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June 11, 1989

After Pentecost/Proper 5

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ON THE COVER

"It is urgent for young people to have the spiritual grounding they need as they face life in this disturbing and confusing era" [page 13].

RNS photo

Surviving Cranes

This spring was chilly and raw in Wisconsin. Although we went week after week without a good long rain, it was damp and drizzling on many days. Yet it was a great spring for birds — at least for me.

Perhaps my best sighting was some days ago when I was in back of our house on a late afternoon. I heard a loud noise from out in the field somewhat like the very rapid barking of a dog. I looked up and saw what I first supposed were Canada geese a quarter of a mile or so away, but no, their long legs could be seen trailing behind them. They were cranes! A pair dropped out of formation and descended in our field. After landing, each stretched out its wings. They looked golden in the light of the western sun and with their six-foot spread were a great sight. Then they folded their wings and stood solemnly in the field, slowly moving about on their long legs.

I had never before seen these birds in this neighborhood and excitedly ran in to get a pair of binoculars. They were clearly sandhill cranes, with the red pate on the front of their heads. Occasionally one put its head down, apparently finding something edible. In a little while, they took to their wings and flew on their way, with long necks extended in front and long legs used as a tail behind, as is the distinctive flight of cranes.

Cranes are not to be confused with herons, which also have long legs and necks, but are not members of the same family. The sandhill crane now nests in a number of places in the U.S. and Canada. Once, the even larger whooping crane was common, but was nearly exterminated by the middle of this century.

There are over a dozen species of cranes in different parts of the world, celebrated in art and literature for their beauty, yet most of them have been dangerously reduced in numbers as their habitats have been destroyed. In some cases, only a few dozen pairs remain. The International Crane Foundation, based here in Wisconsin, has enlisted bird-lovers in many parts of the world to take steps to preserve these lovely birds, ingeniously teaching them new migratory routes and reestablishing breeding cycles. We can be grateful that such efforts are proving successful.

Cranes are a small part of the natural world, having little or no bearing on the commerce or prosperity of the human community. Yet to exterminate them would be an irretrievable loss of beauty in a world which has too many woes. Cranes offer a challenging test case as to how civilized peoples view their role of stewardship within the creation where God has placed us.

H. BOONE PORTER, Editor

LETTERS

Is Christ Divided?

I am a priest struggling to discern God's will for my ministry and the ministry of the parish and people I serve. Recently, I received a profile from a parish searching for a new rector. In the description of the person wanted I read, "... a rector who is ... a conservative Episcopalian." As our church struggles with a variety of issues that would divide us into polarized groups, I am troubled deeply by our quick willingness to succumb to labeling ourselves and becoming homogeneous camps of theology, philosophy, politics, etc.

Over the years, I have sought to be a servant of God and his creation, I have found my own opinions and attitudes to be of little ultimate importance to the purpose of God. The dying parishioner has not asked me to leave because we have disagreed about the Prayer Book. Rather, as we sat holding hands, we discovered the peace of God that makes us one in his Spirit. The prisoner on death row has not inquired of my position on the consecration of a woman as bishop before he would talk with me. Rather, as we sought to understand the pain of living as dying humans, we discovered we are brothers in this pilgrimage of faith to which we are called. The mother working in the poverty of minimum wage did not ask my political allegiance before she wept, unable to buy food, pay the utilities and keep a roof over her three children. Rather, she ministered to me as I wept, unable to offer her anything but a listening ear. And we were healed.

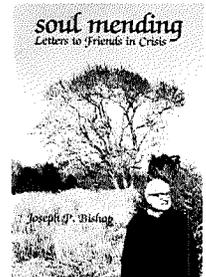
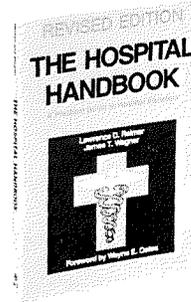
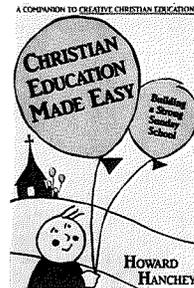
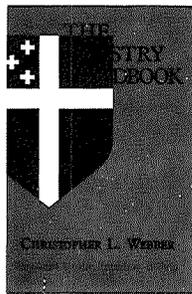
In all these instances and others like them, my opinions and attitudes became insignificant. Instead, the incarnate Christ was manifest and said, "I am with you." In the moments of our vulnerability, God accomplished his will through us.

Am I a conservative Episcopalian? Am I a liberal Episcopalian? I really don't know or care.

I am a child of God who is deeply disturbed by our zeal for proclaiming our allegiances and requiring absolute conformity of others. I am reminded of the words of Paul in I Corinthians, "... each one of you says, 'I belong to Paul, or I belong to Apollos, or I be-

(CONTINUED ON PAGE 5)

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Joseph P. Bishop

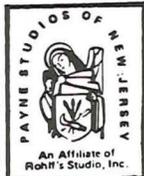
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LETTERS

(CONTINUED FROM PAGE 3)

long to Cephas, or I belong to Christ. Is Christ divided?"

May God's grace open us, conservative, liberal or whatever, to a renewed sense of doing his ministry and proclaiming the only allegiance we need claim — to be a part of the body of Christ.

(The Rev.) STAN RUNNELS
St. Stephen's Church
Indianola, Miss.

Christianity and Islam

Katerina Whitley's review of *Islam Revealed* [TLC, May 14] by the Palestinian-born Baptist evangelist Anis Shorosh was intriguing. I believe that more needs to be said, however, about the reasons Islam supplanted Christianity in the Near East and North African regions.

Students of church history will recall the seemingly endless controversies about the divine and human natures of Christ which raged in those regions from the mid-fourth to the seventh centuries. They go by such labels

as Eutychianism, Monophysitism, and Nestorianism, but they all boil down to controversies about how much of Christ was human, how much divine, and how the two natures were united with or interacted with each other.

The battles were fought out on the basis of Greek philosophy and other ancient systems of metaphysics which would sound very esoteric today. The controversies had the effect of splitting and dividing the Christian communities in those regions until they not only weren't speaking to one another, they weren't reaching out for new converts. In fact, they were alienating successive generations of Christians and non-Christian alike who understandably decided: "If that's Christianity, who needs it?"

When the followers of Mohammed swept across these areas in the seventh and eighth centuries, the population was so sick of Christian theological controversies as to identify with anything else that offered an alternative. Today, the Christian communities in the Moslem nations are small, isolated, and extremely limited in their

effectiveness. In Jordan, part of the Holy Land where Jesus and the apostles lived and taught, barely 15 percent of the people are Christian.

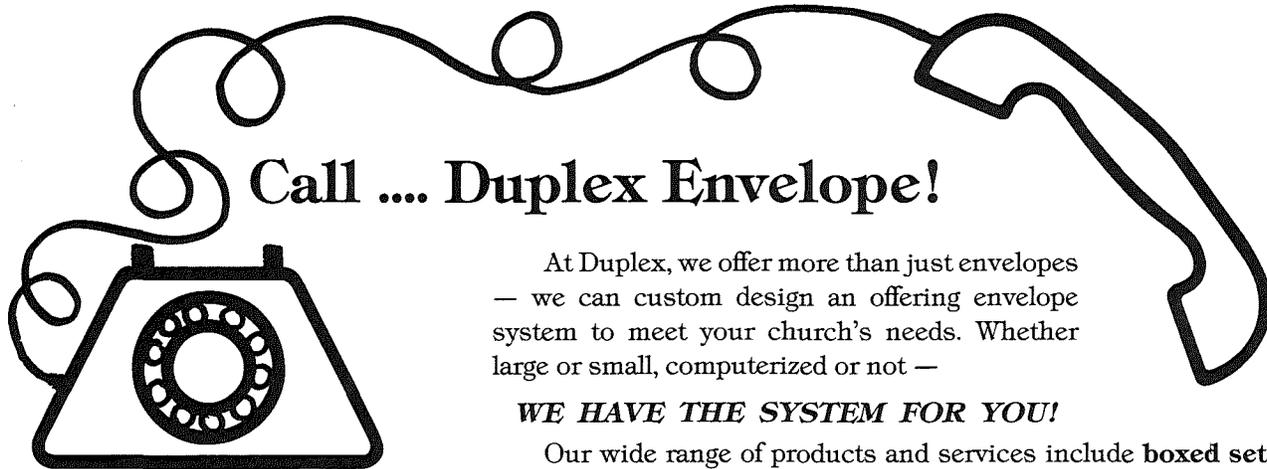
Regions that gave birth to our infant church and those that gave her such giants as Tertullian, Cyprian, Augustine and other church fathers of Northern Africa have been totally transformed into an alien culture and faith. It's enough to make even the strongest weep.

(The Rev.) EDWARD A. JOHNSON
St. Paul's Lutheran Church
Batesville, Ind.

