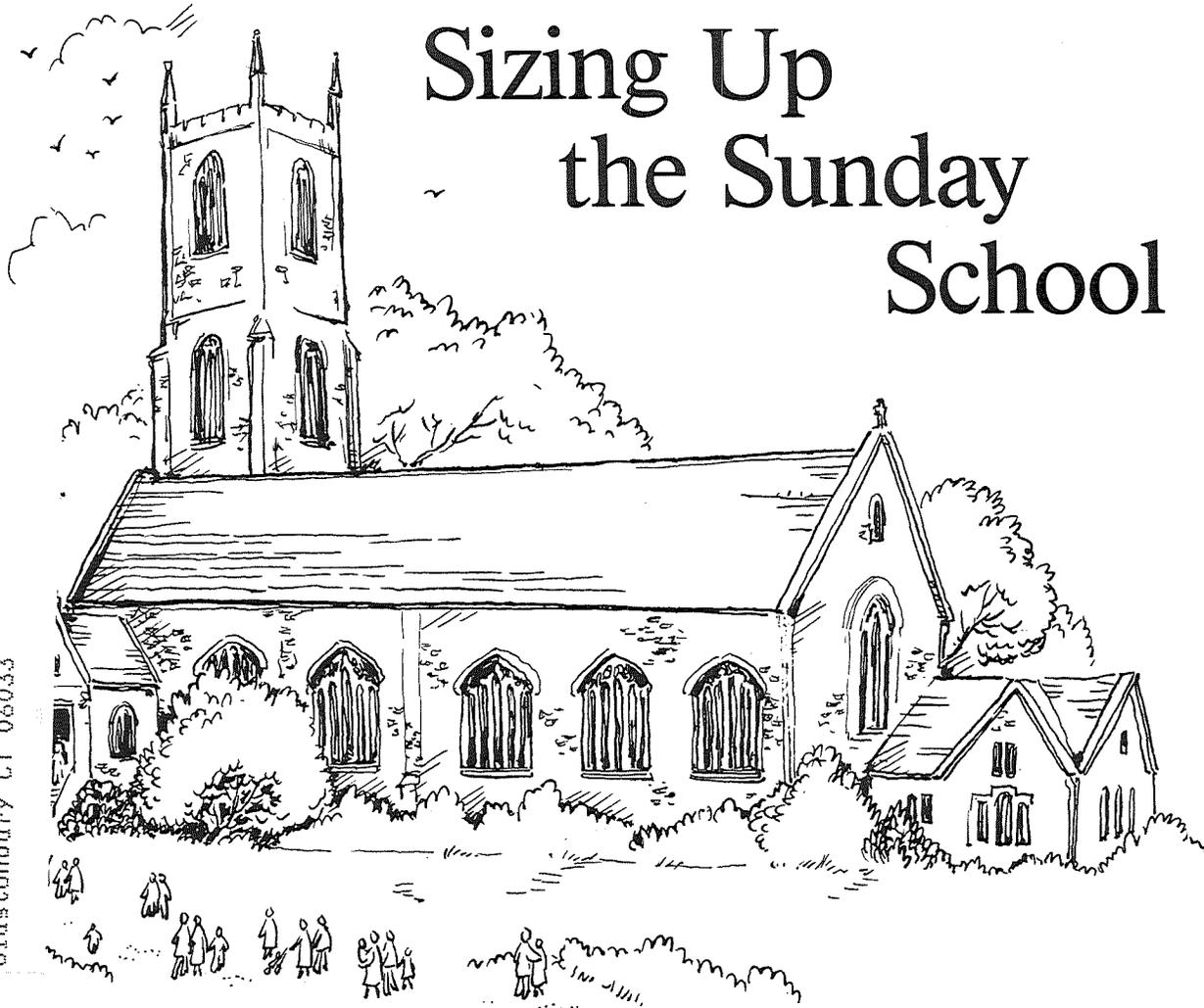


# THE LIVING CHURCH

## Sizing Up the Sunday School



The Rev Jervis S Zimmerman  
291 Candlelight Dr  
Glastonbury CT 06033

For the Sunday school director, priest, and Christian education committee, it's time for planning, hoping, dreaming, praying . . . and, often, facing some hard realities" [page 13].

# The First Article

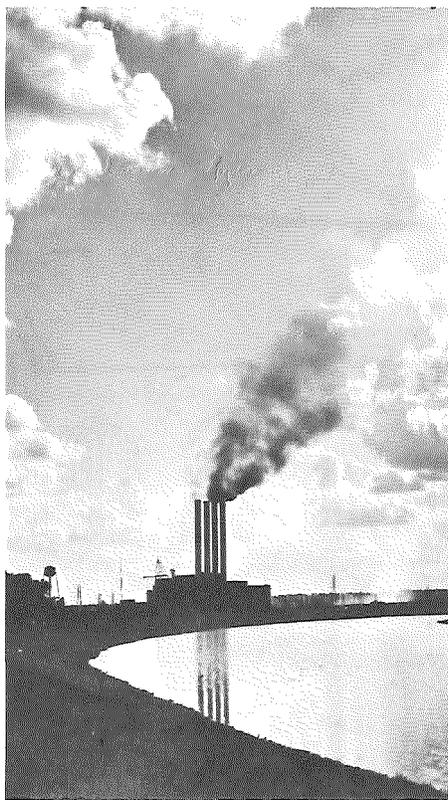
## At the Scent of Water, I

A glimpse of the blue waters of Lake Michigan, glittering in the horizontal evening sun, stretched out into a misty distance. This glimpse appeared dramatically between two huge and forbidding structures of metal, reaching up high into the air.

It was the first time in many years that I had taken the railroad part way across the country. My wife and daughter and I were on the train going east from Chicago at the end of an insufferably hot day. In less than an hour out of Union Station in the "Windy City," we were in northern Indiana, in the heart of the vast complex of heavy industry along the southern edge of Lake Michigan. Unlike the highway which we occasionally saw a hundred yards or so to the south of us, the railroad tracks go very close to the lake for some distance, and penetrate right through the unbelievable landscape of the aging steel mills and factories.

How can this industrial landscape be described? Passing through on the train, no logic or order to it could be seen. Huge buildings, most of them painted a rusty red, covered acres and acres of land. Between them there were railway spurs, bridges, frameworks supporting huge pipes, walkways, stairs, stanchions for electric lines, and odd buildings of every size and shape. Some had windows, often with the glass broken. Overhead chimneys rise up into the sky, some giving vent to smoke or steam.

Oddest of all were what looked like covered bridges reaching between buildings, and set at every sort of angle and slant: I judge that they contained conveyor belts to carry coke, ore, or other materials from one building to another. No people were visible anywhere. The



RNS

depressing rust color of almost everything was accentuated by the bright green patches of rank grass growing in unoccupied spots, together with an occasional small cottonwood tree, its leaves fluttering in the evening breeze. This strange assembly of moribund buildings was further penetrated by additional spurs of railway track with odd looking engines and aging cars, deserted roads, and narrow channels of water crossed by bridges. Some of the water was over-

hung by huge derricks, and there were vast piles of coal.

The whole picture was strange, fascinating and fearsome. Here was a tremendous industrial development, some of it derelict, some of it active. Here thousands of people still earn their daily bread. The economy of this place no doubt effects us all in some measure. Yet how ominous it was! William Blake spoke of the "dark satanic mills" of early industrial England. Here, these were sunbathed red mills, but one could not forget the satanic touch. Everything that might look human was excluded from this bizarre landscape.

Yet there were these glimpses of the lake! Every few minutes that glorious blue expanse could be seen, stretching without border or limit into the hazy distance of the summer evening. The mournful Job said of an apparently dead tree, "at the scent of water it will bud" (Job 14:9). So too can water lift our spirits. Why does its rippling blue surface seem more human than a vast complex of buildings made by man? Why does the sight of it nourish our hopes, entertain us when bored or irritated, console us when sad, and provide a sort of companionship in every season?

A profound intuition is reflected in those words at the beginning of our Bible: "And the Spirit of God moved (or brooded, or hovered) over the face of the waters." Certainly *our* spirits are awakened by oceans, lakes, rivers, ponds, and streams. There too men and women and children of faith may turn to seek God's Holy Spirit. In holy baptism we are solemnly reborn "by water and the Spirit." Water can bring us some little rebirth in our hearts again and again.

H. BOONE PORTER, Editor

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EDITORIAL AND BUSINESS OFFICES  
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TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

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# LETTERS

## Delicate Play in Education

As a committed alumnus of the University of the South, I read Fr. Millsaps' article with great respect *and* not a little outrage — both emotions directed at Fr. Millsaps [TLC, Aug. 9].

My respect goes to Fr. Millsaps as a priest and chaplain for refusing to support what he regarded as pornographic. If the films were as he described them — and as a former undergraduate once keen on films, I can attest that much of which we considered "art" was pretty raunchy fare — Fr. Millsaps does well in calling into question such a film festival.

My outrage, though, comes at the tone Fr. Millsaps employs in making his charges. As with many present-day defenders of the faith, who have splendid and valid objections to the theological *zeitgeist* in which they live, Fr. Millsaps sounds a smug note which to me is ultimately self-defeating.

Such a tone, I believe, chooses to ignore a dialectic which has beset Christian education from the outset; namely, the delicate interplay between Christian believing and the things of the "world." What I mean is this: Yes, Sewanee is a Christian college — and a fine one at that. Yes, it does have an obligation to

present the faith with clarity and coherence — and I believe it does. And yes, there are certain things harmful to the development of the intellect — pornography being one.

But, ironically, for an intellect to develop a healthy maturity, it must do combat at times with thoughts and issues which are apt to be quite "unhealthy" — combat at very close quarters. For example, it was at Sewanee that I devoured the works of D.H. Lawrence. Though much of his writings now seem to me puerile and just plain silly, Lawrence in some odd and indirect way led me to a vision of Christian orthodoxy.

(The Rev.) DAVID L. STOKES  
All Saints' Church

Princeton, N.J.

## Abortion Curriculum

Thank you for publishing news of the abortion curriculum in the Diocese of Virginia [TLC, Aug. 23]. I would like to clarify a couple of points for any of your readers who may be contemplating a study of abortion using the curriculum (which is available for a nominal charge).

