

THE LIVING CHURCH



Barbeque lunch at St. Michael's Farm for Boys, Picayune, Miss.: Celebrating 30 years [p. 6].



The First Article

Retirement and Leisure

by GEORGE B. McADAMS

From an authority on anxiety. I was born anxious. Once the new science of perinatology matures, I am certain it will be discovered that some infants go through the traumatic birth process with less composure than others. I wonder if I worried unduly, without being able to verbalize it, about what was going to be like "out there" or if I'd owe it to that vital first intake of air. I've been anxious about most everything since birth, why not before?

But with the relative leisure that comes with retirement, I am pleased to find that I'm getting better; my lack of composure isn't the frightening thing it once was. I'll be in days gone by. (My wife may disagree!) I do think I'm finally reaching a condition of not feeling as if I have to do everything, I have to solve every problem alone. I am learning what I should have learned years ago, to ask for help to come more and more into my life, even as I am seeking his will rather than my own.

This process has been helped immeasurably by my gaining a perspective to a previously unknown in times past, an ability to see and appreciate the forest and not get overwhelmed anxiously by the trees. This involves discipline in refusing to evaluate anything until I've finished and then I can step back and view it as a whole, in perspective.

I can't see the order and progress of it in your daily living if you are preoccupied with all the items. You forget the goal that is your aim and for which you prayed in early morning, and, in losing

that, you lose all.

And what was that lofty aim you began the day with? Well, to rephrase Jesus' admonition, "Do not be anxious over details of the day, but seek first God's kingdom, his will and his righteousness, and all these things shall be yours as well." If not, you misinterpreted his will. Standing back at the end of the day and seeing it as a whole gives you the proper perspective to understand this and accept it without surrendering to anxiety.

I admit that this healthy process may be easier for the very young and the old, rather than the middle-aged. Those under 15 may see more clearly and vividly because their minds are less cluttered, and isn't the same usually true of the older generation, especially those who have retired? No longer under pressure to remember the myriads of details connected with a job, my brain is now undergoing a veritable housecleaning with all kinds of stuff falling out of it, some at an alarming rate.

being able to put names and faces together if a couple showed up at my parish on two successive Sundays — that is, until the month one lady baffled me completely by appearing at four services sporting a different colored wig each week. She couldn't understand why I didn't recognize her.

The very young and the old share another blessing, leisure. Do you remember how long the days seemed when you were ten? I could lie for hours on a rug in our hall next to a dirty, fat fox terrier staring vacantly up at the ceiling, daydreaming away. And now, towards the other end of the line, I may feel a bit wakeful at 4:30 a.m., and, instead of immediately conjuring up a list of tasks I would have to perform at church or hospital, I can do as I did last September.

I went into our dark living room and sat transfixed at the sight before me above Whitehead Island toward the southeast. There in the black, black sky shone a perfect equilateral triangle. The planet Mars formed the apex, his sister Venus the right corner, and the star Regulus the left. Venus was unusually bright, even giving off her reflection in the ocean before me.

That early morning I just sat there and stared, "lost in wonder, love, and praise." I felt the mystery of God intensely, as my spiritual thermostat clicked on to envelop me in his warmth and all-pervasive love.

For that precious hour I really enjoyed a proper perspective in time and space; I couldn't have been anxious if I had tried. Health in all its phases positively flowed through me. This is what the leisure of retirement can do.

For a Day in Early Summer

This is a day I dreamed when nights were long,
When naked trees trembled at winter's frown,
While woods were hushed, awaiting trilling song
And silent streams watched snowflakes swirling down.

But winter is forgotten here today.
As liquid notes ripple through trees that spread
Their lacy shadows on a sunlit way
And flowers have risen from their earthy bed.

I sit here watching children on the sand,
The blue lake smiling at the summer sky,
Feeling the gentle breeze as though a hand
With tender touch caressed me passing by.

Perhaps the remembrance of bitter cold
Has given this day a strangely glowing air,
A radiance more dazzling than gold —
And to be happy in it is a prayer.

Kay Wissinger

Guest columnist this week is the rector of Old St. Andrew's Church, Bloomfield, Conn., who also was a cardiologist at the Hartford Hospital. He and his wife now live in Spruce Point, Maine.

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LETTERS

Representing Christ

Your editorial, "Who Represents Christ?" (TLC, June 24), was right on! Superb! And the rightest of the right was the first sentence of the last paragraph: "Our interpretations of the ordained ministry are ultimately unsatisfactory because we do not have the foundation of an adequate interpretation of the privileges and responsibilities of being a lay Christian in the first place."

I couldn't agree more. Thank you.

(The Rev.) NEILSON RUDD
St. Paul's Church

Put-in-Bay, Ohio

• • •

Your editorial reference to the controversy about "representing Christ" leads me to ask whether any of your correspondents has suggested that the only thing any priest can represent about our Lord is his humanity. I may be odd, but women have always struck me as being quite as human as men.

(The Rev.) CHARLES EDWARD BERGER
(ret.)

Chevy Chase, Md.

The Fundamental Mission

I worry about our church. We spend an enormous amount of time and energy in battles over the way we pray and the gender of our priests. Imagine a new member of the Body of Jesus Christ, eager and alive with a new faith, slowly turning the pages of THE LIVING CHURCH to learn more about the Anglican tradition of the Episcopal Church. That new Christian would be scandalized to find a parochial concentration on issues extraneous to the Gospel.

Our Lord never told us to go forth into the whole world to defend a particular Prayer Book, but too many of us are wasting the Grace of the Holy Spirit in doing just that. Our Lord never told us to teach all nations about the gender of his priests, but too many of us are distorting the message of Jesus Christ in doing just that.

In his Letter to the Ephesians, Ignatius of Antioch reminds us that "scripture says, 'God resists the proud.' Let us then be very careful not to resist the bishop, that through our submission to the bishop, we may belong to God."

The bishops of our church in General Convention have decided what the Prayer Book for our worship should be and they have said that women may indeed be ordained priests. It is unseemly to continue to print the kind of uncivil and vituperative articles and letters to the editor you select for publication.

In the Epistle to the Romans, St. Paul

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erve our Lord Christ, but their own
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s they deceive the hearts of the
le-minded."

is time to get on with the work of
Lord, to teach, to baptize, and to
; the message of Jesus Christ to the
l around us. Must we continue to
h in horror as our abandoned
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less we learn to stop haggling over
Prayer Book, the ordination of
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of suffering the same fate that be-
e Church of the Holy Communion
w York.

th wisdom in the grace of our
and with dedication to the work of
Ioly Spirit, we can accept and re-
the authority of our bishops in
ral Convention to restore the unity
he dignity of the Episcopal Church.
e democratic society, every voice
right to be heard. The difficulty is
requently the only voices that can
ard are the loudest ones with the

most to say on the narrowest of topics.
The power they have exerted upon our
patience and politeness has gone on too
long and threatens to distort our funda-
mental mission.