Peace of Jerusalem

In your report of the interview Bishop Kafity gave to the Religious News Service [TLC, April 30] the bishop is quoted as saying that, "If America wants to be instrumental in peace," it has to give equal support to both sides. "That's fairness and that's what establishes peace." I believe that such a statement is unfortunately wishful thinking. The Muslims are not interested in peaceful coexistence with Jews, nor even with Palestinian Chris-

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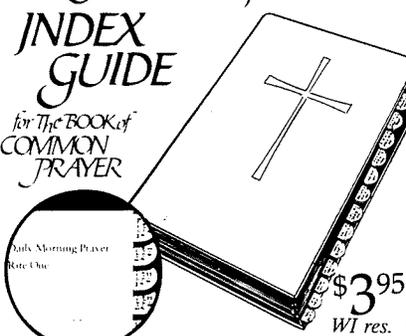
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LETTERS

tians. Only the triumphal reestablishment of Islam over the whole area will satisfy them, though they are quite willing to enter into a "peace treaty" as a means to an end. The bishop blames the reduction in the Christian community wholly upon present troubles. That is false. Although the troubles have accelerated the decline, King Hussein deliberately transplanted large numbers of Muslims into predominantly Christian areas such as Bethlehem between 1948 and 1967, and demographics have taken their course.

I join the bishop in encouraging us to pray for the peace in Jerusalem and for the survival, and indeed the growth, of the Christian community there. It must be remembered that there are Jewish as well as Arab Christians. Jerusalem will only be at peace when it acknowledges the Prince of Peace who said, "You will not see me again until you say blessed is he who comes in the name of the Lord."

(The Rev.) Philip Bottomley
Director of Christian Ministry
among Jewish People

Fairfax, Va.

Lindskoog Makes Sense

In response to recent comments regarding posthumously published writings of C.S. Lewis [TLC, March 19, April 16, May 14, 28], admirers of his works often try to acquire every new edition of his writings and most of the new books written about him. Last year's book by Kathryn Lindskoog, *The C.S. Lewis Hoax*, was a disturbing addition to such collections, since it raised questions about the authenticity of *The Dark Tower and Other Stories* and the integrity of the editing of other Lewis publications.

For me personally, the results of Lindskoog's research, casting doubt on the editorial work of Walter Hooper, were a relief. I had become increasingly uneasy about what seemed to me to be an exploitation of Lewis's popularity. Somehow, it seemed an unhealthy situation for one person to have such control over an author's work. Then there were statements made, particularly about Lewis's marriage, which seemed totally at variance with what Lewis reflected in his writing, such as his poems and *A Grief Observed*. Then, of course, there was always the pedantic introduction with

its frequent injection of the editor's personal relationship with Lewis (which always seemed strange, given the brief contact between the two men). But even more distressing was Hooper's attack on C.S. Lewis's brother Warren as soon as the latter had died and could no longer defend himself, in the introduction to the Lewis-Greeves correspondence, *They Stand Together*. There had been no secret about Warren's alcoholism before then. It is inconceivable that Warren Lewis, even drunk and grief-stricken, would have had a three-day bonfire of his brother's work.

Accepting Lindskoog's conclusions, at least to some degree, makes sense. She has persevered in the research that surely must have been as unpleasant for her as her conclusions are to her readers. So far, Hooper has not provided answers.

HELEN HOBBS

Salem, Ind.

Assisting the Underclass

While I agree with much that the Rev. William C. Morris, Jr. had to say about General Convention resolutions [TLC, May 7], he needs to be corrected on one serious point. The General Convention did not ignore "the truly appalling development of a per-

manent black underclass in the United States." The creation of a Commission on Racism and the adoption of the so-called "Michigan Plan" (taking action for economic justice) provide two ways in which we can address the problem.

Here in the Diocese of Western New York, we are working on the creation of a community development loan fund as a way to invest in the economic development of the area's poorer communities. We have also set as one of our diocesan goals the vigorous pursuit of "ministries which will promote healthy race relations in our communities and work towards the eradication of racism."

(The Rev. Canon) DANIEL S. WEIR
Deputy for Outreach Ministries
Diocese of Western New York
Buffalo, N.Y.

Not Worried

The references to man/men in the liturgy or the Bible have never been a problem to me. Usage of certain words in the English language may have changed over the years — but our Lord was always kind and caring of the women who came to him for help or in friendship, so I don't have to worry (or analyze).

ILSE S. HELMUS

Clearwater, Fla.

A Marvelous Thought

I had a marvelous thought a while ago,
so full of pride and arrogance it made me laugh.
My eyes were drinking in how good the morning was —
bright tiny silver flecks of clouds, in mackerel pattern
on the holy blue,
Great green trees, stating unequivocally their truth,
Small vibrant bursts of color in the garden — the flowers
at my feet.

And this is what I thought:

"O Lord, how glorious it would be — so calm — if you and I
were all alone.

We'd have no problems, no distractions, no eruptions
in our love; no other people with their knotty lives
which twine on mine, and tie me down; and I could
worship single-mindedly all day, in joy and peace."

I recognized the pride, and laughed;
and as I laughed I heard the phone,
and came inside to live the day with you.

Sally Campbell



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Province II Synod Meets

Nearly 70 bishops, priests and lay persons gathered at St. Thomas Island of the Diocese of the Virgin Islands May 4-9 to demonstrate and strengthen their unity and to meet the people of the diocese. They were attending the synod of Province II, which was hosted by the Rt. Rev. E. Don Taylor, diocesan, and the clergy and people of the diocese. Province II is composed of the dioceses which are in the states of New York and New Jersey along with the Virgin Islands, Diocese of Haiti and the Convocation of American Churches in Europe.

Government and local church leaders met with the synod to acquaint them with the dynamics of island economics and culture. Tourism is the economic lifeblood, said diocesan representatives, yet most of the money which enters the islands through tourists also leaves the islands in the pockets of foreign owners. "People see expensive condominiums going up, and realize they can't afford to build modest houses in their own communities," said the Rev. Julian Clarke, rector of a St. Thomas Island parish in the middle of a low-cost housing development. Islanders face problems of identity, he said.

The diocesan historian, Dr. Norwell Harrigan added, "We have got to accept the fact that we are dwarf societies, that we can't do everything we want to do. We are in big trouble if we don't know it." He cited the excess of

vehicles on St. Thomas as one example. Other speakers cited social conditions familiar to the delegates in their own dioceses: teenage pregnancies, drugs, and poor housing.

Bishop Taylor spoke of the outreach ministries of the local churches and said that increasingly the church also ministers to tourists. A survey shows that 26 percent of the tourists who come are Episcopalians, and that most come at significant points of their lives: honeymoons, retirements, anniversaries or major changes of residence.

Over the weekend, synod delegates scattered to the parishes on the five islands, both in the U.S. and the British Virgin Islands. They shared the lives, worship and hospitality of parishioners. The visiting bishops and priests led the worship in the various churches. Delegates are writing reports on their experiences and observations. These will be compiled and shared with all provincial dioceses.

Message to the President

Mindful of the Presiding Bishop's recent visit with President Bush to discuss Central America, and heeding the deep concerns of the delegates from Haiti, the synod urged Bishop Browning in a resolution to convey to the president on a personal basis "the need for a foreign policy which respects Haiti's sovereignty and right to self-determination."

In further action, the synod urged the Executive Council to be mindful of

the special needs of ethnic groups within the church and not evoke a moratorium on the publications produced at the church center. The synod felt that no single publication can possibly serve as an effective communication channel to all of the diverse groups.

Additionally, the synod recommended participation by all its dioceses in the Ecumenical Decade of Churches in Solidarity with Women and urged diocesan initiatives of events which will establish the spirit of the decade.

Maryland Elects Bishop

The Rev. Charles Lindsay Longest, rector of Holy Cross Church in Cumberland, Md. was elected Suffragan Bishop of Maryland at the diocesan convention held May 11-13 at St. John's Church and the Ramada Inn in Hagerstown, Md.

Fr. Longest, 56, won on the third ballot over four other nominees, all of them rectors of parish churches in the diocese. They included the Rev. Carl N. Edwards, rector of Immanuel Church in Glencoe; the Rev. Robert M. Powell, rector of St. Philip's Church in Annapolis; the Rev. C. Allen Spicer, rector of Church of the Nativity, Baltimore, and the Rev. Forrest L. Farris, rector of St. Margaret's Church in Annapolis. There were no nominations from the floor.

The Cumberland priest is a native of Maryland, who received his bachelor's degree from the University of Maryland in 1956. He graduated from Berkeley Divinity School in 1959 and was ordained to the priesthood in 1960. He then served as assistant or vicar at three Baltimore area churches until 1973, when he was called as rector of Holy Cross in western Maryland. He has been a member of the diocesan standing committee since 1987.

He has been married to his wife, Barbara, since 1956 and they have two children.

A consecration service is planned for October 14.

WILLIAM STUMP

Healing Ministry

The Episcopal Healing Ministry Foundation recently sponsored an ecumenical conference at the convent of

Maryland Election

C=Clergy
L=Lay

BALLOT NUMBER

Nominees

	1		2		3	
	C	L	C	L	C	L
Edwards, Carl N.	32	23	20	17	5	3
Farris, Forrest L.	1	0	0	0	0	0
Longest, Charles L.	61	51	77	66	95	86
Powell, Robert M.	27	25	12	17	5	4
Spicer, C. Allen	43	44	54	43	57	50
Needed to Elect	83	71	82	72	82	72

the Transfiguration in Glendale, Ohio.

