention with clubs among the scholars, had its hold on the mind of the emerging Wolsey? Back of the High Street fights, deep in the recesses of the reflective apparatus, lay a war between resistance and awareness. It was a play, a mystery play, an allegory in which Greek and Latin wore the masks of other forces and men as actors knew inwardly, but would not admit the disguise. The question at stake was whether a society, furnished with and carpeted by one set of ideas, would admit another set of ideas alien and strange of tongue."

If the defenders of Latin had won the war, and had kept Greek out of the universities and the church, the religious and political development of England and her English speaking colonies, including this nation, might have been significantly different; more like that of Spain, say, and her Spanish speaking colonies in the new world.

Clearly, some kind of war is going on here and now between Spanish and English. It is not being fought by scholars in great universities, royal courts, and ecclesiastical convocations as was the war between Greek and Latin 400 years ago. It is being fought, rather, as befits a republic, by all of us in public schools, vineyards, churches, legislatures, and grocery stores. Talk of bilingual education, and English as the official language, can become very warlike indeed. People are not just speaking Spanish or English, they are defending and attacking them. We're talking power. We're talking money and migration and birth-

rates. We're talking an affluent, secular, English speaking citizenry in a state of defensive alarm at the prospect of being overrun by an army of Spanish speaking, clannish campesinos. We're deciding who's going to possess the land.

By going to Mexico to study Spanish, I may appear to have taken sides in this conflict, to be a traitor to my language and culture. Who knows? I will not go into my opinions of the religious and social achievements of English speaking peoples except to note that it is they, the Spanish speakers, who are coming to our country not we, the English speakers, who are going to their country. No, I had best not go into that. But of one thing I am quite sure, aside from opinions about the march of Western civilization and the achievements of white, Anglo-Saxon, Protestants. It is, even in time of conflict, a cruel and dehumanizing thing to refuse to talk to people, to scorn them and to scorn the language in which they talk and dream and wonder and pray. No matter how the war between Spanish and English may come out, I intend to try to keep talking to both sides, to try to be a go-between, to try to carry messages from one trench to the other, to translate in the most basic sense of that word.

The Book of Genesis, written in Hebrew, begins, "In the beginning God..." The Christian Gospel of John begins, "In the beginning was the Word..." and a few sentences later adds, "...the Word was made Flesh..." The author of the Gospel of John, a Jew who understood both Hebrew and Greek, could not have been unaware of this striking parallel. Insofar as we can know God, he seems to say, we know a Word, and insofar as we know ourselves, our own flesh and blood humanity, we know a Word that is human. In the midst of all our words, and our wars with and about words, I guess that some of us are trying to hear a true human word. Perhaps, once in our lives, to speak a true human word in a truly human way. In Hebrew or Greek, in Greek or Latin, in Latin or English, in English or Spanish, in whatever language given to man, to hear and to speak the Word in a truly human way, is the most noble of all enterprises.

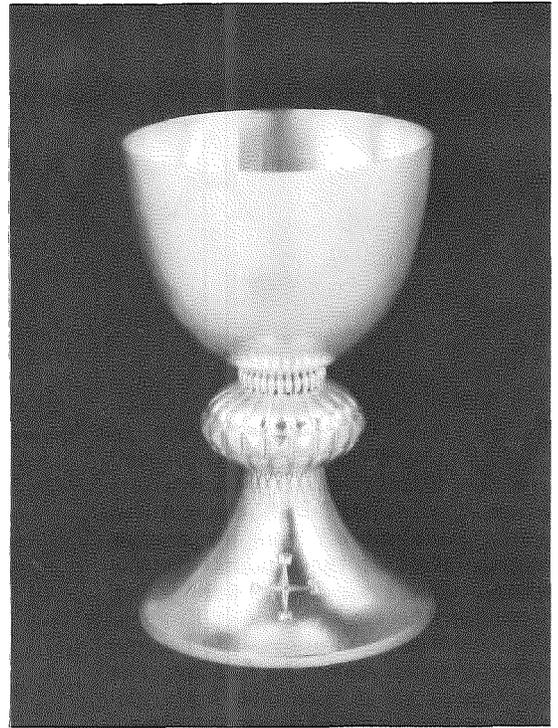
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*The Rev. Canon Marvin Bowers is rector of St. Paul's Church, Healdsburg, Calif.*

# Our Common Vulnerability

*"It is crucial that we not lose the symbolic manifestation of community at the Eucharist."*

By CLARK HYDE



One of the consequences of AIDS seems to have been to intensify a long-running, if previously minor, controversy about the use of the common cup at Holy Communion. Some people are worried about the health risks of this ancient practice (witness TLC's letters section), and it is hardly surprising. What is, perhaps, surprising is that it is discussed as a medical issue, and not a theological matter.

Concerning medical questions, I did consult an immunologist about the particular problem of AIDS, and his judgment would, I think, apply to hepatitis and other viral infections. It is true that the AIDS virus has been found in saliva, but there are no documented cases of its transmission through that medium. Further, if it were to be passed via the chalice, it could only infect a person through some open sore on the lips or mouth; ingestion won't do it. Thus, given the care with which most chalice administrators wipe the rim of the cup, the chances of a person with normal immunity becoming infected are infinitesimally small.

