

THE LIVING CHURCH



By Sister Susan Mangam

THE FIRST "HAIL MARY"

"The Angel Announced unto Mary"

She heard his wings print
Divine virtue in her ear, and felt their fall
Reversing her troubled heart, as over all
Her speechless wonderment
Came soft to her listening why,
Lowly the seamless reply:
"Be it according to thy word."
The Handmaid of the Lord had heard!

Frederick Howard Meisel



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Summer Heat

A truly hot day, of 90 or more degrees, slows people down almost anywhere. In Wisconsin it is devastating. After all, people who put on their lightest clothes and turn on the air conditioners when it is in the high 70s, then have nowhere else to go when it is 90. Nowhere except to the numerous lakes and bodies of water which dot the state.

After coming home from the office on such a day, and doing some work in the garden (if one is going to be hot, one may as well be thoroughly hot!), I betake myself to the Ashippun River, the creek which flows near our house. The Ashippun, at least at this point, is not big enough for real swimming, but one can, as our grandparents would have said, bathe in it.

How good it feels, after a sweltering day, to settle down in the cool, clear, rapidly flowing water! One can sit on the bottom, with the water up on one's neck, and lean back against the current, and simply relax as the throbbing waters rush over and around one's body. One may forget the rest of the world, but the little scene within which one sits becomes alive and vivid.

The water is always moving but also always moving differently. Like the wind, it stirs with a hundred small variations. Occasionally a little fish tries a small tickling nibble at one's back or toes. Sometimes a large fish makes a swirl on the surface nearby.

Six or eight feet to the right and left, there is a solid wall of green. From the edge of the water, different kinds of high grass and rushes grow up for five or six feet in a dense mass of vegetation. Earlier, when the wild iris bloomed, there were spots of blue here and there. Later, there are few flowers to interrupt the palisade of green stalks, stems, and blades along the water. Because of this high hedge of greenery, when sitting in the water you can see nothing of the shore, only the tops of trees, some distance away, as their leaves reach up into the sky and stir in the evening breeze.

If one sits with one's back to the current, these walls to the right and the left focus one's attention downstream. One's eyes follow the ripples of water as they



RNS

rush by and on down the river, going out of sight at a bend two dozen yards away. Bubbles and an occasional leaf or small stick quickly float past, on down the course of the stream, and soon forever out of sight. One does not need to be a poet or to have a vivid imagination to understand the traditional simile of time as a river. "Time, like an ever-rolling stream, bears all its sons away," says the familiar hymn (1940, no. 289; 1982, no. 680). How very visible this comparison is when you sit in the middle of such a stream! The water one feels all about is rushing past, never to return. The wall of vegetation on the shore grew up in a few weeks in May and June, will all fade in October and November; and will collapse in the winter and the crumpled stalks and stems will be washed away by the high water before next spring. The leaves in the tree tops in the distance will of course all blow away, too.

Here one sits surrounded by prime symbols of life — water and green vegetation — but with only a turn in one's thoughts they become symbols of time and death! The waters vivify but also wash away, in the physical world no less than in Holy Baptism. The grass groweth up and then withereth, here no less than in the Holy Land. Nature is indeed beautiful, but God alone is our abiding hope. So the minutes pass! It is time to get out of the water, dry off, and go indoors for supper.

H. BOONE PORTER, Editor

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

How Much Penitence?

The article on Episcopal worship by John Alexander in the issue of July 6 was interesting and helpful. Maybe there could be an explanation as to the need for the Prayer of Humble Access when we have just said the confession and been forgiven.

LOIS C. ROBINSON, C.A.
El Cajon, Calif.

Representatives of Humanity

It appears that Mr. Teeter [TLC, July 20] has fallen prey to the very gnosticism he decries. He concluded in his article, "Christ's Maleness," that either Christ's sex made no difference or that he had to be male. From that dualism, Mr. Teeter asserted therefore that women must not be priests because they are inadequate representatives of the whole of humanity of God. I find that spiritually and psychologically fascinating. But might it not rather be the case

that, then as now, male humanity remained unwilling to perceive that when God made both man and woman — and announced that both were "very good" — God did not parenthetically add, "but man is really much more like I am"?

Over half of the Body of Christ is still waiting to be unshackled. This treatment of scripture keeps them in chains.

NANCE A. WABSHAW
Parish Resource Officer
Diocese of Chicago

Chicago, Ill.

Former Norm

Congratulations to the Rev. George Wickersham, II, for his article on the Eucharist [TLC, July 6]! And, recognizing your position on the matter, congratulations to you for publishing it!

For all its excellence, the article was mistitled, for the position Fr. Wickersham stated is not "Another (Anglican) Point of View"; it is THE Anglican point of view — or at least it was, until recently.

The worship pattern set forth in the Prayer Book of Edward VI was based on the "Benedictine Triangle" of Office, Eucharist, and Private Devotion; as such it sought to provide variety in worship. Moreover, the 16th and 17th century divines cautioned against frequent Communion on the grounds that it could easily lead to the "unworthy reception"

St. Paul warned against in I Corinthians 11:27-29.

You doubtless are right in saying that Fr. Wickersham's position "will not command universal assent," but there was a time when it would most certainly have done so. For the greater part of the lifespan of the distinctly Anglican Church, it would have been regarded as the norm.

(The Rev.) WILLIAM S. HILL
Dexter, Mich.

• • •

Of the two evangelical articles in TLC July 6, the one that concerned me was the one by the Rev. George Wickersham, II. The article was vintage Trollopian Barchester Towers — a situation Trollope obviously thought to be ironic. Trollope spoke of a little world in which priests dress as continental catholics but are called Mister and have little more to do but frame sermons and no little mischief — a world of hierarchical splendor but forgotten roots.

The article describes such a world with fondness, but I recognize it as the insular life of the Protestant Episcopal south I grew up in. Somehow I was moved early on to see my priorities as catholic first and denomination last. Holding that concept, I could do little else but work for the return of the Eucharist and fuller sacramental life. Yes, I believe the number of sacraments are far

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more than seven and one of them may be our lives and deaths.

Today I know of few congregations in our province without prime time Eucharist. Quite a number of us felt the way I did, you see! The article was really scary to me because I happen to remember the Episcopalians of earlier years were a dying but smug group.

PRESTON STEVENS, JR.

Atlanta, Ga.

• • •

Like the Rev. George Wickersham, II I am disturbed for two reasons by the fact that the Daily Offices are being used less and less as services of public worship. This trend is especially notable with Evening Prayer.

The first reason I am upset is that Morning and Evening Prayer are distinctly "Anglican" contributions to the history of worship. The second reason is that exclusively eucharistic worship separates us further than we already are from our roots in the synagogue. When Sunday worship is the Eucharist and only the Eucharist, the sermon is likely to become exclusively a vehicle of proclamation rather than one of instruction and proclamation.

Still and all, I do believe that the Eucharist ought to be the principal act of worship on the Lord's Day. Morning Prayer was never intended to be used on

Sunday apart from the Great Litany and Holy Communion. Unless I am gravely mistaken this three-fold act of Sunday worship became disjointed in the 18th century, but it was our Prayer Books of 1892 and 1928 which authorized this laziness.