An opening address by the Rev. Emily Gardiner Neal, the foundation's president, dealt in part with healing in the post-apostolic church as reported by the early church fathers. She stated that the healing ministry today is derived from the ministry of Christ and emphasizes wholeness through a closer relationship with God.

The Rt. Rev. Edward H. MacBurney, Bishop of Quincy, represented the foundation's advisory council of 14 Anglican bishops. He stressed the need to work in community in practicing the healing ministry. Misuse or corruption of this ministry can best be avoided when all of those who minister are practicing under the guidance and authority of the church he said.

Irene Perkins, a registered nurse and director of Catholic Home Health Services in Broward County, Fla, spoke on the mystery of healing, noting that the precise method by which God heals is part of the mystery. The practice of medicine is one of God's healing gifts to us, in which physicians, psychiatrists, and nurses use medication, surgery and other therapeutic means to establish conditions in which healing can occur. In the church's ministry of healing, we do not attempt to manipulate God; rather we cooperate with medical caregivers through intercessory prayer and the sacramental healing practices, which are rooted in scripture and focused on God, she added.

Emergency Service

In addressing the relevance of the healing ministry in our everyday world, the Rev. George A. Hill, III, rector of St. Barnabas Church, Montgomery, Ohio, spoke of applying this ministry in emergency service operations, working with police, fire and medical personnel. He pointed out that any of us may find ourselves involved in emergency incidents as well as times of personal and family crisis. In responding to these events we can become more than simply caring persons when we offer a ministry of healing. He cited the need for sensitivity and for adequate mental and spiritual preparation, with guidance from the church.

The Rev. Robert D. Gerhard, rector of St. Thomas Church in Terrace Park,

Ohio, described the structure required for establishing and maintaining an ongoing ministry of healing in a parish church. The healing ministry at St. Thomas stresses ecumenicity — ministering to the whole of the church. Here again, he noted, lay ministers of all denominations should be authorized by and accountable to the leaders of their local churches.

Rector Resigns

The Rev. Canon James R. Daughtry, rector of St. Paul's Church, K Street, in Washington, D.C. for over 15 years, handed in his resignation in May to be effective June 1.

In an official statement to THE LIVING CHURCH he said, "I have made clear to the parish and the press that it is not my intent to abandon the ministry or to renounce holy orders, but rather to seek a more hospitable diocese or jurisdiction . . . Despite serious theological differences I have had a good relationship with the Bishop of Washington, but those who are familiar with the bishop's recent letter to the clergy and congregations of the diocese are aware that in any case, my time with the parish would be uncertain."

The Rt. Rev. John T. Walker, diocesan, issued a pastoral letter to clergy and laity in April, in which he stated that he sees "no reason to entertain a request for an Episcopal Visitor at any time" and emphasized that parishes are diocesan property regardless of the outcome of the Synod in Fort Worth.

Fr. Daughtry, a graduate of General Seminary in New York, served parishes in Florida and Arizona before becoming rector in 1974 of St. Paul's, an Anglo-Catholic parish with a membership of over 700.

Irish Synod Meets

Meeting in Dublin for their General Synod recently, the Church of Ireland set in motion a process which may eventually allow women priests.

Seventy-three percent of clergy and 86 percent of the laity voted in favor of a report by a special commission on women in the priesthood.

London's *Church Times* reports that there were some reservations about the procedure from the Most Rev. Donald Caird, Archbishop of Dublin, who expressed concern about being out of

line with the rest of the Anglican Communion and would have a negative effect upon ecumenical endeavors.

CONVENTIONS

With the eastern escarpment of the Sierra Nevada mountains as a backdrop, the **Diocese of San Joaquin** met in Bishop, Calif. April 7-8 for its convention. The Rt. Rev. David M. Schofield, diocesan, presided over his first convention since assuming episcopal duties January 1.

In his convention address, Bishop Schofield said, "We are in a time when clear, quiet heads are needed for openness to the Holy Spirit. Where he leads, and the manner in which he leads, will always bring the very healing and unity we need to make Christ known to the world. . . ." Some of the "serious theological difficulties and painful attitudes which strain the Episcopal Church at this time," he said, are questions about the nature of revelation itself, of the relevance and authority of the Bible in today's society and attempts to redefine God and the Holy Trinity.

The following day, a resolution was adopted which declared that ". . . the Diocese of San Joaquin affirms its obedience to Jesus Christ, God made flesh, crucified, risen and ascended, as revealed in the Holy Scriptures and through the Holy Spirit. . . ." A further resolve pledged to "leave here with increased zeal for the renewing power of God and . . . to use that energy in a life of prayer and witness to our risen Lord. . . ."

In other convention action, delegates welcomed two new missions: St. Martin of Tours, Fresno, an outgrowth of the East Asian ministry carried on for some years by the Fresno Asian Center; and St. Benedict's, Ceres, formerly a parochial mission of St. Paul's, Modesto.

Two missions were approved for parish status: St. Timothy's in Bishop and St. John's in Tulare. A proposed revision of the diocesan constitution and canons were distributed for study, with action to be taken at a special convention to be held in early September. A 1989 budget of \$837,991 was approved.

(The Ven.) DONALD A. SEEKS

A Mixture of Wit and Wisdom

The challenge of ministry to youth

By RUSSELL J. LEVENSON, JR.

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Late one afternoon I was just finishing Bible study with a group of junior and senior high students. One young man asked if he could stay to talk a while. I agreed. He spoke of his bouts with anxiety, stress and alcohol. This was not new to me, I had heard much of the same in my first nine months of youth ministry. He told me of a night after drinking heavily and totaling his new car. Then, as if he were embarrassed, he turned his wrists over showing the wide bands of scar tissue where he had taken a butcher knife to his own flesh. Due to quick action on his and his parents' part, he survived.

It was on this day that I saw how vital the task of youth ministry is for us. Shortly after this incident I read these words of Longfellow: "Youth comes but once in a lifetime"; that reality should make us all more attentive to the needs of adolescents in our Episcopal parishes.

I am now completing a two-year term as a youth minister at a large suburban parish (I leave for seminary shortly) and I have come to see the desperate need for ministry to our young people. As I have listened, discussed, read and learned, I find that many Episcopal parishes have either left youth ministry to churches in other denominations with more organized programs and well-equipped facilities or have, unfortunately, ignored their youth altogether. This is not to say there are not parishes with outstanding youth ministries, but I have found that to be the exception, not the rule.

If we are to meet the needs of youth

Russell Jones Levenson, Jr. has spent the past two years as a lay minister to the youth at St. Luke's Church, Birmingham, Ala.

today, we must be intentional, concerned, and we must invest the time, energy and money it takes to stand out among the many competing offerings of the world — drugs, alcohol, promiscuous sex and the like. I have a colleague who says if we say to our children, "You need to make your own decisions about your spiritual journey," and then offer no guidance, then we are saying, "You need make no decision at all." It is true most decisions about the direction of our spiritual lives are made during the adolescent years. Young people need guidance and mentors.

Giving clear answers

My mentor (and employer), the Rev. John Claypool, told me when I was hired, he saw it necessary to avoid shades of grey when giving answers to young people. To discuss theories of redemption, the difference in philosophy between Barth and Tillich or the concept of liberation theology may be fine for adult Sunday school, but not for youth. Young people of today ask straight questions and want straight answers: "Is there a hell? Is there a heaven? How do we get to one and avoid the other? Is it wrong to have pre-marital sex, to drink before the legal drinking age?" I can assure you if we are vague about the answers we offer, they will seek their answers elsewhere — most often from their peers or perhaps MTV — which is reason enough for all Episcopal parishes to "get to work!"

Youth ministry is demanding, hard work; it is a mixture of sorrow and joy. One afternoon, I had a young woman call me after she had taken an overdose of barbiturates; a few months later I was able to watch a different girl graduate from a drug rehabilitation program. One evening I sat and listened to the tears and horror stories of two teenagers in my parish who suffered as

children of alcoholic fathers, but I have seen both of them grow into spiritually mature individuals who now have effective ministries of their own.

Drug and alcohol abuse; emotional, physical and sexual abuse; suicide; eating disorders; lack of spiritual commitment or desire to grow: I dealt with most of these issues in just my first few months as in youth ministry. The same problems are in urban and suburban parishes alike.

The overwhelming problem I see in most young people is a real loss of self-worth. They live in a world of problems that cannot seem to be solved — oil spills, the "greenhouse effect," drug killings, racism and famine a world away — these are brought into their homes by the daily news. They are told to be important and accepted — they need to be part of the crowd. So they either give into peer temptations or become driven (sometimes to the point of death) to succeed by being everything to everybody — have straight As, become captain of the football team or cheerleading squad, earn a scholarship while having a job on weekends and doing volunteer work on the side. In the meantime, we in the church have not done our job well. We have neglected to tell them that they are loved and accepted as they are, and that we care enough about them to meet their spiritual needs.

I would like to offer some guidelines for beginning or strengthening a youth ministry. These should be especially helpful to those parishes where youth ministry has not yet been a priority. [For further suggestions, see p. 11.]

Strong Leaders

The most profound way to show you are serious about youth ministry is to select some strong leaders. I say "select" because too often we simply take anybody who will work with teenagers (mostly because so few wish to!).

