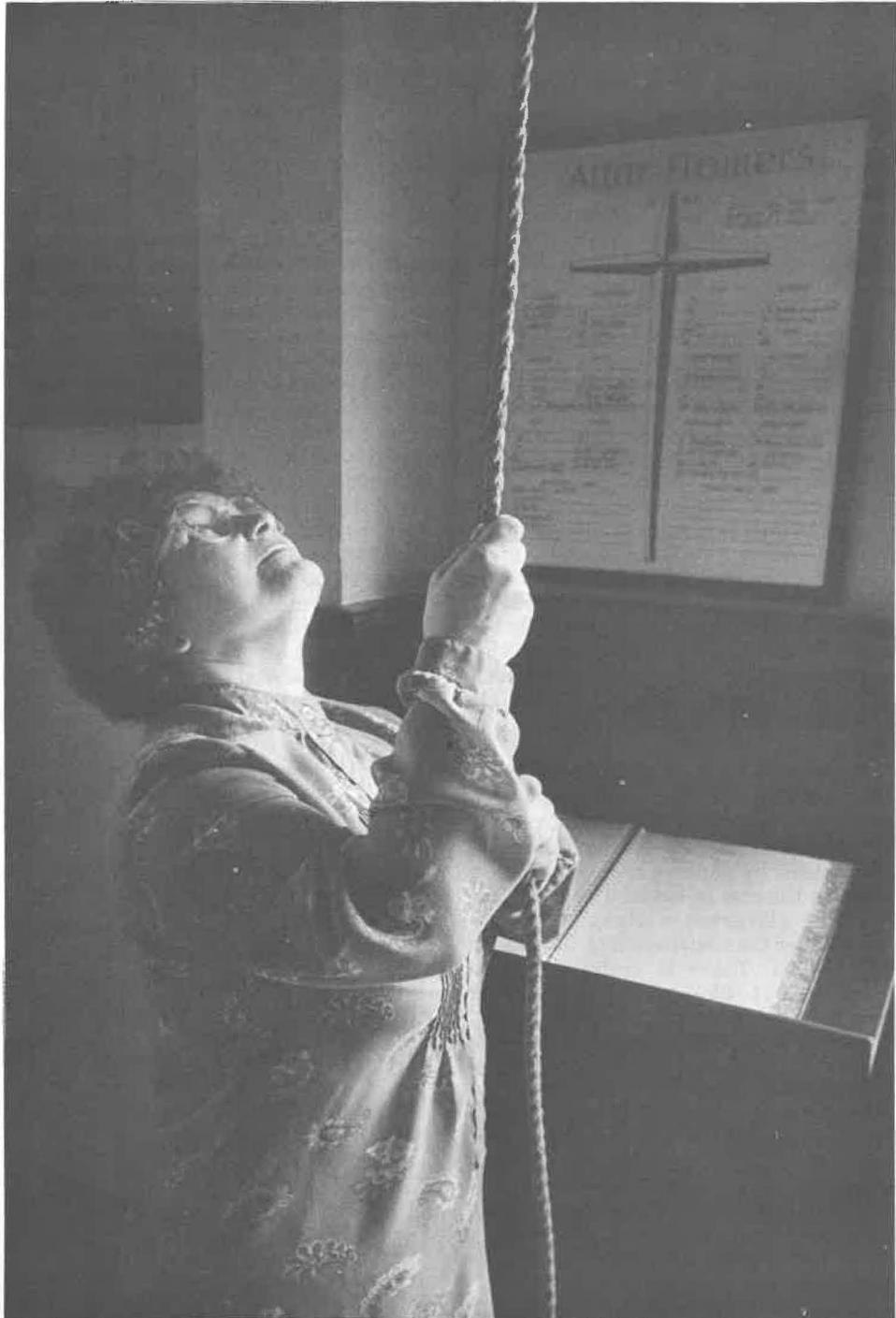


THE LIVING CHURCH

Cursillo

Nils Blatz • p. 9

Earle Pratt • p. 10



Macomb Daily Photo: Bob Sassanella

Each day at noon, the bells of Grace Church, Mt. Clemens, Mich., ring 12 times as a call for peace. The Rev. Richard W. Smith, Jr., rector of Grace Church, said that his parish has encouraged people to pray the World Peace Prayer at noon whether or not they are within the sound of the bells: "Lead me from death to life, from falsehood to truth; lead me from despair to hope, from fear to trust; lead me from hate to love, from war to peace; let peace fill our heart, our world, our universe." Redlna Trembath is shown taking her turn at ringing a Grace Church bell.



Weeds

Anyone whose back is tired, fingers stained, or knees sore from pulling weeds must sooner or later wonder *why*? One cannot grow flowers, vegetables, or a good lawn without taking some action against the unwanted competitors seeking to use the same space, soil, light, and moisture. Why did God create weeds? Was it to punish people, or to improve their characters (Genesis 3:18), or what?

But then, what is a weed? This is a difficult philosophical question! Gardeners who spend half or more of that time removing plants we don't usually call weeds — namely grass. There is no more aggressive invader of the garden than the grass family, and it has all sorts and sizes of species to deploy. There is high grass, low grass, thick grass, and thin grass.

There is dainty little grass with a vine-like base that entwines itself among the stems of vegetables. There is a coarse grass that is deceitful enough to camouflage itself by turning reddish when it invades the row of beets. There are big stalks of wild grass in late summer that grow taller than surrounding flowers or vegetables. There is crabgrass that spreads out like an octopus, with branching shoots that take root at the perimeter and then spread out still further.

And then, most ironically, there is good lawn bluegrass. It first puts up a mere blade or two here and there, but meanwhile it is developing a formidable connected root system. Many of these grasses would be accepted uncritically in a lawn, and cut into conformity by a lawn mower, but they simply will not do in a bed for flowers or vegetables.

If we don't call grass a weed, we all

call dandelions weeds. It is perhaps the quintessential weed — hard to eliminate, quickly spreading, and imprudently proclaiming its presence with its bright smiling face!

