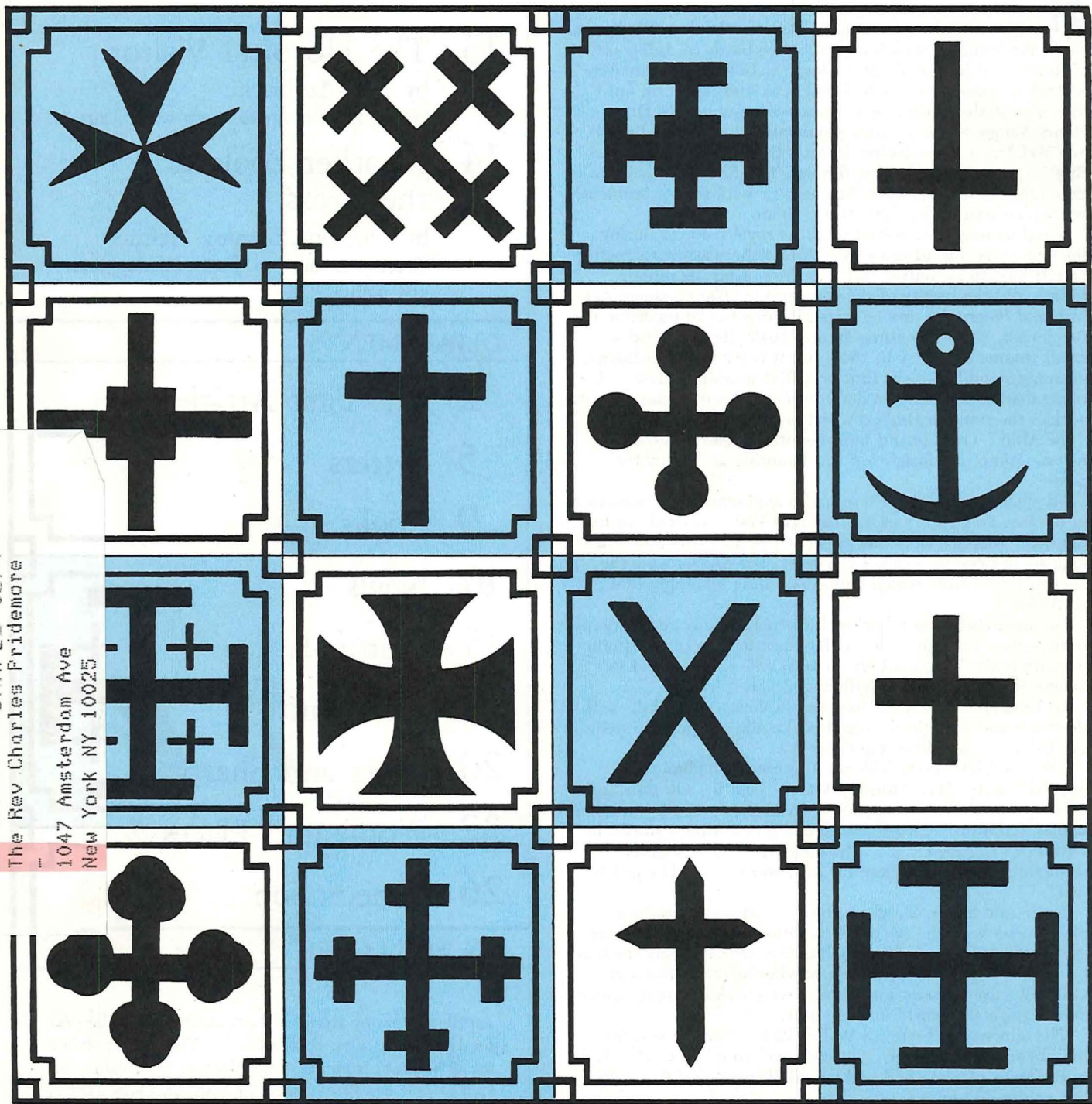


THE LIVING CHURCH

Serving Episcopalians Since 1878



890228 44498 SAMPLE COPY
 The Rev Charles Fridemore
 1047 Amsterdam Ave
 New York NY 10025

Holy Cross Day



Henry Vaughan: "Silurist"

Henry Vaughan grew up and lived most of his adult life in Wales. His was an ancient Welsh family, descended from Sir Roger Vaughan who had died at the battle of Agincourt.

He entered Jesus College, Oxford, in 1638, but left before he took a degree, moving to London to study law. He must have also studied medicine because we know him as Dr. Henry Vaughan, the country physician so beloved by his fellow Welshmen. As a doctor, he joins the ranks of those other English poets from Chaucer through T.S. Eliot who held full time jobs in law, medicine, business, or with the government, but whose writing has "eternized" them.

Vaughan may have served with the royalist forces during the civil wars, but at some time during the wars or thereafter he returned to his native Wales to live out his life among friends and the beauty of the countryside. *The Dictionary of National Biography* says he began his practice of medicine in Brecknock, Wales sometime around 1645. He published a small volume of poetry in 1646, but it is for *Silex Scintillans*, meaning roughly, a fiery flint or a flint sparkling, that he is remembered. The flint no doubt refers to his own stony heart, as does the stone in Herbert's first poem from *The Church*, "The Altar." These poems most beautifully show us the rapturous visions and insights of this haunting and delightful poet.

Vaughan was that native son who apparently was immersed in the lore and history of his region of Wales; he took, in fact, the title "Silurist" which he appended to his name and which appears in print in volumes of poetry. The Silures were the ancient Celtic tribe which had at one time inhabited that part of Wales.

He apparently also inherited his penchant toward mysticism from earlier Vaughans; the DNB calls attention to the similarity with a Mr. Vaughan born in 1605 who "was subject to believe that he conversed with angels and spirits. . . ."

In Vaughan's poetry we too can see Wales — the hills with their soft and sometimes jagged peaks, the streams and pools, the Usk river, the flowers and the sky.

Like his fellow poet, Thomas Traherne, Vaughan exalts natural beauty. "The Morning Watch" begins: "Oh joys! Infinite sweetness! With what flowers/And shoots of glory my soul breaks and buds!" Closely examining a nest after a storm, he writes in "The Bird": ". . . the busy wind all night/Blew through thy lodging, where thy own warm wing/Thy pillow was."

Again and again, Vaughan observes nature and natural phenomena with the eye of the practiced contemplative, yet even in these two examples cited above, we can easily see that his eye is not satisfied with simply what he sees. His outer vision dissolves into an inner vision which sees beyond, under, and through this world into the next.

The Silurist lived, yes, in Wales. Wales, though, was but the physical place for his "pilgrim's eye" to do its work, "And in the heart of earth and night/Find Heaven, and thee." To this spiritual vision we turn next.

This is the second in a five-part series by the Rev. Travis Du Priest, professor of English at Carthage College, Kenosha, Wis., and a TLC editorial assistant.

CONTENTS

September 10, 1989 After Pentecost/Proper 18

FEATURES

- 12 Domestic Violence**
by Thomas C.H. Scott
Uncovering a hidden horror in pre-marital counseling.
- 13 The Hospital Visitor**
by Terry Lorbiecki
Going from room to room with Jesus.
- 14 Another Look at the Cross**
by Christine Fleming Heffner
There was more to the crucifixion than just pain.

DEPARTMENTS

- 2 The First Article**
- 5 Letters**
- 9 Books**
- 10 News**
- 15 Editorials**
- 16 Viewpoint**
- 20 Short and Sharp**
- 22 People and Places**
- 26 Benediction**

ON THE COVER

An illustration by Byrd Eastham of Charlottesville, Va., for Holy Cross Day, September 14. The crosses shown are as follows, from top left: Maltese, St. Julian's, St. Chad's and St. Peter's. Second row, Quadrate, Latin, Pommée and Anchor. Third row, Jerusalem, Parée, St. Andrew's and Greek. Fourth row, Bottony, Cross-crosslet, Passion and Potent. [See pp. 7, 14 and 15.]

“It was a horrible sight. But, thanks to Church Mutual’s quick payment, we could breathe a big sigh of relief.”

—Ralph Posey,
Minister



On that fateful day in February, no one suspected that a fire of undetermined origin would raze the First Christian Church in Murfreesboro, Arkansas.

“I was stunned,” recalled Ralph Posey, the church’s minister. “Only a few months before, Terry White, our Church Mutual agent, showed us that our previous policy was not adequate to cover a serious loss.

“Thanks to Church Mutual, we received our first check within three days of the fire. Why, in just 18 months, we were able to rededicate our new church and continue the Lord’s work. We are very grateful for the prompt payment and help in our time of need.”

Church Mutual understands the needs of churches very well. Because we’ve specialized in insuring churches and church-related institutions for over 90 years.

As The Specialist, we know that effective church protection is individualized protection based on a careful evaluation of your church’s specific needs—without costly gaps or overlaps. And, if the unexpected does happen, we believe there should be prompt payment and concerned people like Terry to help you every step of the way.

Because of this, over 44,000 churches across the country have put their trust in Church Mutual.

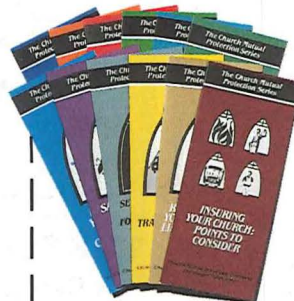
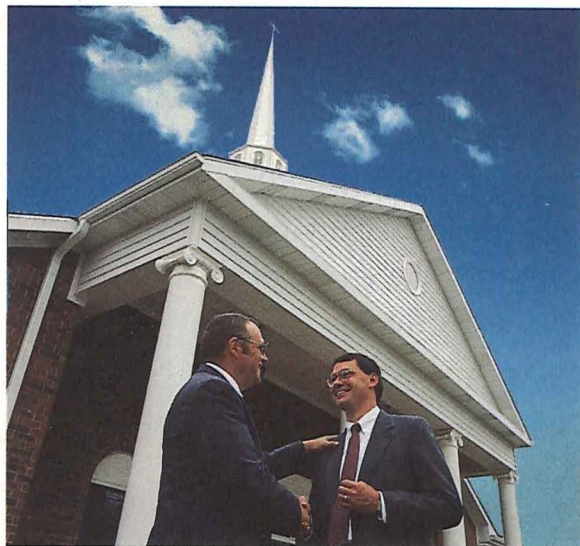
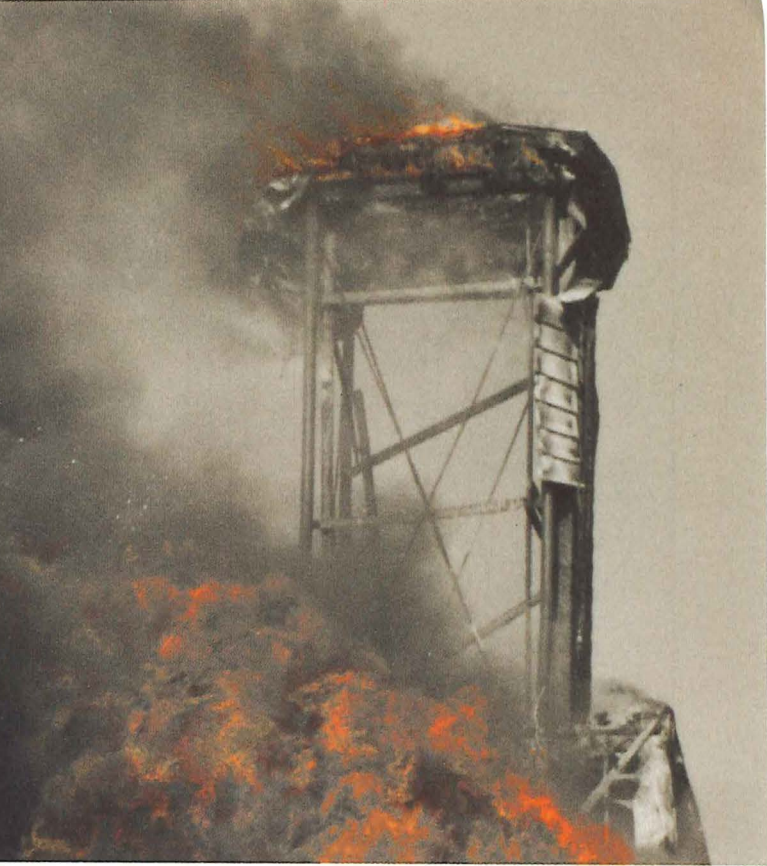
Churches also have assurance in our A+ (Superior) rating for financial stability. This rating has been awarded to us for 37 consecutive years from A.M. Best Company, the nationally respected industry analyst.

Hopefully, you will never experience a loss such as the First Christian Church’s, but if you should, we hope that you will have the special protection that we provide.

We urge you to write for a free, personal, no-obligation evaluation. A Church Mutual professional will thoroughly evaluate your property and liability exposures, and give you a written proposal tailored to your specific needs. You may also send for our 12 free Protection Series booklets containing many safety tips on buildings and activities.

So, write today. It’s the best way to find out how your insurance pays.

Church Mutual serves you in these states: AL, AZ, AR, CA, CO, FL, GA, ID, IL, IN, IA, KS, KY, MI, MN, MO, MS, MT, NE, NC, ND, NY, OH, OK, OR, PA, SD, TN, VA, WA, WV, and WI.
© 1989 Church Mutual Insurance Company



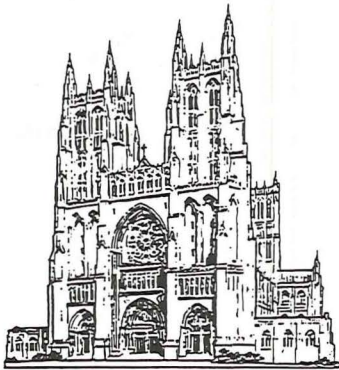
- Yes. Please contact me for a free, personal evaluation of our church’s insurance.
- Yes. Please send me the 12 free Protection Series booklets.

Mail to: Church Mutual Insurance Company
3000 Schuster Lane
P.O. Box 357
Merrill, WI 54452

Name _____
 Title _____
 Church _____
 Address _____
 City _____ State _____ Zip _____
 Telephone _____



The Specialist
LC099



WASHINGTON NATIONAL CATHEDRAL

THE CELEBRATION 1990

Open House on September 30, 1989, begins the year of celebration of Washington National Cathedral's completion, which will take place on September 29, 1990, exactly eighty-three years after the laying of the foundation stone.

Washington National Cathedral started with Pierre L'Enfant's vision for a "great church for national purposes" in his 1791 *Plans for the City of Washington*. Today, the cathedral serves as "your church in the nation's capital," by inviting you to come and enjoy its rich tradition of worship services and cultural events.

