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Evangelism: What Is It?

Essential ingredients
in spreading good news

IN THE NEWS:

An evangelical gathering
in Manila

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“Taste and See”

Walking along one of the old roads near a retreat house I was staying at recently, I began to take my spiritual temperature. My body and spirit both indicated that I was in a state of near burn-out. As I climbed a hill, I saw on the left a series of maple trees, recently tapped for syrup collection. A brisk, cool wind and brilliant sunlight made me feel energized in spite of my fatigue.

My thoughts went back to the face of Sister Mary Elizabeth whom I had seen ten minutes earlier. Peaceful and serene, she moved slowly and seemingly unfettered by care, duty or responsibility. I felt guilty in her presence and an uncharitable thought slipped into my crowded mind. What earthly good is her life? What does all her calm and quiet time do for society?

I began to pray out loud, looking around quickly to be sure no one would hear me: “Lord, here I am on a retreat, resisting with body and mind. What do you want me to hear today? Are you here? What’s the message for me?” On the road in front of me, two squirrels seemed to be playing tag. Noisy black crows squawked overhead. The wind felt refreshing. Suddenly, the psalmist spoke with tremendous clarity: “Taste and see that the Lord is good” (34:8). That’s it, I thought! I have to taste (to use my senses) before I can see.

I have a bad foot these days which has to be “warmed up” before it works very well. The same can be said of the spirit. Without exercising the spirit, tasting and experiencing what is around me, my spirit atrophies. Then the spirit begins to speak the language of efficiency: What’s it worth? What will it do for me? What’s the pay off? Is it cost effective? This becomes addictive and the disease pushes me mentally and physically to “step up production.”

The Lord called to me on that old country road to walk away from the assembly line and to honor my senses. Within a few minutes everything around me was bursting with revelation. And God was present not as a slave driver but as a friend.

It is frightening to “stop and smell the roses.” For underneath lurks the danger of feeling useless and worthless. If I slow down, who will I be? What feelings will replace the addictive euphoria of being productive?

Nikos Kazantzakis tells us this: “I said to the almond tree, Sister, speak to me of God, and the almond tree blossomed.” I intend to taste and see the goodness of God and I invite you to join me.

Our guest columnist, the Rev. Charles R. Colwell, is rector of St. Barnabas’ Church, Irvington-on-Hudson, N.Y.

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ON THE COVER

More than 3,500 evangelicals from 190 countries were present at the opening night worship of the Lausanne II Congress in Manila, the Philippines, in July. Reflecting the diversity of the crowd, worship was led by an international band that played in front of a multilingual banner announcing the congress theme: “Proclaim Christ Until He Comes.” The band included Steven Aguyuku from Ghana on drums (left); Ken Medema of California, vocals and piano; Deyanira Toruno of Nicaragua, vocals; Ron Merry from Nagaland, India, guitar; and Najeeb Labeeb of Egypt, flute. Twenty percent of the participants were Anglicans [page 6].

LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

Integrity and Courage

Many thanks to Bonnie Shullenberger for her article "Abortion and the pursuit of Personal Space" [TLC, July 23]. It is rare to find an article that has the reader "feeling" the heart of its author so closely and so appreciatively. I commend her integrity and courage and I can hardly wait to share this article widely.

(The Rev.) J. SCOTT WILSON
St. Mary's Church

Irving, Texas

In the midst of many articles, TV and radio reports, and conversations — both heated and apathetic — it is refreshing to read Bonnie Shullenberger's insights on abortion. Her poignant sharing of her own journey challenges all of us to reconsider our priorities.

As the mother of an adopted son, I give thanks that abortion was not so easily available nor casually accepted as a means of birth control 20 years ago.

As Christians, I believe we have a moral obligation to value all human life: that of the mother who agonizes over pressure from family and lover to abort, that of the child of God in the womb, and that of the woman who makes such a most painful decision. We must not return to back-alley coat hanger mutilation, but we also must call a halt to wholesale slaughter.

The issue of abortion is not one of "rights" or "choices," but one of morality and compassion.

VIRGINIA R. DAY

Hellertown, Pa.

Bonnie Shullenberger's article on abortion may have been written before the Webster decision was announced, but just in case any readers are tempted to see in it support for the pro-illegal-abortion forces' argument that there is no constitutional right to choose whether or not to have an abortion, I would make one observation: If a state can constitutionally tell women that they may not have abortions, that same state can constitutionally tell

women they must have abortions.

Is there anybody out there who really wants to give the state that kind of power over our lives?

(The Rev.) JIMMY E. KIMMEY
New York, N.Y.

Reading Bonnie Shullenberger's article brings to mind two points. First, we must distinguish the legal issue on abortion from the religious issue. Christians may urge Christians to follow Christian tradition. However, no Christian should attempt to brand a Jewish woman a criminal because she follows Jewish tradition (which does permit abortion in certain circumstances).

Second, no matter how carefully any of us chooses our position, some fanatic is going to declare us condemned to hell for it. (Any comparison with the Nazis is a damnation.) Nonetheless, we must remember that none of them has the power to send us there. This may help us bear their insults with grace, during what is certain to be a very difficult time.

DANA E. NETHERTON

Arlington, Va.

Important Issues

Your July 23 editorial, "Two-Thirds Rule," refers to a "small" majority of delegates to the synod of the Church of Southern Africa who favor the ordination of women. The percentage of approval as reported in the story in the same issue is as follows: bishops, 58 percent; clergy, 56 percent; laity, 65.8 percent. I classify the clerical majorities as comfortable and the laity vote as very large (nearly two-thirds).

The will of a clear majority of this synod has been thwarted by the imposition of the two-thirds rule. It is disappointing THE LIVING CHURCH believes that, in essence, minority rule on "important issues" in the provinces of the Anglican Communion is "commendable."

ALBERT C. WHITE

Brookline, Mass.

In your editorial, "Two-Thirds Rule", you chide Archbishop Tutu for comparing the continued ban on the ordination of women in the Church of Southern Africa to apartheid. By all

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LETTERS

means let us talk about ordination less in terms of rights and more in terms of the church's need for ministers. But when it comes to choosing people for this ministry, there are obviously those among us and in South Africa who believe that candidates cannot be chosen from half the human race simply because they are women. And to a South African who knows he can't be a candidate for a whole bunch of things simply because he's black, the exclusion of women from the possibility of ordination may well feel just like apartheid.

(The Rev.) DONALD A. GUTHRIE
Holy Spirit Parish
Missoula, Mont.

Apt Warnings

Hooray and amen to the sensible words of the Rev. James C. Bryan in the July 16 issue. His warnings about the forthcoming Decade of Evangelism are apt. But of greater importance is the emphasis he places upon the role of laypersons in evangelism and the centrality of the effective preaching of the Word of God and "not some rambling rehash of the Gospel or Epistle for the Sunday." His words fall upon appreciative ears in the Evangelical Education Society of the Episcopal Church, of which I am president.

