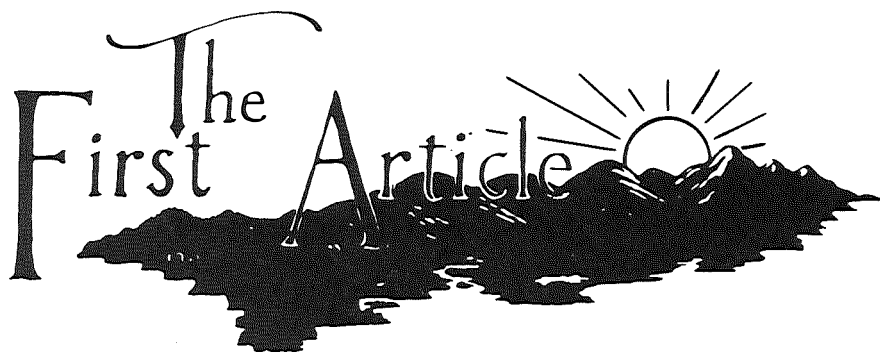


THE LIVING CHURCH



RNS

“Eternal vigilance is the
price of liberty” (page 11).



Individuality

By GEORGE McADAMS

The signs are everywhere, on bumper stickers, in newspaper ads, even scrawled in dripping red on highway overpasses. "Jesus Saves! Jesus Saves!" I confess that when I see the message, I cringe, even though I certainly know the redeeming truth in it. Is it too blatant, too informal for my Episcopal sense of decorum? While some might applaud my reaction, others think we Anglicans are too stuffy in the first place. But, when I address him in prayer, it is as "Lord Jesus" or "Jesus Christ." Now this may be just my quirk, and others may feel perfectly comfortable greeting our Savior on a first name basis only. One fact is significant. How we cry out to him is of considerable importance to us.

Names in general are important to us. Our propensity for naming and trying to give specific titles to all we see in this world comes down to us from the very beginning. God brought plants and animals to Adam "to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof" (Genesis 2:19).

Not only do we have particular appellations for the birds and flowers in which we often take inordinate pride in mentioning to our less informed friends, but when it comes to pets, we cannot stop at the species level. Blessed with a dog in the family, "Dog" just won't do. I must call my young, energetic, black lab "Tasha." A visiting relative may say in mild annoyance, "Lie down, Dog." Tasha and I sigh. In contrast, an old friend who adores cats came by the other day, and we remembered that she dignifies them with special names formed from the syllables following the prefix "cat." Thus, over the years we have met such of her tabby friends as Astrophe, Erpillar, Atonic, Alepsy, and my favorite, Mandu, the "K" notwithstanding.

Our guest columnist, the Rev. George McAdams, is a retired priest of the Diocese of Connecticut and a resident of Spruce Head, Maine.

"We humans have a tendency to place people in categories, to pigeonhole them."

On a much more important level is our necessity for knowing the names of persons to mark them for the unique individuals they are. This accent on each human being by being named is in sharp contrast to the natural world around us and the ongoing evolution of the species. Nature cares not a whit for the individual flower, or a particular tree, or an elephant, or a person; it is involved only with the survival of this or that species.

We have to be on our guard not to become like nature in this regard. We humans have a tendency to place people in categories, to pigeonhole them, thereby diminishing individual value or uniqueness. This tendency may be an unconscious defense mechanism, especially if we meet someone who seems to have an alien trait or an aggressive manner or political and social ideas opposite from ours. By quickly assigning a neat label to that person, we can separate ourselves from him or her and avoid feelings of responsibility toward that person. Several years ago, an associate of mine would deride all worthy efforts by any religious groups, dismissing them with the pejorative phrase, "those dogooders!" My less than successful reply would be, "Would you prefer do-badders?"

We Christians should know better than to so categorize; we have been taught rather emphatically that each person on this planet is equally precious in God's eyes and made in his image. We

dare not negate this truth, especially we in our own comforting community of faith. We dare not be exclusive for any reason.

As a generality, John Donne's "No man is an island" hits the mark, although we all know someone who tries desperately, even stoically, to live unto himself. If so, you can bet that he exists without God in his life. As an island, he may never touch other islands, except perhaps at an extreme low tide, when in severe distress. Again, we Christians know better, that God's grace which washes and cleanses me does the same for the island who is my fellowman even if he is unaware. We become intermingled thereby, while still he remains him and I remain me.

Perhaps we do begin life as an island, and a helpless one. Which way we proceed depends on so much, beginning with parental love or the lack of it and eventually turning toward God or away from him. It's like the six-week old dog I saw in a pet store the other day as I walked by in a shopping mall. There were about 20 adorable puppies, each in its own wire cage, each isolated, separated. One was a Scottie with one black ear already erect. I was transported back to 1966 to our own Angus. Although I knew that we could not take on another dog, guilt flooded over me. For the next few days my thoughts returned again and again to that store and those little creations by God, each waiting to be lifted up out of its anonymity by a passerby choosing to give it a home and a name, to offer love to it and establish a close relationship with it, thereby giving it the chance to become the loving individual it was meant to be.

The human comparison is obvious. Each of us begins life as an individual, capable of loving. Some, however, become caged-in maybe through their own doing, but so frequently due to negative external circumstances. Each becomes separated from his fellow man by high barriers of pain, poverty, ignorance, prejudices, hideous parental abuse, unworthy goals, inordinate ambition — all the ills that flesh is heir to. As time passes drearily, each becomes less and less a special person; these pathetic people come to be all of a piece, less and less individualistic. Color them gray.

But thanks be to God in Jesus Christ who reaches out to pluck the person from his cage and set him free, so that he can finally live abundantly. Yes, our Lord starts the loving process, and all that is required of us is to respond to the stimulus. He reaches into the confined space of my isolated life, calling me by name, and lifts me free to stand before him as a unique being, unlike any other. Then and then only can I begin to reach out effectively to others as Christ's servant in perfect freedom and become an integral part of a healthy community.

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LETTERS

Province V Action

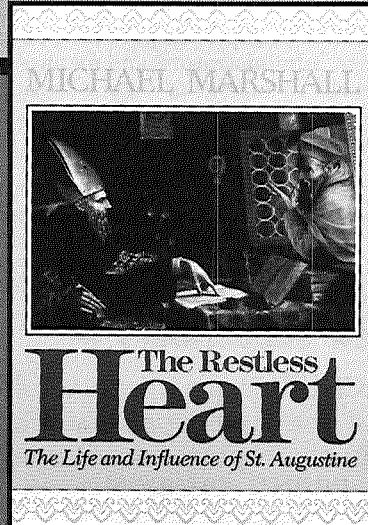
Your report of the Province V synod's discussion and action regarding a statement on sexual ethics left out some important things as did your editorial [TLC, May 31]. The intent of the approved substitute motion on the synod floor, which replaced a motion of the Diocese of Eau Claire to approve the Province VII bishops' statement, was to call this province to a careful consideration of sexuality, to a comprehensive and responsible statement, to a dialogue truly originating within our own province, and to a focus for our next provincial synod

in order that its delegates might be equipped for consideration of these issues before the 1988 General Convention. Certainly this is what the dioceses of the midwest should expect of their province.

I hope that this synod might produce a balanced and faithful statement, and one which has as its basis the interpretation of scripture and tradition, the gift of human sexuality, the love and mercy of God, and the pastoral context of the church in assisting people to make difficult and conscientious decisions. It is important to be as clear and thoughtful as possible in our statement of such a complex and challenging subject.

We need to be a contributing part of the ongoing dialogue regarding human sexuality and sexual ethics at this cru-

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cial time. I believe that the action of the Province V synod will help us to do this.

(The Rev.) JAMES B. LEMLER
Trinity Church
Provincial delegate
Diocese of Indianapolis
Indianapolis, Ind.

Spiritual and Moral Concepts

I write to praise you for your thoughtful editorial "Church's Concern" [TLC, May 24] which suggests we need to "catch up" on the spiritual and moral concepts of what science has done its "secular" homework on! Prince Philip's statement is keen and needs to be included in all of the church's planning for the future.