The videotape is not the curriculum, as your story suggested; it is an introduction to the written study guide, a 111-page (not 11-page) book divided into eight sessions. This is not to suggest that groups must use the entire curricu-

lum; in fact, each session is self-contained so that groups may use as many sessions as they choose. The videotape could, in fact, be used alone, but it is really only the tip of the iceberg.

SARAH BARTENSTEIN

Richmond, Va.

## Choir Boarding School

In the August 16 issue of *THE LIVING CHURCH*, it is mentioned that St. Thomas Choir School in New York is the only church boarding school in the country. I would like to mention that St. Alban's School in Washington, D.C. atop Mount St. Alban, was built for and is the boarding choir school of the Cathedral Church of St. Peter and Paul in the Diocese of Washington.

EVERETT COURTLAND MARTIN  
Alexandria, Va.

*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 typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.*

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# BOOKS

## Beyond Parish Profiles

**CONGREGATIONS: Stories and Structures.** By James F. Hopewell. Fortress. Pp. xv and 219. \$14.95 paper.

How does a parish handle crisis? Are its "personality" and its hopes coherent? Statistics-laden parish profiles rarely answer the most vital questions. The late Dr. James F. Hopewell, an Episcopal priest and longtime professor at Candler School of Theology, Emory University, Atlanta, Ga., has proposed a novel approach to deeper understanding of parish life.

Christians tend to associate with churches that share their "world view" — the way God works in the world. But only as a congregation uncovers its "story" — its history, interrelationships, assumptions and expectations — can it be itself.

Hopewell's complex methodology to get at the story is clarified by vivid illustrations drawn both from the varied congregations with which he worked and, quite poignantly, from experiences during his final illness. (The book was artfully edited by Barbara G. Wheeler after his death.) The program itself involves listening, guided interviewing, "observing participants" who reflect on their involvement, and a "world-view test" (included in the appendix). Once drawn together, the story becomes a force for action in its own right.

This may be too much for the average search committee. But the book opens up new and exciting paths for any parish that really wants to know the truth about itself.

(The Rev.) RICHARD L. RISING  
Sonoma, Calif.

## Sound Theological Foundation

**THE MINISTRY OF THE CHURCH: The Image of Pastoral Care.** By Joseph J. Allen. St. Vladimir's Seminary Press. Pp. 232. \$8.95.

A constant criticism of pastors and pastoral theologians is that they pay more attention to psychology than they do to theology. Fr. Allen, an Orthodox priest who combines teaching pastoral theology at St. Vladimir's Orthodox Theological Seminary with pastoring a church, wrote this book to place the pastoral functions of shepherding (leadership), preaching and spiritual counseling on a sound theological foundation.

After a brief discussion of the ministry of the church (lay and ordained) as "... God's service to his creation in which we participate," he devotes the first section (124 pages) of the book to exploring the roles and ministry of the shepherd in the scriptures and in the lives of the Eastern fathers. However, he

Glory  
to  
God



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This year's card is a stunning abstract design by California artist Sharon Commins. It lends a new meaning to the Fund as an instrument of peace in a troubled world.

The card is in seasonal colors of blue and green. The message inside reads "Glory to God in the highest, and peace to his people on earth." Send these to your friends and family—possibly in lieu of a gift.

Send your contribution now and order cards for your use using the coupon below. Your tax-deductible contribution will give hope to those suffering round the world—the hungry and those who thirst; the dispossessed and the homeless; the sick and those in prison—as it supports the Fund in its fourfold ministry of relief, rehabilitation, development, and refugee/migration needs.

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neither refers to any contemporary literature on shepherding nor makes any extended applications of this material to contemporary pastoral situations.

In the second and third sections he does refer to recent literature in preaching and pastoral care and his applications are detailed and clear. Fr. Allen's discussion on preaching is equally divided between scriptural and patristic models of preaching and sound theological and practical guidance for contemporary preachers. I was particularly impressed with the section on spiritual counseling, in which he worked out a helpful theology for pastoral care as promoting growth toward God, and applied it to ministering to those beset with sin, or physical sickness, or emotional sickness, with good result.

The final chapter focuses on the person of the pastor; guidance is given to help the pastor reclaim the solid Christian identity which is necessary to carry out "God's service to the creation."

This book provides a helpful corrective to privatized and psychologized pastoral

care by emphasizing theological roots, church context and the goal of spiritual growth. It is a rich work, perhaps too rich for those unaccustomed to Orthodox fare, with its large doses of scripture, Eastern church fathers and allusions to the Orthodox liturgy.

(The Rev.) CHARLES W. TAYLOR  
Professor of Pastoral Theology  
Church Divinity School of the Pacific  
Berkeley, Calif.

### Convenient Resource

**A COMMENTARY ON NEW HYMNS: Hymnal Studies Six.** By Raymond Glover. Church Hymnal Corp. Pp. vii and 136. \$3.95 paper.

Raymond Glover was the general editor of *Hymnal 1982*, and is currently undertaking the massive task of producing *The Hymnal 1982 Companion*, which will provide a commentary on every hymn, new or old, within this hymnal. The *Companion* is not expected to be published, however, for two years. In the meantime, we now have this attractive commentary on 77 of the new hymns.

For each of the hymns covered, there is a short essay dealing with the words and usually saying something about the author. A briefer section on the music tells the origin of the tune and, where applicable, the history of its use.

Dr. Glover writes in a pleasant manner and no technical knowledge of music or liturgy is necessary in order to use this helpful book. As congregations learn to sing new hymns, information about their background, purpose, and authorship will always be welcome. This book will enable clergy and choirmasters to have this information to present to their parishes. Apart from this convenient resource, much of this information would be virtually unobtainable without extensive research.

H.B.P.

### Cogent and Readable Survey

**THE Gnostic SCRIPTURES.** By Bentley Layton. Doubleday. Pp. xlii and 526. \$35.

This collection provides the general public and the scholarly world with a cogent and readable survey of the literary remains of most ancient gnostic thinkers and groups. The author, a professor at Yale University, uses his considerable philological acumen to produce accessible renditions of often obscure documents. His brief notes and illuminating subheads greatly assist understanding.

Throughout the book, the author clearly and accurately explains the nature and course of ancient gnostic thought. Layton is cautious about the possibility of non-Christian gnosticism, but he regularly acknowledges alternative approaches and views. Those who wish to appreciate classical orthodoxy must understand its rivals. This is the best body of primary material available and I strongly recommend it for parish libraries.

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

### Building Walls through Religion

**WHY DO PEOPLE DO BAD THINGS IN THE NAME OF RELIGION?** By Richard E. Wentz. Mercer University Press. Pp. 87. \$9.95 paper.

We are all aware, through our study of history, through the daily news, perhaps through our own experience, of violence done in the name of religion. Richard E. Wentz, professor of religious studies at Arizona State University, tackles the difficult question of why "religion," which seems as though it ought to be a good influence, so often brings violence with it.

He points out that "Humans are crea-

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tures who are not satisfied with function; they seek *meaning* . . . To be religious is to be involved in ideas and actions that transcend biological existence to tell a story of ultimate order and meaning . . . From this observation it is possible to conclude that most human beings are (or have been) religious."

He then explains how this "religiousness" becomes "religion," seeking to build walls to keep some things — ideas, activities, people — in and others out.

The author points out the difference between "The Way of the Masses and the Way of Discipleship." It is the "Way of the Masses" that leads to the violence that is done in the name of religion. The "Way of Discipleship" is the way of peace, of understanding, of flexibility and of breadth of vision.

This thought-provoking book concludes with this statement: "Religions have the potential for teaching us the way of the disciple . . . but they are also social groups that have the power to manipulate us to evil ends . . ."

JOANNE MAYNARD  
Helena, Mont.

### Foundation for Christian Living

**THE CHRIST WE KNOW.** By John Booty. Cowley. Pp. vii and 174. \$9.95 paper.

This is a book on spirituality. It is not a "how to" book, however. One will not find directions on the development of a rule of life or techniques of prayer. It goes much deeper than that.

Booty finds the foundations for the spiritual life, or rather spirituality, in communion: communion with one's self, communion with Christ, communion with others, and communion in the ongoing life of the church. He relates all of this to our life guided and illumined by the Book of Common Prayer.

Our roots are illustrated in a moving chapter on early Anglicanism (Donne, Herbert and Hooker); a vision of the redeeming Christ as seen in modern art is then provided. Finally, the author shows how we might grow in the Spirit and in our own spirit by ministering to a world which is broken and hurting.

This book lays a foundation for Christian living and growth in the Spirit. It is a must for those disappointed by simple manuals. It demands attention and thought. The fruits will follow.

(The Very Rev.) DONNE E. PUCKLE  
Christ Church  
St. Simeon's Church  
Chippewa Falls, Wis.

### For Group Studies

**IF LIFE IS ALL JOY WHY AM I SAD?** By Dianne E. Balch. Phoenix. Pp. 355. \$9.95 paper.

Joy as described by the author is not a feeling. Instead, it is an "undefinable,

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deep awareness of the presence of God powerfully at work in us." She sees it as an "of the will . . . based on forgiveness and vital, obedient fellowship with God."

*If Life Is All Joy* is a study of the book of James. In it, the author shows how joy is possible even in the midst of trouble. "Reflect and Act" sections at the end of chapters are intended for group studies.

Mrs. Balch is the founder of Creative Living Bible Study groups in Philadelphia. This book is adapted from a series of lectures delivered to interdenominational women's groups.

The language is folksy, the stories and examples are simple and homespun. While the book may not appeal to many TLC readers, the comments, unsophisticated though they may be, still have value.

This is intended for the visually im-

paired. For other readers, the large, clear print makes for quick and easy reading.

TERRY LORBIECKI  
Germantown, Wis.

### 12th-Century Mystic

**HILDEGARD OF BINGEN'S BOOK OF DIVINE WORKS: With Letters and Songs.** Edited by Matthew Fox. Bear and Company Inc. Pp. 408. \$14.95 paper.

Sometimes, when I think the world is racing along much too fast and imagine that a quieter, even duller time would be a welcome change, I am gifted with a book like this one. Only in our time, after nearly 800 years, has Hildegard's work become widely available to the general reader. Thanks to Matthew Fox, a Dominican, this is the third of Hildegard's works published recently which allow us to enjoy her astonishingly rich spiritual heritage.