(The Rev.) DONALD E. BITSBERGER
Arlington, Va.

Respect for Deacons

Sally Campbell's "Diaconate Redux" [TLC, June 25] is a fine article, but I am troubled with her statement asking "how they (deacons) should be accorded the honor and respect they honestly deserve." Really now, does one think the honor and respect logically follow after ordination? In my opinion, they should come before ordination. The church should seek out candidates who already have this recognition. No parish should put forth a candidate for holy orders whom they do not honor and respect. When the "reverend" prefix is given to a deacon's name, it justly announces to the world that this person is deserving of respect.

I doubt if any two deacons view this ministry in the same way. Mrs. Campbell states with some authority that, once ordained, the diocese will take the special skills acquired before ordination and hone them to fit the needs.

That's good rhetoric, but not accurate. When it comes to secular skills the diocese would more probably neglect to use skills available, especially if interpreted to be threatening to the established power structure found in many dioceses. A permanent deacon works at the interface of his or her environment with little or no direction from the church or anyone else, except from their own conscience, initiative and direction of the Holy Spirit.

If a deacon has a status reputation, it's because he or she earns it. A deacon is a title, not a rank. I am sure most deacons do not consider themselves any lesser beings than a priest, bishop or anyone else. Because of their experience and expertise in the secular world, they might even have difficulty in being humble because of their superior qualifications for the ministry they carve out for themselves. If a deacon (or any minister) is worrying about status and how they are accepted by others, they should concentrate on how they listen to the urging of the Holy Spirit. It's how they relate to God that counts.

(The Rev.) GLENN A. EATON
William Temple House

Portland, Ore.

Unfortunately, some deacons have encountered not the benign neglect here suggested, but opposition and resentment. Ed.

Incidences of Suicide

I am responding to the article in your June 25 issue entitled "Caring in Crisis." A flyer from a local hospital corroborates that "suicide is the third leading cause of death among young people." Clearly, suicide among youth is an enormous problem. Yet the author fails to mention the torment of young gay and lesbian people who choose to kill themselves. Members of the church who would exclude gay men and lesbians from their church lives and, indeed, their lives in general, are culpable in the suicides of lesbian and gay adults and children.

WESTON F. MILLIKEN

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— Alec Wyton, Organist-choirmaster,
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Olympia Consecration

Almost 4,000 people flocked to the Seattle Center Arena in Seattle, Wash., to participate in the July 8 consecration of the Rt. Rev. Vincent Warner, Jr. as Bishop Coadjutor of Olympia.

The former rector of St. Andrew's Church in Wellesley, Mass., was elected in February [TLC, March 26].

Thirty-foot evergreen trees and other native plants helped to transform the arena into a cathedral for the afternoon. Hundreds of people assisted in the day's events, including a 400-member choir representing most congregations of the diocese. The songs, as well as the entire service, were signed for the deaf, and portions of the service were read in Cantonese, Japanese, Kymer (Cambodian) and Spanish, languages spoken by a substantial number of people in the diocese.

The Rt. Rev. Robert H. Cochran, diocesan, presided and was chief consecrator. He was assisted by the Rt. Rev. Rustin Ray Kimsey, Bishop of Eastern Oregon; the Rt. Rev. Frederick Barton Wolf, retired Bishop of Maine; and the Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia.



Bishop Warner

Following the liturgy of the word and a series of vows, a sermon was delivered by the Rev. Michael Dwinnell, pastoral psychotherapist at Mercy Hospital and the Maine Medical Center in Cape Elizabeth, Maine. Fr. Dwinnell told the people of the diocese to "resist the temptation of isolating your new bishop, of putting him on a pedestal, of letting him be the single holy one expecting him to do it all."

JOANNE M. SCALLON

Lausanne II Congress

"I was amazed at the tremendous amount of Christian growth and movement around the world," said the Very Rev. John Rodgers, dean of Trinity Episcopal School for Ministry, Ambridge, Pa., in reflecting on the recent Lausanne II Congress, held in Manila, the Philippines, July 11-20. The meeting brought together over 3,500 evangelicals from 190 countries. Dean Rodgers was among over 20 Episcopalians in attendance.

The congress in Manila was a successor to the International Congress on World Evangelization, held in Lausanne, Switzerland, in 1974.

In this great cross-cultural gathering, 20 percent of the participants were Anglicans, the second largest denominational group represented, following the Baptists. Participants were invited by congress organizers. Episcopalians who received invitations were then commissioned by the Presiding Bishop to attend as representatives of the church, Dean Rodgers said.

The Rt. Rev. C.B. Morton, Bishop of San Diego, said the congress strengthened the resolve of participants to incorporate evangelism more fully into the church structure and its plans for the future. "We Episcopalians were overawed by the rest of the churches' commitment to evangelism," he said.

Other participants from the Episcopal Church included the Rt. Rev. William C. Frey, Bishop of Colorado; the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina; the Rt. Rev. Manuel Lumpias, Bishop of Central Philippines; Michael Woodruff, director of the Center for Law and Religious Freedom, Merrifield, Va.; Prof. James Engles of Wheaton College, and Carlos A. Russo of the Church Army.



Dr. Stott: 'the uniqueness of Christ.'

The gathering offered over 400 seminars on a vast array of topics, from ministering to migrant farm workers to evangelizing Buddhists.

Billy Graham, whose organization sponsored and largely financed the 1974 congress, had originally been scheduled to deliver the opening address, but could not make it because of physical exhaustion from traveling.

A video presentation at the first morning's plenary session reported that 93 percent of the world's missionary force reaches only half the world's population. The other seven percent works among that half of the world's population which includes Buddhists and Hindus. The presentation urged that, in light of population trends, "re-assignment of some existing missionaries must be considered."

Cooperative Effort

Speakers included the Rev. Leighton Ford, congress chairman, who said in his keynote address that the Manila gathering had been arranged "not because of one large organization, but because literally hundreds of churches, scores of organizations and hundreds of individuals on every continent have sacrificially provided the prayer, the staff, the funds and the time to make this congress possible."

Although the congress drew primarily from Protestant denominations, there was a small Roman Catholic presence. "The Philippine [Roman

Catholic] bishops are cautious about losing members to Protestant denominations," Dean Rodgers said. The country's Roman Catholic leaders refused an invitation to participate in the gathering and instead organized their own prayer rally.

Lausanne Covenant

One achievement of the 1974 congress was the development of the Lausanne Covenant, drafted by a team of scholars headed by the Rev. John Stott, Anglican theologian and rector emeritus at All Souls Church in London. The congress in Manila continued to use the covenant, which emphasizes the importance of both evangelism and social responsibility, as a cornerstone; however, Dr. Stott and other participants also developed a new document, known as the "Manila Manifesto," to update the original.

