

# THE LIVING CHURCH



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## Doctrine for the Persistent

**T**he doctrine of creation, the First Article of our Christian faith, is a doctrine requiring persistence. Creation is not something which happened to impinge upon us once or twice. It is around us all of the time, and as long as we ourselves exist, we are part of it.

Our knowledge of the universe is spread out and gradually acquired in time, reminding us, on a microscopic scale, of what vast aeons of time God himself chose to take in bringing the universe to its present point.

If the understanding of creation is a very slow business, so too is the practical application of such understanding. It has taken human beings thousands of years to learn even simple facts about the natural world. Once we acquire such knowledge, it seems to take us a long while to learn how to use it.

It is all too obvious that much of our knowledge is out of control and is bringing disaster on the earth. The rapidly increasing pollution of the atmosphere, the destruction of oxygen producing jungles and rain forests, the erosion of top soil, the extermination of various species of animals continue year after year. Unless people value it, there will soon be little left of the earth on which

God placed us.

Human beings have to have a sense of responsibility for other living things, as the story of Noah, so many centuries old, teaches us. The intellectual truth of it, which is today obvious, does not, however, stir people to action. People need to feel that there is something good and true and noble about what they ought to do, and they need to see that they will be severely punished if they do what they ought not to do.

It is also obvious that the message has to be repeated over and over again. From time to time politicians and public leaders will be interested in these matters, but they will quickly turn to other topics. These concerns may be fashionable for one year, but they will be forgotten the next.

Those who are committed to the Christian view of the universe, and who wish to see stewardship of creation practiced, will have to go on talking about it year in and year out, decade after decade. So stick with us in this column. The cause is a holy one, but the crusade is slow. For the earthly future of our race, and of all other creatures on this planet, it is a life or death question.

THE EDITOR

### The Circle of God's Love

**T**here are those I love deeply: I would lay our lives before you, but my self keeps getting in the way. I expect them to love you and respond to your grace in ways that are fitting for my life — but that would be my love, not theirs. You, who know all hearts, can choose far better than I how to draw them into the circle of your love. Help me not to stand between them and you, so that they must walk around me to find you. Rather, so fill my life with yours that it is you they see and feel in all that I am and do.

Elinor Schneider

# THE LIVING CHURCH

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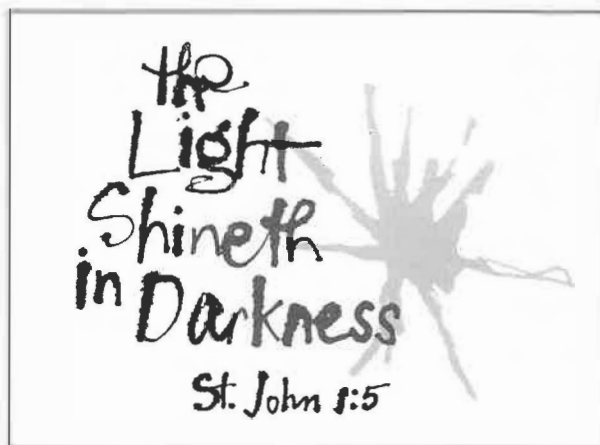
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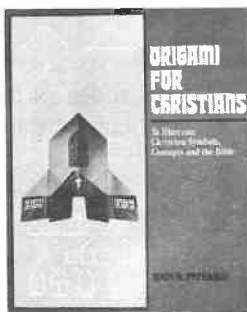
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# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Christian Charity

The true Christian spirit shines through in the story, "A Hospice for the Dying" [TLC, Aug. 23]. It is most gratifying to know that there are those among us who do not ask for tax dollars in order to do our proper job. My hat is off to those marvelous folks in Baltimore, Md.

GEORGE H. SUTTON

Wilmington, Del.

## The Diaconate

As a new reader of TLC, I look forward to each issue. However, I feel a response would be appropriate after Faith Eckler's letter, "Neither Priest nor Lay" [TLC, Aug. 23].

My own diocese, Chicago, has a moratorium on ordinations to the perpetual diaconate. I feel it is too bad the office and ministry of deacons is neither understood nor believed necessary as a viable ministry within some dioceses of our church.

The deacon is not a parish priest or a liturgical officer at a Eucharist. The deacon is called as a servant, not less or more than any baptized and committed lay person, but different. I envision the deacon's role as outreach and ministry to the community and the non-churched world. The deacon's role is one of liaison of the community of faith to the community at large. The focus can be either parochial in scope or as varied as there are calls to the ministry.

I hope and pray that the permanent diaconate can be seen as a continuing part of our faith — not as a stop gap between priest and laity, but as an integral part of the Body of Christ.

JAMES C. BRYAN

Des Plaines, Ill.

Faith W. Eckler's letter about the diaconate [TLC, Aug. 23] surfaces an issue which has been of special interest to the Council for the Development of Ministry for the past five years. In that time two important reports have been published by the CDM which will be helpful to those with similar concerns.

*The Church, The Diaconate, and The Future*, published in September, 1979, is the report of a special committee on the diaconate which analyzes the results of a church-wide questionnaire, and makes specific recommendations regarding the diaconate. It was my privilege to serve on that committee.

In May, 1980, a Consultation on the

Diaconate was sponsored by the CDM. A report of this consultation is also available. The purpose of the consultation was to develop ways for the implementation of the CDM's recommendations.

In the past two years, the Center for the Diaconate, in cooperation with other sponsoring groups, has had two excellent conferences on the diaconate [TLC, May 21]. Additionally there is a growing body of literature on the subject reflecting the thinking of various churches on this ministry.

It helps me to think of the Holy Orders of the church's ministry as paradigms for separate but essential aspects of the nature of the church. As the episcopate preserves the shepherding and nurturing vocation of the church, and the priesthood preserves the sacrificial character of Christ's nature, the diaconate embodies the servant character of the church as the Body of Christ.

But just as sacrifice is not limited to the ordained priest, neither is service limited to the ordained deacon; yet their essential character as manifestations of the reality of Christ in the world is preserved not in personal weakness, but through Holy Orders. The point of assigned liturgical functions is to hold out before the church how all ministry inter-relates.

Deacons, doing the same things as laity, are nevertheless functioning as deacons, and thereby interpreting through whatever functions they perform, the needs of the world to the church.

(The Rev.) HENRY N.F. MINICH  
Province IV Representative, CDM  
Coral Gables, Fla.

## Titles for Deacons

When a recently ordained deacon, the Rev. Brian C. Taylor, was scheduled to preach at Grace Cathedral in San Francisco this summer, a newspaper advertisement described him as "The Rev. Mr. Brian C. Taylor."

This usage adds to confusion because there is no consensus that a clerical "Mr." is always a deacon. There are, after all, some tweed-jacketed Church of England priests who prefer to be called "Mr." Also rumor has it that near the mouth of the Potomac may still be found today some Episcopal clergy for whom the epithet "Father" stinketh of the abominations of papistry.

When a cleric's first name is unknown, and some initial formality is desired, the usage "the Rev. Mr. Doe" can be quite convenient, with subsequent references to "Father Doe" if we are referring to a male priest. Isn't "Deacon Doe" better than "Mr. Doe" for repeated reference to a deacon?

If it becomes important to differentiate deacons from priests in initial, formal references, we seem to be left with "the Rev. Deacon Doe." One day, per-

haps, if we can lose the mindset of the transient deacon as "rookie priest," we may drop the "Reverends" and simply describe deacons as deacons.

Or are we going to remain afraid of the word as a title, lest by referring to "Deacon Doe" we may be confused with *enthusiastic* Christians? Do any deacons care to express their views on these niceties?