I am grateful that you spoke as you did — clearly and thoughtfully — broadening the horizons of a church which spends too much time talking about "the church" and not enough dealing with exactly what you addressed.

(The Rt. Rev.) WILLIAM C. RIGHTER
Bishop of Iowa

Des Moines, Iowa

Performance of What?

I am not opposed to some form of evaluation of clergy, as sought by Martyn Hopper in "Paid for Performance" [TLC, May 10], and indeed I have an annual

evaluation and seek ongoing feedback. Yet I am wary of a simple "paid for performance" approach for several reasons.

The first is related to one's understanding of the church and priesthood. The basic unit of the church is the diocese, not the parish; parishes in our polity are not autonomous, but, rather, a limb of the larger body of the diocese, Episcopal Church, etc. In that context, clergy are priests of the church, not "employees" of the parish; it would seem more appropriate to speak of clergy accountability to the bishop and diocese.

Secondly, "paid for performance" seems to imply that clergy should produce results. What are we to produce? What results? According to whose criteria? Are we to focus on more, or bigger, or better? I suggest that is a standard more associated with worldly success than religious faithfulness.

Finally, I submit that evaluating clergy on the basis of expertise is itself part of the problem that the church, including clergy, have bought into, and which confuses all of us. In addition to the traditional areas of examination in seminary, in recent years clergy are expected to be expert as part-time psychologists, administrators, and managers. In a world of increasing specialization, in which specialists admit they cannot keep up, are we truly to be experts in ten

or twelve different fields? More to the point, what is the relationship between expertise and faithfulness? Will a "job description" include the discipline of saying the Daily Offices, or participating in a relationship of spiritual direction? If it did, how would you evaluate it?

I do not agree against clergy competence and accountability, but I do submit that a paid for performance approach will contribute to seeing the church as simply another one of the vast smorgasbord of volunteer organizations rather than the Body of Christ.

(The Rev.) HENRY C. GALGANOWICZ
St. Paul's Church
Windham, Conn.

Ethnic Candidates

It was with both resignation and vindication that I read Fr. Tamburro's indictment of the dearth of ethnic candidates for the episcopate [TLC, May 17]. It instantly recalled to me all those times when smiling coffeeshour churchmen asked me how I spelled my name.

Today, the WASP powerbase at 815 embraces a social policy not unlike that of the Democratic Party, replete with rhetoric championing cultural pluralism, and vigorous outreach to blacks, Hispanics, and Asians. Yet, as Fr. Tamburro observes, the church has yet to acknowledge and reward those who arrived here while the church was, proverbially enough, the Republican Party at prayer, and recognize those who forsook religious and ethnic identities (if not names) and heeded the call to assimilate, even unto the point of marrying and/or becoming Episcopalians. In light of these circumstances, can the church be all that sincere in its attempts to beckon recent immigrants to join the flock?

A great Anglican once observed, "We cannot revive old factions, we cannot restore old policies, or follow an antique drum." I do not advocate that we turn back the clock, or turn people away from our pews for reasons of cultural difference. But I think that it is time for Episcopalians of British ethnic heritage to become more sensitive to *all* shades of ethnic diversity, and relinquish their cultural dominance of the institution.

RAYMOND R. PLANTE
Washington, D.C.

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BOOKS

Advocate of Revivalism

THE ENDLESS LINE OF SPLENDOR: Revivals and their Leaders from the Great Awakening to the Present. By Earle E. Cairns. Tyndale House. Pp. 373. \$14.95 hardcover.

The religious revival known as the Great Awakening broke out in Germany, the British Isles and the American colonies at the height of the Enlightenment and advent of deism in the 18th century. Two centuries afterward undulating waves of "revivalism" had swept across the Christian world with erratic results.

Mainline churches tend to discredit the integrity of many leading practitioners of revivalism for their inability to nurture and sustain moral and spiritual health among their converts. The suspicion is not without substance. Yet reasonable criticism has often degenerated into open hostility against "hot gospelers."

In this informative study profiling some 250 revivalists, the author seeks to "dispel some of the common myths and errors that mark many accounts of revivalism" (p. 18). As an advocate of the doctrines and tactics of the revivalists, certain assumptions and rhetoric expressed by the author are likely subject to question. As a bona fide academic and sometime professor of church history in Wheaton College, his historicity deserves the reader's respect.

By drawing a distinguishing line between "evangelism" (outreach in mission) and "revivalism" (enrichment of the inner life) and identifying "revival" with "renewal," Dr. Cairns presents a refreshing orientation in the various ways God works through the Holy Spirit in the church to liberate his children from the recurring crises and plagues of "this naughty world."

The urgent call for "renewal" currently emanating from the churches, and the quiet but dramatic response with which it is being met, attests to the fact that "revivalism" in its classical form is not a phenomenon left in limbo by the onward march of mankind. Once again the faithful pray, as they did during the crisis of World War II: "O Lord, revive thy church, beginning with me." Indeed, as the author of this book concludes, "revival is a perennial need"! (p. 342).

(The Rev.) RAY HOLDER
Jackson, Miss.

The Great Western Father

THE MYSTERY OF CONTINUITY: Time and History, Memory and Eternity in the Thought of St. Augustine. By Jaroslav Pelikan. University Press of Virginia. Pp. 177. \$14.95.

Jaroslav Pelikan, Sterling Professor of History at Yale University, has long been an outstanding interpreter of the

Christian tradition. His definitive history of the development of doctrine marks a landmark in intellectual history. Now, in a series of lectures delivered at Seabury-Western Theological Seminary, Pelikan turns his attention to St. Augustine.

Among historians of thought, there is a consensus on the importance of St. Augustine: he was undoubtedly the most influential thinker in the entire European world between the classical period and the Renaissance. Though most historians see the North African theologian marking a watershed in the history of Christian and indeed, Western thought, Pelikan takes a different tract, stressing the tremendous sense of continuity found in St. Augustine's thinking.

Pelikan does much with St. Augustine's concepts of self, history, and divine being. He notes how the fifth century thinker stresses the continuity between "Christ Jesus" and "the Hebrew Scriptures": "The God of both testaments is one." God himself, of course, was the unchangeable one, Augustine kept asserting, and the sacraments are signs of his continual support. Moreover, the coming of Christ challenged the Greco-Roman belief in cycles. History, he said, is based not on chaos but on order, "not fate but providence." He continually pointed to the continuity of the church, both historical and eternal. To St. Augustine, the church's testimony is "supported by the succession of bishops from the original seats of the apostles up to the present, and by the consent of so many nations."

Pelikan's last chapter could be a book in itself, for he notes how St. Augustine has been understood in various epochs. He shows how the *Confessions* became the prototype for autobiography for centuries to come, and how the Bishop of Hippo would long be an essential source for depth psychology and existential philosophy. He reveals the tension between St. Augustine's stress on free grace, with God both electing and rejecting whom he wills, and the sacraments of grace.

As in all of Pelikan's work, this book is earmarked by both sophistication and erudition. Though by no means written for the novice, or for anyone who wants an elementary introduction to Augustine's thought, it is most rewarding for those possessing some background and who wish to enhance their knowledge of this "universal" theologian.

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

Books Received

RISKING CHRIST FOR CHRIST'S SAKE: Toward an Ecumenical Theology of Pluralism. By M.M. Thomas. WCC Publications. Pp. 122. \$8.95 paper.



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Lutheran-Episcopal Convocation

The Nebraska Lutheran-Episcopal Convocation took place May 9 at Kountze Memorial Lutheran Church in Omaha, Neb., with about 200 people from both Nebraska and Kansas attending.

In opening ceremonies, the Rt. Rev. Richard F. Grein, Bishop of Kansas, read a letter from the Most Rev. Edmond Browning, in which the Presiding Bishop congratulated the Lutherans on the completion of their recent merger convention in Columbus, Ohio.

