

# THE LIVING **FILE COPY** CHURCH



"When a pastor is suffering from the manifestations of burnout, there are no winners."

RNS



## Through the Valley, with a Staff

By SAMUEL G. WEST

After offering Daily Morning Prayer one day, my wife and I left our Richmond home with our family, and drove through beautiful Shenandoah Valley to Luray Caverns. We took along our personal walking staffs for support on the tour. A few days before, *Audubon Magazine* arrived containing a delightful article about staffs entitled "Something To Lean On." The authors made the accepted distinction between *rod* and *staff* in Psalm 23.

Though a clumsy amateur, some years ago I fashioned several staffs. Even older now, I am more cautious, welcoming something to lean on where footing is risky. But a walking staff is not only to be used, it is also to be worn as a vesture.

My first attempt at shaping one was by using Georgia pine, since we then lived on Jekyll Island, Ga.; in retirement. I wanted to fashion a staff for my priest brother of Orcas Island, Wash., who is also a forester and craftsman. He had said of me, "it is hard (for him) to fly with eagles when you work with a turkey!" With a modicum of help I shaped the pine with five sides. I adorned it myself with mutually recognizable symbols, using a wood burning toy and paint. He still uses his, sometimes directing traffic with it as a volunteer during parades.

My own staff I fashioned of Madrono wood from my brother's property — no planned design — all thumbs — crude tools — and much time for meditation. A good result happened anyway. From Butchart Gardens and Victoria, B.C., to

the Golden Isles of Georgia, I have been offered money for my "Western Gentleman" staff. No sale!

It was that staff I took to Luray Caverns. As we began our descent, I scarcely thought we were "in the valley of the shadow of death" . . . not until we were far down in the earth, feeling somewhat entombed. Our staffs were support going down some inclines slippery from water that has dripped for eons shaping designs of solid stone. When down almost 200 feet, the Venite came in recall, "in his hands are the caverns of the earth." In the occasional darkness, relieved only by artificial light, we gained an awareness of the mystery of creation and of the presence of God. Particularly to any of us in senior years this implies that we are those who "walk like a shadow" and are hesitant to pray, "let me know my end and the number of my days."

Near the bottom level is a largish "cathedral" room housing an organ. It is functional, capable, they say, of concert quality music. Rubber-tipped hammers strike selected stalactites to vibrate desired notes. Luther's "Ein Feste Berg" was played, and we then felt that this place is "a mighty fortress" of our God.

Since then we have walked with staffs through woods surrounding our apartment. They are lovely — except that litterbugs have distorted the scenery. Should such people even be invited to offer the Benedicite, our Canticle 1 or 12? The answer, partly, is to find volunteers, borrow a pick-up truck and clean up the area. My wife and I could attach sharp ferules on the staffs, jabbing them to impale scattered papers, working out anger at the polluters, and helping direct younger people to heavier items needing disposal.

My wife's staff is of driftwood; we discovered it in back of Emmanuel Church,

Orcas Island, rolling and resting with the tides. It had a grayish white hue, produced by aging and exposure to the elements, and I thought of myself accordingly. But it had a rugged look, something to lean on. I worked to preserve its grayish-white "alb" but added a spiral orphrey with the wood burner, giving it a bit more design and uncovering an encircling line of the original color. This color and the patina of the "alb" remain today. My wife named it "Woody The Drifter" and money has been offered for it also. No sale! Our staffs are part of our wardrobe.

Greater meaning I recalled from Robert Capon's chapter on "The Marsh Reed" (from *An Offering of Uncles: the Priesthood of Adam and the Shape of the World*) Sheed and Ward, 1967). "Pick out one," says Fr. Capon, "you'll find it impossible simply to carry a marsh reed" (a natural staff). "How will you hold it? What can you do to keep it from making a fool of you? To grasp it with one hand and use it in walking only turns you from a king into an apostle. There is no way of bearing the thing without becoming an august and sacred figure . . . without yourself being carried back to Adam the first King and Priest."

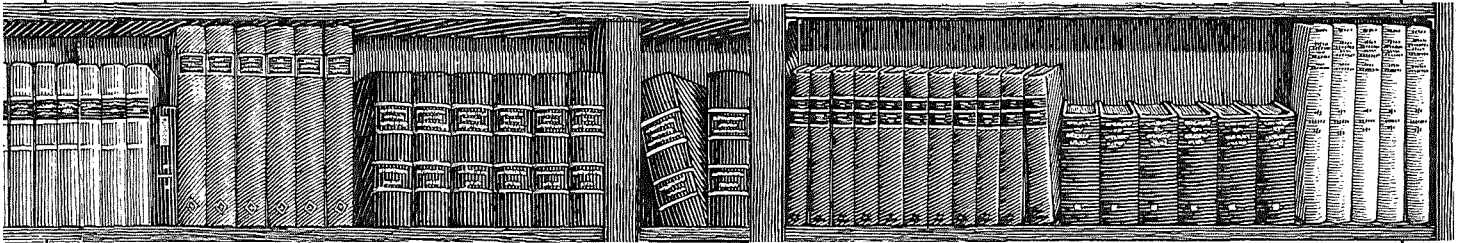
So human beings in their creatureliness through body language reveal a natural sort of priestliness for making offering.

Certainly senior retired communicants, baptized to share Christ's eternal priesthood, can exercise a daily ministry of offering the Daily Office with Bible and Prayer Book as staffs to lean on. Because memory plays more tricks in senior years, a roster can be kept to remember to offer certain people, certain purposes in intercession and thanksgiving. Retirees usually are no longer entirely harried with raising children, or by going to and from employment. They can take the time. For those who are ambulatory, walking with staff can be an outward and visible sign of the shared priesthood.

Daily Office and daily walking, liturgies indeed, and all in preparation for gathering up creation's elements with the assembled community on Sunday to offer the sacrifice of praise and thanksgiving. Then, once more, to be dismissed to share the mission and to "walk humbly with God."

*Our guest columnist, the Rev. Samuel E. West, a retired priest of the Diocese of Western Michigan, now resides in Richmond, Va.*

# —from RICHARD HOLLOWAY—



## *A DEATH IN JERUSALEM*

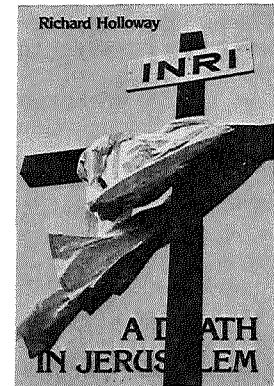
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Holloway gives hope to all of us who struggle to prevail in the face of suffering, temptation, and loss.

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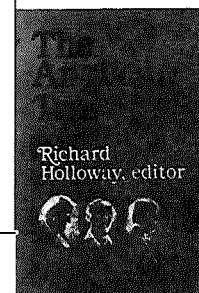
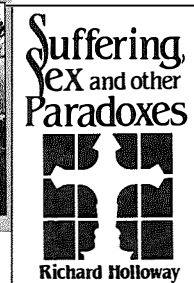
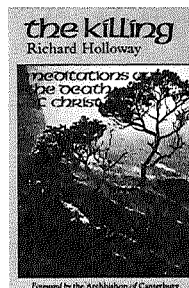
## *THE ANGLICAN TRADITION*

Richard Holloway

This timely and scholarly work is edited by the respected author, Richard Holloway. This important study shows the significance and impact of the Oxford Movement upon the church. The noted group of authors are: John Macquarrie, Owen Chadwick, Martin Thornton, and Marion Hatchett "... this book makes stimulating reading for anyone who wants to know more about the Anglican approach to Christian theology, liturgy, and spirituality."

