

THE LIVING CHURCH

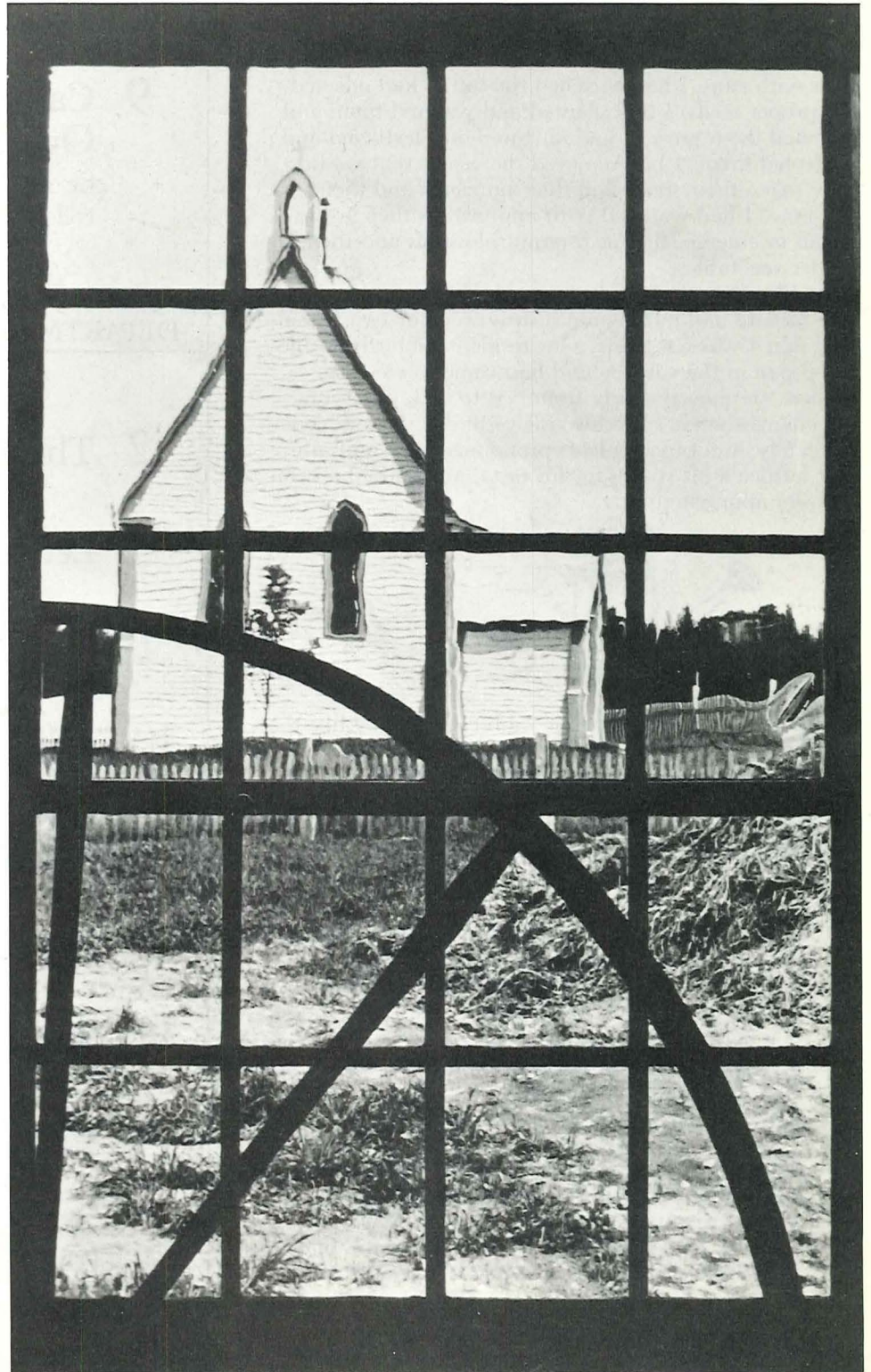
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Caring for Our Seminarians

Following through,
beyond the parish

IN THE NEWS:

A New View
of Mission



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The First Article



I Come to the Garden

I came this morning into my garden and surveyed it with great satisfaction.

I had planned the garden well. I had laid out the beds with care. I had enriched the soil. I had selected the proper seeds. I had planted and watered them and watched them grow. I had nurtured and fertilized and protected them. I had removed the weeds that would have taken their space and their nutrients and their sunshine. I had watched with approval as their fruits began to emerge, first as fragrant blossoms and then as tender vegetables.

As I knelt in the midst of my garden, harvesting a ripe tomato and pulling out a stray weed or two, I realized that I was not alone. Our resident rabbit from the wood pile in the yard behind had come to view the garden. He moved slowly from bed to bed, observing the changes made since his visit yesterday. He nibbled delicately on a broccoli leaf, pronounced the midsummer lettuce a bit strong for his taste, and sniffed a bean blossom approvingly.



I suddenly realized that the rabbit was acting like the gardener. "He really considers this his garden!" I thought to myself. I smiled in gentle amusement at his presumption. He knew nothing of my careful planning, painstaking labor and caring concern for the garden. He really didn't care. The garden was there, and it was good. It suited his needs. He claimed it and enjoyed it as his own.

I moved a little to ease the weight load on a creaking knee. He turned to look at me. I was an intruder in his garden. "What do you want here?" he seemed to be asking as he stared. "I'd prefer that you go away and let me enjoy my garden in peace."

I could have banished him, or worse. Instead I decided to indulge his presumptuous whim of ownership. I quietly left the garden and retreated to my house.

As I left my garden, God noted my departure. God had been watching me in the garden for some time, smiling in gentle amusement at my presumption. "I really believe" said God to no one in particular, "that he thinks of this as his garden. . . ."

Our guest columnist is the Rev. Bruce D. Rahtjen, rector of Trinity Church, Independence, Mo.

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LETTERS

Stewardship and Ministry

Regarding the letter titled "Using Lay Ministry" in the July 16 issue, David Wilson is preaching a dangerous self-fulfilling prophecy concerning stewardship. Lay ministry is a very important solution but not the "only practical" one. Mr. Wilson is correct to say that the "typical congregation" in the Episcopal Church numbers about "100 active members."

Using his figures and the biblical standard of the tithe, the typical small church should be able to finance full-time ministry that includes clergy, laity, parochial, and outreach. The "typical congregation" with 100 active members will be able to base a budget on 50 pledging units or more. Staying on the conservative side, we can use in this example an average income of \$20,000 per pledging unit. By teaching, preaching and encouraging true stewardship, our "typical congregation" should have a budget of at least \$100,000 to fund its work; not to mention a surfeit of time and talent.

Mr. Wilson's poor-mouthing of small church ministry is perpetuating the falsehood that small churches are neither viable nor valuable. He is denigrating lay ministry as well as clerical ministry. He is presuming that "lay ministry" can only be practiced in the absence of clergy. He should be saying, "laypeople who truly want to serve Christ in a serious fashion" should see the fullest understanding of stewardship and eagerly pursue the ministries to which God is calling them and has gifted them for — be it liturgical, parochial and/or outreach.