For 1990 information call (202) 537-6200.

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

An EASY to find...

INDEX GUIDE

for The BOOK of
COMMON
PRAYER

Daily Morning Prayer
Rite One

\$3.95
WI res.
add 5%

CONTAINS 27 INDEXES FOR THE BOOK OF COMMON PRAYER: The Offices, Daily Devotions, The Collects, Holy Eucharist, Most Pastoral Offices, Every 25th Psalm, Prayers, The Lectons and more.
Bible index available - \$3.95
INDEX GUIDE Co.
P.O. Box 744
Madison, WI 53701

VISN

A celebration
of faith and
values



VISN

• Vision Interfaith Satellite Network

THE SOCIETY OF MARY

a Devotional Society within
The Anglican Communion

For more information, write
The American Regional Secretary
Wallace Spaulding
1206 Buchanan St.
McLean, Va. 22101

THE LIVING CHURCH

Volume 199 Established 1878 Number 11

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, assistant editor
Kirsten V. Kranz, 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. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest
Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; H. N. Kelley, Deerfield, Ill; John W. Mathus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Listening to Prisoners

As someone who has spent several years prior to and since my ordination in prison ministry, I was very heartened by your cover stories of August 13.

I feel especially honored to have been called to this particular kind of work. It brings me always to the absolute essence of Christian ministry — being really present to and for one another. Christ is a prisoner, he reminds us. Just as he listens to others, so we are called to listen to the imprisoned. That in itself is a rarity, as all too many are too ready to preach to the imprisoned — and too often!

Thanks for reminding us of the importance of this ministry.

(The Rev.) CHRISTOPHER G. DUFFY
Juvenile Medium Security Facility
Bordentown, N.J.

• • •

I just finished reading the article "Sitting on Both Sides." I work in a state prison for men, and their backgrounds and crimes are varied, but there but for the grace of God go I.

The prison ministries are usually small groups (the same committed people) and they do much good at spreading the word of God. The murderer struggling with how God fits in his life needs to know we have all had murder in our hearts, and the habitual criminal, whose mother didn't love him, needs to understand the love of God.

So what do we have in common with the prisoners? We are all children of God and all who ask will be forgiven.

PATRICIA HARBOUR

Jean, Nev.

More Clergy Needed

In the ongoing discussion about "too many priests," perhaps the topic should be viewed from a different perspective.

Rather than the perspective of a hierarchical institution organized on a cost-efficient bureaucratic basis with a goal of assuring all priests a parish position at clergy minimum, for which full funding may not at this time be available, our perspective should be addressed to the spiritual and pastoral needs of God's children.

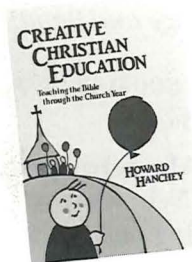
Surely, in a sacramental church, the parish clergy can take advantage of assistance to meet the needs of the home-bound, the institutionalized, and others seeking instruction and counseling. Given the preaching and administrative duties of a rector, few parish clergy can make other weekly commitments on a consistent basis and also be available at all times for emergencies.

We cannot say that all of God's people have heard the gospel, nor have all shared in the Eucharist weekly. That should be our goal.

There are many sincere and capable Christians with pension incomes, paid positions, or alternative options for financial support who could extend the outreach of the church. In a sacramental church in which only those or-

Christian Education

Is the tide about to turn?

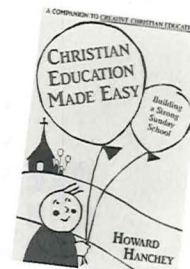


CREATIVE CHRISTIAN EDUCATION

by Howard Hanchey

Teaching the Bible to all ages through the Christian Year. "Read the book, catch its hope and joy."—*The Living Church*

ISBN: 0-8192-1380-2 Paper \$10.95

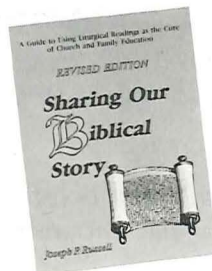


CHRISTIAN EDUCATION MADE EASY

by Howard Hanchey

Strategies and teaching aids for building a strong program in any sized church. Companion to *Creative Christian Education*.

ISBN: 0-8192-1446-9 Paper \$10.95



SHARING OUR BIBLICAL STORY

Revised edition

by Joseph P. Russell

A guide to using the three-year shared lectionary as the basis of Church and family education.

ISBN: 0-8192-1425-6 Paper \$16.95



THE CHURCH SCHOOL TEACHER'S 30 MINUTE CRAFT BOOK

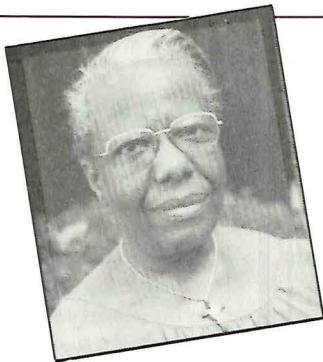
by Phyllis Barker

How to use arts and crafts even though space, time, budget, and equipment are limited. Covers masks, murals, Advent calendars, stained glass, soft sculpture, biblical subjects, and much more.

ISBN: 0-8192-4107-5 Paper \$4.95

MOREHOUSE PUBLISHING

Order Dept.: 3000 Canby Street,
Harrisburg, PA 17103
Toll Free Tel. — 1-800-272-5484



Verna Dozier

speaks on

The Authority of the Laity

Join Verna in this video study as she guides you through an exploration of the meaning of church and your own ministry.

This videotaped series of lectures and discussion sessions is a perfect choice to accompany your lay group's reading of Verna's best-selling book, *The Authority of the Laity*.

The Authority of the Laity videotape. . .

\$24.95

The Authority of the Laity book. . .

\$5.95 per copy

(postage and handling additional)

CALL 800-457-2674 to order or write



The Alban Institute

4125 Nebraska Ave., NW
Washington, D.C. 20016.

LETTERS

dained to the priesthood can consecrate the elements by which we nourish our baptismal covenants, we need more priests rather than fewer.

ELEANOR K. RAINFORD

New York, N.Y.

Bullet Control

I differ with the opinion of the Very Rev. Robert D. Bohyer, on the use of guns [TLC, Aug. 13].

I disagree with him when he says it is the killer that shoots, not the weapon. Guns were made only for shooting. Whereas the primary purpose of knives, tire irons, bricks, and automobiles are not for killing. They are not carried in a holster in a side pocket where one can draw in a fit of anger and kill the person facing him or her.

It's the bullet that kills — let's outlaw the bullets and you can have your guns. Innocent children are being killed every day because a gun with a bullet has been left in reach of a child who doesn't realize the danger.

GLADYS M. STORY

Elmhurst, Ill.

Native Tongues

Robert Christman is to be commended for his thoughtful letter entitled "Changing Times" [TLC, Aug. 13].

I well remember how some people "stormed" about the new 1928 Prayer Book. The Rt. Rev. Arthur C.A. Hall, late Bishop of Vermont, was among those who objected to most of the proposed changes. He fought them vigorously to the end in General Convention. But once the new book had been officially adopted, he wrote a pastoral letter to his clergy saying, in effect, "This is what General Convention has authorized, and this is the book we will use in this diocese."

Cranmer's English has justly been called "incomparable." But the Anglican Communion of which we are a part now includes Hispanics, Asians, Africans, Indians and Eskimos for whom Cranmer's English is not their mother tongue.

(The Rev.) HENRY H. CHAPMAN

Asheville, N.C.

Absent Reference

The "Distortions of Fort Worth" editorial in your August 6 issue suggests that Canon III. 14, 4(a)(2) will permit

Moves Designed for Episcopal Priests and Lay Professionals



Exclusively with the Service and Thrift Program offering:

- Personalized coordination for every step of your move
- Special moving rates
- Replacement Cost possession protection
- Endorsed by over 70 Episcopal Dioceses and Organizations

To learn more about the exclusive Service and Thrift Program call:

Call 1-800-USE-CORD

Within Missouri 314-291-7440

Ask for Cindy Ruppel

Director, Service and Thrift Program

Cord Moving & Storage, Agent for

North American Van Lines, Inc.



Cord Moving & Storage, Inc.
4215 Shoreline Drive
Earth City, MO 63045

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card"

Parish Office

Box 651 Mattoon, IL 61938

MOREHOUSE PUBLISHING

Send for our NEW catalogs

BOOKS • VIDEOS
AUDIO CASSETTES
CHURCH SUPPLIES

Morehouse Publishing
3000 Canby St.
Harrisburg, PA 17103
(800) 272-5484

traditional bishops to visit and confirm in traditional parishes. Your editorial made no mention, however, of the constraint imposed upon bishops' performance of episcopal acts by Article II, Section 3 of our Constitution which states that "A Bishop shall confine the exercise of his office to his own diocese, unless he shall have been requested to perform episcopal acts in another diocese by the Ecclesiastical authority thereof, or unless he shall have been authorized . . . to act temporarily in case of need within any territory not yet organized into dioceses of this church." I think that absent the reference to the limitation imposed by the cited constitutional provision your editorial itself is a distortion.

JOHN K. CANNON
Chancellor, Diocese of Michigan
Bloomfield Hills, Mich.

Simple Answers

I was not taken aback, as the Rev. Robert Slocum seems to have been [TLC, July 16], by the Rev. John Claypool's admonition to avoid vague-

ness and "shades of grey" when giving answers to young people. Indeed, as Fr. Slocum suggests, one of the strengths of the Episcopal Church is that it does not provide a litany of pat answers for difficult questions. If we eschew answers altogether, or if we turn to situational ethics in lieu of scriptural mandate, then I fear we only increase the grey areas. Responding to problems from the perspective of what Christ calls us to do is a *clear* answer, and clear is not a synonym for *easy*.

SUSAN D. BEAR

Dallas, Texas

• • •

The Rev. Robert Slocum was concerned about Russell Levenson's advice [TLC, June 11] to avoid shades of grey when giving answers to young people. Fr. Slocum says that life is not like that, that a strength of the Episcopal Church has been its willingness to face the grey areas of life "without trying to give easy answers for hard problems."

I do not know whether Mr. Leven-

The Tree of Life (Holy Cross Day, September 14)

Graceful tree, with limbs outstretched
to catch the rays of first day's sun,
Whose fruit we spurned for God's alone,
May the memory of your beauty draw us.

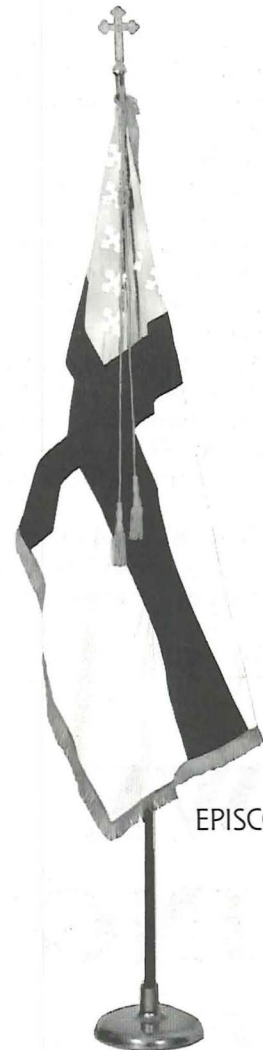
Dismembered tree, whose
amputated arms leak bloody sap,
Antidote for deadly poison
coursing through sad Adam's root,
May your fruitfulness supply us,
now and for eternity.

Beckoning tree, whose barren limbs
mark the crossroads of our lives
And point the way that we should walk,
May your nakedness disarm us.

Hospitable tree, whose outstretched arms
frame the doorway all must cross
To feast at last upon the splendor
of the tree of life restored,
May your branches house us safe forever.

Elaine Gere

Your faith's true colors.



EPISCOPAL

Display the symbol of your unity, faith and conviction with this beautiful Episcopal flag set.

Each set includes the fringed flag, pole, heading, two-pc pole ornament, gold cord, tassels and floor stand. Completely ready for display.

FOR DETAILS ON THIS AND OTHER
FLAGS AND MINIATURES OR TO
ORDER CALL 1-800-798-7471

Regalia

ROCK ISLAND, IL 61201 • SINCE 1897

LETTERS

son had it in mind to declare black-white truths where none exist. That, of course, would be either foolish or dishonest.

But it simply is not true that moral and spiritual discussion necessarily ends in a grey mist of uncertainty and ambiguity so that clear conclusions can arise only out of ignorance or deceit, and so that any possible clear answer is bound to be "easy" (i.e. shallow and unrealistic).

The problem, in my experience, is more that we sophisticated moderns who imagine ourselves to be supremely in touch with reality have by and large lost the art of logical and intelligent thinking, one of the prerequisites to being in touch with reality. Look at what is coming out of our schools. We would hardly know a clear and consistent truth if we fell into it, the "safe sex" insanity being a fairly clear example.

Why are clear and consistent answers called "easy" answers? They might be. But muddy and ambiguous answers might also be. At least those were the sorts that did not get very

good grades when I was in school. It was harder, not easier, to come up with a clear and concise argument than a muddy one.

It may be that some "easy" answers come from those who reject the effort to think clearly — precisely because they then do not have to act clearly. Whether we want to hear it or not, God is quite capable of intelligently making his point.

And I suspect that was Mr. Levenson's point — that unless the trumpet gives a clear signal, the troops will not move forward. Unless you can point the teens to some clear direction in which to move, you will simply lose their interest to the narcissistic, self-absorbed, feeling centered cult of contemporary adult society.

(The Rev.) EARLE FOX
Norwalk, Ct.

Exciting Possibilities

Thank you for your review of *Implications of the Gospel* [TLC, July 30]. This is a significant document for our church, not just because it is the result

of continuing dialogue with the Evangelical Lutheran Church, but more importantly because it is a refreshing reminder that we have much more to be concerned about than definitions of "liberal" and "conservative." And much more on which to spend our energies than attacking or placating parties disaffected with one another.

It would be interesting to know the experience of parishes where the document has been used for study. I would venture to predict that any parish taking seriously the commitment to study *Implications of the Gospel* would find itself less obsessed with issues that are essentially political in nature and more excited about possibilities for its ministry.

WINNIE CRAPSON
Topeka, Kan.

TLC Glue

You may very well be the only glue left keeping the "four and seventy jarring sects" of ECUSA stuck together . . . for better or for worse.

(The Rev.) SANFORD C. LINDSEY
Cincinnati, Ohio

WE SING OF GOD

A hymnal-centered childrens curriculum grounded in the Liturgical Year

Available for Fall

TEACHER'S GUIDE contains concise and invaluable guidance in teaching music to children; five items of service music and one hundred and three hymns from *The Hymnal 1982*, all with simplified accompaniments, commentaries and teaching ideas plus a Christmas Pageant based on hymns in the collection.