In my parish on the second and fourth Sundays we use Morning Prayer as the liturgy of the word.

I too will let another person, Karl Barth, the Reformed theologian *par excellence*, have the last word on the Holy Eucharist. It was Barth who referred to a Service of the Word coming alone as "a torso."

(The Rev.) ROBERT M. KAHL, JR.
Church of the Advent

Cape May, N.J.

• • •

It may be, as Fr. Wickersham suggests, that the Eucharist is used too much on Sunday mornings. Unfortunately, Daily Morning Prayer is a poor substitute. Used for its intended purpose of personal or corporate prayer each morning, Daily Morning Prayer is a liturgical masterpiece.

Congregations expect the principal Sunday service to be about an hour in length, so a rector using Morning Prayer must find ways to make a 20 to 30 minute service last for an hour. A liturgical genius might be able to pull this off, but

most congregations are faced with a padded service which seems far longer than the hour measured by the clock.

The most common method of padding is to add a sermon. But since the office makes a coherent whole without a sermon, there is no good place to interject one. The "Additional Directions" on page 142 of the Prayer Book do allow a sermon to be added, but neither method is satisfactory. To add a sermon after the office has been concluded with a benediction is anticlimactic: who wants to hear a sermon after the service is over? But to insert one after the readings or the Collects distorts both the rhythm and the purpose of the office.

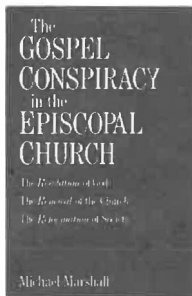
Another popular method of padding is to pile Collect upon Collect. There are a lot of Collects in the Prayer Book, and most of us have attended services where it seemed that the officiant was bent on reading every one of them.

Such abuses have too often given Morning Prayer a bad name that it does not deserve. Although unsuitable for the principle service on Sunday, it is a marvelous method of offering our morning prayers to the Lord. Would that our rectors give us the opportunity to gather for 20 minutes or so early each morning (and yes, early on Sundays, too!) to "shout for joy to the Rock of our salvation."

J. RICK ALTEMOSE

Beaumont, Texas

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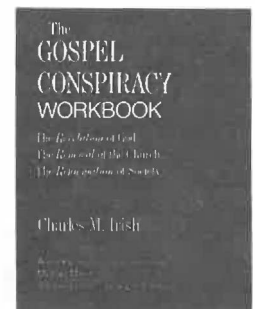
Michael Marshall

This book comes straight out of a strategic conference held in January, 1986, where participants, including leaders in the Episcopal Church and the worldwide Anglican communion, met to address the "3 R's": the *REVELATION* of God, the *RENEWAL* of the Church, and the *REFORMATION* of society. Michael Marshall reflects on, and reports the consensus of this important conference.

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Open Door Church

Unfortunately, many churches are no longer able to be kept open during the day. We, too, here on Maui have our problems from time to time, but we still keep our church open daily. The following letter was received recently, and it may encourage those who still feel that the ministry of the open door church is worthwhile. I would like to share it.

"I give thanks every time I drive by Wailuku Good Shepherd Church and see the doors wide open.

"There was a time in my life that I found little comfort anywhere for our precious baby had died. One day while driving down Main Street I had a sudden urge to go inside those open doors, and it was there that I found the peace I was searching for. Over the next few months I spent many hours inside this quiet, welcoming sanctuary.

"At first, I expected someone to ask me to leave; that the doors had been left open by mistake. But then I began to realize that this was what the family of God at this church had intended . . . for the doors to be open to everyone, thief and holy man alike, as Christ opened his arms for us all.

"Two weeks ago I felt the urge once again to go inside those open doors. This time to give thanks for the birth of our perfect baby girl.

"I'm sure there are many stories such as mine. An open church draws people into God's sanctuary without limitations. What a precious gift to give.

"My deep appreciation always."

(The Rev.) LLOYD F. GEBHART
Church of the Good Shepherd

Wailuku, Maui, Hawaii

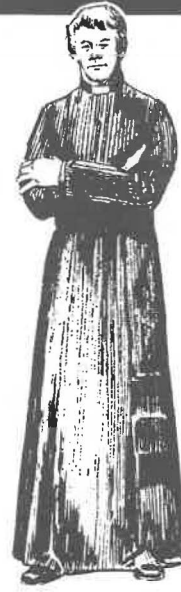
Anvil of Orthodoxy

Letters in TLC July 6 lead to one inevitable conclusion: there's little use any more in debating the issues. The innovators have the bit between the teeth and will press to their goals, the devil take the hindmost. This is the way they operated from the first illicit ordinations a decade ago; it is the way Nigel Renton's letter shows they operate now — "General Convention itself is the final authority"; and events in Australia show that the antinomian cancer is now metastasizing in the whole Body.

With what authority do these people fly in the face of Dominical choice, two millennia of catholic tradition, and the dismayed pleas of thousands within and without the church to desist? On no authority at all, except an appeal to current aberrant practice. Carolyn Keefe's letter, written in a gentle spirit and only mildly impatient with those she considers benighted, is devoid of theological content and dismisses history, both past and present, as something no "intelligent person" would bother about.

Indeed I feel spiritually one with the

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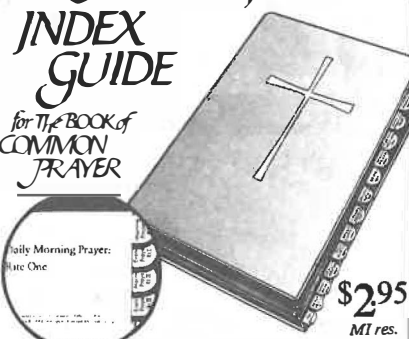
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late Bishop Hosea: let's lie back and let them rush ahead. Then the question will be, what do they intend to do with us who will neither accede nor leave? Some of us simply are not going to capitulate to novelty.

Let us, like Jacob, make a pillar of the stones we must use for pillows, raising for our Ebenezer the anvil of orthodoxy which has, after all, worn out not a few hammers in its time.

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

Hope for the Church

My gosh, what a breath of fresh air Anne E. Johnson brings to us in her letter, "Authority of Scripture" [TLC, June 29]. There is hope for the church.

(The Rev.) C. BOONE SADLER, JR.
San Diego, Calif.

Report of English Bishops

The item in TLC, July 13, concerning *The Nature of Christian Belief*, a report from the House of Bishops of the Church of England, I find very misleading and open to totally erroneous interpretation.

What is called "the Statement" is very short, covering some two pages. What follows is "an Exposition" and the latter ought not to be confused with the former.

The empty tomb is subscribed to as "expressing the faith of the Church of England." In paragraph 49 it affirms that after the resurrection our Lord's "full human nature and identity, bodily, mental and spiritual were present."

Our Lord's birth is dealt with in terms of virginal conception. The central matter here is the incarnation and the creative power of the Holy Spirit in the womb of Mary without the intervention of a human father. This is clearly stated

as the faith of the Church of England, paragraph 62.

Please note that item 3 of the Statement clearly, and without allowing exception, declares that the resurrection involved an empty tomb and that item 5 states in like manner that the incarnation involved a virginal conception. The genius of this short book is not its dogmatic statements but the way it weaves the whole matter of salvation history from the intervention of God in the incarnation to the vindication of the Incarnate Lord in the resurrection, thus taking humanity into God as God enters man in incarnation. I hope that you will highly recommend several readings to everyone interested in a very clear understanding with much historical and biblical insight.