However, we need to understand, some people are drawn to youth ministry for very unhealthy reasons. Perhaps they want to finish out — or continue — their adolescence, or they need the attention showered upon them by a small group of young people. A healthy minister will make for a healthy ministry. Don't give in to apathy because you can't find good workers — they are there, they just need to be recruited. The best option would be to hire a full-time minister; if that is impossible, perhaps several parishes could pool their funds to hire someone for the youth of their parishes.

How to serve

A successful program will be lively and creative. Young people need to come face to face with adults who have met the issues of the world head-on from a Christian perspective. They will be drawn to a ministry that tells them how to reach out in practical ways to the hungry, the homeless, the wandering. They want to know how to deal with environmental problems, racial issues and the fear of nuclear war.

An imaginative youth ministry has a heightened sense of purpose. For example, weekend camping trips and the like are good ideas, but they can take on new meaning simply by having a theme. At our church, we have given our Bible study a name — "Growing in Grace"; our prayer group is called "People in Prayer." One of the other local parishes has named their youth group "Teens for the King!"

Wit and wisdom must be balanced in any good youth ministry. Too many outings and retreats without spiritual meat make for a program, not a ministry. On the other hand, a total focus on Bible studies, prayer groups and worship will make a ministry stale.

The central goal of the ministry I have served has been to "Bring the youth, the parents and the youth advisors closer together and to create new and deeper relationships with the Lord Jesus Christ." If we are serious about the 1990s being the Decade of Evangelism for Episcopalians (and I believe we are), then we need to make a direct attempt to bring our young people to a point of powerful encounter with the love and lordship of Jesus Christ. It is time for us to join together and show our young people the truth. They are loved; they are accepted; they are important. Will we make this known to them? I pray we will!

Ideas for Youth Ministry

Though not to be taken as fail-safe, the following are some helpful hints for creating an effective youth ministry.

Be Intentional. Let your parish and your community know you are going to build one of the best youth ministries in your area. Publicize and advertise.

Youth Ministers. It's always tough to find the "perfect model." Too often we visualize a young "hip guy" with a guitar strapped over shoulder leading youth in "Kumbaya" — but that's not far from wrong. Youth ministers need to be bright and have good senses of humor, along with strong spiritual commitments that will enable them to lead others toward the gospel. They must be able to relate to young people, but not act like teenagers. Require a commitment of at least two years. Statistics show the average "life-span" of a youth minister is nine months (the first to burn out among professional churchpeople), but knowing the long haul is required from the beginning is a good way for your minister to get his sights in order. Finally, don't expect to have a youth minister who can do it all.

Build a Ministry on People. Your offering to youth should be a ministry — not a program. Youth groups are not babysitting services. It should be a commitment on behalf of parents, youth volunteers and the youth themselves. First, form a "parents' group" that meets on a regular basis. Assign parents responsibilities — prepare meals on program nights, chaperone parties or retreats, etc. It is the youth minister's responsibility to work with the parent. Invite them to a "parents' night" at youth group. Second, recruit young adult leaders who have a variety of backgrounds and interests; this will allow you to meet the needs of many kinds of people. Third, slowly begin to turn the ministry over to the youth. Elect officers, give them responsibilities and begin to allow them to make decisions about the future of youth

ministry. Needless to say, they will not do it the way adults would, so at times this will be frustrating — but the ministry is for them, not for parents and adults.

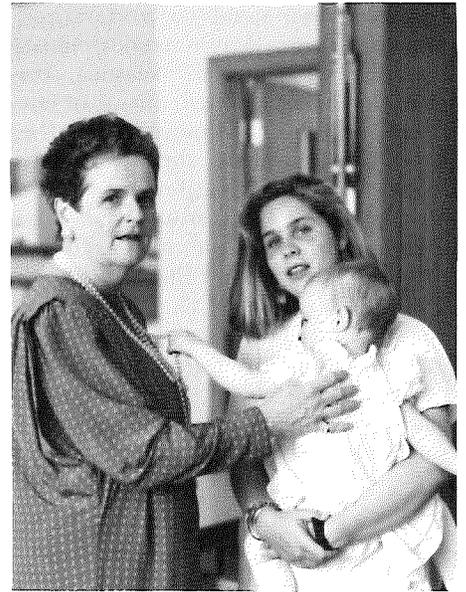
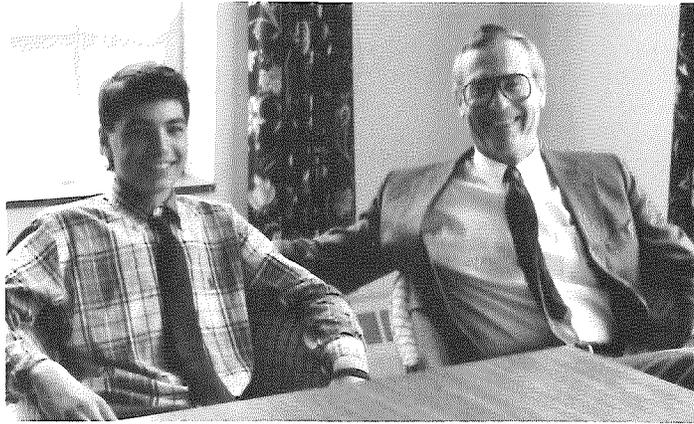
Review Your Current Youth Confirmation Process. I have heard of confirmation preparation consisting of a weekend trip to an amusement park — believing bonding adolescents for a few days with a smattering of instruction here and there is all that is needed. This kind of mindset does a great disservice.

I believe confirmation should be voluntary — not compulsory. I am not saying we should not encourage confirmation during adolescence — I am merely saying we should not force it. It is time to return to the days (if you have not already) of education on the nature and character of the Christian faith. The group I worked with this year prior to confirmation spent ten weeks of class time (aside from Sunday school) listening to lectures on the catechism, the 39 Articles, church history, the sacraments, the Christian mission, Christian commitment and much more. They were required to memorize portions of the Prayer Book and holy scripture, and at the end of the ten weeks, they were tested.

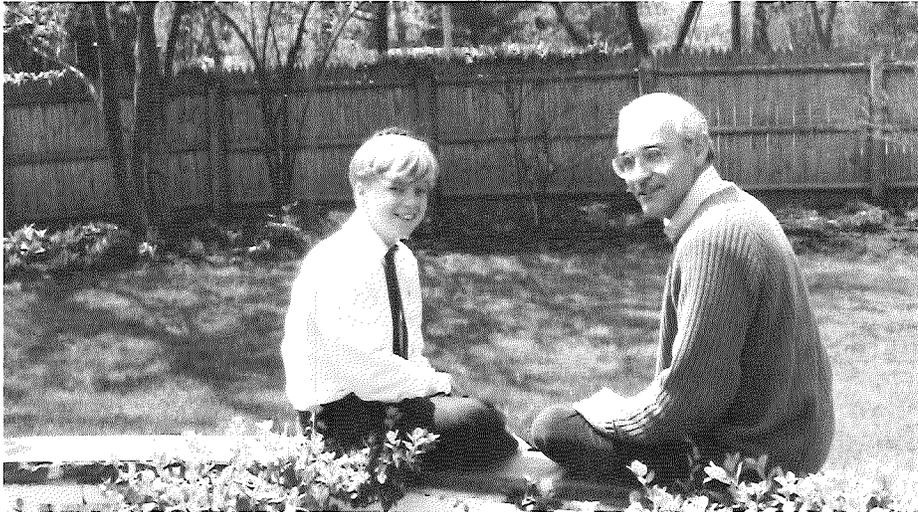
Be Creative. Let the youth participate in worship services as lecturers, lay readers and perhaps even lay eucharistic ministers. Have a "Youth Sunday" once a year, where the work of the youth minister and youth are highlighted.

Be involved in the diocese as a whole. Summer camps, youth conventions, spring break conferences, ministries like "Happenings" are all great ways to work within the system. The fact that we are not congregationalists offers us the unique opportunity to work within a body that is much bigger than just our own little parish (even if our parish has 2,000 members!). Sponsor a retreat once a year where several parishes from the same city or county join together for a retreat with a theme. Have a young person on your vestry and on diocesan committees.

RUSSELL J. LEVENSON, JR.



Three of the couples in the mentorship program at the Church of the Holy Spirit: reaching students in a personal way. [Photos by Billie Fortune.]



Mentorship

Going beyond the classroom to prepare for confirmation.

By BILLIE FORTUNE

An exciting component of confirmation preparation at the Church of the Holy Spirit in Lake Forest, Ill. is a mentor program pairing confirmands with adults who participate in parish ministry.

Billie Fortune is a member of the Church of the Holy Spirit, Lake Forest, Ill.

Throughout the program, adults and students meet regularly for topical discussions of faith.

During their first meeting, mentors and students exchange stories and interests. Later sessions invite conversations about the mentor's faith and call to serve Christ. Mentors also help students understand outreach and ministry experiences in the context of scripture and the baptismal covenant.

Most of the student-mentor pairs follow prepared worksheets which the mentors find essential to direct their

conversations and relieve their nervousness. However, some mentors go beyond the worksheets. For example, one mentor and his student delivered flowers to shut-ins and talked about how Christ worked through their action.