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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.*

## Purely Human Concern

With many others, I'm sure, I respond to the excerpts from Bishop Browning's letter to *The Witness* [TLC, Jan. 18]. Let me just share some impressions, without much elaboration.

It seems to express a certain tearful concern for the unity of the church with itself as though the happiness of the church should be our ultimate concern.

The letter bears no substantial reference to either Jesus the Christ or holy writ. This suggests that important ethical problems constitute a purely human concern calling for purely human resolutions under the benign providence of a non-incarnate God.

Additionally, the letter cites no church tradition, implying that the issue involved is simply a late 20th century one.

The Presiding Bishop's position as expressed in the letter seems to constitute an excellent model for all those who

would care to follow the late 20th century Episcopal tradition of, "on the one hand this; on the other hand that."

The executive syndrome appears to lurk close by: "Better all 'round that I take all sides a little and no sides very much in emotionally charged issues"

The implication that to foster dialogue is the *ne plus ultra* of the episcopacy hints at a remarkable diminution of the office of bishop as guardian of the lengthy Judeo-Christian heritage expressed and reaffirmed by "patriarchs, prophets, apostles and martyrs."

The letter also suggests a departure in our understanding of the prophet as a conservator of the faith, whether its roots be loyalty in the wilderness or hope in Babylon.

Finally, one might hope to find in a pastoral communicate such as this some expression of one of my favorite old truths, to wit, that the ultimate resolution of our offenses against the scripturally expressed will of God for human behavior lies in our hearty acceptance of divine forgiveness while we are yet sinners, and our turning again with good effort to live the divinely advised lifestyle. Changing the will of God spoken down through tradition, and doing it by means of popular dialogue seems like a flaccid alternative when it comes to dealing with the popular sins of the day.

(The Rev.) JOHN R. WHITNEY  
Morris, Pa.

## A Catholic Church

In answer to Fr. Meeks' question [TLC, Jan. 11], "When, I wonder, does the striving for Anglican comprehensiveness become like the lukewarm indifference of the Laodiceans of Revelations 3:14-18." It already has — long since.

In answer to Arthur McKnight who wonders why the Episcopal Church has become entranced with some type of union with Rome: because the Episcopal Church, as part of the Anglican Communion, is supposed to be a catholic church — not a reformed protestant sect.

(The Rev. Dcn.) EMILY GARDINER NEAL  
Glendale, Ohio

## Canadian Book

Thank you for your review of the Canadian *Book of Alternative Services* [TLC, Jan. 4]. I agree that it is a fine work, and a gracious compliment to our American Prayer Book. It has a few features which we could well use; for example, the "Good Friday Reproaches" with absolutely no hint of anti-semitism in them (they are also found in Dennis Michno's *Priest's Handbook*). I am less happy about the provisions for the Jewish "Hear O Israel" as a substitute for the creed at the Daily Office. What are they trying to say with that?

But the biggest thing I would like to

*Continued on page 12*

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# BOOKS

## The Reports of Jesus

SAYINGS PARALLELS: A Workbook for the Jesus Tradition. Designed and edited by J.D. Crossan. Fortress. \$24.95, \$14.95 paper.

In this contribution to the volumes of "parallels" issued in or planned for the *Hermeneia Foundations* series, the editor presents, in an attractive and serviceable format, 503 items grouped in four genres: parables, aphorism, dialogues, and stories. The inventory presents all of the canonical and 19 extra-canonical sources without prejudice regarding authenticity and interdependence. There are generous displays of pertinent context together with cross-references and indices.

Association of this "workbook" with the widely-reported "Jesus Seminar" convened by R. Funk suggests that the question of "authentic" sayings is its paramount focus. Without doubt this collection is far less tendentious and rather more complete than the standard Gospel synopses. Of no less importance than the historical questions are the literary and theological implications of the recurrence of similar sayings in varied wordings, contexts, and genres. Thoughtful reflection upon these parallels will assist and challenge not only scholars but also those charged with proclamation of the Gospel.

(The Rev.) RICHARD I. PERVO  
Associate Professor of  
New Testament and Patristics  
Seabury-Western Theological Seminary  
Evanston, Ill.

## Outstanding Essays

THE PREMATURELY SAVED: And Other Varieties of Religious Experience. By John Garvey. Templegate. Pp. 124. \$8.95 paper.

This is a collection of two dozen fine essays dealing with spiritual, moral, and intellectual problems which the thoughtful Christian faces today. Garvey writes for readers of any church, or of none, but when he refers to his own past and background, it is as a Roman Catholic layman. In the course of these essays, however, one sees his attraction toward the Eastern Orthodox Church, which he has in fact recently joined.

Most of these essays have appeared during the past few years in the distinguished Roman Catholic magazine, *Commonweal*. It is proof of the editors' generosity of spirit that Mr. Garvey continues to appear as a regular contributor to that journal. He is a forceful writer, a challenging thinker, and he knows how to draw on the resources of a variety of spiritual classics. He can help any reader to face the challenge of the message of Christ at a deeper level. H.B.F.

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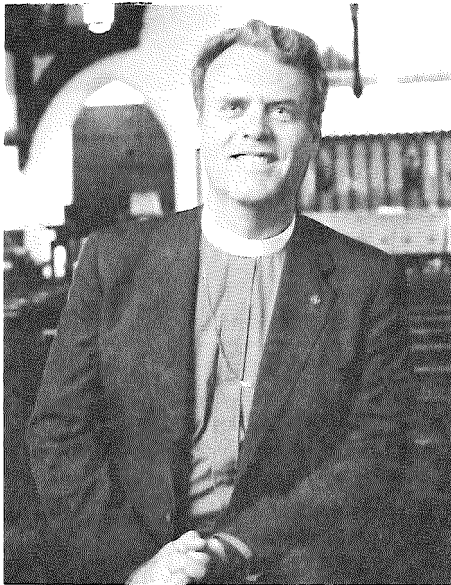
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# THE LIVING CHURCH

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Bishop Gray

## Bishop Gray Installed

It was cold and snowing outside St. James' Cathedral in South Bend, Ind. on January 10, but the church inside was warm and bright with color, prayer and song as the Diocese of Northern Indiana gathered for a festal Eucharist in thanksgiving for the episcopate of the Rt. Rev. William C. Sheridan, retiring bishop, and for the enthronement of his successor, the Rt. Rev. Francis Campbell Gray.

After serving nearly 15 years as the diocesan, Bishop Sheridan handed the crozier to Bishop Gray, who had been elected coadjutor at a special election convention in May [TLC, June 22]. His consecration took place October 31.

The installation was also an ecumenical occasion. Among other distinguished clergy was the Rev. Theodore Hesburgh, CSC, president of the University of Notre Dame, who read the gospel during the liturgy.

Following the service, participants attended a luncheon, where Bishop Gray introduced his family, paid tribute to his predecessor and handed him a book of testimonial letters. The new diocesan also presented the retiring bishop and his wife with a purse, prompting Bishop Sheridan to say, to his wife, "Now we can deal with those rascals who hold the mortgage on our house, Trudy!"

Bishop Gray is the grandson of the Rt. Rev. Campbell Gray, who served as the second Bishop of Northern Indiana from 1925 to 1944. Although born in Manila,

the Philippines, the sixth diocesan was raised in the midwest. Before his consecration he was rector of Emmanuel Church, Orlando, Fla. He is married and has three children.

(The Rev. Canon) BRADLEY McCORMICK

## Trinity Names Rector

The Rev. Daniel Paul Matthews, rector of St. Luke's Church in Atlanta, will be the new rector of Trinity Church in New York. He will succeed the Rev. Robert Ray Parks, who is retiring after 15 years of service to the parish.