(The Rev.) STUART H. SMITH
Church of the Resurrection
Loudon County, Tenn.

Mr. Wilson's letter need not be interpreted as adverse to the small church. Such churches, without full-time priestly help, may have a dynamic lay ministry which the clergy, in all honesty, do not always encourage.
Ed.

Two Tragedies

I can personally vouch for Bishop Bob Jones's remarks about Israeli terrorism [TLC, July 16].

In May I spent nine days at the Ahli Arab Hospital, the private hospital in Gaza City which Bishop Jones recalls.

As a guest/observer of the Rt. Rev. Samir Kafity, Bishop of Jerusalem, I had access to the entire hospital, including the emergency room, where I worked most of the time.

I held the hands of teenage Palestinians who grimaced in pain while doctors removed bullets from all over their bodies; I saw children and women who had been beaten by Israeli soldiers and I heard the stories of Palestinian homes broken into at night. In one such incident, scalding tea was accidentally kicked and went flying all over the left arm, body and neck of a beautiful little Palestinian girl. I tried to get her to smile every morning in the children's ward; it was much easier for her to cry.

Gaza also has curfew, often imposed suddenly. Curfew means no Palestinian leaves home, not for food, school, or anything else. It also means having your car stopped by Israeli soldiers at gunpoint, and being ordered out of the car to prove proper identification and the right to be on the street. A new experience for me, but not for my Palestinian companions.

But their spirit remains resolute. As one Palestinian remarked after still another bullet was removed, "such is the price of freedom."

There are two tragedies. There is the tragedy of the Palestinians and their agonizing cry for freedom. But there is also the Jewish tragedy: as Yoram Binur points out in his revealing book, *My Enemy, My Self*, the Israeli soul is under attack. The idealism that was at the heart of the Jewish state from its earliest days is eroding as a police state develops. Would it not be the supreme irony of history for the oppressed of the Holocaust to become the oppressors, who thereby destroy themselves?

(The Rev.) WARREN E. RICHARDSON
Orlando, Fla.

• • •

Three letters in the July 16 issue give the clearest indication that some Episcopalians continue to be seduced by an emotionally presented, one-sided view of the problems in the Middle East. Specifically, the writers have subscribed to the folktale Palestinians tell themselves and the world about a mythical Golden Age in Palestine be-

(Continued on page 5)

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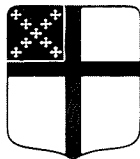
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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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LETTERS

(Continued from page 3)

fore the European Jews arrived to ruin everything.

The Rev. John A. Zunes repeats that tale before asserting, in a mind-boggling leap over the historical fact that six Arab armies invaded Israel in 1948, that the "newcomers" drove the Arabs out. Scholars are still debating whether the Israeli army or the invading Arabs instigated expulsions. Probably both did. A more rational view is that the conditions of war dislocated some civilians, and fairness demands that people like Fr. Zunes recall who started the 1948 war by invading Israel.

The Rev. Paul L. Thompson refers cryptically to "international agreements setting up Israel" being abrogated "almost immediately by the influx of hundreds of thousands of boat people." The British, most infamously in 1939, closed the doors of Palestine to European Jews attempting to escape Hitler, thereby encouraging the Nazis and sealing Jewish fate. As a sovereign state, Israel rightfully proclaimed her Law of Return, making Israeli citizenship available to any Jew requesting it. Thus the influx of Holocaust survivors from the DP camps of Europe, the surviving remnants of a people who had no other place to go.

Bishop Bob Jones' ten-day fact finding trip was too short. Had he gone earlier, he might have observed Palestinians dropping a building block on an Israeli soldier's head. Had he been there longer, he might have witnessed the murders of moderate Palestinians by Palestinian terrorists. Had he remained a bit longer, he might have seen two Palestinian shepherds murder an American immigrant with whom they had just shared a picnic lunch.

I do agree with Bishop Jones that problems in the Middle East are very complex. However, to promulgate one group's story while omitting or distorting inconvenient historical facts is sim-

plistic and dishonest, and far from contributing to the search for peace, instead makes the problems even more intractable.

MIDGE ROOF
Associate Ecumenical Officer
Diocese of Indianapolis
Indianapolis, Ind.

Junias the Apostle

If William Rayner's assertion [TLC, June 25] that Junias (Romans 16:7) was a woman is accepted as historical truth, several questions present themselves: Why was only one female apostle mentioned? Was it an unsuccessful experience for the early church?

However, if we accept the scholarship of Manfred Hauke (*Women in the Priesthood*, Ignatius, 1988, p. 359), we don't need to consider the possible negative impact of a New Testament female apostolate. He demonstrates that Junias was most probably not a woman. Junias is most likely an abbreviation of the man's name Junianus, just as we find Silas in place of Silvanus. The latter was certainly a man. Similar abbreviations (with an "a" in the ending) are said to be numerous in Greek usage of this era.

VICKI H. RILEY
Portola Valley, Calif.

Above the Fray

It seems there is now a closing of the Episcopal mind, a hard-line and seemingly arrogant majority point of view and approach to all questions which simply denigrates and discounts any opposition. I'm sure our Presiding Bishop did his very best in his pastoral letter before the Fort Worth synod [TLC, June 25] but even though I'm in favor of women priests and bishops, I found it less than satisfying.

The key idea seemed to be that General Convention has spoken and that's all there is to it. He didn't mean to sound arrogant; and I suppose there's a hazard in seeming too sympathetic, but there's nothing really open-minded about our Presiding Bishop, or any of the rest of the liberals in authority. Archbishop Runcie, whom Bishop Browning says has given "wise leadership," has tried to remain above the fray, and not to push his own opinion. Such a stance would be appropriate in our Presiding Bishop, I believe.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.

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New View of Mission

About 50 people representing a wide range of organizations concerned with world mission have called their church to "a new vision of mission and a new time of courage in proclaiming the gospel to the ends of the earth."

Meeting at St. Mary's Conference Center in Sewanee, Tenn., July 19-23, representatives to the World Mission Consultation agreed on five covenants and five plans that will require cooperative effort.

In their proclamation of purpose, the participants stated, "A new wind is blowing in our church. Episcopalians and Anglicans are increasingly aware of the bracing wind of God's Spirit calling us beyond the shortsightedness and shackled vision that has kept us from new initiatives in proclaiming

Christ and empowering God's people"

The consultation itself had initially formed as the tenth annual World Mission Conference, sponsored by several mission groups, but soon developed into an event designed to bring diverse and isolated groups together. Some of these groups included the Church Army, Sharing of Ministries Abroad, the Brotherhood of St. Andrew, United Thank Offering, Church Periodical Club, Companion Dioceses Network, the Presiding Bishop's Fund for World Relief.

The Rt. Rev. Furman Stough, senior executive for mission planning and development; D. Barry Menezes, senior executive for mission operations; and Judith Gillespie, executive for world mission, were part of the team from the national church center in New York which included the staff officers for evangelism, overseas personnel, the volunteers for mission program and mission information.