NIGEL A. RENTON

Oakland, Calif.

### Lay Ministers

Several readers of TLC have suggested changing the title of laity licensed to perform particular liturgical functions from "lay reader" to "lay minister." The catechism in the 1979 BCP (p. 855) rightly restores to the whole people of God (the *laos*) both the title and the responsibility for ministry.

"Q. Who are the ministers of the church?"

"A. The ministers of the church are lay persons, bishops, priests, and deacons."

The catechism then goes on to describe the functions and *locus* of the ministry of the laity, "to represent Christ and his church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in life, worship, and governance of the church."

Clearly then, all baptized persons are called to ministry in the several different arenas in which each of us lives our life: family, neighborhood, salaried or voluntary work place, community, and the church. To restrict the title "lay minister" to those who, as part of their ministry, choose to function as either readers or chalice bearers in the church's liturgical ministry seems to do grave disservice to the rest of the laity, those who minister in a wide variety of other ways and situations.

One of the major on-going educational tasks of the church is to hold up before all of us, laity and clergy, the baptismal commitment to ministry. Of course we must continue to train lay readers and use laity wherever possible in worship services, but we need to do this knowing that these people are at best the outward and visible signs of the ministry of the *laos* — the whole people of God.

(Dr.) ANNE HARRISON

Education for Mission and Ministry  
Lay Ministries Office

Episcopal Church Center

New York City

### "Born Again" Episcopalians

Whether we like it or not, the Episcopal or Anglican Church is different from all the rest, because of its form of worship and its historic and literary heri-

tage. It is the church that in its quiet, dignified way seems to draw persons of a thoughtful, studious, or intellectual bent, for these very reasons.

There is something about the Episcopal service (not so much with the new prayer book as with the old) that speaks of stability and a firm foundation. It never has and never will draw large crowds.

Is there anyone who has come to the altar rail, say at an early Communion service, before the rush and noise of worldly work has started and heard the blessed words, "This is my Body. . . This is my Blood. . ." and has not risen from his knees with a sense of having been healed, lifted, and made confident?

Ah, yes, for those who are thus touched, it is an experience to carry out into the world, as if by some holy touch one is in that strange state of being "born again."

That is the evangelism the Episcopal Church has to offer! Let us be very sure and proud of this — but we should accordingly instruct our young and our new members to appreciate this.

EMILY BROWN

Elizabeth, N.J.

### Brands for Cattle

Please tell the person who wrote to you about the various brands for cattle [TLC, Aug. 9] that the Diocese of Mon-



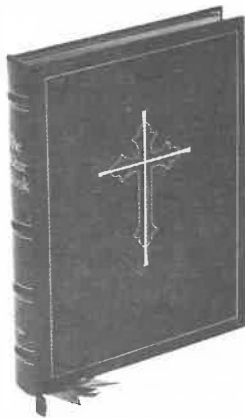
tana has just renewed registration for a cattle brand. I am enclosing a sketch of our brand [see drawing above].

It came into use some time in the 1960s, when the Rt. Rev. Chandler W. Sterling was Bishop of Montana.

JOANNE MAYNARD

Secretary to Bishop Gilliam  
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# THE LIVING CHURCH

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## Episcopal Lawyer Slain in El Salvador

Rosa Judith Cisneros, an attorney and active Episcopal laywoman, was murdered August 18 by four unidentified gunmen outside of her San Salvador home.

Dr. Cisneros, 45, was slain as she was leaving for work early in the morning. At the time of her death, she was director of the Demographic Institute, an agency concerned with family planning. Previously, she had served for four years as legal director of CREDHO, an Episcopal Church program designed to assist Salvadoran peasants in winning their legal rights. She was the author of *The Juridical Condition of the Salvadoran Woman*, and served as a lay member of the diocesan standing committee.

The Rt. Rev. John M. Allin, Presiding Bishop, in East Germany for a World Council of Churches central committee meeting, said that Dr. Cisneros's assassination had robbed El Salvador of a "devoted and talented leader," and that it was a personal tragedy for the Episcopal Church in that country.

"As a lawyer, author, and champion of the rights of woman and courageous humanitarian, Dr. Cisneros won the re-

spect and trust of the public community," Bishop Allin said. "As a committed Christian, and through her work with CREDHO, Rosa won the hearts and admiration of all who labor as followers of the Prince of Peace.

"My first reaction to the news of her murder was: 'How senseless!' Indeed, how senseless it is that those who work to better and save lives themselves pay the ultimate cost. Rosa knew, understood, and accepted this human tragedy. She never counted the cost of discipleship and service. And now she joins the ranks of martyrs who have willingly and fearlessly borne this burden. And, as we mourn our loss at her passing, we can but recall another martyr and servant, Stephen, who cried, 'Lord Jesus, receive my spirit,' and, 'Lord, do not hold this sin against them.'"

The Rt. Rev. G. Edward Haynsworth, partnership officer for Latin America at the Episcopal Church Center and acting bishop of El Salvador, described Dr. Cisneros as "a very capable lawyer with a tremendous concern for the rights of people, especially the rights of women in Latin America. She was an extremely courageous person, and her death is probably due to the fact that she never took seriously the idea that her life could be endangered."

For some time, the Episcopal Church in El Salvador has pleaded for an end to the violence that has taken more than 20,000 lives in the small country. Last year at its convention, the diocese passed a resolution asking that "our people be allowed to live in a true participatory democracy based on respect for life, integrity, dignity, and liberty." The Archbishop of Canterbury and the Presiding Bishop expressed support for the resolution, and the Executive Council petitioned the Organization of American States and the U.S. government to act in the matter.

This spring, 77 Episcopal bishops called for an end to military aid for the El Salvador government.

## Holy Land Losing Christians

The Rev. Paul A. Crow, ecumenical officer for the Christian Church (Disciples of Christ), recently returned from a World Council of Churches fact-finding trip to the Middle East and expressed alarm at the continuing exodus of Christians taking place there.

"By the year 2,000, there may not be any Christians left in the very places sa-

cred to church history," he said. "The Christian presence in the Middle East — most of it Orthodox — is vulnerable because no political power is raising its voice in support of it. Christians are often caught in the cross-fire between Muslim and Jewish political aspirations."

Mr. Crow said he heard Jerusalem's Mayor Teddy Kollek criticize the lack of international support for the Christian one percent of his city's population.

"Mayor Kollek told me, 'If your churches are concerned about the Christian presence in Jerusalem, then let your churches strengthen the Christian community with resources.'"

Mr. Crow said that when Christians emotionally withdraw from Jerusalem and regard "the Holy Places as museums," they are permitting a "spiritual center of the world to become controlled solely by political forces." He called the continued presence of Christians in the politically troubled region vital to any ultimate solution in the Middle East.

## Guidelines for Dialogue

New guidelines designed to improve the quality of Jewish-Christian dialogue were released recently by the World Council of Churches in Geneva, Switzerland. They were prepared by the council's Consultation on the Church and the Jewish People which met this summer in London.

Although it recognizes that "the need for the State of Israel to exist in security and peace is fundamental to Jewish consciousness and therefore is of paramount importance in any dialogue with Jews," the document states that Christians must "also recognize the need of Palestinians for self-determination and expression of their national identity."

A section on prejudice comments that "Christians cannot enter into dialogue with Jews without the awareness of anti-Semitism and its long persistent history. . . ."

A section on witness says that "Christians are called to witness to their faith in word and deed. The church has a mission and it cannot be denied." "Coercive proselytism" is criticized, however, and the guidelines note that Christians disagree as to what constitutes authentic forms of mission.

