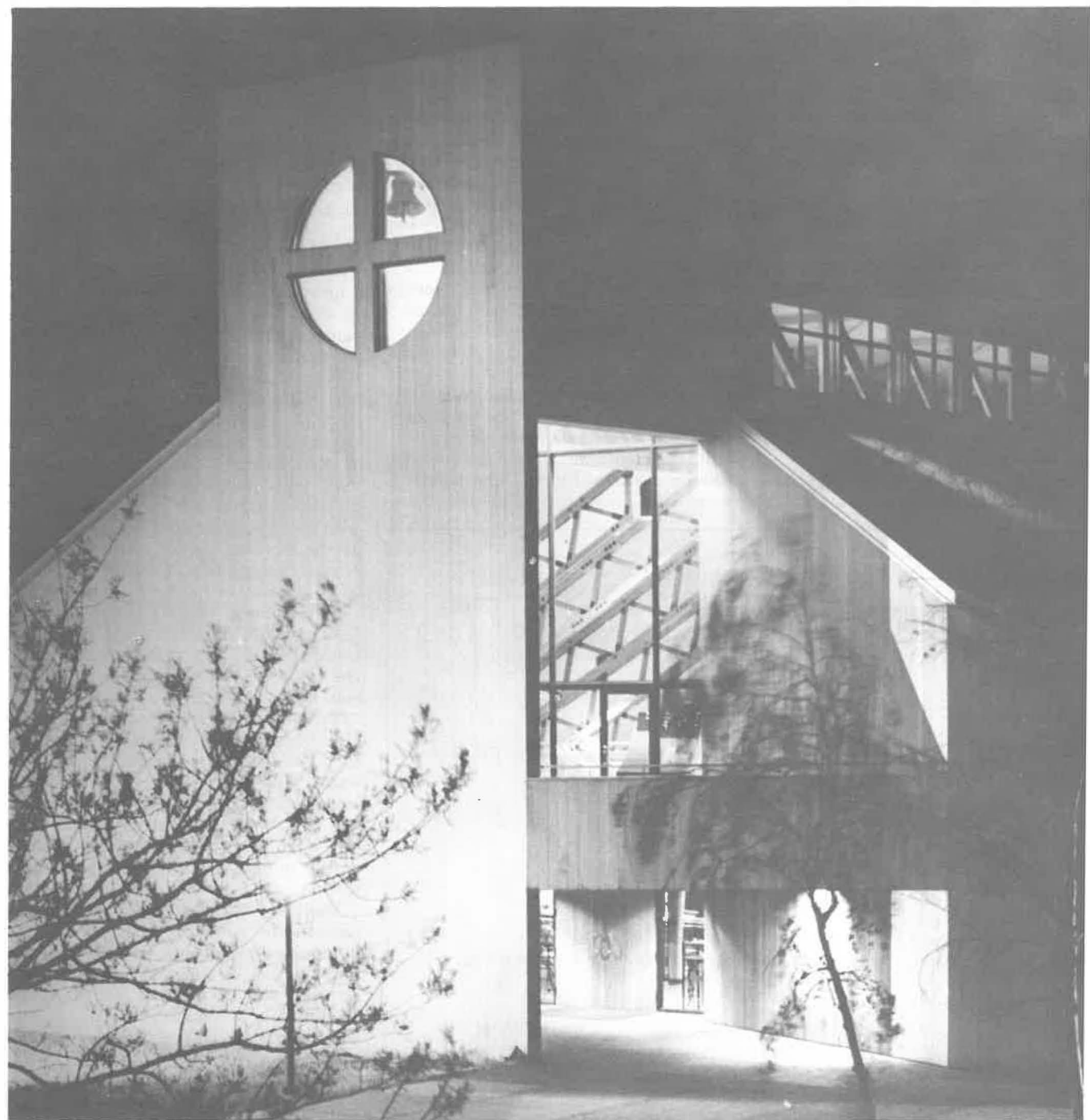


THE LIVING CHURCH



By Scott Hen

The recently completed St. John the Evangelist Church in Chico won the first place award among non-residential, low-rise buildings built in California in 1984



Sub-divided America

MARK LAWSON CANNADAY

The fascinating story of Moses and the people of God wandering in the wilderness can scarcely be imagined, I suppose. If one has seen the vastness of desert area surrounding the Great Salt Lake and Little Bitter Lake in age through the modern Suez, perhaps that heat filled image, white with sand and shimmering blue sky, is enough to provide a clue to the way it

of course, it is easy to get hold of the images of the people, with the complainings in the records of Exodus and economy. They must have been terribly uncomfortable, wandering so long in that blank, desert space. Who could blame them, really? When they spied the Valley of Eschol, they took in their hands some of the fruit

of the land, joy must have been written all over their expression as they exclaimed, "It is a good land which the Lord our God gives us." Good indeed, a land flowing with milk and honey, a land of refreshment for the wanderer!

Our Lord Jesus, so often on the wandering paths of Judea and Galilee hid himself into the hills or off to some lonely place to pray or rest awhile from the pressing difficulties of being with people in all of the ways they needed. When there, I can imagine Jesus able to sit, relaxed by the natural surroundings, and refresh his tired feet and tired spirit.

It may seem a far distance from Moses and Jesus to people in South Texas in 1985, both in geography and history. But there are many common aspects that we share, one of which I felt as I wandered my neighborhood, looking at what is called a sub-division. I couldn't help but notice that there is a gracious invitation in these very established family places where homes are so closely knit, weaving a predictable pattern.

It takes little analyzing to see both the need for community and the need for privacy in most American neighbor-

hood. It is possible to endure and even enjoy the modern life-style, but there is one dream I have: that we won't forget, in our present booming economy and growth in South Texas (or wherever it is taking place), to leave a bit of land just for the purposes of remembering and receiving the pleasure of the gift of nature that God created. We, too, need a place to rest, pray, or visit where we can claim, as those spying Eschol, "It is a good land . . ."

I have been spying on a corner that is undeveloped in our neighborhood. It is the only piece left, after three years of uninhibited growth, that does not display houses. Instead, broken, knotty, rough images of live oak and mesquite, natural grass and a few cacti give an essential (but not universal) Texas flavor. It would be perfect for a small park and a nice way to greet visitors and friends as they enter Vista, the sub-division name. It would, in fact, offer "a view," as the name implies.

Further away, another part of town has "bloomed" with buildings like fields do with wildflowers. Every side of the street has construction in various stages of completion. Now, even in the lone field, with weeping willows, wild crepe myrtle, ash and oak trees, and loaded with the complement of wildflowers and grains, has been posted: A new shopping center. The one relief for sore eyes about to go the way of bricks and mortar!

In Hamburg, West Germany, one can take a walk, as if in the Gardens of Ludwigsburg, only two blocks from the train station. What a wonderful experience to see and have at one's feet the "Planten un Blomen" botanical garden. Hamburg certainly has a right to claim to be one of the greenest cities of the world. New York, Tokyo, London, Hong Kong and other cities come to mind, which have attempted to complement metropolitan growth with an awareness of the human desire to refresh in God given earth.

Wouldn't it be wonderful, before we sub-divide America completely into homes, stores, plazas, centers and avenues, to leave a token of land to refresh us who are in need of refreshment? Wouldn't it be nice to have one or two natural, vacant lots — purposefully?

POET'S PROPER

Ode to Barnabas

Barnabas, Barnabas,
 "Son of consolation;"
 Who saw in Paul
 The will of God in action.
 Who convinced the Apostles,
 Sponsored Paul on his first journey.
 Who led him and nurtured him,
 Until he blossomed forth
 in fulfillment of his vocation.
 Two strong-minded men,
 Who must have quarrelled often:
 Especially over John Mark.
 Barnabas, fading from view like a setting sun;
 Paul a rising one;
 God's will.
 "Did you, Barnabas, leave your mark?" Yes!
 On Paul, in Holy Writ, in missionary zeal;
 God's will, too! Alleluia!

Edmund S. Mathews

Our guest columnist, the Rev. Mark Lawson Cannaday, is rector of St. Thomas Church, San Antonio, Texas.

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LETTERS

Electing a Presiding Bishop

The news item, "Presiding Bishop Nominees" [TLC, April 7], and the article by Bishop Vogel, "The Role of the Presiding Bishop" [TLC, April 14], point to a contrast. Bishop Vogel emphasizes the pastoral role, along with the quality of leadership and the ability to serve as a "personal sign," presumably meaning the fleshly symbol of the Episcopal Church when the media is around to take pictures. But being knowledgeable and concerned about such issues as race, missions, youth or whatever doesn't assure the candidate is a pastor or leader.

I question the rightness of the decision to publish the names and biographies of the nominees. It seems to me that the election of the Presiding Bishop belongs exclusively with the House of Bishops. The election should be held in secret, after prayer and meditation without the possibility of pressures being applied by various special interests, however worthy.

The collegiality of the House of Bishops, so much touted, must provide an appreciation and understanding of the qualities of each man there. It could enable them, after seeking guidance of the Holy Spirit, if they are so inclined, to elect the man who is most pastoral, and has those qualities that are summarized in those imprecise words: "leader, signifying, and persuasive." They are imprecise because the question always is, "How are these qualities demonstrated?"

It seems to me that we need a Presiding Bishop who is a visionary, who will

The Cover

The new church edifice of St. John the Evangelist Parish in Chico won the 1984 California Building Officials Award of Excellence, first place in the category of low-rise, non-residential buildings. In the competition, features conducive to public safety were counted heavily by the judges. Governor Keukmejian presented the award to architect Tom Tarman and builder Steve Burton at a formal gathering in Los Angeles. The 100-foot long nave of the new, 6,000-square-foot church building rises to a height of 38 feet. Redwood, concrete, glass, and metal were the principal materials of construction. The parish rector is the Rev. Gary K. Sturni.

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who she really is, where she intends to
go, and how she intends to carry out her
ministry. These questions are absolutely
necessary to be answered as we wallow
along, languishing in a period of played-
out controversies (Liturgy), flaying at
issues (racism), trying to solve all prob-
lems of the world (hunger, militarism,
poverty), without knowing, as the
church, what our ultimate goal is as a
church of God.

(The Rev.) GEORGE P. TIMBERLAKE
Chaplain, U.S. Soldier
and Airmen Home
Germantown, Md.