On the other hand, the chalice is a far greater danger to a person who has AIDS and whose immune system cannot fight off ordinary viruses and bacteria. He or she is well-advised either to intinct or to avoid the chalice. In short, then, there is no reason to suppose that AIDS makes receiving communion any more dangerous to the ordinary communicant than ever, and that's not much.

*The Rev. Clark Hyde, a doctoral student in theology at Marquette University, Milwaukee, Wis., is a non-stipendiary assistant at St. Andrew's Church, Madison, Wis.*

My interest in the theological issue was stimulated by one correspondent's statement that, "scientists today cannot give assurance that there is absolutely no risk from viral infections through the use of a common cup" [TLC, Jan. 25]. True. However, neither can scientists give assurance that there is absolutely no risk of viral infections in passing the Peace, shaking hands at the church door, or sharing a meal in the undercroft. Viral infections are part of the normal risks of human communities; there is no reason to expect the church to be immune. Indeed, I want to hold the common cup as a primary symbol of our mutual vulnerability in the fellowship (*koinonia*) of Christ's body.

We are called into this fellowship in order to share God's love with one another. That love is full of vulnerability. If we are truly responsive to our neighbors, their pain may become ours. All this derives from the incarnation of Jesus who came into our flesh to sanctify it and make it the means of God's loving and saving action in the world. As Robert Bellah and his colleagues have so well documented in *Habits of the Heart*, the truly destructive force in America today is individualism. The gospel is not a justification of individuals alone, but a call to community.

The central acts of that community's identity are the sacraments, and we individualize them at our peril. It is crucial that we not lose the symbolic manifestation of community at the Eucharist. Since there are still many parishes which use individual unbroken hosts, only the chalice guarantees that at communion we will literally share something.

Not too long ago, a friend of mine who

is a Reformed rabbi attended the Eucharist in my parish. Afterwards he said that he was deeply moved by the communion because, "everyone came forward to share in it." We need to guard that very scriptural sense of sharing the Lord's body and blood.

Therefore, I would want to argue vigorously that the use of the common chalice is not "a Galileo-type failure," as was stated in the letter previously cited, but instead, a vital symbol given to us by the Lord and hallowed by time and use.

Nonetheless, it may be appropriate pastorally for some to receive by intinction or, as is the case for many recovering alcoholics, not receive the chalice at all since our Lord is equally present in both species. Certainly people with health problems should intinct out of courtesy and people with genuine scruples can do likewise. But let no one hold against a fellow Christian what she or he, in good conscience, decides to do. Bishop William Swing of California has written an eloquent pastoral letter on this subject, which includes this timely injunction: "I call upon the family not to heighten divisions by making the common cup a political issue. Please keep it as a pastoral issue."

Let us keep the chalice as the normative means of receiving the blood of Christ, as coming from his hand and symbolizing our vulnerable fellowship with one another in him. But let us, at the same time, honor in charity the conscientious decisions of those who cannot see their way clear to receive from it. Finally, let us all be very careful to discern the presence of the Lord, and his body the Christian fellowship, as we gather at his table.

# EDITORIALS

## Ethical Decisions

**T**he exposure of illegal, dishonest, or questionable actions on the part of leaders in government and in finance provides the American people with cause for serious reflection. Yet such reports are received with very mixed emotions.

Many people enjoy reading in the newspaper long accounts unveiling, or claiming to unveil, the irregular lives and dishonest dealings of high officials or persons of great wealth. "That is the way they all are . . . They had it coming to them . . . They think they are so much better than the rest of us." These are among the common self-satisfying responses — responses most of us feel, at least on some occasions. Less frequently spoken responses include the feeling that if the great and famous commit such unethical acts, then my own small misdoings are not really so bad.

More seriously, are moral decisions really more difficult in today's world? Some wrong actions, like embezzlement, adultery, and lying, have always been in fashion. Other wrong actions, however, reflect the complexities of our own age and raise questions to which neither tradition nor common sense give clear answers. Past ages did not tell us how to deal with

Nicaraguan contras. (In the old days, the U.S. simply sent in the marines with little or no scruples.) Nor does tradition tell us how to act in regard to the hostile takeover of a business, or the knowledge that a friend has falsified tax returns, or the discovery that the company for which one works may have knowingly marketed a health-menacing product.

People really do face difficult moral questions on many occasions. As Christians, we may wish that the church would first give us the answers, and secondly support us when we do the right thing. Yet many problems are of a highly confidential nature. They cannot be discussed in a group of fellow church members. They may involve matters about which the priest, for all his good will, knows nothing whatsoever.

How can the church give significant help to people facing complex and often technical questions which may have grave moral consequences? Some people are trying. The Trinity Center for Ethics and Corporate Policy at Trinity Church in New York City is an example. Other efforts exist elsewhere. Yet, the magnitude of the problem greatly exceeds our present response in the church as a whole.