(The Rev.) JOHN MULRYAN
St. Paul's Church
Great Neck, N.Y.

50-50

The Episcopal Church has over 13,000
clergy, according to the *Episcopal Cleri-
cal Directory* and the church annual. Ac-
cording to "People and Places" in *THE
LIVING CHURCH*, ordinations and ap-
pointments far exceed resignations, re-
tirements, and deaths, week after week.

The list of clergy is constantly grow-
ing out of all proportion to lay communi-
cants, whose number remains fairly
steady at around 2,000,000. There is ap-
proximately one clergy person for every
150 communicants.

Because there is no place to put the
newly-minted clergy, a sizeable percent-
age are going into secular pursuits and
"clergying" on the side. We are also add-
ing about ten new bishops every year.

Shouldn't we call a halt to ordina-
tions? The Presiding Bishop can an-
nounce a moratorium for a year, or at
least for six months. He is the top man-
agement person, is he not? He can issue

an edict, or a rule, or a regulation, or
even a "suggestion," with the advice
and consent of the Executive Council,
which legislates for the church between
General Conventions.

If he should do this, we could expect
to get that clergy list under 13,000.
What a blessing that would be!

A possible exception might be to or-
dain only women for a time — to get the
number of female ordinands a little
closer to that of the males. The eventual
goal should be 50-50 or perhaps more, in
view of the fact that at least 60 percent
of our communicant strength is female.

(The Rev.) WENDELL TAMBURRO (ret.)
Gresham, Ore.

Marvin Red Elk

Marvin Red Elk was a truly remark-
able priest and his death [TLC, July 8]
was a great blow to the Diocese of Min-
nesota, to Indian people, and to the
wider church. The loss of his work in
chemical dependence counseling and
training and other areas left us in a
panic. How, we asked ourselves, could
we ever replace him?

I guess we should have known that a
man with Marvin's orientation to minist-
ry (Roland Allen would have loved him)
would have seeds planted in others to
carry on his work. This is exactly what
has happened.

In every position, board of director
slots or key decision-making roles that
Marvin carried, one, two, or even more
skilled people were nurtured and encour-
aged by Marvin to have the skills and
the courage to take on those positions in
his absence.

So while we grieve, we also rejoice for
the life and ministry of our brother
Marvin.

HOWARD ANDERSON
Minneapolis, Minn.

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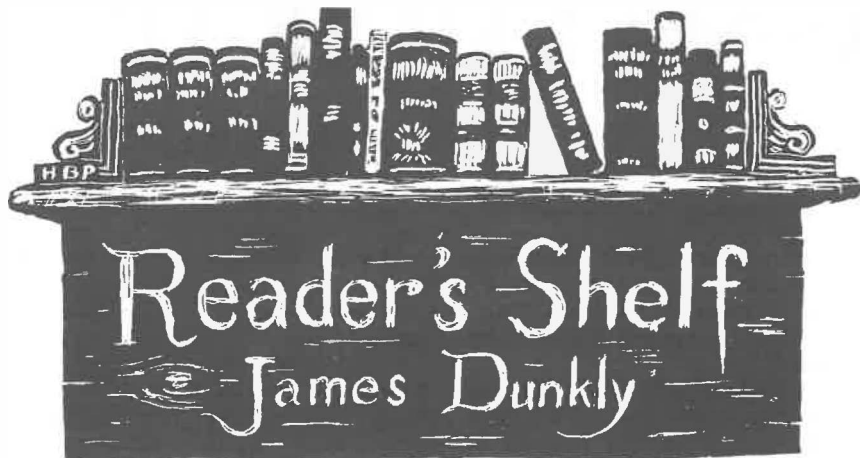
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Marvin Red Elk: A truly remarkable priest.



THE SHAPE OF SCRIPTURAL AUTHORITY. By David L. Bartlett. Fortress. Pp. xiii and 161. \$8.95 paper.

The nature of scriptural authority is here examined by one who has combined teaching and pastoral ministry for many years. Central to his argument is the insight of Ricoeur that biblical revelation is not all of one kind, but that different genres of biblical literature make different kinds of claims on their readers. But this is a book about the place and use of texts, not about the abstract doctrine of revelation. Particular attention is given to the authority of words, of deeds, of wisdom, and of witness in both Testaments. Bartlett concludes with a firm insistence upon the role of the community, for the Bible is the church's book — both its product and its guide.

THE STATURE OF WAITING. By W. H. Vanstone. Seabury. Pp. x and 115. \$8.95 paper.

The Christian's mettle is tested, as was that of the Christian's Lord, in situations where someone or something else is in control — illness, unemployment, disaster, betrayal. Vanstone, a canon of Chester Cathedral, here examines the two in parallel, seizing upon waiting as a key paradigm in both Jesus and those who seek to follow him.

THREE OUTSIDERS: Pascal, Kierkegaard, Simone Weil. By Diogenes Allen. Cowley, Pp. vii and 145. \$6.50 paper.

This is one of a growing list of thought-provoking, well-produced, and comparatively inexpensive books from Cowley Publications, a ministry of the Society of St. John The Evangelist. The Stuart Professor of Philosophy at Princeton Theological Seminary here focuses on three figures who put themselves, in some measure, outside the ordinary bounds of Christianity. Their concentration upon truth and their commitment to freedom make them stimulating and

challenging for modern pilgrims in "spiritual life," which is often so routinized a set of ideas and behavior that intellect is at once chained and ignored.

OUR TIME TOGETHER. By Jim and Doris Morentz. Abingdon. Pp. 109. \$7.50 paper.

Children's sermons based on Year A of the lectionary, plus some ideas for activities useful to church school teachers, parents, and others.

TWENTY YEARS OF CONCILIUM: Retrospect and Prospect. Edited by Paul Brand, Edward Schillebeeckx, and Anton Weiler. English-language editor: Marcel Lefebure. Seabury. Pp. x and 92. \$6.95 paper.