"There is a wide spectrum, from those who see the very presence of the church in the world as the witness called for, to



RNS  
During a recent "Trinkets or Treasures Day" at the Cathedral of St. John the Divine, a couple had their painting evaluated for a nominal donation by a staff expert of Sotheby's, art and antique specialists. The fees that were paid by participants to learn more about the objects they brought are earmarked for the cathedral museum fund.

## BRIEFLY...

The National Association of Episcopal Archivists, Registrars, and Historiographers met June 16-18 at the Seamen's Church Institute in New York City. The Rev. Canon John W. Davis, rector of St. George's Church, Hempstead, L.I., was elected president of the organization, which promotes the preservation of church records and encourages the writing of parish and diocesan histories.

Fundamentalism, cults, and television are some of the concerns addressed in a new series of ads and posters prepared by the Episcopal Ad Project, a ministry of St. Luke's Church, Minneapolis. One ad has a baby picture and the copy: "The Episcopal Church welcomes you, regardless of race, creed, color, or the number of times you've been born." A poster asks the question: "When was the last time you locked up your kids because the Episcopalians were in town?"

The Rev. James William Parkes, an Anglican priest and highly regarded authority in the field of Christian-Jewish relations, died recently in Southampton, England. He was 84. A prolific author, his influential works included *Judaism and Christianity* (1948) and *The Foundations of Judaism and Christianity* (1960). In 1947, Dr. Parkes received an honorary degree of Hebrew letters from the then Jewish Institution of Religion in New York "in recognition of a lifetime of dedicated service to interfaith accord."

After five years of negotiation, Dr. Billy Graham, the American evangelist, has finally agreed to lead a mission in England in 1984. After "much prayer and thought" Dr. Graham had only last October turned down a similar request for such a mission signed by about a hundred leading church people of various faiths. The projected visit of the well known evangelist was expected to tie in with a strong campaign of evangelism in local churches.

In Stouffville, Ontario, local clergy are leading a campaign to force the closing of an 185 acre dump sited on top of underground reservoirs which supply the town's water. A recent informal health survey showed that birth defects and miscarriages are about four times higher

*Continued on page 11*



RNS

A recent interfaith peace gathering at the Cathedral of the Incarnation, Baltimore, Md., was enlivened for young delegates by the skill of storyteller Mary Carter Smith. Ms. Smith entranced a youthful listener with a revival of the ancient African art of the griot, which combines storytelling and poetry with historical themes.

those who see mission as the explicit and organized proclamation of the Gospel to all who have not accepted Jesus as their Savior," the document says.

Since "both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service," and since generalizations often produce stereotypes, dialogue should aim at "as full as possible a presentation of views within the two communities of faith."

### Spiritual Malaise

A Church of England cleric said recently that although he cannot condone teenage violence, he understands why it happens. The message to hundreds of teenagers in Britain today is that they are not wanted and are of no value, said the Very Rev. Brandon Jackson, Provost of Bradford Cathedral.

"We are told that we are in an economic mess, that production is down, our competitiveness is weak, and the need for economic recovery is urgent. Yet these young, vigorous people, full of such great potential, are consigned to the dole queues, with no work and even few prospects."

The provost said it would be an even bigger tragedy if they were acquiescent in accepting the situation and resigned to inactivity and uselessness. "Their anger is a sign of life. Is not God showing us that our values are not his values?"

Britain is afflicted with spiritual and moral malaise, he said, which is an underlying cause of the country's economic

problems. The rich get richer and the poor poorer, and in a country that claims to be Christian, that cannot be right.

"I believe the events that are happening in our country are written in large capitals as warnings about the direction in which we are going and the disaster looming ahead," he said.

### Not in His Name

The Washington, D.C.-based Community for Creative Non-Violence, in a letter to every Roman Catholic cardinal, bishop, and religious superior in the U.S., has called for a renewed campaign to change the name of the nuclear submarine *Corpus Christi*.

"It was neither accident nor coincidence that the first test of an atomic weapon was code-named 'Trinity,' nor that the first American slave ship was called 'Jesus,'" said the letter. "There is something buried deeply within us that recognizes true evil and blasphemy. . . ."

"In naming this killer submarine the Body of Christ we have been called upon to choose which God we will serve: Jesus of Nazareth, who died that all might live, or the new 'christ' which lives that all might die. To believe that we can serve both is the ultimate folly."

Complaining that the response of the religious community has been "tepid," the committee asks for "responsible and proportionate action, not superficial indignation" in a campaign that will culminate on Holy Week, 1982, with either a celebration or "serious and dramatic escalation of dialogue."

# Figures of Contradiction

*In preaching, when it is faithfully  
and passionately done,  
a mysterious interchange takes place.*

By RICHARD HOLLOWAY

One of the more entertaining aspects of life in America today is the utopian attempt, in certain quarters, to banish from the language any words that make distinctions between people. It's a strange exercise, of course, because one of the functions of language is precisely to make distinctions.

One of the motives behind this movement is kindly, however. Distinctions be-

tween groups have frequently been abused: men have exploited women; whites have oppressed blacks; priests have lorded it over laity.

The other motive is less rational. There is in some people a rage against reality, an anger not against the abuse of difference, but at difference itself. They don't want a universe in which there are men and women, young and old. They perceive these distinctions as undemocratic or, what is worse, un-American. I have been gently reprov'd for suggesting that there are old people in my congregation. Some people resent the unavailability of the aging process.

And, of course, the greatest bogey of them all is sexism. We are used to the effect this has had on the language: chairperson, clergy person. But they're still coining new ones. In some hotels they no longer have waiters and waitresses, they have waitpersons. One day they'll realise how dangerous that last syllable is, *son*, so we'll have *waitperchild*. Soon, perhaps we'll have *madame chairperchild*.

This rage for removing distinctions has long since affected the theology of ordination. I don't think I've heard a sermon at an ordination, in recent years, that suggested that anything was happening at all in the service, for that were to suggest a distinction between lay persons and clergy persons!

Alas, at the risk of offending some of you, I want to proclaim the ancient conviction that at this ordination to the diaconate a difference is going to be made. Tony Whatmough will not be what he was before. Tonight Tony will be commissioned as a preacher, a minister of the Word of God.

Like those four lepers who stumbled upon the fact that the Syrians had fled away from the siege of Samaria, he will be burdened with a message that he must bring urgently to the king's household. And his life will never be the same again. From this day forward, whether he feels like it or not, he must preach the Word.

Paul called preaching folly, clowning. As a clown of some years standing, I'd like to welcome Tony to the circus and offer him some brotherly advice.

Bernard Manning described preaching as "a manifestation of the Incarnate Word, from the written word, by the spoken word." Preaching, then, is an extension of the Incarnation; it is one of the ways God has chosen to continue his presence among his children. It is a manifestation of the Incarnate Word, made Word again, through the stumbling affirmations of those he has called to preach.

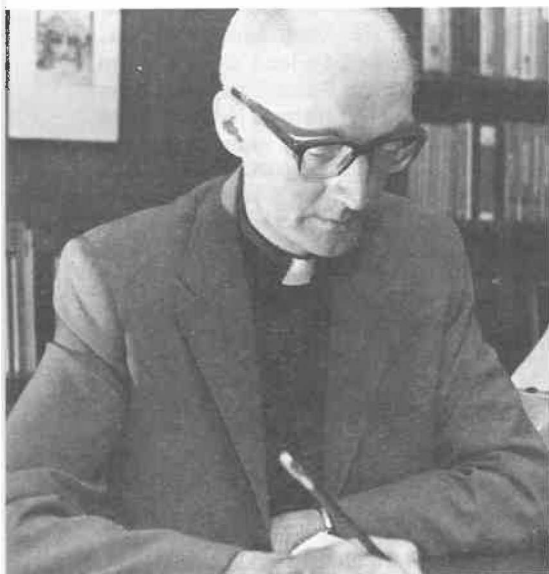
In preaching, when it is faithfully and passionately done, a mysterious interchange takes place. There is a communication between God and the listener, and this communication is not just from the preacher. It is not his words that convict and save: it is the Word of God himself who addresses those who hear, through the mediation of the preacher.