172-9 16.95

CHILDRENS HYMNAL contains melody line with large staff and notes and text in large print for all the service music and hymns included in the collection. The structure of the book is patterned after that of *The Hymnal 1982* and will afford children a smooth transition into their use of the full singer's edition of the Hymnal.

174-5 (pkg. of 10) 27.95

RUDIMENTS OF MUSIC WORK SHEETS cover all the basics of music pitch, notation, rhythm, intervals and form. Careful use of the twenty-one work sheets will assure that children will acquire all the necessary skills for their reading of music.

175-3 (pkg. of 10) 11.95



CHURCH The Church Hymnal
Corporation

800 Second Avenue
New York, NY 10017

(800) CHC-1918 Orders
(800) 223-6602 Inquiries

BOOKS

Working Together

MULTIPLE STAFF MINISTRIES. By Kenneth R. Mitchell. Westminster. Pp. 164. \$12.95 paper.

At first, this looks to be a book for those involved in multiple staff ministries. It has, however, valuable information for a much wider audience. The first three chapters would be helpful for any group (including a family) that would like to understand the dynamics of living and working together.

The author wrote on the same subject in the late '60s and states, "It now appears that a new book that takes notice both of new knowledge and of profound changes in the church is called for." He has conducted seminars at Princeton Theological Seminary, in several study centers of the United Church of Canada, and under the sponsorship of various judicatories.

When I retired a few years ago, I was rector of a parish with a full-time staff of 72 persons (seven ordained). I wish I had had the opportunity to read this book or, even better, to have had Kenneth Mitchell conduct a workshop for our staff.

Mitchell's definition of "systems" and how they act to preserve themselves is fascinating reading and would be helpful to a family as much as to any staff in any institution. He states, "Any kind of change, whatever its intent, is perceived by a system as threatening, and change will be resisted by the system even when many individuals within the system are in favor of it."

Chapter four gives to people working in multiple staff situations a good outline on how to make a self-study. In chapters five to seven, he gives examples of how churches can use the methods described in chapter four by giving examples of specific churches that used it. While reading about Pilgrim Church in chapter five, I could identify with much that was discovered. In fact, for anyone who has been in a multiple staff situation, these chapters will cause some pain, but also many chuckles!

The "Principles of Coherence" in chapter eight are a must for any group that wants to work together in peace and accomplish their stated goals.

Since I have not found it possible to accept the ordination of women to the priesthood or episcopate, I found the

frequent references to ordained women in these positions hard to handle. However, chapter nine will be helpful to every clergy couple.

The author concludes with a suggested new metaphor for multiple ministries: "modified team." This approach includes a leader (overseer) "who is willing to take responsibility, who tries to maintain an overview of all the ministries being undertaken in a particular congregation." I agree wholeheartedly with the author when he states that the "Enable" metaphor has had its day.

(The Rev. Canon)
JAMES P. DEWOLFE, JR.
Fort Worth, Texas

Liturgy at the Center

VIRGIL MICHEL: American Catholic. By R.W. Franklin and Robert L. Spaeth. Liturgical Press. Pp. 168. \$7.95 paper.

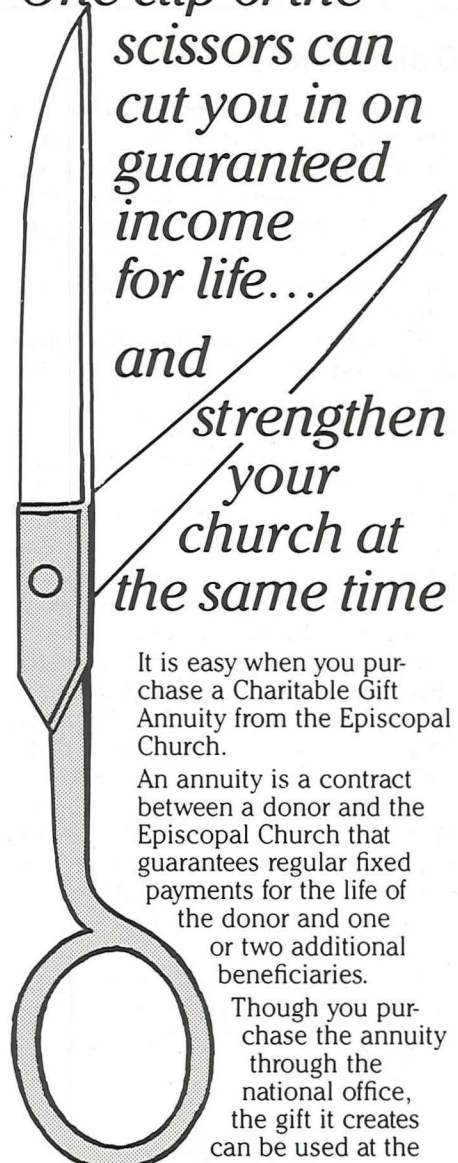
Virgil Michel (1890-1938) was the founder of the 20th century Roman Catholic liturgical movement in this country. Theologian, professor of English, amateur musician, athlete, publisher, author and lecturer on a wide variety of topics, he was a man of exceptional ability who drove himself to use every ounce of it.

During his too short adult life, he was a Benedictine monk of St. John's Abbey, Collegeville, Minn. Not an original thinker or research scholar, he was able to bring ideas together from a wide variety of sources and find ways to communicate them to a wide audience. The Liturgical Press at Collegeville, which published this book and many others, was his creation. So too was *Orate Fratres* (now called *Worship*) which was the first journal of the liturgical movement in the English-speaking world. Like the other stalwarts of the liturgical movement in the first half of this century, he was intensely devoted to social justice, the encouragement of the lay leadership of men and women, the reform of education, and similar concerns. He found theological links between his many interests.

Episcopalians will notice the similarity of some of his thought to that of Dean Williams, P. Ladd, Vida Scutter and Father Huntington of Holy Cross

(Continued on page 17)

One clip of the
scissors can
cut you in on
guaranteed
income
for life...
and
strengthen
your
church at
the same time



It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor and one or two additional beneficiaries.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

----- L 989
TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017
Please send me—at no obligation—additional information
about CHARITABLE GIFT ANNUITIES
Name _____
Address _____
City _____ State _____ Zip _____
Phone _____ Birth Date _____
Parish _____ Diocese _____

Gains and Losses

According to the 1989 *Yearbook of American and Canadian Churches*, the Roman Catholic Church and a number of conservative churches continued to grow in 1987 while many "mainline" Protestant denominations experienced another year of membership losses.

The latest *Yearbook* states that all of the largest liberal mainline churches suffered membership losses based on the most recent available figures: the United Methodist Church (0.74 percent), the Presbyterian Church (U.S.A.) (1.31 percent), the Episcopal Church (1.69 percent), the United Church of Christ (0.81 percent), and the Disciples of Christ (1.81 percent).

The new figures are not surprising, in light of a trend that began in the 1960s when mainline churches began experiencing membership losses as "baby boomers" began leaving the churches of their parents.

Meanwhile, the country's largest Protestant denomination, the Southern Baptist Convention, continued its growth, but by a small margin of 0.74 percent — from 14,613,618 to 14,722,617.

The Roman Catholic Church reported a 1.14 percent gain, from 52,893,217 in 1986 to 53,496,862 in 1987.

Largest Gains

Among denominations generally regarded as conservative, some of the largest percentage gains were recorded by small bodies such as the Christian and Missionary Alliance (2.33 percent), the Church of God (5.24 percent), Church of the Nazarene (2.42 percent), and the International Church of the Foursquare Gospel (3.28 percent).

Larger conservative churches reporting gains in membership include the Assemblies of God (1.2 percent) and the Seventh-day Adventist Church (1.43 percent).

The 1989 *Yearbook* was released August 14 by the National Council of Churches' Communication Unit. According to the NCC, it is the only comprehensive annual source for statistics on religion in the United States and Canada.

In Canada, the Roman Catholic Church reported a 3.6 percent gain in

membership, while the United Church of Canada, the Anglican Church of Canada and Presbyterian Church in Canada all reported losses.

One section of the 1989 *Yearbook* focuses on the role of women in the ministry. According to that section, the percentage of women ordained to the full ministry in the U.S. increased from about four percent in 1977 to 7.9 percent in 1986, representing a 98 percent increase during the decade.

WCC Campaign

The World Council of Churches is mounting a campaign to prevent the deaths of 14 South African blacks condemned for their alleged role in murdering a black policeman in 1985.

A similar campaign was mounted last year in the case of the "Sharpeville Six," who were condemned to death under similar circumstances. The success of that campaign has increased hopes that international pressure may also force a commutation in the "Upington-14" case.

In both cases the South African government relied on the country's much-criticized judicial principle of "common purpose." Under that doctrine, members of a crowd who are present when an illegal act is committed may be deemed guilty even if they did not participate.

The World Council's Program to Combat Racism, from WCC headquarters in Geneva, released a statement to church leaders saying, "Once again the apartheid system has demonstrated how unjust, unreasonable and cruel it is. The case of the Upington 14 parallels that of the Sharpeville Six.

"With gratitude, the South African Council of Churches acknowledges that your hard work on behalf of the Sharpeville Six saved their lives. Once again SACC appeals to the worldwide Christian community and all those who are dedicated to justice and peace in South Africa to save the Upington 14."

The World Council asked activists to send faxes or telexes to government and church leaders asking that they intercede on behalf of the accused persons.

In its own statement, the South African Council of Churches called "all civilized people" to ask their governments to pressure South Africa to abol-

ish capital punishment and to picket at South African embassies around the world.

According to the church council, the South African court that tried the Upington 14 determined that only five of the persons sentenced to death were actively involved in the death of the policeman. The council insists that the policeman was killed during a confrontation at his home with a crowd of about 300 persons who had gathered there after police disbursed a crowd from a soccer field earlier in the day.

In the case of the Sharpeville Six, who were convicted on the "common purpose" doctrine in the 1984 murder of a black Sharpeville councilman, President Botha commuted their death sentences to long prison terms after a sustained campaign by church leaders and governments around the world.

Anglican Musicians Meet

Focusing on the theme, "The Awe and Mystery of Liturgy," the Association of Anglican Musicians held their recent conference at Loyola University in Chicago and attended a variety of services at area churches.

The conference featured workshops covering different topics such as financial planning for church musicians and helpful periodicals for musicians.

Three speakers addressed participants. The Rt. Rev. Michael Marshall, director of the Anglican Institute in St. Louis and a pianist, stressed the need for good music and musicians in the church as in the secular music world. He discussed current problems, including the growing disillusionment felt by many musicians toward the church. This disillusionment, he said, means there is an urgent need for the church to start taking better care of its musicians in terms of written contracts and better benefits. There should also be an effort toward improvements in clergy-musicians relations and more tolerance, hope, and genuine appreciation and empathy on all sides, he added.

"Awe" and "Mystery"

The Rt. Rev. Frank T. Griswold, Bishop of Chicago, explored and defined the words "awe" and "mystery." He saw a need for liturgical planners to often strip away rather than add to a service, in order to get to the essentials. He reminded participants that



© 1989 Gustav Bittrich

The Rev. Thomas McCart (left), board president of the AAM Endowment Fund, accepts a \$1,000 check sent to AAM president W. Benjamin Hutto (right) by St. John's Cathedral, Denver, Colo.

Around the Church

St. Stephen and the Incarnation Church in Washington, D.C., has a neighborhood watch program which involves volunteers, from the parish, sitting on the church's front steps from 8-11 every evening to discourage drug traffic in front of the parish. The program began this spring.

* * *

Donald Pearson, the choirmaster and organist at St. John's Cathedral in Denver, Colo., recently performed "the best classical recital" according to a local publication's "best of Denver poll." *Westword* reported that Mr. Pearson "performed Bach impeccably. If you happened to pass the historic cathedral . . . and saw the roof lift off for a moment, that was Pearson's fancy footwork in the bass register. Nobody will ever tell him to pipe down."

* * *

Immanuel Church-on-the-Green in New Castle, Del., recently observed its 300th birthday. Founded in 1689, it has 275 communicants and is said to hold the distinction of being the nation's oldest Episcopal congregation in continuous existence. The building was almost completely destroyed by fire in 1980 and only the exterior walls were left standing. Though authorities called for demolition of the remains, parishioners rallied to reconstruct the church to its original period beauty. Within 23 months the church was completely rebuilt. The Rev. Murray Goodwin is serving as interim priest for the parish.

* * *

Several hundred people gathered this summer in St. John's Cathedral, Albuquerque, N.M., to honor the life of Gerald Wilkinson, an Indian activist who died of a heart attack in May. Mr. Wilkinson, who was 50, was a Cherokee-Catawba Indian who served as executive director of the National Indian Youth Council of Albuquerque and was instrumental in the founding and establishment of the Albuquerque Urban Indian Ministry of the Diocese of the Rio Grande. He designed and wrote a Native American liturgy to accompany the Rite II Eucharist for the diocese's urban Indian congregations.

the liturgy is communal and thus requires sensitivity and inclusivity to its community.

Noted author Madeleine L'Engle was the third speaker, and she said that the Episcopal Church needs to get away from the lowest common denominator; to recover great art and use great language (not necessarily Elizabethan English) in its liturgy. She sees the loss of vocabulary as a very serious problem in society and said the church needs both to recover a sense of the sacredness of language and rediscover the sense of liturgy as drama.

Other conference events included a preview of the new Flentrop tracker organ at the Roman Catholic Holy Name Cathedral in Chicago, a tour of local Frank Lloyd Wright architecture and a dinner cruise on Lake Michigan.

RAY URWIN

A Summer Project

A ministry of Vacation Bible School, fence painting and property boundary laying was all in a summer's work for youth and adults from St. Luke's Church in Wentachee, Wash., who spent much of June in service to Navajoland residents in Montezuma Creek, Utah.

Their Navajoland adventure had its roots in 1987, when a team of St. Luke's parishioners traveled to urban Chicago under the auspices of the Dio-

cese of Chicago. This first team worked in the inner city, with gangs, families and schools. Each team member recalls to this day many of the similarities between the people they met in Chicago and those of Wentachee, an agricultural city of about 40,000.

Given these beginnings in mission, St. Luke's youth minister Karl Moldrem began searching for other opportunities to serve and decided to seek an area different from urban ministries. Many inquiries later, he connected with the Rev. Buddy Arthur of the Navajoland Area Mission. A formal application and proposal was submitted to NAM, which was accepted by the Area Mission Council.