A key emphasis in the manifesto is the uniqueness of Christ. It says that "there is only one gospel because there is only one Christ, who because of his death and resurrection is himself the only way to salvation. We therefore reject both the relativism which regards all religions and spiritualities as equally valid approaches to God and the syncretism which tries to mix faith in Christ with other faiths."

Different Attitudes

The manifesto said, "Evangelical attitudes to the Roman Catholic and Orthodox Churches differ widely. Some evangelicals are praying, talking, studying scripture and working with these churches. Others are strongly opposed to any form of dialogue or cooperation with them."

With regard to the World Council of Churches, the final text of the Manila statement said, "Some of us are members of churches which belong to the World Council of Churches and believe that a positive yet critical participation in its work is our Christian duty. Others among us have no link with the World Council. All of us urge the World Council of Churches to adopt a consistent biblical understanding of evangelism."

In addition, the document rejects the idea of two different covenants for Jews and Christians, stating that Jews need the Messiah as much as anyone else. K.K.

NCC Restructure Plan

A 22-member transition team appointed to oversee the restructuring plan of the National Council of Churches will be headed by the Very Rev. Leonid Kishkovsky, president-elect of the NCC. The Rev. William B. Lawson, rector of St. Stephen's Church in Lynn, Mass., represents the Episcopal Church on the transition team.

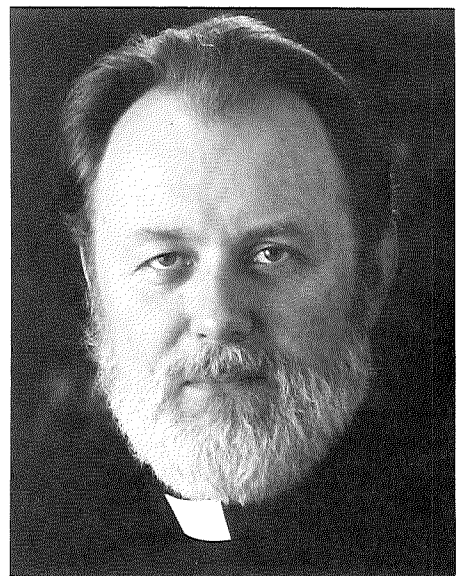
Fr. Kishkovsky, 56, is presently serving as secretary for ecumenical and external affairs for the Orthodox Church in America and is rector of the Church of Our Lady of Kazan in Sea Cliff, N.Y.

The transition team will serve through May 1990 and includes broad representation, spanning member denominations and program agencies. In addition, the panel includes representation from regional and local ecumenical agencies and from the NCC personnel and finance committees.

Meanwhile, James A. Hamilton, who heads the council's Washington office, now functions as acting general secretary in the wake of the resignation, effective June 30, of former general secretary Arie Brouwer [TLC, July 30].

The restructuring program was approved by the governing board in May and calls for reduction of the number of agency divisions and commissions from 11 to four.

The new structure is designed to cope with the council's financial difficulties, as well as questions of identity, authority and accountability. The



Fr. Kishkovsky: president-elect of NCC.

plan is expected to result in significant staff layoffs and cuts in administrative and meeting expenses. At the same time, the council plans to sustain joint efforts of its 32 member denominations in areas such as Bible translation, worship and evangelism, social justice, relief and development, refugee assistance, stewardship, interfaith relations, overseas ministers and television programming.

Other tasks of the transition team include redefining the offices of the vice presidents; reviewing the status of committees that oversee the council's current program units, recommending a date for completion of their responsibilities and determining a beginning date for new committees that will take over functions of the old committees.

Around the Church

Speaking of missionary fervor, one day in June every year several hundred people attempt to swim across the Chesapeake Bay from Annapolis (Diocese of Maryland) to Kent Island (Diocese of Easton). One participant has been the Rev. Loren Mead, director of the Alban Institute in Washington, D.C., who tells us that "looking for at least divine intervention, I invited (and received) missionary appointment (for one day) . . ." by the Rt. Rev. Theodore Eastman, Bishop of Maryland and the Rt. Rev. Elliott Sorge, Bishop of Easton. A tongue-in-cheek proclamation was sent to swim-

mer Mead from Bishop Sorge which said, in part, "(we do appoint) LOREN B. MEAD as missionary to the Isle of Kent to represent me and inspire his associate band of missionaries as they confront the dangers of the Chesapeake Bay."

* * *

Celebrations were in order when the Church of the Messiah in Santa Ana, Calif. turned 100 years old. As the oldest public building in Orange County, according to *The Episcopal News*, the church was the center of a recent festive Eucharist, presided over by the Rt. Rev. Frederick Borsch, Bishop of Los Angeles.

Evangelism: What Is It?

Some essential ingredients in spreading the good news.

By JOHN W. ALEXANDER

As we draw closer to the 1990s and the church prepares for a Decade of Evangelism, it is right for all Christians to ask themselves, "What is evangelism?"

In English New Testaments (King James Version) the words "evangelism" and "evangelize" do not appear. The word "evangelist(s)" occurs three times. (Acts 21:8 refers to a man who was an evangelist; a command in II Timothy 4:5 is a charge to do the work of an evangelist; and Ephesians 4:11 indicates that God endows some people with special gifts for evangelizing.)

In Greek New Testaments there are numerous occurrences of two significant words. One is *euangelion*, a noun meaning "good news, gospel." The other is *euangelizomai*, a verb meaning "to announce good news, to proclaim the gospel."

Accordingly, we can define "evangelism" as an attempt to perform two services. One is to make known the gospel message: communication, proclamation. The other is to seek to bring about conversions.

In the first service, we aim at people's intellects so they may be informed about God, their relationship with him, what God has done to improve that relationship and what they must do to respond properly. For this communication to be successful — if I

John W. Alexander is president emeritus of Inter-Varsity Christian Fellowship. He resides in Madison, Wis.

am attempting to evangelize — two requirements must be met. First, my statements must be clear (Colossians 4:4) and, second, those statements must be heard and sufficiently understood so the listener can make an informed response to God.

But here we face a problem of outside interference (II Corinthians 4:3-4). Therefore, our prayer must be that we receive adequate power from the Lord himself and that he remove impediments which keep listeners from hearing the good news which we are attempting to communicate (Colossians 4:2-4). Recalling Jesus' statement, "I am the bread of life," one can say that evangelism is one beggar telling another beggar where to find bread.

Aiming at Wills

In the second service of evangelism, to seek to bring about conversions, we aim at people's wills. We persuade people (II Corinthians 5:11) to respond (Romans 10:9-10).

Thus, if we are to evangelize, we need both a burning heart and a clear intellect (Jeremiah 1:6-9).

Both these services must be maintained in our evangelism. Communication/proclamation without persuasion can be sterile and dead. Persuasion without proper communication/proclamation can be dangerous (II Corinthians 4:1-2 and 5-7).