(The Rev.) PAUL L. THOMPSON
St. Matthew's Church
Ashland, Ohio

Convention Correction

In TLC, July 6, there is a summary of action taken at the New Hampshire diocesan convention. TLC reports that "a proposal to the diocesan trustees to sell holdings in companies doing business in South Africa passed."

As reported in the *New Hampshire Churchman*, the resolution read: "This proposal called upon diocesan trustees to sell holdings in companies doing business in South Africa if the legal structure of apartheid is not dismantled by the end of this year." The paragraph ends by saying: "the resolution was amended slightly to include the words 'significant progress' (toward ending apartheid). . . ."

The resolution occasioned considerable debate, and was not as simple as your report made it seem.

HELEN FERGUSON
Milford, N.H.



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August 10, 1986
The Season after Pentecost: Proper 14

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Navajo Area Mission Convocation

A campsite among ponderosa pines near Wheatfields Lake, Ariz. was the setting for the tenth annual convocation of the Navajo Area Mission (NAM) in June.

In his opening address, the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, informed the participants that during the year another evaluation is to be made on what the NAM has accomplished and what its outlook is for the future. He also noted two main goals to be pursued which include creating unity between the congregations from the three original NAM dioceses and to affirm and support Navajo leadership so that the rich Navajo cultural traditions can be expressed more fully in the worship and life of the Area Mission Church.

An informative talk was given by the Rt. Rev. William Wantland, Bishop of Eau Claire. He described the size and structure of the Anglican Church throughout the world and explained how the Navajo Area Mission fits into the totality of the church.

The only Navajo priest, the Rev. Steven Plummer of St. Christopher's Church in Bluff, Utah, challenged the people to ask themselves what they could do for their church and what they could do for their priests and lay pastors.

The treasurer reported that the actual income received in 1985 was \$378,121, with expenditures in the amount of \$378,031. Total budget of income and expenditures for 1986 in the amount of \$389,222 was accepted by the convocation. In addition, approval was given to the renewal of the contract with the Diocese of Arizona for 25 percent of Bishop Frensdorff's time which he spends as bishop of the Navajo Area Mission.

Tom Jackson of the development committee reported on a meeting of the National Council for Indian Work (NCIW), during which there was considerable discussion on the funding for Native American ministries. The decision was made to discontinue funding for sending students to Cook Christian Training School in Tempe, Ariz., and instead explore a relationship with Seabury-Western Theological Seminary to help develop Native American ministry. The seminary is prepared to help NAM with a local program in conjunction with their Native American theological education course.

In response to the convocation's re-

"I Went to the Big City. . . ."

Most people are familiar with pictures and documentaries showing Navajo people making silver and turquoise jewelry, carding wool and spinning and weaving it into rugs. Their land is mostly desert, mile after mile of low-growing shrubs and other types of desert flora, with poor grazing for the sheep that were once the mainstay of the Navajo economy.

Ten years ago, when the Navajo Area Mission was first organized as a distinct official entity within the church, Navajo Episcopalians knew nothing of the church at large as most of them lived out their lives on the reservation. The language barrier has always been a problem, although more people have now been to school, and it is rare to have a total family unit that has no English-speaking members.

From this background came Episcopal Navajos to the first meetings of the incipient Episcopal Church in Navajoland. But over the years the picture has changed, due mainly to the work and inspiration of a handful

of people who have spent many hours working with both the ecclesiastical leaders and people attending the meetings.

It is within this context that Rosella Jim reported to the convocation on a meeting of the Standing Commission on Structure of the Church she had attended last year in New York City.

"I went to the big city and I found out that the land is big — more people than you can see land, and like the Pueblos they built their homes on top of each other," she began.

She indicated concern over the forthcoming evaluation of the state of the NAM, but emphasized that the church as a whole is listening to what the church in Navajoland has to say. "When I look back ten years we've come a long way . . . and like it or not you are the new leaders in this church," she told participants. "We can't sit back and say, 'Let our lay pastors do it,' but to say, 'No longer can the church give to me.' Let's say to the church, 'let me give to you!'"

JOAN LIEBLER

quest, Bishop Frensdorff produced a resolution to ask Province VII Synod to petition General Convention to provide for NAM representation.

A highlight of the convocation was a report [see box] made by Rosella Jim, secretary to the convocation, on the meeting in New York City of the Standing Commission on Structure of the Church in 1985.

JOAN LIEBLER

Canadian TV Network

An ecumenical satellite television venture will continue for the time being, despite the withdrawal of the Anglican Church of Canada. Anglicans voted at their General Synod in Winnipeg in June to spend no more money on the proposed Canadian Interfaith Network (CIN), but board members decided at an early July meeting that it would be premature to pull the plug.

The Anglican departure was a serious blow to the coalition of Canadian religious groups which plan to produce religious and values-oriented television. Now only the United Church of Canada and Lutherans among major mainline denominations remain on its board and

Canada's Roman Catholic bishops say they support the idea but have no funds and no organizational structure for joining the network.

Among those voting to continue the network were the board's four Anglican members, including the chairman, the Rev. William Lowe. According to CIN executive director David Nostbakken, Anglican representatives told the board that "the General Synod doesn't speak for the Anglican Church" on matters other than faith and order, and a decision not to pay the membership fee does not preclude Anglican participation.

Anglicans are looking at ways to continue their involvement with CIN by persuading individual dioceses to join, Mr. Nostbakken said. Winnipeg Anglicans have discussed joint membership with Winnipeg Roman Catholics, and Anglican bishops in Niagara and Ottawa are also known to be interested, he said.

Catholic Relief Helps Sudanese Church

In an unusual move, Catholic Relief Services has pledged \$535,802 towards the relief and development activities of

Continued on page 12

Christian Art

The Message Is a Muddle

Has Christian art reached a point of chaos?

By LESTER L. BUNDY

In the 1960s communications expert Marshall McLuhan coined the term "The medium is the message" in regard to the effect of television on our society. Borrowing a concept from McLuhan, one could say that the "message" communicated by a great deal of today's religious art is a "muddle."

Much of what passes today as "Christian art" seems to lack direction and focus. It is sometimes difficult to determine what message the artist intends to communicate to the viewer, or in fact to know if any message is intended at all. Historically, art has played an important role in chronicling the significant events and concepts of Christianity. One sometimes wonders, however, what messages will be read when future generations reflect on the Christian art of our own age. Has Christian art reached a point of chaos? Are there no longer useable guidelines or workable standards which can be used in shaping and forming meaning in Christian art?

I would argue that such standards do in fact exist. I am not suggesting that

Christian art be confined to a narrow mindless imitation of previous ages, yet there is something to be learned from the rich legacy of the Byzantine, Romanesque, or Gothic traditions. One can abstract from the past certain features that, blended with modern techniques and media, can maintain a balance between tradition and innovation without losing the content or meaning of what Christian art is supposed to be.