[During the Ohio convention, Bishop Herbert W. Chilstrom, head of the Lutheran Church in America's Minnesota Synod, was elected head of the new Evangelical Lutheran Church in America (ELCA). Bishop Chilstrom's victory came on the second day of the convention, where three denominations — the 2.9-million-member American Lutheran Church, the 110,000-member Association of Evangelical Lutheran Churches, and the 2.3-million-member American Lutheran Church — merged to form the ELCA.]

He also gave his support for the dialogue between Lutherans and Episcopalians, and expressed his concern for the continuing crisis in rural America.

The collection at the joint celebration of the Eucharist later was designated to be given to Inter-church Ministries of Nebraska in support of the Farm Crisis Hot Line.

Participants spent the morning listening to presentations from the Very Rev. William Petersen, dean of Bexley Hall, Rochester, N.Y., and Dr. Walter Bouman of Trinity Lutheran Seminary, Columbus, Ohio. The two scholars have been working together for three years preparing a paper on the gospel. This topic was assigned to them by the Lutheran-Episcopal Dialogue (L.E.D. III). It is the first of two major topics on which L.E.D. III will focus [TLC, Feb. 15]. This first topic has been dictated by the Lutheran concern that there must be sufficient agreement on the gospel if there is to be unity.

Dean Peterson and Dr. Bouman reported that their document, which will be passed to the national dialogue committee in June for a final debate, is written in a neutral tone. It begins with the nearly unanimous position of modern scholarship that the New Testament must be read from the vantage point of

eschatology, a concern with the "last things." In the language of Jesus it is the "reign of God." In the language of the church it is "the resurrection," by which it places Jesus at the center of "last things."

Also included in the day were workshops and a joint celebration of the Eucharist.

(The Rev.) MICHAEL J. TANCRETI

Symposium at Rosemont

On May 21 over 200 clergy, laypeople and religious assembled at the Church of the Good Shepherd, Rosemont, Pa. for a three-day symposium entitled, "Rebuilding the House of God," based on the Lambeth Quadrilateral. They came from England and Canada and all over the U.S. They reflected varying brands of churchmanship and included representatives of several continuing Anglican bodies, all united in concern over present challenges to traditional Anglicanism.

The conference was sponsored by the International Council for the Apostolic Faith. The Rt. Rev. Graham Leonard, Bishop of London, and the principal speaker, emphasized that it was a *theological* conference, "for the crisis in the church today is a theological crisis. A realignment is taking place in all of Christendom, between those who believe the gospel is revealed by God to be heard and obeyed, and those who think it is something to be modified to suit contemporary thought and needs."

Six scholarly papers were delivered. The Rev. Philip Edgcumbe Hughes, noted evangelical scholar and professor emeritus of New Testament at Trinity Episcopal School for Ministry, led with "Scripture as the Rule and Ultimate Standard of Faith." "Classical Christianity," he reminded, "has always asserted that the church is subject to scripture, not scripture to the church. There is an acute crisis of faith in the church today, and its source is the widespread abandonment of the authority of scripture as the Word of God."

The next day's sessions were opened by the Rev. Robert Crouse, professor of classics at the University of King's College in Nova Scotia, with "The Creeds as the Sufficient Statement of Christian Faith." "The truth embodied in them is not something independent of scripture," he said. "The creeds make no addition to that truth, have no authority aside from it, and no other function than to guide us in our understanding of it."

This brought forth a dramatic outburst from a young woman who said, "We beseech you learned clergy to teach our children the true religion! I see all I was taught now going down the drain. You all haven't even touched on the real issue — that we are alienating, not attracting them. Don't just keep rehashing what we already know, but *do something!*" She added, to loud applause, "Let's get some action to reclaim our church or move out!"

The Rev. Wayne Hankey, also of King's College, spoke on "The Sacraments According to the Lord's Command" including a critical appraisal of the new American and Canadian rites. He contended that the liturgical movement grew out of the 19th century liberal Catholicism, which regarded liturgy as the heart of the Christian faith.

His responder wanted the liberal Catholics identified. The Rev. Patrick Rardon, associate professor of biblical studies at Trinity School for Ministry, claimed that the liturgical movement in its origins was closely aligned to biblical authority and the primacy of scripture in the liturgy, both Roman and Anglican.

"Principles of Unity"

A high point of the conference was Bishop Leonard's comprehensive exposition of "The Apostolic Ministry: Principle of Unity," setting forth the role of bishop, priest and deacon and their relationship to scripture, creed, and sacraments. "We need constantly to be reminded that the apostolic ministry is not a concept or idea," he began. "It consists of those set by the power of Christ in a new relationship to him within his body the church, who by virtue of that relationship have a particular role to play within its ordered life."

He went on to say that "the episcopate is not simply a form of government . . . but was shaped by the gospel itself. The bishop is the focus of unity through which the sacramental life of the church is maintained.

"The priesthood being an integral part of the episcopate," he continued, "I have opposed women's ordination to both because theologically I do not see how they can be the symbolic and sacramental expression of the fatherhood of God and the headship of Christ without doing violence to the natural order, the apostolic order, and the particularity of the incarnation."

He reiterated his public statement that he had no intention of leading a breakaway church. "I have been greatly misrepresented in this, and want to make myself clear. The House of Bishops of the Church of England has said that those who cannot accept the ordination of women to priesthood and episcopate will have to find other ways of continuing in the universal church . . . and that time may come. But our duty now is to stand firm. We must not think of further division unless it is forced upon us."

Parallels with Fourth Century

On the last day, the Rev. Jeffrey Steenson, rector of the host parish, spoke on "Orthodox Witness and Intercommunion in the Patristic Period," and showed parallels between the fourth century Arian controversy and the situation today. He cited the prophetic witness of Athanasius, a man of action, even in exile faithful to his flock.

In contrast, he said, the followers of Eustacius withdrew from the main body of Christians in Antioch and regarded themselves as the continuing Nicene presence there, and their witness argued for separation and doctrinal purity. The more ecumenical and compromising witness of Basil of Caesarea called for the maintenance of faith by stages and degrees in the unifying power of Christian life, and in relation to the circumstances of the time. "Athanasius has been accorded the glory, but the steady witness of the others also played an important part, and there are parallels of all three today."

The response by the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, declared that, "it was the personal witness that maintained the apostolic faith at the time of hideous uncertainty and danger. Their example reminds us that we must not be hypnotized by our problems, but must lift our spirits and concentrate our efforts in the principal task of the church today, which is to convince unbelievers that they are capable of believing."

"In view of the calamitous condition of the church today, we must make our personal and corporate witness, and we are going to make it, and *make it loud and clear!*"

In the final paper the Rev. David Ousley, rector of St. James the Less in Philadelphia, set forth guidelines for "Working Together in Humility and Courage," beginning with personal conversion and renewal. "We must also cease to battle among ourselves if we are to wage the real battle, which goes far beyond the bounds of Anglicanism to the very essence of Christianity."

Late in the closing session a proposal was brought forward for a worldwide spiritual union of traditional Anglicans, hopefully under the guidance of the

Bishop of London, "a unity of *faith* rather than *structure*, that would not involve jurisdictions."

The statement added, that "the Bishop of London, having declared he would not seek but would lead traditionalism should it come to him, now as a bishop of the church of God, not as a bishop of any particular see, would ask for a registry of those bishops, clergy and laity who subscribe to a statement of orthodox faith and order. Those so subscribing would declare their communion in the faith with the present Bishop of London, and he, in turn, would declare his communion with them. Communion with one another would be presupposed by communion with London."

The main thrust of this conference was the imperative for a united witness, for a return to scripture as the basis of faith, and for dynamic teaching of that faith. While there were a few sparks, the spirit was notably irenic. Anglo-Catholics and evangelicals, young and old, 1928 Prayer Book loyalists, and Rite II adherents shared the Eucharist celebrated by the Rev. Dr. Philip Ursell, principal of Pusey House, Oxford.

DOROTHY MILLS PARKER

Benedictine Spirituality IV

The Canterbury Cathedral Trust in America formally opened its fourth annual Benedictine Spirituality program in historic New Harmony, Ind., May 16-23, with a service of Evensong.