Communication/proclamation without persuasion is simply instruction. It can be factually correct and informationally complete; but if all it does is communicate information — be it ever so clear — it is no more than instruction. A person who does this, no matter how well he does it, is a good instructor, but not an evangelist.

Nor is persuasion enough. I can urge, cajole, and do everything in my power to persuade people to become Christians. But no matter how earnest my endeavors and fervent my efforts,

if all I do is attempt to persuade, it is no more than exhortation. An exhorter, no matter how eloquent, may be a mover of people, but he is not an evangelist.

Having established our purpose in evangelism, we ask: What is the message we endeavor to communicate? In a nutshell it is this: God has carried out his plan of exalting his Son, Christ Jesus, to save sinners. But to understand this, we need to know something about God, about human beings, and about Jesus Christ. There is no rigid outline or blueprint for communicating these truths to a non-Christian; however, there are two basic categories of presentation: expository and topical.

In exposition, we take a passage of scripture and explain it to those we are endeavoring to evangelize. Our message is structured around ideas in the particular passage. Philip establishes a precedent for this approach in his dealing with the Ethiopian eunuch (Acts 8:26-35). Notice particularly verse 35, "Then Philip . . . beginning with this scripture told him the good news of Jesus." Other examples of expository communication of the gospel are in the Gospel of John, 3:1-21, 4:4-42, and 9:1-38.

The other type of presentation, the topical, takes a group of ideas based on scripture and constructs them around selected themes, or questions, or topics. The Apostle Paul demonstrates this in Acts 17:16-34. Notice how he directs the line of thought to a specific encounter between the listeners and ideas about Jesus.

Two Extremes

Just as there are two essential ingredients in all evangelism (communication/proclamation and persuasion), as well as two basic forms of presentation, there are also two attitudes to avoid.

At one extreme is apathy, which does nothing to present the gospel to lost people. This attitude is a denial of the great commission in which Jesus told us to go into all the world and proclaim the gospel to every person. Surely every Christian should yearn to possess a burning heart for Christ and for other people — which constrains us to do what the Holy Spirit wants us to do, as yielded instruments in his hand, as he goes about the business of evangelizing the world.

At the other extreme is a frantic con-

cern which assumes that all of us as Christians have a special gift of evangelism and that if we get rid of our carnality and master a certain methodology, we will automatically become successful evangelists. This attitude ignores the fact that the Lord apportions different gifts to different people; it can frustrate some Christians who try to exercise a gift they do not possess.

Between these two extremes is the pathway to follow: an attitude by which each of us yearns for that burning heart; a genuine concern for the communication of God's good news of Christ to a lost world; a pursuit of holiness in our lives so that the Spirit will have clean, usable and yielded instruments; a recognition that the ability to evangelize varies from person to person, and that we who possess less should be in intercessory prayer for those who possess more.

Attracting Attention

How, then, should we prepare to share the good news? Pre-evangelism consists of efforts to attract the attention and earn the respect of people so that they will be willing to listen to the gospel message. We can do this in any number of ways. This includes all legitimate attempts (good works in our community, service to the needy, etc.) to prepare people to open their minds to the message we are trying to communicate about Jesus.

Once we have taken these steps of reaching out to people, then follows the first phase of evangelism: conveying to people's intellects the facts they need to know about God, about human beings in general, about the individual in particular, about Jesus, about how they can respond, about the costs involved, and about the seriousness of the decision.

The second phase follows soon after: the attempt to persuade them to cast their wills in the affirmative by admitting their sin, by repenting for it, by receiving Jesus Christ. Yes, "we persuade people." But we refuse to manipulate their emotions or bring pressure which might force them into a decision today which they would rue tomorrow.

All the while we know that unless the Holy Spirit gives listeners spiritual hearing and spiritual sight (Colossians 4:2-3 and II Corinthians 4:3-4) our persuasive efforts will fail. We cannot evangelize in our own strength.

The Fire Still Burns On

By PAUL HEAL

I remember when, in the '60s, the "God is dead" craze was in full bloom. Ah, those were indeed heady times! When in 1961 John F. Kennedy was sworn in as the 35th president, it was a turning point: he was an energetically youthful 43 taking the mantle of office from a kindly, but tired and grandfatherly Dwight Eisenhower.

Two years later, the dreams and strident hopes of the "Camelot era" came to a crashing halt on a frightful afternoon in Dallas.

Dreams die hard; and, as is often the case, dreams die over and over again. During the next tumultuous decade, the streets of America were filled with protest, while thousands of men, women and children, on both sides, died in a war in a distant land. The land has quieted, but the scars of that conflict, and those scathed dreams of that era, remain with us today.

It was from such parched and rocky soil that the "God is dead" proposition grew. Today when we look back, we sometimes uncomfortably suspect (when we can bear to gaze upon the truth) that it wasn't God who died, but something *within us*. The flame was extinguished, but the fire still burned.

Our current spiritual interest, faddish or not, is a strong indication of our sense of the loss of our essential humanness. In our fixation on the fascinating and absorbing realm of technology, it's all too easy to let ourselves, and God, become merged with the impersonal world of objects.

But all is not lost, for we haven't yet totally forgotten who and what we are. We're still aware, at least subliminally, of the dangers of Huxley's *Brave New World*, and Orwell's *1984*. We've not yet split ourselves from our souls' deepest

memories and dreams.

While we worry (and rightly so) about the depletion of the ozone layer that protects us from deadly radiation, or about the stockpile of nuclear weapons that, if accidentally or intentionally employed, would kill us each 40 times over, or about the epidemic of illicit and illegal drugs that waste and destroy lives and drain society, we should be far more concerned about the loss of our humanity and the death of our dreams.

It's so seductively easy to become dehumanized in a dispassionate society that values objects more than persons. The idols of materialism overshadow the imaginings of our dreams and hopes. At least for some, "hope" has become a tauntingly empty four-letter word, and "things" become the only paltry ground for reality.

And yet . . . yet we are called by God, through his creation and love, not to be mere dwellers in this place, but pilgrims in this journey of life. Pilgrims who walk, locked for now in time, in this mystery of life.

Life comes to us gently, quietly, graciously. The objects of this world may shout for our attention, but it is in quiet reflection that we find true meaning and value in life.

Even formal, organized "religion" may surround us with objects — rich, wooden pews, brightly-polished organ pipes and stoned, steepled towers of bells; but only the gentle grace of God fires our dreams and makes whole that which has been violently fractured into discordant parts.

The "God is dead" fad has passed away. And in the vacuum of its poverty, we may yet awake to find that it was something *within us* that had died. Physical objects, in time, all age, fade and wear out; and the flame of dreams may, for the moment, be quenched — but their fire still burns on.

The Rev. Paul L. Heal is vicar of St. Gabriel the Archangel Church, Vernon Hills, Ill.