Yet why is it a weed? It is said to have been deliberately introduced here from Europe. Its flowers and leaves can be made into very good wine, and dandelion extracts are used in various commercial food products. Its leaves are cooked as greens or mixed raw in salad. Its roots are roasted and ground for a kind of "chicory," a substitute for, or an addition to, coffee.

There are farmers who grow dandelions as a cash crop. The yellow flowers would be considered pretty on our lawns

if they were not considered a sign of neglect and poor care. The stalk, with its halo of white plumes for its wind-borne seeds, is an unending delight to children. A most versatile and useful plant, one might say.

Yet, alas, it is a weed and it must be banished! Or rather, we must *try* to banish it. Its long ugly root, perhaps reaching down as far as two feet, is difficult to pull up. If you pull the dandelion up when it is going to seed, you simply facilitate the spread of the seeds. If you pull it up when it is in bloom and throw it on a trash heap, the irrepressible stalk will turn upward, go to seed, and disseminate its progeny. As a neighbor said to me, "The Lord sure knew what he was doing when he created dandelions!"

But why is the dandelion a weed? We would be delighted to have daffodils of the same color blooming here and there on our lawns. Clover also interrupts the grass and punctuates it with small blossoms, but clover is considered entirely acceptable. Dandelions do spring up at inconvenient points in the garden, but so also do seeds from last year's tomatoes.

Why did the Lord create weeds? Judging from the case of the common dandelion, it would seem that he didn't. God created *plants*. It has been human taste, human need, and human fashion that has decreed that some plants are honorable denizens of the garden, whereas others are to be rooted out as interlopers. Perhaps some day tastes will change, and dandelions will be planted in rows, and carrots or lettuce will be removed.

All such speculation, however, is small comfort to gardeners who, returning from summer vacations, find that in a short span of time what had been a well manicured garden now looks like the beginnings of a tropical jungle. So we pick up the trowel or fork and go back to work. At least we gardeners know that this builds good character!

THE EDITOR

The Seagull

Dear Lord,
Your seagull, I —
whether I choose or not,
the motion of an ocean is
my lot:

Motion
of an ocean
downdrafts me to the squall,
the bite of ocean salt is in
my call.

Motion
of an ocean
updrafts me to the sky —
Yourself the nesting cliff to which
I fly.

Gloria Maxson

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LETTERS

Youth Work

I am responding to Sr. Julia Mary's letter [TLC, Aug. 7]. Those who are allowing parishes and dioceses to put youth last are the young people themselves. There are many dedicated youth workers who would gladly go to bat for them. I have been doing it for years.

Believe me, the money is there, but the need must be made very obvious (the squeaky wheel theorem) to those who are distributing the funds. I have used Venture in Mission monies for youth work to get it started, and as the young people became visible, the need was known and a budget developed.

Parents, too, have to make church a priority for themselves and their families. What child is going to care about the Lord if he is never made aware of the commitment? Worship is not something you do when you feel like it.

NANCY SMALLEY

Waxahachie, Texas

Awe in Worship

The First Article on the importance of awe to worship by the Rev. Eldred Johnston is right on target [TLC, Aug. 7]. Among other things, it is the abandonment of words and customs indicative of awe in the presence of God which may, in the long run, have the worst effect.

The disappearance of the good old custom of capitalizing pronouns which refer to God is a case in point. A straw? Per-

haps, but the wind of convenience and familiarity it indicated long ago is blowing hard today.

The forerunner of Rite II really shocked me when I first heard it. I had had great hope and enthusiasm for Prayer Book revision, but we were forced in that service to address God as I would never have addressed my own grandfather! We even reminded him of the details of the redemption. We seemed and, in Rite I I we still seem, to pat God on the head, treating him as though he were slightly retarded.

There are doctrinal differences between the 1928 and 1979 books, of course, but the most harmful differences may, after all, be in the realm of form. Rite II and the things in the 1979 book which go with it tend to trivialize religion.

(The Rev.) ROBERT S. WHITMAN
St. Martin's Church

Pittsfield, Mass.

Church Listings

It is always gratifying to see the increase in church service listings in THE LIVING CHURCH during the summer months. Before the advent of the 1979 Book of Common Prayer with Rites I and II, it was possible to visit an Episcopal church and know pretty well what type of celebration to expect. Now one usually takes a chance as to whether one will get Rite I or II.

Until quite recently, the only parish listing the rite used was good old St. Bartholomew's, New York City (except for daily services). Now at least, St. Pe-

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ter's by the Sea, Narragansett, R.I., tells us the rite used. Others should follow their example.

Years ago, when an Episcopal church listed "Mass," it was an Anglo-Catholic parish where the old Prayer Book, coupled with the Anglican Missal, was the norm. I can envision a "Mass I," but certainly not a "Mass II." I suppose the only way to find out is to visit a "Mass parish."

The whole thing gets complicated, I know, but I sincerely believe that each of us has a definite preference for Rite I or Rite II, and if we knew what to expect, it would possibly increase (or decrease) attendance.

JOHN J. HEMPHILL

Los Angeles, Calif.

St. Mary Magdalene

"The Saint Who Loved Extravagantly" by Elinor Schneider [TLC, July 24] extravagantly traduces St. Mary Magdalene and unfortunately perpetuates some silly and sub-Christian fantasies about women, sainthood, and sin.

There is not the slightest biblical warrant to identify Mary Magdalene with the Lucan account of the woman who anoints Jesus. A story about a woman anointing Jesus (*i.e.*, proclaiming him Messiah) is in all four Gospels. In John, she is "Mary," but Mary of Bethany, the sister of Martha and Lazarus. Elsewhere, she is unnamed.

There is even less warrant to make unfounded insinuations about the saint's "past," or about her "unbound hair." Surely we have learned by now to read scripture critically and not make fanciful *mélanges* between discrete accounts.