In Atlanta, Fr. Matthews has been closely involved in community affairs and had televised Sunday morning services. At St. Luke's he helped to develop programs serving the homeless, a food bank, a large daily soup kitchen, a parish-sponsored school for dropouts and a center for Hispanic ministry, among other projects.

He is active in the national church by serving on the Standing Commission for Metropolitan Ministries, and has twice been a deputy to General Convention.

A native of Chicago, Fr. Matthews graduated from Rollins College in Winter Park, Fla., in 1955, and received his theological degree from the Church Divinity School of the Pacific in 1959. He was ordained to the priesthood in 1960.

Prior to coming to the Atlanta parish, Fr. Matthews served a number of parishes in the Diocese of Tennessee.

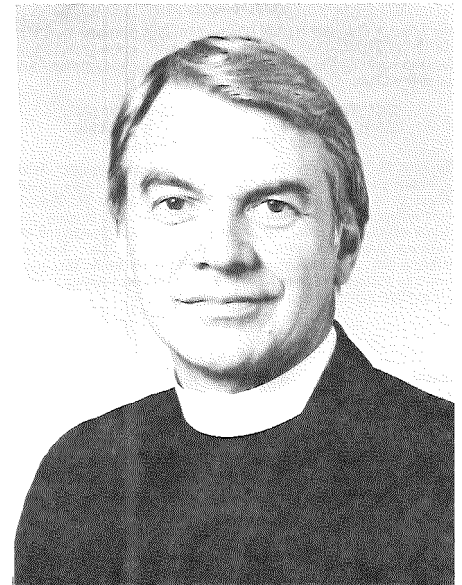
Trinity Church was chartered by King William III of England in 1697 and is one of the oldest parishes in the U.S. Fr. Matthews will be the 16th rector of Trinity and is expected to begin his duties in April.

He and his wife, Deener, have three grown children. He is the brother of the Rev. Robert J.L. Matthews of Trinity Church, Lawrence, Kan.

## Fiery New Year

"I'd like a quiet year," said the Rev. Canon Peter Golden. There are many who would say he was entitled to one.

Fr. Golden, who heads the Jubilee Ministry office for the Episcopal Church Center in New York, was in Puerto Rico the last days of 1986 for a consultation on a Jubilee project for the Centro de Servicios Comunitarios. Connected with the Episcopal Mission of St. Mary Magdelene, the project emphasizes social action and change in Levittown, the San Juan suburb in which it is located. Programs such as counseling and ser-



Fr. Matthews: Sixteenth rector of Trinity Wall Street

vices for the handicapped are part of the plan.

Having finished his business, Fr. Golden was enjoying a late New Year's Eve lunch with friends at a hotel in San Juan.

"We saw people running and followed them," he said. "Then we looked up and saw the smoke." The smoke was issuing from the Dupont Plaza Hotel and a fire which was to claim 96 lives.

"A man jumped from one of the windows," he continued, "his clothes were on fire and people were trying to carry him away. I told them to throw sand on him to get the fire out before moving him. Sand was all we had. I stayed with him to calm him down and they started bringing other people who had been hurt."

Fr. Golden had worked in the emergency room at Episcopal Hospital in Philadelphia in the 1960s and was a chaplain to the Inkster, Mich. police department while a rector there in the late '70s. He had emergency medical training. Over the course of about an hour and a half, he estimates he dealt with close to a dozen people, a few of them critically injured, the rest with broken bones and other injuries.

On Sunday morning, January 4, Fr. Golden was back home in the rectory of St. Paul's Church, Brooklyn when he heard the doorbell.

"I went downstairs and looked up and saw smoke." The church was on fire, and Fr. Golden helped remove the Blessed

Sacrament and rescue some of the vestments.

No one was injured in the St. Paul's fire and the building itself, while damaged, was not destroyed. A recently re-surgent church congregation had been working on restoration of the building and the fire was a blow to them, he said. But he added that they are rallying around and the attitude has been "we know what we have to do, so let's just roll up our sleeves and do it."

## Lutheran-Episcopal Dialogue

Representative to the third round of the Lutheran-Episcopal dialogue, met in Techny, Ill. in January, and made significant progress in the completion of a 40-page document "The Gospel and its Implications."

The dialogue participants agreed to ask their respective church bodies to study and eventually approve the paper, which is expected to be finished during the dialogue team's next meeting in June.

The 11 Lutheran and seven Episcopal theologians attending the meeting praised the paper for its provocative examination of the gospel in light of the mission of the church in the world.

The preliminary conclusion says that the paper was written as it was "because such a focus places the theme of the 'reign of God' at the center of the gospel . . . and because such a focus helps the church to affirm and integrate the various dimensions of its mission more faithfully."

The Very Rev. John H. Rodgers, Jr., dean of the Trinity Episcopal School for Ministry in Ambridge, Pa., said in an interview with a news service that "perhaps this paper will challenge (the churches') institutional complacency. It may help us to see a more radical calling."

The Rev. Walter R. Bouman, professor of systematic theology at Trinity Lutheran Seminary in Columbus, Ohio, said he hoped the paper would "make a persuasive case" and thus help "some insoluble problems to look different." Dr. Bouman co-authored the paper with the Very Rev. William Petersen, dean of Bexley Hall in the combined seminaries in Rochester, N.Y.

The document is also unusual, dialogue participants said, because it consists almost exclusively of a single point-of-view, rather than separate perspectives by Lutherans and Episcopalians.

That is partially explained by the rela-

tionship which has developed between Lutherans and Episcopalians. In 1982 the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches and the Episcopal Church agreed at separate conventions to begin "interim sharing of the eucharist."

The three Lutheran churches will merge in 1988 to form the Evangelical Lutheran Church in America. The Lutheran Church-Missouri Synod, which did not sign the 1982 agreement, also participates in the dialogue. The Missouri Synod is not expected to sign the latest document.

Although a new level of cooperation has emerged from the 1982 agreement and the two previous dialogues, representatives at the meeting said the role of the historic episcopate in the church's ministry is the most important issue remaining before the two traditions can move toward full communion, which includes sharing of sacraments and ministries and making decisions together in official assemblies.

Dialogue participants expect to discuss the historic episcopate issue when they complete the paper on the gospel, which they described at the meeting as a contribution on "the road to full communion."

## Bishop Browning Visits Many Church Leaders

The Most Rev. Edmond L. Browning, Presiding Bishop, began a month-long tour in early January in Istanbul, visiting the spiritual center of Orthodox Christianity and moving on to the Holy Land for a week. He then traveled to Rome to meet with the pope and senior officials of Roman Catholicism and later to Geneva for a meeting of the Central Committee of the World Council of Churches.

The Presiding Bishop was accompanied on the tour by his wife, Patti; the Rev. William Norgren, ecumenical officer; and the Rev. Charles Cesaretti, deputy for Anglican affairs.

The visit began with Bishop Browning as a guest of honor at a Greek Orthodox liturgy in celebration of the Feast of the Holy Name. At the conclusion, his All Holiness Dimitrios I, Archbishop of Constantinople and Ecumenical Patriarch, crossed the nave to embrace Browning. Since the feast is one in which the Patriarch receives formal greetings from representatives of his church throughout the world, his greeting to Bishop Browning was brief and formal, a prelude to a more extended visit the following day.

The next morning the Presiding Bishop presented the Patriarch with a large medallion bearing the seal of the Presiding Bishop on the obverse side and a commemoration of the centennial of the

*Continued on page 14*

## BRIEFLY...

A translation of Roman Catholic liturgy into a Native American language has been approved by the Vatican. The National Conference of Catholic Bishops (NCCB) announced in Washington recently that the Vatican's Congregation for Divine Worship has approved a translation of the mass in Navajo. Half of the estimated 15,000 Navajo Catholics are expected to use the translation, said the Rev. John Gurrieri of the NCCB's liturgy department. A translation of the mass in Choctaw, another Native American language, awaits Vatican approval.