Nicaragua

As one who has visited Central Amer-
ica on two occasions and holds two de-
grees in Latin American studies, I write
to thank you for your very perceptive
and intelligent editorial concerning our
affairs with Nicaragua [TLC, May 5].
While it is true that the present Nicara-
guan government is far from perfect, it
is also true that the Nicaraguan rebels
are guilty of even worse atrocities
against the people of that country; fur-
ther, it is often conveniently overlooked
that the government has at least made
considerable progress in such areas as
medical care, increasing the literacy rate,
etc.

As Bishop Wilson of Costa Rica has
said, social justice and not arms is the
only means to peace in Central America.
The United States has never had a con-
structive foreign policy toward Latin
America, and never will until we can
learn that simple fact. If anyone won-
ders why there is anti-American feeling
in some Latin American nations, they
have only to read a history book to find
the answer.

(The Rev.) Stephen Caudle
St. Mary's Church
Hillsboro, Texas

Your hyperbole in your editorial on
Nicaragua [TLC, May 5] needs to be
challenged because it perpetuates a
myth that can only lead to fuzzy think-
ing about this nation's policies. You de-
scribe the U.S. as "the most heavily
armed nation in human history." But the

Sun-Dial

No tick-tock
no melodious chimes
mark the passing hours;
only the shadow
inexorably moving
silently tells us
TIME

Kay Wissinger

fact is that the U.S. is a distant second
to the U.S.S.R. in every quantitative
measure of military power.

Peace cannot be preserved in the hemi-
sphere, or the world, if we deceive our-
selves about the real threat to this na-
tion. An aggressively expansionist
Soviet Union is presently acquiring the
means to project its vast power globally,
in systematic violation of numerous
treaties. Nicaragua now represents the
Soviets' second surrogate in this hemi-
sphere. President Ortega has vowed it
will not be the last, in his call for "revolu-
tion without borders." American foreign
policy, all rhetoric aside, is shaped by the
Soviet threat behind Nicaragua, not on
Nicaragua itself. The thoughtful Chris-
tian will keep that in mind before draw-
ing moral conclusions.

(Lt. Col.) JAMES D. CHIPPES
Woodbridge, Va.

Central America

How surprised, and pleased, I was to
see the photograph of Bishop Romero,
Fr. Cesaretti and President Duarte of El
Salvador on the cover [TLC, May 5].
Bishop Romero was my "boss" when I
was an overseas appointee in Mexico,
where I spent some of the happiest years
of my ministry.

The same week that you published the
above mentioned picture, a photograph
of Bishop Romero at the consecration
and ordination of the new bishop of Nic-
aragua was published in *The Voice* of the
Diocese of Newark. The caption to that
picture stated President Ortega of Nicara-
gua was in the congregation, even
though we are now being assured by
the American press that he is a rank
Marxist.

My point is to express my wish that
the Episcopal Church publish the facts
of political life as the church knows them
to be from the people who live there. (I
thank you for your recent editorial on
Nicaragua, by the way.) I do not believe
that we are being told the truth by our
government. I was myself in El Salvador
last August with Bishop Romero and
spoke with many ordinary people and
Roman Catholic clergy, and if they, who
live there, are telling the truth, we are
being lied to by our authorities.

I believe the situation in Central
America is serious enough to warrant an
objective revelation of the political facts
as the church there sees them. Bishop
Romero, who must frequently cross bor-
ders all through Central America attend-
ing to his duties as president of the
ninth province, must be circumspect in
what he says publicly. But the Presiding
Bishop's office could well let us know the
facts so that we are not left at the mercy
of the media.

(The Rev.) GEORGE H. BRANT
St. James' Church
Hackettstown, N.J.

BOOKS

Lay Ministers

HOW TO PREVENT LAY LEADER BURNOUT. By Roy Oswald with Jackie McMakin. The Alban Institute. Pp. ii, 45. \$5.75 paper.

WHY WE SERVE. Edited by Douglas Fisher. Paulist. Pp. 144. \$6.95 paper.

These books make interesting companions when read in close association. Ministry of the laity is the common theme; they significantly different vantage points offer variety.

The Alban Institute publication by Oswald and McMakin is a prime example of the concise, practical parish-based studies regularly forthcoming from that source. A parish without Alban Institute resources at hand is, for my money, a parish which is overlooking a good friend. This particular brief (45 pages) booklet asks "How well do congregations monitor the long-term effects of serving in tough parish roles?" and offers ways to do a better job of it.

The 16 first-person stories of Roman Catholic lay ministers, which are the substance of *Why We Serve*, allow us to meet some very devoted and exciting persons who see their lives as ministry through the church, without ordination. They spell out in detail the consequences of the present confusion over the ministry of the laity in their own church.

Both books are concerned with ministry in and from the church, rather than "lay ministry as it is conducted in the world." Each volume in its own way offers the organized church a variety of strategies for improving its score in nurturing lay leaders. Does your parish offer "Exit Interviews" with persons leaving major roles in the parish? It's a great way to show appreciation for leadership and for the parish to inform itself of the way it's treating lay leaders. Oswald and McMakin give models for such interviews and invite you to share your results in this and other lay resource development ideas.

(The Rev.) JAMES L. GILL
Trinity Church
Easton, Pa.

Healing and Spirituality

THE HEALING MINISTRY: A Personal Journal. By Emily Gardner Neal. Crossroad/Continuum. Pp. 171. \$8.95 paper.

This is a wise and readable book by one who has been involved in the healing ministry of the church for many years. Emily Gardiner Neal's first book, *A Reporter Finds God*, tells of her conversion 30 years ago while researching what was to be an exposé on the healing ministry

for a number of years. Her subsequent books have documented her development as an articulate advocate of the healing ministry.

An interesting feature of this book is its presentation in journal form enriched greatly by Mrs. Neal's immersion in the liturgical life of the church and in the calendar of the Christian year. The book begins with an account of her move from Pittsburgh to Southern Ohio. Beginning with an entry on the feast of the Epiphany and concluding with paragraphs written "After Compline" on St. Thomas' Day, the book moves us through the church year making connections between its highlights and various aspects of the healing ministry.

So it is that on January 18, the Confession of St. Peter, Mrs. Neal finds in the healing ministry a way to respond to the risen Lord's direction for Peter to "feed my lambs . . . follow me." Also, how many authors, writing on April 29 a chapter entitled "The Precious Blood and healing," would begin that chapter with a quotation from St. Catherine of Siena?

This then is an evangelical and catholic approach to the healing ministry which could be cross-indexed under spirituality, sacramental theology, and liturgics! It is well worth the reader's attention.

(The Rev.) C. CHRISTOPHER EPTING
St. Mark's Church
Cocoa, Fla.

Keen Observations

THE MIDDLE-SIZED CHURCH. By Lyle E. Schaller. Abingdon. Pp. 160. \$6.95 paper.

This fine study, which completes a series of three on churches of various sizes, describes what he calls the awkward sized church, one of about 100 to 200 worshipers. This happens to be right at the size of the average Episcopal church, giving little of the benefit of the doubt to the participation of 255 communicants.

The author offers perceptive reflections on the "culture" of such churches though they vary greatly in this culture and challenging solutions to their needs. Among his keen observations is that such churches very often compare themselves only to larger churches; hence, they consider themselves to be "unsuccessful," rather than using the gifts and the inherent values in being small enough to provide many benefits to their members.

There is much folk wisdom in his observations; for example, one of the dilemmas of these churches is that they are served most often by clergy who do not yet have the experience to provide the insights of leadership and pastoral

Continued on page 15

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Working Class Ministry Conference Held

In April more than 60 people gathered at St. Paul's Church in Fort, Ky., for the second conference on Working Class Ministry of the Episcopal Church. The meeting was led by the Rt. Rev. Don A. Wimberly, Bishop Coadjutor of the Diocese of Kentucky, and cosponsored by that diocese and the Appalachian People's Service Organization (APSO).

The principal speaker for the conference was the Rev. John Madden, vicar of St. Andrew's, Lexington, Ky., who directs the Center for Labor Research and Education at the University of Kentucky. He described current economic conditions in the U.S. and stressed the church's obligation to help alleviate the social ills deriving from these conditions.

"People in working class parishes feel the recession has not gone," he stated. Declaring that the manufacturing sector has "come to a halt," and that the new jobs being created are primarily in the service sector paying low wages, he claimed that the economy is closer to collapse now than at any time since 1929. Contrary to popular belief, "The god of technology will save us," Fr. Madden said.

"The church has an opportunity and obligation to influence public economic policy," Fr. Madden stressed, conceding that this call for some kind of action runs counter to the mood of the country at the moment.

Most time during the remainder of the conference was devoted to presentations in parishes engaged in working class ministry. The six groups — one each at All Saints, Charlotte, N.C.; Christ Church, Fairfield, Ala.; St. Peter's, Cincinnati, Ohio; St. Philip's, Cincinnati; St. Bartholomew's, Wichita, Kan.; St. Luke's, Wheeling, W. Va. — addressed such topics as Sunday school curriculum, lay leadership recruitment and training, evangelism, church outreach, community ministry and stewardship, fund raising, help for singles, and advocacy.

Small groups were formed to discuss issues bearing on the continuance and direction of working class ministry, and on giving support to particular working class congregations. The groups decided overwhelmingly to keep up the pace of the conference, to influence the Episcopal Church at large to recognize

more fully working class congregations, and to improve the quality of ministry to them.

Suggestions on how to implement decisions reached were put forward. As a result, three task groups are being organized: one to do research on working class parishes and their needs, one to do preliminary planning for the next conference in 1987, and one to prepare and distribute the Working Class Ministry Newsletter.

Bishop Compares Indians to South African Blacks

The friendly attitude of the United States toward South Africa is not surprising when seen against the history of America's treatment of its own native population, so declared the Rt. Rev. William Wantland, Bishop of Eau Claire, when interviewed by a newspaper reporter in Flint, Mich., recently. Bishop Wantland was there to participate in a teaching mission conducted by St. Paul's Church.

Both native groups have been forced to live on reservations, the bishop pointed out, and the reservations typically are located on barren, marginally productive land. Like their black counterparts in South Africa, Indians who still live on reservations in this country are the nation's most disadvantaged residents, he said.

On the telephone with TLC, Bishop Wantland elaborated on the comments

he had made in the interview in Flint. He cited several examples to substantiate his assertion that Indians in the U.S. have been treated unfairly, and still are.