A team of two adults, a college student and seven high school students entered into a commitment to serve and a fundraising goal of \$1500 was set. Through car washes, donations and other activities the money was raised, and the group began to assemble materials necessary for the Vacation Bible School they planned for the children in the Navajoland.

With the material and organizational tasks complete, the major emphasis shifted to spiritual preparation. Mr. Moldrem prepared a series of daily devotions for each of the 25 days preceding the departure date. These in-

(Continued on page 24)

Domestic Violence

Uncovering a Hidden Horror in Pre-marital Counseling

By THOMAS C.H. SCOTT

The young woman came into my office for a private session I schedule with each partner as part of my pre-marital counseling. She had a black eye, which was spectacularly ugly. I asked her how she got it, and the answer came back quickly, "I ran into the bathroom door in the dark." I thought nothing more of it until I noticed the blue-black marks on her left wrist later in the hour.

"Helen," I asked, "What happened to your wrist?" She pulled at her shirt sleeve to cover the marks, and would not look at me.

My mouth got very dry, and the silence grew between us. At last she heaved a deep sigh and said, "It was Sam. He did it." As soon as she said it, she became agitated and begged me not to "let on" to her boyfriend that I knew about the beating. I felt sick and scared. I didn't know what to do or to suggest. Finally I said, "Do you really want to marry Sam, or are you afraid not to?"

Helen started to cry, and said that she was terrified and wanted help to get away from Sam. I called the area hot-line after Helen agreed to talk to them. From there, the long process of breaking free from Sam began. It is still unfolding because she is still in the area and so is he, she has real fears for herself because he keeps finding her and attempting to renew their relationship.

Domestic violence is perhaps the last thing a priest thinks of when a couple comes for pre-marital counseling. Yet, according to the *Fourth Annual Domestic Violence Report* prepared by the State of New Jersey, the F.B.I. estimates that fully half of all women will be physically abused by the men with whom they live.

In all likelihood, some of the couples married in any parish already have an abusive relationship, and some of

the couples who will marry there have or will develop an abusive relationship.

Furthermore, over half of the abusive relationships involve children either as victims of direct abuse or as traumatized witnesses to the abuse of another person. Other statistics show that 75 percent of the men who batter women come from abusive homes. Battering and other forms of abuse are largely learned behaviors.

Two points need to be kept in mind. First, abusive relationships are not always physical, but may be verbal; the victim may experience enforced isolation, restricted freedom, expropriation of money and property, and other forms of intimidation. Basic to an abusive relationship are actions and efforts to control the abused person.

Second, abusers are found in every profession, every economic group, and at every level of education and background; they are of all races, creeds, and age groups. Drug and alcohol abuse are often present, but do not cause it.

Ordinary People

Thus, abusers look like ordinary men in every respect (95 percent of abusers are men) because the vast majority hold jobs, and have no criminal record. They do not attack their bosses or punch their fellow workers. This may hold the key to the mindset of abusers for pastors: abuse is seen by the abuser as part of the acceptable or even expected behavior for him, and nothing has taught him otherwise. Abusers do not typically see their behavior as out of line.

How, then, can this issue be approached in pre-marital counseling? First and foremost, by recognizing that a relationship may already be abusive, and by being aware of clues that a relationship may become abusive later on.

Recognizing that the period before the wedding may be a highly charged emotional climate, and that sometimes a euphoria sets in so that abusive

behavior is discounted, I look for overall patterns in the way people describe their relationship and their own background and history. I look and listen for signs of intimidation, imposed isolation, emotional manipulation, and any kind of threatening behavior, along with evidence of any kind of assault. Discussion will reveal something about experiences in childhood, the person's ability to handle frustration and anger and the means used to suppress or express it, and evidence of possessiveness and jealousy.

To these topics, the booklet, "Domestic Violence, a Guide for Clergy," published by the State of New Jersey, Department of Public Affairs, Division of Women, adds the following early warning signs: alcohol and drug abuse, cruelty to animals, a violent home environment in childhood, a police record for violent crime, and a general dislike or distrust of women.

I believe that the best way to begin pre-marital counseling sessions with a couple is to present in the first session a general statement about the Episcopal Church's view of marriage as a union of a man and a woman in a full and equal partnership. The exhortation at the beginning of the service in the Prayer Book says this. Then I move to the simple statement that this means that coercion of any kind on any matter is foreign to our understanding of marriage. This provides a basis for addressing all of the aspects of the couple's relationship in subsequent joint and private discussions.

In the course of these sessions the topic of anger and fighting can be aired. In the private sessions, I ask whether the person thinks their partner treats them differently than other people when that person gets angry. I ask whether the partner has ever struck the person. I ask whether the person can ever imagine a situation in which striking the other or being struck would be appropriate and acceptable. I explore the individual's histories to see what their experiences have been.

When something is detected that

The Rev. Thomas C.H. Scott is rector of St. Andrew's Church, Lincoln Park, N.J.

suggests there may be abuse, or that abuse may develop, this must be pursued very gently. This subject makes people defensive, ashamed and protective.

It is appropriate to give referrals to local agencies. Such a list is available in the phone book, from the local police or hospital social service department, and many other places. Most states, if not all, have laws and programs designed to deal with the problem of domestic violence.

Dangerous Action

But, as clergy and counselors, we must not forget that abuse victims are often afraid of retaliation by the abuser, and that studies show they are right to be. It can be very dangerous for an abuse victim to take action, so we must urge the victim to get help from experienced professionals in the field. It is critical that we know where

and to whom we can refer someone.

In addition to our concern for the victim of abuse, we need to be aware of our legal responsibility as well. In New Jersey, for example, unless the information about abuse is disclosed in the confidential setting of the rite of reconciliation, or in a counseling situation in which the person(s) have a right to expect confidentiality, I may be liable to legal action if I do not report the abuse.

Therefore, I recommend that clergy find out their legal responsibilities, and structure their pre-marital work with that in mind. A fresh reading of the canons regarding holy matrimony may help here. In my work, I call the pre-marital sessions counseling, and invoke confidentiality from the beginning.

Announcing a decision to not marry a couple must be done carefully. Canonically, a priest does not have an obligation to marry anyone. If the sessions have begun with that under-

standing, and if joint and individual sessions have taken place, refusal can be given as a decision that has arisen from interaction with them as a couple. Tact and discretion are essential in this, for the sake of the woman, and the priest.

After refusal to perform a marriage the hard part begins. If there is strong evidence of abuse, then a priest must decide how to proceed. I would urge getting some advice from a trained professional. A couple should never be abandoned, whatever their situation.

This article is not sufficient preparation for handling this area of pastoral responsibilities; nor should anyone suppose that he or she can "fix" the problem, once it is discovered. I would hope, rather, that this article will be a spur to all to find out more about this widespread and hidden horror and what can be done to break the patterns of abuse.

The Hospital Visitor

By TERRY LORBIECKI

I'm a parish visitor. The hospital is my beat. I've been going there regularly since I earned my stripes during my husband's bout with cancer. He was recuperating from successful surgery when I met a woman whose husband was not so fortunate. I commiserated with her saying that I understood what she was going through. She responded, "I know you do."

On that day and with those words a ministry was born. It's a task that has its ups and downs. Although many good things happen, the downs often seem to be ahead.

It's been eight years now since I began visiting parishioners, cancer patients and anyone whose name on the hospital census looks halfway familiar to me. I often check out surgery waiting areas or talk with people in intensive care lounges. On Christmas Day I sat with a young man whose wife had just had a miscarriage.

As I approached the hospital on a

Terry Lorbiecki resides in Germantown, Wis., and has contributed many articles to THE LIVING CHURCH.

recent visit, I saw a woman assisting a frail, bent-over man from a car parked at the emergency entrance. She was propping him up against the wall when I entered the building. She turned towards the emergency room door, apparently to get help, and the man started to slip to the floor. I hurried to his side and grabbed him just as he was about to fall.

He leaned, half-fainting, against me and I looked into his face. His skin was sallow, stretched taut across his cheek bones. His hair had the just-growing-back-after-chemo look of a cancer patient. He wasn't old. He was a middle-aged man who was very, very sick.

The words came to my lips: "God bless you." I said it over and over, again and again. "God bless you. God bless you." He looked at me with anguished eyes. He responded but only garbled sounds came out.

The woman — the man's wife, I guessed — came back through the swinging doors of the emergency ward. Her face was drawn with misery and worry. Together we held the man up.

The nurse came with a wheel chair, the man was eased into it and taken away. I watched until the doors closed

and then walked down the hall and into the lobby.

Then my eyes filled with tears. I took out a handkerchief and pressed it to my face. A hospital volunteer walking by with a plant in her arms asked cheerfully, "Are you crying?"

"No," I answered her, "I'm not crying." I wasn't telling a lie. I had no control over the tears. It was as if the level of sorrow held within me had risen and overflowed when I looked into the face of suffering and saw Jesus there.

A priest of my parish once told me that the Christian is like a sponge that absorbs the suffering in the world. No, said another — the Christian is a conduit through which suffering is directed to Jesus. I have come to believe that both men are right. I see no way that suffering can pass through without some remaining in the passage.

As I walk in the halls of the hospital I think about what suffering means. It can't be avoided since the building fairly pulses with the stories of individuals who have been made or broken by its affect and those who work so hard to counter it. Here the Christian has his or her place, going from room to room with Jesus.

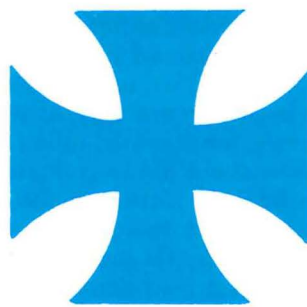
Christians are, of course, used to looking at the cross. Sometimes too used to it. Perhaps we need to look occasionally from a slightly different vantage point, look at it a little slant.

Maybe such a look will, among other effects, enable us to see that there was more to the crucifixion than just the pain. Of course, the pain is so big, so horrifying, that it occupies the whole field of view. To watch another's pain is too hard for most of us. We try to deny it in some way, because another's pain threatens us and our inability to stop it frustrates us. This may be one reason why we gild crosses and set them with jewels.

We seem to have a built-in saturation point that diminishes shock when it reaches some unacceptable dimension. One reason we have been able to live as easily as we have with the accounts of the Nazi holocaust lies in the very size of the phenomenon. We speak of "the six million," and the extreme dimension of it makes our statements in many ways impersonal and objective. We do need to look at it with objectivity, but also with subjective humane response. We do this more easily in dealing with the diary of Anne Frank, one victim who becomes real to us, as a whole population cannot. We must sometimes focus down to individuals to see the reality of what happens in the mass, to allow ourselves to consider more than the statistics of such a chapter in human history — not, we should remember, the only one of its kind.

Here, too, we need to do some "looking slant" to deal with the reality. In the concentration camps of the Nazis, death was not injected into lives that would otherwise have escaped it. They were all going to die sometime, as we are. What was worst was not the presence of death but the denial of life, the violent canceling of potentialities, the blotting out of personalities, the destruction of all that was human — or the attempt at it. Some managed to keep not only their lives but, more important, their humanity, and we are all the richer for having these incredible survivors. I think at once of Viktor Frankl and Elie Wiesel.

Christine Fleming Heffner resides in Tucson Ariz. and is a former managing editor of THE LIVING CHURCH.



Another Look at the Cross

By CHRISTINE F. HEFFNER

But we must not forget those who did not survive, or who did not survive with their humanity intact. Beyond the calculated cruelty, the purposeful torment, was the demeaning, the abasing, the desecration of the human, the unpersoning of persons. Here was the use of the creative imagination at its most base, to devise ways of inflicting death in pain and dishonor and torture, physical and psychic. Over and above the deaths was the manner of those deaths, and the utter aloneness of it.

That was the inversion, the turning-inside-out, of what seems like an instinctive drive to alleviate, if possible to conquer, pain. I think this drive is God-propelled, whether it relates to our own pain or that of another. Pain is no more a road to virtue than pleasure is. But it may be the result of virtue. His was.

Surely the pain of Jesus' crucifixion was terrible, the ultimate experience of human vulnerability, and that experience, that human culmination, accepted. The crucifixion was torture, but that torture was not only pain, and our concern with the physical may distract us from the other kinds of suffering it entailed. Among these other things, it was being "raised up" — being looked at without pity, naked in a worse sense than

the physical, being in each pair of eyes a different thing, and to almost all of those eyes precisely that — a thing. We must not lose the poignance of its ironic echo of the "friend, come up higher" of his parable.

Perhaps his acceptance of this was — I am sure it must have been — the honest facing of, and accepting of, the utter cosmic loneliness each human baby is born to, and, so far, as we know, born to alone of all species.

When we are children, nobody tells us it is universal. Each of us thinks he/she is the only human being who knows it. We wonder what is the matter with us. We don't see it in others; adults hide it, especially from children. So we begin our attempt to run away from it, a voyage that never gets there. Most of the twistings and turnings, the convolutions of most human histories are brought about by the attempt to find a place away from loneliness, the effort to escape the prison of our own skins.

Speaking of the particular loneliness of the artist (perhaps different in kind, in degree, or both, or neither) it was recently suggested to me that it is likely necessary to the art, to being a person who happens to make art. Maybe the loneliness is always necessary to being a person.

Does the universal loneliness exist in a different way, a different dimension, for the artist, or is he simply capable of making the general particularly manifest? Is he one blessed/doomed (or called?) to the task of making visible what we all feel, as a way of his own grappling with it? Is art thus a way to help the rest of us survive? If we are not aware of our need, we may dismiss or reject whatever reminds us of it.

Whatever the answers to such questions — if they have answers — I am sure that the loneliness of the cross was the ultimate experience of the universal human vulnerability and the genetic human aloneness. Here too was whatever additional loneliness may be possible to the creative person. All pain, and especially psychic pain, separates men from others; that is one of the worst things about pain. Here was this human experience at its most exquisite.

We have a clue: "Eli, eli, lama sabacthani" (even you, my God, are not with me).

Meeting Parish Needs

With this September 10th Parish Administration Number, we greet a number of readers who may be seeing *THE LIVING CHURCH* for the first time. We invite them to explore the parts of the magazine, such as the letters to the editor, which many readers have said is one of the best places to learn how church members of differing views feel about issues facing the church; the news, in which we report on parish events as well as those of national and international significance; or "People and Places," where we tell of the comings and goings of people in the church.

Among our other features is the lists of church services, especially helpful to travelers, and college services which carry on the work of the church in our academic communities.

This special issue is one of four published each year to assist parishes in the challenges of their ministries. For example, on page 12, Fr. Scott's article on domestic violence sensitively outlines how to deal with this complex issue when it arises in premarital counseling. We commend this article for clergy and laity alike. Many of the book reviews concern parish administration. And articles for two other departments, "Viewpoint" and "Benediction" have been written by women who are very active on a parish level.