The program was attended by 30 Americans and an English woman active in the life of Canterbury Cathedral. They were there to taste the rich heritage of the Benedictine tradition. With its emphasis on daily prayer, meditation, and sacramental life, this tradition is a

tap root of Anglican spirituality.

Each day included the four-fold daily office and Eucharist ending with a sung candlelight compline in the cloister adjoining the new Benedictine Conference Center just recently dedicated by Lord Coggan, 101st Archbishop of Canterbury, and patron of the Canterbury Cathedral Trust in America.

Under the leadership of the Rt. Rev. Benedict Reid, O.S.B., Abbot, St. Gregory's Abbey, Three Rivers, Mich., daily lectures and meditations were given by monks and nuns from both Anglican and Roman Catholic Benedictine Orders on the Rule of St. Benedict and its relevance for men and women living in the secular world of today. The participants lived the themes of Benedictine spirituality, including the vows of stability, obedience and conversion of life, as well as hospitality, silence, solitude, private prayer, physical work and prayerful reading.

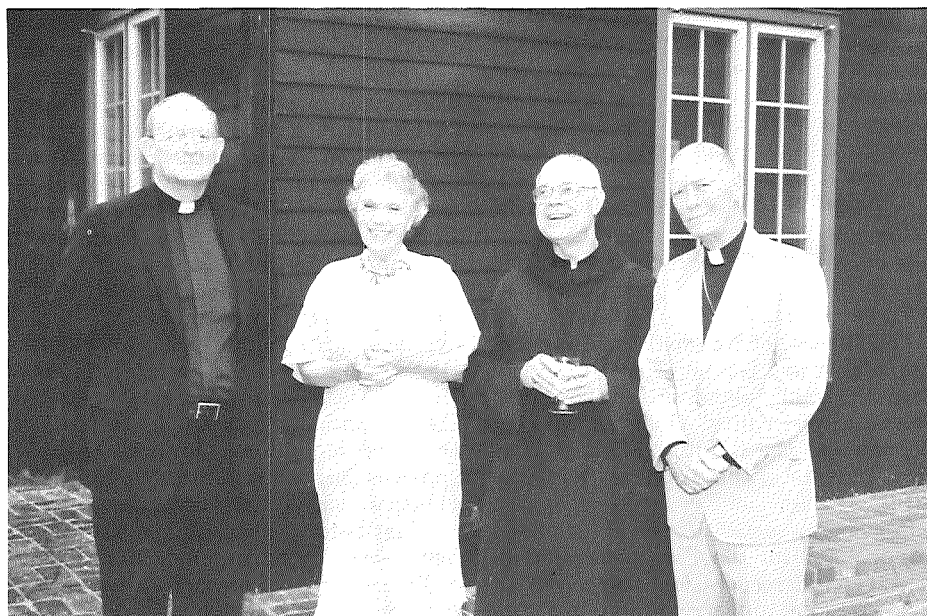
Monastic roles were assigned by the Abbot, such as prior, ceremonarius, cellarer, librarian, guest master and infirmarian.

The week was enhanced by the comings and goings of the monks of St. Meinrad, including their choir which presented a superb program of Gregorian chants. The entire week provided opportunity to live the 1,500-year tradition of the Benedictine way, and to experience its relevance for men and women living in the secular world of the 20th century.

(The Rev.) MILO G. COERPER

Indiana Conference Center

The dedication of a conference center in New Harmony, Ind., drew 200 people, including the Most Rev. Frederick D. Coggan, former Archbishop of Canter-



(From left to right) the Rt. Rev. Timothy Sweeney, O.S.B., Archabbot of the St. Meinrad Archabbey; Mrs. Kenneth Dale Owen of New Harmony; Abbot Reid; and the Rev. Milo G. Coerper, vice chairman of the Canterbury Cathedral Trust in America.

bury. The center, which is influenced by St. Benedict and is an addition to the New Harmony Inn, was built by inn owner Jane Owen.

A major feature of the main meeting room is a "sculpture" of light made by California artist Stephen DeStaebl. Computerized banks of light play over a vast white wall into which a tall, vertical half-cylinder with tapered ends has been incised.

In his dedication address, Lord Cogan spoke of St. Benedict and his followers as an example of divine activity and added, "May God make this place a reflection of their life of prayer and adoration."

Also attending the ceremony were Abbot Benedict Reid of St. Gregory's Abbey in Three Rivers, Mich.; Abbot Timothy Sweeney of the Roman Catholic St. Meinrad Archabbey in Indiana; and the Rt. Rev. Edward Jones, Bishop of Indianapolis.

(The Rev.) EDWARD BERCKMAN

CONVENTIONS

The convention of the **Diocese of West Missouri** was held in Kansas City, Mo. May 15-16 with St. Luke's Episcopal Hospital as host.

Convention business included reports on many new areas of diocesan life. The formation of a companion diocese relationship with the Diocese of Venezuela was discussed, as the Rev. Onell Soto, recently elected Bishop of Venezuela [TLC, April 5], is due to meet with representatives from the diocese of West Missouri, Kansas and Western Kansas.

An informative report was made on the major repairs and renovation work at Grace and Holy Trinity Cathedral in Kansas City. Major structural damage was found after an initial masonry repair, resulting in a bill of \$1.6 million. Pledges received now exceed \$1 million, with work to be completed in the fall of this year.

A budget of \$870,235 was accepted for 1987.

(The Rev.) DONALD E. BECKER

. . .

The **Diocese of Nebraska** held its convention May 1-3 at St. Stephen's Church, Grand Island, under the theme "Family Spirituality." Opening the convention was the Rt. Rev. Michael Marshall, director of the Anglican Institute, St. Louis, Mo.

Convention activities included electing deputies for the 1988 General Convention, and recognition was given to education for ministry graduates. The Rt. Rev. James Warner, diocesan bishop, discussed the upcoming Lambeth Conference.

Prompted by the controversy evoked by the Newark report, the convention passed a resolution to study sexuality and the church.

Also passed was a 1987 diocesan budget of \$550,476.

(The Rev.) WILLIAM BARNDS

. . .

The convention of the **Diocese of Western North Carolina** was held May 14-16 at the Kanuga Conference Center in Hendersonville, N.C.

The Rt. Rev. William G. Weinbauer, diocesan bishop, announced his intention to retire "as early as January 1, 1990, but no later than September 30, 1990." The bishop asked the convention "to create a committee on the transfer of the episcopate."

Numerous resolutions were adopted, including the following:

- that all clergy and congregations study the issue of inclusive language and the church's worship;
- that a special task force on human sexuality be formed;
- that the bishop be directed to establish a working group to assist in educating parishes about AIDS;

A 1988 budget of \$788,978 was passed.

(The Rev.) C.A. ZABRISKIE

. . .

The May 8-9 convention of the **Diocese of New Hampshire** received a new mission (Londonderry) and elevated another to parish status (St. Christopher's, Plaistow).

With little controversy, resolutions were passed urging study and discussion of social issues from a Christian perspective. These included abortion, sexuality, low-income housing, handicapped access, conservation, youth suicide, understanding of the people in the Soviet Union and approval of a holiday honoring Martin Luther King, Jr. Parishes were urged to establish special Sundays to highlight alcohol awareness, world hunger, and peace with justice. Delegates also approved a call for support of the Contadora plan to promote peace in Central America. A 1987 combined budget of \$597,000 was passed. The business sessions took place in St. Paul's Church in downtown Concord.

It was a first as diocesan for the Rt. Rev. Douglas E. Theuner who was Bishop Coadjutor when he conducted the convention a year ago. In his state of the diocese address, Bishop Theuner spoke of the need for Christian input and values in social concerns of the day.

"Just because Jesus in his earthly life never saw a stock option or an ICBM or a TV set or a laboratory in which life matures in vitro doesn't mean that he has nothing to say to us about those things," he said.

HELEN FERGUSON

BRIEFLY...

The University of the South, Sewanee, Tenn., announced the appointment of the **Most Rev. John M. Allin**, retired Presiding Bishop, as interim chaplain for the summer and Advent semesters. He replaces the Rev. William W. Millsaps who resigned last December. University vice chancellor Robert M. Ayers, Jr., said that he considers the willingness of Bishop Allin to serve "a real blessing for our university. His love of Sewanee and his great and diverse contributions to the Episcopal Church uniquely qualify him for his special offering of service at this time."