Indians on reservations have the highest suicide rate in the U.S., he said. They have the lowest average life expectancy and the highest rate of infant mortality. Unemployment among reservation Indians currently runs at 85 percent. In "good times" it is 50-60 percent. Indians were not granted citizenship until 1924, he said, and they were not allowed to vote in Arizona until 1948.

Bishop Wantland is himself of Seminole Indian ancestry. He is the former attorney general for the Seminole Nation of Oklahoma, and chairman of the National Committee on Indian Work of the Episcopal Church.

VE Day Service at Westminster Abbey

In England a special service at Westminster Abbey to commemorate Victory in Europe (VE) Day 40 years ago drew more than 2,000 worshippers, including Queen Elizabeth, the Duke of Edinburgh, and Prime Minister Margaret Thatcher. The preacher for the occasion was the Most Rev. Robert Runcie, Archbishop of Canterbury.

Reflecting on his own experience in World War II, and on the war itself, Dr. Runcie said in his sermon:

"Some people question now whether the war was really necessary, and whether anything was achieved by the victory. I respect their freedom to make such a judgment, but I profoundly disagree with them."

"It was not a panacea for every ill. But the victory which closed down Belsen, Buchenwald and Auschwitz is in itself sufficient cause for thanksgiving. But the war has also given us a 40-year breathing space in Europe, and the time has not been wasted. The peace settlement after World War I nourished deep resentments and a desire for revenge. We can all rejoice at the contrast which is provided by evidence of genuine reconciliation after World War II. Old enemies have become friends in active cooperation."

Noting however that "each generation has . . . fresh forms of evil to resist" and that the "organized life of groups and nations continues to be a struggle to dominate or to avoid domination," he



Native American: Unfairly treated.

RNS

present faces, so much greater than any previously known. And he pointed out the need for everyone "to work for the greater worldwide reconciliation on which peace depends."

In order to participate in the thanksgiving service at Westminster Abbey, Dr. Runcie cut short a visit to Australia by eight days. It was to have lasted from April 13 to May 11.

The moving up of Dr. Runcie's departure date annoyed Australians. *Church Scene*, the Anglican weekly newspaper of Australia, interpreted the change of plans as Dr. Runcie's yielding to pressure exerted by Mrs. Thatcher.

The newspaper commented, "If you were wanting to set up a test of whether Canterbury is first the head of the Anglican Communion and then the Primate of All England — and whether the established English Church is still subservient to the State — you couldn't have found one with more implication for the Anglican Communion."

Dr. Runcie has made no comment on these criticisms, but a spokesman for Lambeth Palace said they were unfounded.

St. Alban's 75th Anniversary

Over a hundred "old boys" from all over the country gathered at Washington Cathedral May 11 for a service celebrating the 75th anniversary of the founding of St. Alban's School on the cathedral close.

Organized as a choir school in 1910 through a foundation established by the late Harriet Lane Johnston for that purpose, St. Alban's has provided scholarship choristers for the famed Cathedral Choir of Boys and Men. The anniversary service was the occasion for a reunion of those choristers, representing 30 percent of those still living, and ranging in age from the early 20s to the late 70s, who came back to sing once again in the cathedral.

With only one rehearsal, they performed the Vaughan Williams anthem, "Let us now praise famous men. . . leaders of the people by their counsels and their knowledge. . ." They were directed by organist-choirmaster emeritus Paul Callaway, who served the cathedral in that capacity from 1939 to his retirement in 1977. Since then Dr. Callaway has held the same position at St. Paul's, K Street, continuing the longtime relationship between the cathedral and that parish. A former rector, the Rt. Rev. Alfred Harding, was Bishop of Washington at the time St. Alban's School was founded, and brought to the cathedral St. Paul's organist-choirmaster Edgar Priest and its boy choir, one of the first in this country, to form the nucleus of the cathedral choir.

Attending was Alfred R. True, who

43 years, from 1922 to 1965. The Rev. Canon Mark H. Mullin, headmaster, was the officiant, with the lessons read by headmaster emeritus Charles S. Martin, who guided the school from 1949 to 1977, and the Very Rev. Francis B. Sayre, dean emeritus of the cathedral.

The Rt. Rev. John T. Walker, Bishop of Washington, in his sermon gave tribute to the significant role of the school in Christian education of young men.

To Canon Martin, the service was "made very special for me by the 104 former choristers who came from as far away as Maine and Texas, California and Washington state . . . and by the presence of so many of our school family."

The following day the Cathedral Choral Society opened its final concert of the season with Brahms' *Academic Festival Overture* in honor of the St. Alban's anniversary year.

DOROTHY MILLS PARKER



Assisted by Harold Osinski (left), woodcarver Timothy Cavey installs his newly carved door panels depicting, on the one side, the Virgin as Queen with Child, and on the other, a "peaceful" St. Michael, at the Church of St. Michael and All Angels, South Bend, Ind. The panels were commissioned in memory of Douglas John Mohnke, a child, whose mother, Teri Mohnke, looks on at the work of installation.

Fr. Snyder to Head MORE

The Rev. Robert C. Snyder has been named as the new executive director of Mission for Outreach, Renewal and Evangelism (MORE), according to an announcement by the Rev. John F. Wyatt, chairman of the board of directors, issued at MORE headquarters in Eureka Springs, Ark. The appointment

Established in 1975, MORE is charged with the Episcopal Church's duty to "propagate the his Faith, train evangelists, lay and clergymen, and to assist in the restoration of the Church's ministry of healing." It conducts preaching, teaching, and he missions in Episcopal churches throughout the U.S. and England.

Prior to his appointment as executive director of MORE, Fr. Snyder served as vicar of two mission congregations in the Diocese of West Missouri: St. John's, Neosho and St. Nicholas. A graduate of Nashotah House, he also served as a member of the diocesan council, department of missions, department of social ministries, Curial Secretary, and as dean of Missouri's seminarian deanery.

Reconciler in Ulster Resigns as Minister

"Those who preach reconciliation between Christians in Northern Ireland should be willing to be eaten alive," declared a 36-year old Presbyterian minister from the pulpit of his church in Northern Ireland, as delivered his last sermon there and farewell to his congregation. "We are living in quite a terrible community," *Irish Times* quoted him as saying. "I can tell you there is no future with reconciliation."

Unwilling any longer to contend the abusive treatment of the person liking his pleas for tolerance, Mr. Armstrong has resigned his position as minister. He now plans to leave his country and to prepare himself for the Anglican priesthood at a seminary at Oxford. He leaves a discouraged man who had to foster friendship and goodwill among the factions fighting one another religion.

Trouble began after a "loyalist" bled off damaging a Roman Catholic church being constructed across the road from the Presbyterian church. Mr. Armstrong made gestures of friendship toward the Roman Catholic protesters. For doing that, he opened himself up to all kinds of abuse.

He especially aroused resentment going over to greet the Roman Catholics and wish them "happy Christmas." Some people told him "it was not possible to be a Christian and Roman Catholic," he said. But "I repudiate that a dreadful thing of anyone to say."

A great many members of his Presbyterian congregation sympathize with him and regret the course of action he has found it necessary to take. After a service at which he announced his resignation, some 330 of them gathered outside the church in the rain to support him and to say good-bye. They crossed the road and members of the

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sh him well. Everyone "was humbled by the unadorned expression of friendship and respect by human beings in Limavady," Mr. Armstrong in summing up his impressions of that day. Supporters circulated a petition among the members of the Presbyterian church calling for the removal from office of the elders who had been his chief opponents. That is not expected to affect the state of affairs, however. As a matter of fact, the minister appointed by the presbytery to replace him is the depar- tment chaplain of the Grand Orange County of Ireland — whose appointment is exactly a sign that toleration has deep ground.

(The Very Rev.) CHARLES GRAY-STACK

BRIEFLY...

The Church of England's Men's Society, which once had more than 130,000 members, but now has fewer than 4,000, may be disbanded. A commission to evaluate the organization on its future role concluded that "it is now right for the society to die," said the commission chairman, the Very Rev. John S. Sproston, provost of Chelmsford. The Society was founded by the Most Rev. Richard Temple, Archbishop of Canterbury in 1899 to help men integrate spirituality into their everyday lives. Its best years were in the first two decades of the century and the second half of the

The Center for Anglican studies has opened in Salamanca, Spain, by the Spanish Reformed Episcopal Church. Activities taking place at this center will be integrated into and the teaching of several branches of religious studies, and a program of orientation to Spanish religion for foreign students. The center carries out short-term programs of focusing on Anglicanism, scriptures, liturgics, and ecumenism and it has begun a library to serve as a nucleus for all its activities.

During a recent six-week period, the Living Bishop's Fund for World Relief sent an additional \$151,000 in aid and program support for the fight against famine in Africa. The fund's efforts go on at a time when international authorities are warning that the famine embracing much of the continent will continue. In its most recent report, the United Nations Food and Agriculture Organization cited 21 million as remaining in a deep famine because of continuing drought and difficulties of distributing food sup-

port. The amount of food aid required by Africa this marketing year climbed by 100,000 tons in the last month to seven million tons. But as of late April, only 6.3 million tons had been pledged, and of this 2.7 million tons had been delivered. In Ethiopia alone, five million people remain "at risk" on account of food shortages.

The Church of England will soon have its first black bishop, reports the *Church Times* of London. The Ven. Wilfred Deniston Wood, Archdeacon of Southwark, the church's first black archdeacon, has been appointed Suffragan Bishop of Croydon. Consecration is set for July 25 for the 49-year old native of Barbados. Educated at Codrington Theological College in Barbados, Archdeacon Wood moved to England after being ordained a deacon in 1961. His ordination to the priesthood took place the year following at St. Paul's Cathedral, London. Thereafter, in addition to his present position, he has served as a curate, vicar, honorary cathedral canon, rural dean, and as one of the Bishop of London's chaplains.

Episcopalians in Colorado have created a new organization "to provide special financial support for the work of Christ through the Episcopal Church" in that state. Its name is the Colorado Episcopal Foundation. The foundation will be ready to function this fall — collecting and distributing funds for religious, charitable, and educational purposes. In its giving the foundation will especially focus on four areas of need: pastoral care among the poor; education for both clergy and laity; establishment and financing of new missions; along with expansion of existing parishes and support of missions outside the diocese; and establishment of a fund for new and unforeseen programs and crisis needs.