And this is no proud claim made by preachers. It is a terrifying fact. It is a burden that makes preachers not as other men are, for they bear about with them the contagion of God. They are touched, in spite of themselves, with the divine anguish, the longing of God to reach his children. It is a terrifying vocation.

A smug preacher is a contradiction in terms, because the preacher carries in his soul the secret of God's sorrow and love. Tony, you are being set apart this night to manifest the Incarnate Word.

Manning goes on, "It is a manifestation of the Incarnate Word from the written word." You are to be a man of the Bible, an interpreter of those flaming and baffling words. You are to live with those written words, day in and day out. You are not to preach yourself. Christ is to be preached through you, from those traditions that are handed on

*The Rev. Richard Holloway, rector of the Church of the Advent, Boston, and former rector of Old St. Paul's Church, Edinburgh, Scotland, preached this sermon (based on II Kings 7:3-9) at an ordination to the diaconate in Edinburgh in June.*



Fr. Holloway: "... don't be afraid of emotion. . . ."



to you this night. You are to interrogate the text in such a way that the answer of God can be heard, and not simply the echo of your own preconceptions.

And here I must confess to a certain anxiety. You are a clever man, with a questioning mind, and tonight you are to be ordained by a bishop who claims in *Who's Who* that his favorite occupation is asking questions. I am anxious lest his powerful anointing add unto you a double portion of skepticism! Ask questions of the New Testament, indeed, but take heed how you ask.

It is possible to ask, like Pilate, and not wait for an answer. It is possible to ask and ask, like a sadistic policeman, until you get the answer you want. And it is possible to ask in the way one pumps a friend for news from relatives she's just visited, eager for every detail, seeking, somehow, to make those you love present again.

In your preaching, Tony, you are to manifest the Incarnate Word from the written word, by a lifetime of contemplation and study, by a lifetime of patient waiting for the Word to manifest himself through the words of the tradition.

Finally, preaching "is a manifestation of the Incarnate Word, from the written word, by the *spoken* word." By *your* words, Tony. Wield them well. Take risks. Don't be afraid of the divine foolishness. Your family will get used to hiding under the seat when you get really embarrassing. Above all, don't be afraid of emotion in the pulpit. After all, what could be more affecting than the story of the everlasting sorrow of God, searching for his lost children down all time's days?

There's one last paradox I'd like to mention. The preacher achieves his closest identification with Christ when his own heart breaks, when he discovers the essentially tragic nature of his vocation. Like the clown, he has to deliver, whether or not he feels like it.

He is not immune to personal temptation and radical doubt, yet he is called to preach in season and out of season. Preachers often find themselves assailed by radical doubt, just after they have defended or justified some great doctrine. They find themselves most tempted, just after they have delivered some great call to holiness. Yet they must go on. They preach not themselves. They are called, by their words, to make the Incarnate Word manifest.

Often, like the clown with the broken heart, they have to deceive in order to be true, they have to allow themselves to be used by God, even on days when their own minds, their own lives are in rebellion against him. So preachers are figures of contradiction, God's fools, clowns.

You see, in the church there have to be clowns. God always sends in the clowns. Tonight there's a new one. Come, Tony, on with the motley.

# The Early Service

By M. FRED HIMMERICH

**I**n Episcopal churches throughout the country, many of our most faithful parishioners come out Sunday after Sunday to worship at the early service. When the service is over, they greet each other in a friendly manner and go their ways. Some of the older parishioners need help in getting home. Other parishioners take off to a nearby coffee shop for a bit of fellowship.

I realize when I suggest that the early service might well be omitted from the Sunday schedule of many parishes, that I am talking about a well established and prized pattern of life for many. However, I cannot help but feel that one of the more unfortunate practices to have become popular in the church is the early "Low Mass." It was a custom borrowed from a degenerate Roman Catholic tradition, and in most of our parishes it is of surprisingly recent origin.

In the 1920s and 1930s, when some of our brethren in the Church of England were working to establish the custom of having one sung service of Holy Communion on Sunday morning (with sermon and music, set in a context of instruction and fellowship) others, especially in our country, were adding an early Communion service without sermon.

From this developed all sorts of Sunday morning scheduling: early Communion service "said," plus late Morning Prayer; early Low Mass plus late High Mass; mid-morning family service plus early Communion service plus late choral Morning Prayer.

Many of these plans bypassed the basic function of eucharistic worship. They represented a lack of understanding of what the liturgy is all about. A rereading of some of the literature from the early days of the liturgical movement in the church might be helpful. One thinks especially of Hebert's *Parish Communion* and such books as Ladd's *Prayer Book Interleaves*.

We need not read far to discover that the ideal is for the entire congregation to gather at one time for a comprehensive

meeting which includes instruction, worship, fellowship, and the breaking of bread. This pattern existed in the time of the apostles. Our own prayer books assume that the same pattern exists.

The congregation is to gather at one time on the Lord's Day for instruction, fellowship, commissioning, and worship. All of this is summed up in the eucharistic celebration, which unites the Christian people with each other and with their Lord and gives them the grace to be what they are.

The great majority of Episcopal churches have fewer than 200 worshiping on a Sunday morning. The ideal pattern could then easily be established in most of these churches. If there are so many people that a second or third gathering must be started, then let these gatherings be duplicates of the first one. The life of every Christian should include a weekly gathering with fellow Christians in a full meeting which includes all of the elements we have been considering.

If lack of space is a great concern, there is always the possibility of starting a new congregation somewhere else. Several medium sized congregations might be more effective in many ways than one huge congregation.

My present parish used to have an early Low Mass and a late choral Eucharist. The total Sunday attendance averaged about 60 for many years, in a building with room for 150 people. Once we decided to have one mid-morning celebration of the Eucharist (sung) with hymns and a sermon, we could attest to a new life beginning among us. Now Sunday school and Bible class meet before the service. Then everyone is present at the Eucharist, including all of the children. A parish breakfast follows the service.

After five years, attendance on Sundays is about 90, and the giving has doubled. This is taking place in a well churched small town in which there is very little opportunity for growth. No one element is responsible for the renewal of a congregation, but it may be that many of our parishes are hindered by fads and customs which ought to come to an end — like the early "said" Communion service.

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*The Rev. M. Fred Himmerich is the rector of St. Paul's Church, Watertown, Wis., in the Diocese of Milwaukee.*

# EDITORIALS

## The Clerical Obsession

In spite of all the things that have been said during the past 30 years about the role of laypeople, Episcopalians still seem ill at ease with lay officials who work visibly in the religious life of the church. We expect them to be behind the scenes in the fields of church finances and administration, legal affairs, education, music, and journalism. When they are directly involved in the renewal of parish or diocesan life, people are still surprised.

We recently heard of a well known and well qualified lay church worker being considered for an executive position in a large diocese. He was interviewed and various letters were exchanged. During a span of several weeks, the letters from the diocesan office continued to address him as "Dear Father"! They apparently never could really come to terms with the fact that he was a layman. As it happened, he was employed to work somewhere else, so the further embarrassment of finding "The Rev." on his office stationery was never experienced.