This is number 170 in the important and popular series *Concilium*, which has been providing such useful surveys and stimuli in various areas of theology for 20 years. An outcome of Vatican II in many ways, *Concilium* has come to be regarded as an important way into critical contemporary issues by many who are not Roman Catholics, nor have *Concilium's* authors all been Roman Catholic. In this self-survey, leading writers for *Concilium* examine such topics as sociology of religion (Gregory Baum), political theology (J.-B. Metz), ecumenics (Hans Küng), exegesis (Bas van Iersel), and even miscellany (David Tracy). Other notable names in the issue include Yves Congar, David Power, and the late Karl Rabner. The pieces are all short, and they provide a good quick look at the leading edge of progressive Roman Catholicism today.

CALLED: New Thinking on Christian Vocation. By M. Basil Pennington, Seabury. Pp. xv and 107. \$7.95 paper.

The noted Cistercian writer on the spiritual life here offers counsel on vocation — not just to ordained ministry, but as a way of thinking about the shape of one's life and helping others to do so.

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Proposed Sale Stirs Controversy

Members in the Diocese of New York Province II have called on national officials to halt negotiations for the sale of the Episcopal Church Center in New York City. Early in June, the national Executive Council decided to proceed ahead with the building's sale after receiving an offer of \$26 million cash from an unnamed buyer [TLC, July 8]. New York's diocesan council recently passed a resolution, passed with only a negative vote, which charged the Executive Council with having acted imprudently. The resolution questioned "the morality of shrouding such an important proposal in absolute secrecy until the very day on which the decision was brought to a vote."

They draw many unhappy conclusions from the measure said in part, "from the failure to provide time and opportunity for widespread and thorough airing of reasons for the sale." Questioning the timing of the move, the New York Convention said, "The Episcopal Church within 15 months of electing a new Bishop. To all of the anticipated challenges and demands that he will face are now added all the procedural complications of a decision on headquarters location in which he has no chance to take part.

Members are told that those who initiated Executive Council action, using the excuse to conceal what was afoot, will be insured that the decision is legally final and challenge or reversal." The diocesan statement asserts that "what has been done can be undone," however, and "a decision of this magnitude should have been made by the General Convention," which meets next year in Anaheim, Calif.

Gregory L. Christie, a member of the Executive Council from Franklin Lakes, was quoted by Religious News Services stating that some eastern church members suspect that the church center might be "the camel's nose under the tent," in a move toward relocating church headquarters to the middle of New Jersey. The provincial leaders' major concern was the manner in which the decision was made, according to Mrs. Christie, with no advance notice to the church.

Regarding the New York resolution, the Rev. William Dearnaley, news director at the Episcopal Church Center, said that since

it "came from the diocese with a very strong vote, it is being very seriously considered. We knew there would be reaction. . . . They carbonated the whole world on it."

At a recent meeting in Haiti, representatives of Province II passed a similar resolution protesting the manner in which the sale was being handled, the decision to sell before a study was made of the feasibility of moving church headquarters, and the expected dislocation of employees.

Another view was expressed recently by the Rev. George Regas, rector of All Saints Church in Pasadena, Calif. "The decision doesn't come out of a vacuum," Fr. Regas said. "I have always felt the New York operation was awfully high priced for what it produced. It's a question of how one uses the resources. For those on the west coast, a more central place for the church headquarters would allow more people to feel tied in to it. It's an issue on people's minds."

Bishops Share Views

A recent poll of Church of England bishops appears to show that many hold reservations about the traditional view of the Virgin Birth, the miracles of Jesus, and the Resurrection, according to the *Church Times*.

The London Weekend television program "Credo" did the survey in the wake of the continuing controversy over the new Bishop of Durham, the Rt. Rev. David Jenkins, who expressed doubts about the traditional acceptance of these and other tenets of the faith on the same program several months ago [TLC, July 15].

The diocesan bishops (31 out of the 39 were polled; the two archbishops were excluded and the remaining eight either could not be reached or chose not to reply) were questioned by phone. A set question and answer format was not used. Instead, the researchers discussed various topics with the prelates and their answers were tabulated.

According to this method, "Credo" found that 18 bishops held the traditional view of the Virgin Birth, ten thought it was a story added after the event, and three had an "open mind" about it, the *Church Times* reported.

On the Resurrection, 20 expressed the belief that Jesus had come back from the dead either physically or as a spirit in human form. Two had open minds, and nine thought the story of the Resur-

rection "arose from a series of experiences that convinced Jesus' followers that he was alive among them after death."

The program's host commented that it appeared that "a substantial number of the leaders of the Church of England seem to hold with the new interpretation of the Gospels embraced by Prof. Jenkins."

Farm Is 30

St. Michael's Farm for Boys in Pica-yune, Miss., celebrated the 30th anniversary of its founding in June with a choral celebration of the Holy Eucharist during which graduation ceremonies took place. The Rt. Rev. Duncan M. Gray, Bishop of Mississippi, celebrated and preached.

Over 200 friends of St. Michael's filled the chapel for the ceremonies, and about another 100, unable to find a place in the chapel, waited outside. Following the service, the farm's staff and board of directors held a barbeque buffet for the guests.

In his sermon, Bishop Gray recalled his early association with the farm's founder, the Rev. Victor A. Menard, and pledged his continuing support for the institution. St. Michael's Farm, which uses the slogan, "Save a Boy . . . Make a Man," was founded by Fr. Menard in 1954 as an Episcopal Church-related facility to provide a second chance for boys whose problems or environment had made them a concern to juvenile courts and officials. Over the years, many boys have completed the program and become contributing members of society.

One of the boys given a second chance by Fr. Menard in the farm's early days is now its director, Dr. Robert Escudero, who returned after service in the U.S. Marine Corps and graduate work in the field of education. As well as working to improve the farm's physical facilities during his tenure, Dr. Escudero has renewed and strengthened the farm's relationship with the Episcopal Church. St. Michael's primary mission, as in the days of its founder, is to oversee the welfare and maturing of the boys who live there.

To further this aim, the farm continues to be non-profit and non-sectarian. Its financial support comes from private contributions, and it receives no federal or state grants. In respect for the varied religious backgrounds of the boys, provi-

The Native American

A trip to the Crow Creek Reservation

was a revelation and challenged almost every

preconception about the American Indian

that the visitors had.

By H.N. KELLEY

Right, I plead guilty. Until my wife and I made a little pilgrimage to the Crow Creek Reservation in South Dakota, I was only subliminally conscious of what I understand now should be called "the Native American" and no idea of the dimensions of the presently insoluble problems. The trip was a revelation and challenged almost every preconception about American Indians that I had.

On the road to Christ Church, Fort Thompson, led us to the Rt. Rev. Walter H. Jones, who was Bishop of South Dakota until he returned to his native Canada in 1983 to become Bishop of Russia Land. A couple of long conversations with "Bishop Walter," as his tribal friends called him, gave us clues of what were to experience and led to Archbishop Noah Broken Leg, Fr. Lyle Noisyk, and Fr. Lester Kills Crow, and Ruth Potter.