■

At the 120th convention of the **Diocese of Long Island**, the Rt. Rev. Robert C. Witcher announced his intention to seek the required canonical consents for the election of a bishop coadjutor for the diocese. Following a profile and study of the diocese and the issuance of guidelines and criteria by the nominating committee, the names of suggested nominees are being accepted by the nominating committee from June 15th through July 15. The election is scheduled to take place when members of the diocese convene again in November.

■

In late May, **Coventry Cathedral** in England celebrated its silver jubilee. The bells, housed in a newly restored tower, which survived the 1940 bombing, pealed out over the city for the first time in a hundred years. Seventeen hundred people filled the cathedral for the service of celebration, the *Church Times* reported. A torch lit in the ruins of the old cathedral was brought into the new one. Many festivities will take place in coming months, culminating in the patronal festival September 27, in connection with Michelmas.

■

The members of Christian Leaders for Responsible Television (CLear-TV), whose executive committee membership includes the Rt. Rev. William Wantland, Bishop of Eau Claire, has issued a call for the **boycott of Mazda Motors of America and Noxell Corporation products**. According to the organization of 1,600 members, both companies are the leading sponsors of offensive programming, in spite of numerous letters of concern sent to them by CLear-TV. "Mazda helped sponsor an incredible 24.88 incidents of sex, violence and profanity with each 30-second commercial... during the fall of 1986, and Noxell helped sponsor 17.79 incidents per commercial," stated a recent news release.

Neither Jew nor Greek . . .

*Problems begin when people who like to
split things into neat lists of good
Hebraisms and bad Hellenisms try to
answer important questions of today.*

By PIERRE WHALON

I am an inveterate reader, with a taste for theology. It's an odd taste, I know. I've learned to live with it, however. (In fact, I'm compensating for this character flaw by enrolling in a Ph.D. program in systematic theology to fulfill my diocese's requirement for continuing education. A radical cure!) Over the years of browsing in the theological pastures, I have developed a pet peeve. It concerns a very popular way of exegeting texts that differentiate between matters "Hebraic" and matters "Hellenistic." Lately, it seems to me that this exegesis must be central to late 20th-century Episcopal thought, as measured by commission reports and articles in organs of the national church.

"Hellenistic" concepts, we are told, grow out of a Greek worldview that is cerebral and abstract, that splits body from soul, that thinks in terms of eternally recurring cycles, that finds this world evil and disgusting, that longs for perfection in an afterlife. "Hebraic" concepts, on the other hand, grow out of a viewpoint that is down-to-earth, sees mind, soul, and body as one, that is aware of history, that celebrates the goodness of this life without more than a sidelong glance at what might come after. In short, "Hebraic" is better because it is supposed to be more *biblical*.

The distinction has been around for quite a while in biblical exegesis, since the 19th century, in fact. And at first glance, it seems useful in wider contexts. After all, some ancient Greek thinkers

did believe in the immortality of the soul and the evil of the flesh. The ancient Israelites certainly had a great deal of *joie de vivre*, and little concern about an afterlife. But problems began when people who like to split things into neat lists of good Hebraisms and bad Hellenisms try to answer important questions of today by applying this analysis to scripture or the tradition.

Take, for example, the Council of Nicea's adoption of the word *homoousios* as a statement of faith. This says that Jesus Christ is "of One Being" or "being of one substance" with the Father, in the Prayer book translations (pp. 326, 327). The Greek word *homoousios* is nowhere to be found in the Bible. Moreover, it is a metaphysical term concerned with "being" or "essence." Clearly, *homoousios* is therefore an importation from Hellenism, an unbiblical pollution of Christian faith. And since moderns no longer think in Hellenistic ways, we cannot relate to the Nicene Creed. Therefore, goes the argument, we need to rewrite the creed.

Here's another example. The teaching of the church on sexuality has traditionally upheld that sexual relations are to occur only within the bonds of marriage. The history of the church contains a good many negative comments about human sexuality. These reflect the influence of unbiblical Hellenism. Therefore, the teachings of the church on sexuality is wrong. Right?

One last example. Paul of Tarsus made a lot of disparaging remarks about "the flesh." Obviously, he was hung up on Hellenism. Therefore we should devalue the importance of his teachings, or at

least, "de-hellenize" them.

The difficulty with the Hebraism/Hellenism analysis is that it is simply too vague. It overlooks the extraordinary diversity of the viewpoints of the authors of scripture or Greco-Roman philosophers. Compare Deuteronomy with Jeremiah, or Exodus with Daniel. "Hebraism" attempts to abstract from their differences to arrive at what they have in common, which is very little. "Hellenism" tries to describe what is the same in the pre-Socratics, Plato, the middle Platonists, the Neo-Platonists, Pythagoras, the Neo-Pythagoreans, Aristotle, the Stoics, the Epicureans, etc. Trying to use these vague categories in answering complex questions like *homoousios* or sexual teaching is like doing cataract surgery with a meat cleaver.

My point is *caveat lector!* Beware of authors who glibly bandy about "Hebraisms" and "Hellenisms," especially when their arguments end with conclusions that call for action on this or that issue. This critique of scripture and tradition is too simplistic, too biased, to be of much use in serious reflection. For example, the question of translating the meaning of *homoousios* into modern terms is important. Answering it requires an understanding of the process of development that ended in its use at Nicea. The Council used a Greek philosophical term in a novel way to describe something that is a stumbling block to "Hebraism" and folly to "Hellenism": Jesus Christ, in his divinity, shared Godhead with the Father. Questions like the revision of the church's teachings on sexuality or the impact of Greek culture on Paul's thoughts are also too serious to be resolved by simplistic exegetical critiques of "Hebraisms" or "Hellenisms."

I like very much Bernard Lonergan's characterization of these notions as "occult entities." I think the last word on this topic belongs to the great Roman Catholic theologian in his *Method in Theology* (Seabury Press, 1972):

"... while the exegete of ancient texts very properly gives an impression of the foreign, the strange, the archaic, his readers cannot be content to leave it at that. This need would seem to be at the root of efforts to portray the Hebrew mind, Hellenism, the spirit of Scholasticism, and so on. But these portraits too easily lead to the emergence of mere occult entities. Unless one is a specialist in the field, one does not know how to qualify their generalities, to correct their simplifications, to avoid mistaken inferences. What is needed is not mere description but explanation. . . . The benefits [of this] would be enormous; not only would the achievements of exegetes be better known and appreciated but also theology as a whole would be rid of the occult entities generated by an inadequately methodical type of investigation and thought."

The Rev. Pierre Whalon is rector of All Souls Church, North Versailles, Pa.

Heavenly Sandcastles

By DAVID T. ELPHEE

When warmer weather comes, my mind wanders back to a couple summers ago when our family vacationed on the North Carolina shore at Long Beach, a time of special delight for our three children. The rented cottage, the isolation, sun, and surf promised a few days of pure bliss, with time for meditation, recreation, and the possibility of not having to do anything except basic household chores.

One afternoon on the beach we watched in fascination our neighbors build an elaborate sand fort, up near the dunes and away from high tide. Both parents and children spent hours moving wet sand and meticulously molding it into shape. The completed fort was all our family needed for inspiration! After supper we started shaping sand in front of our house to look like various animals lying there, and in the fading light of sunset we were satisfied that they looked pretty realistic. We, too were working above the reach of high tide, and figured our sculptures would last a while. We added some finishing touches and went inside only after it was too dark to see.

When we came out for the first swim the next day, the first thing we noticed was that the fort was obliterated by some marauders' footprints, and in a moment discovered that all our sculptures had been reduced to sandy footprints. Our children soon had other pleasures to turn to and forgot the incident, but I stood there for a while, wondering why, in such an expendable medium, I felt such a loss. Part of it was, I suppose, the fact that we live where vandalism of any kind is no problem, and there was a shock effect to have our work disturbed, but also, I realized that our time was short at the beach and it was all a reminder that we would not have much more opportunity to engage in castle building. I could not help but meditate further on the implications this incident may have for all the acts of creation and recreation that we do as children of God. It is one thing to lose something which God has provided, for, like Jonah's gourd, it can be replaced by the same creator, but instinctively we feel that

our little creations are like an apple pie — no matter how excellent it might be, it is here today and gone tomorrow.