For untold years this magazine, and other religious publications, have argued that you do not need to be ordained in order to serve God in his church. Yet in strange and subtle ways, the established leadership of the church continues to foster the view that church workers do need to be ordained (at least if they expect to be hired). So in spite of successive "layman's movements," crowds of earnest young people continue to knock at seminary doors.

Jobs for priests are scarce these days, but jobs for lay church workers are even scarcer. If the Episcopal Church were to adopt long term strategies, we believe that, as a matter of policy, a variety of responsible, significant, and visible positions in dioceses throughout the country should be assigned to qualified lay persons. It would be one step toward curing the Episcopal Church of its obsession with ordination.

## What Is the Bishop's Work?

Are bishops the chief missionaries of their dioceses? With a meeting of the House of Bishops coming up, we wonder about their work. Most bishops find that the role of chief administrator in their diocese is thrust upon them. Their liturgical and preaching role is unavoidable as they visit parishes. Most would like to be, and some succeed in being a chief pastor to their clergy and clergy families. Bishops also must give some time to national church responsibilities and organizations. But no one talks much nowadays about the specifically apostolic calling of bishops to be chief missionaries.

We use the word "chief" advisedly. The day to day evangelistic witness of the church is carried out by ordinary lay people and parish clergy. Exceptional evangelistic witness is carried out by those individuals (clergy and lay) who have the particular talents for do-

ing so. Overall leadership and encouragement, development of resources, and strategic guidance should be supplied by the bishop and his advisers.

We would hope that standing committees, commissions on ministry, and mission boards would help the bishop analyze the resources of personnel, expertise, money, and real estate which the diocese has for its missionary task. Also to be considered are the potentials for volunteer work, goodwill, and cooperation from other organizations and agencies. All of these must be weighed in the light of the missionary opportunities which the diocese presents.

One would also hope that when the clergy meet together they would sometimes engage in serious and extended consultation on these matters. Unfortunately, in most dioceses they do not. In some dioceses, there are leading clerical and lay figures who betray no concern at all for a comprehensive strategy of diocesan missionary work. Is it any wonder we are not a growing church?

We believe that most bishops would like to fulfill their apostolic calling. It is not going to happen as long as "business as usual" continues at the diocesan level. Lay people and parish clergy must begin to demand that the missionary opportunities of the diocese be taken seriously. We must learn to speak up. Silence on this subject is getting us nowhere.

## Does Anyone Have a Plan?

As we consider the various occurrences in church life week after week, it is abundantly evident that there is no broad plan for the development, strengthening, and growth of the Episcopal Church. There are, of course, certain established ways of operating a parish, a diocese, and the national church headquarters. But there seems to be no prevailing idea of how to move forward, how to go from where we now are to where we should be in the next decade.

Parish meetings are devoted to routine business. Diocesan conventions are taken up with elections and various reports. General Conventions do get into controversial questions, but often they are questions that have little to do with the growth of the church. Will we ever halt business as usual for long enough to take a hard look at where we ought to be going and how we ought to get there?

### Assurance

The tree is shaken in the storm, but it rests in the hands of God, assured that Spring will come, new leaves and new fruit will be borne, a new growth will take place. It will radiate more beauty than before. What blessed assurance!

Lynn Belding

## NEWS

Continued from page 7

in the area than in Ontario as a whole, but extensive testing of the water by government agencies has failed to find any contamination. The Rev. Philip Poole, rector of the local Anglican church, said he was disappointed by the lack of government action to date. "One of the difficulties for us is it's hard to play with the political process," he told a town council meeting recently, and promised that the clergy group would take the matter further.

The theft of Torah scrolls from New York City synagogues has reached such epidemic proportions that the crisis requires emergency measures on the part of citizens, synagogues, police, and legislators, according to the chairman of the city's Jewish Community Relations Council. More than 70 Torahs have been stolen in the city's five boroughs in 1981. A Torah identification and registry system involving numerical markings in invisible ink is one of the measures the organization is promoting to fight the problem. "A visit to a synagogue after its Torahs have been stolen is a devastating experience," said Laurence Tisch, president of the council. "Few people understand the serious impact such acts have on entire communities."

The Rt. Rev. Sam Byron Hulseby, Bishop of Northwest Texas, suffered a crushed vertebra as a result of a diving accident that took place in Rockport, Texas, at the end of July. Although reported to be in "terrific pain," Bishop Hulseby, 49, has asked for prayers of thanksgiving that he escaped paralysis, according to the bulletin of All Saints' Church in Fort Worth.

The Rt. Rev. Frederick Andrew Amoore, Bishop of Bloemfontein [Church of the Province of South Africa] for the last 14 years, has announced that he will resign his see in January. "As I look back over the years to 1967, I am conscious of many failures to be the bishop I ought to have been, but I am also thankful for so much love, affection, loyalty, and friendship given both by the clergy and the laity during this time" he wrote to his people in *The Diocesan Link*, Bloemfontein's diocesan paper.

Which great Fenland church was the inspiration for "Fenchurch St. Paul" in Dorothy L. Sayer's *The Nine Tailors*? Two candidates suggested in recent is-

sues of the *Church Times* are Walpole St. Peter, "with a touch of Christchurch," near Wisbech, and Terrington St. Clement, near Kings Lynn. St. Clement's would appear to have the edge: like "Fenchurch St. Paul," it once had a gallery; cherubim and seraphim soar to the clerestory roof; and long ago, the people of Terrington took refuge in their church when the sea broke through the great sluices of the fen country.

Church relief teams are attempting to alleviate the suffering caused by the worst floods India has experienced for 250 years. Since the floods began in July, hundreds have died, villages have been swept away, and tens of thousands made homeless. Christian Aid teams are distributing kits containing clothing, blankets, utensils, and food, and thousands of precautionary inoculations against cholera and typhoid have been given.

The *Church Times* reports that there could be 1,400 "redundant" Church of England churches in eight years, if the latest set of diocesan forecasts proves accurate. Up to the end of 1980, there were 783 redundant churches; at present, 17,000 churches are in use. Many more rural than urban churches are expected to be declared redundant by 1989, but the Church Commissioners are stressing that "the whole thing is very tentative," and that the actual numbers may turn out differently. Redundant churches are those thought not to be required for parochial worship by a diocesan bishop and a diocesan pastoral committee.

The executive committee of the 1982 Women's Triennial Meeting has settled on three speakers who will address the New Orleans gathering. They are the Rev. Tilden H. Edwards, III, executive director of the Shalem Institute for Spiritual Formation in Washington, D.C.; the Rev. John H. Westerhoff, III, professor of practical theology at Duke University Divinity School; and the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Vancouver, B.C.

The Rev. John Crocker, Jr., rector of Trinity Church, Princeton, N.J., is chairman of the committee planning that city's second annual conference on the proliferation of nuclear weapons. The meeting, which is being sponsored by more than 20 religious groups in the Princeton community, will take place on September 26 and 27. Sunday's session will be preceded by an interfaith service at the Princeton University Chapel.

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## BOOKS

### The Face of Christ

**LOVE.** By Ernesto Cardenal. Preface by Thomas Merton. Crossroad. Pp. 143. \$4.95 paper.

**PSALMS.** By Ernesto Cardenal. Crossroad. Pp. 80. \$3.95 paper.

Ernesto Cardenal spent two years with the Trappists before returning to his native Nicaragua as a priest leader of a poor contemplative order. He was an opponent of the notorious Somoza dictatorship. His credentials as a guide for the inward and outward journey in Christ are earned.