The woman who anoints Jesus in

Luke's Gospel is *not* a prostitute. There is no reason to assume that her status as "sinner" points to any particular transgression; Peter designates himself as a sinner (Luke 5:8), yet he has not, so far as I know, been defamed as a prostitute. A sinner, in the biblical understanding, is either a Jew who does not keep the Torah, or a pagan, or simply the human confronted with the Holy, as Peter acknowledged himself to be.

Irrelevant whimsies about prostitution obscure the theological point and perpetuate the groundless illusion that the only sin a woman is capable of is prostitution. When the rubbish about St. Mary Magdalene is cleared away, we can celebrate her as tradition has truly claimed, the disciple of the disciples, and in the Eastern Church, the equal of an apostle.

She ministered to Jesus, was faithful unto the Cross, and was the first to whom the Risen Lord appeared. May all who seek to love and serve the Lord follow her.

(The Rev.) NANCY REYNOLDS PAGANO
Chapel of the Cross
Chapel Hill, N.C.

Communion Glasses

I don't think Fr. Porthan [TLC, June 26] need worry too much about his mind's eye concept of "richly clad Anglican bishops standing at a table before rows of half-filled shot glasses containing Christ's precious Blood" — if he understands by Anglican bishops what I understand, *i.e.*, Anglican bishops in Great Britain. I am sure even the most evangelical of them would shudder in horror.

That the Free Churches here prefer

shot glasses cannot be denied. As an Anglican priest for 33 years (retired, disabled, wheelchair), I would forego reception, rather than receive such an administration!

An Anglican priest friend of mine was offered a collection of such glasses by a local Free Church minister. He refused politely, inquiring how ministers consecrated such supplies. "I put my arms around them and hug them" was the reply.

(The Rev.) FRED G. ADAMS
Harpole, Northampton, England

Stumbling Blocks

Your thoughtful editorial, "New Anglican-Roman Catholic Talks" [TLC, July 24], helped me dredge up what seems a more basic reason why reunion with Rome is highly unlikely. Granting the conservatism of John Paul II and our ordination of women as current problems, I think they are superficial.

The chief stumbling block, I think, is that reunion cannot matter that much to Rome. Much as we share in common traditions and ecumenical action, it is simply not worth the concessions Rome would have to make to Canterbury to effect reunion. I don't believe we are important enough to them.

Why would a huge, ungainly, troubled organization purposely draw down more grief upon itself by joining with a relatively small, disjointed body of believers who advertise themselves variously as: catholic, Protestant, Anglican, Anglo-Catholic, true catholic, evangelical catholic, evangelical, broad, or traditional (1928) Episcopalians?

Another part of that reason is that Rome cannot afford to recognize our orders. I would suggest that this is not because we have ordained women, however. After all, within their religious orders they have a longer, stronger tradition of priest-like ministries of women than we have.

Rather it is our married priesthood which presents a perceived threat to their tradition and a very real threat to their finances — a factor well attested to as Roman Catholic schools have had to replace the teaching religious with secular (and married) teachers.

(The Rev.) MURRAY L. TRELEASE
St. Paul's Church and Day School
Kansas City, Mo.

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that satisfy the sweet tooth
of the mouth of life.

William Walter De Boit



Short & Sharp

By TRAVIS DU PRIEST

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THE LIVING CHURCH

August 28, 1983
Pentecost 14 (Proper 17)

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Mission Executive Named

D. Barry Menez, a member of the Episcopal Church Center staff since 1965, has been named to succeed the Rt. Rev. Elliott Sorge as executive for mission and ministry by Presiding Bishop John M. Allin. Bishop Sorge recently was elected Bishop of Easton (Maryland).

Mr. Menez currently serves as field officer for development of ministry and deputy to Bishop Sorge. The mission and ministry unit coordinates the church's programs in Christian education, youth and college work, institutional chaplaincies, ministry development, lay ministry and women's ministries, evangelism and congregational development, and houses the offices for the board for theological education and church deployment.

A native of Ohio, Mr. Menez, 50, was graduated from Kenyon College and the Chicago Divinity School. After service as a security officer in the U.S. Air Force, he was a project organizer for five years with the Industrial Areas Foundation, which was created by organizer Saul Alinsky in Chicago to assist communities in achieving social change.

At the same time that Mr. Menez's appointment was announced, Bishop Allin reported that he has asked Ann Smith, coordinator of women's ministries, to serve with the executives on the administrative group.

These moves complete a series of changes at the Church Center that began when the Rev. Samuel Van Culin resigned as executive for world mission to become secretary general of the Anglican Consultative Council. He was succeeded by Bishop Edward Haynsworth. Bishop Milton L. Wood, who is retiring as executive for administration, will be succeeded by the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts.

Alice P. Emery, executive for national mission in church and society, will be succeeded by the Rev. Canon Edward B. Geyer upon her retirement. Canon Geyer currently serves as executive assistant to the Presiding Bishop.

Women's Council Organized

A new phase in the historic role taken by women in the Episcopal Church began in early June when 30 representatives from various women's groups met

at a New Jersey retreat center and organized the new Council for Women's Ministries.

"Our purpose," declared the new council's organizers, "is to bring together the effectiveness of the women in the Episcopal Church; to increase the effectiveness of women's ministries; to support the different gifts, values, and ministries of women, and to advance the role of women in the church."

The meeting was called by Ann Smith, coordinator of women's ministries at the Episcopal Church Center in New York. Its stated purposes were to provide a better understanding of the history of women's work, information on leadership roles, and to discuss some of the issues which are of special interest to women, "and of how the church has or has not dealt with them; then to discern God's will for us in our choices, coming from this awareness."

Groups represented were the Church Periodical Club, Daughters of the King, the Episcopal Society for Ministry on Aging, the Episcopal Women's Caucus, the National Association of Diocesan Altar Guilds, the Task Force on Women, the Triennial Committee, the United Thank Offering Committee, and various ethnic ministry groups and religious orders.