Although it is not possible for a devotional reader to make a scholarly and critical assessment of the current translation, Hildegard's way of "being in the world" comes through quite clearly. On the one hand, the visionary process may seem somewhat archaic. On the other hand, the overall content of the visions themselves have a curiously contemporary feel in our post-Newtonian times.

This 12th-century artist, scientist and

mystic not only inspired the better known Rhineland mystics who followed her, but challenges and inspire us today.

The section of this volume given over to Hildegard's letters to her contemporaries gives a good feel for her life and times. A wide variety of readers would enjoy and benefit from this book.

JEAN SMELKER, M.D.  
Cleveland, Ohio

### Books Received

**EVANGELICALS IN AMERICA.** By Ronald H. Nash. Abingdon. Pp. 176. \$7.95 paper.

**THE PEACEMAKER.** By Myron S. Augsburger. Abingdon. Pp. 208. \$9.95 paper.

**REKINDLING THE FLAME: Strategies for a Vital United Methodism.** By William H. Willimon and Robert L. Wilson. Abingdon. Pp. 127. \$9.95.

**SINGLE AND FEELING GOOD.** By Harold Ivan Smith. Abingdon. Pp. 160. \$9.95 paper.

**SACRED CHOW.** By Adell Harvey and Mari Gonzalez. Abingdon. Pp. 176. \$9.95 paper.

**LIFE IS GOOD, LIFE IS HARD: Meditations for Daily Living.** By Judith Mattison. Augsburg. Pp. 128. No price given, paper.

**BIBLE READINGS ON HOPE.** By Roger C. Palms. Augsburg. Pp. 111. \$3.95 paper.

**YOU AND YOUR PARENTS: Strategies for Building an Adult Relationship.** By Harold Ivan Smith. Augsburg. Pp. 157. \$8.95 paper.

**COLLABORATIVE MINISTRY: Skills and Guidelines.** By Loughlan Sofield and Carroll Juliano. Ave Maria Press. Pp. 134. \$5.95 paper.

### To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).



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# Short & Sharp

By TRAVIS DU PRIEST

**FULFILLING THE PROMISE:** Church Orientation Guide to the New Immigration Law. Compiled and edited by Patrick A Taran. Church World Service Immigration and Refugee Program (Immigrant Services Project, 475 Riverside Dr., #656, New York, N.Y. 10115). Pp. 147. Single copies, mailed at no charge upon request; additional copies, \$4.00; orders of 10 or more, \$3.00 per copy, paper.

A compilation of documents and articles giving a church-oriented overview of the new immigration law which has direct impact on a number of Christian congregations. Helpful in assisting immigrants to apply for legalization or to consider alternatives. Ends with a four-page listing of projects which give assistance with legalization.

**MINISTRY AND THE MIRACULOUS:** A Case Study at Fuller Theological Seminary. Edited by Lewis B. Smedes. Fuller Theological Seminary (Pasadena, Calif.). Pp. 80. \$3.95 paper.

A professor of theology and ethics at Fuller Theological Seminary has edited the work of an 11-member task force of that seminary on the difficult question of the role of the miraculous in pastoral ministry. Of particular interest to those who wish to reconcile the God of miracles and the God of medicine. I especially enjoyed the chapter, "The Faith and Practice of the Early Church."

**FROM SIGHT TO INSIGHT:** A Season of Sermons. By Holt Graham. Laurel Ave. Publishing (1895 Laurel Ave., St. Paul, Minn. 55104). Pp. 125. \$8.95 paper.

St. Mary's Church, St. Paul, Minn. has honored the Rev. Holt Graham upon his retirement by publishing a selection of his sermons preached between 1966 and 1986. A committee of laypersons has chosen homilies on subjects ranging from revelation and worship to predestination to money and love. Dr. Graham, sometime professor at Seabury-Western, Virginia Theological, and United Theological Seminaries, has a pleasant way with language and many sensible things to say.

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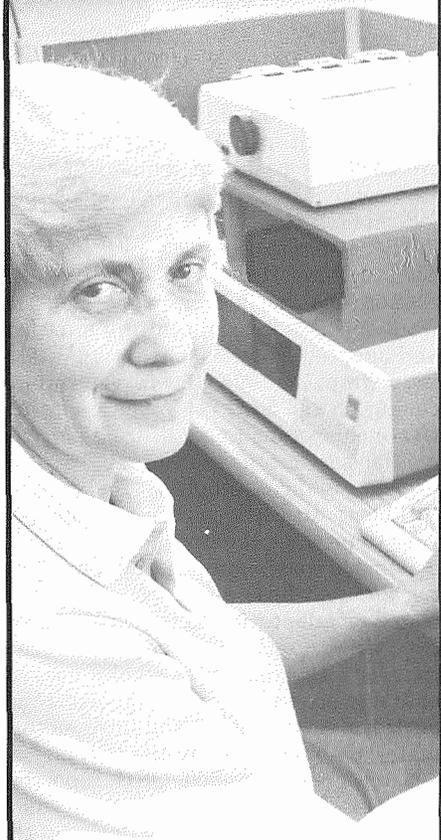
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# THE LIVING CHURCH

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## Draft Texts Approved

The Standing Liturgical Commission (SLC), meeting in New York this summer, approved draft liturgical texts prepared by its Committee on Inclusive Language Liturgy. The texts will be distributed to parish and seminary evaluation centers for a four-week review period this fall.

The committee report, presented by SLC member the Rev. Canon Lloyd S. Casson, marked a significant step forward in the process of drafting alternate and adapted liturgies. Begun by a resolution from the 1985 General Convention calling on the SLC "to prepare alternative inclusive language liturgies for the regular services of the Church. . . ." liturgists, biblical scholars, theologians, and poets worked together over the past year to produce the texts.

Reports were submitted by four working groups whose members had concentrated on adaptation to the daily offices, Rite II; adaptations to the Holy Eucharist, Rite II; creation of wholly new eucharistic prayers; and development of educational, explanatory and introductory materials to accompany the texts.

Sister Jean Campbell, OSH, reporting for the Daily Office, Rite II team, which she convened, said, "As a majority of the prayer of the office is in the words of biblical texts, the original texts were consulted and changes were made consistent with those texts." Using original biblical material, the office drafts, in many but not all instances, have modified masculine terms and pronouns. The metaphors Father and Lord, as expressions of biblical faith, are not omitted but rather balanced by a broader usage of additional biblical metaphor. For example, the addition of two new canticles for Morning Prayer from the Wisdom tradition (Ecclesiasticus 51:13-22 and Wisdom 10:15, 20b-21) introduce biblical feminine imagery for God.

## Writing Team Report

The report from the writing team reviewing the Holy Eucharist, Rite II came from the Rev. Patricia Wilson-Kastner, professor of preaching at General Theological Seminary. The report stated, "We realized that, with few exceptions, the language about people used in Rite II is exemplary . . . our task was to focus primarily on a faithful way to express orthodox religious language

about God inclusively. . . ."

Other issues addressed by the Holy Eucharist, Rite II team were language that identified people with their condition, changing, for example, in the Prayers of the People, Form I, prayers for the "poor, the sick," etc., to "for those who suffer from any sickness of body, mind or spirit . . . for those who suffer from poverty and oppression, unemployment and destitution; for those who are imprisoned, held captive or hostage. . . ." The last phrase of this petition expands the present Book of Common Prayer petition in consideration of the alarming crisis of hostage-taking during the past decade.

## Images and Metaphors

The Rev. Robert Brooks of Washington, D.C. led the commission through two alternative eucharistic prayers written by members of the subcommittee which he chaired. After studying the scriptures, literally hundreds of images and metaphors for God were discovered and from them, two were chosen upon which liturgical texts were created. One centers on the biblical metaphor of God's image, in which all of humanity is created. The eucharistic prayer reads, in part, "You gave the world into our care that we might be your faithful stewards and reflect your bountiful grace. Through Abraham and Sarah you blessed us with a holy heritage. You delivered us from slavery, prepared us in the wilderness, and raised up prophets that we might realize the fullness of your promise." God as nurturer, the second alternative texts, draws on biblical images from Genesis 1, Isaiah 42 and 29, Wisdom, Romans, and Matthew. A suggested collect reads, "O God, our creator, fountain and source of light and love and life: Be near to us and embrace us, teach us to walk in your ways and your truth and lead us into new creation."

In the fourth working group report, the Rev. Joseph Russell, chair of the Educational Task Force, outlined aspects of the process designed to evaluate the texts approved at this meeting. "Task force members have been working on training for parish leaders at each center, and at each seminary; on an education packet; and on developing a network of diocesan contact persons who will help keep each diocese up-to-date on the progress of the rites as we move toward General Convention. We have an excel-

lent team of people committed to seeing this through and an exciting period ahead of us."

In consultation with bishops serving as provincial presidents, two parishes in each of the eight contiguous provinces were selected as evaluation centers to worship with these liturgies during a four-week period this fall. All seminaries, which have a daily pattern of worship, will use the texts for a slightly shorter period of time. "These centers are not unlike the 'reader-consultants' used in the recent hymnal revision process," said the Rt. Rev. Vincent K. Pettit, chair of the SLC and Suffragan Bishop of New Jersey. "They aren't involved in writing or rewriting, but in worshipping with and responding to the texts for a carefully supervised, limited period of time. Therefore, the SLC earnestly requests that, during the evaluation period, these centers remain places for regular parish worship and not visiting sites for the curious. This crucial part of the process will not work effectively any other way."

## Dr. Runcie Addresses Issues

The Church of England may someday ordain women priests, but doing so now would be divisive and would endanger the church's ecumenical relationships, said the Most Rev. Robert Runcie, Archbishop of Canterbury, in a Columbia, S.C. address recently.

He also said that reliable reports indicate missing Anglican envoy Terry Waite is still alive.

"The most common single factor in what seems to be the most reliable of the many, many reports we receive is that he is still alive," Archbishop Runcie said.

He discussed Mr. Waite, women's ordination and other issues at a news conference after his commencement address to 1,500 undergraduates of the University of South Carolina. It was his only public appearance during his one visit to the United States this year.

Concerning women, Dr. Runcie said his own view is that they "will be ordained to the priesthood increasingly in the Anglican Communion, and I hope that it may be a gift which the Anglican Communion will be able to share with others who hold a catholic doctrine of priesthood."