*Love* is an excellent guide to seeing that all life is love. The 43 intuitive meditations look through nature, passion, pleasure, and sin to the center of reality, the face of love which is the face of Christ. It is on the cross that Christ says to the thief, "Today you will be with me in paradise." We can only feel safe in the presence of God.

Like a gigantic diamond, *Love* reveals dazzling facets of God's love and unity through the sacramental windows of life. The author presents no meek and mild Christ, but the cosmic risen Christ of St. Paul and Teilhard De Chardin, with the simplicity of St. Francis. He opens your eyes and warms your heart with the risen Christ, as experienced by the two disciples on the Emmaus road. His pithy "one liners" from the saints through the ages are treasures.

*Psalms* is an attempt to furnish the themes of the biblical psalms of praise and lamentation with the raw material of firing squads, torture, anxiety, calls for help, and joy in the Lord.

(The Rev.) DAVID J. GREER  
St. Paul's Church  
Shreveport, La.

### A First Rate Work

**HYMNAL COMPANION TO THE LUTHERAN BOOK OF WORSHIP.** By Marilyn Kay Stulken. Fortress Press. Pp. 647. \$29.95.

Designed to be used with the 1978 *Lutheran Book of Worship*, this handsomely bound and boxed volume represents a major contribution to the study of hymnody of various Christian denominations.

The book is in two sections. The first begins with a discussion of the use of hymns in worship, with suggestions for hymn selection, effective hymn playing and obtaining variety in hymn singing and accompaniment. Included is a helpful list of orchestral instruments with ranges and transposition requirements.

There follows a series of historical essays on hymnody contributed by var-

ious authors, with sections on Greek, Latin (with a good brief discussion of the eight church modes) German, Danish, Norwegian, Icelandic, Swedish, Finnish, Slovak, English, and American hymnody and metrical psalmody. These are not brief articles but are, in general, scholarly reference discussions helpful to all students of hymnody.

The first section ends with a historical account of the development of Lutheran hymnody in America with chronological accounts of the contributions of the various synods. The second part of the book is in familiar hymnal companion format, keyed to hymn numbers in the *Lutheran Book of Worship*, with extensive notes on the authors and the origins of both texts and hymn tunes. It concludes with a long bibliography, lists of suggested hymns for Sundays, feast days, and special occasions, and various indices.

The author is to be congratulated for the production of a first rate reference work.

J.C. GRANT, Editor  
Episcopal Choirmaster's Handbook  
Sauk Centre, Minn.

### Get Hold of This One

**CHRIST: THE EXPERIENCE OF JESUS AS LORD.** By Edward Schillebeeckx. Seabury. Pp. 925. \$29.50.

In spite of the monumental size of this second book on Jesus as the Christ, its primary concern is straightforward and relatively simple. It was the experience of early Christians that they found salvation in a variety of different ways. The task for us is to understand the nature of the experience of these Christians in order to see how salvation is found and understood in our very different world.

An opening discussion of the false dichotomy between tradition and experience leads directly to a comprehensive, exhaustive analysis of the concept of grace in the New Testament, book by book. Readers interested in the experience of salvation today will want to move quickly to the second half, in which there is an extensive discussion of redemption, liberation, and Christian salvation.

The author asks two questions about liberation: freed from what? and freed for what? The New Testament presents redemption and liberation as both a gift and a task to be realized.

Since salvation is basically the healed and reconciled life for Schillebeeckx, the religious concepts of redemption always imply secular concepts of deliverance, wholeness, and liberation in the course of history. He refuses to allow a reduction of the concept of our salvation to merely secular terms, arguing that "any liberation which bypasses a *religious redemption* is only a partial liberation, and

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

## ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
EMMAUS CHAPEL 622-3208  
HC Sun 6, Wed 12 Campus Christian Ctr. 715 N. Park  
The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

## ARKANSAS

**ARKANSAS STATE UNIV.** Jonesboro  
ST. MARK'S 531 W. College Ave.  
The Rev. Limuel G. Parks, r  
Sun 8, 10, 5:30; Thurs 10

## COLORADO

**UNIVERSITY OF DENVER** Denver  
ST. RICHARD'S Evans Chapel  
Sun 9 Sung MP & Sol Mass

## UNIVERSITY OF COLORADO

**Boulder**  
ST. AIDAN'S CANTERBURY 2425 Colorado Ave.  
Frs. J.B. McKenzie, J.C. Connely, chaps  
Sun 11:30 Sung MP & Sol Mass, 5:30 Ev. MP, Mass, EP  
daily; parish services daily

## CONNECTICUT

**YALE UNIVERSITY**  
EPISCOPAL CHURCH AT YALE (Dwight Chapel)  
The Rev. Arthur H. Underwood, chap  
HC Sun 5:30. Full-time active program

## FLORIDA

**NEW COLLEGE**  
**RINGLING SCHOOL OF ART** Sarasota  
CHURCH OF THE REDEEMER 222 S. Palm Ave.  
Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts  
Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

## UNIV. OF SOUTH FLORIDA

**Tampa**  
ST. ANSELM'S CHAPEL  
The Rev. Robert Giannini, Ph.D., chap  
Wkdys EP 5:30. Wed HC 5:30

## ROLLINS COLLEGE

**Winter Park**  
ALL SAINTS' 338 E. Lyman Ave.  
Donis Dean Patterson, r  
Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C  
Fri 11:15

## GEORGIA

**GEORGIA TECH** Atlanta  
ALL SAINTS North Ave. & W. Peachtree  
The Rev. Paul R. Thim, chap  
Sun 8, 9, 11:15; Tues Supper 6; Wed 12:05 HC

## ILLINOIS

**UNIVERSITY OF ILLINOIS** Champaign  
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
The Rev. Timothy J. Hallet, chap  
Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP  
daily 5:05

## NORTHERN ILLINOIS UNIV.

**DeKalb**  
CANTERBURY EPISCOPAL COMMUNITY  
901 J Lucinda Ave.  
The Rev. William C. Bergmann, chap  
ST. PAUL'S CHURCH 900 Normal Rd  
The Rev. Charles H. Briant, v  
Sun H Eu 7:30, 9:30, 5:15

## ILLINOIS (Cont'd.)

**BRADLEY UNIVERSITY** Peoria  
ST. PAUL'S CATHEDRAL 3601 N. North St.  
R.M. George, dean; D.A. Jones, E.J. Tourangeau, canons  
Sun HC: 8 & 10, 5:30

## KENTUCKY

**MURRAY STATE UNIV.** Murray  
ST. JOHN'S 1620 W. Main St.  
The Rev. David Robinson, v & chap  
Sun HC 9:45. Christian Ed 11

## LOUISIANA

**UNIV. OF NEW ORLEANS** New Orleans  
CHURCH OF THE HOLY COMFORTER  
Mirabeau Ave. at Elysian Flds.  
Sun 7:30, 10, 6; Thurs 12:30 on campus

## MARYLAND

**UNIVERSITY OF MARYLAND** College Park  
MEMORIAL CHAPEL  
The Rev. Wofford Smith, chap  
Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A  
ministry of the Diocese of Washington

## MASSACHUSETTS

**WELLESLEY COLLEGE & BABSON COLLEGE** Wellesley  
ST. ANDREW'S Washington St. & Denton Rd.  
The Rev. J.R. MacColl, III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa R. Walberg, M.Div., assoc  
Sun HC 8 & 12, HC 10 (1S & 3S) MP 10 (2S & 4S)

## MICHIGAN

**MICHIGAN STATE UNIV.** East Lansing  
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John L. Mitman & Frederick Erickson, chaps. At Alumni Memorial Chapel (on campus) Sun 5 with supper following At All Saints (800 Abbott Rd.) Richard G. Baker, interim pastor  
Sun 8 & 10:30, Tues 10:30, Thurs 7