Working in four groups for three days, the 30 women identified issues they believed to be of special concern to the council, its member organizations, and individual Episcopal women: communication, networking, and a support group.

Communication is to be enhanced between and including all groups of church women, by the *Journal of Women's Ministries*, which will be published three times a year by the council. The editor will be Salome Breck, journalist from the Diocese of Colorado.

The aims of networking are to organize and utilize a talent and skills bank, report on job openings for women, and encourage education and training for leadership.

The support group will plan for council meetings; organize press releases and letters to national, provincial, and diocesan leaders, and to members of the Executive Council; help develop leadership among women; encourage support for ordained women, racial and ethnic minorities, the aging and handicapped; and study the feasibility of a separate national meeting for women.

Procedure Approved for Remarriage

Delegates to the July meeting of the Church of England's General Synod resisted the temptation to return to committee the thorny matter of determining which divorced people may be allowed church weddings. After debating lengthily and turning down all but one of a dozen proposed amendments, the synod settled on the last of the seven possible procedures presented to them for deliberation by what the *Church Times* called "comfortable majorities" in all three houses. The vote total was 284-143.

Under "Option G," a couple seeking a second marriage must first approach their parish priest, who will report fully to his bishop. The bishop will refer the case to an advisory panel before making a decision.

The synod decided in 1981 that circumstances existed in which divorced people should be permitted to marry again in church.

No Hanging

The Church of England's General Synod, meeting at York University in July, voted overwhelmingly against the reintroduction of capital punishment after debating the subject for nearly two hours. The 407-36 vote with ten abstentions was taken the day before the British Parliament, taking the same view, voted against reinstating hanging into the United Kingdom's criminal code.

The motion on which the General Synod voted — "that this synod would deplore the reintroduction of capital punishment into the United Kingdom's sentencing policy" — was introduced by the Bishop of St. Germans, the Rt. Rev. Brother Michael, SSF. Bishop Michael was interrupted twice by a woman in the public gallery who voiced her anger at the synod's resistance to supporting the death penalty.

Some polls had shown British citizenry to be as much as 80 percent in favor of bringing back hanging, especially for terrorists, but strong opposition came from church groups and others, such as Amnesty International. Both the Archbishops of Canterbury and York and the General Synod's Board for Social Responsibility had spoken out against the reinstatement of capital punishment.

The Rev. Canon Howard E. Root

On a recent visit to Rome, TLC's Washington, D.C., correspondent, Dorothy Mills Parker, interviewed the Rev. Canon Howard E. Root, who has been director of the Anglican Center there since 1981. An article by Mrs. Parker on the Center's functions and history appeared last week in THE LIVING CHURCH.

Q. Canon Root, what would you say have been the most important achievements of the Center since its inception in 1966?

A. One important outreach has been through our library, which has been kept up-to-date and now numbers over 10,000 volumes — a considerable collection. There is no comparable library of Anglican theology anywhere on the continent of Europe, and it is used widely, not only by people from the Roman universities, but by people from all over the country. This has helped greatly to make the Anglican Church better known and understood, both in Rome and elsewhere.

Q. Would you tell me about the seminars you hold here?

A. The seminars primarily serve to acquaint our people with the Roman Church, as part of our two-way ecumenical outreach. The secretary general of the Anglican Consultative Council writes to all the Primates of the Anglican Communion and invites them to nominate priests and bishops to come to the Center for just over a fortnight, during which time we immerse them as totally as we can in how the Church of Rome operates in Rome.

The participants visit various Roman Catholic congregations, commissions, secretariats, etc. They live in a house not far from here, to which various personages of the Roman Church come to give lectures and hold discussions on Roman Catholic theological education, the structure of the Roman curia, the ARCIC final report, and other pertinent matters.

They also do a great deal of what we call the higher tourism, because Monsignor William Purdy, who leads the tours, is probably the greatest English-speaking authority in Rome on the art and architecture of this city. He is retired from the Secretariat for Christian Unity, but he still lives in Rome and

helps us enormously with these seminars by showing the participants all sorts of things they otherwise would not see.

Q. How many attend these seminars?

A. The maximum number we can accommodate is 12. The current one is full, and includes three bishops, one from England and two from South Africa. We have priests from Australia, Canada, Zimbabwe, East Asia, the Dominican Republic, England, and Wales, as well as an Episcopal layman from the Diocese of Connecticut.

Q. Approximately how many guests do you have here during the year?

A. I don't have the minutes of the last council meeting at hand so I can't say exactly. We have two categories of guests. There are the people who come here daily to use the library, and there would be several hundred of them. We also have a great many other guests — we never know who is going to be there when we answer the doorbell.

Q. What percentage are Roman Catholics?

A. Those using the library are overwhelmingly Roman Catholic, because they tend to be local, though not necessarily Italian. We have a great many Third World visitors who are doing theses at the pontifical universities. They are from countries where the Anglican and Roman Catholic presences are probably the strongest of all the Western churches, so they tend to be very interested in the kind of material our library provides.

Q. Do you presently have any fellows or scholars in residence?

A. No, I'm sorry to say, due primarily to lack of funds. From time to time, various people come out on sabbatical leave, and there are one or two clergymen in Rome now who use the library a great deal, but they are not sponsored directly by the Center.

Q. Then there really isn't a continuing program as a house of study?

A. No, I'm afraid there is only so much a one-man band can do. There is at present only one member of the staff — myself. Actually, as one who has been a university professor for most of my life, I can give a good deal of help to people



Canon Root (left) and the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, at the Anglican Center in Rome.

working on particular studies and research. But as the Archbishop of Canterbury's representative in Rome, a lot of my work is with the Secretariat for Christian Unity and other Vatican organizations — to act as a kind of listening post and report both to the archbishop and the Anglican Consultative Council.