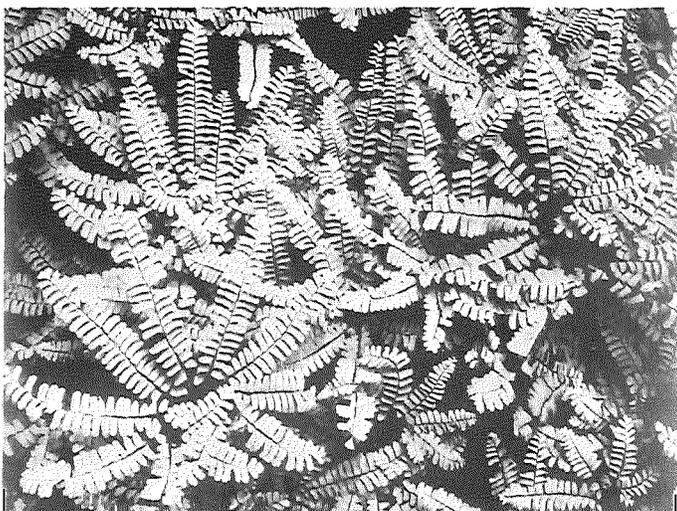
What is our suggestion? We would like to see the Episcopal Church establish responsible "think tanks" dealing with such questions. We believe that the resources of our seminaries, most of which are not in session during a large part of the year, could provide a base for beginning. Many businesses, the armed forces, educational institutions, and other agencies already have budgets for paying the way for responsible personnel to participate in advanced seminars. Religion, we say, should touch the center of people's lives. For many men and women today, such questions are at the center.

## Travel Time

**S**ummer is, for many of us, a time for weekend trips, vacations, and visits to family or friends. Those of us who can thus get away for shorter or longer periods are indeed fortunate. For many people it is too costly a luxury, and in many parts of today's world it is a liberty most people do not have. Let those of us who have this privilege exercise it gratefully.

Travel should be an enhancing and enriching experience. Some people go away, but continue to think and worry about things back home. Others take trips, see things, meet people, and so forth, but forget most of it when they return home. Many people do not have others with whom they can discuss their experiences. This is regrettable, for it is in talking about things that we relieve them, appreciate them, and understand them better. Even unpleasant experiences can be enjoyed in retrospect.

At coffee hours or similar occasions, it is not a bad thing for parishes to invite individuals in the congregation to tell of recent travels and perhaps show a souvenir or two brought home. Sharing the experiences of others is broadening for all of us. Doing so within a church context may bring to light unexpected spiritual dimensions.



### The Green Season

RNS

Leaves of a green that pulses,  
Deep, heavy, complete;  
A shade bespeaking peak and prime,  
Full, pendulous, bursting;  
Completion and expectation suspended.

Fulfillment of Easter and Pentecost are past;  
Expectancy of Advent is distant;  
And the weeks between hold us  
In lazy summer heat  
Before the blazing, the bareness that follows:  
In the quest for healing, hoping;  
In our love, and our thrust toward God.

Catherine M. Walker

# BOOKS

## The Fifth Evangelist

**BACH AMONG THE THEOLOGICALS.** By Jaroslav Pelikan. Fortress. Pp. 158. \$14.95.

The prolific author, historian and theologian, Jaroslav Pelikan of Yale University, has given his dedication of this little book "to Joseph Sittler, for what he has taught me about all five evangelists." This study is about the fifth evangelist and is an excellent contribution to the continuing procession of books on J.S. Bach whose birth-tercentenary was two years ago. It is unique that Bach is seen as the context of German theology, liturgy and piety of the 18th century. Furthermore, the love which the author has for Bach, music, history and God reveals itself throughout the book.

Pelikan, a Lutheran, focuses much of his attention on Bach himself as an articulate child of the Lutheran Reformation. Influenced by the theology of the Reformation, the German enlightenment and rationalism, and the pietistic movement, Bach is portrayed as very much himself. The author draws upon his vast and thorough work in the history of Christian doctrine and how it has been linked with liturgical, biblical and musical contexts. Pelikan is well-versed in music as well (although reticent to use key-names in his fascinating and moving discussion of Bach's use of the chorale "O Haupt voll Blut und Blunden" [hymns 168 and 169 in the *Hymnal 1982*]). Bach-as-musician remains intact and attractive; there is no instant metamorphosis into something else.

A worthwhile exercise for next Holy Week might be to listen carefully to Bach's St. Matthew and St. John *Passions* with Pelikan's book close by. It would be a richly rewarding experience in the doing of historical theology, in actively listening to monumental music, and in forming a significant part of the listener's spiritual journey. The same would hold true for a close listening to *Mass in B Minor* which is analyzed as an example of evangelical catholicity.

It is most helpful to have the German of Bach's choral works translated in brackets. There are full notes and indices of Bach's contemporaries and works cited in the text, mainly cantatas, *Passions* and chorales.

The conclusion, "Johann Sebastian Bach — Between Sacred and Secular," is a lively discussion of a tension perceived between Bach's biographers from Spitta and Schweitzer through Durr, Blume, David, Mendel, to Wolff and Arnold. That tension might be described as "Was Bach sacred or secular?" Denis Arnold is quoted by Pelikan at the end of the book: "... he was a thoroughly professional musician, doing his job day in,

day out" and having the "last word" on the question. Pelikan closes the discussion — and his tightly-woven book — by saying:

"This is *almost* the last word, because even this new (and yet very old) sacred-cum-secular Johann Sebastian Bach began his compositions by writing 'Jesu, Juva [Jesus, help]' and closed them by writing *Soli Deo Gloria* [to God alone be the glory]" (p. 140).

(The Rev.) PHILLIP W. AYERS  
St. John's Church  
North Haven, Conn.