Two new church newsletters have recently been launched. The Lay Professional Task Force has introduced *callings*, a national news-link for lay professionals in the church and a coalition of groups has sponsored *OPEN*, a newsletter for women, clerical and lay, who are employed by the church. *OPEN* offers a place where churches actively seeking or interested in considering a woman can list job openings. It replaces *The Jobletter*, an occasional publication of the Episcopal Women's Caucus and Church Deployment Office, which listed job openings.

For the second year in a row, an Episcopal Church-sponsored film has won a Golden Eagle Award from the Council on International Non-theatrical Events (CINE). "Day by Day," a film on total ministry, was "selected for its excellence to represent the United States of America in international motion picture events abroad" according to the award certificate. The film was funded by a Venture in Mission gift from the Diocese of Oklahoma and produced by the Rev. Jim Friedrich and Scot Miller of Cathedral Films. CINE is a non-profit educational and cultural organization incorporated in Washington, D.C.

Trinity Cathedral in Miami, Fla., recently mourned the passing of their dean, the Very Rev. George McCormick, who died suddenly of a heart attack December 22. He was 54. Dean McCormick had served Trinity since 1970 and was instrumental in the building's restoration and parish growth. The Rt. Rev. James Duncan, retired Bishop of Southeast Florida, told the *Miami Herald*, "He was one of the most remarkable men I ever met . . . he had tremendous talents . . . was a great preacher, pastor and a magnificent administrator. He really had it all." A memorial service was held December 26 at the cathedral. He is survived by his wife, Phyllis, two sons and two sisters.

# Substitutes for God

By EDWARD M. BERCKMAN

**H**ow could God bring something good out of a monk becoming an alcoholic? One answer: by showing the monk's abbot how to develop a spirituality of addiction — through his association with the monk and the treatment center to which they both went. Another factor was the added healing for the abbot in discovering the importance of his own life with an alcoholic father.

That is what recently happened — or is still happening — with the Rt. Rev. Benedict Reid, abbot of St. Gregory's Abbey, Three Rivers, Mich. "The Spirituality of Addiction" is now an eight-page mimeographed booklet from which the abbot has made several presentations in neighboring dioceses. Recently, I interviewed him at the abbey.

In this model of spirituality, addiction is a metaphor; the premise is that we are all dependent, all addicts in that sense. This is the human condition. "We wake up in the middle of the night, or in the middle of our loneliness, and feel we need to add something or someone to our life," Benedict said.

We are meant to be addicted to God, but we develop secondary addictions that temporarily appear to fix our problem. But they also blind us to reality and become substitutes for God, controlling our lives. Work, love, sex, money — even religion and the church — can be secondary addictions. "People can be addicts to ritual, a Prayer Book, or the way the church or altar looks," Benedict said.

But how do these secondary addictions blind us to reality? "They take the edge off our search for God," he said. "They sedate the pain that results when we cannot manage our lives. Under addiction we think we are doing well, but actually we have lost control of our lives. We like to be in control: 'I'm on top of things.' We crave power, whether over others or just over ourselves."

The true reality is that God wants to add us to his life. God's "addiction" to us is a free choice and is based on love. "Nothing we can do will break his desire. In human addictions this would be a *compulsion*, but God is *freely* determined to live with and for us."

Circumstances sometimes compel us

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*"We are meant to be addicted to God, but we develop secondary addictions that temporarily appear to fix our problem."*

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to give up control and power. "The powerless person — whether from addiction, cancer or whatever — falls down the human scale of dignity. The descent is from denial to anger to manipulation to depression, as indicated by Elisabeth Kubler-Ross's description of our ways of dealing with death. Addiction does lead, inevitably, to death, or into grace and peace.

"If only the church were a safe place to acknowledge our powerlessness. But since our weaknesses are not mutually recognized — and all of us are powerless somewhere — they are hidden and denied. People are not trained in confidentiality, so necessary with such a painful condition. So God provides other places, like Alcoholics Anonymous."

Abbot Benedict's own experience with A.A. and the treatment center clearly was instrumental in moving him toward this model. He said a therapist at the center asked him how he felt about having one of his monks in treatment. Benedict answered with a statement about his schedule and his willingness to be of help. When the therapist repeated the question, Benedict repeated his answer. Then the therapist looked at him and said, "you don't know how you feel, do you? Let's find out when and why you learned not to feel."

**T**hen, Benedict recounted, she took the abbot back to his childhood, where his alcoholic father showed up. The therapist congratulated him on surviving his father's addiction, but, she said, it was at the cost of not feeling, not talking and not trusting. "This hit me hard," said the abbot. "I even wondered whether I had become a monk so as to avoid that childhood pain." The therapist told him: "you need to recover. You're still wired in to an addict, even though he's dead."

So Benedict began attending Al-anon meetings, and there, he said, "I heard my own story, over and over again. If we

are addicts, or have been exposed to addiction, we need to find a way of recovery. The twelve steps of A.A. are a truly spiritual program."

"Once in recovery, we are free to help others," he continued. "The most direct way of helping another is called an intervention: confronting an alcoholic with the facts of his or her addiction and the damage it is causing. But this intervention is a way of saying 'we love you too much to let you go on.'"

"The church can learn from A.A. how to do these kinds of interventions (and not only in cases of chemical addiction)," he suggested. "We need to have love, the facts, alternate resources — and usually a group of loving friends. The answer, or recovery, becomes a way of life. There is no cure, only daily work on attitudes and honesty. I can see the importance of parish workshops to help everyone deal with life itself. 'Re-wiring our attitudes' means a new level of consciousness, a new way of being human — in a new world. For is it not obvious that whole cultures are addicted to patterns of life that are, in fact, dying?"

**T**he Benedict who spoke to the clergy of the Diocese of Indianapolis was a new Benedict — playful, liberated, speaking of himself as a clown — and playing that role. Recovery includes humor. He used various props — a toy gun, a horn, a steering wheel. And he changed costumes: from his usual black to a sweatshirt that said, "the Abbot's habit," then a T-shirt imprinted with, "Take my advice — I'm not using it."

I asked him how his new playfulness was related to spirituality. His answer is worth quoting in full.

"In recovery I don't assume as much responsibility for everything — I don't have to 'fix it.' I'm freer to enjoy everything in life. And playfulness allows you to be prophetic, to suggest by symbol new ways of living with new insights into the humor of the human condition. There's a sense that you are already in the resurrection."

Are there special ways to "share one's recovery"? Simply tell your story, Benedict advised. "And be sensitive to the other person's story. The freedom and healing of recovery allows one to touch others at the point of pain — but lightly, in faith. It involves the gift of serious playfulness, playing with death and resurrection."

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*The Rev. Edward M. Berckman is assistant at St. Paul's Church, Indianapolis, Ind. and TLC correspondent for the Diocese of Indianapolis.*



# Burnout

The church should see that its clergy take great care to guard against extraordinary tensions, pressures, problems and conflicts.

By JAMES A. HAMMOND

**A**s the people were in expectation, and everyone questioned in their hearts concerning John, whether perhaps he were the Christ, John answered them all, 'I baptize you with water; but he who is mightier than I is coming; . . . he will baptize you with the Holy Spirit and with fire'" (Matthew 3:11).

When clergy burn out it is not because they have been baptized by Jesus with fire! A more realistic definition of clerical burnout is "an ordained person who is suffering mental, emotional or physical illness, or a combination thereof, onset as a direct result of the tensions, pressures, problems and conflicts in the exercise of his or her profession."