EDITORIALS

Positive Steps

In a recent letter to the editor [TLC, Aug. 13], the Rt. Rev. William C. Wantland, Bishop of Eau Claire, urges that it is time for dialogue, not recrimination, in the controversies within the Episcopal Church. Last week, Fr. Stanwise's "Viewpoint" did the same. We agree. It will accordingly be our policy to discontinue publishing letters to the editor or other items which we judge to express personal animosity, or which attribute evil motives to opponents in these matters.

We desire to publish proposals for realistic and constructive conciliatory steps by those on either side of the divide. From our own independent editorial perspective, we will make one such proposal now. In Fort Worth, it was resolved that when a traditional parish is under a liberal bishop and desires a traditional bishop to administer confirmation, the effort should first be made to secure the cooperation of the bishop of the diocese. Failing that, the mediation of the Presiding Bishop should be sought. If that does not lead to permission being granted, traditional bishops should act "in accordance with their mission given

by consecration." In other words, they would probably do it anyhow.

We believe that it would be a very helpful step for the leaders of the Episcopal Synod to withdraw this statement. First of all, it is offensive. Who wants to be asked for permission to do something when the asker is going to do it regardless? Secondly, it is counterproductive. One is more likely to grant a permission if one's decision is respected. Thirdly, it is unnecessary. No one is being denied communion nowadays because they are unconfirmed. Why battle over it?

We believe that honest dialogue and honest negotiation are best. When an unusual permission is being sought, both asker and giver should speak in good faith, and believe that the other is doing so likewise.

The withdrawal of this offensive statement right now, before the House of Bishops meeting, will bring respect to the Episcopal Synod of America and show that it is acting wisely, responsibly and constructively. In troubled times, organizations must show the capacity to change their minds in helpful ways. We believe that the withdrawal now of this offensive, counterproductive and unnecessary statement will do much to clear the air for everyone.

VIEWPOINT

A Considered Response

By THOMAS DAVIS

A comment appears fairly often in the church press these days to the effect that the continuing controversies, about ordination and Prayer Book revision and a list of other issues, distract the church from its primary business. Usually the writer then says that we ought to get on with evangelism or mission or feeding the hungry or some other task which is considered of greater importance than controversy.

Granted that we have had our share of preoccupation with trivial issues and granted that the church may have more important tasks than its own housekeeping; still, there is a false note in the proposal to get on with the real business of the church.

For one thing, no one ever knows what is important at the time. The

Reformation began with a proposal, from an obscure academic in a German university, for a debate about a series of propositions. At the time Luther challenged his fellow teachers to discuss, in a public debate, justification by faith alone, neither he nor anyone else thought it would split the catholic church in the West. The issue itself was as old as the New Testament; it had been debated in Jerusalem and was part of the disagreement between Peter and Paul. But in the 16th century, because of an odd combination of historical and religious issues, it did not remain a purely internal church matter.

And we could point to dozens of other times in our history when an issue which seemed a minor adjustment in theology, a tempest in a teapot, a matter of discipline or good manners, became an issue which affected the whole Christian community.

For another thing, I cannot find any time in the history of the church when people have done evangelism, or mission, or fed the hungry simply out of love for the gospel in general. The Protestant Reformation, which was a major revolution in the church's life, came because Luther had a particular view of the gospel. The Wesleyan revival in the 18th century cannot be separated from the continuing controversy between Anglicans who were Calvinists and believed in predestination and those who were Arminian and believed in freedom of the will.

The latitudinarianism of the 18th century, deism, humanism — all these were part of the internal struggle out of which a major missionary thrust came. The evangelical movement went deep into the life of the Anglican church; the more than ten million Methodists in this country alone are witness to the effectiveness of this revival.

The Rev. Thomas Davis is rector of Holy Trinity Church, Clemson, S.C.

BOOKS

The Oxford movement of the 19th century which changed the whole liturgical framework of our church began with controversy about the suppression of Irish bishoprics! For all our preoccupation with trivial matters, no one has been arguing very much about having too many or too few bishops lately.

The issues of the language in which we worship — whether contemporary or Elizabethan, the image of priesthood whether it is male or female, or neither or both, the issues about morality, about sexuality, about the creeds and the Bible always seem trivial compared with the million who are hungry for food or for the gospel. The church seems much taken with its own internal affairs. The difference between the Arian and the Nicene understanding of the Trinity seems theological hair-splitting to many people. Yet we cannot imagine a Christian world which is Arian in its theology. We cannot imagine a Christian world in which gentiles are excluded from the covenant of grace. And yet the possibility that they might be occupied much debate in the primitive Christian community.

Taking Words Seriously

One of the remarkable things about the Episcopal Church has been its attractiveness to those who take words and ideas seriously. Our latitude of belief is not because it makes no difference in what words we pray, or what creed we affirm, or what doctrine we believe. There is a difference between those who believe that the church worships best at Morning and Evening Prayer and those who believe that the Eucharist is the proper vehicle for Sunday worship. Ultimately, Jesus Christ is the Word of God to us — in scripture and in sacrament. But we only come to realize that when we take scripture and sacrament very seriously. And I think our church has done its best work — especially in the universities where a large part of our mission lies, and also in the areas of poverty when its priests and people have believed strongly in a particular point of view; when evangelical or catholic, liberal or conservative, has made a difference. This involves the paradox of ultimate inclusiveness. Those with whom we disagree must not be read out of the church. It also involves deep conviction about issues and ideas which may seem trivial or inconsequential at the moment.

Sea of No Exit

LIVING WATERS: Myth, History and Politics of the Dead Sea. By Barbara Kreiger. Continuum. Pp. 226. \$24.95.

“Mare Mortuum, Mare Salsum, Lacus Asphaltitis” — “The Dead Sea, The Salt Sea, The Lake of Asphalt,” so the ancient cartographers triply titled that motionless sea of “no exit,” now the site of factories and health resorts reached by two-lane paved road along the shore. Here the biblical record takes strange twists of fate. Here no tourist of the Holy Land would want to pass without visit, without at least wading.

Here now is a book to answer “everything you’ve always wanted to know” about the Dead Sea — and more, much more. With a doctorate in English and American literature from Brandeis University, Barbara Kreiger, a Connecticut native, specializes in travel literature. Her compendium of “the Stinking Lake” thus aims to turn a “vague picture into sharp reality,” and she succeeds in answering all the questions even the most curious specialist would pose, complete with afterward, chapter notes, and succinct bibliography. Even the maps, the illuminating photographs, and Herman Melville’s quotation (“ . . . though framed within the lines of heaven the picture imitates a hell”) conspire to complete so complete a chronicle that the reader might only wish for colored reproductions instead of black-and-white.