## Timely Topics

**CLASSICAL MEDITERRANEAN SPIRITUALITY: Egyptian, Greek, and Roman.** Ed. by A.H. Armstrong. Vol. 15 of **WORLD SPIRITUALITY: An Encyclopedic History of the Religious Quest.** Crossroad. Pp. xxiv and 517. \$49.50.

This volume consists of 20 essays by 18 specialists in Mediterranean spirituality. The topics it introduces us to are timely and very important. To be sure, many readers will be already familiar with some of the material presented — notably, the philosophical teachings of the Epicureans, Stoics, Plato, and Aristotle. It is helpful though, to be guided in one's reflection on the type of spirituality these philosophical schools fostered by virtue of their views of man and reality, however familiar these views may be to us.

On the other hand, a great deal of the material presented in these essays will be new to many readers — e.g., the spirituality of the Pharonic period, Egyptian cults, the significance of experiences and views of time and eternity for spirituality, gnosticism, and numerous others. Our understanding of our own spiritual preferences and aspirations is increased through comparing and contrasting them with those of others who lived in different times and places.

Some comment on the interpretive nature and roles of these essays is essential here. At the present time historical studies in the classical traditions proceed without benefit of adequate epistemological underpinnings. One result is that interpretation of content and value of particular spiritual teachings is left to

the discretion, personal preferences, and knowledge of the historian. Possible modes of interpretation of his material of which he is ignorant, in which he is not interested, or which do not occur to him play no part in his inquiry. And he offers no defense of the particular interpretation he does choose. This volume provides many instances of these modes of carrying on historical inquiry. I draw attention here only to three.

An essay entitled "The Spiritual Guide" explores classical views of spiritual direction. It gives some attention to this topic in Augustine's thought, but emphasizes the roles of the spiritual guide in non-Christian philosophical schools. The essay ends with a rhetorical question: "Has modern spiritual guidance... brought the slightest advance over the millenia-old practices?" I suggest that appropriate here would be development of the differences between the spiritual teaching which offers a philosophical position as a guide to life and that which points the way to the student's desiring the grace and faith which no human teacher can give directly to any student. Finally, an essay on gnosticism leans heavily on current popular gnostic revisions of the Christian tradition. While this volume may do us a service in so far as it draws our attention to historically significant forms of spirituality, it is also likely to mislead the unwary, inadequately prepared reader.

MARY CARMAN ROSE  
Adjunct Professor of Philosophy  
St. Mary's Seminary and University  
Baltimore, Md.

## Books Received

**WOMEN OF FAITH AND SPIRIT: Profiles of Fifteen Biblical Witnesses.** By Margaret Wold. Augsburg. Pp. 143. No price given, paper.

**A LISTENING EAR: Reflections on Christian Caring.** By Paul Tournier. Augsburg. Pp. 143. No price given, paper.

**LAUGHING TOGETHER: The Value of Humor in Family Life.** By Dotsey Weeliver. Brethren. Pp. xii and 110. \$6.95 paper.

**GOD'S STORY — AND OURS.** By Warren F. Groff. Brethren. Pp. viii and 110. \$7.95 paper.

**THREE WAYS TO ONE GOD: The Faith Experience in Judaism, Christianity and Islam.** Edited by Abdoldjavad Falaturi, Jacob J. Petuchowski and Walter Strolz. Crossroad. Pp. 173. \$17.95.

**ENCOUNTERING WORLD RELIGIONS: Questions of Religious Truth.** By Geoffrey Parrinder. Crossroad. Pp. 232. \$15.95.

**CHRISTIANITY AND AMERICAN FREEMASONRY.** By William J. Whalen. Our Sunday Visitor. Pp. 192. \$6.95 paper.

**BEGINNING NEW TESTAMENT STUDY.** By Bruce Chilton. Eerdmans. Pp. 196. \$9.95 paper.

**THE WORK OF GOD GOES ON.** By Gerhard Lohfink. Fortress. Pp. 79. No price given, paper.

**THE EASTER MOMENT.** By John Shelby Spong. Harper & Row. Pp. 240. \$8.95 paper.

**CONVERSATIONS WITH PAUL.** By Wolfgang Trilling. Crossroad. Pp. 116. \$12.95.

**CHOICES... CHANGES.** By Joni Erickson Tada. Zondervan. Pp. 240. \$12.95.



# PEOPLE and places

## Appointments

The Rev. Keith Boyles is chaplain of the Hospice of Southeastern Michigan in Southfield, Mich.

The Rev. Clarence A. Burley, III, is interim priest of Trinity Church, Rupert and St. James', Burley, Idaho; add: Box 324, Rupert, 83350.

The Rev. John T. Chewning, is rector of All Saints', Box 534, McAlester, Okla. 74502.

The Rev. Dalton D. Downs is now rector of St. Timothy's, 3601 Alabama Ave., S.E., Washington, D.C. 20020.

The Rev. J. Patrick Gray is priest-in-charge of the Church of the Cross, Bluffton, S.C.

The Rev. Roy D. Green is rector of Emmanuel Church, 4400 86th Ave., S.E., Mercer Island, Wash. 98040-4146.

The Rev. Hays M. Junkin is now at St. Andrew's, R.F.D. 3, Box 136, Hopkinton, N.H. 03229.

The Rev. Albert K. Jungers is assistant at Christ Church, Church and River Sts., Cooperstown, N.Y. 13326. Add: 18 Beaver St., Cooperstown 13326. Fr. Jungers returns to the U.S. after having served parishes in Toronto and Quebec, Canada since 1978.