Getting It Together

The parish should be the place to get it together. Here the universal gospel is directed toward a specific place. Here God's catholic church is embodied in particular people. Here Christian education for young and old, here various programs and activities, here our friendships and efforts for one another come together. The priest and other lay and ordained leaders meet with the greatest number of their community when we gather as fellow parishioners on Sunday morning. All our individual and collective lives are to be brought together here, and offered up at the altar to God, to be redeemed by Christ, in the power of the Holy Spirit. It is not simply our church activities, but who we are as people, what we do with others and by ourselves, what our work is, what our personal hopes and fears may be.

This gathering up should not be happenstance or accident. The church, its laypeople and clergy alike, need a vision of this unity. This unity of the church, furthermore, should correspond to unity within us as persons. Today our identity and our sense of purpose and vocation are challenged from many sides by competing (not to say conflicting) duties, obligations, opportunities and challenges. Society gives us little help in sorting it all out. Jesus Christ does. Our liturgy should be the sacred words and songs and actions which express the relation between the Lord and the gathered community, and the relation between the Lord and each of us.

This has been said before, but it needs to be said again. A book reviewed in this issue, *Virgil Michel: American Catholic* [p. 9] deals with these very matters. Today the Episcopal Church supports a variety of worthy programs

and efforts, just as each of us is struggling during our seven day week to pursue a variety of obligations and activities. But is the vision clear? Are we expressing in our Eucharists, week by week, the goal of unity in the body of Christ? Are we opening our hearts to the mysterious influx of strength supplied to those who are branches of his vine?

It is a humbling and challenging commentary on the Episcopal Church that in discussions of the new hymnal, little is usually said about the power of song to unite people and to express their adoration and aspirations. Discussions of the Prayer Book too often revolve entirely about words and phrases here and there which someone likes or dislikes. It may of course be helpful to have words which say what we mean (although who exhausts the significance of such great words of worship as Alleluia, Amen, Hosanna, or *Kyrie Eleison*?). Yet the total meaning of the Holy Eucharist is not in this word or that, but rather in the bringing together, the gathering, the offering up to God of all that the church is and all that we are within it. What this expresses is, we believe, what a parish is all about.

Mystery of the Cross

Holy Cross Day, September 14, is one of those holy days which, falling in the middle of the week (Thursday this year), deserves our attention. Approximately half a year away from Good Friday, it conveys the message that the cross remains at the center of Christianity at all times and seasons. It has special meaning for those thousands of laypeople and clergy who are associated with the Order of the Holy Cross, the Community of the Way of the Cross, the Society of the Holy Cross, the Society of the Companions of the Holy Cross, and certain others. The day has a wider meaning, however, for everyone, and its message flows over, as it were, into the Gospel of the preceding Sunday, "Whoever does not bear his own cross and come after me . . ." (St. Luke 14:27).

The mystery of the cross touches us in different ways. When we are young, the invitation to take up our cross may seem remote, inapplicable to us, something addressed to others. As we go along life's path, however, we eventually encounter the sorrow of the cross, and the pain of the cross as it strikes us or those whom we love. We learn the burden of the cross, the patience of the cross, the power of the cross and, if it may be, even the joy of the cross.

As Thomas Traherne, the 17th century Anglican mystical writer, said, "The Cross is the abyss of wonders, the center of desires, the school of virtues, the house of wisdom, the throne of love, the theatre of joys, and the place of sorrows; It is the root of happiness, and the gate of Heaven" (*Centuries*, I:58).



Looking for a book?

When you're looking for a book — from the Bible to the Classics — think of us. We specialize in mail and phone orders.

- The Book of Common Prayer
 - Sturdy pew bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

Call or write:

Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 349-0376

AMEX, VISA, MC
Churches will be billed.

TRINITY BOOKSTORES

The Manningham Bible Trust

Ecumenical for all Mankind
Managed by seven trustees

Sponsored by

The Diocese of Fond du Lac

39 North Sophia Street, P.O. Box 149
Fond du Lac, Wis. 54935

Support is solicited to increase this Trust Fund. After the founders' (ages 81, 83) deaths and final gifts by wills, the income will provide free Bibles.

Ask for literature and financial report
All donations tax exempt

"And the Gospel must first be published among all nations."
St. Mark 13:10

Remember the Bible in your will.

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy.

Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write for brochure.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

Value of All Ministry

By **FAY NILSEN LaROCHE**

In my own parish we have a very active lay ministry which includes lay readers and eucharistic ministers. We practice ministry in the parish and outside as well. I can cite many examples.

First, we have an extensive prayer circle dedicated to praying for any individual or family who has requested it, whether or not they are church members. (I know it works, because I personally was prayed for, brought through a serious automobile accident, and experienced definite healing!) This prayer circle also passes on prayer requests to other prayer groups, adding to the power of this ministry.

Another practice is each Christmas, we conduct a Christmas tree sale. We sell the trees for \$5, \$10, and \$15 each, and usually attach a biblical script to one of the branches of each tree. Sometimes when a family obviously cannot afford even a \$5 tree, we may donate it. All profits from this sale are given to missions, mostly local.

A third practice is to have services at a variety of places in the community — the local hospital, nursing homes, and even the nearby prison. This has all been done with or without the participation of our priest.

We also participate in the "Stephen Series Caring Ministry" (of which I am a leader). Our aim is to listen to those who are hurting, to offer comfort, to refer to professionals when necessary, and to just be a good friend through this worldwide ministry (which originated in St. Louis, Mo.).

Right now we're in the process of putting in place a youth ministry called LOGOS Youth Club. This is a

program which will begin in the fall, and we anticipate it will draw from our own body, from friends, and from the neighborhood.

Yes, we have lay ministry. Yet this does not diminish from the value of a deacon, as some may assume. We function without a deacon, but if we had one that person would enhance the entire range of programs we conduct. In fact, one of our parishioners is eager to become part of the diaconate and the call is commended and accepted by the body. This person is in the final year of EFM (Education for Ministry) which is offered through the University of the South, Sewanee, Tenn. The curriculum is considered viable as a prerequisite for the diaconate, and there are four of us in our parish enrolled in the study.

We feel that a deacon is an individual who is placed apart from, while still a part of, the ordinary body, by virtue of a special calling from God — just as a priest is. And we certainly need a priest, even though our lay ministers perform many functions normally handled by the priest.

Darkness fell,
with autumn creeping in.
Old blankets worn thin.
No truth to tell
but this:
be still.
And morning's
light shall fill.

Amanda Spikes

Fay Nilsen LaRoche resides in Leominster, Mass., and is a member of Good Shepherd Church, Fitchburg, Mass.

BOOKS

(Continued from page 9)

in an earlier generation.

This interesting and very readable book considers the various fields in which Michel was interested in successive periods of his life, with occasional biographical paragraphs, and suggestions as to the continuing relevance of his ideas for American Christians. Episcopalians can learn much from surveying his thought. A number of interesting photos are included.

Robert L. Spaeth is dean of the college at St. John's University. R.W. Franklin is an Episcopalian and a member of The Living Church Foundation, and has recently been appointed Michael Blecker professor of humanities at St. John's.

H.B.P.

Christology

THE TRUE IMAGE: The Origin and Destiny of Man in Christ. By Philip Edgecumbe Hughes. Eerdmans. Pp. ix and 430. \$19.95 paper.

Dr. Hughes, noted Anglican evangelical scholar, has given us a remarkable *tour de force* in this, the latest of

many books and articles, which have come from his pen. At once apparent are his profound knowledge of the Bible (the index has several hundred quotations, many of them used several times), his familiarity with Patristic and Reformation authors (Augustine and Calvin are cited extensively, among others), and his use of modern writers, especially those of the '40s and '50s — Brunner, Buber, Barth, et al.

The three sections of the volume are "Creation in the Image of God: Integration"; "The Image Rejected: Disintegration"; and "The Image Restored: Reintegration." He writes in the preface, "Our governing premise is that the doctrine of man (anthropology) can be truly apprehended only in the light of the doctrine of Christ (christology)." The thesis could be summarized by a quotation on page 213: ". . . man is God's creature; . . . man alone of God's creatures is formed *in the image of God*; . . . the eternal Son is *the Image* in accordance with which man was formed."

The author's evangelical dispositions come through: Adam was a historical figure; sin and evil originated with the devil . . . "after his creation

as an angelic being of eminence"; "The Reformation . . . signalled the return to and the reaffirmation of the biblical doctrine of the abject depravity of sinful man"; ". . . on the cross we see Jesus, the Holy One suffering *instead of us* who are unholy, bearing the punishment due to us, dying our death." Using these premises, he presents a logical case supported by textual quotations, which, of course, can be, and have been interpreted differently by others.

Criticism might be made of his long, involved sentence structure at times or his use of unusual words, e.g., "deabsolutization."

This is an important book, and a valuable resource for a study of christology.

(The Rev.) GORDON GRIFFITH
Berkeley, Calif.

Perplexing Issues

LAW, MEDICINE AND SOCIAL JUSTICE. By Larry I. Palmer. Westminster. Pp. 178. \$15.95.

Cornell University law professor Larry I. Palmer is particularly well qualified to give us critical comments on leading court cases dealing with

Do you know Carla Rabon?

Hundreds of Episcopal families do. For years she's been known for her friendly phone voice, and for standing beside relocating families, assuring them a smooth move.



Carla, herself, recently moved. She has joined Armstrong Transfer & Storage in Nashville, Tennessee. And we are pleased to have the leader in Episcopal relocations join our team.

She is directing our new Quality First program, designed especially for relocating Episcopal Clergy and Lay Professionals.

With Quality First, you receive the best of both worlds...Carla's counseling, and Armstrong's professional, personalized services. Because of Armstrong's size, we can assign a professional team of movers to each family. From packing to delivery, the same friendly staff will be there to help you.

Personalized attention made us the largest mover in the United Van Lines family. And Quality First is founded on our 66-year tradition of excellence. We believe you'll notice the difference.

To take advantage of Quality First, You **must** call Mrs. Carla Rabon at: **800-824-6162** anywhere in the U.S. or **615-834-5890** (call collect for Carla) in Tennessee

ARMSTRONG
TRANSFER & STORAGE CO., INC.

**UNITED
UNITED
UNITED**
Van Lines

THE WORLD'S FINEST STAINED AND FACETED GLASS



America's Foremost
Stained-Glass
Conservators

ROHLF'S

STAINED & LEADED GLASS

783 So. 3rd Ave., Mt. Vernon, N.Y. 10550
(914) 699-4848 (212) 823-4545

Phone or write for free brochure/estimate

FIRST COMMUNION LETTERS

Five letters sent by your parish priest to 7-9-year-old children instructing them in their participation in and receiving Eucharist. Resources for parents, helps and hints included. Used for 14 years in Episcopal, Roman Catholic, Lutheran, and other Protestant churches.

\$2.00

St. David's Press
13000 St. David Road
Minnetonka, MN 55343
(612) 935-3336



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

LECTIONARY HOMILETICS

"Among the many aids to preaching the three year lectionary, this one has three distinctive merits. First, it covers all the denominational variants of the lectionary, including the Episcopal. Second, it concentrates on one lesson each day, thus avoiding the artificial imposition of a single theme on all the readings. Third, it offers approaches to the text by experts in several disciplines facilitating the choice of perspective most suitable to the preacher's own congregation."

Reginald H. Fuller
Professor Emeritus
Virginia Theological Seminary

For each Lord's Day, you receive:
Exegesis, Theological Reflections, Pastoral Implications, The Lesson and the Arts, Sermon Reviews, and Preaching on the Lesson Today.

Only \$59.95 per year. *Lectionary Homiletics/LC, P.O. Box 2012, Midlothian, VA 23112.* Send check for immediate delivery or ask for free sample.



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FIREST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

QUALITY CHURCH SUPPLIER



Write or
call for information.

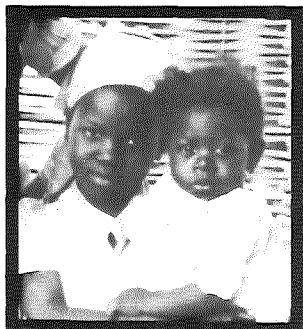
J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

CRISIS IN EAST AFRICA — STARVING MINDS



It's hard to believe. Tanzania is the most literate country in Africa - a nation of people who can read and write - a nation of people without books.

How can you feed these starving minds? SPCK/USA has produced a 26 minute video, STARVING MINDS, to be used by groups or individuals who want to know how they can be partners with the church in meeting the needs in Tanzania. Video and study guide: \$15.00

To order, call or write:
The Society for Promoting
Christian Knowledge/USA
SPO Box 1184 Sewanee, Tennessee 37375-4001
Phone (615) 598-1103



today's puzzling issues, issues laid bare as the riptide of advancing medical science crosses the *stare decisis* immobility of the law.

He deals with cases such as the Karen Ann Quinlan matter where the court upheld the right of parents to terminate life support to a brain-dead child. This and numerous other cases he cites demonstrate the fact that the retrospective character of law, always looking backward for precedent, is incapable of dealing with new questions arising from advances in medical science.

Professor Palmer's conclusions may be matter for disagreement, such as his rejection of the living will. Many would say that though a living will is not a perfect solution, it may be the best we have in several situations. Nevertheless, this writer feels Professor Palmer's book is eminently worthwhile in bringing to light many questions we have to address, questions most of us have not thought through.

PHILIP P. ARDERY
Louisville, Ky.

Deacon of Wonderland

LEWIS CARROLL: Interviews and Recollections. Edited by Morton N. Cohen. University of Iowa. Pp. 273 and xxvi. \$24.95.

This book is a scholarly collection of articles, letters, extracts and fragmented comments by those who knew Lewis Carroll (or Charles Dodgson), writer of *Alice in Wonderland*.

Dodgson is fascinating, almost a polypersonality. Born in 1832, he spent his adult life as an Oxford don, a teacher of mathematics. Under the rules then in force at Christ Church, Oxford, he was required to be a celibate cleric. He was ordained deacon in 1861 and remained in that order and single until his death in 1898.

No doubt Dodgson preferred it that way. A fellow don observed: "His ministry was seriously hindered by native shyness, and by an impediment in speech (stammering) which greatly added to his nervousness." By all accounts, though, he was an enthralling preacher, who never wrote out his sermons, forgot his audience, and looking straight ahead at an imaginary diagram which he followed point by point, preached "a plain, evangelical sermon of the old-fashioned kind."