In August of 1978, the Rev. George F. Tittmann, rector of St. Mark's Church, Berkeley, Calif. was fatally shot with a handgun by an unknown assailant when he and his wife Frances left their automobile to enter the home of some friends. A fund was created to offer a reward for the successful apprehension of the murderer, who has never been identified. It was subsequently decided to use the reward money and other funds for a suitable addition to St. Mark's Church, in thanksgiving for Fr. Tittmann's life and ministry. On March 3 the Rt. Rev. William E. Swing, Bishop of California, dedicated a new freestanding altar in St. Mark's Church which was made possible by the memorial fund and which fulfilled Fr. Tittmann's hope that

the church.

CONVENTIONS

The 111th Council of the Diocese of Fond du Lac met at St. Paul's Cathedral on Saturday, May 4. Bishop William L. Stevens celebrated the Conciliar Mass and presided over the council which was attended by over 200 clergy and lay delegates representing all of the congregations of the diocese, which covers the northeast third of Wisconsin.

During the Mass, the Epistle and Gospel were also read in Hmong and the language of the Oneidas respectively. This highlighted both the relatively new ministry of the diocese to Southeast Asian refugees and also its ministry of over 150 years to the Oneida peoples. Holy Apostles Church in Oneida is the largest native American parish in the Episcopal Church.

In his address Bishop Stevens stressed the need for intensive adult Christian education, continuing spiritual renewal, more widespread use of the sacrament of reconciliation, and increased ways of meeting the needs of those who have none to care for them.

He also underlined the plight of farmers and the unemployed in this area of the Midwest, and concluded with a special appeal for a further commitment of the diocese to the protection of the unborn. "How we treat life and respect its dignity in its most fragile and defenseless forms, determines in the end how we regard all of human life," he said.

Guest speaker was the Rev. Dr. H. Boone Porter, editor of THE LIVING CHURCH, whose special interest is development of the ministry of small churches in small communities. He highlighted many new approaches that could be adopted by parishes throughout the diocese to greatly improve the effectiveness of their ministry.

Among many resolutions adopted by the council was one reaffirming the sacredness of "human life at all stages" and calling the diocese to accept its responsibility to all who suffer in any way because of their conscientious refusal to participate in abortions. Also adopted was a resolution calling on all individuals and parishes of the diocese to deepen their commitment to the challenge of a changing church and society as it strives to meet the emerging needs of the aging.

Several specifics were adopted for implementing this resolution, among which were the providing of educational training programs and workshops to develop an awareness and advocacy of the aging, their needs and the resources available to meet them.

aware of the current reality of the
el, of the presence of the living
t, of the presence of the real power
Holy Spirit . . . I want to deal with
eal issues of faith in daily life in-
of playing church. I don't want to
lay church — EVER.”

as like looking into the face of evil,
d. He came to believe that nothing
red but the power and peace of
Ever since, he said he has cared
about matters of appearance and
reputation.

l, he knows he has weaknesses —
ritics.

s past year has seen a study of the
istration of the Diocese of Colo-
a process that Bishop Frey said
elped him come to terms with his
shortcomings in that area. He has
been involved in a bitter struggle
St. Mark's Church, an ultra-
nationalist parish.

l, he said he has done his best to
a conservative diocese through the
ields of the 1970s, like the ordina-
of women. He has strong and vocal
rters among Anglo-Catholics and
elicals. He has helped rein in some
ts of the charismatic renewal move-
while trying to help spread some of
ergy into the rest of the church.

ey to Bishop Frey's work and faith
ns his belief in the need for evange-
which he believes is crucial for
opalian in all wings of the church.
id he wants to be known as a leader
e strongest ability is that of “a vi-
ry who can inspire people to follow
t.”

er that task comes the bishop's re-
ibility to find, train and inspire
aders for the church. This leads to
sm in issues both spiritual and so-

h tasks, Bishop Frey said, require
tians and their leaders to live in a
rn, often senseless and emotional
while hanging on to what can be a
and discipline-heavy tradition.
h faith is impossible to label, he

believe strongly in the ‘faith that
nce delivered to the saints.’ But for
he ‘faith once delivered to the
' is not simply faith as a deposit of
edge, but faith as a living relation-
with a living God.”

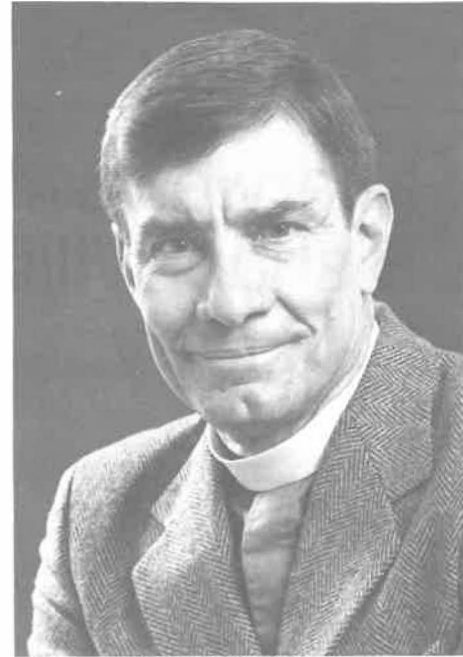
don't want to be a first-century
ian. I want to be a 20th-century
ian. But, you see, CHRISTIAN is
erative word . . . It's been said
radition is the living faith of the
and traditionalism is the dead
of the living. I don't ever want to

be a traditionalist in that sense of the
word.”

There is no need for Episcopalians, on
the left or right, to preach a
“Christianity-plus,” he said. The
church's tradition is broad enough for
many different styles. Bishop Frey in-
sists that the church has often settled
for a message that is, in fact,
“Christianity-minus.”

“I am tired of Christianity-minus —
minus a true and vital evangelism, mi-
nus the power of the Holy Spirit . . . I
guess I want to claim ALL the good
words for the church — holy, catholic,
apostolic, evangelical. There is a sense in
which ‘liberalism,’ properly understood,
is a good word . . .

“I would never want to see us become
a monochrome church. Liberals need to
know that conservatives have a right to
exist, and conservatives need to know
that liberals have a right to exist . . . We
all need each other if we are going to get
about the business of doing the Lord's
work.”



Bishop William C. Frey

Three Tragic Flaws in Clergy Selection

By JOHN L.C. MITMAN

While observing the church's method
for deploying clergy in recent
years, I have noticed three serious de-
fects. Though each of these is serious
enough to be called a tragic flaw, little is
said, less is written, and next to nothing
is done about them.

The first flaw has to do with the han-
dling of the grief which a parish/mission
family must experience as it deals with
the memory of its former rector/vicar.
There is grieving to be done in any set-
ting in which people undergo an end or
radical change in relationships.

With the departure of a rector, the rela-
tionship between him and the congrega-
tion ends, a relationship that is highly
valued; for, if it is not highly valued, why
do we struggle so hard at calling a new
rector? I further assume that there is
always grieving to be done, no matter

how wonderful, terrible, or mixed the re-
lationship between the members of the
church and the former rector, now de-
ceased, transferred, retired or fired.

Observations of the reactions to the
death of a parent, spouse or sibling, re-
gardless of the degree of respect or affec-
tional in the relationship, have given sup-
port to this assumption.

In the deployment system, the search
committee is the only body within the
parish which faces the grief issue head-
on. Even then, the grieving is often unin-
tentional. After all, it is the responsibil-
ity of the search committee to organize
the retrospective survey of the parishion-
ers, assess the present, and collect and
interpret the hopes for the future.

Therefore, while they may not be con-
scious of it, meeting regularly as they
do, the committee members are working
through their grief in what is often an
intense community experience. Has the
vestry, the ECW, the youth group, the
men's group or the altar guild had a sim-

*The Rev. John L. C. Mitman is the Epis-
copal chaplain at Michigan State Uni-
versity, East Lansing, Mich.*

Result: the search committee, other groups within the parish, individual church members, and the congregation as a whole are at quite different perceptual and emotional stages of maturity with regard to their ability to call a new priest.

Inevitable Changes

The second flaw occurs as the search process brings the members of the search committee into contact with new and different understandings of ministry. Most committees work with an outside consultant, lay or clerical, whose charge it is to support, expand and challenge the thinking, feeling and understanding of the committee. Surveys of parish members bring forth both new ideas and challenges to old assumptions. As soon as prospective candidates are contacted, more new ideas, new ways of doing old ministry, new challenges as well as old dreams and values come into focus with new force and meaning. And certainly there are those which are generated from within the committee itself. Terrific! Where's the problem?

First, the primary way the parish expresses its history, current self-understanding, hopes for the future and hopes for the kind of priest it wants is through the survey, and the profile developed from it.

Second, the profile is circulated both to the members of the parish (they want to see what they have said about themselves and about what they wish to be as well as to understand the kind of rector likely to be called) and to prospective clergy.

Third, and herein we find the flaw, this profile is most often written prior to the major period of growth and development within the committee. We fail to recognize that as a result of the committee's meeting and remembering and reading and interviewing and arguing and dreaming and agonizing, subtle and not-so-subtle changes inevitably develop in what the committee is looking for in a new rector.

Resulting Anomaly

A priest colleague recently shared with me a packet of materials which he had received from a parish in the midst of a search. In addition to their profile from the Church Deployment Office in New York and the narrative profile, there was a list of questions for prospective candidates to answer.

These questions (reasonably accurate reflections of the real concerns of the committee) had nothing whatsoever to do with the priorities the parish had established in the deployment office and narrative profiles! The committee had clearly made some mid-course correc-

what they had done. Interestingly, the search committee of this parish was working with one of the most respected consultants in the country.

The critical issue is, how often are those changes both identified by and articulated to the various constituencies? I fear this rarely happens. Consider the anomaly: the committee formulates images of both the parish in the future and of the one who is being called (including the subtle changes), but it is the vestry which calls and is charged with living out the new relationship with the new rector. The vestry, the candidates, and the congregation (and the one called!) most probably function throughout the process, and after the call, on the basis of the document (profile) written several months before — the same document away from which the committee most probably has moved quite dramatically, and some times tragically.

Following the Call

Given these first and second flaws in the system, we observe at least three ships (certainly there are many more) passing in the night: the committee, the vestry, and the called priest. Each wanders around asking, "What happened here? You aren't the priest [parish] we [I] thought we [I was] called [by]!"