A loss, however insignificant, somehow recalls all losses, the sense that in our human condition we often find ourselves quite helpless to make things the way they were. Surprisingly, though, I was having a growing understanding that somehow there was *not* a loss, that, as God's creature, my act of creating something was not lost, not with tides, or age, or by any inhumanity. This goes beyond saying merely that the doing of it was good in itself. Since that morning on the beach my conviction has grown that, just as surely as we recall for a lifetime the special times we have together, just as surely as the grains of sand themselves endure, there exists forever in the mind of God all my best efforts, the essence of sandcastles, paintings, and more importantly, the loving encounters which worldly wisdom would

tell us are fleeting and transitory.

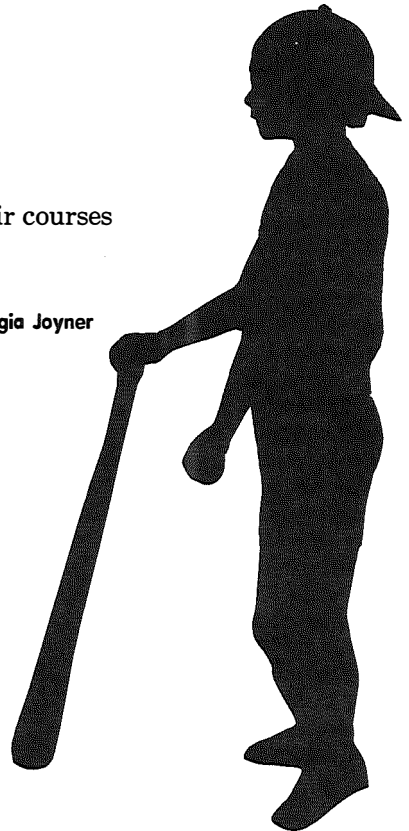
On the last morning at the shore before heading for home, I took a last walk on the beach, picked up a handful of wet sand and wondered how long it would be before we could do this again. Then it occurred to me, "If I can remember and recreate, what must God be able to do about all the good things I've experienced and longed to have last forever?"

Just to find one's self surrounded with such a congenial medium as sand at a time set aside for rest is, I'm sure, no invitation to be engaged in creative efforts nor to be striving to excel. Many of us have that opportunity most days, but for me an incident on a distant shoreline provided a lesson that our God does not forget the creative acts his people engage in. We can be sure that, as ultimate critic, he sees the beauty in them, whether they are sandcastles or a brief encounter with a stranger, into whom we often pour much of ourselves.

Sandlot Baseball

Spaghetti-legged kids play on
till the sun goes down,
taking the game with it.
Sonar of mothers half-heard,
they straggle home.
Beetles gather now to run their courses
under the rim of night,
according to sealed orders.

Georgia Joyner



The Rev. David T. Elphee serves at Trinity Church, Staunton, Va.

EDITORIALS

True Patriotism

Independence Day, or the Fourth of July, as we commonly call it, has always been a time challenging Americans to serious reflection. Patriotism is a good and important thing, and we need to affirm it and celebrate it. Our country does deserve our love, our gratitude, and our loyalty. Whether we like it or not, nations only come into existence because patriots are willing to die for their country and its people. Nations are not likely to continue in existence when there is no longer such willingness.

On the other hand, a blind, ignorant, and arrogant patriotism is a menace to a nation, to its people, and to others as well. As with other aspects of life, our atti-

tudes toward our country merit our self-examination. It is not easy for America or any other nation to be what it should be and possibly could be. Within a democracy, citizens must never carelessly assume that everything is all right. Eternal vigilance is the price of liberty. It is also the price of honesty, effectiveness and dedicated service on the part of those in government. We cannot simply take everything for granted.

True patriotism is a critical patriotism, a patriotism not easily satisfied, a patriotism that is always asking questions and looking around. America can always use that kind of patriotism. We ourselves have to be the ones to practice it.

Recent New Testament Commentaries

By JAMES DUNKLY

Commentaries are perhaps the oldest type of writing on the Bible (except for books that imitate scripture itself), and they continue to be among the most useful. Modern readers of English are provided with a wonderful array of commentaries of all types, at all levels — technical, devotional, literary, theological, historical. Three recent ones will be considered here.

THE GOSPEL ACCORDING TO MATTHEW: A Structural Commentary on Matthew's Faith. By Daniel Patte. Fortress. Pp. xvi and 432. \$19.95 paper.

Patte, who is professor of New Testament at Vanderbilt, is well known as an exponent of structuralism in biblical analysis; his *What Is Structural Exegesis?* (Fortress, 1976) is one of the best introductions available to this new approach that is so important in relating scripture study to other disciplines, particularly literary criticism. The technical vocabulary of structuralism is so forbidding that many have been deterred from learning what structuralism can teach. Patte is one of the few structuralists who have moved beyond that difficulty to be able to present the insights of structural exegesis in readily comprehensible form. His work on Paul (*Paul's Faith and Power of the Gospel* and *Preaching Paul*, both published by Fortress) are marvelous examples of what this school of thought can yield. Now he moves to a

Gospel, working his way through Matthew with the same basic rubric he used for Paul: faith.

Patte's primary goal in this commentary is "to show what *convictions* Matthew conveys to his readers." Matthew's faith is his "system of convictions." Since Matthew is also very direct about saying what he does *not* mean, one can establish a set of oppositions to clarify meaning, oppositions that run throughout the narrative. Further, the tensions between what his readers already know and what the evangelist wishes to teach them provide the key to understanding the thematic passages in the Gospel. Patte says, "The contribution of this commentary is limited to elucidating the convictions that Matthew expresses in each passage and how they are expressed through the thematic features of that passage." Thus there is no discussion of authorship and very little of sources; this is a reading of the text *as it stands*, not a historical study of how it got that way. It is not, therefore, the only commentary one should consult on a Matthew passage — but *no* commentary is sufficient in itself.

This is an extraordinarily valuable addition to the literature on Matthew. As Patte has proved in his work on Paul, this kind of study is particularly valuable for preaching; it also offers insight for both theology and devotion.

MATTHEW: Spirituality for the 80's and 90's. By Leonard Doohan. Bear. Pp. ix and 199. \$9.95 paper.

While not a commentary in the usual sense, this introduction to Matthew is called "a Gospel commentary" on the front cover and does provide much of the

kind of material one might expect in a commentary, though it is not organized in verse-by-verse fashion. Doohan, who teaches at Gonzaga University in Spokane, aims specifically at learning from Matthew in order to live more appropriately in the church of today. Yet the book is not a work of "spirituality" or devotion; it is a helpful introduction to recent scholarly work on Matthew — a good book for the beginner, with plenty of suggestions for further reading. Doohan gives particular attention to Matthew's community, purpose, images for God, doctrine of the church, discipleship, mission and ministry. The author is Roman Catholic, but in no way is the book exclusively Roman Catholic in emphasis or outlook.

READING CORINTHIANS: A Literary and Theological Commentary on 1 and 2 Corinthians. By Charles H. Talbert. Crossroad. Pp. xxiii and 188. \$17.95.

Talbert, who teaches at Wake Forest, is the author of *Reading Luke* (Crossroad, 1982). Both that book and this treat the biblical text in large sections, a connected reading rather than verse-by-verse exegesis. (Talbert himself recommends that users of his book also use Hans Conzelmann on 1 Corinthians and V.P. Furnish on 2 Corinthians.)

Talbert pays particular attention to ancient rhetorical forms. His reconstruction of the sequence of Pauline visits and letters contends that 1 Corinthians is a unity but that 2 Corinthians was originally two letters, chaps. 10-13 and 1-9 (in that order). This book brings the stimulation of original scholarship to the non-specialist in a very readable way.