Also attending were Anglican partners from nations including Kenya, Japan, Panama, Canada, Latin America and the Caribbean.

International Council

The delegates unanimously approved a plan to establish "a council of Episcopal international mission ministries voluntarily committed to meet, communicate and share resources as necessary to promote the unity and effectiveness of the mission of Jesus Christ."



The Rev. Carmen Guerrero of West Texas talks with Robert Ayres, former vice-chancellor, University of the South.



The Rev. Victor Scantlebury of Panama, a member of Executive Council, addresses the mission consultation: the "essential calling" of mission. [Photos by Dorothy Gist.]

A steering committee was created which within six months must sort out the logistical needs for convening such a council.

In addition, the delegates affirmed the decision of a smaller group to "articulate and to hold up a vision for the church (parish, diocese and national) which sees mission as the essential calling of the church."

An information network was proposed to further integrate mission groups and their efforts. A survey of the needs of the various organizations will be conducted, and a clearinghouse and possible newsletter to circulate helpful information will be explored. Also, organizations will follow and participate in the development of the proposed Episcopal Mission Resource Information Service being set up by the Consortium of Endowed Parishes.

A group set up to explore the areas of parish and diocesan education recognized that there is a need for guidelines and resources for education in mission in the dioceses and congregations, and a need to utilize already existing programs.

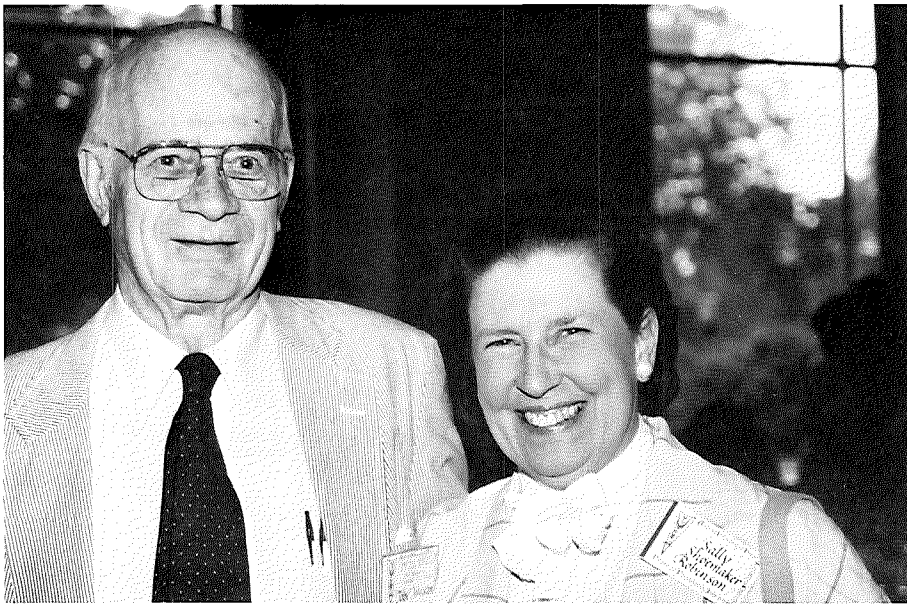
Voice votes ratified five covenants, which included a "Theology Covenant" of working together to achieve understanding and cooperation; an "Unreached Peoples Covenant" to "work for the extension of the church among groups where the Gospel of Christ is not known"; a "Partnership in Mission Covenant" to assure the unity of purpose; an "Information Sharing Covenant"; and a "Covenant on Mission Sending Cooperation" so to "work for the systematic sharing of our policies and procedures relative to recruiting, screening, selecting, training and placing missionaries."

MARGARET LAROM

Fellowship of Prayer

More than 500 people from several countries attended this year's International Anglican Fellowship of Prayer Conference, held recently at Chatham College and Calvary Church in Pittsburgh, Pa., where the organization began.

Founded by Helen Shoemaker, wife of the late Rev. Samuel M. Shoemaker, rector of Calvary in the 1950s, the fellowship has members across the world and celebrated the 1989 conference with the theme "Prayer: Moving



Fr. Johnston and Ms. Robinson: "Moving mountains and building bridges."

Mountains and Building Bridges."

The Most Rev. Edmond Browning, Presiding Bishop, after a reception in his honor hosted by Calvary Church, commented that the spiritually uplifting atmosphere of the conference was an excellent way to begin the Decade of Evangelism.

The Rt. Rev. William Frey, Bishop of Colorado, was the conference leader and the Very Rev. John Rodgers, dean of Trinity Episcopal School for Ministry in Ambridge, Pa., was plenary Bible study leader. The Very Rev. James Fenhagen, dean of General Theological Seminary, spoke and also led a workshop.

A number of workshops were conducted on the relationship of prayer to many aspects of Christian life and outreach. Leaders included Sally Shoemaker Robinson, a daughter of Helen and Sam Shoemaker, and director of Episcopal Social Ministries in the Diocese of Baltimore; and Barbara Frey, wife of the Bishop of Colorado.

The opening service music was planned by the Rev. Canon Junius Carter, rector of Holy Cross Church in Pittsburgh, and performed by his parish's choir and organist. On the second day, music was led by the Fisher Folk, a group of Christian musicians who also presented a workshop on folk music. The closing Eucharist included a healing service. Dr. Donald Wilkins was organist and choir leader, as he was when the Anglican Fellowship of Prayer conferences first began.

The Rev. Samuel Shoemaker John-

ston, retiring board chairman, was presented with a plaque in recognition of his many years of service, and the Rt. Rev. Donald Hultstrand, Bishop of Springfield, was named new chairman.

CELINDA SCOTT

Change Overruled

By a narrow vote in July, Britain's Parliament overturned a measure which would have allowed divorced

and remarried men to be ordained in the Church of England.

The vote, 51-45, has engendered some controversy because it occurred late in the day when only 96 of Parliament's 650 members remained.

"It was a sad day for relations between church and Parliament," said the Most Rev. Robert Runcie, Archbishop of Canterbury. Two years ago the Church of England's three houses of General Synod (bishops, clergy and laity) had approved the measure.

The vote in the House of Commons immediately prompted another round of criticism of England's church-state arrangement and a call for disestablishment by opponents who want an end to parliamentary control over canon law matters.

In a July 19 editorial, the *London Times* commented, "There is something incongruous about a House of Commons, in which there may be at least as many divorced members as there are communicant Anglicans and probably as many atheists and agnostics too, ticking off the Church of England for departing from its own doctrine.

"It does little for the relationship between Parliament and the church . . . [the] vote proves only how easily Parliament can be hijacked by a faction of traditionalist Anglican members if they are prepared to stay up all night."

BRIEFLY...

The Rev. John R. Roen, rector of Trinity Church in San Antonio, Texas, was elected to the board of trustees of the National Federation of Interfaith Volunteer Caregivers, Inc. recently. At Trinity he is founding director and president of the Jefferson Area Community Outreach for Older Persons. The federation is an organization committed to promoting and uniting care programs for the elderly and disabled.