Ruth Potter was a gift from heaven to precisely the person we needed to lead us through the whole experience. Her father was part Indian and her

mother white. She is very proud of her Indian ancestry and told us many things that all-whites would not know at first hand.

Ruth was uninhibited in the use of terms like "squaw" and "the whites," which overly sensitive whites object to far more than the Indians do. She laughed at the awkward circumlocutions some writers go through in trying to avoid labeling non-Indians as "the whites" — for fear of sounding a racist note.

My wife and I flew to Sioux Falls and drove the 140 miles to Chamberlain, pausing in Mitchell for lunch and a look at the famed Corn Palace, a huge entertainment center and summer museum during the tourist season. Both exterior and interior are decorated with colorful murals and designs created from corn and other native grains and grasses. For many years the murals were designed by the famous Indian artist, Oscar Howe.

All of South Dakota has a wild, spectacular beauty particular to itself, and the road to the little Indian town of Fort Thompson is no exception. The landscape became almost surrealistic, with hills that seemed to fold into each other and hundreds of stumps of dead trees that rose about the river. This, Ruth explained, was the graveyard of great forests of fruit trees, where the old Fort

Thompson was, before the valley was flooded because of the building of the dam. The town was then moved to higher ground.

We asked about those wonderful Indian names we had picked up from Virginia Driving Hawk Sneve's history book: Paul Parted Hair, Alice Horse Grover Squirrel Coat, Grace Pretty Voice, Poor Clown, Benny Middle Tent, Dorothy Sees the Elk, Lionel Chase the Bear — and many more, all of which sent the imagination dancing as to their origins.

Ruth told us: "These are inherited names. Both the father and grandfather of our Archdeacon Broken Leg were Broken Legs. When the missionaries first came, the Indians had just one name, like Broken Leg, undoubtedly based on something that had happened to an ancestor.

"As the Indians were Christianized, they had to have a baptismal name as well as a last name, so Noah was given a beautiful name that became his first name. Many of the Indian people took the names of missionaries or of white people they especially admired, or of biblical personages. So their Indian names were translated into English and became their last or family names."

The Indian language has likewise been adapted for Christian prayer and worship. "*Ate unyanpi, malipiya ein, Nicaje wakandapi nunwe.*" These words, though certainly not in this sequence, were heard in our country centuries before any English word was heard. They are still heard every Sunday in many churches throughout middle America. They are used by the Dakota people — those whom we call the Sioux Indians — and are translated as "Our Father, who art in heaven, hallowed be thy name."

The general use of the old names was our first shock of awareness of how Indian the Indians still remained. Our second was learning that church services are bilingual, that the Dakota language is still very widely used. Indeed, some of the old-timers cannot or, more likely, will not, speak English. More surprises were to follow in our visit to Crow Creek.

As Ruth Potter unloaded from her car

Kelley, a longtime member of The Christ Church Foundation, is retired and lives in Deerfield, Ill. This article is a longer work in progress, titled No Alike.

home supplies and food that were needed for the feast that was to follow the service at Christ Church, we learned that this was confirmation Sunday and that Bishop Walter was to be present. We also met the vicar, the Rev. Clyde Estes. He had been a tribal judge, a lay reader in the church, and a senior catechist. In the 1960s, he had attended a training center for the Church Army in New York City, and served for a time as a Church Army captain in Idaho. Then, he returned to his own tribe as a priest.

We were not introduced to anyone else. But we had been warned about this by the bishop and Ruth Potter. We were guests of honor at the feast which was to be given, but we were outsiders.

During the service, the announcements and the bishop's sermon were in English, but the liturgy and the hymns were in Dakota. Both the Prayer Book and the hymnal had facing pages of English with Dakota translations.

These people love to sing, and many of their secular activities are set to prescribed chanting or singing. In their religious services there are more hymns than prescribed by the Book of Common Prayer, and the tunes tend to be slow and stately, some almost lugubrious.

The bishop's sermon was fatherly and down to earth, with congratulations to the congregation for improvements in the appearance and upkeep of the church since his last visit. The confirmation class consisted of two girls and a boy, plus an older woman.

We were slightly distracted by several small boys who played about, unchecked and uncorrected, throughout the service. We learned later that this is the Indian custom: young males are not reprimanded. Traditionally, the role of Indian men was to protect the tribe, to hunt and to fight; and the term "Indian brave" was not an idle appellation. As a result, says tradition, the lives of the males was normally a short one.

In recognition of this, they are pampered and given as much enjoyment as possible, including almost total freedom from punishment or correction during childhood. The females, on the other hand, are the workers and those who hold things together. Consequently, the girls, as they grow up, are strictly disciplined.

After the service, we gathered in the basement for the feast. It seemed to us that there were many more people for this celebration than for the one in church. We were given seats of honor opposite the bishop and beside Ruth Potter. Fr. Estes sat at a table with the older men and women. The priest joked with his table companions, but this was the only table at which there was laughter. The others were solemn, and there was little talking.

I can't tell you what all the foods were, but they were Indian specialties:

Indian green bean, mushy (see vegetable stew), and wojapi (a delicious pudding combining cherries and grain).

After the meal, Fr. Estes spoke: "We like to think that when the bishop comes, he is not just representing the church, but God and Jesus Christ." Then, for our benefit, he said: "We have a deep respect for kinship in the common life of our people. Sometimes this is where the exchange of peace in the church becomes hard for Indian people because you don't go and shake hands with your mother-in-law, just like that. You wonder why we don't exchange the peace, and it's because we hold a lot of respect for our mothers-in-law and fathers-in-law."

Later, I asked him about all their *multiple* in-laws. Involved, he said, is the concept of the extended family, the bond of tribalism, which means that all your relatives' relatives are your relatives.

With gracious words, the bishop was presented with a blanket, and my wife and I were given a quilt crafted by the congregation in traditional Indian colors and symbols. As the meeting began to break up, I joined Fr. Estes at his table for further conversation.

The transformation of the man was impressive. Gone was the colloquial and fatherly religious leader of the tribe, gone was the clergyman who had recited the liturgy in a tongue foreign to us. Instead, here was a sophisticated, urbane man who worried about his charges even as any father would.

The younger generation, he said, is losing the traditional Indian respect for elders and for the tribal customs that gave them an identity. They are deserting the safety net of family and the reservation home and attempting to join the white man's world, without preparation or understanding.