The Rev. Canon Rodney R. Michel is now canon residentiary of the Cathedral of the Incarnation, 50 Cathedral Ave., Garden City, N.Y. 11530.

The Rev. Craig Phillips is a supply priest in the Diocese of North Carolina; add: 2018 Englewood Ave., Durham, N.C. 27705.

The Rev. David M. Reed is rector of St. Francis', Box 3385, Victoria, Texas 77903.

The Rev. Canon Richard F. Tombaugh is now

canon to the ordinary of the Diocese of Connecticut, 1335 Asylum Ave., Hartford, Conn. 06105-2295.

## Restorations

On March 12, the Rt. Rev. Robert W. Estill, Bishop of North Carolina, restored to the priesthood the Rev. Edward Laurence Baxter, 401 Reade Dr., Roxboro, N.C. 27573.

## Resignations

The Rev. Joel T. Ireland, as assistant of St. Michael and All Angels, Tucson, Ariz.

The Rev. Mark Wylie Johnston, as rector of St. Matthias, Tuscaloosa, Ala. Fr. Johnston continues as coordinator of the youth department for the Diocese of Alabama and is chair of the board of the West Alabama Food Bank. He resigned his parish work to devote more time assisting the poor with housing.

## Deaths

Betty K. Hancock, widow of the Very Rev. Henry Hancock, dean of the Cathedral Church of St. Mark in Minneapolis, Minn., from 1955 until his death in 1970, died of a heart attack on May 10 shortly after serving as chalice bearer at the early service at St. Mark's.

Born in Wales, where she was an elementary school teacher and dramatist, Mrs. Hancock taught religious studies and served as lay chaplain at Breck School in Minneapolis from 1971 to 1983. In addition to her numerous community activities, she served St. Mark's Cathedral as a church school teacher, altar guild member, and a prominent leader in the Episcopal Church Women.

The Rev. Frederick Ward Kates, a retired priest of the Diocese of Newark, and frequent

contributor to THE LIVING CHURCH, died April 29 at the age of 77 of complications following pneumonia in Sharon, Conn.

A native of Rochester, N.Y., Fr. Kates was a magna cum laude graduate of Amherst College and took his theological degree from Virginia Theological Seminary. He was the dean of the Cathedral of St. John the Evangelist, Spokane, Wash. (1952 to 1956) and he had served several parishes in Missouri, Connecticut, Massachusetts, and Maryland. From 1961 to 1966 he was rector of St. John's, Elizabeth, N.J. and rector of St. Paul's, Jersey City from 1966 to 1969, shortly before his retirement. Fr. Kates wrote several devotional books and pamphlets and was a major contributor to THE LIVING CHURCH which published some 40 articles by him from 1933 to 1976. He completed a book of local history during his retirement in Silver Creek, N.Y. He is survived by his wife, Mary Maier Kates, a daughter, two sons, five grandchildren, and two sisters.

The Rev. Ralph Jones Kendall, a retired priest of the Diocese of Alabama, died at the age of 85 on April 13 in Wetumpka, Ala.

Fr. Kendall served the Episcopal Church for over 60 years in the Diocese of Alabama. On March 29 he was honored for his outstanding service to the church at Trinity Church, Wetumpka. For 43 years he was rector in Green County, Ala., serving St. Stephen's, Eutaw; St. Mark's, Boligee; and St. John's, Forkland. He also served other Alabama churches in Gainesville, Greensboro, Livingston, Demopolis, Montgomery, Lowndesboro, Prattville, Dothan, Eufaula, and Robinson Springs. A member of Phi Beta Kappa, Fr. Kendall received his A.B. and B.D. degrees from the University of the South which, in 1976, conferred upon him an honorary doctorate degree. He was a trustee of the University of the South from 1967 to 1971. He is survived by his wife, Katyleene Stovall Kendall, two daughters, and seven grandchildren.

# CLASSIFIED

advertising in The Living Church gets results.

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information — Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

## ORGANIZATIONS

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

DO YOU WANT "non-sexist" language in our Prayer Book? If not, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

## PERIODICALS

FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

## POSITIONS OFFERED

FACULTY OPENING. Seabury-Western Theological Seminary seeks a full-time faculty member with responsibility for oversight of its classroom and experiential studies in Christian Ministries. Faculty live in residence at the seminary, participate in daily worship, and share responsibility for spiritual formation in the community. Candidates are expected to hold a doctorate (Ph.D./Th.D.) and must be ordained or lay communicants of the Episcopal or another Anglican Church. Applications from women and minority groups are especially welcome. Rank appropriate to experience. Candidates should have supervisory ability and professional qualifications for teaching and supervision in one or more of the following areas: theological foundations of mission, ministry, and/or ecclesiology; parish management and administration; Christian education; pastoral care; stewardship; church and society; public ministry. Those interested are invited to send resumés and names of references by September 15, 1987 to: Academic Affairs Office, Seabury-Western Theological Seminary, 2122 N. Sheridan Road, Evanston, Ill. 60201; Att: Ms. J. Bjankini.