The Rt. Rev. Douglas Theuner, Bishop of New Hampshire, announced recently that the diocesan campaign to raise \$1.75 million had exceeded all expectations. "They told us it couldn't be done, but we did it," he said about the professional fund raisers he had

consulted. The Advance Fund for the 90s set as its goals to aid diocesan missions, replenish the diocesan loan fund, provide financial aid to parishes to meet minimum clergy compensation standards and improve housing equity, to refurbish diocesan headquarters and to contribute to mission outreach. As of July 20, the amount raised from parishes was \$1,861,987.

The General Board of Examining Chaplains has chosen the Rt. Rev. **Gordon T. Charlton, Jr.**, retired Suffragan Bishop of Texas, to serve as the new administrator of the General Ordination Examinations. He will succeed the Rev. Richard T. Loring of Chelsea, Mass., who has served since mid-1983. The new administrator takes full responsibility in June 1990.

Summer Blessings

“All of me came to the church, and the church was ready.”

By S. ALBERT KENNINGTON



I love the Episcopal Church. I love worshipping God in the Episcopal Church, especially in the summer, as a visitor, with my family.

This summer I had such an opportunity, in Christ Church, South Pittsburg, Tenn., as I went with my family to an old white frame Gothic Revival house of prayer with friends on a beautiful Sunday morning.

As I walked from my car up the path, I thought of what it would be like inside . . . old, dark wood, and organ music and gleaming brass, an acolyte in victorious combat with a candlewick, the thud of a kneeler hitting the floor, the whispers of the assembled. Summer flowers would grace the retable. Up front, the great book of the Word would be open, and the table would be set with a place for me.

All was there as I expected. And more. My loved ones were not my only companions. I brought with me the problems of my week, the challenges waiting back home, my concerns for my flock, thoughts of a daughter soon to leave for college.

All of me came to church, and the church was ready. Familiar strains of an old hymn called us to our feet for the procession; a boy clad in red and

white used all his strength to carry a large brass cross as he led the choir in. The song quickly touched my emotions. The old hymn was part of the church waiting for me — for all of me:

“In the cross of Christ I glory,
towering o’er the wrecks of time;/all
the light of sacred story/gathers
round its head sublime.”

This has never been one of my favorite hymns. Years ago, when I was an organist in another little frame Episcopal church, I scheduled it once a year on the old Passion Sunday, just before Holy Week. In recent years, I have sung it less, and never in the summer. The tune is cumbersome, the intervals a chore, the tempo always needs a boost. I had forgotten the words, but now they had touched me.

“When the woes of life o’ertake
me,/hopes deceive, and fears annoy,/never shall the cross forsake me:/lo, it
glows with peace and joy.”

As the service continued, the young priest happily marked his first anniversary as rector of the parish. During the Prayers of the People I silently remembered my own parish and our people offering the same worship at the same time.

After the Eucharist, lemonade and

cookies were served on the lawn in the shade. Almost everyone stayed. (Imagine!) Children dressed for summertime played while grown-ups talked. I think almost everyone there visited with us. Some shared associations with Mobile, and the rector and I quickly discovered that we had mutual friends. The Episcopal Church is one big, small town, and when viewed through the eyes of a summer Sunday worshiper, it is wonderful.

I do not worship on Sundays because I am good — or because I am paid. I worship because I could not live without it. I need to hear often that God loves me, that in Jesus Christ my sins are forgiven. I need to be strengthened in the Word and fed at the table with my brothers and sisters around me. For these and all his mercies, I cannot keep from thanking him and praising him in the beauty of holiness and in the holiness of beauty. I am thankful without apology that I am a member of the Episcopal Church, especially on Sunday mornings.

“Bane and blessing, pain and pleasure,/ by the cross are sanctified;/ peace is there that knows no measure,/joys that through all time abide.”

The Rev. S. Albert Kennington is rector of Trinity Church, Mobile, Ala.

Caring for Our Seminarians

Following through, beyond the parish

By MICHAEL T. McEWEN

Many people who go to seminary are responding to a call to the ordained ministry and look forward to the day when they can begin to exercise that ministry. But ordination is not assured to every seminarian who desires it, for there exists also the possibility of rejection.

When one enters seminary as a postulant for holy orders, it is a very early step in a process of assessment, evaluation, and judgment that will continue for at least three years before ordination can be a reality. The threat of a negative evaluation or less than satisfactory academic work is ever present: either could mean the end of hopes for ordination.

I have not seen any indication that neglect and isolation of seminarians is the desired state of affairs, but I can testify from a good deal of experience that it is a reality. I have a feeling that the average Episcopalian sees the event of going off to a seminary as the launching of a clergy career; and it usually is, of course. But for some of those who go off to seminary, it is not.

Several simple actions can dramatically reduce the anxiety levels among seminarians. Taking them will not only engender well-being among those in seminary, it will also ultimately benefit the church by producing spiritually and emotionally healthier and happier clergy.

When a parishioner leaves a church and goes off to seminary, too often the "out of sight, out of mind" principle seems to be operative, with the possible

exception of an invitation to preach on a Theological Education Sunday (and even this is lacking). I know of cases where a seminarian's home parish gives no financial assistance. Even a poverty-stricken mission ought to be able to come up with a \$25 to \$50 Christmas gift for its seminarian.

Regular Contact

Equally important is regular contact between the clergy and some of the laity with the seminarian. This ought to include at least a telephone call or two each semester along with birthday and anniversary cards or gifts. Remembering the seminarian's spouse and children on birthdays can have an enormous impact on their morale. Making sure that parish and diocesan newsletters are being sent is another simple yet important way to say, "you are remembered." When I was a seminarian from East Carolina, our

bishop sent us the regular diocesan clergy newsletter which was important for the information it provided and, even more, for the unspoken yet positive attitude toward ordination that it engendered.

Every parish that has a person (or persons) in seminary could have one member of the vestry or other individual with the specific responsibility of implementing all or some of these suggestions. Likewise, someone at the diocesan level could be so charged.

As one who has been doing pastoral care with seminarians and who vividly remembers personal experiences, I cannot urge too strongly that we begin to devote some additional care and attention to the women, men and family members who give up so much without any real guarantee of ordination or employment. To paraphrase Ma Bell, "Reach out and touch a seminarian!"

Petals

Since You notice when
a sparrow falls,
do You keep count
of dogwood petals on the jillion trees

in one state park?

And from earth's billions
You keep count
of mortal me.

Elva McAllaster

The Rev. Michael T. McEwen is rector of Emmanuel Church, Shawnee, Okla., and is a graduate of the Virginia Theological Seminary.

EDITORIALS

Renew Now

We respectfully remind our readers that the subscription price will go up slightly on September 1. Now is the chance to renew at the current rate. Even though your renewal may not be due, the renewal will be credited to you upon your subscription's expiration date. You may renew for two or three years at the current rate if you desire, a real bargain. Those already having two or three year subscriptions, which expire before September 1, 1990, may also renew now at the current rate. Gift subscriptions may also be renewed at the current rate during the remainder of this month. This special bargain offer expires September 1, and only applies if your check is enclosed with your renewal coupon. Take advantage now of this unique opportunity. Use or copy the subscription coupon on page 12 and write on it "Renewal."