This active component of the confirmation program reaches each student in a very personal way. One student found his experience at a soup kitchen deeply moving. He had never encountered hunger. When the volunteers ate before opening the doors to the homeless, he thought the food was "pretty bad." Later, as the hungry and homeless gratefully accepted food from him, he saw that this "pretty bad food" was their only meal that day. His mentor helped him explore this new awareness.

Another young man, whose family had just relocated, felt lonely and unconnected in his new church while his mentor was a longtime parishioner. The student developed a sense of belonging as his mentor introduced him to the parish.

Through the mentor program, most students begin to understand faith as an active commitment rather than something that ends after Sunday worship. They see that faith is not something we do but who we are and how we relate to each other as people of God's creation. Our understanding of God is best learned through other peo-

(CONTINUED ON PAGE 14)

EDITORIALS

A Priority for Parishes

In this Parish Administration Number, much of our attention is devoted to ministry to younger people — ranging from children to young adults. The need here is urgent. It is urgent for the church to serve its own sons and daughters, and it is urgent for young people to have the spiritual grounding they need as they face life in this disturbing and confusing era.

Mr. Levenson appeals to parishes to employ a youth minister. Some will say that their funds are already directed toward other programs — but what programs are more important than this? Others will say they are too small to afford it but, as the author rightly says, a small cluster of churches could, in many cases, do so.

Then there is the issue of commitment. Youth ministers may indeed burn out but, in our observation, parish commitment may burn out sooner. Salaries are not maintained and raises are never given. A rector, meanwhile, may cherish the dream of pushing these duties on a newly ordained curate. Some curates have indeed been excellent with young people, but many others have not. Today, as the average age in our church gets older and older, ministry to, with, and by young people must be rated one of the highest priorities. Meanwhile, we hope that the book reviews and other items in this issue will be useful in a variety of other ways.

Painful Departures

In recent years, we have had a number of priests leaving their parishes [see p. 7]. Others have taken early retirement, or have even left the Episcopal Church altogether. Many have been motivated by reasons of principle. In view of the large number of clergy available in our church, their places have usually been quickly filled and their departures have not formed an effective protest. In spite of their pastoral concern for the individuals, some bishops probably sighed with relief each time there was one less priest to have to cope with.

The reasons for these departures have been many. Deviations from the church's traditions to which they had committed themselves at their ordinations, the lampooning of orthodoxy by figures in prestigious positions, the abortion issue, lapses in moral standards of some bishops, and other factors have been involved. The ordination of women has often been regarded as the dividing line. It should be understood that many who do not personally have strong feelings on this question would, nonetheless, see it as the conspicuous boundary between the historic church and the new church. It may be tedious to read of this topic again and again, but if one wishes to understand what is going on in the Episcopal Church today, the topic cannot be ignored. As we go to press, the synod in Fort Worth will soon take place. These factors, however, will loom large both at the synod and its aftermath.

One accomplished and respected priest, who shall remain nameless, has written to us as follows, "I know that in a short while there will be no place for me in the church. You see, I'm a traditionalist. I can't believe that

the ordination of women, or of practicing homosexuals, is part of God's plan. I'm not a fanatic about these issues or rude to those who hold these beliefs. Not long ago, I met a fellow priest in his early 40s, about my age, and we discussed a mutual friend. I mentioned that he was just waiting his four years to retirement — too tired to keep fighting for the issues he believed in. My acquaintance responded, 'What are we to do; we can't retire in four years?' We both know that the likelihood of our reaching retirement in the church we love is non-existent."

So far we have not seen any remarkable efforts to bridge the gap between the conflicting points of view. Each side tends to perceive the other as motivated, in part at least, by ignorance, malice and negativity. Who, on either side, can say that such accusations are not sometimes true? On each side, furthermore, it has been the most radical spokesmen (those least acceptable to the other side) who are most frequently heard.

Agreement cannot be reached unless there is some agreed starting point. In our opinion, agreement on Holy Scripture and the creeds should be such a starting point. To attain such an initial agreement will itself take time, effort and the harnessing of exceptional intellectual ability.

Fort Worth Synod

Many readers are awaiting with interest news of the Fort Worth synod at the beginning of June. So are we! The truth is that, under the present post office system of handling second-class mail, in order to reach readers by the date printed on the cover, each issue has to be produced and mailed long in advance. This issue goes to the typesetter two weeks before the synod has begun.

We wish to assure readers that your editor looks forward to being in Fort Worth and, together with associate editor, Canon James P. DeWolfe, will seek to provide a very full report of what promises to be, at the very least, an extremely interesting gathering.

Blessing

Blessed be the One God, Creator of the Universe
who has granted us humanity —
a gift we can never fully understand.
May we receive it fully,
delight in it,
not desiring to be more than we are made,
not content with being less.

Christine Heffner

MENTORSHIP

(CONTINUED FROM PAGE 12)

ple. The mentor program helps the young person develop a relationship with Christ. One student said, "Now I know who Jesus is. Jesus is love. I didn't know that before, but when my mentor told me about his faith, I began to understand. Jesus is love."

From our students' perspective, the strengths of the program are the opportunities to learn why people engage in ministry and to reflect on their own beliefs with an older person who listens to them. In fact, they find these relationships so meaningful they suggested that the mentors teach confirmation next year. They learn more in this one on one encounter than in a classroom setting.

The mentors believe the "intergenerational" interaction with students allows them an opportunity to explore faith and to become friends with a younger person. One older parishioner commented, "Questions such as 'Who is Jesus for you?' and 'What does being a Christian mean?' are not yes or no questions and I really needed to think about them. I hope this young

man does not think my answers are the only ones."

In selecting mentors, we choose people who represent a variety of our parish activities such as the food and clothing banks, altar guild, hospice, and others. During the two years of the program, 38 adults from 25 to 75 years old have served as mentors. They have included homemakers with young children, retired grandfathers, stockbrokers, hospice directors, and clergy.

Parishes interested in developing a mentor program might find these suggestions helpful: pair students with adults of the same gender to help the students feel more comfortable; select mentors who do not travel extensively to avoid scheduling conflicts; and meet with mentors during the course of the program to discuss spiritual questions raised by the program's content.

For all participants, the highlight of the program is the confirmation service. The mentors place a hand on their confirmand's shoulder as the bishop confirms the child. Mentors describe this moment as prayerful, exhilarating, and moving — one felt that she was being confirmed again!

Vacation Bible School

*How to have
a creative,
low-cost program*

By MARGARET STRINGER

Evangelical Education Society



The Evangelical Education Society, oldest voluntary society in the Episcopal Church — founded in 1862, invites you to subscribe to the enlarged, newly-designed *Evangelical Outlook* with its insight and perspective for the Decade of Evangelism.

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Jesus said, "Let the little children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14). Jesus loves the children. They are a precious gift from God to us. We are allowed to sow seeds of faith in their lives, seeds nurtured in the church school classroom and in Christian homes. We need to continue that support at every opportunity.

Discouraged with declining church school attendance, lack of dedicated helpers and meager funds, many churches may not even consider Vacation Bible Schools. Though churches with ample funds to purchase pre-packaged kits for VBS gain much from these excellent materials, a church group working with limited funds may find an even greater blessing as they involve the church family and the neighborhood in an exciting summer activity.

Margaret Stringer resides in Clifton Park, N.Y. She conducted VBS at St. Michael's Church, Rose Blanche, Newfoundland, Canada, where her husband had been rector.

With one or two teachers and several volunteers to help, 100 or more children can take part.

Lessons need not be complicated, but clear and meaningful to all age groups.

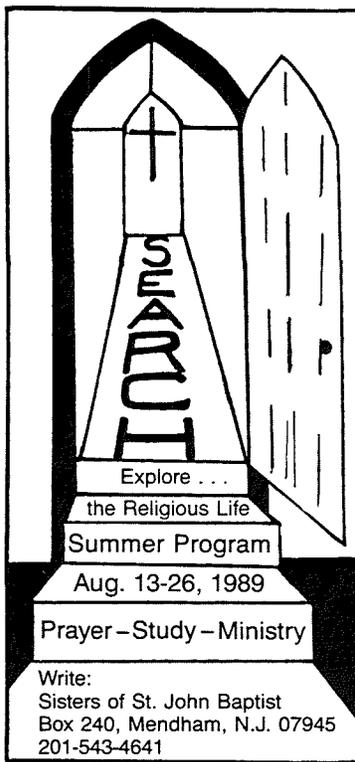
For those interested in starting a Vacation Bible School, the following steps may help.

1. Preparation begins and continues with much prayer. Meet with others to pray as you plan for a rewarding VBS. Success should never be measured in numbers. If you make a difference in the life of one child or helper your time and effort will be well spent.

2. Involvement of the whole church family is important. Every church has its shut-ins. They are a valuable asset. Ask them to pray for the VBS. Perhaps they will assist in preparing crafts or making snacks for the children. I have found the most gratifying experience lies in seeking the help of teenagers who when shown they are needed begin to feel a sense of belonging.

3. Appeal to the merchants of your area. I have seldom been refused a donation of simple materials even in a city area. Often there are materials that merchants are happy to dispose of as a donation for a worthy project.