"The unity of the church in our perception is very often thought to be associated with all of the bishops being in com-

munion with each other enabled to gather together at the Lambeth Conference and accept each other's ministry," he said. "Once you have women accepted by some parts of the communion as proper bishops, you will have trouble."

Dr. Runcie downplayed reports that the Rt. Rev. Graham Leonard, Bishop of London, supports unifying English opponents of female priests with Americans who left the Episcopal Church when it began ordaining women. Bishop Leonard may sympathize with breakaway Episcopalians, but he is not trying to form an alternative church, the archbishop said.

Bishop Leonard addressed these concerns while at the Rosemont Conference in Pennsylvania late this spring [TLC, June 28] when he stated "... our duty now is to stand firm. We must not think of further division unless it is forced upon us."

At the news conference, Dr. Runcie pledged to continue to support the Most Rev. Desmond Tutu, Archbishop of Capetown, in his fight against apartheid. The Anglican leader also expressed high hopes for closer ecumenical ties among all Christians.

## ESMHE/LCMA Meet

"From my perspective you are missionaries and your work is vital to the life of the church," said the Rt. Rev. Robert M. Anderson, Bishop of Minnesota, in welcoming over 200 Lutheran and Episcopal college chaplains to a joint meeting at the University of Minnesota, July 30-August 3. It was the first time the Episcopal Society for Ministry in Higher Education (ESMHE) and the Lutheran Campus Ministry Association (LCMA) have met together on a national level.

Two themes dominated the conference: the recently enacted intercommunion between Lutherans and Episcopalians, and the stated theme, "The Integrity of Campus Ministry." Bishop Anderson was the celebrant at the opening Eucharist, with the Rev. Lowell O. Erdahl, Bishop of the Minnesota Southeastern District of the American Lutheran Church, preaching.

Members of ESMHE reported on their companion relationship with the Diocese of Costa Rica for the establishment of an Episcopal chaplaincy at the universities there, and on their administration of a grant from the Presiding Bishop's Fund for emergency aid to African students. The Rev. Timothy J. Hallett, chaplain at the University of Illinois, was elected for a second term as ESMHE president.

At the request of the Bishop of Costa Rica, the Rt. Rev. Cornelius Wilson, ESMHE has initiated a five-year, \$25,000 pledge campaign. Students and chaplains have already exchanged visits between the two countries and a building has been rented for a student center

near the University of Costa Rica in San Jose.

In 1984, ESMHE requested \$25,000 from the Presiding Bishop's Fund to grant emergency assistance to African students at American university who have been left stranded because of political or economic instability in their countries. Since then, nearly \$63,000 has been disbursed, with the average grant or loan being approximately \$465. In each case, the local contact person has been an Episcopal chaplain on campus. The program is continuing for all international students from countries whose instability puts them at economic risk.

## Principal Speakers

Virginia Ramey Mollenkott, professor of English at William Patterson College in New Jersey, and Elizabeth Bettenhausen, associate professor of social ethics and theology at Boston University, addressed the theme of the integrity of campus ministry from the historical and theological perspectives of the Episcopal and Lutheran traditions.

Dr. Mollenkott structured her remarks around the poetry of George Herbert. Using Herbert's poem "Easter," as a text with which to speculate on the authority of campus ministry, she said, "According to Anglican understandings, one ministers from the authority of a firsthand experience of God's direct ministrations in one's own life."

The Augsburg Confession and other 16th century texts formed the basis of Dr. Bettenhausen's remarks. Quoting Martin Luther's statement that "The wise exercise of reason is the goal of education," she said, "The free mind is the mind filled with justice, with reason. The penultimate form of resurrection in the university is the liberating of the mind for the agency of justice."

(The Rev.) JACQUELINE SCHMITT

## AIDS Statement in Australia

The Australian Anglican bishops, at their annual conference in Menangle, New South Wales, released a statement on AIDS recently, emphasizing the "fundamental moral issue" behind the disease.

The bishops identified promiscuity as the principal cause of the spread of AIDS and pointed out that in recent years people have tended to regard promiscuity as acceptable and without social costs.

The bishops' statement said that the spread of AIDS was not only a medical and a social problem but an important moral and ethical issue. They said that any campaign based "solely or even primarily on 'safe sex' or 'prevention' fails to address the fundamental moral issue." In addition, "casual sexual relationships have consequences that are destructive, not only to health through sexually

transmitted diseases, but also to stable and fulfilling human relationships and social life."

The bishops reaffirmed the moral value of lifelong Christian marriage as "the proper context for sexual expression" and rejected the assumption that temporary relationships can be accepted as the social norm. They affirmed the different governments' efforts in AIDS education but called upon them to build into their campaigns a positive promotion of the moral value of permanent sexual relationships, and to strengthen their efforts to overcome the causes of all forms of intravenous and other drug addiction. The statement also called upon the clergy and church people to care for all who have contracted AIDS regardless of their background.

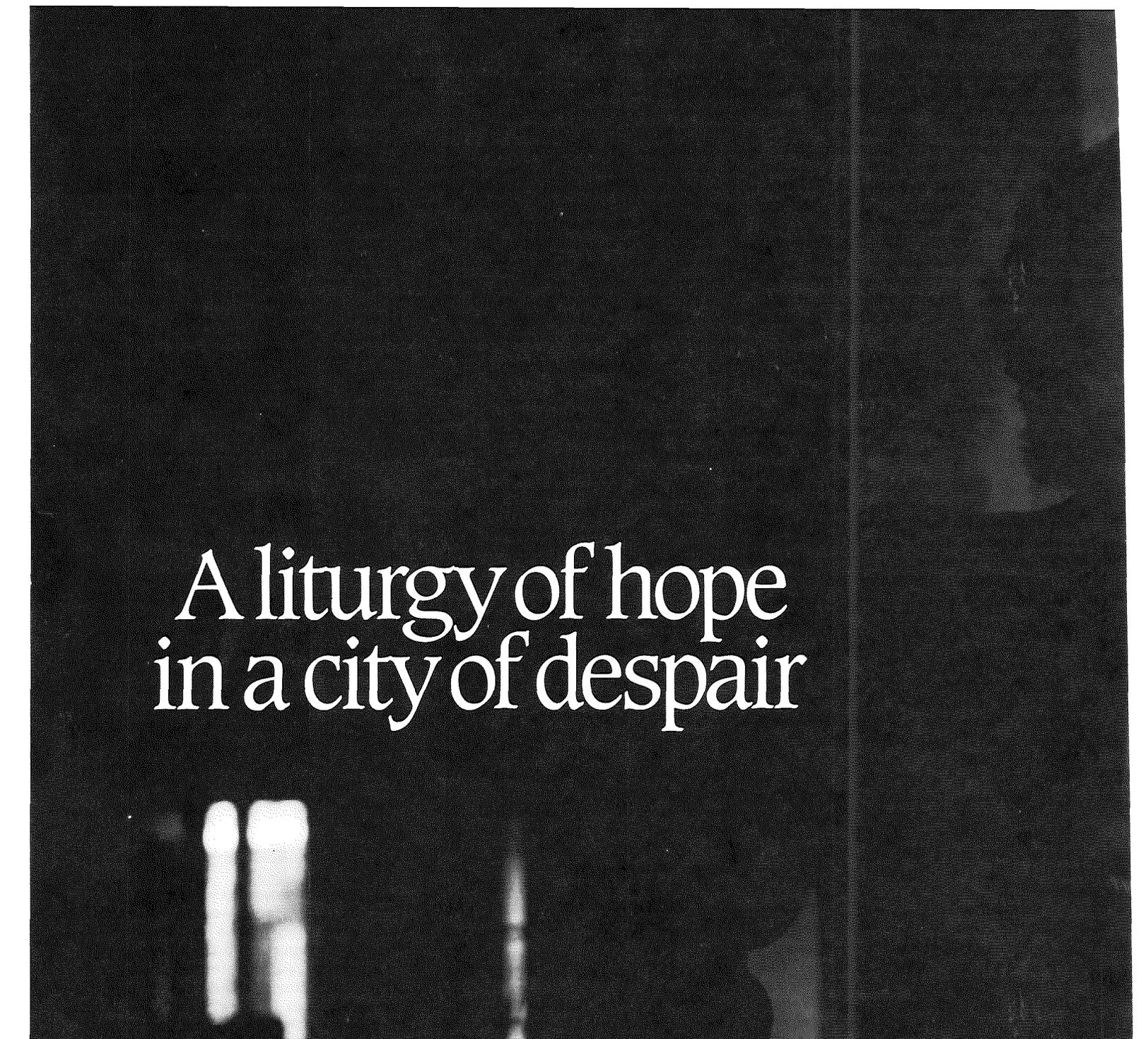
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## BRIEFLY...

About 200 Buddhist, Christian, Muslim, Jewish, Hindu, Sikh and Confucian leaders gathered near Kyoto, Japan, on Mount Hiei, recently to pray for peace at a "religious summit." The meeting, sponsored by the Japan Conference of Religious Representatives, marked the 1200th anniversary of a Buddhist shrine. In a message to the meeting, Pope John Paul said it continued the spirit of the interfaith day of prayer for peace which he convened last October in Assisi.

The first Hebrew translation of Adolf Hitler's anti-Semitic work, *Mein Kampf* has been done by a retired Israeli teacher. A report from the world Jewish Congress says Dan Yaron undertook the translation from German in response to demands from Israeli students and Holocaust researchers. The report added that Mr. Yaron "received no help whatsoever with his project and has complained that other Israeli academics were uncooperative, if not actively hostile."

A vacant church in Holborn, England, was turned into an illegal nightclub for three weeks by a man who claimed to be the church's landlord. After neighbors complained about loud music coming from Holy Trinity Church, police raided the impromptu disco, called the "Slime-light," but did not succeed in arresting the "landlord" who had collected over 3,000 pounds from partiers. According to the *Church of England Newspaper*, the man is still in hiding.



# A liturgy of hope in a city of despair

**F**orty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. Thirty percent of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

But hope is what it's all about at Chester's East Side Ministries, where

Tom Torosian, now a minister, is the catalyst for positive action.