Welcome

As a number of new readers are subscribing this summer, we wish to extend to them a hearty welcome into THE LIVING CHURCH Family.

In our pages one will find the Episcopal Church as it is — with good points and bad. The freedom to recognize and discuss both is in fact one of the good points. As the

one national weekly serving Episcopalians, and as an independent publication, we believe we ought to discuss issues and controverted questions as well — indeed one cannot understand the Episcopal Church today without understanding the controversies. Beyond the debates and disputes, however, we try to keep pointing to the gospel and to the "goodly heritage" of Anglicans. As catholic Christians, we can and should benefit by the whole heritage and share it also with others.

Hymnbooks

We are pleased that *The Episcopal Choirmaster's Handbook* is receiving such a wide and favorable reception throughout the church by church musicians, clergy and others. THE LIVING CHURCH is proud of this sister publication.

In the printed order forms for the Handbook there is a space to indicate whether a parish uses Hymnal 1940, or 1982, or both. This is for purely statistical information. Whichever hymnal you use, there is material for both in the Handbook. We also wish to point out the THE LIVING CHURCH does not sell hymnals. Those who wish to obtain copies should communicate with the Church Hymnal Corporation in New York or with one of the church bookstores advertised in our pages.

VIEWPOINT

An Irenic Proposal

By RALPH J. STANWISE

Whatever stand we may take on the ordination of women as priests and bishops, the reality is that they exist within the Episcopal Church — as at least functional realities. As a result, we all have to learn to adjust our thoughts and actions if we are to maintain a truly Christian stance.

As the ecumenical officer for the Diocese of Eau Claire, I have thought for some time that our recent ecumenical concepts may give us a clue on how to proceed. The "Lund Principle" which came out of a conference held in Lund, Sweden, in 1952, reminds us that — for the sake of Christian unity — we must strive to do everything possible that we can envision with one another and only stop short when it would truly be a matter violating our Christian conscience. We must be flex-

ible and willing to explore various ways of working together and maintaining our unity with courtesy and respect for conscience on both sides.

For those "opposed," this will mean respecting our sisters in Christ who have been ordained as priests and bishops and never saying or doing anything unChristian or uncharitable. Even if we do not accept them as being true catholic priests and bishops, we must at the very least recognize and respect them as holding true Christian ministries.

As in the case of our relations with Lutherans, we need to ask the hard question of whether we would even be willing to join with them in "common joint-celebrations of the Holy Eucharist." For myself, I can see this as a very real possibility — to "stand together" at the altar on the basis of a general and real agreement of essential Christian faith, while not able to stand "in place of one another" there. This is not a perfect solution, but it may at least be a positive approach. If I can stand

at the altar with a Lutheran woman pastor — and I can — I must ask myself what truly prevents me from doing so with a sister Episcopalian/Anglican?

For those bishops who are opponents, it may mean asking themselves whether they would be willing to permit women priests and bishops to participate in such "common joint-celebrations" in their dioceses. It may even mean asking themselves if they would personally be willing to participate in such an event. It may mean devising carefully constructed "pastoral guidelines" which permit "occasional" celebrations by women priests in those congregations which desire the same and where it can be done without causing a problem on the part of more conservative members.

For those who are proponents, it will mean respecting the sincere and conscientious convictions of those who believe that either women's ordination to the priesthood and episcopate is wrong (some) or that it lacks sufficient

The Rev. Ralph J. Stanwise is the ecumenical officer in the Diocese of Eau Claire.

catholic consensus for such a change (others).

It will necessitate a gracious willingness not to act in a triumphalist manner and force more conservative persons to accept women priests as vicars and rectors or to accept confirmation or ordination at the hands of women bishops. It will need either a written "conscience clause" or, at the very least, strong episcopal leadership and commitment to be truly liberal in handling those who are dissidents.

Too often the so-called liberals have tyrannized over those who refuse to march to their tune. This cannot continue. Nor can the type of discrimination reported in some seminaries and dioceses which block the ordination of persons who cannot accept women's ordination or which prevent their election as rectors — until "they come around."

In Canada the conscience clause was removed and that church now virtually demands acceptance of women as priests and bishops in ways that it does not even consider doing in regard to faith in the divinity of Christ, the Holy Trinity or the sacraments. This issue of women's ordination simply cannot be allowed to become the *sine qua non* of Anglican life which everyone must accept or be forced out. Such a view is anything but liberal, Anglican or Christian.

With the consent of our bishop, the Rt. Rev. William C. Wantland, the Eau Claire clergy conference this year will include an agenda devoted to the formation of eventual "pastoral guidelines" which will permit us all to live and work together in greater peace and harmony. Under the auspice of the diocesan ecumenical commission, we will meet in two sections to see how "far backwards" each "side" might bend — for the sake of the other. We will then meet together for what will hopefully be an opportunity to "speak the truth" — as we each see it — "in love" and to begin formulating ways and means to effect our goal.

I am hopeful that moderates on both sides will keep our beloved church from being split asunder. Though I often feel hemmed in by the walls that seem to surround me, I take heart that the risen Christ appeared to the disciples in the upper room — right through the walls! May he continue to so and may we all find Spirit-guided ways to break down the barriers and divisions which separate us and frustrate God's mission in the world.

BOOKS

Natural Connections

CHICKENBONE LAKE: Myths, Fishing Stories and Theological Asides. By Jonathan Sams. Illustrated by William Sauts Bock. Anadromous Press (P.O. Box 604, Griffith, Ind.) Pp. 70. \$6 paper.

This book is by an Episcopal priest who writes about hunting and fishing for *Field and Stream* and other publications. It is illustrated by a Lutheran minister of Native American background.

Those who enjoy the outdoors will enjoy these essays. The author fishes in northern Indiana, where his parish is, but often writes of the Delaware River, which he frequented in his earlier years. Some of his reflections and speculations go into deep topics, but they are written with a youthful spirit and flashes of humor. The need for a sense of Christian kinship with the natural world is the dominant theme.

H.B.P.

More Light on Eliot

ELIOT'S NEW LIFE. By Lyndall Gordon. Farrar, Straus & Giroux. Pp. x and 356. \$19.95.

THE LETTERS OF T.S. ELIOT: Vol. 1, 1898-1922. Edited by Valerie Eliot. Harcourt Brace Jovanovich. Pp. xxxi and 639. \$29.95.

Reading these two fascinating books makes one wish it were possible to do many things simultaneously: read Gordon's earlier biography of Eliot; re-read all of Eliot's works referred to in both books; and read these two at the same time.

Gordon published *Eliot's Early Years* in 1977, which covered the period of the letters edited by Valerie Eliot. *Eliot's New Life* covers the second half, after his conversion. Both of

Gordon's books were intended to stand on their own, and in a sense, they do. However, the impression of Eliot as a person left by the second book needs the perspective provided by the first.