In establishing a standard, or perhaps more appropriately a rationale for modern Christian art, one must deal with three significant components: form, color and content. The major aspects of Christian art are governed by these three interlocking components. Further, it may be said that form, color and content are bound in a constant tension between historic tradition and contemporary innovation. The tradition/innovation dynamic needs to be dealt with first.

It is clear that tradition is an essential part of iconography as can be seen in virtually any serious discussion of historic Christian art. Keeping within the traditions of orthodox Christian iconography insures a continuity and a consistency with the past. Because God works through people in history, and because God is consistent and his revelation developmental, it is essential that all Christian art be consistent with the his-

torical interaction of God and mankind. Further, tradition serves as a canon with which to measure the faithfulness of current iconography. Christian art can and should be compared with the traditional images of the past to insure their orthodoxy, that is their faithfulness to the historic experience of God as lived by the church. This includes a comparison with both visual and literary images of the historic church. Christian art must both witness and testify to the continuing interaction of God and mankind.

Not only does God participate in history, mankind is an active and necessary participant as well. Creation is an ongoing process, not an isolated event at the beginning of time. The visual arts portray the reality of God's salvation, working through history in a world still in the process of becoming. The function of Christian iconography is documentation — the recording and describing of the participation of God and mankind in the making of sacred history.

Because this is an ongoing process, what we called "salvation history" is not a static but a dynamic process. Thus it becomes appropriate to note that being faithful to tradition does not involve a lifeless copying of what has been done before, but rather a vigorous reenactment and reinterpretation of past and present in light of the current experience of God and his revelation. It is, after all, only possible to view the past from the context of the present.

So it is that tradition is held in tension by the present in the form of innovation which is also an essential element in iconography. We live in the "here and now" and must function in light of that fact. Any attempt to do otherwise (and there are those who do attempt to live in the past in one sense or another) is doomed to failure. The dynamic tension between historic tradition and contemporary innovation is what makes good Christian iconography alive and vibrant. It should be noted that the tension pulls both ways. As the pull of the innovative keeps iconography from becoming obsolete and dead, the pull of tradition keeps it from becoming novelty for novelty's sake.

Christian art is concerned with the convergence of the natural and the supernatural world. As has been pointed out, God acts in history through people. So in addition to the tension between past and present we also find a dynamic tension between the physical world and the mystical world. The Incarnation serves as a bond linking the extremes in these sets of dynamic tensions. Religious images or icons ultimately draw their theological validity from the Incarnation and thus serve as a part of the incarnational process of mediating and synthesizing the natural world and the supernatural world. By contrast iconoclasm which is a denial of the validity of

The Rev. Lester L. Bundy is chairman of the department of religious studies at Regis College, Denver, Colo., and is assistant rector of St. Stephen's Church, Longmont, Colo.

religious images is ultimately a denial of the incarnation.

Thus for iconographic form to reflect the dynamic tensions inherent in Christian art it must be both mystical (that is to say not naturalistic in the sense of Renaissance painting) and at the same time recognizable (as opposed to non-objective painting such as Abstract Expressionism). Another way of saying this is that iconographic form must be abstractly realistic. Early 20th century artists such as Picasso and Braque, in reaction to the excesses of naturalism in the 17th and 18th centuries, rediscovered what orthodox iconographers always intuitively knew, that the naturalism of the empirical world was a constricted and limited view of reality at best. Early Christian, Byzantine and Gothic artists all knew that there are realities beyond the "normal" of sense perception.

To deal with specifics, the form of people, buildings, etc. in iconography is recognizable but abstract. Abstraction takes place in the treatment of such things as proportion and perspective. For example, contrary to the Renaissance use of natural perspective, traditional Christian art uses a mystic form of perspective. A chair, a footstool or a building will have a reversed form in which the back of the object will be wider than the front, or an object or a person may be shown simultaneously from two different points of view.

Renaissance paintings serve as "windows" through which the viewer observes the artist's world. They open out onto a natural space beyond the viewer. As in any window one has the option of not looking out or turning away. By contrast, traditional icons open onto the area in front of the picture incorporating the viewer into a mystic or sacred space. The deliberate reversal of perspective and distortion of shape is used to move the viewer's range of vision from the spatial and temporal to the infinite and eternal. Deliberate distortion or exaggeration of some features of the human body is also used for this purpose, to instill a sense of the mystic awe that naturally accompanies the transcendent.

The use of color and light follows this same line of thought. Color must be both mystical and recognizable. In traditional iconography, colors are used as a definite symbol system to aid in the recognition of specific persons or concepts. For example, the Blessed Virgin Mary is consistently portrayed in a specific color scheme for the purpose of ease in her recognition, and to reinforce continuity and consistency in interpretation. The saints of God, who are filled with the Holy Spirit, radiate light outward. As a result one never finds "natural" light in the way it is used in Renaissance or Baroque paintings. One can argue that the



The Metropolitan Museum of Art, lent by the State Museum of the Moscow Kremlin.

A 16th century Russian icon of the Annunciation provides a picture of great beauty, while ignoring use of naturalistic shadows, anatomy, and perspective. Note that footstools become thicker on the sides away from the spectator, in defiance of normal perspective. A modern adaptation of the Byzantine style will be seen on the front cover of this issue.

great paintings of the Renaissance lose their mystic quality because of their focus on the naturalistic effects of light and shadow and the exact reproduction of empirical sensory experience. Such a concern for earthly effects secularizes art and removes it from the realm of the mystical world, making it something other than what religious art is supposed to be.

The content of Christian iconography is, in one sense at least, very simple. The content is the witness and testimony of mankind's encounter with God. The theologian and biblical scholar Paul Ricoeur describes the function of holy scripture in this same way. It is my contention that Christian visual art should always be a parallel to and a confirmation of holy scripture. The function of the church in all her forms of expression is the proclamation of the gospel. The ultimate purpose of all iconography is the portrayal of the story of the faith

through the significant symbols of our experience of God. Thus, each religious image becomes a metaphor or allegory for the expression of the gospel message.

In summary, Christian art involves a series of dynamic tensions grounded in the reality of the Incarnation. It reflects in form, color and content the ongoing interaction of mankind and God through history, time and space. Religious images or icons are created for the purpose of witness and testimony to the gospel. Along with literary symbols, they are metaphors for the otherwise unexplainable reality of mankind's experience of the presence of God.

We need to encourage the use of good Christian art in our churches. Rectors, vestries, art and architecture committees, anyone who has responsibility for church fittings and decorations has an obligation to be certain that the message conveyed by our churches is consistently faithful to our living and dynamic faith.

EDITORIALS

The Story that Has Not Yet Appeared

During the past several months, we have suffered a severe journalistic embarrassment. During all the exciting events which have been taking place in the Philippines, we had hoped to carry stories of remarkable things done by Episcopalians in that land. We had also expected to have an article on the part played by members of our sister church, the Philippine Independent Catholic Church, a sizable religious group with which Episcopalians have been in communion for many years.

To our disappointment, such news stories did not materialize. Information was not forthcoming. We simply could not find out about the exciting things we felt some of our people were surely involved in.

An American Filipino friend explained it very simply. The dramatic events in the media earlier this year, the demonstrations, the nuns kneeling in front of tanks, the speeches, the parades — all of this was in the capital city of Manila, where the international journalists could see it and aim their cameras at it. Manila, however, is not the center for the Philippine Episcopal Church.