4. Simplified lessons are a must. Teaching begins with simple prayers that involve the children. Little ones are so eager to learn about God. I remember one child praying all week for a baby sister though the doctors had said his mom would have a boy. Imagine the joy and excitement we all shared as he proudly announced, "God heard me. I got a sister!" Another child prayed for a family who had lost their uncle. Each instance provided an opportunity to witness to



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Lessons need not be complicated, but should be clear and meaningful to all age groups. If there is a lack of persons willing to teach, one or two teachers can handle as many as a hundred children with an adequate sound system and plenty of helpers scattered among the children. More help is usually available if people feel they will not be responsible for teaching but will assist in the crafts.

Teaching on prayer and on the Trinity provide an excellent theme. One of my favorite demonstrations I have given on the Trinity has been with a hard-boiled egg. The children, not realizing the egg has been cooked, excitedly watch as I juggle it and eventually drop it. Having their full attention, I point out that the egg with its three separate parts is still one egg. This helps them understand the three persons of the Trinity a little better. Interperse the teaching with lots of action songs.

5. Crafts should convey the Word of God as part of the teaching. Stickers with pictures of Jesus or scripture verses are greatly enjoyed by the chil-



A VBS parade through the streets of Rose Blanche, Newfoundland: getting involved in the neighborhood.

dren. Crafts that have Bible verses reach not only the children but their families as well.

Materials for crafts are plentiful. A small rock, with a picture of Jesus, becomes an impressive paperweight. From outdated wallpaper books the children can make beautiful banners as well as attractive bookmarks. Empty soup cans covered with contact paper are excellent pencil holders. A

small mustard seed, glued in the center of a pendant made of construction paper, reminds the children that they begin with a small amount of faith that continually grows. Older groups and helpers like to do a large banner for the church and usually do not mind working beyond the end of the daily session.

6. Good music is vital. Enlist the help of a good guitarist and someone with a strong voice. An alternative is to use a cassette player. Songs should be easy to learn, with a clear Christian message. They should also reinforce the lessons.

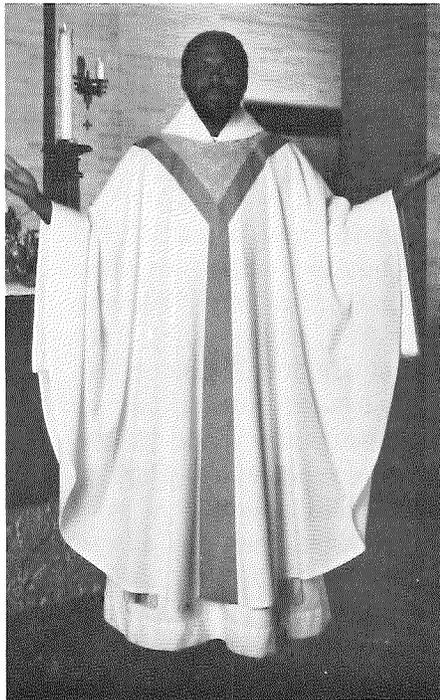
7. Publicize and pre-register when possible. The week before organize a parade with plenty of balloons and noisemakers and invite the neighborhood children to join in the march. They will want to be a part of the Vacation Bible School action. Do limit the VBS to kindergarten and above; otherwise you may become entangled in just babysitting. Timing is also a key factor. Late summer is ideal. Children are becoming bored with vacation and welcome a change of pace.

8. Close with church service in the evening. This allows greater family attendance. Using the Daily Devotions for Early Evening (Book of Common Prayer, page 139), have the children participate by doing some of the readings. Songs by the children and presentation of a banner to the church (done by the older children in the school) climax a wonderful time. You can show your appreciation of their efforts by awarding simple, homemade certificates to the children and helpers.

Hesitant? Don't be! Remember the words of Paul: "I can do all things in him who strengthens me" (Phil. 4:13).

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BOOKS

The Best Treatment Centers

REHAB: A Comprehensive Guide to Recommended Drug-Alcohol Treatment Centers in the United States. By Stan Hart. Harper and Row. Pp. 513. \$10.95 paper.

Mr. Hart traveled through "the lower 48 states" to garner material for this guide of the "best D & A treatment centers in the USA." He states his criteria to be: (1) tight treatment schedules with group therapy; (2) lectures on addiction by inspiring men and women; (3) lack of personal arrogance in the treatment; (4) an attitude of caring and respect; (5) a healthy natural environment; (6) simplicity; (7) involvement by families; and (8) an overall sense of wellness.

States are listed alphabetically, as are the centers within states. Each evaluation is thorough, based on the criteria listed above. Most all centers utilize the spiritual side of AA to some degree. Whether or not the center is handicapped accessible is noted. Each evaluation closes with the author's personal comments.

In Pittsburgh, we are very proud of Dr. Abraham Twerski, psychiatrist and rabbi, "an absolute legend in the addiction treatment business," who is the founder of Gateway Rehabilitation Center. So, this reviewer turned to the listing and was highly gratified by the excellent marks given to it (381 ff).

A two-page section: "Women only"; and eight-page section: "Honorable mention"; a four-page glossary and a three-page index completes this guide.

This guide belongs in every diocesan office, if not in every church. The author has very well fulfilled his purpose.

(The Rev.) EVERETT I. CAMPBELL
Pittsburgh Theological Seminary
Pittsburgh, Pa.

Facing a Tragedy

DEALING WITH SUICIDE. By John R. Throop. Helping Others in Crisis Series. Cook. Pp. 121. \$6.95.

In this brief and easily read volume, the author introduces the reader to a whole range of topics related to suicide. It is intended for the clergy, for lay church leaders and volunteer workers, and for those who happen to be friends of depressed persons or of families who have been bereaved by suicide. Suicide is explored as a social

and personal tragedy; suggestions are given for Christian counseling of the suicidal and the bereaved; and there is information for a short course on suicide prevention for a parish and on a 12-step program for a support group for survivors. The author also finds it possible to introduce the reader to some basic literature on the subject and to point out some of the legal hazards of liability which churches, clergy and counselors may face today and tomorrow.

Although some argue that those who thoughtfully and responsibly wish to take their own life should be free to do so, the author points out that suicidal persons have in fact generally lost their perspective and are unable to see or understand the good opportunities which life offers. As Christians, we must see the wrongness of suicide, while being charitable and non-judgmental toward despondent individuals.

The author, an Episcopal priest, nearly killed himself when he was young and has concerned himself with ministry to the suicidal in parishes

where he had served. He is currently the executive director of Episcopalians United, an agency based near Cleveland, Ohio.

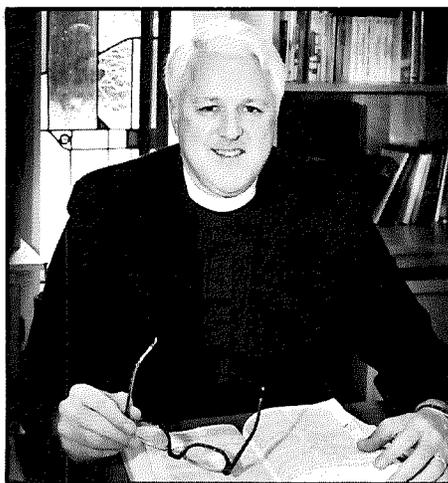
H.B.P.

Working Handbook

PASTORAL CARE EMERGENCIES: Ministering to People in Crisis. By David K. Switzer. Paulist. Pp. 223. \$9.95 paper.

Pastoral care — especially during personal crises — has been, at best, somewhat underdefined, leaving its practitioners lying somewhere between witch doctors, shamans and psychologists. The result has been a very clear lack of direction for lay and ordained ministers — a situation which bodes ill for those trying to learn and practice conscientious, Christian pastoral care. From this slough of despond come Dr. Switzer's handbook, *Pastoral Care Emergencies*, subtitled "Ministering to People in Crisis," and it is for real caregivers in real crisis situations. It is a working handbook — a "living document" de-

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The Rev. Robert Haden,
St. John's Episcopal Church, Charlotte, NC

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signed and written to help provide effective pastoral care.

Dr. Switzer is equally at home in the worlds of caring and ministry, and this volume in the Integration Series effectively defines the interface between the two. And if that were all it was, that would be sufficient reason to buy and use this book. It is not all. The author elegantly defines new ground — providing both the exegesis and her-

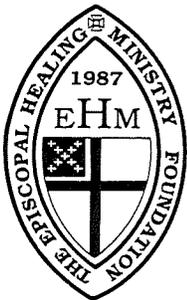
meneutic for his terms.

Dr. Switzer develops and defines a rigorous model of Christian caring for people in crisis — a model which honors the context of the care and referral process and which honors the peculiarly Christian context of pastoral care. There is no truck here with practicing psychotherapy under a different label. Like Bonhoeffer, Switzer sees the call of Jesus as a clarion call to a radical obe-

dience and practice — Christian caring in action — an authentic ministry by authentic people responding to and within the gospel to people in crisis.

Dr. Switzer is a natural teacher and pastor and has written an eminently readable, long overdue work. It should be read, marked and inwardly digested by anyone who deals with people in crisis on any kind of individual or institutional level.

(Lt. Col.) DOUGLAS A. MARTZ
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Preaching to Change Lives

MANUAL OF PREACHING: A New Process of Sermon Development. By Milton Crum, Jr. Morehouse-Barlow. Pp. 189. \$9.95 paper.