DIRECTOR OF CHRISTIAN EDUCATION: Full-time D.C.E. in large, renewal-oriented, suburban parish. Applicants must hold M.Div. or M.R.E. or equivalent. Experience in program planning and implementation, teacher-training, and teaching required. Must be Episcopalian. Lay person preferred. Salary, professional allowance, and insurance benefits offered. Begin work September 1, 1987. Send inquiries to: The Rev. Bruce McNab, Rector, Christ Church, 2950 S. University Blvd., Denver, Colo. 80210-6499. (303) 758-3674.

## POSITIONS OFFERED

DIRECTOR OF MUSIC — Organist/choir director. All Saints' Episcopal Church, Phoenix, Ariz. Start September 1st. Rush inquiries: David Clymer, 6300 N. Central Ave., Phoenix, Ariz. 85012.

## SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

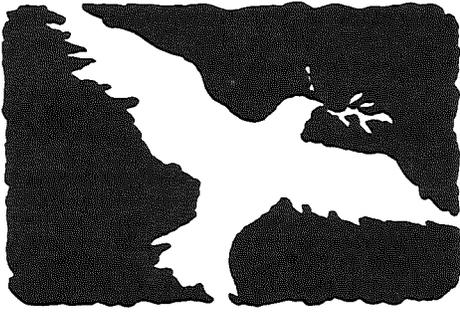
## TRAVEL

GLORIES OF SWITZERLAND AND MUSIC FROM THE IRON CURTAIN. International Resort of Interlaken. One hotel: unpack/pack *once*. Glacier Tour, Matterhorn, Cruise, Moscow Philharmonic. 19 Aug. - 1 Sept. LANDS OF BRITAIN: Scotland-England. 24 Aug. - 7 Sept. HOLY LAND AND EGYPT — July. HOLY LAND AND ROME — Oct. Call TOLL FREE 1-800-237-3448 for brochures, or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 So., Clearwater, Fla. 33546.

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# Benediction

The author, Harrison Walker, resides in Wilmington, Del.

A recent unhappy, and unsuccessful, correspondence tussle with the I.B.M. controlled publication department of a national magazine led me to a conjecture! In the economy of God, and celestial bookkeeping, what would it be like if our spiritual values were controlled in I.B.M. fashion? This magazine could not achieve a correction of its records — the I.B.M. behemoth moves on with such relentless momentum that the mailing department could not stop sending me *two* copies every week (and all the while charging me, by

means of threatening form letters, with a credit rating that had dropped below respect). Another company recently informed me that it would be cheaper to continue sending me double mailings than to correct its mailing lists! Even the dead cannot be removed from mailing files! What untold millions must get credit for being here *and hereafter!*

Now if our spiritual problems were handled in this manner we might one day appear at the altar, and have the priest say: "No, you cannot receive Holy Communion today. Your I.B.M. card has not been removed which lists the sins committed this week. If you did confess them, and if they were

forgiven, we have no record of this."

Ah, praise be to God for the biblical assurance: (in the words of our Prayer Book) "If we confess our sins, God is gracious and just to forgive us our sins and to cleanse us from all unrighteousness." Unlike earthly transactions, if we have lost the personal touch of God, it is not because he does not make the effort to retain it. It is because *we* lack even feeble perseverance. In fact with *no* effort on our part he continually stretches out his hand.

To end with an apt and direct quotation from ten-year-old Virginia Cary Hudson: "Hallelujah! Glory three times also, and Amen twice" (O Ye Jigs and Julips).

## SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, please tell the rector you saw the announcement in THE LIVING CHURCH.

### SITKA, ALASKA

ST. PETER'S BY-THE-SEA  
The Rev. Robert A. Clapp, r  
The historical church of Alaska's first bishop  
Sun H Eu 8 & 11. Mon-Fri MP 9, EP 5

### FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.  
The Rev. Richard B. Leslie, r  
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

### SACRAMENTO, CALIF.

OUR MERCIFUL SAVIOUR E. Fruitridge Rd.  
The Rev. Edwin T. Shackelford, r at McGlashan St.  
Sun H Eu 8 & 10, Ch S 9:30. Wed H Eu & HU 10. Others as anno

### SAN DIEGO, CALIF.

ST. DAVID'S 5050 Milton St. - 276-4567  
The Rev. Dr. Richard C. Lief, r; the Rev. Daniel Rondeau, c  
HC: Sun 7:30, 9 & 10:30. HC & Healing: Wed 11

### SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun H Eu 8 & 10 (5S H Eu & MP 10); Wed 10; 2nd Tues,  
Healing 7:30. Sat 5, Redwood Chapel, Guerneville

### DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.  
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,  
Kenneth Near, David Morgan, Sarah Butler, assistants; Rus-  
sell K. Nakata, hon. assoc  
Sun HC 7:30, 8 & 10

### ST. ANDREW'S MISSION

11:15. Japanese Eu 4th Sun 11:30 Weekdays MP 9, HC 12:15  
& Wed 5:15

### 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

### WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 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

### WASHINGTON, D.C. (Cont'd.)

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

### OCALA, FLA.

GRACE CHURCH 503 S.E. Broadway, 32671  
The Rev. Robert Smith, the Rev. Marshall Brown  
Sun: H Eu 7:30, 8:45, 10 Sun School; 11 H Eu. Phone 904/  
622-7881

### 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. Man-  
ning, 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, Epis-  
copal 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

### ST. PETERSBURG, FLA.

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

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.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe  
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson, the  
Rev. John Barrow  
Sun 8 HC, 10 HC (MP 2S & 4S). Wed 7 HC, 11 HC

## 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

## HONOLULU, HAWAII

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

ST. PETER'S 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## BERWYN (Chicago-West), ILL.