There is the cathedral St. Mary and St. John, St. Andrew's Seminary, and St. Luke's Hospital in Quezon City, a suburb of the capital. Yet the demographic base of the Philippine Episcopal Church is largely in the somewhat isolated Mountain Province in northern Luzon. A second strong base is in southern Mindanao, at the other end of the nation, hundreds of miles south of

Manila. These were not the areas where the parades were held. The people in the various provinces played an important part by casting their votes, in accordance with their convictions, in the election, but the actual changes in government have only been taking place bit by bit in outlying areas.

It also should be made clear that members of the Episcopal and the Independent Churches, like other citizens, were not all on the same side of the political fence. Many also, foreseeing possible civic unrest for a long time to come, did not wish to involve the church with any specific political position.

Some day, we trust, a fuller and more complete story will be available. Meanwhile, let us understand that the Philippine change in government was and is a far more complicated event than some of the media stories might lead us to believe. Mrs. Aquino is not a simple housewife, but a highly educated and dedicated lady with powerful family connections. Young people did not just happen to stand in front of tanks with rosaries and flowers in their hands.

According to the magazine *Commonweal* [June 20], French pacifist Jean Goss, his Austrian wife Hildegard Mayr and others had been at work in the Philippines since 1984 teaching the methods of non-violence. This should be a cause for gratitude. A non-violent revolution did not take place purely by accident. There indeed are ways available to Christians to help make it happen.

We can hope and pray that this new kind of revolution, rather than the old-fashioned bloodbath, may be followed in other countries when a change of government is urgently needed.

Feasts, Fasts and Ferias

The Daily Office II

By THE EDITOR

Last month we spoke in this column about Daily Morning and Evening Prayer, or Matins and Evensong as they are also called, or collectively the Daily Office.

Formally arranged offices at the beginning and end of the day go back to a very early period of Christian history. Yet their continuation into the modern era, in a form readily used by a large number of lay people as well as clergy and monastics, is a distinctive feature of Anglicanism.

The actual recitation of these services (as also of the added services of Noon-time and Compline for those who desire to say them) may be fitted into the daily schedule of virtually anyone who so desires. Some parishes schedule the daily recitation of one or both offices. A group



of people, perhaps only a handful, gather in a convenient part of the church each day, with different individuals taking turns leading the service and reading the lessons. Or one may recite such a service at home alone or with family members. Those who do so at home may prefer to recite the entire office sitting down, but others find it helpful to stand, kneel or sit at appropriate points. If one reads the office on a bus or commuter train (as the present writer has done during significant periods of his life), one will of course sit through the whole service.

We offer some suggestions for the office as in the Book of Common Prayer 1979, and related literature. Necessary adjustments can be made for 1928. Many will follow the suggestions of the rubrics in the present Prayer Book (p. 934) and have the Old Testament les-

son and one New Testament lesson in the morning, and the other New Testament lesson in the evening, but if one has more time available in the evening, one may have one lesson in the morning and two in the evening. (For Red Letter Days, two lessons are provided for each service.) In some parishes, there is a single recitation of the office each day with three lessons, but many of us find it is not helpful to try to keep one's mind on three different sequences coming in such close succession.

For those who wish to delve into this for the first time, the psalms and readings for this second full week of August will be found on p. 979 of the Prayer Book. As Friday the 15th is a Red Letter Day (see p. 26 for this information), there are special readings for St. Mary (p. 999). For the choice of canticles, suggestions are on pp. 144-5. In the evening, many follow Anglican tradition and confine their choice to the Song of Mary or the Song of Simeon.

Following the creed, Lord's Prayer, and suffrages, one has considerable choice regarding collects. On a Red Letter Day like this Friday, we suggest that the Collect for the Day (p. 192 or 243) be used the preceding evening, and the morning and evening of the day. On ordinary weekdays, use of the collect for the week (for this week pp. 180 or 232) would seem sufficient in the morning or the evening each day. For lesser holy days (such as St. Clare on August 11th or Bishop Taylor on August 13th) it is customary to use an appropriate proper collect at the Eucharist, but not usually in the office (although the latter is quite permissible if one desires). St. Claire or Jeremy Taylor can be fittingly commemorated in the last clause of suffrage B at Evensong, p. 68 or 122. We recommend the special collects for Fridays, Saturdays, and Sundays, but not when any of these are Red Letter Days. Thus the usual collects for Friday are not appropriate this week on St. Mary's Day. If one reads the office only on special or infrequent occasions, one may wish to add various other prayers at the end. Those who use these services daily will be well advised not to overload them. Over the years, we learn to embody many of our thanksgivings and praises, of our petitions and intercessions, into the recitation of the psalms, canticles, versicles, and responses. For helpful guidance in these matters the reader is urged to consult *The Daily Office: A Guide for Individual and Recitation* (Associated Parishes, 3606 Mt. Vernon Ave., Alexandria, Va. 22305).

Basically, our Daily Office requires two books: the Book of Common Prayer and the Bible. Other material is of course used where the offices are sung. Those who make the recitation of the Daily Office a regular and consistent part of their life may choose (if they use

Rite II) to purchase *The Prayer Book Office*, compiled and edited by Howard Galley (Seabury Press, 1980) which arranges the material from the Prayer Book for Morning and Evening Prayer, and also for Noonday, Compline and the Great Litany, in a very convenient manner, together with added optional and traditional items, and many helpful suggestions for different occasions.

For the lessons, instead of using a Bible, some will find it convenient to use *Daily Office Readings* (Church Hymnal Corp., 1983 and 1984). This is a set of four volumes, in green hard covers, two for Year One and two for Year Two. These have the correct lessons printed separately for each day. By moving the ribbon forward each day, one is spared the effort of searching for passages. A different but also helpful item is *The Episcopal Church Lesson Calendar* (Morehouse-Barlow), which prints the citations for each day, with proper provisions for feasts as they occur. This is to be used in conjunction with a Bible.

For those who do not feel able to handle all the psalms and lessons provided by the tables in the Prayer Book, a shorter and simpler system is offered by *Morning and Evening Prayer; with Selected Psalms and Readings for the Church Year*, compiled and edited by Howard Galley (Seabury Press, 1983 — an attractive looking pocket-sized volume). This has a shorter selection of psalmody and Bible reading for each day, together with appropriate seasonal material. This book is very helpful for travel or other special circumstances when one cannot manage a Bible and Prayer Book. Everything for this shortened office (including the lessons) is complete in this one small volume, together with a very informative introduction. For those who desire something still briefer and less formal, "Daily Devotions for Individuals and Families" are provided in the Prayer Book, as also in Galley's short *Morning and Evening Prayer*, previously mentioned. Psalms, readings, or other items from the Daily Office can be fitted into these daily devotions to the extent desired. For those who desire further detailed information about the background and purpose of the office, we recommend pp. 89-153 of *Commentary on the American Prayer Book*, by Marion J. Hatchett (Seabury, 1980).

Feasts, Fasts and Ferias is a regular column of THE LIVING CHURCH appearing normally in the second issue of the month. Liturgical planning, church music and furnishings, preaching, Christian education, and various other parish concerns are written of throughout the year.