In my judgment, and I speak now for myself, it is the personal responsibility of each ordained person to take a sufficient measure of care for self to ensure that he or she manages the causes of burnout, and thereby does not succumb to them. It is, however, my firm belief that all churchpersons, lay and ordained, have a vested interest in insuring that the clergy do indeed take such measures of care for self. When a pastor is suffering from the manifestations of burnout, there are no winners. So while all clergy should take great care to guard against extraordinary tensions, pressures, problems and conflicts, when they do not, it is in the church's best interest to upbraid them and call them to the task. Clergy cannot help when they are not healthy.

I would like to propose some potential solutions to burnout.

First, accept the humanity of your clergy. Everyone is made from the same frail clay. When clergy are allowed to make mistakes, to err in judgment, to experience ups and downs, they are given freedom to work in, among, and with rather than against the members of their congregations, to everyone's mutual benefit.

Expectations in a church should be

both realistic and measurable, and also fair to both the congregation and the pastor. They should also attempt to address the call of the gospel as well as the goals of the parish. With this sort of consideration, everyone in the church functions under less stress, and there are fewer hurt feelings.

Insist upon mutual responsibility and interdependence of the pastor and congregation, recognizing God abhors vacuums; no ordained person can fulfill God's calling without effective, energetic and committed lay leadership.

An optimistic, upbeat, perhaps even charitable outlook is also helpful. When the glass is thought of as half full rather than half empty, there is still much to be enjoyed. Organizations in which the membership attempts to give more than it gets are likely to have more wholeness and less brokenness.

Participate regularly in worship. Each person brings more than just himself or herself to the worship life of a parish; the whole is greater than merely the sum of the parts. Ask any preacher about the energy which a full church imparts to the process of preaching.

Financial support is another essential area in church life. No caring pastor can look at bills going unpaid for too long without beginning to anguish. It is demeaning, humiliating and very stressful always to be concerned about finances, especially if church budgets have been created in a responsible manner.

**E**ducation for ordained persons is also an ongoing need. When was the last time your pastor was involved in continuing education? What form did that involvement take? Who paid the cost? It is well recognized that clergy who take time from parish responsibilities to further their skills and knowledge are far less likely to suffer from the symptoms of burnout. Taking an active interest in a minister's continuing education means helping to underwrite the cost, but I believe that each pastor should want to pay for at least a portion of his or her own study — unless the

church is asking the pastor to do a particular piece or kind of study.

Clergy should additionally be required to do extra-parochial service, for in carefully measured and monitored amounts, it pays huge dividends to the home parish. This is true not only because the ordained person is kept up-to-date on trends and policies, but relationships are formed which are invaluable. The influence of a congregation at the diocesan level is unfairly and unnecessarily diminished unless parishes insist that their clergy take their rightful places in the councils of the church.

**C**lergy also need privacy. Many have family obligations which are the result of vows no less serious than those for ordination. Certainly all clergy, single and married, have personal needs for quiet time and space away. The clergy welcomes calls anytime when one is in the midst of an emergency, but for non-emergencies, the best time to call is during regular office hours, when appointments can be set.

Finally, clergy need love just as much as their parishioners. When they do not meet expectations, tell them, but gently; when they ask for pardon, forgive them, kindly; when their response is not all that is hoped for, it is alright to ask why — they may be in pain and a caring parishioner may be able to help! Most of us extend second and third chances even to casual acquaintances; surely a minister is entitled to the same. Remember, being human first, clergy sometimes do hurt; sometimes their ability to care for someone else may be on the low side. When such is the case, it's better to stop back another time.

If a priest tends to curl up, roll into a corner and hide, perhaps it is because the pain is a little less intense that way. After all, when we genuinely want to meet the expectations of those whom we love, but fail to do so, yes, that hurts others but it hurts us far more.

My hope is that readers will now find new meaning in the scripture at the beginning of this article.

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*The Rev. James A. Hammond is rector of the Church of the Holy Trinity, Churchville, Md.*

# The Church that Died

## *Collapse of the Colonial Church*

By RICHARD A. BEST, JR.

Anyone who has had the opportunity to visit and worship in the considerable number of colonial churches in the state of Virginia cannot help but be impressed with their architectural quality — the serene symmetry of their design, the soft beauty of the centuries-old brickwork, the clear glass that lets flood in the sunlight as rays of an Enlightenment understanding of God's laws and purposes.

The loving care that is almost always evident in the preservation and maintenance of these buildings reflects the devotion of their contemporary parishioners. Surveying the scene, including the carefully tended churchyards, one is tempted to meditate on an unbroken line of continuous Prayer Book faith extending from one generation to another, down to the present day.

Such a vision would, however, be historically untrue. The church buildings dating from the 18th century that dot the Virginia landscape are indeed the expression of the devotion and duty of colonial settlers waxing prosperous among the lush farmlands of the most important English colony. There came a time in the early 19th century, nonetheless, when almost all of these handsome structures were deserted, having become proverbial bare ruined choirs, open to the elements and venturesome animals or else occupied by non-Episcopal congregations which ripped down their three-decker pulpits and the high-backed pews, replacing them with crude speakers platforms and benches.

The Anglican Church in Virginia, once a proud ecclesiastical body established by law, to which attendance was compelled and to which taxes were due, was almost obliterated in the aftermath of the American Revolution, its property seized and even its communion vessels confiscated. In only a few places did Prayer Book worship continue and only in isolated households was the faith as received by Episcopalians transmitted

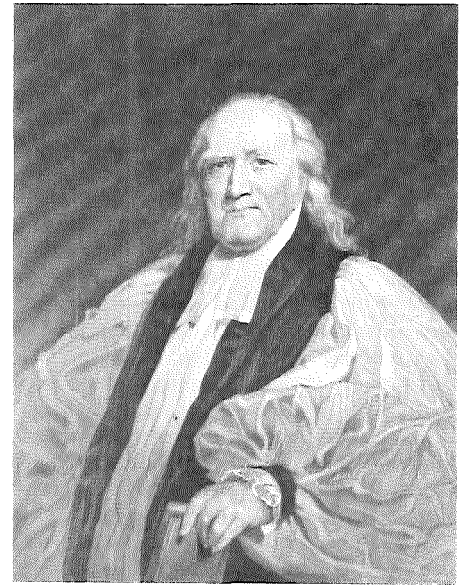
to new generations by diligent parents.

In the mid-19th century, the revival of the Episcopal Church was effectively accomplished, but it is important for us to look at the reasons why at the beginning of that century the church in Virginia was for all intents and worldly purposes dead. Historians are actively investigating the role that religion played in the American colonies and their work is far from complete, but it is evident that the Episcopal Church did suffer perhaps more than it benefitted from its legal establishment in colonial Virginia. It clearly earned the animosity of nonconformists who not unnaturally resented ecclesiastical taxes and the prominent role which some Anglican clergy exercised in the political and social life of the colony. Yet, even deeper structural and theological weaknesses contributed to the collapse of American Anglicanism.

The churches had early come under the dominance of the leading families in each parish; the priests lacked the independence and security of tenure that were normal in England. A consequent unwillingness to oppose the gentry's ambitions characterized the clergy and had a major influence on the church's inability to attack the inhumanity of the emerging slave-based economy and defend the basic human rights of black Virginians.

The absence of bishops in North America required candidates for orders to make a long and difficult voyage to be ordained. Churchmen were denied the irreplaceable leadership that bishops are set apart to provide. As was also the case in 18th-century England, the sacraments, particularly the Eucharist, were usually neglected. Communion was customarily celebrated only a few times annually. Churchgoing was frequently a social experience, unrelated to any spiritual commitment. Services were stately and sermons intelligent, but they did not reach — nor were they aimed at — the mass of the colonial population.