Morehouse-Barlow has done a favor to all who would preach by re-issuing this textbook by a beloved professor at Virginia Seminary on the event of his retirement. Issued originally by Judson Press in 1977, Crum's *Manual* appears here in a paperback format that has as the major change in its contents the disappearance of a photograph of an open Bible by each chapter number.

What distinguishes this volume from a hundred other how-to-do-it manuals is an effort to understand how effective preaching works that is matched to this reviewer's knowledge only by David Buttrick's magisterial *Homiletic*. Crum thinks preaching should change lives by changing a "sinful" symptomatic feeling and behavior into Christian feeling and behavior by identifying its root "word-perception-belief" and replacing that with an appropriate "gospel content." In so brief a review it is impossible to indicate either the thoroughness with which this method is developed or the coherence of the method with the theology and hermeneutic that lie behind it. Something of the theological method can be suggested by saying that it is reminiscent of a cluster that I associate with crisis theology, the biblical theology movement, the work of Alfred Mollegen and FitzSimmons Allison, and the communications theories of Clement Welsh. What is more important is that sermons constructed by this method probably would change lives.

I have only a couple of caveats to enter: (1) at times the text reads a little more like lecture notes than like a book

because literature is cited without having its thought completely integrated, and (2) I am probably less convinced than the author that this is the only valid way to preach.

(The Rev.) O.C. EDWARDS, JR.
Professor of Homiletics
Seabury-Western Seminary
Evanston, Ill.

Gifts and Talents

DISCERNING YOUR SPIRITUAL GIFTS. By Lloyd Edwards. Cowley. Pp. 140. \$6.95 paper.

How good to find a sensible, interesting, solid and usable treatment of this subject. Popular in style, this book is for serious adults who want, and get here, something far better than the familiar religious quick-fix, "enthusiasm," or basketful of party shibboleths so often associated with the topic.

Chapter one provides a rationale for spiritual gifts in church life. A broad multifaceted base is built of creation, mission, and conversion, and developmental psychology as well. Then the biblical tradition is examined and useful distinctions made: to share is more qualitative than quantitative, examples are more important than lists, "the difference between spiritual gifts and natural talents lie in the degree of conversion."

The parish today is a community for the development of gifts in great variety with supports for nourishment and growth. Helpful examples are given. Methods and techniques for the identification of gifts are convincingly described. The experience of the Haldanes may be in the background here. Then the recreation of gifts and ministry from healed wounds and bad experience is tellingly described. Practical exercises carefully and interestingly indicate opportunities for the use of gifts. Prayer and action join in a wholistic motion Godward. The final chapter designs a spiritual gifts workshop.

(The Rev.) DAVID W. BROWN
Middlesex, Conn.



Superb Resource

LESSER FEASTS AND FASTS - 4TH EDITION. Edited by Charles M. Guilbert for the Standing Liturgical Commission. Church Hymnal Corporation. Pp. vii and 439. \$12.50 cloth.

The Standing Liturgical Commission and the Church Hymnal Corporation are to be commended for making available the 4th edition of this superb resource so soon after General Convention.

The eight commemorations added at the last General Convention are here: Aelred; Martin Luther King, Jr.; David Pendleton Oakerhater; Constance and her Companions; Teresa of Avila; Edmund, King of East Anglia; James Otis Sargent Huntington; King Kamahameha IV and Queen Emma. Also included are propers and biographical sketches for commemorations approved for trial

use; Julia Chester Emery; Brigid of Kildare; Florence Nightingale; Evelyn Underhill; Thomas Gallaudet with Henry Winter Syle; and Lucy, Martyr of Sicily.

There are a number of errors in the book, some of them typographical, but these are of little consequence for the most part.

However, one matter may be confusing to those accustomed to reviewing the calendar for guidance in observing lesser feasts. On page 16, Teresa of Avila is shown for October 14, and Samuel Isaac Joseph Schereschewsky for October 15. Yet on p. iv (preface) and on pp. 362-365, the dates have been reversed.

The original proposal was as shown in the calendar, the later Bishop of Shanghai retaining priority because he was in the 1979 BCP calendar for that date. In a felicitous decision, the switch was authorized to enable us to commemorate the great 16th century

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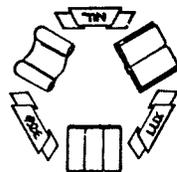
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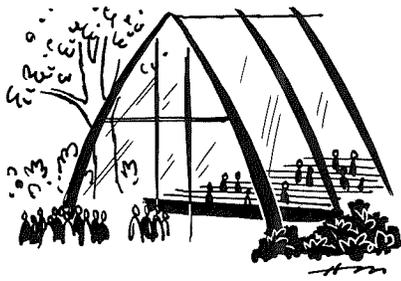
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A minor matter, perhaps, but this is a good example of the wisdom of calling for trial use before making formal amendment to our liturgies.

The high standard achieved in the biographical notes for the 3rd edition is generally maintained. The notes on King Kamehameha IV are silent on the darker side of his life, including his role in the early death of his private secretary and in the tragedy of his only son's death. The traditional form of the collect strangely specifies trying to say "... who raisedst up . . ." rather than "... who didst raise up . . ." (cf. the collect for Richard Hooker).

NIGEL RENTON
Oakland, Calif.

A "Teaching Church"

THE EPISCOPAL SEMINARY SYSTEM DURING THE DECLINE OF THE AMERICAN EMPIRE. By William S. Pregnall. Available through Church Divinity School of the Pacific. Pp. xii-110, paper.

THEOLOGICAL EDUCATION FOR THE FUTURE: ESSAYS IN HONOR OF SHUNJI NISHI. Edited by Guy

Fitch Lytle. Forward Movement and CDSP. Pp. 99. \$3.00, paper, plus postage.

These two publications tackle the difficult problems of our present Episcopal seminaries in a time of rising costs, declining church membership, lack of consensus on the purpose of seminary theological education and what should be taught. Every General Convention seems to want a new subject taught!

Both books stress the need to determine accurately the present state of society in which the church functions, where that society is headed, and what the future mission of the church is. Lack of consensus on these issues in the church overall makes this difficult.

How can we recruit and train leaders for the future church with all the uncertainty about our mission? To refer to categories in the preface to the Prayer Book: what is "doctrine" and unchangeable, and what is "discipline," which can change by common consent?"

Pregnall stresses the changes in a "post empire" society, and the need for the church to recover its ministry to its "lost," including the young, the elderly and the affluent "decision-makers" who used to be more a part of the Episcopal Church and to reestablish ourselves as a "teaching church." Also thought-provoking is a suggested restructure of our present arrangement and location of seminaries.

(The Rev.) HERMAN PAGE (ret.)
Topeka, Kan.

Books Received

DID JESUS KNOW HE WAS GOD? By Francois Dreyfus. Franciscan Herald. Pp. xiii and 154. \$13.95 paper.

PRAYER AND REMEMBRANCE. By Roger A. Swenson. Ave Maria. Pp. 189. \$5.95 paper.

THE LIFE PLUS PROGRAM FOR GETTING UNSTUCK. By Robert and Jane Handly with Pauline Neff. Rawson. Pp. xvi and 219. \$15.95.

IMAGINATION OF THE HEART: New Understandings in Preaching. By Paul Scott Wilson. Abingdon. Pp. 265. No price given, paper.

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KENNETH LEECH on urban ministry: "Prayer and Prophecy." Eleanor McLaughlin: "Priestly Spirituality." Each \$3.50. *Ascension Press*, through *Seabury Bookstore*, 815 2nd Avenue, New York, NY 10017. 1-800-334-7626.

PARISH DEVELOPMENT BOOKS: "Incorporation of New Members in the Episcopal Church" (Mann, \$7.25). "Power from on High" (broad pattern for parish development, Gallagher, \$7.25). "Conformed to Christ" (sample sacramental standards, guild job descriptions, etc., \$5.50). "Parish Development Handout Packet" (12 handouts and assessment forms to duplicate re. parish revitalization, \$3.00). "Clergy Leadership in Small Communities" (National Church study, Mann, \$7.25). "Parish Assessment Workbook" (\$4.00). *Ascension Press*, through *Seabury Bookstore*, 815 2nd Avenue, New York, NY 10017. 1-800-334-7626.

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MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: *The Catholic Fellowship of the Episcopal Church, St. Augustine's House*, 2462 Webb Ave., Bronx, NY 10468.

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BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — *The Propers*, 555 Palsade Ave., Jersey City, NJ 07307. (201) 963-8819.

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ADIRONDACK MOUNTAINS (New York Diocese of Albany). Fine selection of lake and mountain properties in the Schroon Lake Region. Free list sheet. Rentals. *Adirondack North Country R.E., Adirondack*, NY 12808. (518) 494-2051.

TRAVEL

TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the *Christian Education Office* (212) 602-0755 or write: *Trinity Journey Program, Parish of Trinity Church*, 74 Trinity Place, New York, NY 10006-2088.

VACATION/RENTAL

CUERNAVACA, MEXICO: vacations, Spanish study, sabbaticals. Apartment rentals: *Hawkins Properties*, 4308 Lambeth, Fort Worth, TX 76103. (817) 534-4925.