Dodgson was simple, innocent and deeply religious. He had a childlike trust in God. Found often on his knees in church, he refused to rise when the

choir entered because rising "tended to make the choirboys conceited." Yet Dodgson loved going to the theater. He also loved dressing little girls in fancy clothes to take photographs of them. At all times his behavior with them was pure and guileless.

(Deacon) ORMONDE PLATER
New Orleans, La.

Parallels and Contrasts

G.K. CHESTERTON AND C.S. LEWIS: *The Riddle of Joy*. Edited By Michael H. Macdonald and Andrew A. Tadie. Eerdmans. Pp. 304. \$18.95.

The Riddle of Joy, a series of essays by 17 different authors linking G.K. Chesterton and C.S. Lewis, resulted from a 1987 conference on that topic in Seattle, jointly sponsored by Free Methodist and Jesuit universities. In her foreword, Janet Blumberg Knedlik describes the conferees as "a quirky lot," representing "broadly diverse political positions, religious beliefs, and literary tastes."

The collection is uneven in quality. It also reflects the diversity of its authors. It is arranged in sections covering personal recollections, literary assessments, reflections on their social thought, their apologetics, and a final section called "Pursuing the Riddle of Joy." (Incorporating the word "riddle" into the other section titles seems strained.)

James M. Houston has a forthright essay on Lewis's prayer life in the first section. David J. Dooley, Lyle W. Dorsett, and Kent R. Hill offer new, stimulating material under apologetics, easily justifying the purchase of the book.

In the final section, Peter J. Kreeft is especially challenging in his defense of Lewis's "argument from desire," with an answer to John Beversluis's 1985 book, *C.S. Lewis and the Search for Rational Religion*.

David Leigh's essay on "The Psychology of Conversion in Chesterton's and Lewis's Autobiographies" suitably

concludes the book, showing parallels and contrasts in the paths the two men followed to joy.

The book should appeal to a broad audience.

HELEN HOBBS
Salem, Ind.

Religion of the Resurrection

I KNOW GOD BETTER THAN I KNOW MYSELF. By Arthur A. Vogel. Morehouse-Barlow. Pp. 95. \$9.95 paper.

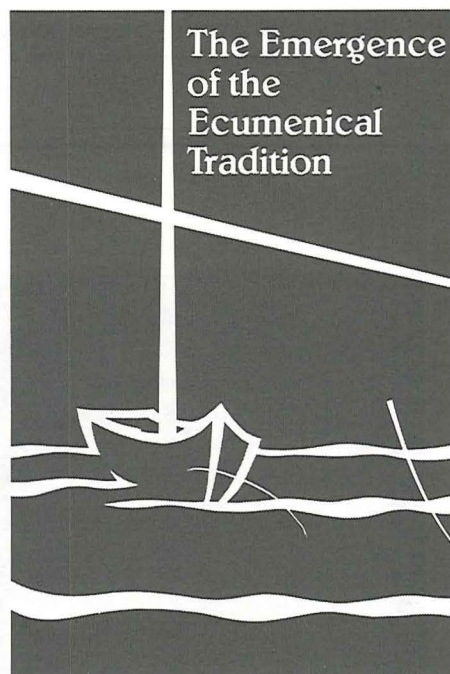
Anything that Bishop Vogel writes is of immediate interest. This book, with its arresting title, is no exception. It was a great pleasure to read. However,

readers of this review need to be warned that this book is an exercise in systematic theology. It states a thesis and proceeds to defend and establish that thesis systematically, with the use of not a little abstract language and rigorous argumentation. While it aims to present unvarnished, simple truth, it piles complication upon complication, defends doctrines of much speculative subtlety and makes large, perhaps excessive claims for its own version of Christianity.

Bishop Vogel's Christianity is a religion of the resurrection, with little room, apparently, for the crucifixion, something that I do not recall that he explicitly mentions here at all. The

Breakthrough

Robert S. Bilheimer



Paper, \$17.95

At your bookstore, or call 1-800-633-9326
In Michigan, call collect 616-459-4591
FAX 616-459-6540

911  **WM. B. EERDMANS
PUBLISHING CO.**
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

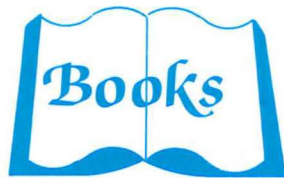
An active participant in the ecumenical movement, Robert Bilheimer offers a first-person narrative describing what that movement has believed, thought, and stood for since 1910.

Bilheimer combines personal recollections and perspectives with objective, documented material on the theological, ethical, ecclesiological, and spiritual elements of the emerging tradition. Appearing throughout the book are sketches of prominent figures in the ecumenical movement with whom the author collaborated.

In describing the churches' ecumenical witness — including their work for peace and justice as well as their inner renewal (especially among the laity and in male-female relations) — Bilheimer shows how this embracing, dynamic, biblically based movement draws from and is deepened and enlarged by the contributions of many varied, particular church traditions.

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 and ask them to order your selection(s).



suffering of the cross as the revelation of the love of God is not entered, not so that one can tell it. The resurrection is what saves, what gives meaning and victory (pp. 65, 66, 81, 93).

I find this form of piety one-sided and should not want to think that it is the only form of piety available or that by which alone one might be Christian, though I am sure that this is the furthest thing from the bishop's mind. The piety represented here might put off some on the one hand but further many on the other. Still, it should not be allowed to sweep all before it uncritically.

The main point of the book is a point well taken and argued with stunning effect.

(The Rev.) JAMES A. CARPENTER
Professor of Dogmatic Theology
General Theological Seminary
New York, N.Y.

Books Received

WOMEN, MEN AND THE BIBLE. By Virginia Mollenkott. Crossroad. Pp. x and 163. \$8.95 paper.

THE ECONOMICS OF HONOUR: Biblical Reflections on Money and Property. By Roelf Haan. WCC. Pp. x and 71. \$6.50 paper.

MORNING LIGHT: The Spiritual Journal of Jean Sullivan. By Jean Sullivan. Paulist. Pp. 180. \$12.95 paper.

TRUTH AND COMMUNITY: Diversity and Its Limits in the Ecumenical Movement. By Michael Kinnamon. Eerdmans. Pp. 118. \$8.95 paper.

STORY-SHAPED CHRISTOLOGY: The Role of Narratives in Identifying Jesus Christ. By Robert A. Krieg. Paulist. Pp. vi and 169. \$8.95 paper.

CHRISTIAN PERSPECTIVES ON POLITICS. By J. Philip Wogaman. Fortress. Pp. ix and 309. \$18.95 paper.

GOD'S BEST FOR YOU: Discovering God's Ideal Purpose for Your Life. By Marilyn Morgan Helleberg. Macmillan. Pp. 252. \$15.95.

HEALING THE EIGHT STAGES OF LIFE. By Matthew Linn, Sheila Fabricant, Dennis Linn. Paulist. Pp. viii and 263. \$6.95 paper.

BECOMING A MAN: Basic Information, Guidance, and Attitudes on Sex for Boys. By William J. Bausch. Twenty-Third. Pp. xiv and 203. \$9.95 paper.

JOURNEYING WITHIN TRANSCENDENCE: A Jungian Perspective on the Gospel of John. Paulist. Pp. iv and 217. \$8.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

AN ANGLICAN EVANGELISM. By A. Wayne Schwab. Forward Movement. Pp. 48. \$2.75 postpaid, paper.

Wayne Schwab, coordinator of the Office of Evangelism Ministries of the Episcopal Church, offers his contribution to the ongoing discussion at national and local levels of what constitutes evangelism in an Episcopal context. He focuses on our Anglican interest in the incarnation and our understanding of the sacraments: "An Anglican evangelism insists that commitment is formed in community and sealed in sacrament." Prosaic passages are intersected with short narratives and quotations which makes for an interesting format.

LORD I BELIEVE: Suggestions for Turning the Creed into Prayer. By Austin Farrer. Cowley. Pp. 95. \$6.95 paper.

This reprint and first U.S. release of an earlier British title allows those of us unfamiliar with the works of the Church of England philosophical theologian Austin Farrer to sample them. Contemporary Episcopal theologians such as Charles Hefling of Boston College have kept Farrer before the public; now this Cowley edition enables us to read Farrer on a personal level of prayer and spirituality. I particularly like "Twenty mysteries," short prose meditations in the manner of Thomas Traherne's "Centuries."

THE GLORY OF IT ALL. By John H. Vruwink. Carlton. Pp. 97. \$9.95 paper.

A monograph in the history-of-ideas vein on the theme of "glory" written by retired Episcopal priest John Vruwink who has some felicitous phrasing which assists the reader: "At the very mention of the word Christmas, a sacramental silence steals over us."

WHERE THREE WAYS MEET: Last Essays and Sermons. By John A.T. Robinson. Abingdon. Pp. 224. \$12.95 paper.

As the subtitle alerts us, these are some of the last words of the sometime dean of Trinity College, Cambridge, England, author of *Honest to*

THE HOLY*ROOD GUILD

Liturgical Vesture
of highest quality
from the monks of
Saint Joseph's Abbey
Spencer, MA 01562
508-885-3468
508-885-9882

Please write or phone for
our free catalogue.



God, and one of Britain's best known theologians. The sermons and essays address a myriad of theological and social justice topics, including the unique Christ, interpreting the Book of Revelation, the arms race, and the energy crisis. Among the more inspired sermons is "The Still Small Voice" which is an enlightening proclamation on mysticism and politics.

MILLENNIUM OF FAITH: Christianity in Russia 988-1988 A.D. By Francis House. St. Vladimir's. Pp. 133. \$9.95 paper.

With recent developments between the U.S. and the U.S.S.R. and with our burgeoning awareness of the faith of the Russian churches, this book by an Anglican clergyman is all the more timely: the whole second half of the book focuses on the 20th century. Includes an appendix on Russian Orthodox and Church of England relations. There are over 30 million Orthodox Christians in the U.S.S.R. who practice their faith and several million Protestants.

THE HISTORY OF WEARE CHAPEL, ST. THOMAS' EPISCOPAL CHURCH. Compiled by Robert N. Kennedy and edited by Julie Barker. Photographs by Chuck Peterson. Published by St. Thomas' Church (406 12th St., Sioux City IA 51105). Pp. 52. \$20 plus \$2 postage, paper.

A handsome booklet on the lovely small Weare Chapel of St. Thomas' Church, Sioux City, Iowa. Colored photographs of the cushions, altar frontal and windows. Text on the chapel's history and the Weare family. An excellent model for a parish considering an anniversary or commemorative publication.

THE CRY OF THE DEER: Meditations on the Hymn of St. Patrick. By David Adam. Illustrated by Peter Dingle and Jenny Pearson. Morehouse-Barlow. Pp. 157. \$7.95 paper.

Along with the interest in Benedictine monasticism has been paralleled recently with interest in Celtic Christianity, again due in part to Esther de Waal and other Anglicans. Here is a

book, illustrated in the Celtic manner, which offers extended "meditations" on the masterful hymn we know as "St. Patrick's Breastplate." The discussions are sometimes repetitive of what one has just read in poem or prayer; however, the author does call us to awareness of basic Celtic knowledge such as being in touch with creation means being in touch with God.

THE INDEPENDENT MOVEMENT: A Serious Look. By James C. Bryan. (Available from author, Box 2733, Des Plaines, IL 60017.) Pp. 37. \$3 postpaid, paper.

Fr. Bryan, who knows the scene from the inside, presents a frank and critical view of the numerous small denominations using Old Catholic or Orthodox liturgies and claiming a multitude of bishops. Their merits? The opportunity for authentic local eucharistic communities without the tiresome distraction of national and regional bureaucracies and judicatories. H.B.P.

the KERYGMA program

QUALITY RESOURCES

PROVEN STRATEGIES

COURSES OF STUDY THAT WILL TRANSFORM BIBLE STUDY IN YOUR CHURCH

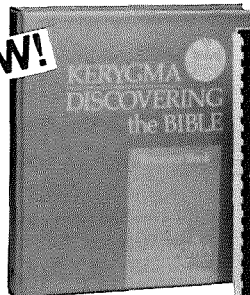
KERYGMA:

DISCOVERING the BIBLE

A Basic Introduction to the Bible as a whole. Through a process of reading, reflection and creative response, people, events, biblical ideas and places are reviewed and explored. A course for both the first time learner and lifelong student, the study provides a thorough overview of the biblical narrative as it flows from the Old Testament through the New Testament.

30 parts *Resource Book* \$18
Leader's Guide \$22

NEW!



NEW!



THE BOOK OF

REVELATION: Visions for the Church in Crisis

A fascinating study that brings understanding, clarification and insight to one of the most challenging books of the Bible. Studied in context, its message for today is not prophetic visions of the future, but a strong affirmation of victory and hope.

14 parts *Resource Book* \$12
Leader's Guide \$14

Discover What The Kerygma Program Offers You and Your Church

- **New Free Booklet** The Kerygma Program: An Introduction
- **New Program Guide** with Course Descriptions and Sample Sessions—8-1/2 x 11—120 pages—\$8.75 postpaid
- **Fourteen Regional Workshops - Fall 1989**

Arizona Phoenix-Sept 21-22	Maryland Baltimore-Sept 28-29
California San Francisco-Sept 28-29	New York Albany-Oct 9-10
Colorado Denver-Oct 17-18	Pennsylvania Pittsburgh-Oct 18-19
Florida St. Petersburg-Sept 25-26	Texas Dallas-Oct 19-20
Illinois Chicago-Oct 19-20	Washington Spokane-Sept 26-27
Iowa Sioux City-Oct 16-17	Wisconsin Milwaukee-Oct 5-6
Kentucky Louisville-Sept 18-19	

Please send me

Free Booklet
 Program Guide, \$8.75 ppd.
 Payment enclosed
 Please bill
 More Information

Send to

Name _____
 Church _____
 Address _____
 City _____ State _____ Zip _____

The Kerygma Program, 300 Mt. Lebanon Blvd, Rm. 205, Pittsburgh, PA 15234
 1-800-537-9462 (PA and AK call collect 412-344-6062)

PEOPLE and PLACES

Appointments

The Rev. **Anne Gavin Amy** is now assistant of St. John's, Lafayette Sq., Washington, DC.

The Rev. **Jeffrey P. Barnes** is rector of St. James', Zanesville, OH.

The Rev. **A. Raymond Betts** is interim rector of St. David's, Vandalia, OH.

The Rev. **Hugh R. Brownlee** is interim pastor of Trinity Cathedral, Cleveland, OH.

The Rev. **Linda A. Cornelius** is interim rector of Calvary, Cincinnati, OH.

The Rev. **Gilbert E. Dahlberg** is rector of Church of the Epiphany, Urbana, OH.

The Rev. **M. Chotard Doll** is rector of St. Peter's, La Grande, OR.