The third flaw has to do with who picks up and carries the ball after the call? Again, the committee surveys, contacts, screens and interviews; but the vestry calls. Once the committee makes its recommendation to the vestry, in most cases, it ceases to exist. Following as long as two years of regular and intense meetings with a clear focus and a

exists. The vestry is in charge. Yet new priest has been dealing with search committee. It is the comm members' personalities, their va their agenda, their rhythm, and thei derstandings to which the candidat sponded. Herein lies the connectic the flaws identified above.

Not only is the search committe longer in existence, its members now drop out of the life of the p; from sheer exhaustion or respect their rediscovered commitments to families or jobs. The third tragic fl: the lack of provision for a trans team involving the most respon members of the search committee vestry and whoever else might i sense, for it is in the months imr ately following the call when the i dial grieving process, and unarticu mid-course corrections made by the mittee, begin to be felt.

It is not difficult to imagine the v case scenario, or to observe in va parishes the manner in which t tragic flaws in the system impact gregations, vestries and clergy.

What to do, then? First come awareness that our "search and de] system is flawed in this way. Se comes the realization that rem action in dealing with these questic the first order of business for all cerned. Finally, recognition of t flaws constitutes a good argument carefully drawn contract for botl clergy and vestry, for it is through an instrument as the contract tha expectations of each party might be understood, examined and adjuste ing the first two years of the new p ral relationship.

The Gold of God

"For the Lord has spoken . . . let the earth open that salvation may spring forth."

The prophet like the miner
burns a light upon his brow
as he tunnels the mountainous mind of God.

What risk a lost direction
burrowing into midnights of stark rock
for a glint of glory.

Drill, deafened to heart-beat;
crawl, docile to darkness,
until the precious vein shall be exposed.

Given: a nugget of unpolished song,
a Voice to be voiced,
the gold of God to be made
gleaming proclamation.

Elizabeth Randall-Mills

Sunday's Word in Monday's World

By GAY DAVIS

Monday morning worship is over, and the gathered body of Christ collects keys, coats and umbrellas, and heads for the parking lot. Many interoffice meetings, carpools, school lunches, and picnic bills will go under the bridge before we gather again. The word we heard on Sunday is tucked safely away as we get ready to deal with Monday's world. The church takes care of all that; the rest of the week is left for the nitty-gritty of real life.

Maybe there's another way of dealing with real life. Maybe the word belongs in our offices and homes, and the people who can take it there are the people who are living there all week — not just on Sunday but us. Is it possible that we are ministers in Monday's world?

Our parish has long been committed to the proposition that all baptized Christians have a ministry in their daily lives and has established a ministry commission to help the laity identify and practice this ministry effectively. However, a proposition is one thing and a practice is quite another. To move from a general proposition to specific experiences, the ministry commission began with an experiment. One of its members followed a partner through part of a normal Monday day, observing events and people in the office, and trying to identify possibilities for ministry in that partner's particular job. Later, the commission member and the parishioner met together about the experience, and both were moved and excited by what they learned.

The parishioner's job dealt with social services and therefore had many built-in opportunities for ministry. Beyond those, however, were opportunities in the home she did her job. She tried to meet her clients' needs with courtesy and humor, sometimes in spite of their confusion, lack of cooperation, dishonesty or difficult personality.

When regulations prevented her office from giving aid, she made efforts beyond the call of duty to find other agencies to help. Some of her coworkers were learning to use sign language to communicate with hearing-impaired clients, and she had recently prototyping necessary forms to a house-

ing development for senior citizens so that the elderly would not have to come to the office. Her coworkers found her to be a caring listener to their personal concerns; a lot of ministry took place over brown-bag lunches in the office.

At the end of the day, she, her husband and their children went home from separate routines to their common family life with another group of needs to be met. Reflecting on this day, she saw that her daily routine has a dimension she hadn't fully recognized. She was also able to identify some of her unique resources for this ministry (training, experience, awareness of her personal strengths and weaknesses). It was clear that the more opportunities for ministry she recognized, the more she herself needed ministry from others, such as her husband, office manager, coworkers — and other Christians facing the same needs in Monday's world.

When the results were reported to the whole commission, all of its members decided to pair with each other in similar experiments. This time we would follow ourselves around through a particular day — as if our shadows were to stand aside and observe us — then reflect on those observations with our partner from the commission. No two experiments were exactly alike. Some kept a log of their day, hour by hour. Some kept a list of people they encountered and what happened in those relationships. Others found one particular issue or problem had dominated their day. Whatever the approach, each person explored it later with their partner, and again both discovered new insights and questions about ministry in their daily lives. More importantly, we discovered that with a little preparation, all of us could learn and grow from such an experiment.

To approach this new look at our daily routine, we found there were only a few essentials. First, we needed an introduction that would open up the usual limited definition of ministry. Second, we needed to describe various methods of trying the experiment — including clearing it with the boss if you wanted to bring someone new into the office. Third, volunteers needed to commit themselves to a particular day for the experiment and, most important, a particular time for talking it over with a partner. This reflection with another person brought not only accountability but also objectivity to the learning experience.

To introduce the expanded idea of ministry to the congregation, we chose the occasion of our traditional Labor Day service. Each year on the Sunday nearest Labor Day, we wear our working clothes to church, and at the offertory, bring a symbol of our work to the altar, building a small mountain of school books and lunch boxes, briefcases and clipboards, laundry detergent, tool kits, and diapers.

This year, at the time of the sermon, two commission members began a dialogue about ministry. Working through some common and comfortably limited definitions, they struggled with some new ideas: ministry might not be a job just for the clergy; it might be more than teaching Sunday school or joining the choir; it might, in fact, be happening in the office and supermarket; maybe it didn't always require years of specialized training; it might be as simple as a secretary's cheerful smile and friendly "Good morning!" as you get through one more rush hour to arrive at the office. What kinds of possibilities lie in our ordinary human tasks and relationships if they are transformed into our ministry?

For the following month, "Sunday's Word and Monday's World" was the theme for the Sunday education program and for the annual parish retreat. About half of the adult church school class volunteered to try the experiment, "shadowing" either themselves or a partner and then together comparing notes. The parish retreat used the Alban Institute study *Being the Church, Part I: Toward a More Fully Shared Ministry*. For some of us, especially those attending the parish retreat, it was a life-transforming experience, a radically new way of seeing our place in Monday's world. For nearly all of us, there was a new awareness of possibilities in our lives.

Our experience began tentatively, with two people just "trying it on for size." Step by step, it grew with the spreading enthusiasm of those willing to explore the idea. The clergy participated wholeheartedly, the commission and retreat leaders worked on details to make it clear and effective, but in truth, like Topsy — or the mustard seed — it just grew. How and where it grows next remains to be seen, but with care and prayer, it will grow. Give Sunday's word half a chance and Monday's world will never be the same.

Gay Davis is a member of the ministry commission at St. Luke's Church, Alexandria, Va.

Deployment

The deployment of laypeople in the practice of the Christian life in the areas where they live and work — this should be among the primary functions of the church, as an article in this issue indicates. Meanwhile there is the deployment of the clergy within the church. This is in a sense always a secondary function, for the clergy are the second echelon, the backup personnel who encourage, uphold, and spiritually nourish the laypeople who constitute the main body of the church.

Nonetheless, though the deployment of clergy is a secondary function, it can be a problem of massive proportions. If carried out heedlessly and carelessly, it can lead to calamitous results in parish life. If done with great care, preparation, and research, it can consume more time and energy than it really deserves.

The worst of both worlds is to devote unending time to the selection of clergy, and yet still not do it well. Unfortunately this has sometimes happened, and lay leaders, no less than clergy, find themselves caught in very regrettable traps.

The Church Deployment Office of the Episcopal Church provides help, but help can always be well used

or misused. Hence we publish, and will continue to publish from time to time, thoughtful discussion of this difficult topic.

Parish Life in Summer

Parish life offers its blessings and its challenges every season of the year. If the summer is, in most parishes, a quieter time with fewer programs and activities, it is nonetheless a very valuable time. It is a time when both laypeople and clergy can detach themselves from the hectic round of the busier seasons and can reflect, evaluate, and look ahead.

Perhaps they can dream new dreams, perceive new directions, and find words for new hopes. It is a time of imaginative and creative activity which can later provide new fuel for the spiritual life of a congregation. We get new ideas, most of us need a change of pace, a degree of relaxation, and a sense of freedom. If summer provides a breathing spell, accept it gratefully and take full advantage of it.

A Modern Parable

By PASCHAL BAUTE

Once there was a chef who had acquired some art and experience in gourmet cooking. He had a group of friends he loved, and so he decided to use his gift of food preparation and favorite recipes to prepare a banquet feast for them. Now all of his friends were also chefs. He spent much time planning and preparing for the occasion. Finally the feast was ready.

One came late and missed the appetizers and first entrees. Another thought the food was all right but didn't like the seating arrangements. One thought some dishes were seasoned too much and others too little. Another thought his combination of dishes and the wine were poorly chosen.

One got into an argument with another

guest and made everyone uncomfortable for a while. Another left early just after the main dish was consumed. One thought none of the prepared dishes were really very original. Another was so critical of the appetizer that it spoiled the entire meal.

One thought at the end that he could have done much better. Another thought the table and room were not appropriately decorated. One thought the food was OK but the host's manners were unsuitable. Another was so distracted by the table manners of the person sitting across from him that he could not enjoy the food.

One guest was so tired from a very full day of activities that she dozed several times during the after dinner conversation. Another guest was a relative of the host who didn't really want to come but thought it wouldn't look good if he was

not present. For him the banquet was barely tolerable. One who graduated from a different culinary institute was busy comparing the host's cooking with his own, unfavorably of course, and could not even fake any appreciation.

But there was one who enjoyed the dish and appreciatively commended upon each aspect of the banquet, saying truly a chef's appreciation for his brother chef's offering.

The host knew nothing of most of the reactions until much later. At the time he was only puzzled that so many of the guests were rather quiet, without the usual liveliness customary to their meetings.

Much later the host chef wondered if going to such effort in entertaining his friends was really worth it. Yet, thinking of sharing his art with others, and knowing one guest truly appreciated his effort, he made it all worthwhile.

law language, Auschwitz, Jewish artists, and many more. An excellent bedside book or traveling companion.

BIBLICAL FAITH: An Evolutionary Approach. By Gerd Theissen. Translated by John Bowden. Fortress, Pp. xiii and 194. \$8.95 paper.