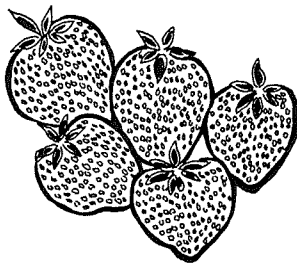
Working with unpublished papers, including letters written by T.S. Eliot, as well as with his published work, Lyndall Gordon has written a spiritual biography rather than just an account of the events of the man's life. The structure of her interpretation is built on his relationships with four women in his life: his first wife, Vivienne; an American friend, Emily Hale; an English friend, Mary Trevelyan; and his second wife, Valerie. His letters to Miss Hale are sealed at Princeton until 2019 and hers to him were probably destroyed, but her letters about him to other friends, and his poetry derived from their relationship, tell their story.

Within this structure, Gordon deals not only with the events of his life, but primarily with the interaction of events with his works. She gives full and convincing interpretations, for example, of *The Wasteland*, *Family Reunion* and *Four Quartets* in terms of different stages of his life, especially as revealed in his revisions, letters, and his essays.

Gordon paints a picture of a man whose desire to strive for sanctity keeps him from appreciating sacramental living. Avoiding intimacy, he "refrained from love" and "used good manners . . . as the bland cover of the hidden life." (Her earlier books help the reader view this aspect of the man with charity.) Of his letters she writes "that he was adept at the reserved letter: the kindly let-down to would-be poets, . . . above all the letter of excuse with a profusion of elaborate detail that carried politeness, sometimes, to the verge of insult." Even his letters to friends, she says, "are witty, not intimate."

Reserved or not, the letters of the book edited by Valerie Eliot provide another dimension to understanding the man. Perhaps he did not consider them reserved. In a letter to Conrad Aiken in 1914 he wrote that "one's letters should be about oneself . . . letters should be indiscretions — otherwise they are simply official bulletins." Many of his early letters display a great sense of fun; some are illustrated with entertaining caricatures he has drawn.

Valerie Eliot includes a biographical



BOOKS

introduction and explanatory footnotes which, with the letters, give a coherent picture of the young Eliot. Her first volume ends with the publication of *The Waste Land*, a major turning point in his career. She also includes a few letters written to Eliot, and some from his first wife to friends, revealing events and attitudes not shown in his letters.

This volume covers a most difficult period of the poet's life, when he was enduring a disastrous marriage to a disturbed woman, as well as struggling through his own mental breakdown. The book is almost a substitute for autobiography. Anyone interested in Eliot will look forward to the next volume of letters.

Pertinent photos of T.S. Eliot, his family, and friends enhance both books. Both books are highly recommended, but the reader should be warned that they will make him impatient to re-read all the Eliot words referred to, so that he can make his own judgments.

HELEN HOBBS
Salem, Ind.

For All Seasons

PASSION FOR PILGRIMAGE. By Alan Jones. Harper & Row. Pp. 187. \$15.95.

I recently visited Mont St. Michel and Chartres in France, and Mount St. Michael and Glastonbury in Great Britain. Despite super-tourism in some places and over-domestication in others, there is still a palpable sense of pilgrimage there that resonates with our own inner longing for going home.

Fr. Jones, dean of Grace Cathedral, San Francisco, has written a fervent, beautifully expressed journal, notes for the journey home. He says, "The Christian faith came as the result of the collision of two passions: God's passion for us and our passion for God." The dean seeks to be an instrument of the Spirit who aches to transform our drifting into pilgrimage.

Pilgrimage books are many and varied, a familiar theme for "spiritual" writers, but this is an exceptional pilgrimage, where the author not only suggests the path to be travelled but shares his own pilgrimage with us,

teaching preaching, guiding. He draws on an amazing variety of writings, some not spiritual at all, but each profoundly apt in helping to expose his own insights.

We are pilgrims whether we recognize this or not. We are here for a purpose if we would but listen, really listen to the Passion story which is our road to freedom and healing. With skill and humor, Fr. Jones leads us on the road to God's love through the story of the Passion which is also our story.

We dare not refuse to go on pilgrimage. This book considers our lives in the West today, our false icons, the narrowness of so much of our outlook be it fundamentalism, or dogma, scientific thrall or national posturing. It is a superbly crafted book with no hint of pious platitudes or theological obfuscation. Read it. It is not just a Lent-Easter book, but a book for all seasons, to be re-read and dipped into over and over.

MARY MOON HEMINGWAY
Kittery Point, Maine

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Books Received

CALMING THE STORM: Letting God Help You in Times of Crisis. By Charles William Stewart. Abingdon. Pp. 96. \$4.95 paper.

TWELVE TOUGH ISSUES: What the Church Teaches and Why. By Daniel E. Pilarczyk. St. Anthony Messenger. Pp. 83. \$4.95 paper.

PRAYERS AND DEVOTIONS FOR TEACHERS. By Martha Whitmore Hickman. Abingdon. Pp. 96. \$3.95 paper.

SACRAMENTAL PASTORAL CARE. By Robert L. Kinast. Pueblo. Pp. xix and 265. \$12.95 paper.

WHEN THE HONEYMOON'S OVER: Making the Most of Your First Year of Marriage. By David and Vera Mace. Abingdon. Pp. 128. \$5.95 paper.

ABORTION AND CATHOLICISM: The American Debate. Edited by Patricia Beattie Jung and Thomas A. Shannon. Crossroad. Pp. 331. \$14.95 paper.

THE CHURCH AND SOCIALISM IN CUBA. Compiled by Raul Gomez-Treto. Orbis. Pp. xiii and 151. \$9.95 paper.

THE BROKEN BODY. By Jean Vanier. Paulist. Pp. 145. \$8.95 paper.

CHANGE YOUR BAD HABITS FOR GOOD! By Audrey Beslow. Abingdon. Pp. 176. \$7.95 paper.

CHASING THE WIND: Man's Search for Life's Answers. Morehouse-Barlow. Pp. 64. \$6.95 paper.

EXTRAVAGANT LOVE: A Gospel Gift for Disarming the Heart. By Mary R. Schramm. Augsburg. Pp. 128. No price given, paper.

SHORT and SHARP

By TRAVIS DU PRIEST

ALL DESIRES KNOWN: Prayers Uniting Faith and Feminism. By Janet Morley. Morehouse-Barlow. Pp. 59. \$7.95.

The coauthor of *Celebrating Women*, a worship anthology also published by Morehouse-Barlow, offers us a collection of collects written over the course of a lectionary year from Advent to Advent, including various eucharistic prayers, formal prayers, and psalms and poems — centering on the words “All desires known,” and the theme of authenticity. I especially enjoyed the litany “For the darkness waiting” and “Hymn to Wisdom” and found the whole well written, though at times the informality of the language is grating, such as “welcomed as your friends/those of no account.”

IN THE NAME OF JESUS: Reflections on Christian Leadership. By Henri Nouwen. Crossroad. Pp. 81. \$10.95.

Even though several of Nouwen's books of late have been quite small with large print, he still manages to find a flame of thought to kindle, as he did in earlier works such as *The Living Reminder*. What is on his mind here is leadership, and he offers for our consideration the tension of power and love: “Maybe it is that power offers an easy substitute for the hard task of love.” This book came to me after I just completed two books on ancient Chinese (tau) ways of leadership; I am delighted to see Nouwen recover the Christian strand of leading, as opposed to the now popular trend of winning.