Q. Do you think the present pope is as warm and expansive toward Anglicans as Pope Paul VI?

A. I think it's a little bit early to say. Pope Paul had traveled widely in England in his student days, and knew all the English cathedrals. He was always interested in Anglicanism, and in 1956, for example, when he was Archbishop of Milan, he invited a group of Anglican theologians and ecclesiastics to visit him there and tell him more. He was a personal friend of Canon Findlow, this Center's first director.

The present pope has not had this kind of experience. His nature is equally warm and open, however, and I think his visit to England did a great deal in this respect. I accompany Anglican priests and bishops to papal audiences regularly, and he is always tremendously pleased to see us and recalls the visit with great warmth.

Q. What effect do you think the Canterbury visit has had on Anglican-Roman Catholic relations in Rome? Has there been any noticeable reaction?

A. To some extent, yes, because there were a great many people in Rome who were very frightened of that visit, and I'm not speaking of physical security. The pope was going into a country not fundamentally Roman Catholic for the first time — a place where there was some degree of anti-papal feeling. I

should think the sort of briefing he had would have made him a bit apprehensive, but the fact is, he went.

The welcome was overwhelming, in Canterbury and elsewhere, and he now knows for himself a good deal more about Anglicanism in general and the Church of England in particular.

Q. Do you have frequent access to him?

A. Yes, as director of the Center and as the archbishop's emissary. I am presenting him with an album of photographs of another event which followed his visit to Canterbury. It hasn't been widely publicized, but the dean and chapter of Canterbury Cathedral have had the papal arms placed in the ceiling of the cloister next to those of Thomas Becket and near to the arms of Archbishop Runcie and of Prince Charles, who was present at the historic visit. This is quite a considerable thing, for it is the first time the papal arms has been affixed to an Anglican church in over 400 years.

Q. Do you have much contact with Cardinal Willebrands?

A. Since he became Archbishop of Utrecht, he is in Rome only a few days each month, but he still heads the Secretariat for Christian Unity and our contacts remain close. I've known him since the Second Vatican Council, when he was a monsignor. He was a member of the preparatory mission for ARCIC I; he has traveled widely in Britain; and he is

extremely knowledgeable about Anglicanism. I think he feels very strongly that of all the bilateral dialogues in which the Roman Catholic Church has been involved since Vatican II, the Anglican-Roman Catholic conversations have been the most fruitful.

Q. Has the fact that some Anglican churches now ordain women affected Anglican-Roman Catholic relations here in Rome?

A. The fact that some provinces have gone ahead unilaterally, as it were, undoubtedly has had an effect, though the ARCIC statement on ministry may not be affected itself. Our friends are very sympathetic to the problems, but for those who are in any case rather suspicious of the whole thing, this has made them more so.

Q. Are local Roman Catholics aware of the considerable pressure within their church to open the priesthood to women?

A. Oh, yes, they are aware of it, but I think any realistic view would preclude the likelihood of this happening. I recently had a long talk with the Archbishop of Brussels/Malines, who is very wise and open and friendly to Anglicans, in the great tradition of Malines. He couldn't see any change in the foreseeable future in regard to the ordination of women, not least because Rome is always looking to the east as well as to the

west, and the possibility of its happening in the Orthodox Church is so remote as to be nonexistent.

Q. Do you think the new contemporary liturgies have brought the Anglican and Roman Churches closer, since they are so similar?

A. Yes, without a doubt. On the two Sundays of our seminars we visit local Roman Catholic churches, and apart from the fact that the vernacular is different in various parts of the world, our liturgies and theirs are so close now that there is no hold-up here at all.

Q. Are books for the Center's library still to be sent to the Bishop of Ripon?

A. No. The basic collection was very largely his work. He toured all over the United Kingdom and the U.S. as well, gathering books and raising money to purchase them, so the library is really John Moorman's creation, but he has retired now.

Q. Is anyone continuing his work?

A. Not really. We receive an extremely generous grant from SPCK, so funds don't have to come out of our ordinary budget, but that is the only organization from whom we derive any direct financial help, apart from the constituent churches of the Anglican Communion. So, send all books directly to the Center, and tell our church people in the States to be sure to visit us in Rome.

DOROTHY MILLS PARKER

BRIEFLY...

Early in July, the Diocese of San Joaquin dedicated a new conference center to the memory of the Rt. Rev. Sumner Walters, the diocese's second bishop, during ceremonies at the Episcopal Camp and Conference Center, near Oakhurst, Calif. Principal speaker at the dedication was the Rev. Sumner Walters, Jr., vicar of St. Ambrose Church and headmaster of Sea Breeze School in Foster City, Calif. Bishop Walters, who died in 1979, served as diocesan bishop for 24 years until his retirement in 1968. During his tenure, he confirmed an estimated 15,000 persons in the central California diocese.

Christ Church, Portsmouth, N.H., is celebrating the parish's 100th anniversary along with a year-long celebration marking the 150th year of the Oxford Movement. From its earliest days, Christ Church saw itself as an Anglo-Catholic "island," but it was the parish's third rector, the Rev. Charles Lev. Brine, who brought the Oxford Movement principles to New Hampshire. Fr. Brine, a Canadian, had studied in England with the Tractarians' disciples. It was he who invited the Russian peace

delegation to attend Sunday Mass at Christ Church in 1905, and a thanksgiving service was held there to mark the end of the Russian-Japanese War in the same year. Greek and Russian Orthodox services were held in Christ Church for many years, and to this day, descendants of the first Russian families in the area are members of the parish. The church's present rector is the Rev. Robert H. Malm.

Vandalism is costing the Church of England more than £1 million every year, according to the *Church of England Newspaper*. One church in four is victimized at present, and the problem is increasing. The Ecclesiastical Insurance Office, which covers most English Anglican churches, receives between four and five thousand claims a year. Many churches still are left open for private prayer and meditation in England, and the Council for the Care of Churches is strongly opposed to locking church buildings.