He spoke of the falling trust level, as children repudiate their parents, who are frightened and do not know what to do. An illustrative mark of the great change is the custom of today's young Indians to call people by their first names. This, Fr. Estes says, is a very strong break with custom. Of great importance to the Indian people is the showing of respect, and the easy use of first names is indicative of lack of respect.

Sunday evening we spent in Ruth Potter's home, where we learned much more about Indian traditions and customs, especially as they related to the church. And we learned about her own family. Archdeacon Noah Broken Leg had expected to join us, but he was called away for an evening visit with a communicant, just as Fr. Estes was.

"If you couldn't go to church," Ruth explained, "it's assumed there was a good reason, and so you are visited by a priest. Visiting is very important among the Indian people."

The Troubled Years

By JAMES STEELE

This year the Episcopal Church is celebrating the bicentennial of the consecration of Samuel Seabury as its bishop. In this article, attention is focused on the Scottish bishop who was his chief consecrator.

Robert Kilgour spent his entire life in the 18th century Aberdeenshire northeast Scotland. He was born in 1714, the year that Queen Anne died and the eve of the Rebellion of 1715, an abortive attempt to put James II on the throne of Great Britain.

He was ordained at the age of 23 and became pastor of St. Peter's, Peterhead. He was to hold that post all of his life, although he was consecrated to the episcopate at the age of 54 and became Bishop of Aberdeen at the age of 68. His life spanned the reigns of George I, George II, and half the reign of George III.

The Episcopal Church in Scotland had been disestablished by William III, so was left without important buildings and ancient endowments. In the rebellion of 1715, the Episcopal clergy, for the most part, were active combatants in the Stuart cause. When that cause failed, a period of mild persecution followed one of strong disadvantages.

To be an Episcopal priest, one had to be sufficiently affluent to acquire a university education. To be the priest in charge of a parish, one had to provide himself

The Rev. James Steele is the rector of St. Thomas' Church, Morris, Ill.



Kilgour, chief consecrator of Samuel Seabury.

and transported to the American colonies for the second, there to stay for their lifetime. The results were devastating, but they did not kill the church.

For the first three years, Kilgour got around the law by going to different houses and conducting worship for five at a time. After 1748, because of still stricter laws, his parishioners were constrained to come to his house by fives. He was known to officiate as many as 16 times on one Sunday.

(John Skinner's method was more ingenious. His house was L-shaped. Parishioners would gather by fives in various rooms and in the courtyard, while he read the service at an open window in the angle.)

After a bad 15 years, it was 1760 and George III ascended the throne. We must overcome our American prejudices to realize that this George was fourth generation English and a devout churchman. Although the Episcopalians were loyal to Bonnie Prince Charlie, the head of the House of Stuart was too busy drinking in Italy to be a serious threat to the House of Hanover.

George III did not cause the penal laws to be repealed, but he gave no indication that he would enforce them. Many of the clergy were now more open in their ministrations, and some chapels were built. The people of Peterhead were ready to build in 1765, but Kilgour stopped them. "Gun-shy" is the word that comes to mind. But by 1767 the laity prevailed, and a new St. Peter's Chapel was opened for worship.

During the entire period of persecution, the method of Episcopal election and consecration never varied: the clergy of the diocese elected, and the college of bishops either accepted the name or did not. Kilgour, for instance, was the second choice of the clergy of Aberdeen. Also in every case, the new bishop was consecrated by at least the canonical number of three. This care was especially warranted because ordina-

tions and consecrations seem to have been the bishops' only episcopal acts; otherwise, they functioned as parish priests.

The years of persecution and proscription had done their work. At the time of Kilgour's accession to the primacy, there were four bishops and about 40 Episcopal clergy in the whole of Scotland, and the laity were less than five percent of the nation.

When Samuel Seabury's attempts to be consecrated in England came to naught, he made application in the formal third person to the Scottish bishops in August of 1784: "If they consent to impart the episcopal succession to the Church of Connecticut, they will, I think, do a good work, and the blessings of thousands will attend them" (W. Stephen's *History of the Scottish Church*, Volume II. Edinburgh. David Douglas, 1896).

The Scottish bishops consented and on November 13 in an upper room at Longacre, Aberdeenshire, Bishops Kilgour, Petrie, and Skinner consecrated the first bishop for America.

Of this, Anthony Mitchell wrote: "It proved to be a turning point in the depressed fortunes of the Church in Scotland. It brought a breath of new life and new hope into the minds of its members. . . . It brought into public prominence the almost forgotten fact of the church's existence and raised up in England friends whose zeal was afterwards enlisted in the repeal of the penal laws" (*Biographical Studies in Scottish Church History*. Young Churchman. Milwaukee, 1914).

In historical works, Bishop Kilgour is usually eclipsed by Bishop Skinner, his successor. But Skinner did not have to steer the ship through the waters of persecution; he had no more assumed the primacy than Bonnie Prince Charlie died, thus ending the identification of Episcopalianism with the Jacobite political cause.

and board in that place. The clergy gentlemen of independent means. e was a chapel at Peterhead, so Kilhad an altar and a pulpit. ere were no legal penalties for reing an Episcopalian, nor even any ecoming one. It is, however, typical ractioners of a disadvantaged ch to be suspicious of the motives of pective convert.

e Rebellion of 1745 was a very dift matter. It wasn't a serious threat, t was against an established govent, rather than a new one. Algh there is not the slightest evi e that the clergy played an active in this uprising, Episcopalianism Jacobite politics were sufficiently minous in the popular mind that eprisals were extreme.

nds of armed troops scoured the ryside wreaking havoc on church rty. In Peterhead, Kilgour's pammers were forced to hire and pay men to raze their chapel. The altere was to allow Lord Ancrum's s to burn it, thus endangering the town.

; worse were the penal laws passed rliament forbidding religious cncles. A conventicle was defined as e than five persons assembled for ribed worship" (worship omitting rs for King George by name).

ise caught attending conventicles fined. Clergymen conducting them imprisoned for their first offense

Alchemy

It's strange,
but I can feel a change
as I grow older:
some far sun's smolder
is ripening me from
the sugary plum
I used to be,
when I hung high on youth's bright tree.

Now tart, astute,
I've felt myself turn citrus fruit,
and grow a rind!
I find
I like my golden coat,
and wisdom's sour-sweet juices in my throat.

Gloria Maxson

Two Years and Out

Our guest editorial this week was written by the Rev. Ronald R. Peak, rector of St. Michael's Church, Hays, Kan.

A longtime friend of mine has just resigned his position as rector of a very nice small parish. Jim (not his real name) has been there for two years. The parish has experienced growth in communicant strength, has begun to reach out to others, and ended last year with a fair amount of money in the bank.