## An abandoned church becomes a beacon of inspiration

In 1985, Reverend Tom, as he's known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

Nowadays on Sunday mornings, only a handful of people attend worship service. But Reverend Tom has much more than preaching on his agenda. He spearheads a revolutionary ministry of education and action-oriented projects that offer hope where none existed for decades.

## Building a foundation for a better standard of living

The century-old church is now home to several nonprofit community-development and grassroots political action groups, including a voter registration organization that has signed nearly 10,000 new voters in two years. The only library on the east side of town is housed on the second floor of the church. And a free food and clothing bank serves more than 2,000 people every month. Reverend Tom's passion and optimism help keep each of these projects energized.

The ministry that excites Tom and Pat the most is Shalom Place. This is their school for the arts that brings neighborhood kids off



*The Reverend Tom Torosian, Pastor / Director of East Side Ministries, Chester, PA. His story is just one of an ongoing series from Presbyterian Ministers' Fund celebrating the passion and commitment of the ministry.*

the streets and into a new world of music, dance and unlimited inspiration. For it is with the children that new hope can blossom and flourish.

Reverend Tom isn't bringing the love of Christ to Chester; it has always been there. He's just helping put that love to work.

His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

### **Bettering a minister's standard of living, too**

Reverend Tom lives with one fact of life shared by most ministers. While the spiritual rewards are great, a minister's pay and standard of living are below the level of

those with comparable education and professional training.

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After 270 years, we're still committed to this service. And like Reverend Tom, we're spending our own energy creating new ways to help people have more control over their lives, more hope for the future. Not only in Chester, Pennsylvania, but everywhere touched by the grace of God.

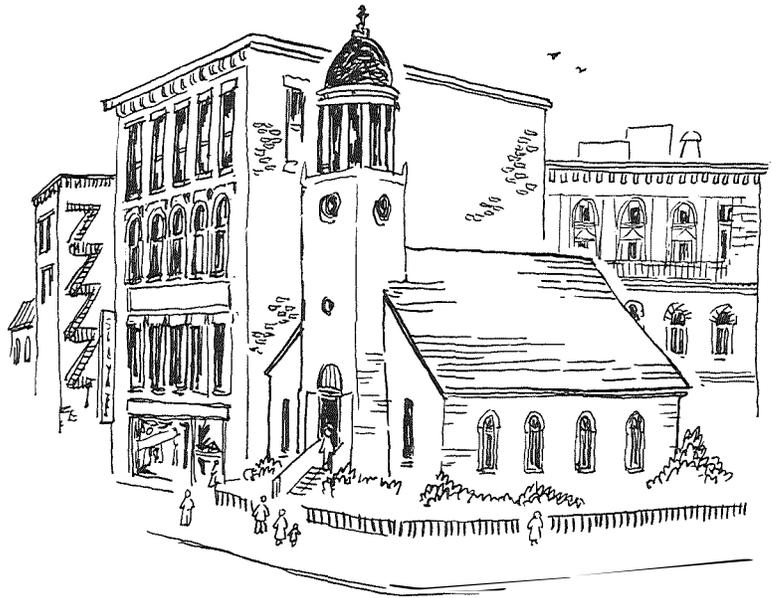


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# Sizing Up the Sunday School



By GRETCHEN W. PRITCHARD

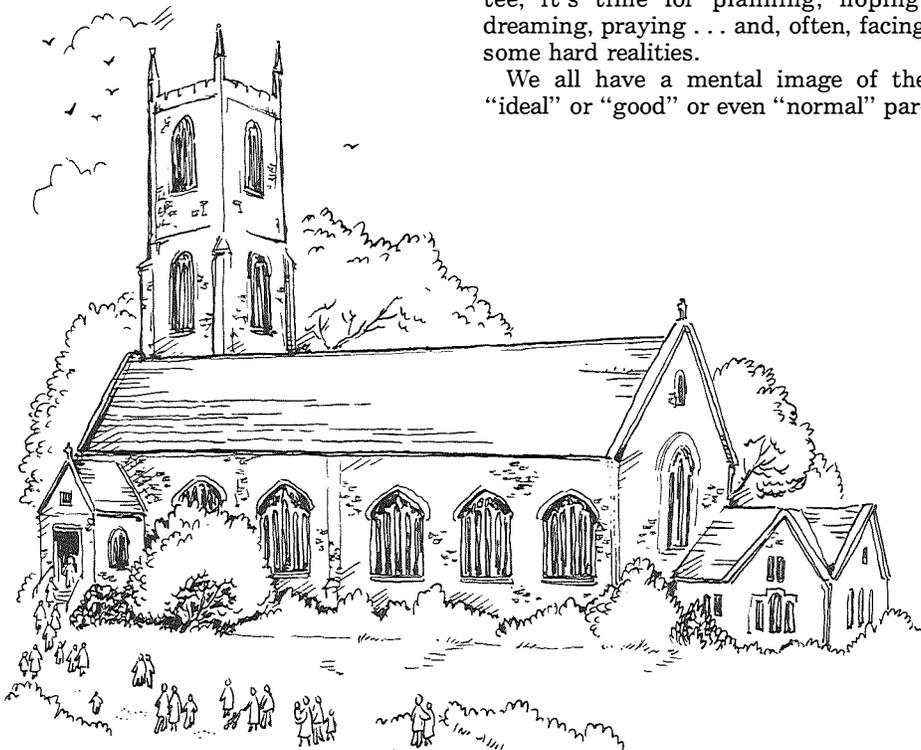
**T**he liturgical year may begin with Advent, but the parish year in most places begins in September; and a major feature each fall is the beginning of the new parish education program. For the Sunday school director, priest, and Christian education committee, it's time for planning, hoping, dreaming, praying . . . and, often, facing some hard realities.

We all have a mental image of the "ideal" or "good" or even "normal" par-

ish by which we half-consciously evaluate our own program. I have vague mental pictures, gleaned from who-knows-where, of cheerful, comfortable classrooms that aren't more than a little dirty or cluttered . . . of the orderly bustle of children going into class . . . of attendance charts and offering boxes and bulletin boards that are bright and up-to-date . . . of gold stars for achievement in memorizing Bible verses . . . and I look around at the chaotic jumble of people and things in the urban parish where I work and I wonder what is wrong with me, or with the parish, or with the 1980s or whatever it is. Something is wrong, somewhere. Why can't we get organized? Why can't we get moving? Why can't we look more like that "normal" parish?

The Office of Education for Mission and Ministry at the Episcopal Church Center is about to bring out a publication suggesting answers for some of these questions. A draft version of this document was distributed at last April's National Episcopal Educator's Forum in Estes Park, Colo., and the final edition is due out in October. Entitled *Sizing Up Christian Education in Your Parish*, and

*Gretchen Wolff Pritchard, of New Haven, Conn., is editor of The Sunday Paper, published throughout the year as a guide to children's Christian education. We look forward to her feature, "All God's Children," in future issues.*



edited by Eleanor Hillers of the Diocese of New York, it is an illuminating discussion of the dynamics of parish size and sociology as they relate to program planning for education (primarily for children).

The booklet draws on a model for understanding parish dynamics based on the work of the Rev. Arlin Rothauge, who works in congregational development at the church center. In research on evangelism and congregational development, Dr. Rothauge found four basic "styles" of parish, based in large part on parish size. Strengths and weaknesses are inherent in each style.

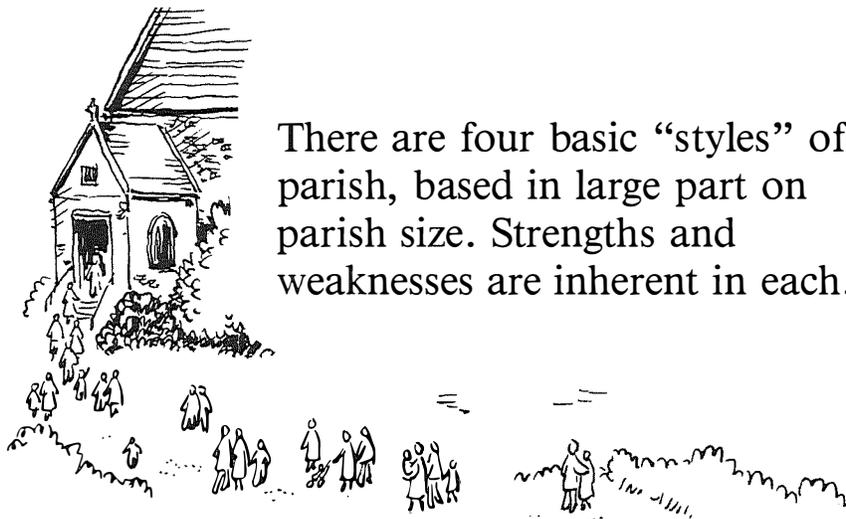
The "family" parish, with up to 50 persons present on a Sunday, may have only a handful of children in the church school, or perhaps as many as 15. The priest may be part-time or serving several parishes, and may be "a bit external" to the closely knit congregation, whose long-term lay leadership provides the consistency over time, especially as clergy turnover tends to be high. Most parish events and programs involve mixed ages and arise out of worship and social occasions. The Sunday school, however, is likely to be run by one layperson, who may even be the only teacher and has probably been doing this same job for years: "I've always done it."

The "pastoral" parish has from 50 to 150 active members, ten to 40 children in church school and finds its focus in the person of the priest. "Members may not know all the other members but everyone expects to know the rector who is expected to know them. The pastor has knowledge of all the activities which are going on and is often expected to be present at all events."

The church school tends to be run by a committee with the rector's support, and without that support it will suffer severely. Programs for children, adults and youth are often unconnected, except by the person of the rector. There are likely to be problems around finding adequate space and money. The church school is organized into group graded classes, and laypersons rotate the work of leadership and teaching: "I'll do it because it is my turn."

The "program" parish, ranging in size from 150 to 350 active members, with anywhere from 25 to 125 children in the church school, offers a variety of activities or groups through which people find their primary relationships to the church. The priest appears as administrator, coordinator, facilitator, there are elected or paid lay leaders and identifiable lay ministries which keep the congregation functioning. There may well be more than one main Sunday morning service.

Church school is often a high priority, usually with a paid staff member, a committee, adequate space and money and



There are four basic "styles" of parish, based in large part on parish size. Strengths and weaknesses are inherent in each.

enough children for closely graded classes. There are qualified parishioners available to teach, though many other program options compete for their time and talent; for some, at least: "I'll do it because it's my ministry."