ST. MICHAEL & ALL ANGELS' 6732 W. 34th St.  
The Rev. Joseph Alan Hagberg, r  
Sun Mass 8 & 10, Sat 6. Daily Mass Mon, Tues, Thurs 6, Wed &  
Fri 9. C Sat 5:30

## 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).

## IRVINE, KY.

ST. TIMOTHY'S MISSION on Barnes Mountain  
Sun H Eu 11, other offices as anno. An Appalachian Mission/  
Farm Pilot Project. Some overnight openings (606) 723-7501

## ST. FRANCISVILLE, LA.

GRACE CHURCH Ferdinand St. (Historical Dist.)  
The Rev. Kenneth Dimmick, r  
Sun Eu 7:30 & 9:30; Tues 12 noon; Wed 6 & Fri 7:30. Daily  
MP 8

## ANNAPOLIS, MD.

ST. ANNE'S Church Circle  
The Rev. Janice E. Gordon  
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

## BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.  
Sun Masses 8, 10, Tues 9, Thurs 7

## OAKLAND, MD. (Deep Creek Lake Area)

ST. MATTHEW'S Second and Liberty Sts.  
The Rev. C. Michael Pumphrey, r  
Sun Worship: 8, 10:30; Thurs H Eu 7:30

## SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.  
Richard G.P. Kukowski, r; Nancy McCarthy, d; J. Marsh, past.  
care; C. Burnett, youth; E. King, music  
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

## 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

## PITTSFIELD, MASS.

ST. STEPHEN'S Park Square  
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10

## MUNISING, MICH.

ST. JOHN'S 121 W. Onota  
Sun 10 H Eu & Ch S

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

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

## OMAHA, NEB.

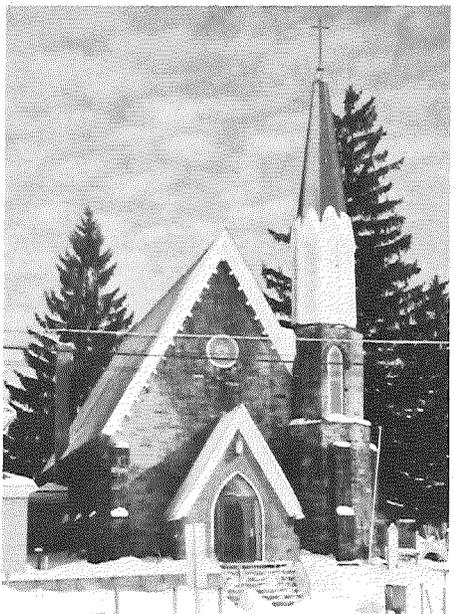
ST. BARNABAS 129 N. 40th St.  
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.  
Matins 6:45, EP 5:30; C Sat 5

## BURLINGTON, N.J.

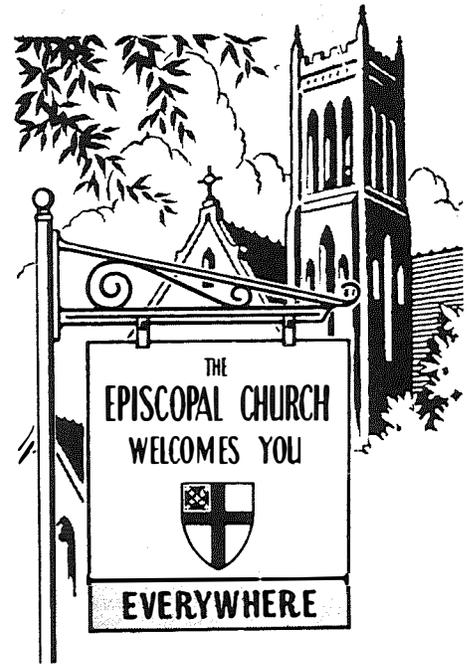
ST. BARNABAS' E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## 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



St. Matthew's Church, Oakland, Md.



## SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL  
3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D., r; the Rev. Richard  
D. Straughn, assoc  
Sun H Eu 8 & 10. Mid-Week H Eu Wed 9:30

## 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, precantor, the Rev. Ken Clark, theologian, the Rev.  
Gregory Sims, ass't, the Rev. Bruce Williams, ass't  
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.  
Cullen, assoc; the Rev. Herman diBrandi, the Rev. Wm. W.  
Thoelen, ass'ts; Mark T. Endgelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

## HYDE PARK, N.Y.

ST. JAMES' Rt. 9, across from Vanderbilt Estate  
The Rev. J. Michael Winsor, r  
Sun Eu 8 (Chapel) & 10 (Church). Wed Eu 10 (Church). Thurs  
Eu & Healing Service 7:30 (Church)

## 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

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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**GOOD SHEPHERD** 240 E. 31st St.  
Midtown Manhattan between 2nd & 3rd Aves.  
Sun Cho Eu 11. Weekdays as anno

**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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Richard L. May, Vicar

**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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martin, D. Min., r; the Rev. Sunny McMillan, ass't;  
the Rev. Carole McGowan, assoc  
Sun: Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; K.R.S. Warner, a  
Sun Masses 6:30, 8 & 10