MAKING YOUR MARRIAGE WORK: Growing in Love After Falling in Love. By Christopher C. Reilly. Twenty-Third. Pp. viii and 164. \$7.95 paper.

I confess to having my doubt about books which purport to “help,” but Reilly, who is a marriage and family counselor, does approach the topic realistically, beginning with “When the Magic is Gone.” While I didn't learn too much I didn't already know here, the case studies make the lessons quite vivid.

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. *The Anglican Bibliopole*, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

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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 Road, Tallahassee, FL 32303. (904) 562-1595.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: *Br. Christopher Stephen Jenks*, 42-27 164th St., Flushing, NY 11358.

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: *CFEC, St. Augustine's House*, 2462 Webb Ave., Bronx, NY 10468.

HAS THE PREDICTION already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write ECM, 1206 Buchanan St., McLean, VA 22101.

POSITIONS OFFERED

RECTOR for Traditionalist, Rite I, Eucharist-centered parish of 200+ communicants, southwestern Pennsylvania. Need priest of similar persuasion to stimulate parish life and growth. Reply **Box A-679***.

WARMHEARTED CONGREGATION in northern Minnesota has an immediate opening for a full-time rector. Send resumé to: *Pat Smyithe*, 1312 13th Ave., International Falls, MN 56649.

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

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ST. ANDREW'S, Roswell, New Mexico is accepting applications for the position of rector. Interested persons may request an information packet by letter addressed to: *St. Andrew's Episcopal Church*, 500 N. Pennsylvania, Roswell, NM 88201, or by calling (505) 622-1353.

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RESOURCE

WORKSHOP/ARTICLES: *Helper Burnout: A Function of the Helper's Spirituality*. For information write: *Dwinell & Hall*, 10 Birch Knolls, Cape Elizabeth, Maine 04107.

WANTED

PEWS NEEDED: Wood pews needed for our sanctuary and choir area. Our existing pews are oak, and we would like to match, if possible. We need two pews about 5 feet long, four pews about 8 feet long, and two pews 9 feet long. *St. Peter's*, 505 Main St., Spotswood, NJ 08884. 201-251-2449.

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Ordinations

Permanent Deacons

Georgia—Susan Strobhar Dulany, deacon-on-staff, Christ Church, 18 Abercorn St., Savannah, GA 31401. Pamela Willis Lightsey, deacon, St. Barnabas, Box 32261 Valdosta, GA 31604. Dudley Lippitt, deacon-on-staff, St. Paul's, 212 N. Jefferson St., Albany, GA 31701. David Owen Thomas, Jr., clinical study in pastoral education, Memorial Medical Center, Savannah, GA; add: Box 1019, Tybee Island, GA 31328.

North Carolina—Council Foy Bradshaw, 909 St. Andrew St., Tarboro, NC 27886. Elizabeth Wade Grant, 509 Wrightwood Ave., Durham, NC 27705. Delia Kimball Higgins, 221 Hillcrest Dr., High Point, NC 27262. Anne Carmack Pugh, assistant, St. John's, Box 608, Wake Forest, NC 27587.

Transitional Deacons

Missouri—Virginia Lee Bennett, assistant, Church of the Good Shepherd, 1166 S. Mason Rd., St. Louis, MO 63131. Frances Kay Johnson, assistant, St. Luke's, Brockport, NY; add: 99 Myrtle St., Le Roy, NY 14482. Connie Jacobson Morrison, hospital chaplain, 901 Silver Quail Lane, Austin, TX 78758.

Pittsburgh—Thomas Richard Finnie, assistant, St. Peter's, 218 E. Jefferson St., Butler, PA 16001. Katherine Robbins Firth, assistant, Church of the Holy Cross, Homewood, PA; add: 7507 Kelly St., Pittsburgh, PA 15208. Melody Sue Williams, assistant, Trinity Cathedral, Sixth Ave., Pittsburgh, PA 15222.

Virginia—Grace Louise Cangialosi, assistant, Church of St. Clement, 1701 N. Quaker Lane, Alexandria, VA 22302. Sherry Hardwick Foote, assistant, Grace Church, 1607 Grace Church Rd., Silver Spring, MD 20910. Margaret Eileen Fowler Ingalls (for the Bishop of East Carolina), assistant, Church of the Holy Comforter, 4819 Monument Ave., Richmond, VA 23230. Sarah Moure Trimble, assistant, St. James', 73 Culpepper St., Warrenton, VA 22186. Richard Corey Wallis, Jr., assistant, Church of the Redeemer, 7500 Jacksonville Blvd., Jacksonville, FL 32216. John Carey Whitnah, Jr., assistant, Truro Church, 10520 Main St., Fairfax, VA 22030.

West Texas—James B. Cook, assistant, St. Francis', 4242 Bluemel, San Antonio, TX 78240.

Wyoming—Duncan Lanum, vicar, All Souls', Box 537, Edgerton, WY 82635; Deacon Lanum is also in charge of Midwest/Kaycee, WY area.

Gambier, Ohio, died of an infection on May 28 at the age of 84 in the Renaissance retirement community, Olmsted Township, Ohio.

Dr. Roach was a graduate of Yale University from which he also received his B.D., master's, and Ph.D. degrees. He was a member of Phi Beta Kappa, and he was awarded the Two Brother Fellowship for archaeological research carried out in conjunction with the American School of Oriental Research in Jerusalem. He was acting dean, then dean of Bexley Hall Divinity School from 1940 to 1958; he then lectured in England for a year, and upon his return became head of the religion school of North Dakota State University until his retirement in 1978. He wrote several books and numerous articles during his career as teacher and priest. He is survived by his wife Agnes, two daughters and two grandchildren.

The Rev. Harcourt Edmund Waller, Jr., non-parochial priest of the Diocese of North Carolina, died on May 26 at the age of 67 in Savannah, GA.

A graduate of Princeton and Virginia Theological Seminary, Fr. Waller was ordained priest in 1948 and first served churches in Virginia and Georgia. He was chaplain at Florida State University from 1954 to 1962 and rector of St. Paul's, Charlottesville, and chaplain at the University of Virginia from 1962 to 1969. From 1969 to 1972 when he entered the business world, he was rector of Christ Church, Charlotte, N.C. He is survived by his wife Kathryn and four children.

Deaths

The Rev. Corwin Carlyle Roach, retired priest of the Diocese of North Dakota and sometime dean of Bexley Hall Divinity School when it was at Kenyon College,

SUMMER CHURCH SERVICES

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Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave. (off Venice Blvd.)
213/558-3834
Sun Mass 10 (Sung). Daily Mass as anno

REDDING, CALIF.

ALL SAINTS' Quartz Hill & Benton off Hwy 273N
Fr. L.L. Westling, D.Min., r; Fr. F. W. Mayo, ass't
Sun H Eu 7:30 & 9. Thurs H Eu 10. (916) 243-1000

SAN DIEGO, CALIF.