By the time of the American Revolution the church in Virginia was a hollow shell. The upper classes had been captured by the deism of the Enlighten-



The Rt. Rev. Richard Channing Moore, second Bishop of Virginia.

ment, while middle and lower-class Virginians converted in droves to revivalist congregations which provided the sense of fellowship and spiritual warmth that the Episcopal Church had denied them. The slave population was largely untouched by our church and its clergy. The first bishop of Virginia devoted himself to his teaching responsibilities at the College of William and Mary.

Fortunately, the Episcopal Church in Virginia did revive under the able leadership of its second and third bishops, Richard Channing Moore and William Meade. Strong parishes, schools and other institutions began to grow; edifices were gradually returned to ecclesiastical use and communion plates were reacquired. Nonetheless the collapse of the colonial church remains worthy of study. It underlies much of the subsequent history of American religion. There are valuable lessons to be learned, perhaps the most outstanding being the importance of the church remaining true to its fundamental purposes, maintaining the integrity of its ministry and its ability to stand apart from the spirit and institutions of the day, calling all men and women — and all societies — before the judgment seat of God.

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*Richard A. Best, Jr. is a member of St. Paul's Church, K Street, Washington, D.C.*

# EDITORIALS

## Dressing Up Too Much?

Anglicans all over the world usually find satisfaction in the impressive and stately appearance of their clergy when officiating in church. Ministers in other religious bodies may wear blue jeans, or business suits, or academic robes, or other variously designed garments, but we are pleased that our liturgical leaders wear the graceful robes and vestments inherited from dignified and decorous past ages. Similarly, we may have beautiful altar cloths and other adornments. So much to the good, but do we overdo it?

From time to time we receive letters to the editor, not always published, which complain about what seems an excess of liturgical clothing. They may have a point. Everyone doesn't always have to wear everything, nor do things like mitres, stoles, or copes need to be taken on and off two or three times in one service. The issue is of course a delicate one, for it is impossible to please everybody. What seems a simple liturgical style to one person seems too ornate to someone else, and a happy medium does not satisfy those who enjoy diversity.

In the past, our vestments not only provided beauty and dignity, but they meant something. Centuries ago, Anglican clergy were bitterly attacked by the Puritans for wearing the surplice — that simplest and most innocent of churchly garments — because it reflected historic catholic tradition. Bishop Seabury, in contrast to other bishops of his era, wore a modest black mitre because of his commitment to apostolic succession.

In the first half of this century, the chasuble was the controverted vestment. It expressed firm belief in the Real Presence and the eucharistic sacrifice. The sacrificial part was not merely symbolic. In many dioceses, the priest who habitually wore it at the altar knew he would never be called to serve a large or wealthy parish, that he would never be elected a deputy to General Convention, and that he and his wife might be snubbed at social gatherings. In parishes where such vestments were worn, one knew that the eucharist would be celebrated frequently and with great reverence. One knew also that the priest was readily available to hear the confessions of the penitent, and to bring anointing and communion to the sick and dying.

In recent years, catholic-minded Episcopalians have been grateful that these outward and visible signs of sacramental belief and practice have become widespread. Today the signs are there, but what about the faith and piety they are supposed to be signs of?

Certainly, a higher view of the sacraments has often traveled with these symbolic expressions. The holy eucharist is celebrated frequently almost everywhere. The reserved sacrament is taken to hospitals and nursing homes everywhere. Confession is plainly provided for in the Prayer Book. For this we give thanks.

Yet all of us, in all sectors and quarters of the church, can well ask ourselves about the depth of these things. How deep is our penitence? Lenten veils cannot take the place of it. How deep is our gratitude? Poinsettias at Christmas and lilies at Easter cannot take its place either. How well do we prepare ourselves to receive

Holy Communion? Brocaded vestments are no substitute. How well is apostolic missionary zeal expressed? Mitres and crosiers can't replace it.

Even more challenging is the recollection that the great "ritualist parishes" of the early part of this century were great churches for the poor, the lowly, the uneducated, and the handicapped. Beautiful vestments, statues, incense, and so forth spoke eloquently to many who did not read or understand our Prayer Books or our erudite sermons. "Ritual," as it was then called, was not there to entertain the comfortable, but to uphold those whose lives might, in other respects, be very bleak.

The liturgical riches of Anglicanism were bought at a great price, for the advancement of Christ's kingdom. Let us not be careless of this heritage during what may appear to be easier or more comfortable times.

## Illustrations Needed

We publish pictures as well as words. Though the flow of the latter to us is constant, we receive few of the former. Was it indeed Confucius who said one picture is worth a thousand words? In any case, we do not receive a picture for every thousand words submitted to us.

Certainly many members of The Living Church Family have talent in drawing and taking photographs, and could submit material for use in the magazine. We welcome the opportunity to share your work with others.

First, concerning those who like to draw, we don't need masterpieces, but instead simple and attractive line drawings. Adults and children in all sorts of settings, such as in a church, at a park, or on the beach, these are all very useful, as are drawings of clergy, in and out of church. Also needed are illustrations pertinent to the seasons of the year — in the church and in nature. Churches, animals, especially those with symbolic significance such as doves; decorative crosses, candles, altars and other such items are all good subjects for drawings. Even more abstract illustrations such as of fire and water are possibilities. Also useful are drawings to enhance the regular departments in the magazine — books, letters, news, etc.

For those who prefer working with shutters and flashes, much of the same can be suggested, but we ask that they be careful about taking pictures of people: written releases are required from the subjects when they can be clearly identified in a photo.

Persons who submit news releases can in many cases enhance reader interest by accompanying them with illustrations. As they write, those composing feature articles should also consider how they can illustrate their ideas; an article which doesn't lend itself to visual accompaniment may indeed be too abstract or too impersonal to be easily read. Writers do well to picture in their minds what they are writing about. This may very well improve their writing, in addition to making it easier for editors to find ways to attractively illustrate their articles.

If you have any questions, please contact the assistant editor, John Schuessler.



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## LETTERS

*Continued from page 4*

add to your fine review is a personal feeling that this book represents what ours might have looked like had it been done about a decade later. The "inclusive language" agenda is much further advanced than when our Prayer Book took form. And Americans going to church in Canada need a bit of preparation or forewarning. Even the "Rite I" Eucharist is "desexed" concerning "people" language.

In the rest of the Prayer Book, the "God-language" has taken many long steps toward reducing "God the Father" to an absolute minimum. The term is used about half as often as the American Prayer Book. They never cross the line into calling God "Mother." Hence, from this writer's viewpoint, there is no question of heresy. Perhaps crossing that line will be left to the work being done by our American committee on "Inclusive Liturgy," whose work up until now has been a big mystery.

(The Rev.) J. ROBERT ZIMMERMAN  
Church of the Holy Trinity

Lansdale, Pa.

### Vatican Upheld

Well, once again I thought TLC would take a stand and once again I was disappointed. How can you possibly conclude your editorial of January 4 about Fr. Curran with the statement, "Perhaps the best thing we can learn from his case is the complexity of the issues involved"? The Vatican was right to condemn his views. The Catholics say no to abortion and no to remarriage after divorce. That's what the Episcopalians once said, too. Now we don't say anything.

BENNET B. SMITH

Wilmington, Del.

*We stand by our statement that the issues are complex. Roman Catholicism permits many marriages after divorce, by the annulment route. Informed Roman Catholics, we understand, do not perceive Fr. Curran as an advocate of permissive abortion or of easy divorce. Likewise we assume our readers understand TLC is not such an advocate either.* Ed.

### Fr. Thorwaldsen Responds

In their letters [TLC, Jan. 4], Dr. Wentz speaks of the complexity of the issue of fundamentalism and Fr. Davis says that the issue is complicated. In theology, as in physics, complexities and complications indicate the existence of some simple phenomenon which remains undiscovered or overlooked. In this case that phenomenon is epistemology.