Theissen, who teaches New Testament at Heidelberg and is highly esteemed for his attempts to delineate the social setting of early Christianity, here expounds the fundamental ideas of the Christian faith by using evolution as his paradigm — not the simple and steady progress upward of 19th century “biologism,” which tried to cast all human endeavor into the optimistic model of superficial readings of Darwin, but an attempt to take modern scientific conceptualities seriously, including discontinuity and new beginning.

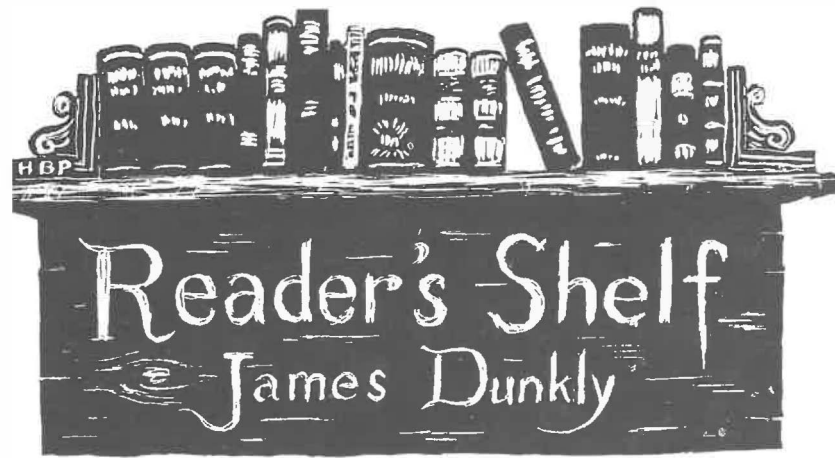
A sketch of the development of monotheism is followed by a discussion of Jesus as “mutation” of human life and hence as successful “adaptation” to new reality. The Holy Spirit is then presented as the mutating renewer of humanity and hence as the ground of hope. A deepgoing, exciting book, but not a highly technical one. Prepare to have your mind stretched when you read it.

LEFÈVRE: Pioneer of Ecclesiastical Renewal in France. By Philip Edgcumbe Hughes. Eerdmans. Pp. xiv and 210. \$14.95 paper.

A study of Jacques Lefèvre D'Étaples (Faber Stapulensis, ca. 1455-1536), early French humanist (in the Renaissance sense!) and biblical commentator. Like Erasmus, he was fully at home in neither the Catholic nor the Reformed camp. Hughes is well known as an Anglican evangelical writer on Reformation theology and on the New Testament. This is the first substantial study of Lefèvre in English, according to the publisher's announcement.

ST. PAUL'S CORINTH: Texts and Archaeology. By Jerome Murphy-O'Connor, O.P. Michael Glazier. Pp. xxi and 192. \$7.95 paper.

A comprehensive collection of the primary source material from antiquity concerning Corinth from ancient writers and from modern archaeology. Bibliography and indices are also provided. Murphy-O'Connor, of the Ecole Biblique in Jerusalem, is an eminent New Testament scholar and specialist in Pauline studies. The book is number six in Glazier's Good News Studies, which is becoming an important series; the second volume in the series is a work in Pauline anthropology by Murphy-O'Connor called *Becoming Human Together*.



FAITHFULNESS IN ACTION: Loyalty in Biblical Perspective. By Kane Doob Sakenfeld. Fortress. Pp. xiv and 158. \$8.95 paper.

Loyalty or faithfulness (*hesed* in Hebrew) is in many ways the central affirmation of the Bible about God. Sakenfeld, who teaches Old Testament at Princeton Seminary, published *The Meaning of Hesed in the Hebrew Bible* in 1978 and here sets out her development of selected theological themes that earlier work. The present volume is very much directed to men and women seeking to shape their own lives as biblical witness. While the book is scholarly, the technical discussions mostly in the footnotes; the book is eminently usable by a parish study group. A good background resource for those of faith in the New Testament who wish to begin by looking at faithfulness in the OT and a good way of beginning to look at some aspects of the inherent faithfulness of the Christian religion.

JOHANNINE EPISTLES. By Keith Grayston. Eerdmans. Pp. xvii and 74. \$5.95 paper.

Grayston's new commentary on the Johannine epistles is part of the New Century Commentary series, which uses as its base and aims at a middle ground of exegetical consumer: pastors and students, mostly. Grayston, who is professor emeritus at the University of Exeter in England, argues forcefully though not, in my opinion, convincingly that 1 John is *older* than John's Gospel (the reverse of the commonly accepted position today) and by an author different from both the fourth evangelist and the elder who wrote 2 and 3 John. It gives clear summaries of scholarly opinions and forthright judgments of his own on disputed points. Grayston's work is useful but, like any commentary, it must not be used alone. In its appearance two years ago, the detailed commentary in English has been that of Raymond Brown in the

Anchor Bible; it is simply indispensable. Even so, Brown is not to be used alone either. Brown and Grayston together would not be a bad combination.

THE BIBLE SPEAKS TO YOU. By Robert McAfee Brown. Westminster. Pp. xiv and 320. \$8.95 paper.

A reprint of a book first published in 1955, to which the author has provided a new preface indicating some of his own growth in sensitivity and urgency about sexist language, war, anti-Jewishness, and racism.

In format, the book is a series of attempts to answer frequently asked questions like “Where did the Bible come from?” and “Why is there evil?” and “What happens when I die?” and “What does the Christian do about war?” When it first appeared, TLC's reviewer commended it as “an excellent book to put in the hands of teenagers” and “a successful model for biblical preaching and teaching.” It still is.

MATTHEW'S STORY OF JESUS. By Richard A. Edwards. Fortress. Pp. 96. \$4.50 paper.

The fourth in a series of narrative analyses of the Gospels, this short guide to Matthew's way of telling the Jesus story will serve preachers, teachers, and students well. Special attention is given to the character, and setting. Others in the series are Werner Kelber on Mark, O.C. Edwards on Luke, and Robert Kysar on John.

COAT OF MANY COLORS: Pages from Jewish Life. By Israel Shenker. Doubleday. Pp. x and 395. \$19.95.

Reflections on a variety of topics, some explicitly religious and some not, by a well-known journalist. Many of the pieces here first appeared in a somewhat different form in the *New York Times* or in magazines. Well written, interesting, and profitable for Jews and Gentiles alike. Subjects include women in Juda-

Continued from page 5

care which they require.

I could not help but reflect upon how this book covers material not usually dealt with in seminary preparation for parish ministry, and I commend it heartily for the department of missions of any diocese.

One of his provocative observations is that possibly we do not give ourselves sufficient credit for stewardship within our parishes, since the parishioners give many dollars to worthy causes outside the parish, in addition to what is given to the church.

(The Rev.) **WARD McCABE (ret.)**
San Jose, Calif.

Spiritual Masters

MODERN SPIRITUALITY: an Anthology. Edited by **John Garvey.** Templegate. Pp. 144. \$12.95 hardcover.

Fifteen essays here present a varied array of thought and practice covering about 40 years, with much of the emphasis on our own time. The backgrounds from which these masters write is catholic, indeed: Buber and Heschel, Jewish theologians with a wide Christian influence, a Buddhist, three Orthodox (one archbishop, one a bishop, and one a monk), five Roman Catholic priests from several religious orders, two Anglicans — Evelyn Underhill and C.S. Lewis — and Simone Weil, a Roman Catholic in belief and spirit who refused to be baptized.

While the field is so wide and diverse, there is no clashing of ideas. All make contributions, some simple, some requiring study. All are valuable. Many will open doors to other spiritual giants who may need reintroduction in a world usually far too busy for prayer and meditation.

(The Rev.) **WALTER R. HAMPSHIRE (ret.)**
Miami, Fla.

Fine Guide to the Old Testament

READING THE OLD TESTAMENT: An Introduction. By **Lawrence Boadt.** Paulist Press. Pp. 569. \$6.95 paper.

From time to time one is asked to recommend a book that will make it possible to read the Old Testament intelligently. There are many handbooks on the market that profess to do just that, but here at last is one that can be recommended without reservation to almost anyone except a convinced fundamentalist.

Fr. Boadt's new book, intended, no doubt, primarily as a college textbook (and companion to PHEME PERKINS' *Reading the New Testament*), is a splendidly comprehensive work that is just as suited for the common educated reader

Bible as it is for the academic curriculum. In a style that is simple without being condescending, it deals with the whole range of Old Testament books, their historical setting, and their cultural background as illustrated in archaeology and ancient history.

Judiciously chosen texts from archaeological sources are frequently included in places where they would be directly relevant, so the reader does not have to be referred to another volume or even an appendix.

Although prepared by a Roman Catholic priest and published under Roman Catholic auspices, the book is completely without confessional bias and can be used comfortably by Protestants or even Jews. Even more remarkably, this is accomplished without emphasizing the literary and historical aspects of biblical study to the exclusion of the religious and theological. And best of all is the bargain price.

(The Rev.) **ROBERT C. DENTAN**
Prof. Emeritus of Old Testament
General Theological Seminary
New York City

Books Received

PLUG INTO GOD'S RAINBOW. By Joyce K. Ellis. Zondervan. Pp. 142. \$3.95 paper.

DAYS OF GLORY, SEASONS OF NIGHT. By Marilee P. Dunker, Zondervan. Pp. 172. \$6.95 paper.

THE FUTURE OF THE METHODIST THEOLOGICAL TRADITIONS. Edited by M. Douglas Meeks. Pp. 224. \$9.95 paper.

THE CATHOLIC HERITAGE. By Lawrence S. Cunningham. Crossroads. Pp. 229. \$9.95 paper.

THE AWAKENING CALL. By James Finley. Ave Maria Press. Pp. 155. \$4.95 paper.

THE CONTROVERSY: Roots of the Creation-Evolution Conflict. By Donald Chittick. Multnomah. Pp. 280. \$12.95 hardcover.

THE LITURGY AS DANCE AND THE LITURGICAL DANCER. By Carolyn Deitering. Crossroads. Pp. 144. \$8.95 paper.

AND THE MASTER ANSWERED. By Flor McCarthy. Ave Maria Press. Pp. 134. \$4.95 paper.

EVANGELICALISM AND MODERN AMERICA. Edited by George Marsden. Eerdmans. Pp. 220. \$8.95 paper.

SENSING THE SPIRIT. By Richard H. Bell. Westminster. Pp. 120. \$7.95 paper.

FACING CHANGE. By Joseph S. Zaccaria. Augsburg. Pp. 111. \$5.50 paper.