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-  
April, 5. C 1st Sat 4-5

## 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, Daily 12 noon

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main Street, 11978  
The Rev. George W. Busler, S.T.M., r 516-288-2111  
The Rev. David B. Plank, M.Div., ass't; the Rev. Robert J. Allmen, M.Div., ass't.  
Sun 8 (Rite I), 10 (Rite II) 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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 11 (MP 2S). Wed Eu & Healing 10:30

## VALLE CRUCIS, (Western) N.C.

**CHURCH OF THE HOLY CROSS** Highway 194  
The Rev. J. Barry Kramer, r; the Rev. James B.F. Tester, d  
Sun Eu 8 & 11; Wed 6 Eu & Healing

## CINCINNATI, OHIO

**GRACE CHURCH, College Hill** Hamilton at Belmont Ave.  
The Rev. William Riker, r; the Rev. Barbara Riker, d  
H Eu Sun 8, 10, Tues noon, Wed 5:30 w/HS (except Aug.)

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Aves.  
The Rev. Jeffrey Steenson, r  
Sun Masses 8, 10 (Sung). Wklys 7:30, also Wed 10, Thurs 6,  
Sat. 9. MP before first mass of day, EP 5.

## NEWPORT, R.I.

**ST. GEORGE'S**  
14 Rhode Island Ave. (near Newport Hospital)  
The Rev. Nigel Lyon Andrews, interim r  
Sun H Eu 8; 10 H Eu 1S, 3S, 5S, MP 2S & 4S

## PROVIDENCE, R.I.

**THE CATHEDRAL OF ST. JOHN** 271 N. Main St.  
The Very Rev. Richard O. Singleton, dean  
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four  
Historic Colonial Parishes, with Colonial Graveyard)

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
The Rev. Lawrence C. Provenzano, p-i-c; the Rev. Dr. Joseph P. Bishop, clergy assoc; the Rev. Canon W. David Crockett, clergy assoc; the Rev. Jean W. Hickox, d  
H Eu Sat 5, Sun 8. Choral Eu 10

## 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 Sat & Sun 12:40)

**TRANSFIGURATION** 14115 Hillcrest Rd. at Spring Valley  
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Travin Malone, the Rev. Barbara S. Kelton, ass'ts  
Sun 7:30 HC, 9 & 11:15 Cho Eu; Wed HC 7:15, Thurs HC 12 noon; Sat HC 5:30

## 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

## RAPIDAN, VA.

**EMMANUEL** On Rapidan River, Just north of Intersection of Co 614 & 615 on 615  
Sun 9:30 Eu 1S, 3S; MP 2S, 4S, 5S

## VIRGINIA BEACH, VA.

**CHURCH OF THE HOLY APOSTLES** 1598 Lynnhaven Pkwy  
Episcopal & Roman Catholic Congregation  
Sun Eu 10 427-0963

## 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** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H Eu 5:30. Fri. H Eu 7. Mon-Fri MP 8:40

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). 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.

## GREEN BAY, WIS.

**CHRIST CHURCH** Cor. of Madison & Cherry Sts.  
The Rev. James Adams, r; the Rev. C. Walton Fitch, ass't  
Sun H Eu 7:30 & 9:30 (ex July 8:30 only). Daily H Eu Mon, Wed, Fri & Sat 9; Tues, Thurs 12:10 in chapel

## 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.

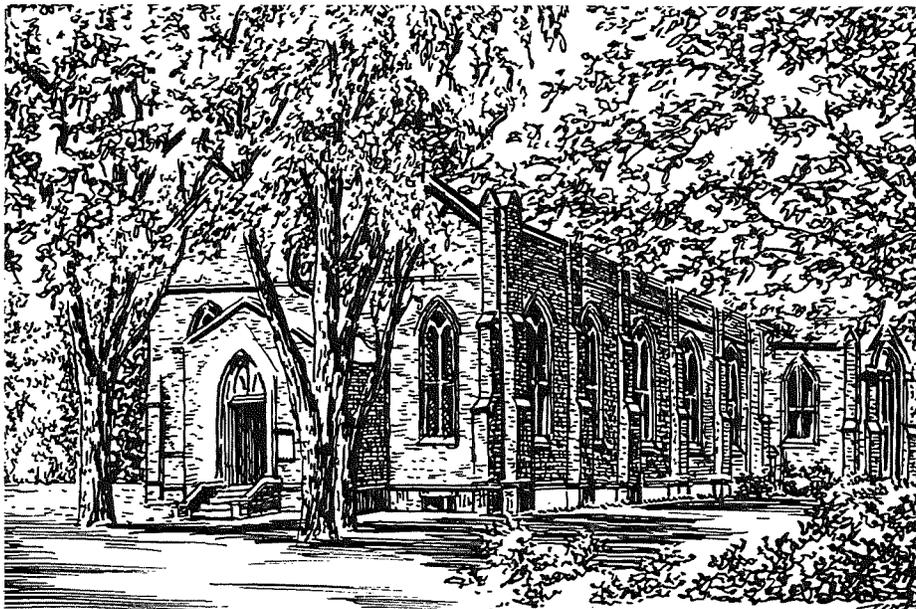
**ST. AUGUSTINE OF HIPPO** 39 Pelham St.  
The Rev. Charles C. Thayer, r  
Sun Mass 9. Mass daily — posted. C Sat 4

## 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)  
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4  
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

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



Grace Church, St. Francisville, La.