A new poll by the Gallup organization shows that **American Roman Catholics favor permitting their priests to marry and continue to function as priests by almost a 2-1 ratio.** The survey conducted this spring revealed that 58 percent of

those polled were in favor of married priests and 33 percent were opposed. The rest had no opinion. Women were more inclined than men to favor married priests, 62 to 30 percent. The figures for men were 54-35. Younger people were more inclined to accept the idea of a married priesthood. In the 18-29 age group, the totals were 70 to 24 percent, while those for the 50 and older category were 46-44. The acceptance of priests marrying also rose with the amount of education and the annual income of the people surveyed. Acceptance was highest in the east and lowest in the mid-west.

The University of the South ended its fiscal year with a record total of \$9.7 million in gifts. This final tally is expected to be one of the highest in the nation for private universities and colleges with enrollments of 2,500 or fewer students. W. Brown Patterson, dean of the college of arts and sciences at Sewanee, said that such successful fundraising "is an indication that private, church-related institutions with high academic standards have a promising future in this country." William U. Whipple, vice president for development, gave much of the credit to volunteers, including members of the university's board of regents and board of trustees.

A "Lover's Quarrel" with Cursillo

By NILS BLATZ

As my title suggests, I have a quarrel with the Cursillo movement. But it is, for the most part, a "lover's quarrel." I found my Cursillo weekend a remarkable, moving, and self-revealing experience. But I also found the Cursillo perspective flawed, at points, very seriously flawed. These criticisms are offered in the belief and hope that the Cursillo movement can, if reformed, be a more powerful, more constructive instrument of God's grace in the Christian church.

One caveat before I begin. I can judge Cursillo from only one vantage point — my experience on one Cursillo weekend (Long Island number eight). I assume my weekend — its format and message, its leadership, its "team" — to be typical and characteristic of the entire movement. That, of course, is a risky assumption.

I can say this. The three clergy leaders — all of whom I know very well — are among those of my colleagues whom I most highly respect. (Clergy assume an important but not exclusive leadership role in Cursillo.) I could not have asked for a more intelligent and caring clergy leadership. As I'm sure you can understand, that makes this critique more difficult.

I find three serious flaws in Cursillo, as I experienced it. First, there was an easy assurance, at times an arrogance, that the Cursillo weekend was, unquestionably and virtually unadulterated, an instrument of God's grace. "This weekend is a gift of God to you." "God has brought you to this place at this time." Innumerable times, in similar language, we were thus assured.

Often when I was so instructed, in chapel and in conference room, I wondered whether, rather than being here, if

I were instead one mile away in a local and rather notorious X-rated movie house, would the "cursillistas" believe that God had brought me *there*, and *that* experience was a gift of God? Of course not! They would say, as I would, that my free will in rebellion from God, or at best, a very distorted search for love, maybe even for God, had brought me there.

Thus I realized that the facile statements about Cursillo as "God's gift" were not so much statements about God and the way God works in the world and in the human heart, as they were all too human opinions concerning the relative value of Cursillo as against other human pursuits and activities. Much better to say, with humility and honesty, "We believe this Cursillo weekend can be a very valuable Christian experience. We pray that God will use it as an effective instrument of his grace."

Every human activity and decision, no matter how pious or well-intentioned, involves an unknown (to us) admixture of human self-will and God's persuasive will working in us. For the Cursillo leadership to suggest, even by careless language, that it is otherwise is to commit an oft-repeated error that has greatly hurt the church over the centuries.

In the latter pages of his book, *The Human Face of God*, Bishop J.A.T. Robinson has described well this, the church's vainglory, and pointed out that it reverses the perspective of the early church, "Where Christ is, *there* is the church," (St. Ignatius) into an arrogant, "Where the church (or Cursillo!) is, *there* is Christ."

A typical response to this criticism might be, "But, did not our Lord promise, 'When two or three are gathered together in my name, I will be in the midst of them,' and 'Lo, I will be with you even unto the end of the ages?'" Such citations were heard constantly during my weekend.

I believe these assurances are genuine, but as we all should be painfully aware, there have been innumerable times in Christian history when Christians have sincerely believed themselves to be gathered together "in His name" when quite the opposite was true. For instance, when the same fertile Spanish piety that produced Cursillo produced, in the 15th century, the Inquisition and the *auto-da-fé*, Christ was indeed in the midst of these pious Christians, but he was often in their midst on the pyre prepared for the "heretics."

The church (including Cursillo) is at its worst when it most securely believes itself to be *the* possessor or *the* instrument of the Holy Spirit. This prayer (and the awful possibility it suggests) should ever be on the lips of the devout Christian: "Cast me not away from thy presence, and take not thy Holy Spirit from me" (Psalms 51:11).

Second, and as a result, I think, of this first distortion, there exists a terribly pharisaic "we-they" attitude pervading much of the Cursillo process. On my weekend, there was a constant reference to "mechanical Christians" and the like, people who are active in the church, but just for the sake of appearances. There were confessions, "I used to be like that until my Cursillo" or "until I fully and absolutely accepted Jesus."

No doubt there are and will always be Christians of only superficial commitment, but this terribly judgmental attitude toward those we believe to be such, based upon the assumption that we can plumb the depths and motivations not only of our own souls, but also of other people as well, will simply convince more and more people to avoid deeper involvement. This attitude of superiority is most disturbingly captured in the following lines from one song (the Cursillo's "alma mater") — "De Colores": "Let the cowards deride us and taunt us, but it is the truth. That they really desire the pleasure of being in grace, in colors with us."

Sounds familiar, doesn't it? "The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men. . .'" (Luke 18:11). (It is very important to me to add that the

The Rev. Nils Blatz is the rector of Trinity Church, Roslyn, N.Y.

three clergy leaders of my weekend did not fall into this pharisaic trap, but they did little or nothing to combat its pervasive presence.)