The "corporation" parish, with more than 350 active members, 100 or more children in the church school, has several clergy and a complex organization of staff and governance. People identify with the parish through its subdivisions; the rector may be "somewhat remote." The church school is highly organized, closely graded, and may be integrated with youth and adult programs into a parish-wide system that places people in groups not only for formal education but for social and pastoral purposes as well. The Sunday school director and the youth leader are paid professionals; so, perhaps, are some of the teachers: "I'll do it because I know how and I want to."

Whatever may have been the reality of the parishes where I grew up, it's the program or corporation parish that has provided my mental images, the unconscious standard by which I've judged the church school where I am now. It's the program or corporation parish that provides the mental image for the designers of most published curriculum and resources, and most training events.

But increasingly, in the Episcopal Church, especially in urban areas, the numbers (especially the numbers of children), the physical facilities, and the resources of the parish place is squarely in the pastoral, or even the family category. And when a pastoral or family parish tries to act like a program parish, it is fighting its own ethos instead of using it. The same is true of the large or growing congregation that is still trying to function like a family or pastoral parish. Fighting the parish's size is, at best, frustrating to all concerned; at worst, by burning out both priest and lay leaders, it can be truly destructive.

*Sizing Up Christian Education in Your Parish* offers specific suggestions for educational offerings, based on the challenges and opportunities peculiar to each type of congregation. For both family and pastoral congregations, creative use of space, time and people is crucial. Sunday morning might not be the only or even the best time for education to take place; classes, segregated by age or grade in school, may not be the best structure. Seasonal programs based on a theme, involving adults and children, can be wonderful; a series of Saturdays spaced through the year, or a vacation Bible school, may work much better than "Sunday School" and may even become a means of parish growth; a suggestion that children bring their friends to a Saturday or a day camp is likely to get more response than the suggestion that they bring friends to church.

That's not all there is in this excellent booklet. It has practical advice for program development and teacher training, a short bibliography of curriculum resources and many other helpful insights and suggestions.

In the midst of all this, we need also to remember that "Christian education," "Sunday school" and "children in the parish" are not interchangeable terms. A parish where "Christian education" is synonymous with "training of children in Sunday school" is neglecting a crucial educational ministry to adults. Worse, a parish where "the children in the parish" means "the Sunday school" — where children are always apart, filling out a designated role in the parish program, functioning only as trainees or apprentices — this parish, no matter how smoothly organized and impressive its program, is doing a disservice to all its members. Those of us in small, crazy, struggling Sunday schools have a wonderful opportunity to find new and life-giving ways of sharing our faith with the newest members of Christ's Body.

# Clergy Confidentiality

## One Priest's Perspective

By CLARK HYDE

**P**rofessional confidentiality is much debated in society today and the discussion has clear implications for the church, especially for ordained ministers. Confidentiality is essential to the pastoral office, but people interpret its practical application differently.

I would argue the “strict constructionist” view, i.e. that clergy keep things said to them in confidence absolutely to themselves, and that they interpret “in confidence” broadly rather than narrowly. Clergy confidentiality is necessary, both to protect the privacy of others and to assure the cleric’s own integrity and effectiveness. If clergy have “the cure of souls” it follows that they must do nothing to injure those souls, and chief among possible injuries is the violation of confidences.

Let me illustrate the “strict constructionist” approach by citing two examples in which I believe that priests were violating confidence, although they may themselves not have thought so.

In a recent issue of a church publication there is an article in which the author, a priest, describes a confession. Two names are used, the penitent’s and another person mentioned in the confession, with a footnote indicating that the names have been changed to protect confidentiality. That’s all very well but either the penitent or the other person, or both, would surely recognize himself if he read the article. It is not enough, I believe, simply to blank out the names. As the Book of Common Prayer observes in the rubrics accompanying the Reconciliation of a Penitent, “The con-

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*The Rev. Clark Hyde, a doctoral student in theology at Marquette University, Milwaukee, Wis., is a non-stipendiary assistant at St. Andrew’s Church, Madison, Wis.*

“If people hear us disclosing confidences, or even if they only think we might, they are much less likely to entrust the secrets of their souls to us.”

tent of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor and must under no circumstances be broken” (p. 446).

Thus, it is not enough to be silent about who said what in confession; one must also not disclose what was said. The only possible exception is when the penitent wishes to discuss something from the confession in a pastoral setting, and gives the confessor leave to do so. Further, I believe that this rule applies to situations beyond the confessional in which the normal expectation is that the conversation is confidential.

This incident, in turn, reminded me of a summer I spent attending another parish, in which the rector was fond of illustrating his sermons with incidents from his pastoral counseling practice. He was careful not to use names and to indicate that the situation occurred in a previous parish. Nonetheless, I found myself very uncomfortable about these pulpit revelations of someone else’s problems. Again, it seems to me that a basic element of confidentiality has been violated here. What is said in the study is not meant for the pulpit.

I write this in the hopes that all of us,

as clergy and as laypeople who receive the confidences of others, might think again about our responsibility. Specifically for the ordained, the issue can affect our whole ministry. If people hear us disclosing confidences, or even if they only think we might, they are much less likely to entrust the secrets of their souls to us. This is a serious blow to our effectiveness as ministers. Thus, in violating confidence, we do injury not only to the person whose secrets we reveal, but to ourselves as well. I know that, in the instances above, I would probably not go to these priests either for confession or for counseling.

In an increasingly depersonalized society in which the most intimate and personal information about us may be in some company’s computer data bank, the church ought to be the only place where we know our confidences are safe. There may be instances in which the content of a confidential conversation can be appropriately shared, but these are few and require very careful decisions. It is far better to act as if every pastoral conversation were “under the seal.” This principle will enhance respect both for the souls in our cure and the integrity of our calling.

# EDITORIALS

## Friendliness

A friend from a Rocky Mountain state wrote in a personal letter recently: "I believe that the secret of the Mormon Church's astounding growth today is the fellowship that it offers. These Mormon people genuinely welcome newcomers." He then had a few harsh words to say about the contrast provided by a certain eight o'clock congregation in a well-known city (not in Utah).

Whether this friend is correct in assessing the full reasons for Mormon growth, it seems to us that it does put a finger on a perennial problem in many mainline congregations, including Episcopal ones: a perceived lack of genuine interest in newcomers to the fold. This fall is a pertinent time to bring up the subject, since in many parishes there are persons newly arrived over the summer, such as new young folk in the Sunday school, those transplanted by a job change, retirement, or whatever semi-involuntary cause.

The welcoming spirit in a parish begins, of course, with the attitude and behavior of the priest. Most parish priests have a deep sense of caring, best evidenced in their routine pastoral work but not always so easily projected on a busy fall Sunday morning. But, however profuse the priest's words of welcome at announcement time, there is nothing which can take the place of the simple kindness of persons in the pew, taking that brief moment after service to say hello, taking the trouble later on to find out a thing or two about the newcomer and to demonstrate appropriate concern.

Many parishes develop programs and strategies for welcoming persons new to the congregation and neighborhood. These are often successful, tangible expressions of genuine concern on the part of core-group parish leadership, and they are to be commended. But we suspect that what our Rocky Mountain writer was looking for was something else: not strategies or "involvement media," but the simple love of Jesus Christ, expressed in ordinary eye contact upon initial meeting, and then later on in genuine concern over the joys and heartaches being offered up at the same communion rail.

## Where the Action Is

The parish is where the action is, for most church people most of the time. It is here that most worship, most Christian education and most pastoral care takes place. We always think of this in preparing Parish Administration Numbers.

Parishes are where bereavements, heartbreaks, and many disappointments occur. They are also the setting within which many miracles of reconciliation and restoration are seen. Here many clergy and devoted laypeople struggle, often with little visible reward. Here, too, many experience fulfillment and peace in finding the presence of Christ in their lives and in the lives of their neighbors. For this presence, we can all be unceasingly grateful.



## Medical Ethics: Today and Tomorrow

Every week we seem to hear of some new and distressing problem involving ethics and medical technology. Shall Mrs. X have a very serious and costly operation when she will, at best, live only a short time longer? Shall Mr. Y have a new heart? Shall a future Baby Z be conceived under certain very unusual circumstances?

In the past, many of these questions simply did not arise. There were certain standard treatments for certain serious maladies, and if the treatment failed, the patient died. Few other options or choices existed.

Today medical science and technology have made a variety of choices possible, and in many cases they are difficult, dangerous and very costly. The advances in the field of medicine are among the glorious achievements of this century; yet, they have brought with them a multitude of painful and devastating problems.

We have not been well-prepared for this. A generation ago, when many of today's leading physicians were being trained, medical ethics was a somewhat exotic topic, meriting an elective course in many medical schools. Most doctors are simply not equipped to help a patient in a state of great emotional tensions; or the family, if the patient is not conscious, to make the most acceptable, suitable, and informed choice in these matters. Church members may look to the pastors of their parishes, but they are probably not conversant with the medical aspects of such cases. Hospital chaplains? Yes, in some cases they are well-equipped, but not always.

Can the church, our church, or some other church, or churches working together, make a more significant effort to help church members, and society at large, face the multitude of agonizing questions which will be arising with greater and greater rapidity?

The Episcopal Church is numerically small and lacks popular political clout, but it has many highly educated people in every field. It also has access to substantial funds. Furthermore, there are Episcopalians versed in the field of medical ethics. Is our church calling on these people to share their wisdom and training? Is the church enabling such people to fulfill their very important vocation? No doubt in some individual cases it is, but we wish we knew of efforts at the national level.

The problem is urgent. The difficulties are becoming greater. The Episcopal Church has the opportunity to serve its own members and all people of good will. We hope that a flame can be kindled.

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**Viewpoint**

**Suppressing Truth and Beauty?**

By SCOTT BATES

*Viewpoint is a column of opinion that does not necessarily represent the editorial view of THE LIVING CHURCH. In this article, Professor Bates responds to a column by the Rev. William Millsaps [TLC, Aug. 9]. Fr. Millsaps was chaplain at Sewanee for five years, not ten, as we previously noted.*

**I**t is distressing to see the University of the South attacked in the pages of THE LIVING CHURCH on various tendentious grounds. Recently the Rev. William W. Millsaps, former Sewanee chaplain, criticizes the showing at the university on April 2 of a program of experimental films dealing with feminist issues and entitled "The Quest for the Mother Goddess."