BOOKS

Neither Superficial nor Abrasive

WOMAN FIRST AMONG THE FAITHFUL. By Francis J. Moloney, SDB. Ave Maria Press. Pp. 127. \$4.95 paper.

In this brief but lucid, ironic but challenging book Moloney seeks to move beyond a somewhat sentimental listing of incidents involving biblical women toward theological reflection upon the functions of women and the use of the image of woman in the New Testament. Through sound and sensitive exegesis he establishes a case for viewing the mission of Jesus and the early church as a source of release for women secluded by taboo. Although the writer so far avoids controversy as to omit the topic of women as official ministers from consideration, he is in sympathetic touch with much feminist thought.

The heart of this work is its treatment of the writing of St. Luke (woman as first among believers) and of St. John (women as model disciples). The Pauline corpus receives only a quick glance, but Moloney does investigate the use of the image of woman in Revelation. In addition to competent synthesis of scholarly views are a number of personal contributions. Although not comprehensive, this book is valuable for its ability to speak to a wide audience. Those who wish a pertinent work on women in the NT which is neither superficial nor abrasive will appreciate Moloney.

The author concludes that subsequent Christians have "remythologized" woman. Implicit examples of this practice emerge in the layers of pious Mariology through which his exegetical scalpel so discreetly slices. He dispatches much of the traditional notion of "womanhood" in a concerned and non-threatening manner. Moloney has not only done interpretation; he appears to have absorbed it.

(The Rev.) RICHARD I. PERVO
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A Light From the East

SUSAN, LAY MINISTER ON THE FRONTIER. By John Kimball Saville. Litho Prep. Pp. xx and 194. \$8.50. (Available postpaid from author at 1367 Turquoise Ave. Mentone, Calif. 92359, for \$9.50.)

The late Stephen Neill described the English Reformation as, if nothing else, the recovery of the real meaning of the word "vocation": "... the layman also is called to be a saint; the place in which he must work out his saintliness is the home, the bank, the factory, the dock,

the field . . . God will be with him there as he is with the priest . . . in church." Nearly 30 years after these words appeared in *Anglicanism* comes a very welcome biography of one such "saint" with whom Bishop Neill would be well pleased.

Susan Maria Lafaucherie Chace was born in Trenton, N.J., in 1840 and died only 48 years later in Chicago, Ill. During her brief life she was responsible for reinvigorating three parishes — St. Michael's, Trenton, Grace and St. Peter's, Baltimore, and St. Paul's and the Redeemer, Chicago. She was a veritable "light from the east" in helping to establish two parishes — St. Michael's Anaheim (where the new Presiding Bishop was elected last fall) and Grace, Tucson, the "mother parish" of all Episcopal Churches in Arizona.

Drawing on somewhat limited resources, namely the reminiscences and memorabilia of Susan's niece, Canon Saville has managed to produce as convincing a portrait as possible of a strong-willed, independently minded, and good-humored person. He has included numerous examples of her verse which, in spite of the sentimental excesses so characteristic of that age, contains the rough draft of an uncomplicated and "other directed" (to use a phrase of the moment) piety. Canon Saville has also tirelessly researched diocesan and state archives to fill in the background of this remarkable woman's life. He mentions in some detail many of the issues of her day, the sin of slavery, the tragedy of the Civil War, the shameful treatment of Native Americans, and the violent beginnings of the labor movement in Chicago. One wishes for more information as to how these events shaped her ministry. Diocesan historiographers and history buffs will find themselves wanting to pursue many aspects of the life of the Episcopal Church on the frontier.

Canon Saville, in order to give us a clearer understanding of this woman, constructed some conversations among persons in this book. Some of these are documented, but others are suggested by the author.

Canon Saville has done a great service to a generation of Episcopalians who have been brought up believing that lay ministry began with the ratification of the Book of Common Prayer 1979 as well as to vast numbers of Christians who think that the gospel cannot be spread unless it is electrified. This book reminds us that the gospel is truly preached only as long as there are just a few Susan Chace's among us — tireless, devoted, and courageous people who are willing to work out their saintliness in "the home, the bank, the factory, the dock, the field."

(The Rev.) ROBERT M. KAHL, JR.
The Church of the Advent
Cape May, N.J.

NEWS

Continued from page 7

the Episcopal Church in the Province of Sudan.

Among the projects being supported is the Lainya Vocational Training Center, in the southern Sudan, which received \$136,802 for its "excellent work" in training refugees and local Sudanese in such skills as brickmaking, carpentry, metalwork and agricultural extension techniques.

The grant was made after the program's supervisor, Dr. Gordon Wagner of the Episcopal Church of Sudan Development and Relief Department, visited New York with the Most Rev. Elinana Ngalamu, Archbishop of Sudan, several months ago.

Catholic Relief Services joins such groups as the Overseas Development Office, the Fund, the Ford Foundation, and the Diocese of Southwestern Virginia — which has a long-term companion relationship with the Church of the Sudan — in aiding these relief and development efforts. A Venture in Mission grant of \$100,000 from Southwestern Virginia is also at work there.

Another Catholic Relief Services grant, this one for \$70,000, will go the development credit and marketing service being implemented by the Sudanese Church's development and relief department. About \$50,000 will go to provide a revolving cooperative food production fund and \$20,000 for the construction of improved grain storage facilities.

The need for the credit and marketing service was underscored by a recent phone conversation with Volunteer for Mission Christopher Carr, who is working in the southern Sudan. Mr. Carr re-

ported that "the food shortage in Juba (southern Sudan) is very severe. Several food riots have nearly erupted as the price of a bag of sorghum has doubled over the past few weeks."

BRIEFLY...

Memorial services were held June 18th and 19th for the Rev. George C. Hoeh, rector of St. John's Church in Brooklyn, N.Y. Fr. Hoeh was murdered June 15th when an intruder broke into his New Jersey summer home, stole his wallet and strangled him. He was 58 years old. Marisa Barnes, parish secretary, said police are looking for a young male suspect who is still at large. Fr. Hoeh served St. John's for 28 years and was involved in many outreach programs in the area. A columnist for the *New York Daily News* wrote, "If all clergymen were like Fr. Hoeh . . . we would indeed be not far from the kingdom of God." ■

Interim ministry was the subject of a five-day ecumenical conference in late June at Mt. Vernon College in Washington, D.C. The sixth annual conference attracted 107 interim ministers and consultants including 13 Episcopal priests. Focus was on the theory, issues and experience of interim ministry. The Rt. Rev. George Masuda, retired Bishop of Montana celebrated the opening Eucharist, and the Rt. Rev. Theodore Eastman, Bishop of Maryland, was a member of the panel considering standards and accreditation.



The Rev. Robert J. Stewart, rector of St. Mary Magdalene Church in Villa Park, Ill., hands out balloons and greets people at the Villa Park Gardenfest, a two-day festival. The parish has been participating in local festivals as part of its program of public evangelism.