MARRIED AND MOBILE. By Kathy Hauelsen. Augsburg. Pp. 110. \$5.50 paper.

BIBLE READINGS FOR TROUBLED TIMES. Leslie F. Brandt. Augsburg. Pp. 112. \$3.75 paper.

BIBLE READINGS FOR GROWING CHRISTIANS. By Kevin E. Ruffcorn. Augsburg. Pp. 112. \$3.75 paper.

BIBLE READINGS FOR CHURCH WORKERS. By Harry N. Huxhold. Augsburg. Pp. 112. \$3.75 paper.

MOST OF ALL THEY TAUGHT ME HAPPINESS. By Robert Muller. Doubleday. Pp. 212. \$7.95 paper.

THE WAY OF ST. FRANCIS. By Murray Bodo, O.F.M. Doubleday, Pp. 180. \$6.95 paper.

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The HANDBOOK will be of special assistance as churches adopt *Hymnal 1982*. Selections from the new hymnal will begin in Advent.

Place orders now for the 29th edition, with selections beginning with September 1, 1985. Individual copies for all clergy and choir directors and organists are recommended.

The HANDBOOK is now published by The Living Church Foundation in Milwaukee. As in previous years, all orders must be accompanied by payment in full.

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By TRAVIS DU PRIEST

YOUR CHILD'S FIRST COMMUNION: A Look at *Your Dreams*. By Carol Luebering. St. Anthony Messenger Press. Pp. 32. \$1.35 paper.

A monograph on the role of parents in a child's first communion. Though Roman Catholic, this short piece discusses the meaning of the Eucharist in the context of a family meal in ways many Episcopalians will be comfortable with. A fine introduction to what the author names as "the loving web of hopes and dreams and fears" parents weave long before a child's birth.

DICTIONARY OF THEOLOGY. By Karl Rahner and Herbert Vorgrimler. Crossroad. Pp. 541. \$17.50 paper.

This is a newly revised second edition of the English translation of the German work now in its tenth edition. Rahner's name alone, of course, makes the work important. An excellent succinct reference book which often gives the original Hebrew, Latin, or Greek for a word under scrutiny. Numerous interesting discussions; among them: Authority and Sola Fide.

THE RELIGIOUS WRITER'S MARKETPLACE. By William H. Gentz. Running Press (125 S. 22nd St., Philadelphia, Pa. 19103). Pp. 221. \$17.95.

An updated version of this complete listing of publishers of religious materials in North America. Includes not only lists of titles and addresses but also short essays on various topics of religious writing and publishing, and also a listing of Christian writers' conferences and bibliographies.

WOMEN WHO MADE A DIFFERENCE. Episcopal Women's History Project, Diocese of California. Pp. ii and 75. No price given.

Out of a project begun in 1981 grew this compilation of data, the purpose of which is to identify women in church history. The pamphlet gives a listing, with some mini-biographies, of professional and volunteer women who have been and are the "everyday saints" of the Diocese of California.

HOSPICE PRAYERS. By Charles L. Wood. Distributed by Hospice of the

BOOKS

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

CHURCH MUSIC

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POSITIONS OFFERED

INTERIM PRIEST WANTED: Grace Church, Hutchinson, Kan. Vigorous but retired priest preferred. Position will last approximately 10 months beginning July 1, 1985. Reply to: The Bishop's Office, P.O. Box 1383, Salina, Kan. 67402.

WANTED: Priest (modest stipend). ARE YOU: Aggressive? Employable in industry or education? DO YOU: Enjoy a priestly challenge? Want to save two 100-year-old churches from extinction? Want full involvement with community (bridge, tennis, social life, e.g.)? Want to live in a beautiful home in a small southern town? If the answers to the above questions are "yes," contact: Colton Smith, Canon, Mississippi Episcopal Diocese Office, Box 1636, Jackson, Miss. 39215. (601) 948-5954.

RECTOR NEEDED for small parish of 120 near Lincoln, Neb. Conservative, beautiful gothic church, rectory furnished. Send resumé to: Frank Smith, P.O. Box 603, Beatrice, Neb. 68310.

A SMALL, BOLD, spiritually hungry mission in the shadow of Glacier National Park needs to grow. Environment provides potential for superior quality of living. We desire an enthusiastic, non-stipendiary priest (male or female). Cash allowance available. Senior Warden, Carl Thomas, 163 Falcon Lane, Columbia Falls, Mont. 59912.

ASSISTANT: Large, growing parish seeks experienced priest to further develop and stimulate evangelism program. Send resumé to: Rector, Church of the Transfiguration, 14115 Hillcrest Rd., Dallas, Texas 75240.

RETIRED PRIEST sought for small congregation in lovely rural community in Wisconsin. Limited duties. Fine church, modern comfortable vicarage, utilities, car allowance and health insurance. Inquiries to: The Bishop of Fond du Lac, P.O. Box 149, Fond du Lac, Wis. 54935.

LINCOLN CATHEDRAL The Dean and Chapter invite applications in writing for the post (open to men and women) of Organist and Master of the Choristers which become vacant in 1986 when Dr. Philip Marshall retires. Details may be had from: The Chapter Clerk, the Chapter Office, The Cathedral, Lincoln, England. Closing date July 1, 1985.

RECTOR: Maine parish of 173 families and individuals. Eucharist-centered worship, mostly traditional and affluent parishioners. \$55,000+ budget, 100+ children in Sunday school, new church buildings. Desire priest with consistent catholic theology, clear sense of priesthood, willing to work with lay ministry program. Age no barrier for consideration, only attitude. St. Andrew's Search Committee, Box 222, Millinocket, Maine 04462. (207) 723-5893.

(748 S. Main St., Cheboygan, Mich. 49721). Pp. 33. \$3 paper. Profits go to the Hospice of the Straits.

Prayers offered in the hopes of providing spiritual strength, support, and consolation in difficult times. For hospice workers, patients, and families of patients. A welcome contribution.

PARISH AND PRIEST: Growing Together. By Flower Ross. Forward Movement. Pp. 32. \$0.55 plus 10% postage and handling, paper.

A pamphlet adapted from the author's report to the Council for the Development of Ministry. Presented in question-and-answer format, the study covers the topics of effective relationships between clergy and congregation.

CARING FOR YOUR AGING PARENT. By James Kenny and Stephen Spicer. St. Anthony Messenger Press. Pp. 152. \$5.95 paper.

A thorough book with case studies and quotations from both aging parents and their children. In practical outline format the book covers preparing for a decision, making a decision, and living with that decision.

READINGS IN ST. JOHN'S GOSPEL. By William Temple. Morehouse-Barlow. Pp. xxxvi and 391. \$8.95 paper.

First published in 1939 and 1940, this now-classic commentary by the great Archbishop Temple has been reprinted many times. It is a compact and truly pocket-sized edition and will be deservedly welcomed by many. To read St. John with Archbishop Temple is truly a pilgrimage of grace.

MAIN EVENTS IN THE LIFE OF REV. FATHER JOSE DE JESUS VEGA. Golden Anniversary Committee (Box 36852, Phoenix, Ariz. 85067). Pp. 50. \$2.00 contribution suggested, paper.

At a time when Hispanic mission and ministry is receiving increased attention, it is helpful to have this vivid and interesting illustrated account of the adventures and achievements of an admirable priest and his wife. Ordained half a century ago in the Roman Catholic Church, he later served in various positions in our church in Mexico and the U.S.

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PUBLICATIONS

CHRISTIAN CHALLENGE, "An Independent Witness in the Anglican/Episcopal Tradition" Monthly news and opinion magazine for lay Episcopalians and traditionalist Anglicans. \$25.00 for eleven issues to: Box 2624, Victoria, 77902. (512) 578-1501.

RELIGIOUS LIFE

EXPLORE The Religious Life with the Sisters Margaret. A VOCATIONAL CONFERENCE short conference designed to give participants understanding of the Religious Life. Discussion: Prayer, the Vows, the Divine Office, Community and Work. From Friday, July 5th at 5:30 p.m. Sunday, July 7th. Eucharist at noon, lunch 12:30. **LIVE-IN PROGRAM** for enquirers. Part in life in a Religious Community for women. Share our Prayer, Work, Study, and have opportunity to explore your call to serve the Lord. Program of dates at your convenience between July 15-27th. Write: St. Margaret's Convent, Box Cbury, MA 02331 or call (617) 934-5695. (Other possible for those unable to attend these programs. Write: Sr. Mary Gabriel, S.S.M. at the above address.)

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AMERICAN PRAYER BOOKS 1786-1891, various sizes; also books on American Prayer. Please send titles, dates, condition and reasonable asking price. The Rev. Robert Norton, 331 Canoso Dr., Los Angeles, Calif. 90026.

*In care of The Living Church, 420 Michigan St., Milwaukee, Wis. 53202.

paper. Both by Fr. Cyril (Molnar),
 t. Published by the Order of Agape
 Reconciliation (Box 43, Tajique,
 87057).

These two pamphlets provide obscure
 nation about the two great ancient
 enous churches of Africa which, af-
 neglect, are coming back into
 attention of the West. The one on
 ypia surveys history from early
 ate times through the empire of
 Haile Selassie. The one on the
 c Church has unusual historical
 inition about Nubia and a section on
 epeated appearances of St. Mary to
 thousands of people in a suburb of
 in the 1960s.

WGDON FUNERAL MANUAL.
 ed. By Perry H. Biddle, Jr.
 ydon. Pp. 165. \$9.95 paper.
 ical information about funerals;
 raphy of books about grief; sam-
 ermons; and texts of Methodist,
 pal, Presbyterian, United Church
 rist, Baptist and Lutheran funeral
 es are given. Useful for an Episco-
 iest asked to officiate or assist at a
 al in one of the other churches.

H.B.P.

PEOPLE and places

Appointments

The Rev. Claudia W. Patterson is now part-time
 assistant to the rector, Christ Church and St. Mi-
 chael's, Philadelphia, Pa.

The Rev. Russell Peck is now vicar of St. James's,
 Lewistown, Mont.; add: 412 10th Ave. N., Lewis-
 town 59457.

The Rev. Bernard C. Persson is now rector of St.
 Paul's, Overland, St. Louis County, Mo.; add: 2410
 Verona Ave., St. Louis 63114.

The Rev. J. Gregory Prior is priest-in-charge, St.
 Paul's, Conway, S.C.

The Rev. William H. Privette is associate rector of
 St. Paul's, 33 W. Dixon Ave., Dayton, Ohio 45419.