Here we might end our review of praise, were it not for a lingering question, “Why?” This reviewer certainly

has enough encyclopedic volumes in his collection. One more such volume might as well take its place on his shelves. But, this reviewer expects at least a touch of living reality, of living theology, of contact with the living one of history. Nothing seems to endow the book with such contact. We are given facts — plenty of them — all amply demonstrated. But we are given naught else: nothing sermonic, nothing devotional, nothing practical, and nothing compelling from which to quench our thirst. Here the book dies as does the sea itself.

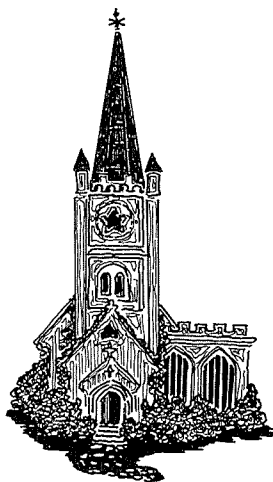
ALBIN H. FOGELQUIST, JR.
Professor of Exegetical
and Historical Theology
Faith Seminary
Tacoma, Wash.

Good Reformation History

A HISTORY OF CHRISTIAN THOUGHT: Volume III. From the Protestant Reformation to the Twentieth Century. Revised edition. By Justo L. Gonzalez. Abingdon. Pp. 496. \$22.95.

In his revision of volume three, originally published in 1975, Justo L. Gonzalez again shows powers of synthesis and clarity — but at times superficiality as well. Beginning with the Brethren of the Common Life and ending with liberation theology, Gonzalez, visiting professor at the Interdenominational Center in Atlanta, offers work often perceptive, often incomplete. His strength lies in his updated encyclopedia references, his treatment of the subtleties of Reformation thought, and his radically reorganized chapter on 19th century Protestant theology.

The Reformation era is subject to much demythologizing. Discussion of Luther is fresh. The novice student will also find new insights on Calvinism. Gonzalez finds other stereotypes wanting. By no means did all Anabaptists advocate political revolution. Roman Catholic theology of the 16th century offered far more than the refutation of Protestantism. Even Luther’s nemesis John Eck was not the obscurantist of legend. John Wesley’s concept of entire sanctification, also known as Christian perfection, does not imply that believers no longer err or need God-given grace. Rather it means that the person who has attained perfection no longer willfully



breaks the law of God; instead one always acts out of love.

Yet, in some ways, this volume is quite superficial, showing that Gonzalez's revision is as yet incomplete. The Anglican Reformation needs a far more extensive treatment. Jonathan Edwards, perhaps the greatest mind America has yet produced, receives far less coverage than the 17th century Lutheran syncretist George Calixtus. The Oxford movement is covered in less than a page. John Keble merits one line, E.B. Pusey none.

When we come the 20th century, gaps are even more glaring. One would never know that it was Dietrich Bonhoeffer's role in the German resistance that formed much of his radical theology. Coverage of H. Richard Niebuhr is skimpy to the extreme. Neither *The Kingdom of God in America* (1937) nor *Christ and Culture* (1951) are mentioned. It is difficult to discuss process theology without mentioning Alfred North Whitehead or Schubert Ogden.

In short, Gonzalez is strong through the 17th century, but often inadequate thereafter. On the earlier period, it offers a good introduction, but for anything since Schleiermacher, it is best to get a more detailed account.

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

Books Received

HISTORY AND IDEOLOGY IN ANCIENT ISRAEL. By Giovanni Garbini. Crossroad. Pp. xi and 222. \$18.95.

THE INCARNATION OF GOD: The Character of Divinity in Formative Judaism. By Jacob Neusner. Fortress. Pp. xii and 239. \$24.95 paper.

INHERITING OUR MOTHERS' GARDENS: Feminist Theology in Third World Perspective. Edited by Letty M. Russell. Kwok Pui-Ian, Ada Maria Isasi-Diaz, Katie Geneva Cannon. Westminster. Pp. 184. \$12.95 paper.

THE LIBERATION OF CHRISTMAS: The Infancy Narratives in Social Context. By Richard Horsley. Crossroad. Pp. xiv and 201. \$18.95.

WOMEN AT THE WELL. By Kathleen Fischer. Paulist. Pp. 215. \$9.95 paper.

WIND AND SEA OBEY HIM: Approaches to a Theology of Nature. By Robert Faricy, SJ. Christian Classics. Pp. 81. \$7.95 paper.

THE ART OF PASSINGOVER: An Invitation to Living Creatively. By Francis Dorff. Paulist. Pp. vi and 204. \$8.95 paper.

THE INTIMATE CONNECTION: Male Sexuality, Masculine Spirituality. By James B. Nelson. Westminster. Pp. 140. \$8.95 paper.

PEOPLE and PLACES

Appointments

The Rev. **James G. Bradley** is rector of St. John's, 16 Church St., Waterbury, CT 06702.

The Rev. **Joseph Galligan** is vicar of St. Mark's, Box 626, Big Timber, MT 59011.

The Rev. **Peter R.R. Getz** is headmaster of Advent School, 605 Dulles Ave., Stafford, TX 77477.

The Rev. **Lyonel W. Gilmer** is now assistant of Christ Church, Box 6124, Charlotte, NC 28207.

The Rev. **Joseph A. Harmon** is rector of St. Matthew's/St. Joseph's, Detroit, MI; add: 8850 Woodward Ave., Detroit 48202.

The Rev. **Glendon Heath** is interim rector of St. Michael and All Angels', Lincoln Park, MI; he is also associate of St. Matthew's/St. Joseph's, Detroit, MI; add: 103 Gerald, Highland Park, MI.

The Rev. **Stanny Joris** is rector of St. Matthew's, 2620 Crestview, Edinburg, TX 78539.

The Rev. **William C. Riker** is vicar of St. Benedict's, Box 3811, Lacey, WA 98503.

The Rev. **William H. Russell** is rector of St. Paul's, 31 Rider Ave., Patchogue, NY 11772.

The Rev. **Derek Shows** is interim of St. Stephen's, 82 Kimberly Dr., Durham, NC 27707.

The Rev. **Sharolyn Welton** is assistant of St. James', 7 West Olive, Bozeman, MT 59715 and chaplain of Montana State University.

The Rev. **Barry Whenal** is now rector of St. Anskar's, Hartland, WI.

The Rev. **Erica B. Wood** has been named the director of studies of the College of Preachers, 3510 Woodley Rd., NW, Washington, DC 20016.

Ordinations

Priests

Alabama—**Joseph Sturdevant Knight**, non-stipendiary priest of St. Stephen's, Box 43160, Birmingham, AL 35243.

Georgia—**Randall James Keeney**, interim rector, St. Francis-of-the-Islands, 590 Walthout Rd. Savannah, GA. 31410. **Hubert Carter Maddox**, vicar, St. Thomas Aquinas, 301 S. Main St., Baxley, GA 31513. **Hallock Martin**, vicar, Trinity Church, Box 294, Cochran, GA 31014. **Beno David Pattison**, assistant, St. Augustine's, 3321 Wheeler Rd., Augusta, GA 30909.