The Rev. **A. Guy Fouts** is interim rector of St. Luke's, Smethport, PA.

The Rev. **Victor Frederiksen, III** is rector of Christ Church, Macon, GA.

The Rev. **S. F. Gouldthope, Jr.** is now rector of Bath Parish, Rte. 2, Box 16, Dinwiddie, VA 23841.

The Rev. **David R. Green** is rector of St. Luke's, Charleston, WV.

The Rev. **Jane T. Gurry** is rector of St. Mark's, Raleigh, NC.

The Rev. **Patricia S. Hobson** is priest-in-charge of Church of the Nativity, Cincinnati, OH.

The Rev. **Kenneth Hunter** is assistant of Church of the Ascension and Holy Trinity, Cincinnati, OH.

The Rev. **Julian C. Lentz** is now headmaster of St. Andrew's Parish Day School and associate of St. Andrew's, Box 2789, Saratoga, CA 95070.

The Rev. **Terry A. Meadows** is associate of St. Paul's, Columbus, OH.

The Rev. **Wayland E. Melton** is director of Findley Street House for Seven Hills Neighborhood Houses, Cincinnati, OH.

The Rev. **James Metzger** is rector of St. Peter's, Ladue, MO.

The Rev. **Edward Timberlake McNabb** is rector of Trinity Church, Box 4678, Pinopolis, SC 29469.

The Rev. **John C. Millen** is rector of Church of the Holy Nativity, Honolulu, HI.

The Rev. **Leewin G. Miller** is rector of St. Edward's, Columbus, OH.

The Rev. **R. Cameron Miller** is rector of St. Stephen's, Columbus, OH.

The Rev. **Hanci Warren Newberry** is CPE supervisory resident of Mt. Carmel Medical Center, Columbus, OH.

The Rev. **Henry K. Perrin** is interim rector of St. Jame's, Cincinnati, OH.

The Rev. **Robert L. Rademaker** is rector of St. John's, Lancaster, OH.

The Rev. **James Ragsdale** is rector of Grace Church, Box 860, Chadron, NE 69337.

The Rev. **Anne W. Robbins** is rector of St. Patrick's, Dublin, OH.

The Rev. **Thomas R. Shaver** is rector of All Saints', Cincinnati, OH.

The Rev. **Paul D. Twelves** is interim rector of St. George's, Dayton, OH.

The Rev. **Anne Warrington Wilson** is interim

rector of Grace Church, Cincinnati, OH.

The Rev. **Canon Lorentho Wooden** is rector of St. Simon of Cyrene, Cincinnati, OH.

The Rev. **David D. Yaw** is chaplain of University Hospital, Columbus, OH.

Ordinations

Priests

Upper South Carolina—Ann Black Davis, assistant, St. Francis, 506 Edward's Rd., Greenville, SC 29615. Scherry V. Fouke, assistant, Church of the Resurrection, Box 3283, Greenwood, SC 29648. Stephen Scott Hunter, assistant, Grace Church, 1315 Lyttleton St., Camden, SC 29020. Julius W. Dayo Jackson, assistant, St. Luke's, 1300 Pine St., Columbia, SC 29204.

West Texas—Christopher Mark Jennings, assistant, St. Alban's, 104 W. Elizabeth, Brownsville, TX 78520.

Western North Carolina—Peter R. Coffin (for the Bishop of Massachusetts), curate, Church of the Holy Cross, 316 Melrose Ave., Tryon, NC 28782.

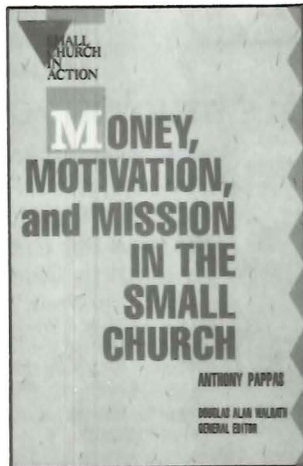
Transitional Deacons

San Diego—Robert Crafts, Jr., deacon-in-charge, St. John's, Indio, CA. Mark E. Given, assistant, St. Peter's, Del Mar, CA. David J. Montzingo, assistant, St. Andrew's, La Mesa, CA.

South Carolina—Richard B. Archer, vicar,

Small Church in Action Series

NEW!



Money, Motivation, and Mission in the Small Church
by Anthony Pappas

Filled with practical strategies, ready-to-use questionnaires, and "how-to" tips, this book explores what motivates members, and delivers no-

nonsense fund-raising steps tailored to the way small congregations live, think, and act. Includes a unique look at alternate ways to pay the pastor when the church is unable to meet denomination standards.

0-8170-1146-3 Paper, \$9.50

Developing Your Small Church's Potential

by Carl S. Dudley, Douglas Alan Walrath

Dynamic possibilities for churches struggling to survive despite dwindling memberships.

0-8170-1120-X Paper, \$7.95

Judson Sales
P.O. Box 851
Valley Forge, PA 19482-0851
1-800-4-JUDSON • 1-800-458-3766
PA Residents call 1-800-521-4485

*Postage, Handling and Insurance	
Up to	Add
\$10.00	\$1.50
\$10.01 - \$20.00	\$2.75
\$20.01 - \$30.00	\$3.75
\$30.01 - \$40.00	\$4.15
\$40.01 - \$50.00	\$4.50
\$50.01 or more	9% of order

Activating Leadership in the Small Church

by Steve Burt

People-oriented ideas for encouraging members to volunteer, relational skills needed by pastor and leaders, and twelve guidelines for assessing small church ministry.

0-8170-1099-8 Paper, \$9.50

Christian Education in the Small Church

by Donald Griggs, Judy McKay Walther

Quality programs on a tight budget is the goal of a holistic approach to education covering all ages and all church activities. Filled with new ideas on many topics.

0-8170-1103-X Paper, \$7.95

TO ORDER, CALL 1-800-4-JUDSON **VISA AND MASTERCARD ACCEPTED**

SA 6085

Advent, Marion, SC. **Thomas K. Calhoun**, curate, The Falls Church, Falls Church, VA. **Douglas Dayton**, curate, St. John's, Sharon, PA. **Lanny R. Geib**, vicar, Holy Communion, Alledale and Heavenly Rest, Estill, SC. **Frank F. Limehouse, III**, curate, St. James', Charleston, SC.

South Dakota—**Vickie Lynn Houk**, curate, St. Michael's-in-the-Hills, Toledo, OH. **Paul Gill Rider**, deacon-in-charge, St. Thomas', Sturgis and St. James', Belle Fourche, SC. **Creighton Leland Robertson**, vicar, Santee Mission, Niobrara, NE.

Upper South Carolina—**Theodore Wannamaker Dewall**, deacon, Church of the Redeemer, Greenville, SC. **James Stanley Meinyk**, deacon, Christ Church, Greenville, SC.

West Texas—**Richard McLean**, city missionary of San Antonio, TX.

Western Louisiana—**George Gray**, deacon-in-training, Epiphany, New Iberia, LA. **Michael Adams**, deacon-in-training, St. James', Shreveport. LA. **George Gennuso**, deacon-in-charge, Calvary, Bunkie and Trinity, Cheneyville, LA.

Western North Carolina—**Thomas Earle Macfie, Jr.**, assistant, St. Barnabas', Tullahoma, TN. **Brian Scott Sunken** (for the Bishop of the Convocation of American Churches in Europe), assistant, Ascension, Hickory, NC. **Paul Ryder Walter**, deacon-in-training, Church of the Transfiguration, Bat Cave, NC.

Permanent Deacons

Albany—**Cora Ehrenclou Booth**, assistant, St. John's, Box 234, Essex, NY 12936. **Barbara A. Hanstine**, assistant, Christ Church, Deposit, NY; add: 18 W. Main St., Hancock, NY 13783.

South Dakota—**Norman Paul Blue Coat**, deacon, Standing Rock Mission, Mobridge, SD; add: Box 92, Isabel, SD 57633.

Seminaries

The Rev. **Marcus B. Robertson** is now on the faculty of Trinity School for Ministry, 311 11th St., Ambridge, PA 15003; he will teach pastoral theology and homiletics.

Resignations

The Rev. **William N. Bumiller**, as associate of St. George, Dayton, OH; he is now non-parochial.

Retirements

The Rev. **Edward N. Burdick**, as rector of St. Luke's, Granville, OH.

The Rev. **Christopher F. Neely**, as rector of St. James', Cincinnati, OH; he is now interim rector of Church of Our Saviour, Cincinnati.

The Rev. **George Porter**, as rector of St. Andrew's, Milwaukee, WI on medical disability as a result of Multiple Sclerosis.

The Rev. **George Bair Wood**, as rector of Christ Church, Pleasant Lake, MI; add: 439 Roxbury Circle, Jackson, MI 49203.

Cathedral Clergy

The Rev. Canon **H. Gregory Smith**, rector of the Church of St. Luke and St. Simon of Cyrene, 17 S. Fitzhugh St., Rochester, NY 14614. has been instituted by the Rt. Rev. **Theophilus S.A. Annobil**, Bishop of Sekondi, and honorary canon of the Diocese of Sekondi of the Anglican Church of Ghana.

M.B.A. in Church Management

The Graduate Theological Foundation is accepting applications for its two-year Master of Business Administration program in Church Management for ministry professionals (ordained, religious, laity) who are involved in or anticipate growing responsibilities in management ministries.

Short residential terms during three consecutive January meetings combined with inter-term guided readings and an M.B.A. Project comprise the degree requirements. For over twenty five years, the Foundation has been involved in ministry education, in recent years offering Doctor of Ministry degrees in ecumenical relations and in pastoral counseling.

With increasing demands for administrative skills being placed upon ministry professionals, the Foundation finds that the M.B.A. in Church Management is a program whose time has come.

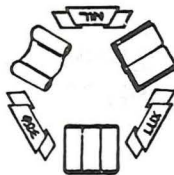
Tuition, room and board for the entire program is \$4,800.00.

Dates are Jan. 8-17, 1990; Jan. 7-16, 1991; Jan. 6-10, 1992.

APPLY BY OCTOBER 15, 1989.

Educational site: Lindenwood (Ancilla College campus), Donaldson, IN.

Application from:



M.B.A. in Church Management
Graduate Theological Foundation
Wyndham Hall, Box 877,
Bristol, IN 46507 (219) 848-7920



molly bennett designs
Clerical Wear for Women

All Natural Fabrics • Brochure Available
200 W. 33rd St. • Austin Texas 78705 • (512) 451-3104

When writing to advertisers,
please tell them you saw
their ad in

**THE
LIVING CHURCH**

CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
P.O. Box 19794, Philadelphia, Pa. 19143

YES! I Would Like to Join The Living Church Family . . .



If you are not a subscriber to THE LIVING CHURCH won't you join us now? This weekly newsmagazine will give you firsthand reports on meetings of the Executive Council, the House of Bishops, national, diocesan and international news, commentaries, feature articles on personal, social and theological issues, thought provoking editorials and letters, and much more.

A year's subscription (52 issues) to THE LIVING CHURCH is only \$34.95. That's a saving of \$43.05 a year over the single copy price of \$1.50.

Now's your chance to join THE LIVING CHURCH family and receive the only weekly independent national magazine that has been serving Episcopalians since 1878.

Keep informed. Subscribe now!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

YES, I would like to join The Living Church family. I've enclosed \$34.95 for a year's subscription (foreign postage is \$15.00 extra).

Name _____
(Please print or type)

Address _____

City _____ State _____ Zip _____

NEWS

(Continued from page 11)

cluded Bible study and keeping daily journals.

The day of departure the group packed into a 15 passenger van and readied themselves for a 3,500-mile trip. The long rides were broken up by stays with three congregations: All Saints in Boise, Idaho; St. James in Salt Lake City, Utah; and St. David's in Page, Ariz.

After several days, the team arrived at St. John's in Montezuma Creek, Utah. The tiny church was a one-room building with seating for about 30 people. The team camped out next door in the small parish house. An opening service led by the Rev. Steve Plummer (recently proposed as Bishop of the NAM [TLC, July 23]) was spoken in both English and Navajo and the passing of the peace enabled parishioners to welcome the travelers to their home.

The small town of Montezuma Creek is predominantly industrial, hosting major oil company plants, pipelines and El Paso Natural Gas. The majority of the plant employees and a good share of management are Navajo, bringing a semblance of financial stability to the area. With a school system controlled by the Mormons, conflict was observed between them and the Navajo. There is a movement back toward tribal schools and returning teaching jobs to unemployed certified Navajo teachers.

The church in the NAM has taken as a priority meeting basic needs of the people in the communities. Each mission is staffed with a lay pastor, who tends to the community. With a lay pastor in each community they have eased the shortage of resident clergy at each church.

With the altar backdrop of a Navajo wiping Jesus' brow, team members led 15-20 area children for Vacation Bible School at the parish. Each team member played a different role; some taught songs, others crafts and some told stories.

The team's other primary task was the building of a range fence around the mission compound. The fence is needed to protect the building and grounds from livestock, and each morning team members worked until noon stretching and stringing wire and setting posts. A sidelight to this task was the opportunity to survey the property lines.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 28.