Five films were shown in the 90-minute program; Fr. Millsaps singles out one film for its depiction of "various kinds of bizarre sexual behavior," and states his belief that the university and the church should not permit such programs to take place.

The film so singled out was *Dreamwood* (1972), the only one on the program by a male filmmaker, James Broughton, a well-known west coast

*Scott Bates is professor of French and film at the University of the South, Sewanee, Tenn.*

“... to deny our students the opportunity to reap the full benefits of a comprehensive liberal arts education would be to betray the history and goals of a leading institution of higher education.”

poet and playwright who produces films independently. For those not acquainted with the film, *Dreamwood* is a 45-minute Jungian allegory, shot in beautiful color off the California coast, dealing with a poet/Everyman's search for the Mother Goddess; it features encounters with Hippolytus, Artemis, Hecate, Lilith, the Earth Goddess and other mythological figures in a quest obviously based on Joseph Campbell's studies of the hero myth.

In an article in *Film Quarterly* (summer 1976), the main themes of the film are described as follows: "... Under the once-upon-a-time myth world... there is a solid psychological reality for those who will seek realization as a whole human being. Death, eros, hope, despair, love and sorrow are the natural fate of mankind; we can meet them with humor, strength, wisdom and joy" (p. 13).

Fr. Millsaps was particularly shocked by a scene he describes as depicting "a woman dressed in a nun's habit quickly disrobing and proceeding to a sex act within seconds of seeing the naked hero." He also objects to the following scene of naked children who, he says, appear to be present at scenes of adult sexual behavior.

Sex, like beauty, is often in the eye of the beholder. What actually happens in these two scenes is this (a cassette of the film is part of our library collection, so I could easily review it): a Mother Superior figure, a surrogate of the Mother Goddess and guardian of the entrance to the mythical forest, makes a sign to the hero to take off his clothes as a condition for entry; he hesitantly removes his trousers. She somewhat contemptuously takes off her habit revealing herself to be naked underneath, throws the garment over him, and disappears. Savage, naked children then throw themselves on the hero, biting and scratching him and tearing off the rest of his clothes (the symbolism here is loss of innocence); but nowhere in either of the scenes is there any

"adult sexual behavior." Indeed, the only sex acts in the film are one with Lilith in her traditional role as succubus, and one with the Earth Goddess represented as a leafy forest floor. Both of these scenes are filmed tastefully and non-explicitly.

In his communication, Fr. Millsaps fails to mention that this program was only one of 30 shown this year to the students and residents of Sewanee, and that it was the only one he attended. Yet I am sure that he would have enjoyed a number of the other programs, many of which had strong religious themes; for example, the powerful gospel film *Say Amen, Somebody*, Ingmar Bergman's *Shame, The Bicycle Thief, The Gods Must Be Crazy*, and *Andrei Rublev*, one of the most beautiful religious films ever made.

He finds it hard to believe that a committee representing all sectors of the university reviewed and approved the films shown in the program he saw; in actuality, the five films were selected by a committee consisting of the provost; the dean of the college; the dean of the theology school; the dean of men; the librarian; the director of development; ten professors, male and female, from our high school, college and graduate school; two town residents (female); and five college students.

Ten films were shown on the Mother Goddess theme and other feminist themes, most of them prizewinners at national film festivals; and the five best and most interesting were selected after several meetings over a period of four weeks. While there was some argument over the five rejected, the five on the program were chosen without objection; and *Dreamwood* was the favorite of the majority of the committee.

Fr. Millsaps calls upon the church to tell the university to forbid the showing of such films as *Dreamwood* to the students. To be logical, he should also call for the suppression of other works we bring before the students, works which include what he might consider to be "various kinds of bizarre sexual behavior": works by Chaucer, say, or Shakespeare, Joyce, Aristophanes, and Dante; paintings by Bosch, Renoir, Picasso; films by Bunuel or Woody Allen; parts of the Old Testament, etc.

Allowing such works to be studied at the university, however, is not primarily a question of academic freedom versus morality; it is rather a question of the inherent morality of truth and beauty. It would be as "immoral" to suppress their aesthetic truths as it would be to suppress truth in any other form; and to deny our students the opportunity to reap the full benefits of a comprehensive liberal arts education would be to betray the history and goals of a leading institution of higher education.

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# The Certified Interim Rector

By ANSELM BROBURG

**T**he presence of a rector increases the sense of security in a congregation, when the rector is leaving or retiring, frequently, the initial reaction of a vestry is to conduct the search and interview quickly in order to have a new rector as soon as possible.

This transition can indeed be made quickly, but in the meantime, every problem the rector normally handles must be dealt with by an overworked senior warden. Moreover, the parish receives little pastoral care. Programs lag, marginal members may drift away and pledges may drop.

A fairly recent option is a trained

interim rector. Much more than a supply priest (a retired priest), this person works full-time and is able to provide pastoral care as needed as well as maintain a regular schedule of events.

Interim rectors are trained in the east by the Mid-Atlantic Association for Training and Consulting, in Washington, D.C. In the west and midwest, training is provided by Interim Network. Both groups use resources provided by the Alban Institute, also in Washington, D.C.

Graduates are specifically and professionally prepared to handle the problems that may arise after a rector has left. A parish can increase its sense of community through the assistance of an interim rector; this person can learn of discontent of individuals and leadership strug-

gles and then assist the parish in working through these areas.

Reflection and parish self-assessment is also done during the interim period. In this time, the future of the parish emerges either by default or by design. By looking closely not only at what the church is, but at what it wants to be three, five years into the future (taking into account demographic changes, outreach opportunities, etc.), the search committee will be in a much better position to select the new rector, since it can match its goals with the goals, skills and interests of candidates.

Not too long ago, when a rectorship became vacant, the bishop sent a list of candidates to the search committee and congregation. The list was usually short and the search could be completed quickly.

Now when the process begins, the search committee may develop a parish profile, part of which is a rector's profile, and may send the latter to the Church Deployment Office where it is analyzed and then fed into a computer which generates a list of the most appropriate clergy for the parish. Priests may apply directly for the position after seeing it listed by the CDO. The parish may also advertise in the church press, or respond to "positions wanted" ads.

Once the list of names from all sources is compiled, it is often long. If a search committee rushes, it will not be able to give due consideration to all of the candidates.

Having an interim rector present will alleviate both the need to rush and the normal anxiety of this period and make it a time of growth, planning and anticipation. Additionally, this person can help the parish through its grief over the departure of the familiar rector.

To date, approximately 60 to 70 Episcopal priests have completed the Alban Institute courses, have learned the skills necessary for the interim ministry, and have been professionally certified as interim rectors. Bishops would be wise to encourage some of their best priests to seek this ministry and to see parishes employ trained interim rectors. I am grateful to my bishop for both the insight and the foresight to provide this training for me, to use it in his diocese and to recommend it elsewhere.

*The Rev. Anselm Broburg is interim rector of St. John's Church, Brooklyn, N.Y.*

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Refer to Key on page 24.

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 901-G Lucinda Ave. (815) 758-0572  
 The Rev. Gary P. Lambert, chap

*Continued on next page*

# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

## SOUTH CAROLINA COLLEGE OF CHARLESTON THE CITADEL Charleston

**THE CATHEDRAL OF  
ST. LUKE AND ST. PAUL** 126 Coming St.  
The Very Rev. Lynwood C. Magee, Dean of S.C.  
H Eu Sun 8 (Rite I), 9 (Rite II), H Eu & Sermon 1S & 3S (Rite I)  
11. H Eu, MP & Sermon 2S & 4S (Rite I) 11. Thurs 10:30 H Eu

**COLLEGE OF CHARLESTON  
GRACE CHURCH** 98 Wentworth St.  
The Rev. Constance D.S. Belmore, chap  
Sun 8 & 11; Wed 5:30

**UNIV. OF SOUTH CAROLINA  
DIOCESAN HOUSE** Columbia  
1115 Marion St.,  
P.O. Box 1789, Zip 29202  
The Rev. Canon Howard F. Kempf, Jr., chap  
(803) 771-7800  
Sun Program & Service 7. Mid-Week activities as anno

**SMU** Dallas  
COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel  
and EPISCOPAL STUDENT CENTER (214) 363-2911  
The Rev. Frank B. Bass, chap  
Sun Sung H Eu 11, 5 dinner follows. Wkdys 5. Chapel open 24  
hours

**TEXAS SOUTHERN UNIV.** Houston  
**ST. LUKE THE EVANGELIST** 3530 Wheeler Ave.  
The Rev. Theodore R. Lewis, Jr., r & chap  
Sun HC 8 & 10; Wed EP 6; HD as anno

**THE COLLEGE OF  
WILLIAM & MARY** Williamsburg  
**BRUTON PARISH CHURCH**  
The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap  
Sun: 8/9:30/11/5:30 — Even Song, dinner follows. Thurs: 5:30  
(WREN CHAPEL) dinner follows

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Ave.  
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,  
assoc & chap; the Rev. Steven Keller Bonsey, assoc & chap  
Sun HC 8 & 10; Wkdys HC 12:15 daily; Wed 5:30 with folk  
music. Student fellowship Tues 5:30

**WISCONSIN**  
**DIOCESE OF EAU CLAIRE,  
Canterbury Association**  
Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
LaCrosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

**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. Wkdys: H Eu 12 (Tues with HU)

# PEOPLE and places

## Appointments

The Rev. William K. Bailey is the rector of St. Matthew's, 727 W. Browning, Pampa, Texas 79065.

The Rev. Thaddeus R. Barnum is now serving Prince of Peace Church, R.D. #3, Box 366, Aliquippa, Pa. 15001.

The Rev. Mary Blair Both is now at St. Michael's, Raleigh, N.C.

The Rev. Robert E. Cathers is vicar of All Souls Mission, Ft. Myers, Fla.

The Rev. Julie Clarkson is serving at St. Christopher's, High Point, N.C.

The Rev. C. Blayney Colmore, III is rector of St. James-by-the-Sea, 743 Prospect St., La Jolla, Calif. 92307.

The Rev. Canon William E. Craig is locum tenens of St. James', Sonora, Calif. Add: Box 999, Twain Harte, Calif. 95383.