## NEW YORK

**KEUKA COLLEGE** Keuka Park  
ST. MARK'S Main St., Penn Yan  
The Rev. Vincent F. Scotto, r  
H Eu Sun 7:45, 10:30; Thurs H Eu 6:30 on campus

## NORTH CAROLINA

**EAST CAROLINA UNIV.** Greenville  
ST. PAUL'S CHAPEL Box 423  
The Rev. W.J. Hadden, Jr., chap  
HC Tues 5:30

## OHIO

**CLEVELAND STATE UNIV.**  
**CASE WESTERN RESERVE UNIV.**  
EMMANUEL 8614 Euclid Ave., Cleveland 44106  
8:30 Early morning service, 10:30 service

## OBERLIN COLLEGE

**Oberlin**  
CHRIST CHURCH 162 So. Main St.  
The Rev. Dr. Philip Culbertson, r  
Sun HC 8 & 10:30; Wed HC 5:15

## MIAMI UNIVERSITY

**Oxford**  
HOLY TRINITY Walnut & Poplar  
The Rev. John N. Gill  
Sun 8, 10; Wkdys as announced

## OKLAHOMA

**EAST CENTRAL UNIVERSITY** Ada  
ST. LUKE'S 17th at Broadway  
Stanley Donham, supply priest  
Sun H Eu 8 & 10:30

## PENNSYLVANIA

**INDIANA UNIV. OF PA.** Indiana  
CHRIST CHURCH 902 Philadelphia St.  
The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap  
Sun 8, 10:30—programs and other services as anno

## PENNSYLVANIA (Cont'd.)

**DUQUESNE UNIV.** Pittsburgh  
ST. MARY'S COLLEGIATE CHAPEL—at St. Mary's Altar in Trinity Cathedral Sixth Ave.  
The Rev. C. Don Keys  
Sun 1 High Mass and sermon

## PENNSYLVANIA STATE UNIV.

**EISENHOWER CHAPEL** University Park  
The Rev. Dr. Derald W. Stump, chap; the Rev. Tak Y Pong  
HC: Sun 11:45. Daily Office as anno

## SOUTH CAROLINA

**CLEMSON UNIVERSITY** Clemson  
HOLY TRINITY 116 Seneca Rd.  
The Rev. Thomas Davis, r  
Sun 8, 9, 11 & 5

## FRANCIS MARION COLLEGE

**CHRIST CHURCH** Florence  
The Rev. Ingram Parmley, Ph.D., v & chap  
Sun 9, Wkdys as anno

## TEXAS

**NORTH TEXAS STATE UNIVERSITY** Denton  
**TEXAS WOMAN'S UNIVERSITY** Denton  
ST. DAVID'S 623 Ector St.  
The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt, ass't  
Sun Eu 8, 10 & 5:30

## TEXAS CHRISTIAN UNIV.

**Fort Worth**  
TRINITY 3401 Bellaire Dr., S.  
The Rev. Thomas McCart, chap  
Daily HC, Wed 5:30, EP, Dinner Program

## SAM HOUSTON STATE UNIV.

**Huntsville**  
ST. STEPHEN'S—Epls. Student Center 1603 Ave. J.  
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
Sun 8:30, 10:30, 6; Wed 6:45

## VIRGINIA

**UNIVERSITY OF VIRGINIA** Charlottesville  
ST. PAUL'S MEMORIAL CHURCH University Ave.  
The Rev. David Polst, r & chap; the Rev. David Lee, assoc; the Rev. Paula Kettlewell, assoc  
Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

## LONGWOOD COLLEGE

**HAMPDEN-SYDNEY COLLEGE**  
JOHNS MEMORIAL CHURCH Farmville  
The Rev. John Loving, r; the Rev. Allen Breckenridge, chap  
Divine Service, Sun 11; Canterbury Sun 6

## WISCONSIN

**LAWRENCE UNIVERSITY** Appleton  
ALL SAINTS' 400 E. College Ave.  
The Rev. A.K.D. Kephart, r  
Sun 8, 9:30; weekdays as announced

## UNIV. OF WISCONSIN-PLATTEVILLE

**HOLY TRINITY** Chestnut & Market  
The Rev. J.R. Hector  
Sun 10:30

## DIOCESE OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
LaCrosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
Rivér Falls, Trinity Church  
Superior, St. Alban's Church

## FRANCE

**(Junior Year Abroad Programs)**  
THE AMERICAN CATHEDRAL IN PARIS  
23 Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

# CLASSIFIED

## BOOKS

**PUBLISHED LAST YEAR:** Essay on process of "Hiring a Church Musician"; also available, "The Working Relationship Between Principal Priest and Chief Musician," by David Farr. \$2.50 each (post-paid). Order from: Diocese of Los Angeles, Commission on Liturgy and Church Music, P.O. Box 2164, Los Angeles, Calif. 90051. Att: Carol Foster.

**THE HYMNARY:** A Table for Service Planning. Lesson summaries, hymn suggestions, antiphons, alleluia verses, etc. Looseleaf for 3-ring binder, \$12.50 check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## LINENS & VESTMENTS

**CREATED OUT** of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

**CURATE,** St. Mary's Church, Lancaster and Louella Aves., Wayne, Pa. 19087. Special responsibilities with youth and Christian education. Reply to the Rector.

**PARISH** of 200 families growing rapidly requires an organist/choirmaster. New church building and new pipe organ planned in near future. In Chico, Northern California, near university. We are used to music of high quality. Want to develop several kinds of choirs. Applicants should see this opportunity as a Christian ministry. Write or call: St. John's Episcopal Church, P.O. Box 3146, Chico, Calif. 95927. (916) 345-3138.

**MISSION DEVELOPMENT,** Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talented priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

furthermore, if it claims to be the *total* liberation of man by nature, destroys a real dimension of humanity and in the last resort uproots man instead of liberating him."

Who might read such a colossal work? Anyone with theological training who wants to review the New Testament corpus anew will find the first half exhilarating. Anyone so trained who wants to understand the experience of salvation would do well to begin with the concluding section on salvation in finite conditions and move into the balance of the book with the help of the clear table of contents. A priest who wants one ambitious summer reading project could hardly do better.

Unfortunately the mass and complexity of this work renders it useful primarily for the professional theologian. On the other hand, the epilogue contains a form of the creed and a eucharistic thanksgiving, which are direct, beautiful, and deeply moving. Buy, beg, or borrow a copy and sample at will. There are riches here for everyone and too much for most.

(The Rev.) DURSTAN R. McDONALD  
Trinity Institute  
New York City

## The Essence of Listening

**MAKING ALL THINGS NEW: An Invitation to the Spiritual Life.** By Henri J.M. Nouwen. Harper & Row. Pp. 96. \$6.95.

Nouwen writes in his usual lucid style. We are reminded that "what ifs" often fill our thoughts. Boredom, resentment, depression, and loneliness disconnect us from ourselves, from our fellow beings, and from God. In this little book, Nouwen urges us to the one thing necessary: a total, fearless listening to the Father. Nouwen dwells on the essence of listening, and on two forms of discipline: solitude, the place and time to be attentive to God, and community, the free and empty space to be attentive to people. This reviewer found the book to be ideal direction for an individual retreat.

Sister MARY FAITH, C.S.M.  
St. Mary's Convent  
Milwaukee, Wis.