North Carolina—**Virginia Norton Herring**, St. Luke's, 211 N. Church St., Salisbury, NC 28144. **Edmund Pickup, Jr.**, St. Mary's, 108 W. Farris Ave., High Point, NC 27262. **Vicki Smaby Wesen**, Emmanuel & All Saints, Warrenton; Good Shepherd, Ridgeway, NC; add: Box 704, Warrenton 27589.

Transitional Deacons

Alabama—**Michael Howard Cleckler**, curate, Christ Church, Tuscaloosa, AL. **Guy Edward Dorr**, member of Black Belt Ministries serving six congregations, Marion, AL. **Paul Gillespie Pradat**, curate, St. Luke's, Birmingham, AL. **Leon Pharr Spencer Jr.**, teacher, Alexandria, VA.

Albany—**Mark R. Cole**, curate, St. James', Oneonta, NY.

Central New York—**Kim Elaine Hardy**, Geneva, NY. **Cameron Hoover Fish**, clergy intern, Grace Church, Baldwinsville, NY.

Chicago—**John S. Adler**, assistant, St. Boniface, Sarasota, FL. **David R. Anderson**, assistant, St. Luke's, Darien, CT. **James A. Anderson**, assistant, St. Luke's, Baton Rouge, LA. **Mary Frances Haberkorn**, Elyria, OH. **Michael Hopkins**, assistant, St. James', Washington, DC. **Gary Lawler**, curate, Church of St. Mary the Virgin, New York, NY. **Marjorie Menaull**, assistant, St. Andrew's, Ann Arbor, MI. **Dawson Moorer**, curate, Cathedral of St. James, Chicago, IL. **Kathleen Sams Russell**, CPE, Children's Memorial Hospital, Elkridge, MD. **Ellen Rutherford**, vicar, St. Mark's, Clark Mills and assistant, St. James', Clinton, NY. **Randall Warren**, Chicago, IL. **Mollie A. Williams**, Chicago, IL.

Colorado—**Robert E. Welch** curate, St. Bartholomew's, Estes Park, CO.

El Camino Real—**Victoria Elizabeth Justice Wakefield**, assistant, St. Paul's, Salem, OR. **E. Gayle Davis Morris**, assistant, St. Francis, San Jose, CA. **Suzanne Tavernetti**, assistant, St. Mark's, King City, CA.

Cathedral Clergy

The Very Rev. **James Edwin Bacon, Jr.** is dean of St. Andrew's Cathedral, Box 1366, Jackson, MS 39215.

The Very Rev. **Donald Dean Cole** is dean of St. Michael's Cathedral, Eighth and State Sts., Box 1751, Boise, ID 83701.

Changes of Address

The Institute for Christian Renewal has moved to 59 Merriam Ave., Leominster, MA 01453.

Resignations

The Rev. **Todd H. Wetzel**, as rector of St. George, San Antonio, TX.

The Rev. **Hoyt Winslett, Jr.**, as rector of St. Paul's, Greensboro, AL; add: 1224 37th Ave., E., Tuscaloosa, AL 35404.

Retirements

The Rev. **A. Thomas Knies**, as rector of Trinity Church, Pharr, TX; add: Box 1821, Wimberley, TX 78676.

The Rev. **Victor V. McGuire, Jr.**, as rector of St. Andrew's, Canton, NC.

The Rev. **Earl Sneary** as headmaster of St. Andrew's, Saratoga, CA; add: 15 Williams Dr., Moraga, CA 94556.

Other Changes

The Rev. **Stephen Freeman** is now non-parochial; add: 2721 Brown Ave., Apt. 22D, Durham, NC 27705.

Deaths

The Rev. Canon **Herbert E. Beck**, former archdeacon of Southwest Florida, died of cancer on June 26 at St. Joseph's Hospital in Port Charlotte, FL, at the age of 57.

Archdeacon from 1974 to 1978, Canon Beck

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advertising in **The Living Church** gets results.

was educated at the University of Florida and received his M.Div. from the University of North Port, FL, a post he had held for a decade. Earlier in his ministry, he held several other parish and chaplaincy positions in Florida. Canon Beck is survived by his wife, Doranne, his parents and two sons.

The Rev. **Allen Farris Bray, III**, recently retired rector of the Church of the Good Shepherd-of-the-Hills, Cave Creek, AZ, died at the age of 62 at his home in Scottsdale, AZ on June 29.

Educated at Trinity College, Virginia Theological Seminary, and Seabury-Western Seminary, Fr. Bray served as headmaster of Christ Church School, Greenville, SC from 1974 to 1981 and headmaster of Bishop Whipple School and St. James School, Faribault, MN from 1968 to 1974. He also served as chaplain and assistant to the superintendent of Culver Military Academy, Culver, IN and had been chaplain at Trinity College. A former president of the board of the Episcopal Theological Seminary in Kentucky, he is survived by his wife, Alison, a son and a daughter.

The Rev. **Ida M. Pettiford**, sometime associate of St. Matthew's and St. Joseph's, Detroit, MI, died on June 17 in Detroit at the age of 73.

A native of Detroit, she earned degrees from Wayne State University, the University of Michigan, and Western Michigan University. For 30 years she was engaged with social work and taught at Eastern Michigan University and the University of Michigan. She was ordained a priest in 1985 after studying at Episcopal Divinity School; she served as assistant of St. Aidan's, Ann Arbor and formed a career training program for young persons in the Ann Arbor area. She also served as assistant to the bishop for urban affairs.

The Rev. **Ann Sherman**, non-parochial deacon of the Diocese of Southwestern Virginia, died at the age of 57 in Roanoke Memorial Hospital on June 13 of cancer.

Deacon Sherman was ordained in 1960 after attending Central House of Deaconesses; she was a graduate of MacMurray College and held two graduate degrees from the University of Virginia. She served as president of the National Conference of Ordained Women and taught at a number of schools and universities. She was assistant professor of education at Virginia Polytechnic Institute and State University from 1975 to 1978 and was a teacher of special education for Roanoke Schools since 1982. She is the author of several books on exceptional children and was involved in educating the learning disabled for over 20 years. A woman of many interests, she served as bugler for the Virginia Defense Force.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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.

EDUCATIONAL RESOURCES

SEARCHING FOR RESOURCES? Baptismal preparation and reaffirmation, new parents, church school, spiritual journey, parish life, outreach. Resource catalog, guidebooks and consultation available through **New Day Resources**, Genelda K. Woggon, 118 Macon Ave., Asheville, NC 28801. (704) 253-1748. Write for free brochure.

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 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.

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write **ECM**, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

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***.

PART-TIME or retired priest. Diocese of San Joaquin. Small mountain-lake community. House provided. Potential for congregational growth. Partial stipend negotiable. Call or write: **The Archdeacon**, 4159 E. Dakota Ave., Fresno, CA 93726.