If one makes judgments and declara-

tions about what is true and what is moral, one is obliged to explain from where one acquires one's knowledge of truth and morality. Fundamentalists can supply this explanation easily but liberals cannot. The difficulty for liberals is that of accounting for the fact that some passages of scripture are authoritative while others are not; they are trapped in the insoluble problem of the canon within the canon.

In the last paragraph of his letter, Fr. Davis, however, disposes of all problems epistemological and canonical with the suggestion that nothing in the Bible is absolute. He may be correct in this, of course, but he is wrong to claim that biblical characters held this agnostic opinion — the fool who hath said in his heart there is no God excepted.

(The Rev.) ROLAND THORWALDSEN  
St. Stephen's Parish

Beaumont, Calif.

### Time for Every Action

Thank you for the article "What Time Is It?" [TLC, Dec. 28]. To me it is a reminder of *Gulliver's Travels* chapter 2 in which the Lilliputians thought about Gulliver's watch: "And we conjecture it is either some unknown Animal, or the God that he worships: but we are more inclined to the latter Opinion, because he assured us . . . that he seldom did anything without consulting it. He called it his Oracle, and said it pointed out the Time for every Action of his life."

Thanks to the Rev. Maurice Coombs for helping us put time in a non-digital perspective for 1987.

LEON D. NETTLETON  
Oneonta, N.Y.

### Asking the Nearly Impossible

At 8 p.m. on December 23, my husband and I asked the nearly impossible of our parish family at All Saints' Church in Sunnyside, N.Y. On one of the busiest family evenings of the year, and only 26 hours before they would return to the church for the midnight service on Christmas Eve, we asked the members of our congregation to join us at a special Eucharist at which, on the exact date of our twentieth wedding anniversary, we would renew our marriage vows. We planned a simple reception in the church immediately following the service, but hardly expected anyone to turn up.

What we never dreamed possible was that nearly the entire congregation would be present, which was overwhelmingly meaningful to us as a tangible expression of their love for us, but beyond ourselves, I think it was a particularly beautiful expression of the covenant between God and man, priest and congregation, and brother and sister in Christ.

It is the latter experience that has inspired me to write this letter in the hope

that other couples will elect to renew the vows they made to each other not just for themselves but as a sharing of love with their own congregations and a reaffirmation of the fact that without God's grace, their love for each other would not exist at all.

This service, set in the context of the mass (which many of our original wedding services were not), makes us understand not only our obligation to "love one another," but also God's commandment to "love one another as I have loved you."

LOIS SCHENCK

San Antonio, Texas

### Warm Up, Christian Soldiers!

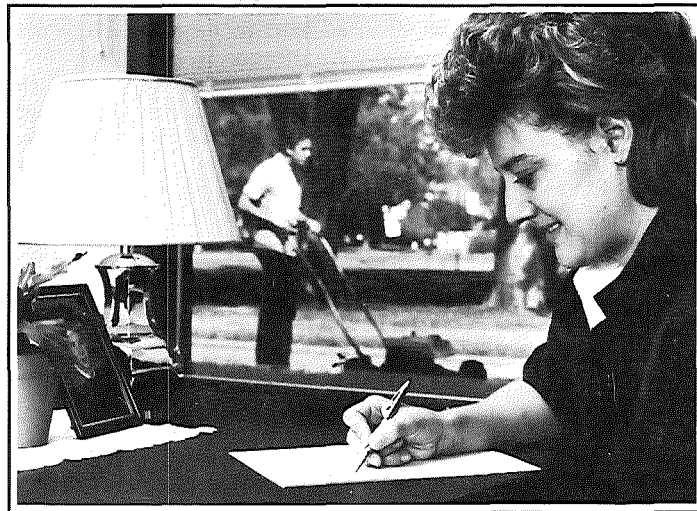
The article about the Rev. Sabine Baring-Gould, author of "Onward

Christian Soldiers" [TLC, Dec. 28] also mentioned the controversy within the United Methodist Church regarding inclusion of the hymn in their revised hymnal. I recall personal experience with this hymn.

In 1939-1943, I was the church school superintendent and conducted an abbreviated Morning Prayer service at the Chapel of the Holy Communion of Calvary Church in a small chapel building whose heating system was not entirely reliable.

On some cold winter mornings when the furnace had failed to operate, all of the children, teachers and parents in attendance marched around the aisles of the chapel singing lustily the words of "Onward Christian Soldiers" until everyone was warm enough to be seated. We

## Thanks, St. Francis...



Thanks, St. Francis, for giving Tommy the help he needed. Our pastor's referral to the St. Francis Homes was the right prescription for our troubled son, and your treatment program was exactly the right medicine.

Thanks to all of you, after only a year of your care and supervision, Tommy is a very different boy from the hostile and rebellious teenager we saw hanging around with the wrong crowd and getting deeper and deeper into trouble. Today he's the kind of son we always hoped he would be.

Because our pastor knew about St. Francis, we found the way to help a boy who didn't want to be helped, and who wouldn't accept other professional care. Now we've become a family again.



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were indeed glad this hymn was in the book. I fully agree with the non-militaristic interpretation of the words of this hymn.

CHARLES M. CRUMP  
Chancellor

Diocese of West Tennessee  
Memphis, Tenn.

### Where Are We to Meet Christ?

I note that in some of the letters responding to my questioning the presence of Christ in the bread of the Eucharist [TLC, Dec. 7], I am dubbed as championing "receptionism." I take it that, in the eyes of some, this is a derogatory theological term. However, it does raise a rather important question: Can it be that the altar is the only place, or even the principal one, where we are to meet Christ? It seems to me that the New Testament is consistent throughout as to the Lord's being near to us in all places at all times. He is hardly dependent on "official channels."

God, after all, is love. I cannot help but be suspicious of any theory which turns love into a thing, or a thing into love. If the body of Christ is present at the Holy Communion, it is present on both sides of the rail.

(The Rev.)

GEORGE W. WICKERSHAM, II (ret.)  
Rockbridge Baths, Va.

## NEWS

Continued from page 7

Chicago-Lambeth Quadrilateral on the reverse.

The Patriarch praised Bishop Browning for his efforts to seek the will of his church and spoke of his friendship with the Most Rev. Robert Runcie, Archbishop of Canterbury, and for Archbishop Iakovos, the Greek Orthodox Primate of North and South America.

Later in the day, Bishop Browning met with other Greek Orthodox leaders who were concerned about the future of Anglican-Orthodox dialogues. They cited what they felt were slow efforts toward implementing a commitment to eliminate the "filioque" clause from the creeds. In addition, they also reiterated their concerns and reservations over the ordination of women to the priesthood and the probability of the ordination of women into the episcopate within the near future. They expressed an opinion that dialogue with the Greek Orthodox seemed to be a very low priority with Anglicans.

Fr. Norgren explained the process which Anglican provinces have launched to review the "filioque" and eventually remove it from the creed. It is expected to be resolved after the Lambeth meeting next year, he added.

Bishop Browning pointed out that women in orders were a reality in the communion and reviewed the discussions at the Toronto meeting of the primates and later at the Episcopal House of Bishops meeting. He indicated that he felt the ordination of women to the episcopate was not likely to occur before the Lambeth meeting.

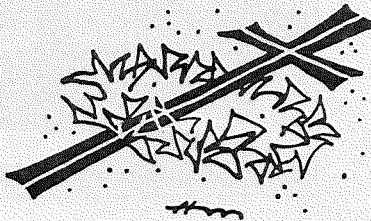
Later in the visit, Metropolitan Chrysostomos of Myra, a Greek Orthodox leader, told Bishop Browning that there will be a large-scale examination of the issue of women in orders by Greek Orthodox theologians later in the year. Further, in a visit to the Armenian Patriarch, his Beatitude Shnork Kaloustian, the Presiding Bishop learned that his church had recently ordained a woman to the diaconate.