When Jim submitted his resignation to the vestry, there were no tears and no cries for him to withdraw his resignation. No one even asked him what he was going to do in the future. The sad truth of the matter is that Jim has no job to go to, and the vestry seems relieved to have his resignation in hand.

I can only begin to imagine what happened in that parish during the past two years. The people are good, and in no way is this parish what some might call a "priest killer." Jim is an excellent priest. He is bright, good natured, and well educated. It should have been a good pairing of an outstanding congregation and a loving priest, but it turned into something else.

All the right things were done to save the relationship, but nothing helped. What started out as petty differences of opinion mushroomed into heated and unproductive feuds. Efforts were made by both sides to put out the fires, but every action seemed to add more fuel. It became an impossible situation for all concerned, and one day Jim decided that he and his family would be better off if he gave up the position, moved out of the rectory, and struck out to another part of the country in search of some type of work with which to support his family.

It's a sad story. I think that probably Jim is going to find a new place in which to minister, and the congregation he is leaving will do well with its next priest. However, my fear is that the congregation will be labeled as "bad," and people will see Jim as a priest who runs from trouble. Neither description could be farther from the truth! For it was simply a bad match between priest and congregation.

In this world many would like to cast blame, for they view everything in a simplistic form of black and white, good and evil, right and wrong. Such a narrow view only causes pain and suffering for everyone and is unfair to all concerned.

I pray that the church will one day begin to understand that these things do happen from time to time, and that finding fault in such situations is a futile effort. If all possible efforts are taken, and the relationship cannot be healed, then we must accept the situation as it exists.

Let those of us who view such situations from afar do all in our power to support those who have experienced such pain in their lives and support them in the future as they attempt to put their lives back on an even keel. Then they can once again direct their efforts to sharing the good news of Jesus Christ with the world around them.

We spend months waiting for summer to come, but, in the northern states at least, it goes much more quickly than it came. Each year there are things we hoped to do, planned to do, and ought to have done, but by Labor Day they just hadn't happened.

Before any more of this summer flies, it is a good idea to ask oneself if one is, in fact, doing things which make the summer unique. What are the special things one wanted to do? To take one's child, grandchild, niece, or nephew to the ballpark, or to the beach, or on a hike in the country? To go with one's spouse to an out-of-door concert or play? To visit someone who one never has the chance to see in winter? To read a great novel? To pick wild blueberries? To sit by a pond or brook? To go for a walk by moonlight?

If we do these things now, they will provide precious memories during the months ahead. If we don't, there will be so many additions to life's list of missed opportunities.

To the Rescue

What are we going to do about the little village missions and the foundering open country churches? Close them up and leave the Jehovah's Witnesses or the cults a free field?

Couldn't we instead invite a retired priest or bishop to shepherd the little congregation until we can get it on its feet? Most of these men love to celebrate the Holy Communion and preach the Gospel. They miss being permitted to serve God and his people in these ways.

Of course, we can't expect as vigorous a ministry as we would get from a young man. Many appropriate things will have to be left up to the vestrymen and others of the laity. But let the minister be a friend to everyone in the community. He should put the car in the garage except for long distances. Walk about the village, speak to every one.

Call on everyone to get acquainted. Give a copy of *Forward Day by Day* and show them how to use it. Mark the calendar, note when the issue will expire and take the new issue, so that those who have started on the habit of reading the Bible each day will not lose the habit.

Of course, he should call on the sick and the bereaved. The retired cleric will not call on as many people in a day as a young man could, just the number he can do without wearing himself out. Speaking of wearing out, he will not preach long, full-blown sermons, but brief, to the point homilies, which will be appreciated by all.

Let us make use of our retired, able-bodied priests and bishops and save some of the little places.

—The Rt. Rev. Charles B. Perse,
retired Suffragan Bishop of Albany

pathetic but Critical

CHARLES I. By Pauline Gregg. University of California Press. Pp. xiv + 496. \$26.95.

This work is a truly significant contribution to the astonishingly wide range of appreciation and detraction that has characterized biographies of Charles I. His early years as prince are portrayed with depth and detail that the reader's sympathy is engaged before the facts of his kingship are met.

The sympathy in no way, however, is reduced to color or soften the harsh reality involved in the capricious and feckless endeavors of "the Spanish Match," the campaign in the Palatinate, the attempts to relieve La Rochelle, and the necessarily autocratic tone in his dealings with Parliament. The description of his early years is almost as effective in giving the reader a sense of intimacy and understanding as that by Charles I. The political and economic issues are analyzed and less is said about conditional factors in the conflict, the declaration of the war, and virtually nothing of the Stuart doctrine of the divine right of kings. One cannot but wonder if Robert Butterfield some decades ago did his job too well in his critical treatment of the Whig historians with their institutional simplicities. Surely there is still some room for the historical application of the Petition of Right, the irony of "Star Chamber methods," the precedents symbolized by the cases of Thomas Coke, John Hampden, and John Eliot.

Charles had had his way, would not the English parliament have gone the way of the French under the similar but successful claims of Louis XIV?

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

Spoken Essays

WORDS FOR OUR TIMES, 1833-1983. Edited by Tom Sutcliffe. St. Mary's, 30 Pine St., London SW1W-8 JJ. Pp. ix + 18. £ 2 paper.

This collection of Anglo-Catholic essays commemorates both the Oxford Movement and also the golden jubilee of ordination to the priesthood of the distinguished English theologian, Eric Mascall. The essays are animated and universal and touch on a wide variety of subjects: liturgy, nuclear warfare, liturgical orders, church music, ecumenical urban mission, and the ordination of women.

Contributors include such luminaries as Robert Cascard, Bishop Leonard of London,

John Hannah, and Dr. Margaret Newitt, the redoubtable debater in the English General Synod. Fr. Mascall's own essay, on Christianity and other religions, gives readers a wonderful taste of the intelligence, learning, and wide sympathies of this great priest.

H.B.P.

Life in the Parsonage

SPAGHETTI FROM THE CHANDELIER. By Ruth Truman. Abingdon. Pp. 158. \$7.95 soft cover.

Mrs. Truman's account of her life as a United Methodist minister's wife is often poignant, and, at times, depressing. Every time the family settled in a new church position, every time the parsonage was made habitable — on they were moved to another church. Much of the book deals with the logistics of day to day "making it," with poor wages, difficult living conditions, an overworked and often absent husband, and a growing family.

The book wasn't as funny as I had hoped (and as a clergy wife myself I like nothing better than a good laugh at clergy life). Nor did I get a clear picture of how Mrs. Truman grew in the calling of clergy wife. I would have appreciated a book that would have shared her spiritual growth.