ALABAMA
TUSKEGEE UNIVERSITY Tuskegee
 ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Vernon A. Jones, r (205) 727-3210
 Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap (602) 623-7575
 Sun Eu 6, Wed 12:10

CALIFORNIA
EPISCOPAL CAMPUS MINISTRY
ALL COLLEGES & UNIVERSITIES San Diego
 4164 Mt. Herbert Ave. San Diego, CA 92117
 Fr. Bill Mahedy (619) 565-6661

SAN FRANCISCO STATE UNIV.
 ECUMENICAL HOUSE
 190 Denslowe Dr., S.F. 94132
 Bryony Conner Woodruff, chap (415) 333-4920

STANFORD UNIVERSITY Stanford
 CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap
 H Eu: Tues noon, Common Room (upstairs). Active Program

UNIV. OF CALIFORNIA AT BERKELEY
 EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

UNIVERSITY OF REDLANDS Redlands
 TRINITY 4th & Fern Ave. (714) 793-2014
 Sun H Eu 8, 10:15. Wkdy H Eu 10 Wed

COLORADO
ALL COLORADO COLLEGIATE INSTITUTIONS
 COLLEGE AND YOUNG ADULT MINISTRIES
 Box 18-M, Denver
 Mrs. Nancy T. Grant, Acting Director (303) 773-8792
 Information regarding campus contacts, retreats, activities across Colorado

CONNECTICUT
U.S. COAST GUARD ACADEMY New London
 CONNECTICUT COLLEGE & MITCHELL COLLEGE
 ST. JAMES' Huntington & Federal Sts.
 Ralph E. Merrill, r; S. Scott Hankins, c
 Sun H Eu 8, 10; Wkdy MP 9, EP 5; Wed H Eu 9:30

YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE 432-1140
 The Rev. Dorsey W.M. McConnell, chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, Conn. 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

DELAWARE
UNIVERSITY OF DELAWARE Newark
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
 INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11. Wed H Eu & Healing 6:30

UNIVERSITY OF MIAMI
 VENERABLE BEDE 1150 Stanford Dr., Coral Gables
 The Rev. Henry N.F. Minich, chap
 Sun Mass 8 & 10. Ev 6

GEORGIA
ATLANTA UNIV. CENTER Atlanta
 ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 348-8191
 Trinity Church, Mattoon 235-0018

NORTHWESTERN UNIVERSITY Evanston
 ST. THOMAS & BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap (312) 328-8654
 Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdy as announced

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
DePAUW UNIVERSITY Greencastle
 ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

PURDUE UNIVERSITY West Lafayette
 EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
 ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
GRINNELL COLLEGE Grinnell
 ST PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52245 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
 CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MARYLAND
UNIV. OF MARYLAND College Park
 The Rev. Dr. Peter W. Peters, chap (301) 454-2347
 MEMORIAL CHAPEL, Room #2116
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE Norton
 ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandell, the Rev. Dan J. Handschy
 Sun 8, 10. Wed 7:30. Phone 222-2640

WILLIAMS COLLEGE Williamstown
 ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't (413) 458-8144
 Sun H Eu 8, 10; Wed 7:15, Fri 5 (students gather afterward); HD 7; MP 8:50 wkdy

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Dr. Leslie A. Muray, (517) 351-7160
 The Rev. Jannel Glennie, the Rev. Dr. Bob Brook
 800 Abbott Rd., East Lansing 48823
 Sun H Eu 5 M.S.U. Alumni Chapel

UNIV. OF MICHIGAN Ann Arbor
 CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap
 Sun H Eu 5 dinner following

WAYNE STATE UNIV. Detroit
 THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 Fr. Duane W. H. Arnold, chap

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSOURI
SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
 EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center 680 S. Florence Ave.
 Fr. Bruce Gardner, CSSS, vicar (417) 865-8711
 Mass Mon 9. Daily Mass, MP & EP times posted

UNIV. OF MISSOURI-COLUMBIA
STEPHENS COLLEGE
COLUMBIA COLLEGE
 CALVARY CHURCH 123 S. 9th St., Columbia 65201
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't
 Sun Eu 8, 9 & 11:15. Wed 5:15

MONTANA
MONTANA STATE UNIV. Bozeman
 ST. JAMES' 5 W. Olive
 The Rev. Sharolyn Welton, assoc & chap
 Sun HC 8, 10; Wed 10

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

RUTGERS UNIV. Camden Campus
ST. PAUL'S 422 Market St.
The Rev. Martin Gutwein, r; the Rev. Paul Van Sant, ass't
Sun H Eu 7:30 & 11:15, Fri 12 noon. EP Mon-Fri 5

RUTGERS UNIV. New Brunswick
ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, N.J. 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

NEW MEXICO

ST. JOHN'S COLLEGE Sante Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
Sun Masses 8 said, 9:15 & 11 sung. Wkdays as anno

NEW YORK

CITY UNIV. OF N.Y. (Brooklyn College)
CHURCH OF THE NATIVITY 1099 Ocean Ave.
The Rev. E. E. Batchelor, r & chap
Sun H Eu 8 & 11 (1S & 3S), MP (2S, 4S & 5S)

RENSELAE POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
The Rev. Lawrence M. Estey, r
Sun 8 & 10, Wed 7:30

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10

OHIO

HEIDELBERG COLLEGE Tiffin
TIFFIN UNIVERSITY
OLD TRINITY
Sun H Eu 8, 10. Wkdays as announced

MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
The Rev. John N. Gill
Sun 8, 10. Wkdays as announced

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30; Wed H Eu 7 & 11

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster, r
Sun 8 & 10:30 HC; Tues 7:30 HC

OKLAHOMA

UNIV. OF OKLAHOMA Norman
ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm
The Rev. Donald P. Owens, Jr., Ph.D. chap

PENNSYLVANIA

BRYN MAWR, HAVERFORD, VILLANOVA
GOOD SHEPHERD Montrose & Lancaster
The Rev. Jeffrey Stenson, r; the Rev. W. L. Prehn, c; the Rev. John Holt, ass't
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

PENNSYLVANIA (Cont'd.)

CARLOW COLLEGE Pittsburgh
CARNEGIE-MELLON UNIV.
CHATHAM COLLEGE
UNIV. OF PITTSBURGH

CALVARY Shady at Walnut
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; the Rev. Pamela Foster, pastoral care; 661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

LAFAYETTE COLLEGE Easton
TRINITY 234 Spring Garden St.
The Rev. James L. Gill, r
H Eu: Sun 8, 10; Wed noon (with healing); Sat 6:30

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

UNIV. OF PENNSYLVANIA Philadelphia
ST. MARY'S, Hamilton Village 3916 Locust Walk
The Rev. John M. Scott, r & chap
Sun Eu 8 & 10:30

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
DIOCESAN HOUSE 1115 Marion St.
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempell, Jr., chap (803) 771-7800
Wed Programs — 6:30 Diocesan House. Sun Service — students attend 9:15 at Trinity Cathedral (right balcony)

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View
ST. FRANCIS OF ASSISI Dooley Drive
The Rev. C. Andrew Mephram, v & chap
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

TEXAS A & M UNIV. College Station
CANTERBURY HOUSE — Fr. Steven Sellers, chap 902 Jersey St. Episcopal Student Center
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St. Jude open 24 hours — EP Mon & Tues

TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S 200 Boston Ave.
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc; Ms. Nancy D. Page, ass't for education
Sun 8, 9, 11; Thurs 10:30; Wed 6:30 at R-MWC Chapel

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

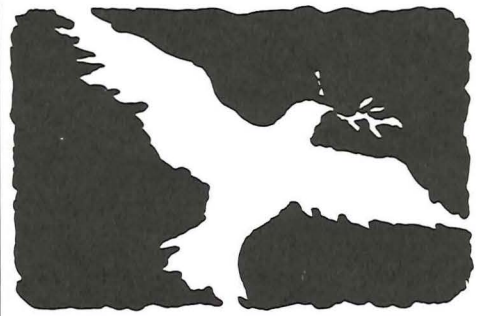
WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/co-chap
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

THE COLLEGE OF WILLIAM & MARY Williamsburg
CANTERBURY ASSN: BRUTON PARISH CHURCH
The Rev. Donald B. Harris, chap
Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu (Wren Chapel) dinner

WISCONSIN

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

UNIV. OF WISCONSIN Madison
ST. FRANCIS HOUSE 1001 University Ave.
The Rev. Virginia Lund, assoc chap



BENEDICTION

The author, Janet G. Bartlett, is parish secretary and a member of St. Andrew's Church, Albany, N.Y.

I was in the warm serenity of a Mexican village one day; the sun was bright in a blue sky, the earth was brown, the flowers were in bloom, and the people moved without hurry to perform their tasks. "Manana" was not a joke, but a promise. It seemed enough to let the days move through their cycles, without trying to conquer and dominate their passing.

Certainly, we have to struggle to attain, to find stimulation in goals, to care for each other, but when we cannot find a "reason to live," the reason is, nevertheless, there, ultimately, in God.

We permit ourselves to be confronted daily — no, hourly — with crime, disease and death, and, from early childhood our minds learn to be fascinated and afraid, immobilized and expectant of the worst.

We misplace God in our preoccupation with what is happening in our lives and in the world, and then frantically hunt for him in our extremity. Our concern becomes very immediate and we are ever more impotent. We have retained the fundamental characteristics of our survival mechanisms, which manifest themselves more often as jealousy, phobia, anger, and greed than as wisdom, courage and love.

In seeking to understand our behavioral problems through psychological analysis, we have almost always left out the very basic, irrefutable need we have for "ultimate concern," a profound longing to focus upon the sacred, to transcend ourselves. This is due, probably, to our misunderstanding of who/what God is and our attempt to make ourselves responsible for and dependent upon our egos. We let the world make us forget to "be still and know that I am God!"

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37375. (615) 598-0208.

CHURCH MUSIC

ST. MICHAEL'S MASS REPRINTED — for Rite II; widely used since 1970. Send \$2.00 for Packet w/ Accomp. and Pew editions. **Benjamin Harrison**, Christ Church, 5500 W. 91st St., Shawnee Mission, KS 66207.

COMPUTERS

CHURCH MASTER ANNOUNCING RELEASE 1.40. Over 75 new features, including: MenuBars, user defined graphs, pledge/tithe analysis, zip sorted labels, non-attendance reporting, and much more. For single or multiuser systems. Runs on DOS, Networks, Xenix and Macintosh systems. Features: modular design including SBT accounting, dBase compatible files, and a support plan that can't be beat! Free support for first 90 days — Extended Support includes free upgrades! Written by Episcopalians. Thirteen separate but integrated modules at a price you can afford. Dealer inquiries welcome. **Summit Systems**, 16 Berry Hill Rd., Suite 121, Columbia, SC 29210; phone (803) 798-9749.

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, NC 28215. 704-536-4091.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs**, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks**, 42-27 164th St., Flushing, NY 11358.

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: **CFEC**, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

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

ORGANIZATIONS

JOIN OTHERS who adhere to the traditional doctrine of the apostolic ministry. For information write to **Evangelical and Catholic Mission**, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

POSITIONS OFFERED

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE in New York City has an opening for the position of Sacristan. This is a full-time position requiring practical and technical skills involving care and maintenance of all liturgical furnishings for the cathedral worship. Interested persons should apply in writing to: **The Rev. Canon Joel Gibson**, The Cathedral Church of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator**, Box 490, Forest City, N.C. 28043.

DIVISION CHAPLAIN Episcopal Retirement Homes (ERH), Cincinnati, Ohio, new position. Requires Episcopal priest with senior level skills. The Cincinnati ERH division includes St. Luke Center, a nursing care facility for 150 older persons, including Alzheimer's patients, and Deupree House East, a residential facility for about 120 retirees. The chaplain is responsible for establishing a spirituality program in these communities. Send resumé and profile to: **Joe Swartz**, Executive Director, St. Luke Center, 3901 Brotherton Rd., Cincinnati, OH 45209.

DIOCESE OF EASTERN OREGON seeks priest to serve small congregation in stunning east Cascades location; close to skiing, hiking, fishing, rafting. Half-stipend position. Congregation primarily of retired people wishes to reach out to other segments of the community. Member of regional cluster. Diocese offers open theological climate, collegial working style, supportive bishop. Contact: **Deployment Officer**, P.O. Box 620, The Dalles, OR 97058.

ST. PAUL'S CHURCH in San Miguel de Allende, GTO, Mexico, a charming historical colonial town 150 miles northwest of Mexico City, seeks a spiritually mature rector for our small 25-year-old English speaking parish. Offering \$14,000 U.S. tax free stipend. Benefits including excellent rectory. For information write: **Search Committee**, Apdo. 416, San Miguel de Allende, GTO, Mexico 37000.

YOUNG single college graduate for salaried work at **KEEP** in Japan, April 1990-March 1991. Prefer proficiency in Japanese language. Call: **Mrs. Harries** (608) 274-3461 immediately or write: **The American Committee for KEEP, Inc.**, P.O. Box 404, Evanston, IL 60204.

WANTED: Experienced church musician needed to build superior music program. Must have background in liturgical worship. Innovative and creative teacher to work with all ages. Walking on water not necessary. 450-member church. 56 rank Schantz organ. Write: **St. Luke's Episcopal Church**, Box 2285, Kearney, NE 68848 for more information. Applications accepted until October 15 or position filled.

POSITIONS WANTED

MATURE PRIEST. Experienced rector, vicar, chaplain. Strengths: preaching, writing, emergencies. Available immediately. Reply **Box W-681***.

POSITIONS WANTED

RETIRED PRIEST, active, 40 years experience parish ministry seeks part-time assistant's job: parish visiting, hospital calling, pastoral work. Boston area. Reply **Box C-682***.

PROPERTIES

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

REAL ESTATE

CLIFFTOPS — The ideal retirement community. Over 2000 acres in a secure and private environment atop Monteagle Mountain. Four miles from the University of the South. **Klipfel Realty**, Box 253, Monteagle, TN 37356. Phone (615) 924-2610 or 924-2605.

SEWANEE, TENN. Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from **University of the South**. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond** c/o **Reliance Realty**, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.

RESEARCH APPEAL

HISTORIAN preparing a biography of the Rev. Eleazer Williams seeks the assistance of those familiar with the work of 19th century missionaries working with Indian tribes, knowledgeable about Native American clergy in the church, or interested in Williams. Please contact: **Geoffrey Buerger**, 79 Peacock Blvd., Port Hope, Ontario, L1A 2X5, Canada.

CLASSIFIED ADVERTISING RATES

(payment with order)

- 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 32 cts. a word.
- Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

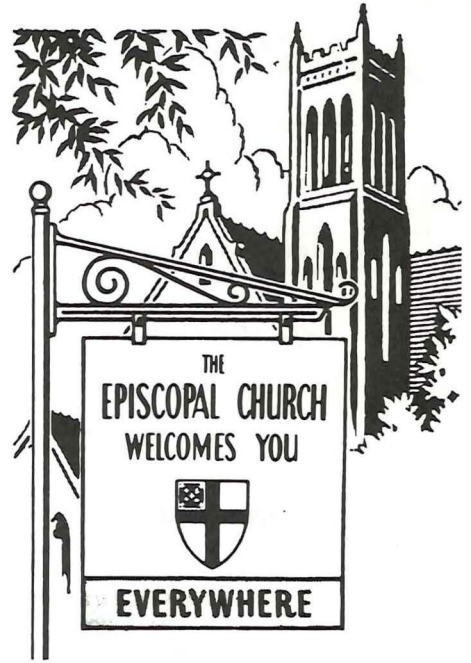
THE LIVING CHURCH
to **BUY or SELL**

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY



HARTFORD, CONN.

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

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. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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 Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 8 & 10, Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
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

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

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.

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

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, the Rev. Virginia L. Bennett, the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

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

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. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 10:30. 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 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

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

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

SYRACUSE, N.Y.

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

CHARLEROI, PA.

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

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
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. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkds Wed & HD 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. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Balduin; the Rev. C. V. Westapher, (ret). (214) 521-5101
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 H Eu 8 & 10:30. (512) 226-2426

MILWAUKEE, WIS.

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

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.