The Rev. J. Peter Farmer, on leave for one year from York School in Monterey, Calif., and his wife Beva assume a ministry of hospitality at El Rancho del Obispo, a retreat and conference center of the Diocese of California. Add: 5297 Westside Rd., Healdsburg, Calif. 95448.

The Rev. Christopher Gray now serves St. Mark's, Wilson, N.C.

The Rev. Arnold W. Hearn is rector of St. Andrew's, 49 Carolina St., Marianna, Ark. 72360.

The Rev. William Hoitte Hinson, Jr. is chaplain at the Univ. of N.C.-Charlotte, Queens College, Charlotte, and Central Piedmont Community College. Add: 1107 Smoke House Dr., Mathews, N.C. 28105.

The Rev. Paula M. Jackson is assistant of Christ Church, 318 E. Fourth St., Cincinnati, Ohio 45202.

The Rev. Jeff Kraemer is rector of St. Luke's, Mineral Wells, Texas.

The Rev. Morris J. Lent, Jr. is chaplain of Porter-Gaud, Albemarle Point, Charleston, S.C. 29407.

The Rev. Gordon H. Mann is priest-in-charge of All Saints, Box 2416, Hilton Head Island, S.C. 29925.

The Ven. Arthur J. Monk (ret.) is interim priest of Christ Church, Box 131, Ansonia, Conn. 06401.

The Rev. Peter D. Ouzts is rector of St. James', 806 College Ave., S.W., Lenoir, N.C. 28645.

The Rev. Lisa Goodwin Saunders now serves Christ Church, 1412 Providence Rd., Box 6124, Charlotte, N.C. 28207.

The Rev. W. Herbert Scott is now interim rector of the Church of Our Saviour, 144 Caldwell St., Rock Hill, S.C. 29731.

The Rev. Cornelius White is priest-in-charge of St. Cyprian's, Georgetown and Holy Cross/Faith Memorial, Pawleys Island, S.C. Add: Box 990, Pawleys Island 29585.

## Retirements

The Rev. John Arthur, as vicar of St. John the Divine, Burkburnett, Texas. Fr. Arthur now resides in Tennessee.

The Rev. A. Leonard LePoldevin, as rector of Grace Church, Chicopee, Mass. Add: Box 1742, Orleans, Mass. 02653.

The Rev. Theodore Alan McConnell is now retired and may be addressed at Farm Woods Rd., Box 464, Fort Ann, N.Y. 12827.

The Rev. Ward R. Smith, as rector of St. Andrew's, Longmeadow, Mass. Add: 81 The Meadows, Enfield, Conn. 06082.

The Rev. Lafayette Sprague, as rector of St. John's, North Adams, Mass. Add: 1100 Mohawk Trail, North Adams, Mass. 01247.

## Other Changes

The Rev. A. K. M. Adam is now pursuing doctoral studies in New Testament at Duke Univ. Add: 600-4 La Salle St., Durham, N.C. 27705.

The Rev. John C. Bauerschmidt, formerly assistant of St. Michael's-on-the Heights, Worcester, Mass., is now non-parochial. Fr. Bauerschmidt has been accepted into the D. Phil. program at Oxford Univ. where he will work in ethics and moral theology.

The Rev. Richard A. Hennigar, formerly rector of St. John's, Worcester, Mass., is now non-parochial. Fr. Hennigar is executive director of Worcester County Ecumenical Council.

Alec Wyton, former coordinator of the Standing Commission on Church Music, is now minister of music at St. Stephen's, Ridgefield, Conn. He will also chair the new music department of the Manhattan School of Music which, in conjunction with Union Theological Seminary, begins in the fall of 1988 to grant masters and doctors degrees. Add: 25 Pound St., Ridgefield 06877.



"Okay, but you lie down first!"

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Community, and your listing is not  
included, write to the Advertising  
Manager for the nominal rates.

# 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.

## CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

## FOR SALE

RODGERS PROVIDENCE 330 Electronic Organ, \$15,000. Available spring, 1988. Three 61 note manuals, 32 note pedalboard; chimes, transposer, full speakers. Excellent condition, 10 years old. Write: St. Luke's Episcopal Church, 50 Pope Ave., Hilton Head Island, S.C. 29928.

VANITY FAIR ILLUSTRATED CATALOGUE of 79 available Clergy Prints. Send \$1.00 (refunded with purchase) to: Haley's Old Print Shop, 1024 Main St., P.O. Box 1023, Lynchburg, Va. 24505. (804) 528-1329.

12 VOL. "INTERPRETER'S BIBLE": \$165; "Oxford Dictionary of the Christian Church, \$35; others. St. Paul's, 390 Main, North Andover, Mass. 01845.

## ORGANIZATIONS

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

## PERIODICALS

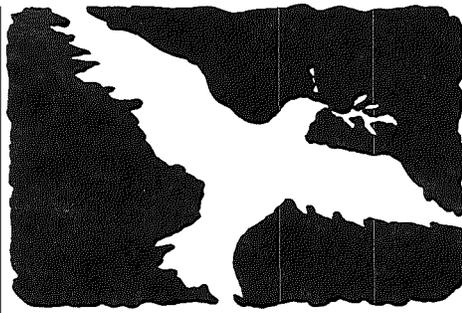
FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

## POSITIONS OFFERED

MISSIONARY: Multi duties: boarding school chaplain; associate and teacher of clergy; team w/other missionaries. Philippines' Luzon mountains. Requires committed Christian with excellent references, single, or spouse w/school skills. Before January 1988. Archdeacon Peck, Brent School, Box 35, Baguio, Philippines.

TEACHER of Religious Studies for Long Island day school, grades 3-8. Part-time. Send resume to: Grace Day School, 23 Cedar Shore Dr., Massapequa, N.Y. 11758.

CAMP DIRECTOR: Beautiful Church Camp on Lake Erie, with rich tradition and creative program, seeks priest as director. Camping experience necessary; joyful, flexible personality a must. Administrative skills needed. Resumes/inquiries to: The Rev. Charles P. Martin, St. Mark's Church, 335 Locust St., Johnstown, Pa. 15901. (814) 535-6797.



# Benediction

*The author is the Rev. Vincent Paris Fish, a retired priest of the Diocese of Chicago and presently a chaplain at a local medical center in northern Illinois.*

When I am lifted up from the earth, I will draw all men to myself" (John 12:32).

For many years I have observed these words being fulfilled. As a priest-associate of the Order of the Holy Cross, I have worn the ebony cross that was given me by the order when I was received. Since then that cross has been touched, handled, and kissed by babies, small children, teens, adults and the elderly. It has fascinated some and comforted others. It has been held by those in fear and pain and loneliness. The dying have often found support and tranquility as they held it close.

My black ebony cross is small, but it is powerful! I have walked beside a gurney on the way to the operating room as the patient held the cross in a tight and desperate grasp. The power of the cross gave comfort and courage.

I recall an aged woman in the last few moments of her life glancing at it, reaching for it, and with a beatific smile kissing it in her last physical act.

In hospitals one finds self-styled atheists and agnostics. Through their illness, pains, loneliness and fear, many of those souls seek and find comfort in the cross of Christ. Doubts often flee in the face of death. Stubborn denials of God are frequently replaced in the approaching presence of death by a sudden and climactic understanding of the love of God. A lifetime attempt to live without God melts into the background before the power of the cross. The person who toils in the vineyard for only the 11th hour, receives the full wages of the love of God.

The words of Jesus our Saviour have rung true through the centuries! Truly, truly, Jesus Christ draws us to himself by the cross that lifted him up on Calvary!

# CLASSIFIED

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YOUTH MINISTRY, Jr. High through College. Full-time, professional layman with M.Div., and over ten years of experience. For a parish seriously interested in youth ministry. Reply Box S-651\*.

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MISSION seeking 33" corpus, candelabra, sanctus bell, censor/boat, aspergillum, monstrance, black vestments. Will pay shipping. Reply: Brian Devine, 924 1st Ave., Apt. #1, Eau Claire, Wis. 54703.

AUSTRALIA/NEW ZEALAND. Includes World EXPO88 and Bi-Centennial and key church contacts. April 10-30, 1988. Canterbury Tour personally led by Very Rev. Scott N. Jones, Episcopal Chaplain, Northwestern University. Limited to 35 persons. Early reservations required because of EXPO88. Write: Dr. Jones, 709 Foster, Evanston, Ill. 60210.

## WANTED

COPIES of *The Prayer Book Office*, edited by Howard Galley, formerly published by Seabury. Contact: Trinity Episcopal Church, 2nd St. at Howard Ave., Pottsville, Pa. 17901.

BLACK WOOL CLERGY CLOAK for church in Newfoundland. Also vestments and hangings. St. Paul's, 390 Main St., North Andover, Mass. 01845.

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

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# CHURCH DIRECTORY

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## BAKERSFIELD, CALIF.

**ST. LUKE'S** 2671 Mt. Vernon Ave. at Fwy 178  
The Rev. Dr. Duane H. Thebeau, r 93386  
Sun H Eu & LOH 8 & 10, Ch S 9. Wed H Eu & LOH 7. Thurs H Eu 6:30

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30. Int 12 noon.  
EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. 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

## ENGLEWOOD, FLA.

**ST. DAVID'S** Selma and Broadway  
The Rev. George Curt, r  
Sun worship 8 & 10. Wed Eu & Healing 9. Church: 474-3140,  
Rectory 475-2210.

## 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.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri  
12:05

## 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, priest ass't; the Rev.  
Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen  
Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## 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

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## 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

## 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. C. Frederick  
Barbee; the Rev. William K. Christian, III; the Rt. Rev. Mi-  
chael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. 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

## BURLINGTON, N.J.

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

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;  
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15  
Mat & HC; 12:15 HC; 4 EP

## EPIPHANY

1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; 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

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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45

## 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

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## TRINITY

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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
The Rev. Richard C. Mushorn, M.Div., ass't  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30;  
Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of  
the Sick: Sun 11

## SYRACUSE, N.Y.

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

## 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, Daily 12 noon

## 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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G.  
Kocharhook c; the Rev. Jack V. Dolan, d; the Rev. Edward  
M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Eliza-  
beth's, Bentleyville, Pa. Sat night Mass 7

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, 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 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, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),  
EP daily 5:30. H Eu Wed & HD 10

## 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

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.

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