There was very little talk of Jesus in the book. Indeed there was much written about church work, instead of the work of the church. It is only towards the end of the book that Mrs. Truman allows herself to stop being intimidated by what she thinks a proper clergy wife should be and do, and allows herself to be herself.

PAULA SUTCLIFFE
New Berlin, Wis.

Great Russian Churches

GOLD IN AZURE: One Thousand Years of Russian Architecture. By William C. Brumfield. David R. Godine. Pp. xiii + 429. \$60.00.

In this book, William Brumfield, who has long been a master of Russian studies, traces the elaborate story of Russian architecture, both religious and secular, from its beginnings in the tenth century through the present. Made possible by the author's three extended visits to the Soviet Union, this magnificent book is comprehensive and beautifully adorned with 80 color and nearly 300 black and white photographs showing the most famous churches of Russia.

While dealing mainly with religious architecture, Brumfield explains and analyzes many of Russia's monumental structures. The text is enhanced by diagrams and floor plans. To further interest the reader and give perspective, the author's architectural narrative is set in a framework of social and political history.

Along with material on Russia's existing wooden churches, the appendices contain a special section on the technical words (both Russian and Western) used in the volume. There is also a map in the book's foreword with the locations of the towns, cities, and bodies of water cited in the text.

Although the analysis and the illustrations lose their coordination at times, this encyclopedic work is, on the whole, well written and very attractive. The distinctive and, many times, unusual photographs commend this notable book to anyone who appreciates beauty.

NICHOLAS T. PORTER
Johns Hopkins University
Washington, D.C.

Balanced and Authoritative

GOOD GENES? Emerging Values for Science, Religion, and Society. A Group Study Guide. Edited by David A. Ames and Colin B. Gracey. Forward Movement. Pp. 140. \$3.95 paper.

The authors of this small book have accomplished two things which are rare in medical ethics writings. They have presented an extremely balanced, authoritative, and readable approach to the dilemmas of current genetic research frontiers; and they have made it possible for philosophers, clergymen, scientists, and physicians to reach across professions and communicate with others.

As a guide for a parish group study, the book is excellent. The references are current, are usually to the leading authorities and supply good directions for implementation of the material. The biblical references are well thought out and should add greatly to any group study.

The interplay between religion and science is fairly clearly evaluated, and again, a very balanced approach is provided with recognition of the changes that have occurred in society and in science since the Bible was written.

I would recommend this book to every thinking Christian. I encourage all Episcopalians to avail themselves of a copy and to attempt to answer the questions raised by this complete and serious publication.

(The Rev.) CHARLES B. MOORE, M.D.
Ochsner Clinic
New Orleans, La.

Significant Discussions

REMEMBERING THE FUTURE: Vatican II and Tomorrow's Liturgical Agenda. Edited by Carl A. Last. Paulist Press. Pp. xv + 113. \$5.95 paper.

This book contains the major addresses which were delivered during a celebration sponsored by the Archdiocese of Milwaukee in honor of the 20th anniversary of the promulgation of the Constitution on the Sacred Liturgy of the Second

atican Ecumenical Council. At first lance, the book might appear to be of interest only to Roman Catholic readers, ut as we shall see, the contrary is true.

In the first essay, Msgr. Frederick R. McManus presents a brief history of the liturgical movement with special reference to the U.S. The influence of the early proponents of liturgical renewal and reform cannot be underestimated since every church that has undertaken liturgical reform can lay claim to its invaluable contribution to modern liturgical life.

Fr. Edward Kilmartin, S.J., goes to the heart of the liturgical Constitution in his brief essay on the theological presuppositions which are central to an understanding of the conciliar liturgical reform. He concludes his essay with a challenge: "As long as a Christian community does not know what the sacrifice of the Holy One, the Christ, demands of it, its liturgy is a failure."

As Msgr. McManus points out in his contribution, this interface between liturgy and daily life was well understood by those involved in the early liturgical movement.

The next two essays are of major significance to all Christian churches since they confront the basic question of how the liturgy can be truly reflective of our lives as Christians living in an American society and culture. Fr. Kevin Seasoltz, OSB, gives an excellent presentation on the nature of culture and its relationship

to the liturgy, especially in the influences our understanding and interpretation of liturgical texts and rites.

Seasoltz clearly sets out the tension that exists in the Roman Catholic Church over how liturgical "law" is to be understood and interpreted. I am sure that this same tension also exists in other churches under slightly different forms.

Dom Anscar Chupungco, OSB, writes of the notion of cultural adaptation of the liturgy which includes not only the rites, but also the texts of the liturgy. Using examples drawn from the ancient Roman liturgy, he describes the process whereby adaptation took place over a period of several centuries.

In his analysis of this process, he reminds us that the first stage of reform is the restoration of the liturgy to a form that is clear and simple in order that the second stage may take place: the adaptation of the liturgy to the particular culture in which it is celebrated. We have done much to accomplish the first stage, but little has been done to bring about the inculturization of the liturgy desired by the Second Vatican Council.

The thought provoking discussions of Chupungco and Seasoltz alone make this brief book valuable to anyone concerned with the church's liturgical life.

(The Rev. Msgr.) ALAN F. DETSCHER
Director of the Office for Liturgy
Diocese of Bridgeport
Bridgeport, Conn.

THE MOVIES

THE NATURAL. Directed by Barry Levinson. Adapted from a novel by Bernard Malamud (1952). Running time: two hours, ten minutes.

An idealistic farm boy who admires his father is gifted as a "natural" baseball pitcher in the 1920s. After his father's sudden death, a bolt of lightning strikes a tree, from which the boy makes his own bat, "Wonderboy," analogous to King Arthur's sword, "Excalibur." Later, when Roy Hobbs (Robert Redford) leaves home to play professional baseball, he is more of a Lancelot figure and is not able to use his sword.

After a carnival joust with "the Whammer," a Babe Ruth caricature, a woman in black whom Roy meets on the train invites him to her hotel room. For her own mysterious reasons, she shoots Roy and kills herself.

We are lifted from this abrupt tragedy to a time 16 years later when Roy walks into the New York Knights dugout and offers himself to the coach as a right fielder. After a struggle to convince everyone that he is not too old to play, he literally knocks the cover off the ball.

Hobbs is a hero instantaneously, but

again evil works against him in the form of another femme fatale, as well as the Judge, the corrupt owner of the Knights. Roy falters and loses his confidence, until the very first girlfriend of his youth shows up in the grandstand, like an angel dressed in white.