James Dunkly is the librarian at the Episcopal Divinity School, Cambridge, Mass. He is also editor of the Anglican Theological Review.

THE EPISCOPAL CHOIRMASTER'S HANDBOOK



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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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PEOPLE and places

Appointments

The Rev. Charles C. Caskey is now chaplain at Indiana University and affiliated with Trinity Church, Bloomington, Ind. Add: Box 336, Bloomington 47402.

The Rev. S. Grayson Clary, who maintains canonical residence in Minnesota, is now a supply priest in the Diocese of North Carolina.

The Rev. Jogues Epple is at St. Mark's, Box 432, Weatherford, Okla. 73096.

The Rev. Steven R. Ford is rector of St. Paul's, 2801 N. 31st St., Phoenix, Ariz. 85005.

The Rev. Francis H. Geer is rector-elect of St. Philip's, Garrison, N.Y.

The Rev. Robert Hawn is now rector of St. Timothy's, Box 278, Apple Valley, Calif. 92307.

The Rev. Calvin Hedelson (ret.) is vicar of St. Paul's Mission, 311 E. Sherwood Dr., Payson, Ariz. 85541.

The Rev. Geoffrey Michael St. John Hoare is now rector of St. Paul's, Alexandria, Va.

The Rev. Mabel Burke Lewis is priest-in-charge of St. Martha's, The Bronx, New York City, N.Y.

The Rev. Robert B. McLeod is assistant at All Saints', Box 175, Pawleys Island, S.C. 29585.

The Rev. Gail Keeney Mulligan is priest-in-charge of St. Margaret's, Staatsburg, N.Y.

The Rev. Stephen C. Norcross is interim rector of St. Michael and All Angels, 500 N. Wilmot, Tucson, Ariz. 85711.

The Rev. Donald Place is priest-in-charge of St. Stephen's, The Bronx, New York City, N.Y.

The Rev. R. Stephen Powers, S.S.C. is U.S. Naval chaplain at Naval Air Station, Memphis; add: 516 Elrod Loop, Millington, Tenn. 38053. Fr. Powers is also a staff chaplain for the N.A.S. Chapel, ministering to students at the Air Technical Training Center.

The Rev. Noel D. Rich is rector of Christ Church, 500 Mulberry St., Madison, Ind. 47250.

The Rev. Charles Bankston Roberts is now rector of Trinity Church, Drawer T, Demopolis, Ala. 36732.

The Rev. Walter R. Rockabrand will serve St. Paul's, Box 428, Sikeston, Mo. 68301, effective August 1.

The Rev. Frederick Q. Shafer is priest-in-charge of St. John's, Barrytown, N.Y. where he has twice served as rector.

The Rev. Canon Mary Michael Simpson is priest-in-charge of St. John's, New Rochelle, N.Y.

Degrees Conferred

On May 19 the Episcopal Theological Seminary of the Southwest in Austin, Texas, awarded the honorary Doctor of Divinity degree to the Rt. Rev. Scott Field Bailey, retired Bishop of West Texas, and the Very Rev. J. Pittman McGehee, dean of Christ Church Cathedral, Houston, Texas.

At its 164th commencement service held on May 14, the Virginia Theological Seminary in Alexandria, Va., awarded the honorary degree, Doctor of Divinity, to the following: The Rt. Rev. John Maury Allin (ret.), XXIII Presiding Bishop of the Episcopal Church; the Rev. Paul A. Crow, Jr., president, Council of Christian Unity of the Christian Church; the Rt. Rev. Ronald Hayward Haines, Suffragan Bishop of Washington; the Very Rev. William S. Pregall, dean and president, Church Divinity School of the Pacific; the Very Rev. John H. Rodgers, Jr., dean and president, Trinity School for Ministry; and the Rev. James Lydell Tucker, rector, St. James's, Houston, Texas.

The honorary Doctor of Humanities degree was awarded on May 10 at the commencement of St. Ambrose College, Davenport, Iowa to the Very Rev. Edward H. MacBurney, dean since 1973 of Trinity Cathedral, Davenport.

At a special convocation on April 30 at the University of the South, the Rt. Rev. Don Adger Wimberly,

Bishop of Lexington, and the Rt. Rev. Clarence Culam Pope, Jr., Bishop of Fort Worth, received the honorary degree, Doctor of Divinity. At that same ceremony the Very Rev. Robert Giannini, former dean of the Cathedral Church of St. Peter in St. Petersburg, Fla., was installed as the university's 11th dean of the School of Theology.

Resignations

The Rev. John B. Pahls, Jr., as vicar of St. Paul's, Suamico and St. Mark's, Oconto, Wis. Add: 1713 N. Royer St., Colorado Springs, Colo. 80907.

Religious Orders

The Rt. Rev. Frank T. Griswold has consented to become Episcopal visitor to the Community of the Holy Spirit with the blessing of the Bishop of New York. Bishop Griswold succeeds the Rt. Rev. Horace W. B. Donegan, visitor to the community since its foundation in 1952.

Retirements

The Rev. Thomas F. Brereton, as rector of St. Mary's, Morganton and St. Paul's, Lake James, N.C. He may be addressed at 111 Crestview Lane, Morganton, N.C. 28655.

The Rev. John C. Fowler, as rector of St. Michael and All Angels, Tucson, Ariz. Fr. Fowler is moving to Florida.

The Rev. Warren C. Skipp, as priest-in-charge of St. Peter's, Lithgow, N.Y., at the end of summer.

The Rev. John Richard Symonds, as rector of St. Peter's, Talladega, Ala.

Deaths

Elizabeth Wysong Hoonstra, wife of the Rev. Paul Z. Hoonstra, vicar of All Saints' Church, Tybee Island, Ga., died on March 31 at Candler General Hospital after a long illness. She was 68 years of age.

A native of Traverse City, Mich., Mrs. Hoonstra was a graduate of Central Michigan University. She was a musician and served a number of churches as organist and choir director; she also directed dramas and children's theater productions. In addition to her husband, Fr. Hoonstra, Mrs. Hoonstra is survived by a daughter, two sons, three brothers, and six grandchildren.

The Rev. Canon **Edwin G. Bennett**, canon administrator of the Diocese of Maryland since 1976 and associate at Memorial Church, Baltimore, died at the age of 62 on May 18 of an apparent heart attack while preparing a Sunday sermon at his home in Baltimore.

Known as a preacher and speaker, Canon Bennett had a wide ecumenical interest; he was instrumental in setting up a monthly interdenominational healing service for those with Acquired Immune Deficiency Syndrome and served also as president of the AIDS Interfaith Network. He moved to Baltimore in 1972, but left in 1973 for the Virgin Islands where he served as treasurer from 1973 to 1975. A native of Binghamton, N.Y., Canon Bennett was graduated with honors from Dartmouth College and from Virginia Theological Seminary. After ordination he served for three years as director of a boys' home in New York; from 1953 to 1956 he was rector of Trinity Church, Morgantown, W. Va. Returning to New York

in 1956, he was assistant at St. Bartholomew's, White Plains. From 1959 to 1962 he was director for college work for the Diocese of Pennsylvania; he became associate secretary for the church's national college work program in 1963, a position he held until moving to the Diocese of Maryland in 1972. Canon Bennett described himself, according to the *Baltimore Sun*, as "a priest of the city. I love the sound of fire engines roaring past my apartment. I could never live in the country." He is survived by a daughter, a son, and a brother.

The Rev. **Eric Duncan Collie**, chaplain at Richmond Place, Lexington, Ky. and priest-in-charge of St. Thomas', Beattyville, Ky., died April 27 of a heart attack at the age of 66.