CLASSIFIED

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 COMPUTER SOFTWARE

NO OTHER CHURCH COMPUTER SOFTWARE comes close to *Romar Church Systems*. Already in use by 21 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Att: LCC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

FOR SALE

EXCELLENT instructional material for Lay Eucharistic Ministers prepared by the Commission on Liturgy and Church Music (Diocese of Los Angeles). Includes detailed instructions for this ministry and VHS videotape of two lectures on sacramental theology and pastoral care. Send \$25 to: The Cathedral Bookstore, Box 2164, Los Angeles, Calif. 90051.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumés, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

RECTOR: Small urban southern New England parish seeking priest with pastoral, administrative skills. Goals: strengthening Christian education, stewardship; increasing family feeling, teamwork. Resumé, CDO profile to: Search Committee, St. Peter's and St. Andrew's, c/o Mary Hitt, 11 Beaufort St., Providence, R.I. 02908-4406.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

RECTOR — suburban New York parish with tremendous growth potential. Desire special strengths in preaching, education, youth and visitations. A real challenge. Are you interested? Submit resumé and references. Reply to: Mr. Willie Jinks, Search Committee Chairman, St. George's Church, 319 Front St., Hempstead, L.I., N.Y. 11550.

PRIEST to serve yoked parishes in two of the loveliest towns in the south. Opportunity for tremendous parish expansion. Inquiries/resumés to: Search Committee, Tom Hammett, Box 734, Madison, Ga. 30650.

PEOPLE and places

Appointments

The Rev. Keith John Acker is now senior assistant of All Saints', 625 Pennsylvania Ave., San Diego, Calif. 92103.

The Rev. Robert Lee Bast is rector of Holy Trinity, Oxford, Md. 21654.

The Rev. John F. Buenz has been elected dean of the Cathedral Church of St. John the Evangelist, 127 E. 12th Ave., Spokane, Wash. 99202.

The Rev. S. M. Burns has been for some time rector of Grace Church, 1307 St. Mary's Dr., Waycross, Ga. 31501.

The Rev. Robert Douglas Carter is now chaplain at Mississippi State University.

The Rev. Charlotte Dunley Cleghorn is deacon at St. Paul's, Cleveland Heights, Ohio.

The Rev. Andrew W. Foster is chaplain at Kenyon College, Gambier, Ohio.

The Rev. Lance A. B. Gifford is rector of St. John's, Mt. Washington, Md. Add: 1700 South Rd., Baltimore, Md. 21209.

The Rev. John W. Hartnett is the second assistant at All Saints', 625 Pennsylvania Ave., San Diego, Calif. 92103.

The Rev. Charles E. Hoffacker is rector of St. Peter's, 270 E. Wilbeth Rd., Akron, Ohio 44301.

The Rev. Harry A. Hughes is rector of Chapel of the Cross, Box 276, Rolling Fork, Miss. 39159.

The Rev. Norval McDonald is rector of Deer Creek Parish, Box 35, Darlington, Md. 21034.

The Rev. David Manning is rector of St. George's, Clifton Park, N.Y.

The Rev. Rob Roy Mason is part-time priest-in-charge of the Church of the Resurrection, Warwick, R.I. Add: 153 Congdon St., Providence, R.I. 02906.

The Rev. Charles E. Osberger is rector of Old Wye Church, Wye Mills, Md. 21679.

The Rev. Joseph O. Robinson is rector of Trinity Parish, Box 145, Yazoo City, Miss. 39194.

The Rev. Donna B. Ross is rector of Christ Church, Oberlin, Ohio.

Ordinations

Priests

Albany—Christopher A. Powell, priest-in-charge, St. John's, Stockport, N.Y. Add: Box 114, Columbiaville, N.Y. 12050.

Louisiana—Roy Glen Pollina, vicar, St. Michael's, Mandeville, La. Add: Suite 100, Wheelhouse No. 1, 634 Village Lane North, Mandeville, La. 70448.

Mississippi—Richard E. Sanders, curate, St. Paul's, 1116 23rd Ave., Meridian, Miss. 39301. G. Leon Watts, Jr., curate, Church of the Mediator, Meridian and vicar of Trinity mission, Newton, Miss. Add: Box 3539, Meridian, Miss. 39305.

Missouri—Priscilla Allen, asst. chaplain, Deacons Hospital and asst., Christ Church Cathedral, St. Louis, Mo. Add: 1210 Locust St., St. Louis, Mo. 63103.

Deacons

Central New York—Judith Baldwin. Esther Gould, part-time at St. Mark's, Syracuse, N.Y. F. John Kelly, deacon-in-charge, Christ Church, Sackets Harbor, N.Y.

Colorado—William Kent Christian, III, curate, St. Michael and All Angels, 1400 S. University Blvd., Denver, Colo. 80120.

Dallas—Barbara Smoot Kelton. Richard T. Speer. Jerry Lee Wiseley, curate, Christ Church, Plano, Texas; add: Box 863445, Plano, Texas 75074.

El Camino Real—Margaret Irwin, asst., St. Andrew's, Saratoga, Calif.

Kansas—W. Harry Abernathy, curate, Trinity-St. John's, 1142 Broadway, Hewlett, N.Y. 11557.

Louisiana—Robert Boak Slocum, deacon, Trinity Church, 1329 Jackson Ave., New Orleans, La. 70130.

CLASSIFIED

POSITIONS OFFERED

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

POSITIONS WANTED

PRIEST, 54, seeking new ministry. Rector or vicar possible non-stipendary relationship. Strong pastoral care, calling, preacher, liturgics, elderly and youth ministry, Christian education all ages. Reply Box K-640*.

VACATION/RENTAL

VACATION/RENTAL, Spanish study, sabbatical, Cuernavaca, Mexico. Contact: Fr. M. G. Pool, 4301 Meadowbrook, Ft. Worth, Texas 76103. (817) 534-4925.

WOOD PRODUCTS

ST. FRANCIS' FARM, a home for young male offenders, ages 17-25, run by an Episcopal priest, is looking for Episcopal Church groups to show and sell quality wood products made by residents. Free information. Write: Director, P.O. Box 784, West Plains, Mo. 65775.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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THE LIVING CHURCH

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NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

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

Maryland—Jean Wise Kirby, 524 Gordon Circle, Hagerstown, Md. 21740. Beth Cooper McNamara, part-time staff asst. and diocesan refugee coordinator at Episcopal Social Ministries and part-time asst., St. James, Parkton, Md. Elaine Jo Prince, part-time asst., Christ Church, Columbia, Md.; add: 4536 Penn Lucy Rd., Baltimore, Md. 21224.

Michigan—Charles Chandler, Bertram Claeboe, Carol Flanagan, Ann Franklin, Margaret Haas, Ellen Jurwitz, Paul S. Nancarrow, Pamela Porter, Patrick Twomey, and Elizabeth Wigg-Maxwell.

Mississippi—Ruth Wallace Black, chaplain, University Medical Center and curate, St. Philip's, Jackson, Miss.; add: 1704 Poplar Blvd., Jackson, Miss. 39202. Michael Dobrosky, vicar, St. John's mission, Box 54, Aberdeen, Miss. 39730. Robert B. Henderson, curate, St. Paul's, Box 465, Columbus, Miss. 39701. Linda Naef, doctoral studies, Harvard University and part-time parish worker under the supervision of the Bishop Coadjutor of Massachusetts; add: 12 Priscilla Rd., Brighton, Mass. 02135. G. Randall Sartin, curate, St. James' and assisting at Church of the Redeemer, Greenville, Miss.; add: 1026 S. Washington, Greenville, Miss. 38701.