Finally, the forces of evil, who don't want the Knights to win the pennant, try to poison Roy, and on his hospital bed, he must decide whether or not to play the final game at the possible loss of his life. The lady in white visits him and says, "There are two lives we live — one we learn from (our mistakes, with loss of innocence and bewilderment at life's turns) and the life we live *after* we have learned."

I loved this movie. Baseball is still an expression of the American saga, and the ending is too exciting to be disclosed. The film has solid values, old-fashioned hero worship, nuances of myth and legend, and a sense of moral purpose combined with self-sacrifice.

To be sure, it is often tongue in cheek and too unreal, but the movie appeals to our happy, more hopeful selves. And that's good news today.

(The Rev.) ERNEST E. HUNT, III

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(Continued from previous page)

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

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver
The Very Rev. John B. Haverland, dean; the Rev. George Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10 and third Sat 7

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd., Rt. 1
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter Cullen, the Rev. Frederic W. Reynolds, the Rev. William Thoenen, assoc; Mark T. Engelhardt, pastoral music
Sun Eu 7, 8, 10, 6; Wkdays MP 8:30; Wed Eu 9; Feast Day 8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Park
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H Service 10. Eu scheduled with all services

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. V. sell, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

(Continued on next page)

GULF BREEZE, FLA.

ST. FRANCIS OF ASSISI St. Francis Dr.
(Across the sound from Pensacola)
The Rev. Robert L. Williams, Jr., r
Sun HC 8 & 10:30; Wed 9:30 & 6:30

SARASOTA, FLA.

DEDEEMER Downtown, Gulfstream and Ringling
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 10, also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
165 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

ATLANTA, GA.

JUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
The Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 7:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pullivan
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION

4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8458)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

BOSTON, MASS. (Cont'd.)

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:30:30, Fri 6-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat wharf
The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S, 4 Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

ST. LUKE'S 46th & Colfax So.
George Martin, r; Cindy Peterson Wlosinski, c
Sun 8, 10. Eucharist. Thurs 7

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

LONG BEACH, MISS.

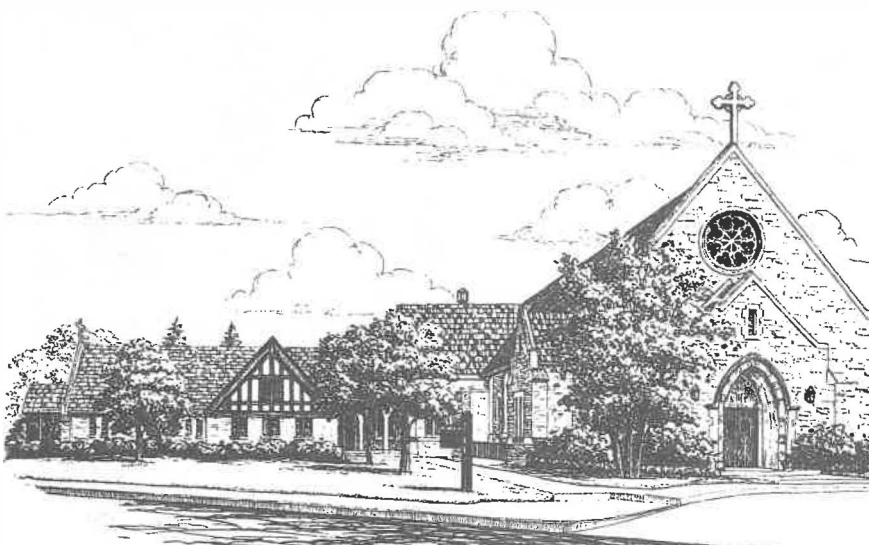
ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.

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



All Saints' Church, Fort Worth, Texas

SUMMER CHURCH SERVICES

(Continued from previous page)

IG BEACH, L.I., N.Y.

MES OF JERUSALEM W. Penn and Magnolia
av. Marlin Leonard Bowman, v; G. Daniel Riley, ass't
ass 8 Low, 10 High, Sunday School 10.
of St. James of Jerusalem. Founded 1880

TRISTOWN, N.Y.

ST. JOHN'S CHURCH Near 1,000 Islands
v. Dan. Herzog, parish priest
Sat 5, Sun 9:30; Tues 7:30

YORK, N.Y.

EDRAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
C 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
ri, Sat 3:30. Cathedral Choristers Tues & Thurs of
year. HC and healing Wed 12:15

ANBY 1393 York Ave. at 74th St.
E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Jr., J. Kimmey, associates
:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

OPAL CHURCH CENTER
EL OF CHRIST THE LORD 2nd Ave. & 43d St.
ucharist, Mon-Fri 12:10

VATIUS 87th St. and West End Ave.
v. Howard T.W. Stowe, r; the Rev. David Rickey
asses 8:30, 11 (Sol); Weekdays as anno

HN'S 1331 Bay St. (Staten Island)
v. John-Michael Crothers, r
asses 8 & 10; Wkdy Masses Wed & HD 9

RY THE VIRGIN (212) 869-5830
46th St. (between 6th and 7th Aves.) 10036
v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
asses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
0 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
) Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
2, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
1st Wed of mo. 12:45-1:15

DMAS 5th Avenue & 53rd Street
v. John Andrew, D.D., r; the Rev. Gary Fertig, the
rdon Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
> 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
, 5:45, EP 5:30; Tues HS 12:10.

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Y Broadway at Wall
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

IL'S Broadway at Fulton
Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.

DMAS' Highland and Winton
v. John Martlner; the Rev. Gail Keeney
8 & 10, Healing 11:45 (2S)

ATOGA SPRINGS, N.Y.

SDA Washington St. at Broadway
v. Thomas T. Parke, r
isses 6:30, 8 & 10

USAND ISLANDS (Central N.Y.)

Y Vincent, N.Y.

IN'S Market St. (Rt. 12-E)
5 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
July)

ton, N.Y.

CHURCH John St. Opp. Post Office
5 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy
Hour first Fri 7. A Traditional Anglo-Catholic Parish

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

CHARLESTON, S.C.

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu



St. Thomas Church, New York City

TRINITY Kings Hwy. & 30th Ave., No
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

GATLINBURG, TENN.

TRINITY Airport Road
The Rev. Charles E. Rice, r
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

TRANSFIGURATION 14115 Hillcrest, 7524
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 78107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 78054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fr
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D. Min., r; the Rev.
Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt.
Rev. Wilson Hunter; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 6-9.

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
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.

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30; Eu 10:30; MP Wed 4 Eu. Open May 27 to Sept. 30

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU); C
by appt; open wkdy 9-12:30, 2-5