Born in Tuxedo Park, N.Y., Fr. Collie was educated at Eton College and the Royal Academy, Sandhurst, England. He attended Virginia Theological Seminary, and during W.W. II he served as a captain in the British Grenadiers. After ordination, Fr. Collie served a number of parishes in North Carolina; he then moved to the Diocese of Ohio. From 1971 to 1980 he served as chaplain of Ohio Soldiers and Sailors Home. After transferring to the Diocese of Lexington he was assistant at Calvary, Ashland, Ky. from 1983 to 1984 and again from 1985 to 1986. He was priest-in-charge of St. Mark's, Hazard, Ky. from 1981 to 1983. He served St. Thomas' since 1983. In his first sermon before the congregation of St. Thomas', as quoted by *The Church Advocate*, Fr. Collie said, "One very good way to understand the purpose and goals of our lives is to think of it in terms of . . . a journey, growing in the knowledge and love of God." He is survived by his wife, Lydia Ruffee Collie, three sons, a brother, a step-daughter, and a step-grand-daughter.

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.

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.

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) 753-3674.

POSITIONS OFFERED

ST. PAUL'S offers modest air-conditioned house to retired priest. In addition, utilities and travel allowance for care of tiny congregation. P.O. Box 267, Waldo, Fla. 32694.

RECTOR: Saint Paul's On-The-Hill Episcopal Church, 1524 Summit Ave., St. Paul, Minn. 55105, is accepting candidates for rector. We are a Eucharist-centered parish of 200 members, couples and singles, in a 135-year-old parish in a residential area of St. Paul, active in lay ministry and outreach. Please send inquiries, resume, and CDO form to: The Search Committee before August 15, 1987.

SUMMER EXCHANGE

THREE BEDROOM two bath house (sleeps 8) in southern California (7 miles to Disneyland, 15 to beach); available August 20 - September 8 in exchange for Sunday services (Aug. 23, 30, Sept. 6) and dog care. Write The Rev. Gary Goldacker, 311 W. South St., Anaheim, Calif. 92805. Auto availability possible.

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.

WANTED

SERVICES FOR TRIAL USE (The "Green Book") — copies needed by school which studies liturgics. Contact: Mead Hall, 129 Pendleton St., S.W., Aiken, S.C. 29801.

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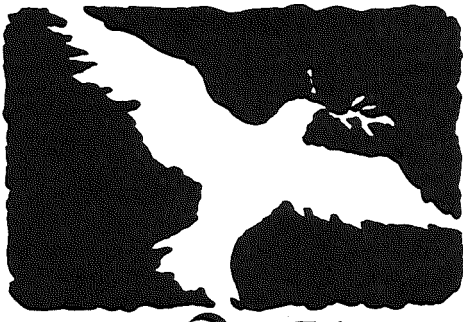
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Benediction

The author, Helen Ferguson, resides in Milford, N.H.

Lord, make my life a light, a flame that burneth bright, and kindleth another!"

The motto, done in calligraphy and carefully framed, hangs on the wall of our parish hall sometimes, until somebody decides that it is hopelessly Victorian and takes it down. Then it stays in a closet until somebody decides that it is rather nice, and hangs it up again. I try not to care.

The motto was hung in recognition of my mother's work in the Sunday

school. When my father died, just one year before their 50th wedding anniversary, there were two things my mother wanted to do. One was to be a den mother for some Cub Scouts. The other was to teach Sunday school.

Obviously, the Cub Scout den didn't work out. Little boys are exhausting, and they were far too much for her. But the Sunday school class was a great success.

"She's doing everything wrong!" I said to the rector. "She's teaching them Bible verses and telling stories with a sand table the way she used to do in 1910!"

"Let her alone," he told me. "She's having fun and the kids love it." They did, too. They all called her Granny, and at the beginning of each session, they would shout out the class motto: "Lord, make my life a light, a flame that burneth bright and kindleth another!"

Well, Granny died, after a while. The class went back to modern ways and the motto was taken down off the wall. I often think about it.

Granny knew how to shrug her shoulders and laugh. She wanted to buy blue choir robes for the junior choir. The

righteous few rose up in wrath. "Blue choir robes in an Episcopal Church? Over our dead bodies!" Granny just laughed, and tore up the order. But today the junior choir wears blue robes, and no hats.

When plastic flowers first appeared, they were expensive and rare. You could buy them in fine shops, and Granny was ecstatic. She bought an arrangement of plastic anemones and put them on the altar.

"Where did you find anemones in midwinter?" asked the righteous few, and when they heard that they were made of plastic, they hit the roof. Granny laughed, and took her flowers home. This year, our Advent wreath was not real, but most people didn't know it.

The gift of laughter! It is more than 25 years since Granny's class sang out its motto, and yet I believe some of the light that she brought to those children still shines in their lives. It does in mine. I think of her, frail and dying, as we settled her for the night, looking up at me and asking,

"Well . . . what have we done to make this day count?"

Lord, make my life a light . . .

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 Kapahulu 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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

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.

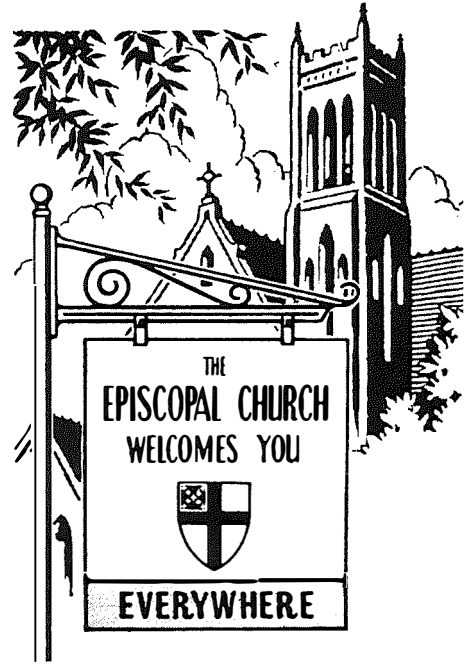
ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

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

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.

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

SEA GIRT, N.J.

ST. URIEL 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, precursor, 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

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. Edgelhardt, 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



St. John's Cathedral, Denver

(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., r, 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

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

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). Wkdy 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. Jo-
seph 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

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

DALLAS, TEXAS (Cont'd.)

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. Trawin 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. Wal-
lace, 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

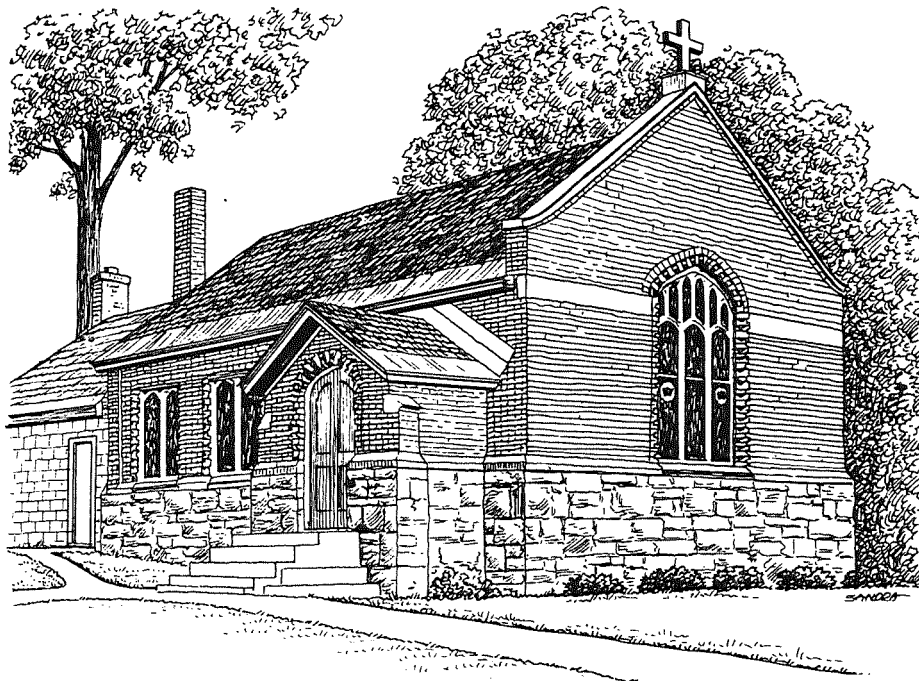
JACKSON HOLE, WYO.

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. Wkdy: H Eu 12 (Tues with HU)



St. John's Church, Munising, Mich.