The Rev. Morgan Sheldon is now interim priest of
 St. John's, Box 3003, Ketchikan, Alaska 99901.

The Rev. H. Lawrence Thompson, III is rector of
 Grace Church, Trumbull, Conn.

The Rev. David E. Wessell is vicar of St. Ambrose,
 Antigo, Wis.; add: 814 6th Ave., Antigo 54403.

The Rev. John Timothy West is rector of the
 Church of the Ascension, Middletown, Ohio; add:
 2709 McGee Ave., Middletown 45042.

The Rev. Roger E. Wharton is to become rector of
 the Church of the Holy Trinity, Juneau, Alaska in
 June; add: 325 Gold St., Juneau 99801.

The Rev. Larry Valentine is now rector of St. An-
 drew's, Box 644, Emporia, Kan. 66801.

The Rev. Carlton K. Gamble, as rector of All
 Saints, Cincinnati, Ohio; add: 6308 Iris Ave., Cincin-
 nati, Ohio 45213.

The Rev. Kenneth O. Grannum, effective June 30,
 from St. Philip's Memorial Church, Philadelphia.

The Rev. Neal Harris, as rector of St. John's,
 Springfield, Mo., effective June 1.

The Rev. Robert P. Helmick, as of June 1, as
 rector of the Church of the Holy Comforter, Rahway,
 N.J.

The Rev. Richard F. Hipwell, for 16 years rector of
 St. Mary's, Franklin, La., as of December 31.; add:
 1852 Myrtle Ridge Dr., Baton Rouge, La. 70816.

The Rev. Robert J. McCloskey, as rector of the
 Church of the Trinity, Coatesville, Pa., as of June 30.

The Rev. Charles E. Miller, on April 30, as priest-
 in-charge, Church of St. Andrew's and St. Monica,
 Philadelphia.

The Rev. Donald C. Schneider, as rector of Holy
 Trinity, Valley Stream, N.Y.; add: 29 Duncan Ave.,
 Lynbrook, N.Y. 11563.

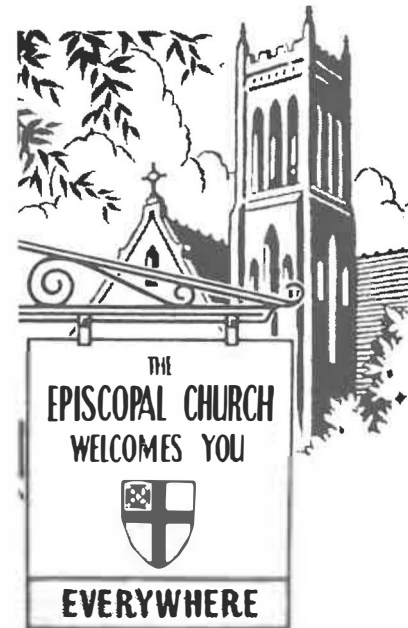
Religious Orders

Sister Monica made her vows of junior profession
 on March 19 and Sister Donna Marie, her vows of life
 profession on April 21, in the Sisterhood of the Holy
 Nativity, Fond du Lac, Wis.

Other Changes

The Rev. Christopher G. Duffy is no longer associ-
 ate coordinator of chaplaincy in the community ser-
 vices of Philadelphia.

Trinity Church, Vincentown, N.J., has as its office
 and church address Box 2036, 26 Mill St., Vincen-
 town 08088.



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 The Rev. Robert D. Keirsej, r
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 6:15; MP 6:45, EP 6; C Sat 5-6

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ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
 The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
 Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria
 E. Wheeler, Ashmun N. Brown, deacons
 H Eu Sun 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP
 7:30, EP 5:15

Light face type denotes AM, black face PM; add,
 s; anno, announced; A-C, Ante-Communion; appt,
 ment; B, Benediction; C, Confessions; Cho, Cho-
 S, Church School; c, curate; d, deacon, d.r.e.,
 of religious education; EP, Evening Prayer; Eu,
 ist; Ev, Evensong; EYC, Episcopal Young Church-
 x, except; 1S, 1st Sunday; hol, holiday, HC, Holy
 nion; HD, Holy Days; HH, Holy Hour; HS, Healing
 ; HU, Holy Unction; Instr, Instructions; Int, Interces-
 .OH, Laying On of Hands; Lit, Litany; Mat, Matins;
 rning Prayer; MW, Morning Worship; P, Penance; r,
 r-em, rector emeritus; Ser, Sermon; SM, Service of
 Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
 ung People's Fellowship.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

CHURCH OF THE RESURRECTION 1064 E. Jers
Charles Dunlap, Brown, r
Sun Low Mass 8, Parish Eu 10

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; Wed HC 8

STONE MOUNTAIN, GA.

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

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Highway
The Rev. Robert E. Walden, r
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

MOLOKAI, HAWAII

GRACE CHURCH, Hoohehua Farrington Ave.
Sun Eu 10 near the High School

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III, the Rev. Donald Turner, the Rev.
Vincent Fish, the Rev. Kermit Smith
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15
Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
Sat)

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
Sun H Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
12:05

ELLCOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun H Eu 7:45, 9, 11:15, 6. Daily as anno

ST. ANDREW'S Glenwood, Md.
A Mission of St. Peter's Church
Sun H Eu 9:15

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G. P. Kukowski, r
Sun H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Donald R. Woodward, priest-in-charge
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; 825-8456)
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. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

CAPE ANN, MASS.

SAINT JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00 (617) 283-1708

SAINT MARY'S 24 Broadway, Rockport
Sun 8 & 10:00 (617) 546-3421

LENOX, MASS.

TRINITY PARISH Walker & Kemble Sts.
Duncan R. McQueen, r
Sun Eu 8, 10:15, MP (2S, 4S), EP 7:15

PITTSFIELD, MASS.

"In the heart of the Berkshires"
ST. STEPHENS PARISH in Park Square
Eur. Sat 5:30; Sun 8, 10 & 5:30. Tues 12:10, Thurs 6:45 & 10

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax
The Rev. George H. Martin, r; the Rev. Cynthia Peterson-
Wlosinski, c
Sun Eu 8 & 10; Thurs Eu 7

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

OMAHA, NEB.

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



Photo by Tom Pavitt

Christ Church, Westerly, R.I.

NEWARK, N.J.

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

SEA GIRT, N.J.

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

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silv.
The Very Rev. John B. Haverland, dean; the Rev. Ge
Butcher, precentor, the Rev. Ken Clark, theologian; th
William L. Smith, canon missionary
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10.
Third Sat 7

BROOKHAVEN, N.Y.

ST. JAMES' Beaver Dam and Ba
The Rev. John W. Henry, II, v
Sun H Eu 8, 10, 7:30. Wed H Eu 7:30

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton Pa
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing S
10. Eu scheduled with all services

CLIFTON PARK, N.Y.

ST. GEORGE'S #912 Route 14
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM Est
West Penn and Magnolia
Marlin Leonard Bowman, v
Masses: Sat 5, Sun 8 and 10 (High)

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 I
The Rev. Dan Herzog, parish priest
Mass Sat 5, Sun 9:30, Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; St
Tues-Thurs (Choristers: in school year). Sat MP 7:1
12:15; EP 4

EPIPHANY 1393 York Ave. at 7
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, cur
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed H

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 4
Daily Eucharist, Mon-Fri 12:10

Continued on next page

WIMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont.)

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

IOMAS 5th Avenue & 53rd Street
ev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
ev. John Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
C 8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
ri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HC 12:10

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

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

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

HESTER, N.Y.

IOMAS' Highland and Winton
ev. John Martiner; the Rev. Gall Keeney
u 8 & 10; Wed 12 Eu

ATOGA SPRINGS, N.Y.

ESDA Washington St. at Broadway
ev. Thomas T. Parke, r
asses 6:30, 8 & 10

ERTOWN, N.Y.

CH OF THE REDEEMER 265 E. Main St.
ev. Robert W. Offerle, CSSS, r
15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

THAMPTON BEACH, N.Y.

ARK'S Main St., 11978
ev. George W. Busler, S.T.M., r (516) 288-2111
(Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
Special Music; Spiritual Healing 1S 8 & 10

EVILLE, N.C.

RY'S 337 Charlotte St.
ev. Edward Gettys Meeks, r
ass 8, 11. Tues-Sat Mass 5:30. Sat C 4

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3, 5S) MP 11 (2 & 4S). Wed Eu 10:30

PUT-IN-BAY, OHIO

ST. PAUL'S Catawba Ave.
Neilson Rudd, r
Sun HC 8, MP with Eu 10

BEAVERTON, ORE.

ST. BARTHOLOMEW'S 11265 S.W. Cabot St.
The Rev. William B. McKenzie r; the Rev. Robert Young,
assoc; the Rev. Norman O. Crawford, d 644-3468
Sun H Eu 8, 10:30

PHILADELPHIA, PA.

ST. LUKE'S GTN. 5421 Germantown Ave.
The Rev. Charles L. Poindexter, r; the Rev. Kenneth
Schmidt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
J. Shepherd, ass't; Dr. Sadie S. Mitchell, seminarian
Summer Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
Wkds: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

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)

CHURCH OF THE HOLY CROSS

West Main Rd. corner of Oliphant Lane
The Rev. John H. Evans
Sun 9 HC (1928 BCP), 10 MP (1979 BCP), 1S 10 HC (1979
BCP)

TRINITY

Queen Anne Square
Save our National Historic Landmark!
Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad St.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, c
Sat 5 Eu. Sun 8 & 10 Eu

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; The Rev. Samuel Fleming,
r-em; The Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

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, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Trawin Malone, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

ST. CHRISTOPHER'S

2600 Westminster, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Amuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; Daily Eu, call for times. Sun Liturgies; 8 & 10
Sung

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaeher,
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, Tue 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 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

RHINELANDER, WIS.

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

JACKSON HOLE, WYO.

(Grand Teton National Park)
CHAPEL OF THE TRANSFIGURATION
1 mile from Moose Visitor Center
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

(Town of Jackson, Wyo.)

ST. JOHN'S N. Glenwood and GII
Sun 8, 9, 11 Eu; Wed 12:10 Eu

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
Strasburger, canon pastor; the Rev. Jacques Bossière,
canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
mission to refugees; Brian Suntken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkds: H Eu 12 (Tues with HU); C
by appt; open wkds 9-12:20, 2-5



Trinity Cathedral, Trenton, N.J.