Lastly, I was both fascinated by and deeply disturbed by the emotionalism of the process, which came very close, at times, to being emotionally exploitative, and perhaps, for some participants, could easily cross that line. Many of the techniques of the Cursillo experience are neither good nor evil in and of themselves, but *they are potent!* I was caught up myself, very moved at times. Precisely for that reason, we must be far more careful with the content of the experience and realize that emotional exhilaration for the Christian is not an end in itself (although it *seems to be* for many cursillistas!) and that it can and has been used as a means for some very perverse ends.

One of the clergy leaders said, "Christianity primarily is a religion of the heart." God knows the Episcopal church needs more of a heart (and even, I confess, more emotion), but I believe that this colleague is wrong. Christianity is a religion of mind *and* heart (cf. I Corinthians 14:19 and Romans 10:8, among many others).

Moreover, our distinction between "heart" and "mind" is not supported by the Bible. The word "heart" in Hebrew, as well as in Greek, connotes "the source of reason and will" (*Theological Word Book of the Bible* - Richardson cites Mark 7:21). It does not refer exclusively, nor even primarily, to the emotions we usually associate with it. In fact, it is almost synonymous with "mind."

I find Bonhoeffer's words a healthy corrective for the emotionalism of Cursillo: "By sheer grace, God will not permit us to live even for a brief period in a dream world. He does not abandon us to those rapturous experiences and lofty moods that come over us like a dream. *God is not the God of emotions but the God of truth*" (italics added).

By this last I take Bonhoeffer to mean that while God is certainly the creator of our emotions and thus their Lord, the emotions often distort his truth.

As hard as it may be for you to believe, after reading the above, I benefited greatly from my Cursillo weekend. I hope to be able to support the movement. I found Cursillo a remarkable occasion for self-examination and repentance, for new beginnings, for good fellowship, good humor, and good company, and for an opportunity to "bounce" my beliefs off a series of well-spoken, well-prepared meditations and lectures.

But Cursillo, or at least "my Cursillo," also has a questionable side. I deeply hope that it will prove capable of reformation. Else it might well be an instrument of sham renewal or far worse.

"De Colores!"

A "Lover's Quarrel" with Cursillo —

a response

By EARLE PRATT

Cursillo is a twofold program. The first is a three-day retreat; the second is the remainder of the Christian's life. The first phase is referred to as "the weekend; the second as "the fourth day."

The primary purpose of the Cursillo weekend is to teach a method whereby Christian leaders will be enabled to leaven their environments for Christ. Piety, study, and action, three fundamental aspects of a Christian's life, are presented as a "modern day rule of life," and weekly small group and monthly large group meetings are suggested to encourage the individual as he serves as an evangelist for Christ. It is assumed that those who attend a weekend wish to grow in their faith and that, if one is to leaven the lump in one's business, home, or parish, spiritual growth is essential.

Following months of prayer by the team that the weekend will be an instrument of God's grace, the three days commence. The candidates are told initially that the various events are designed to fill their head with ideas and their hearts with fire. This is as it should be. Evangelists need to know Christ and be excited about him. Otherwise, their motivation soon will wane and the purpose of Cursillo will be lost.

The first weekend meditation is meant to challenge the assumption of independence and says succinctly, "God has called you to this program!" This statement of belief wades through all the per-

sonal reasons why the individual came to Cursillo, and suggests that the individual's presence is part of God's plan.

The first meditation has another purpose. If it is God's plan that the individual attend the weekend, then the possibility is raised that God just might touch the individual in a special way during the three days. The candidate therefore becomes expectant, a first step in being open to God's love.

Personal assessment is one method of growth. I recently took a golf lesson, and the pro showed me what my swing was — and what it should be. Based on his assessment, I was able to change my golf swing in the direction he illustrated.

Spiritual growth can occur in this manner as well. Assessing where one is and having a vision of where one can be as a Christian is a method of spiritual growth, and this is one of the purposes of the talks given on the weekend. Discussing basic Christian beliefs and sharing one's own process of spiritual growth related to these beliefs, the speaker engages the candidates in an evaluation of their own walk with the Lord. The listeners are lifted up by a vision of the Christian life and hopefully make a commitment to reach further toward the way that is God's.

The various talks fill the head with ideas. Singing, Eucharists, and a variety of surprises focus on filling the candidates' hearts with fire, an essential ingredient if the weekend is going to have a long-lasting effect on the individual.

All too often, we keep God at a distance. While we believe he is present, we often do not allow ourselves to experience him. Blocks come in many forms. Being mechanical in our faith is one, and being overly intellectualized and therefore extremely critical and aloof is another. One can err, as well, by being

The Rev. Earle W. Pratt, Jr., rector of Trinity-St. John's Church, Hewlett, N.Y., served as spiritual director on the Cursillo weekend attended by his friend, the Rev. Nils Blatz. Having read Fr. Blatz's article prior to publication, he agreed to write a response to it.

overly emotional and subsequently inactive in being Christ's ministers to a broken world.

Distancing God, by whatever means, is an age-old problem and one that scripture points to. According to Deuteronomy 10:16, God says, "Circumcise your hearts, therefore, and do not be stiff-necked any longer." Later Deuteronomy points to the reason why the heart must be circumcised. "The Lord will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all of your soul and live" (Deuteronomy 30:6).

Christianity, then, is primarily a religion of the heart. It is not only that, of course. Our Christian faith involves thinking about God and the issues which confront our lives as Christians; it involves dealing with the multitudinous feelings that emerge as we walk with the Lord; and it involves willing our lives to him. If there is no intimacy, however, no experience of the imminence of God, it is likely that our spiritual growth will be retarded seriously.

As we become intimate with the Lord, and our life is centered in him, frequently, it seems, we are criticized for becoming "too religious." The criticism is startling enough, but often the source of the criticism is even more shocking. Our spouse, best friend, parent, boss — these are the people who criticize. (What did Jesus say? "All will hate you for your allegiance to me" Matthew 10:22).

The Cursillo song "De Colores" speaks to this issue, if somewhat defensively. The committed, fervent Christian, whether a Cursillista or not, most likely will be derided and taunted. However, Christians have been set free by the truth and, like martyrs of old, know that if those who criticize would know the truth that is Christ, they too would experience immense fellowship and joy.