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.

FULL-TIME ASSISTANT to rector in large suburban, predominately Rite I parish in Diocese of San Diego to work primarily with youth and young adults. Some experience preferred. Must be married. Housing provided—3 bedrooms, 2 baths. Looking for a priest willing to make four-five year commitment. Apply: **The Rev. Walter Edelman**, Box 66, Coronado, CA 92118. (619) 435-4561.

POSITIONS OFFERED

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE in New York City has an opening for the position of Sacristan. This is a full-time position requiring practical and technical skills involving care and maintenance of all liturgical furnishings for the cathedral worship. Interested persons should apply in writing to: **The Rev. Canon Joel Gibson**, The Cathedral Church of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

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

POSITIONS WANTED

MATURE PRIEST. Experienced rector, vicar, chaplain. Strengths: preaching, writing, emergencies. Available immediately. Reply **Box W-681***.

RETIRED PRIEST, active, 40 years experience parish ministry seeks part-time assistant's job: parish visiting, hospital calling, pastoral work. Boston area. Reply **Box C-682***.

PROBERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Probers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

REAL ESTATE

WALK TO CHURCH, library, stores, schools. 18th, 19th, and modern homes available 90 minutes from Washington, DC. Write: **St. Paul**, Box 278, Centerville, MD 21617.

CLIFFTOPS — The ideal retirement community. Over 2000 acres in a secure and private environment atop Monteagle Mountain. Four miles from the University of the South. **Klipfel Realty**, Box 253, Monteagle, TN 37356. Phone (615) 924-2610 or 924-2605.

SEWANE, TENN. Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond c/o Reliance Realty**, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.

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.

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



BENEDICTION

The author is the Rev. Mark Lawson Cannaday, rector of St. Thomas Church, San Antonio, Texas.

Time will tell." It is a terrible cliché, yet true. For how else will we come to understand that our decisions today are indeed purposeful for tomorrow? For that matter, can today ever be for tomorrow completely?

Yet the voices of consent and dissent must never be quieted, chasing as they do round and round. There can never be clarity when only one

side or the other speaks to domination. Without the terrible noise of the storm, can there be the opportunity to see the peace within?

Near the Gulf Coast, the threat of gale winds forming into hurricanes is ever present in the hot summer and early fall. When a storm forms, it whirls, wind after wind, making a beautiful, but ominous and deadly, spiral that seeks the low pressure of the mainland. Yet for all of its furious nature there is still the ever peaceful center: a maelstrom with an eye of calm that makes one disbelieve.

The church with its constant sorting out (is there any reason to enumerate the issues?) appears to be just such a force. Sometimes gale force, other times mighty hurricanes, the winds of change hurtle after tradition or tradition holds but never seems to find an easy place to rest. Except, that the Lord of all life centers us, forcing sight across the calm of his nature and somehow keeping

the spiral, weak or strong, continuing.

When a storm hits shore, it breaks up, but still continues; though less beautiful, it is potentially more beneficial. Rains which fall on a thirsty earth can fill up reservoirs, rivers and lakes and make drought a dry memory. Tornadoes and floods? Yes, they can occur, but God save us. God save us.

As one looks back to our beginning, or at least to the catholic birth of reform of the 16th century, one can see flames which were literally torches burning flesh, as the dominant force played its clarion bell over the land. Thank God, for all our unrest, we have at least forgotten that passion. Perhaps one day, we will know only one passion, that of Jesus, and we shall sing it on this earth as well as in heaven. Until we do, we will spiral endlessly and as long as we do so around the peace which passes all understanding, salvation cannot be far away.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
Sun H Eu 10 (205) 968-1988

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The historical church of Alaska's first bishop
Morning worship on Sundays

LAGUNA HILLS, CALIF.

ST. GEORGE'S (714) 837-4530
South I-5 at El Toro
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't
Sun H Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

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.

ST. LUKE'S 3725 - 30th St.
The Rev. Richard R. Staats, r (619) 298-2130
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
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 H Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLO.

(So. suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
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, precentor
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

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
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 10:30-15, Sun 12:30-2:45. Hours 10:40-30 Mon-Fri, 10:40-30 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

COCONUT GROVE, MIAMI, FLA.

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.c.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)

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. John B. Haverland, dean
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. assoc; 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 Valantis
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.

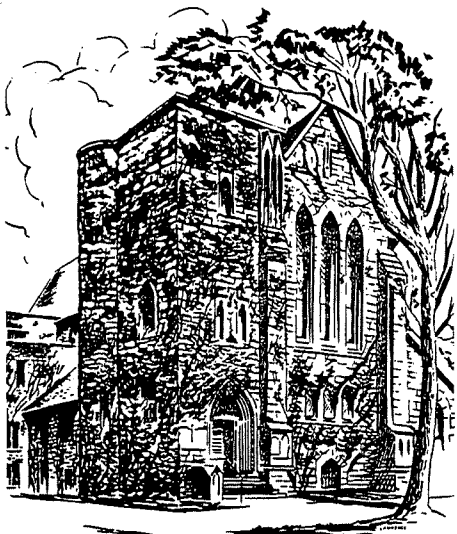
ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

ELIZABETH, N.J.

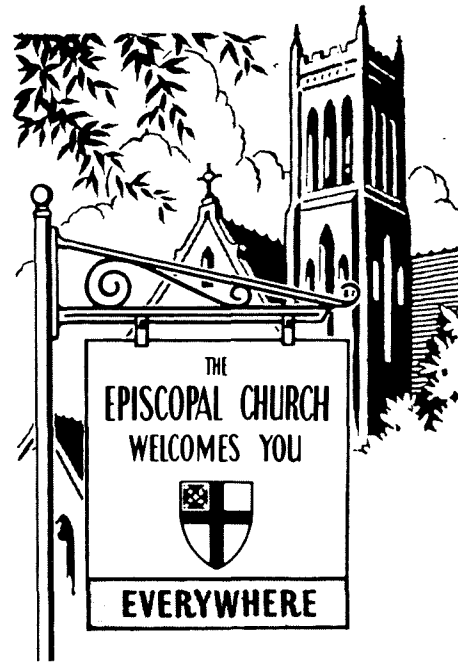
ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

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



Church of the Saviour, Syracuse, N.Y.



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

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 10:30. Wed HU & H Eu 9:30, 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

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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 Martiner, D.Min., r; the Rev. Sunny McMillian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev. Robert Spears, assoc
Sun 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

SYRACUSE, N.Y.

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

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). Wkdays 7:30 also Wed 10, Thurs 6, Sat 9. MP before first mass of day, EP 5

SELINGSGROVE, 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. Wkdays 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). Wkdays 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. Westphal, (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

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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. 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.

MILWAUKEE, WIS.

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

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



St. Bartholomew's, Estes Park, Colo.