The guests were received cordially by the governor of Istanbul, his excellency Nevzat Ayaz, who seemed interested in the training and preparation required for Episcopal Church ordination. He also praised the commitment of the Christian churches seeking world peace.

In the brief visit, Bishop Browning also met with Moslem scholars and made a short pilgrimage to the Church of St. Sophia, one of the most ancient and holy sites of Christendom and of Islam. It is now maintained as a museum by the state, which is slowly attempting to restore it.

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### Intersections

Dinah went out to visit the daughters of the land, woman to woman.

The crossing of lines of distinction pulls at the fabric: both lines weaken.

Which will break first, the line of division or line of communication?

The women of Ireland offer lessons in the guarding of intersections.

Ellen Roberts Young

From: *Dinah Went Out To Visit The Daughters Of The Land: Reflections on Genesis 34.*

# CLASSIFIED

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## 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.

**AN ANGLICAN TRILOGY.** The Rev. John H. Morgan, Ph.D., D.Sc., an Episcopal priest, has recently published three data-based studies entitled, *Wives of Priests, Who Becomes Bishop?* and *Women Priests*. Using information gleaned from national surveys covering 700 respondents, these studies ask the tough questions and explore the problematical areas of the church's life and ministry. These are the most comprehensive data-based studies of clergy wives, priests who become bishops, and women priests to be found. The set is \$24.95, paper, postage paid. Order from: Wyndham Hall Press, P.O. Box 877, Bristol, Ind. 46507.

## COMMUNITY EXPERIENCE

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## ORGANIZATIONS

**DO YOU WANT** "non-sexist" language in our Prayer Book? If not, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

# PEOPLE and places

## Appointments

The Rev. **John Woolfolk Cruse** is rector of the Church of the Holy Comforter, 156 S. Ninth St., Gadsden, Ala. 35901.

The Rev. **Walter W. Dawson** is rector of Emmanuel Church, 300 W. Frederick St., Staunton, Va. 24401.

The Rev. **Richard E. Hayes** is rector of Trinity Church, Box 459, Buchanan, Va. 24066.

The Rev. **Jeffrey D. Lee** is canon to the ordinary and administrative assistant of the Diocese of Northern Indiana; add: Cathedral House, 117 N. Lafayette Blvd., South Bend, Ind. 46601.

The Rev. **Philip Morgan** is rector of St. Mark's and chaplain of Howe Military School, Howe, Ind. Fr. Morgan also edits *The Beacon*, newspaper of the Diocese of Northern Indiana; add: Box 374, Howe, Ind. 46746.

The Rev. **Thomas Mustard** is rector of St. George's, Griffin, Ga.

## Deaths

The Rev. Canon **Ronald E. Ortmayer**, retired priest of the Diocese of Milwaukee, died January 7, in Whitewater, Wis., after a long illness.

Fr. Ortmayer was born in Howard, S.D., in 1908. He received the B.A. degree from St. Stephen's College, and attended General Theological Seminary. He was ordained to the priesthood in 1935 and then served churches in Owen and Chippewa Falls, Wis., until 1957, when he became assistant at Trinity Church, Wauwatosa, Wis. He was rector of Trinity Church, Janesville, Wis., from 1959 until his retirement in 1974, and acted as priest-in-charge of St. Luke's, Whitewater, until 1980. Fr. Ortmayer was a deputy to several General Conventions, and an honorary canon of Christ Cathedral, Eau Claire, Wis. He is survived by his wife, the former Marian Turner, and his children.

The Rev. **Harry Watts**, retired priest of the Diocese of Colorado and canon emeritus of St. John's Cathedral, Denver, died in Hays, Kan., on December 12. He was 96 years of age.

Fr. Watts was born in Enfield, England, and came to the U.S. in 1913. He attended Seabury Divinity School, Faribault, Minn., and was ordained to the priesthood in 1916. He served St. Paul's Church, Coffeyville, Kan., from 1915 to 1917 when he became rector of St. Peter's Church, Denver. He was rector of Christ Church, Canon City, and priest-in-charge of St. Alban's Church, Florence, Colo., from 1922 to 1923; rector of Trinity Church, Greeley, from 1923 to 1925; vicar of St. Michael and All Angels, Denver, from 1925 to 1928; and canon at St. John's Cathedral from 1925 to 1959. Fr. Watts was a chaplain at St. Luke's Hospital, Denver, from 1943 to 1955. He was a deputy to several General Conventions, and a member of the board of examining chaplains. His wife, the former Alice Okerstrom, died in 1985. Fr. Watts is survived by his son, Harry E. Watts, of Hays, three grandsons, and two great-grandchildren.

**Mary Quackenbos Monk**, wife of the Ven. Arthur J. Monk of Seymour, Conn., died December 1 after a brief illness. She was 66.

Born in Mount Vernon, N.Y. she attended Mount Holyoke College and married Arthur Monk in 1948. The couple had three children. After his ordination in 1949, they lived in various parts of Connecticut, including 11 years at Trinity Church, Bristol, and 11 years at Christ Church, Stratford. Her husband then became archdeacon, retiring in 1982. Their retirement home was in Seymour, Conn. Mrs. Monk is survived by her husband, two sons and a daughter, and two grandchildren.

# CLASSIFIED

## POSITIONS OFFERED

**EDITOR** — *Sharing* magazine, Journal of Christian Healing, published by the International Order of St. Luke the Physician. Relocation not required. Salary favorable for time required. Inquiries to current editor, the Rev. Arthur Greeley (301) 365-2402. Send resumés and sample of writing by May 30 to: The Rev. William Beachy, Box 119000, Kansas City, Mo. 64111-9000.

**VICAR/CAMP PROGRAM DIRECTOR.** One full-time position combining two part-time positions. Person called will be vicar of St. Stephen's Church, Baker, Ore., and summer program director at historic Ascension School (camp and conference center). Contact: Search Committee, St. Stephen's Church, P.O. Box 715, Baker, Ore. 97814.

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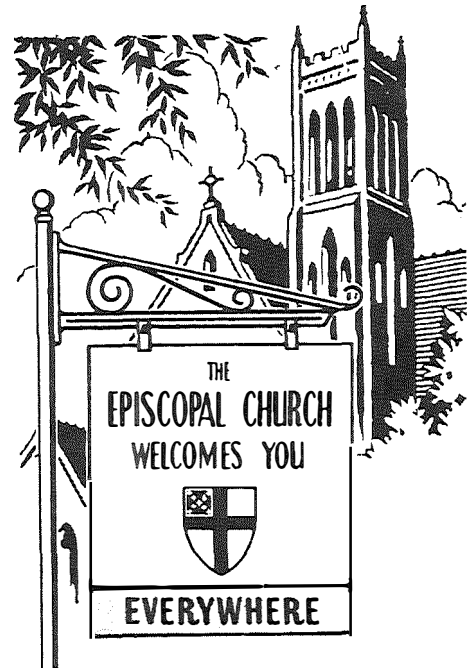
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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

**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 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.  
Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Epis-  
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid  
Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
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Healing 10

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**ST. DAVID'S IN-THE-PINES**, Wellington  
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Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

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**CHRIST CHURCH CATHEDRAL**  
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Wed, Thurs 12:05. HD 12:05

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The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
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The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
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**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

**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; Insr, 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.

## 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 Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15, 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

## NEWARK, N.J.

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The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe  
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## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
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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  
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Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 10

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

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

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
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## ASHEVILLE, N.C.

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

## DALLAS, TEXAS

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 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

## MADISON, WIS.

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

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