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The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

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The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precantor
Sun Mass 8 (Low), 10 (Sol)

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30

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Sun H Eu 8 & 10. MP daily 8, EP 7:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.

The Rev. August W. Peters, priest-in-charge
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. August W. Peters, Jr., priest in charge
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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

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)

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

SARASOTA, FLA.

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

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 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

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, Thurs 7

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

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-
soc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 9. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat 4:30. MP daily 9; EP daily as anno

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, deacon; the Rev. T. C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP, HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

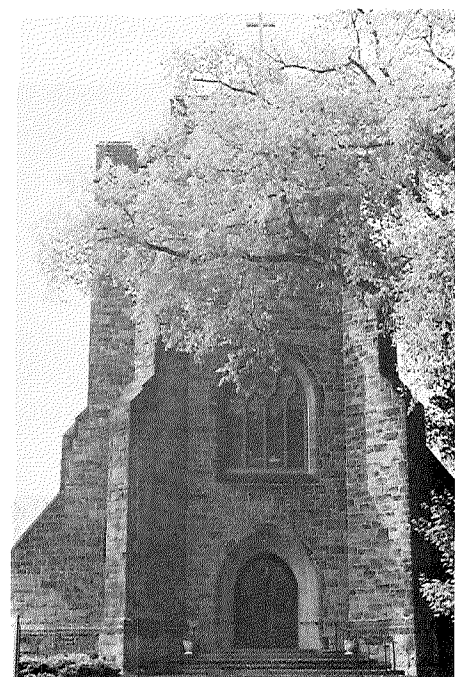
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BEACH HAVEN, N.J.

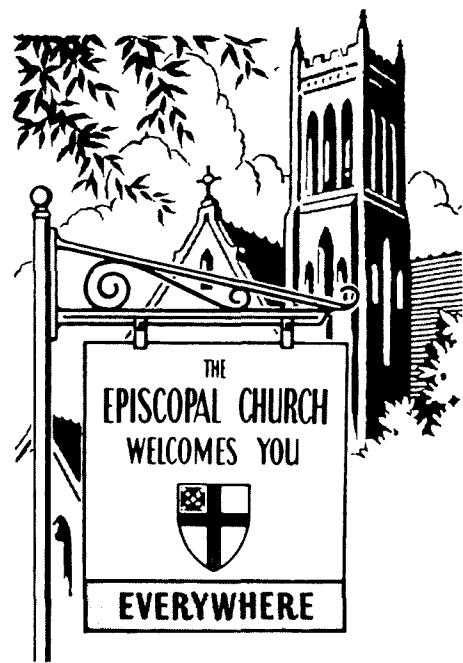
HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri H Eu 8. Sat H Eu 5

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



St. Stephen's Parish, Pittsfield, Mass.



ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

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; Fri 9. C Sat 4

NEWARK, N.J.

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

TRENTON, N.J.

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

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10. First & Third Sat 7

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

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 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 The Rev. Donald A. Nickerson, Jr., chap
 Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
 145 W. 46th St. (between 6th & 7th Aves.) 10036
 The Rev. Edgar F. Wells, r
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
 The Rev. Daniel P. Matthews, D.D., Rector
 The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
 Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
 The Rev. John Martinier, D.Min., r; the Rev. Sunny McMil-
 lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
 Robert Spears, assoc
 Sun H Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
 The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
 Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
 The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
 Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu,
 Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
 11. Reconciliation Sun 9

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
 The Rev. Haynes W. Dugan, II, r
 Sun H Eu 8:30 at Cadet Chapel

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 & 10 (MP 2S). Wed Eu & Healing 10:30

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
 Fr. John H. Shumaker, r
 Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass
 10

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
 Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

ROSEMONT, PA.

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

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
 129 N. Market
 Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
 (1st exit on I-80 in Western Pa.)
 The Rev. H. James Considine, r
 Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
 The Rev. John H. Evans, priest-in-charge
 Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
 Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
 The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
 ass't; the Rev. Jean W. Hickox, d
 H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
 The Rev. James F. Marquis, Jr., r
 Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
 The Rev. J. Walter R. Thomas, r
 Sun Eu 8 & 11. Wkds as anno

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
 The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
 Sun Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
 5100 Ross Avenue 75206
 The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma
 A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
 Jimenez, canon missionary; the Rev. Stephen Weston, canon
 for communications; the Rev. Norman V. Hollen, canon for
 ministry; the Rev. Donald Johnson, c; the Rev. Francis
 Craig, ass't;
 Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu
 (Spanish); 6:30 H Eu (Spanish). Wkds Wed & Holy Day 10 H
 Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the
 Rev. Edwin S. Baldwin; the Rev. C. V. Westapher, (ret).
 (214) 521-5101
 Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
 & EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
 The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
 Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the
 Rev. John E. Daniels, parish visitor
 Sun H Eu 8 & 10:30. (512) 226-2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
 The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-
 Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
 Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
 Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
 Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
 Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S
 MP I) VTS Chapel

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./
 corner of Hampton Blvd.
 The Rev. Ross M. Wright, r
 Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
 HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
 The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
 Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
 The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
 MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
 Sung, Adult Ed 9:15

LEWISBURG, W.VA.

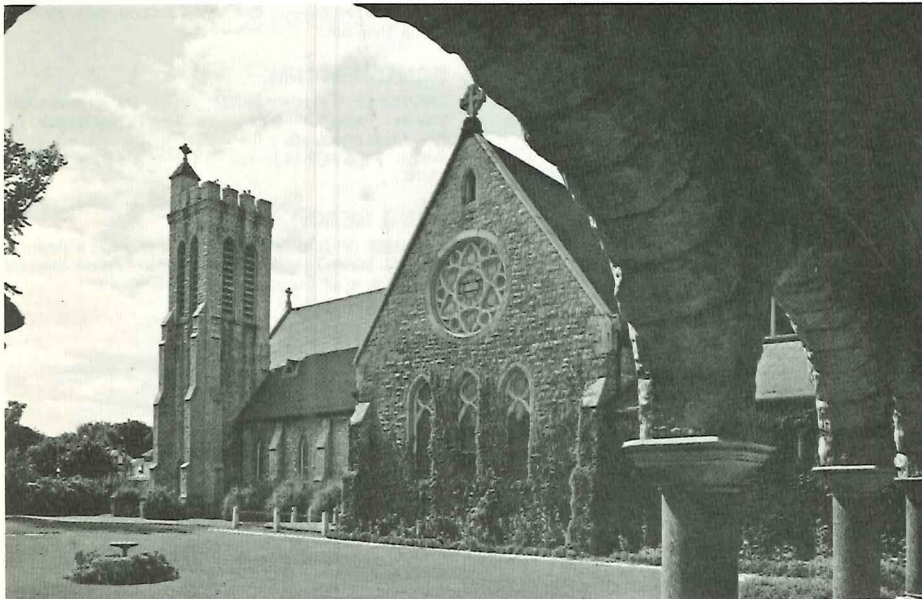
ST. JAMES 218 Church St. 24901
 The Rev. J. Christopher Roberts, r
 Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
 The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
 ser, 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.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
 271-7719
 Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno



St. Paul's Cathedral, Fond du Lac, Wis.