## Nothing to Fear

He walked on the waters of Galilee, upon the waves so high and had no fear, for he knew God, his Father, walked beside him and would watch over and guide him for all the way. And so should we walk and have no fear, for God, our Father, walks beside us and is our comfort and our stay.

Elizabeth Ruppert

# CLASSIFIED

## POSITIONS OFFERED

**RETIRED** or semi-retired and don't want to be? Peninsula Motor Club (AAA) Bradenton, Florida, has commission sales opening with excellent benefits. Full time, but will not conflict with your pastoral duties. Read "The Peddler Parson," July issue. Write to: Roger Kreft, 2820 Manatee Ave., West, Bradenton, Fla. 33505.

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER,** experienced, seeks parish with good pipe organ, choral tradition. Reply: Box 922, Washington, D.C. 20044.

## PRAYERS

**YOUR** intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

## RELIGIOUS COMMUNITIES

**FORMING** — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

## WOOD SCULPTURE

**FINE LITURGICAL** furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References. Philip Michael Semsch, 3701 Rugby Rd., Fairfax, Va. 22033. Phone (703) 378-7458.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

## NOTICE TO SUBSCRIBERS

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

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

# PEOPLE and places

## Appointments

The Rev. David M. Barney is rector of Trinity Church, Concord, Mass.

The Very Rev. Archibald Hewitt is dean and rector, St. Peter's Cathedral, Helena, Mont. Add: 511 North Park Ave., 59601.

The Rev. Thomas James Hurley is rector, St. Mark's Church, Anaconda, rector, St. James' Church, Deer Lodge, and vicar, St. Andrew's Church, Philipsburg, Mont. Add: 600 Main, Anaconda, Mont. 59711.

The Rev. Frederick Lindstrom, Jr., is curate, Christ Church, Pensacola, Fla.

The Rev. Joe D. Reynolds is associate rector, St. Francis' Church, Potomac, Md.

The Rev. Layne Smith is vicar, St. Francis' Church, Tampa, Fla. Add: 912 Sligh Ave., 33604.

The Rev. John W. Thomas is rector, St. Christopher's Church, Tampa, Fla. Add: 6211 Memorial Highway, 33615.

The Rev. Joseph J. Tiernan is rector, All Saints Church, Portland, Ore. Add: 4033 S.E. Woodstock Blvd., 97202.

The Rev. Arthur Tildesley is rector, Christ Church, Middletown, N.J. Add: 217 Kemp Ave., Fair Haven, N.J. 07701.

The Rev. Stephen R. Weston is associate rector, St. Alban's Church, Arlington, Texas. Add: P.O. Box 308, 76010.

The Rev. John M. Wilcox is vicar, St. Dunstan's Church, Modesto, Calif. Add: 3242 Carver Rd., 95350.

## Religious Orders

Jean Ancona Goldberg was released from her life vows as a donata of the Order of Agape and Reconciliation and, following her ordination to the diaconate on Aug. 6, was assigned by the bishop of the Diocese of the Rio Grande to serve at St. Mark's Church, Albuquerque, N.M.

## Degrees

The Rev. Francis Marion Cooper, IV, has completed the Ph.D. at St. Mary's College, St. Andrews University, St. Andrew's, Scotland, following three years of research there. He remains canonically resident in the Diocese of Southwest Florida. Add: c/o St. Mary's Church, 4311 San Miguel, Tampa, Fla. 33609.

## Deaths

Cornelia Jane Fenton Howden, wife of the Rev. F. Newton Howden, rector of Trinity Church, Lakeville, Conn., died August 19, at the Charlotte Hungerford Hospital, Torrington, Conn., after a long illness. She was 63.

Mrs. Howden was born February 23, 1918, in Auburn, N.Y., daughter of Ruth Coburn Fenton, and the late Robert Everett Fenton. She was educated at Wellesley College, Webber College, and Central Connecticut State College. She also trained for a year in the chaplains program at Connecticut Valley Hospi-

tal. Mrs. Howden taught business subjects in the Regional School, Winsted, Conn., and was a guidance counselor at the Kolburne Schools, New Marlboro, Mass. She was a psychologist at the Wasaic Developmental Center, Wassaic, N.Y., for five years, until illness forced her to take a leave of absence. Since 1969, Fr. and Mrs. Howden have lived in Lime Rock, Lakeville, Conn., where Fr. Howden is rector of Trinity Church. In addition to her husband and mother, Mrs. Howden is survived by her sister, Mrs. Elizabeth Roenke of Sarasota, Fla., two sons, Robert and William, of Lime Rock, two daughters, Susan Paolino, of Naugatuck, Conn., and Sarah Kelso of Lakeville, and four grandchildren.

Marguerite Marie Myrthil Garnier, wife of the Rt. Rev. Luc A.J. Garnier, Bishop of the Diocese of Haiti, died July 29 after a long illness.

Mrs. Garnier married the Rev. Luc A.J. Garnier in 1958, while he was priest in charge of the Church of the Resurrection, Gros-Morne, Haiti. He was elevated to the episcopate in 1971. She is survived by the bishop and their five children.

Geraldine Rennie, retired missionary to China, died at the Amsterdam (N.Y.) Nursing Home, June 21, after several years of poor health. She was 99.

Miss Rennie went to China in 1917 and was appointed a missionary in 1920. She was stationed in Shanghai as an evangelism worker until 1932 when she returned to the United States for health reasons. Following her retirement in 1940, she made her home in New York City. She is survived by a brother, Robert Rennie.



# CHURCH DIRECTORY

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

**SANTA CLARA, CALIF.** (and West San Jose)  
ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

**LAKEVILLE, CONN.**  
TRINITY CHURCH Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

**WASHINGTON, D.C.**  
ALL SAINTS' Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min., r  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

**ST. GEORGE'S PARISH** 2nd & U Sts., N.W.  
(just north of Rhode Island Ave.)  
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon, Tues & Thurs 7

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

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

**ATLANTA, GA.**  
OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

**SPRINGFIELD, ILL.**  
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

**BOSTON, MASS.**  
CHURCH OF THE ADVENT Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

(Continued on next page)

**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.

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

**NEWTON, MASS.** (& Boston west suburbs)  
**PARISH OF THE MESSIAH** 1900 Commonwealth Ave.  
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16  
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d  
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
Canon B.G. Miars  
Sun Mass 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
Tues); Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,  
Wed, Fri & HD H Eu 12:10

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker  
Sun Masses 9, 5 (Sat)

## NEWARK, N.J.

**GRACECHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC  
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed  
HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu  
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.  
Church open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed  
6:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ECCLESIASTICAL CHAPEL** Center of airport  
The Rev. Martin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

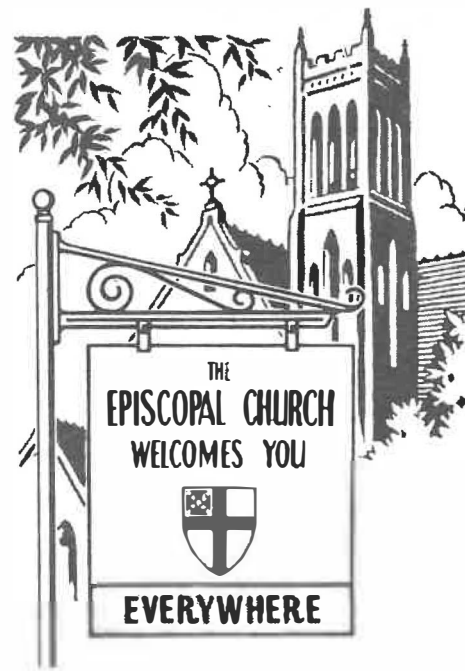
**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10



## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe  
Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardln Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)