New York—Justus Richard Van Houten.
Ohio—Barry Cotter, curate, St. John, Ocean Springs, Miss.; add: c/o St. Paul's, Selma, Ala. Bennett Jones, II, asst. St. Paul's, Selma, Ala. Joseph Redmond, asst. St. Martin, Chagrin Falls, Ohio.

Colleges

Dr. Marvin B. Scott, author of numerous articles and books on education, and formerly special assistant to the chancellor of the board of regents of higher education for Massachusetts, has been appointed the sixth president of St. Paul's College in Lawrenceville, Va.

Changes of Address

The Rev. Roberts Ehr Gott is now at 1216 Millers Ct., Noblesville, Ind. 46064.

Raymond Glover may now be addressed at 94 Alta Vista Dr., Yonkers, N.Y. 10710.

The Rev. Frances H. Kieschnick is now residing at 39 Priest St., San Francisco, Calif. 94109.

The West Missouri Spirit, the new name of the newspaper of the Diocese of West Missouri, is now at Box 413216, Kansas City, Mo. 64141.

Solitary Life

On June 24 at Trinity Church, Easton, Pa., the Rt. Rev. Mark Dyer, Bishop of Bethlehem, dedicated for the ministry of anchoress Marcia Emma Hobart.

Deaths

The Rev. Alden Wilson Powers, rector of Trinity Church, Marshfield, Mass., died of cancer on June 18th at the age of 56 in his home in Marshfield.

A graduate of the University of Massachusetts and Nashotah House, Fr. Powers also held a master's degree in social work from the University of Indiana. Throughout his ministry he served parishes in Indiana and Connecticut and was, for 12 years, executive director of Episcopal Social Services of the Diocese of Connecticut. Fr. Powers was a staff sergeant in the Third Marine Air Wing during the Korean War. He was a confrater of the Order of St. Benedict and served on a number of boards of the church. He is survived by his wife, Nancy, four children, and his brother, the Very Rev. Frederick Powers, dean of All Saints' Cathedral in Milwaukee, Wis.

Calendar of Things to Come

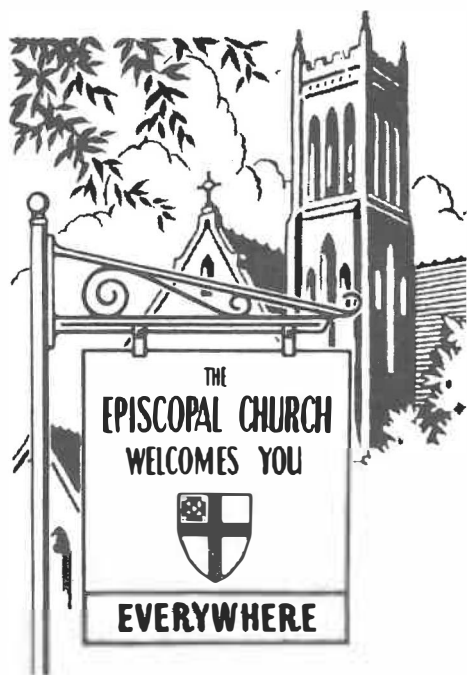
This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

September

- 11-13 Convention of the Diocese of Montana (Lewiston)
- 11-14 Annual board meeting of a Christian Ministry in the National Parks (Yellowstone Park, Wyo.)
- 19-26 House of Bishops meeting (San Antonio, Texas)

October

- 12-13 Convention of the Diocese of Albany
- 13-16 Meeting of the Standing Commission on Church Music (Chicago)
- 17-18 Convention of the Diocese of Southeast Florida (Boca Raton)
- 24-25 Conference on studies of Polish National Catholic Church (Orchard Lake, Mich.)
- 24-25 Congress on the Given Gospel (Medina, Wash.)
- 24-25 Convention of the Diocese of Eau Claire
- 24-26 Convention of the Diocese of Northwest Texas (Amarillo)
- 25 Convention of the Diocese of Western New York (Buffalo)



SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

FAIRBANKS, ALASKA

ST. MATTHEW'S 1029 1st Ave.
The Rev. Roger Williams, r; The Rev. Pete Richmond
Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C apt

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 Lincoln St.
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

SOUTH LAKE TAHOE, CALIF.

ALL SAINTS OF THE SIERRAS 544-4206
9 HC at Hope Lutheran Church

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

ESTES PARK, COLO.

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

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (ex Aug)

LITCHFIELD, CONN.

ST. MICHAEL'S PARISH
The Rev. Allen W. Farabee, r
Sun H Eu 8, 10

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
Tours: Mon-Sat 10:3-15, Sun 12:30 & 2. Hours: May 26-Sept. 1, open 10:7:30 Mon-Sat; 10:5 Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon; Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

WEST PALM BEACH, FLA.

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

STONE MOUNTAIN, GA.

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

TIFTON, GA.

ST. ANNE'S Corner 24th St. & Central Ave.
The Rev. H. Jacoba Hurst, r
Sun 8 Low Mass, 10 High Mass. Daily as anno

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r (near Waikiki)
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the
Rev. Janice E. Gordon
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

CHURCHVILLE, MD.

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



Church of the Good Samaritan, Dallas

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past
care assoc; C. Burnett, youth assoc
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9; H Eu Wed 10

BOSTON, MASS.

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

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David E. Weaver
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

CAMDENTON, MO.

The Lake of the Ozarks
ST. GEORGE'S 219 North Highway 5
Sun H Eu 9

KANSAS CITY, MO.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. 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. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
W. Wesley Konrad, r
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard
D. Straughn, assoc
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway
The Rev. Jerry M. Doublesky, CSSS, r; the Rev. Shawn A.
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, Dean; the Rev. Geoffrey
Butcher, Precentor; the Rev. Ken Clark, Theologian
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10. First &
third Sat 7

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

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoenen, ass't; Mark T.
Engelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. Main St.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;
the Rev. Eugene F. Foley, d
Sun 8 HC, 10 HC

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.
Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

Continued on next page



The American Cathedral, Paris, France

SUMMER CHURCH SERVICES

(Continued from previous page)

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

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. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmy, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

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

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

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

ROCHESTER, N.Y.

ST. THOMAS' Highland and Winton
The Rev. John Martiner; the Rev. Gail Keeney
Sun Eu 8 & 10; Wed 12 Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

WESTHAMPTON BEACH, N.Y.

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

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Gilsan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

NORRISTOWN, PA.

ST. JOHN'S (Exit 25 PA Tpke)
23 E. Airy St. (opp. Court House)
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

WESTERLY, R.I.

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

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

TRANSFIGURATION 14115 Hilicrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the Rev. Travin Malone, the Rev. Gwen L. Buehrens, ass't
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12 noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rt. Rev. Stanley Atkins, interim rector 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6, H Eu Wed 10

CHRISTIANSBURG, VA.

ST. THOMAS East Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

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

TRINITY 609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-Sat MP 9:40

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wallace, ass't to dean, the Rev. Howard G.F. Kayser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30. Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

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

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gill & Glenwood
Sun Eu 8, 9, 11; Wed Eu 12:10

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
West 2nd & Larch
Sun Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdays: H Eu 12 (Tues with HU)



Cathedral Church of St. John, Albuquerque, N.M.

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