WANTED

YOUR DUST-COLLECTING copy of *The Spontaneous Expansion of the Church*, by Roland Allen. Can pay reasonable amount per book. *Canon Tudor*, 125 Monument Circle, Indianapolis, IN 46204.

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

PEOPLE and PLACES

Appointments

The Rev. **Thomas I. Anderson** is now rector of the Church of the Saviour and St. Mark's, Syracuse, N.Y. and associate of the Syracuse Urban Cluster; add: 1614 Teall Ave., Syracuse 13206.

The Very Rev. **Frederick F. Powers, Jr.**, former dean of All Saints Cathedral, Milwaukee, WI, is rector of two rural missions in the Diocese of Missouri, St. Paul's, Palmyra and St. Jude's, Monroe City, MO; he is also personnel administrator of the Palmyra Division of Diemakers, Inc. Add: 121 E. Olive St., Palmyra 63461.

Other Changes

The Rev. **Thomas Nelson Rightmyer** is now at Duke Divinity School as a research fellow, finishing work on the biographical directory of American colonial Anglican clergy which his father had been working on before his death; add: 210 Selkirk Pl., Durham, NC 27707.

Resignations

The Rev. **Norman Desrosiers**, as rector of St. Matthias, Coventry, RI; Fr. Desrosiers is on active duty as an Air Force chaplain at Ellsworth Air Force Base.

Retirements

The Rev. **Edward Richard Cook**, from Grace-St. Paul's, Trenton, NJ; add: 130 Stoneham Dr., Glassboro, NJ 08028

The Rev. **Samuel Elliston**, as rector of Holy Family, Omaha, NE; add: 1400 Crawford, Boys Town, NE 68010.

Cathedral Clergy

The Rev. Canon **James Claypoole Dorsey** of St. Alban's, Second St. and Tabor Rd., Philadelphia, PA 19120, has been named by the Rt. Rev. **Arturo Sanchez**, Bishop of the Spanish Reformed Episcopal Church, an honorary canon of the Cathedral of the Redeemer, Madrid, Spain. Canon Dorsey is secretary of the Bishop White Prayer Book Society which makes grants of prayer books and hymnals when requested by those unable to afford to buy them.

Deaths

The Rev. **Walter Frisby Hendricks, Jr.**, retired priest of the Diocese of Southern Virginia, died on March 27 at the age of 72 in a hospital in Richmond, VA.

Born in Washington, D.C., Fr. Hendricks was a graduate of Yale and General Theological Seminary; after his ordination to the priesthood in 1942, he served parishes in Vermont and New

York. In 1956 he went to St. Luke's, Richmond, VA, where he was rector until his retirement in 1982. A well known Anglo-Catholic, Fr. Hendricks began a daily celebration of the Eucharist; he also was active in local community service, developing the Richmond-Community Action Program child care center and founding the Richmond chapter of the Episcopal Society of Cultural and Racial Unity as well as a soup kitchen sponsored by the Greater Richmond Episcopal Cooperative Ministry. Survivors include his wife, Ruth; a son, the Rev. W. Frisby Hendricks, III, rector of St. Martin's, Richmond, VA; two daughters, Jean and Margaret; and six grandchildren.

James William Leech, former priest in the Episcopal Church, died in a hospital at the age of 48, May 10 in Hyannis, MA.

A graduate of Hobart College and General Theological Seminary, he was ordained priest in 1966 and served parishes in Maine and Rhode Island. A canon of St. John's Cathedral, Providence, RI, from 1977-79, he became dean of All Saints Cathedral, Milwaukee, WI in 1979 where he served until 1983. After leaving the cathedral he was rector of St. Paul's-on-the-Hill, St. Paul, MN. In 1986 he was deposed from the Episcopal Church. He later served as dean of New England for the American Episcopal Church. He is survived by his wife, Alice.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd. (205) 968-1988
Sun H Eu 10

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The historical church of Alaska's first bishop
Morning worship on Sundays

LAGUNA HILLS, CALIF.

ST. GEORGE'S (714) 837-4530
South I-5 at El Toro
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't
Sun H Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave. (off Venice Blvd.)
213/558-3834
Sun Mass 10 (Sung). Daily Mass as anno

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St. (619) 298-2130
The Rev. Richard R. Staats, r
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdays MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

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

LITTLETON, COLO.

(So. suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdays: MP 9, EP 5:30

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
Sun H Eu 8 & 10. MP daily 8, EP 7:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL 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 10-3:15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.

The Rev. Dr. Richard Cornish Martin, r
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun H 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.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

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

SUMMER CHURCH SERVICES

(Continued from previous page)

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

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

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. Le-Veque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

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. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat 4:30. MP daily 9; EP daily as anno

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

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 Rev. Steven W. Lawler, assoc; Virginia L. Bennett, deacon; the Rev. T. C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP, HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
The Rev. Edward B. Gammons, Jr., r
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30, EP 5:30. Thurs 11 HC/Healing

BEACH HAVEN, N.J.

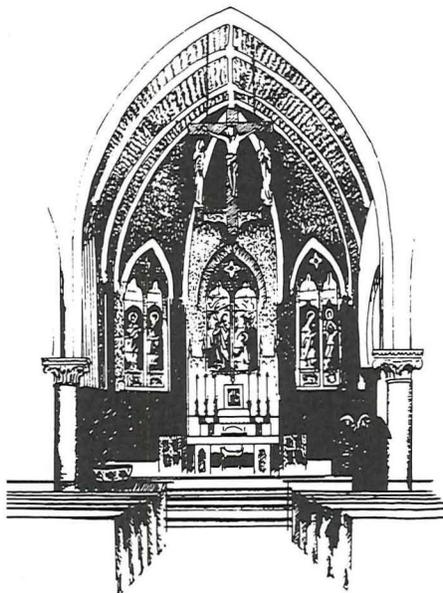
HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri H Eu 8. Sat H Eu 5

BURLINGTON, N.J.

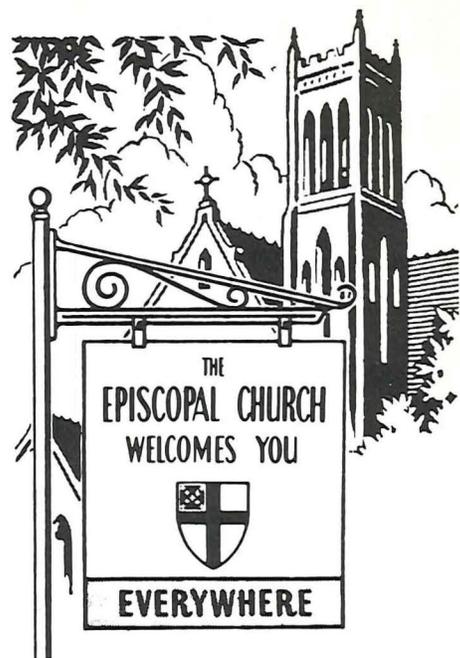
ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon



St. Elizabeth's Church, Elizabeth, N.J.



HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

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

TRENTON, N.J.

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

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10. First & Third Sat 7

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

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 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
 145 W. 46th St. (between 6th & 7th Aves.) 10036
 The Rev. Edgar F. Wells, r
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
 The Rev. Daniel P. Matthews, D.D., Rector
 The Rev. Canon Lloyd S. Casson, Vicar

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

ST. PAUL'S Broadway at Fulton
 Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
 The Rev. John Martiner, D.Min., r; the Rev. Sunny McMil-
 lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
 Robert Spears, assoc
 Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
 The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
 Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
 The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
 Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu,
 Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
 11. Reconciliation Sun 9

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
 The Rev. Haynes W. Dugan, II, r
 Sun H Eu 8:30 at Cadet Chapel

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
 The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
 Sun H Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
 Fr. John H. Shumaker, r
 Sat Vigil 5 V, Low Mass. Sun 10 High Mass

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
 Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
 Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6,
 Sat 9. MP before first mass of day, EP 5

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
 129 N. Market
 Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
 (1st exit on I-80 in Western Pa.)
 The Rev. H. James Considine, r
 Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
 The Rev. John H. Evans, priest-in-charge
 Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
 Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
 The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
 ass't; the Rev. Jean W. Hickox, d
 H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
 The Rev. James F. Marquis, Jr., r
 Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
 The Rev. J. Walter R. Thomas, r
 Sun Eu 8 & 11. Wkdays as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
 5100 Ross Avenue 75206
 The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
 Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
 Jimenez, canon missionary; the Rev. Stephen Weston, canon
 for communications; the Rev. Norman V. Hollen, canon for
 ministry; the Rev. Donald Johnson, c; the Rev. Francis
 Craig, ass't;
 Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu
 (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H
 Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
 The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
 Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the
 Rev. John E. Daniels, parish visitor
 Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-
 2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
 The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-
 Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
 Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
 Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
 Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
 Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S
 MP I) VTS Chapel

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./
 corner of Hampton Blvd.
 The Rev. Ross M. Wright, r
 Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
 HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
 The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
 Sun 8 H Eu, 10 H Eu & Ch S

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

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

LEWISBURG, W.VA.

ST. JAMES 218 Church St. 24901
 The Rev. J. Christopher Roberts, r
 Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
 The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
 ser, canon in residence. Sisters of the Holy Nativity
 Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9. Tues 6:30,
 Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
 Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
 271-7719
 Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno



St. George's Church, Laguna Hills, Calif.