Many have and will attend Cursillo, many will not. Each must follow his own spiritual journey, and there is no one "right way." Cursillo simply is one program, among many, the church offers to serve her people. Furthermore, Cursillistas are not meant to judge the faith of other Christians or, for that matter, to judge the non-believer. If judgment occurs, Cursillo has failed.

If there is one characteristic that undergirds all of Cursillo — from the three-day retreat to the rest-of-one's-life-fourth-day — it is simply God's love. It is a love which, when allowed to touch the deepest level of one's being, is overwhelming in intensity and often produces tears of joy. For those who are open to Cursillo, the colors of God's love often shine forth in brilliant array and encourage them to enter more deeply and with greater fervency into the life in which God has placed them and to serve in a variety of ways as instruments of the Lord.

Taking Risks

By SUSAN HANSON

All of my Walter Mitty daydreams aside, I must admit that I am not exactly one for bucking convention or taking a great many risks.

The Book of the Month Club is probably the most radical organization I belong to, and while others can point to black armbands and protest signs as their memorabilia from the militant '60s and early '70s, I have only pressed corsages, a metal box full of old 45s, and a few Nixon-Agnew buttons as souvenirs of that era.

Risk-taking — moving into uncharted territory, trying something new, leaving the security of old ways of thinking and acting: it doesn't come naturally. More times than not, everything in us tells us

to find a comfortable spot, to curl up, and to enjoy the warmth and safety of that moment. But there is no growth in this, and what has ceased to grow has begun to die.

Where is the risk in our lives? It's not always dramatic or even obvious. More often it occurs in these moments when we step back, look at our priorities, and ask, "What is it important for me to be doing right now?"

Perhaps it is taking a walk in the woods instead of vacuuming the sofa. Or could be it is playing a game of Clue with one's child, instead of typing a report.

There is a risk in looking at where and who we are and what we truly need, to become whole human beings. Exercising our gifts, expressing needs and concerns responding to another in love, simply being who we are — fear keeps us from doing these things. But risk we must if we would lead lives that are rich and full. Risk we must, if we would truly live.

Mrs. Hanson is the editor of The Lion, the parish newsletter of St. Mark's Church, San Marcos, Texas. TLC has her permission to share some of her columns with our readers.

The New Presiding Bishop

The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, is the author of the following article which is appearing in a longer form in a current issue of the Journal of Theology, published by the School of Theology of the University of the South. Bishop Dennis is a member of the nominating committee for the new Presiding Bishop, which consists of nine lay persons, nine clergy, and nine bishops representing their provinces.

The nominating committee for the Presiding Bishop will function much as a parish search committee does. It will establish criteria, develop a job description, screen candidates, and make final recommendations — that is, submit the names of its chosen candidates to the House of Bishops.

Title I, Canon 2 states that the committee shall present not fewer

than three bishops to the House. I hope they do not stick to the minimum on this point. Five names, I believe, as a minimum would be better.

One concern I have has to do with the way the committee's work has been laid out and how it might go about its task. The committee has developed a profile which has been sent to each bishop and to each deputy who attended the last General Convention. This profile, I believe, could tend to steer the process towards fixing people's minds on an "ideal" future Primate.

Whose ideal? For the nominating process to be lively and fully open, we should not be entertaining predigested ideal types or safe consensus candidates, but should rather leave adequate room for consideration of mavericks, charismatics, and arch-conservatives, as well.

EDITORIALS

Oxford Movement Calendar

The principal English observances of the Oxford Movement Sesquicentennial occurred in July, and we have been pleased to carry the account of these by H.N. Kelley, longtime friend and supporter of THE LIVING CHURCH, in our issues of August 14 and 21. Major American observances will occur in September and October and subsequently, and we include in this issue a further installment of our Sesquicentennial Calendar.

We are grateful to all who have sent us information. We regret that some notices of observances during the summer arrived after the last installment [TLC, June 26] had gone to press. We anticipate at least one further installment of this calendar this fall, if sufficient new information is sent to us promptly. Oxford Movement items will not be repeated in our usual Calendar of Things to Come in the first issue of each month.

Regional Deployment Strategy

The shortcomings of the present methods for selecting and appointing clergy are a frequent object of discussion in Letters to the Editor and elsewhere. At the same time, the General Board of Examining Chaplains, the Church Deployment Office, and others are seeking to do the best they can. Unfortunately, the basic approach of the Episcopal Church seems out of tune with both theological and practical realities.

Are there other ways to do these things? Do other models exist? Of course they do. Unfortunately, we are too much the prisoners of our own assumptions. Other methods have been effectively used in the past, and are used elsewhere today in other parts of the Christian world.

One pattern proposed for the Episcopal Church is that known as "New Directions." Originally conceived primarily for small congregations, this model becomes increasingly applicable to our church as a whole as we

become increasingly a church of small parishes. The thinking in New Directions indicates that clergy deployment is not a self-contained or isolated problem. It is part of a *larger set of problems* which we have inherited from the past and which we have been too lazy or careless to correct. As Roland Allen has reminded us, there is a serious theological background involved.

The New Directions diagnosis calls particular attention to five weak spots in the present institutional method of operation in the Episcopal Church. These are inadequate opportunities for lay leadership; longstanding failure to provide theological training to concerned laypeople; reluctance to make wide and systematic use of non-stipendiary priests and deacons; widespread failure to provide functional subdivisions or regions within dioceses (effective deaneries, arch-deaconries, or whatever); and the widespread absence of a trained echelon of management to provide competent leadership for such regions within dioceses.

The list does not cover everything wrong with the church, but it does pinpoint five weak links in the church which *can be corrected*. We do not need to wait another century for good courses of lay training — they already exist. We are not faced, as our grandparents were, by a code of canon law which made it virtually impossible for tent-making clergy to operate. Nor are we faced with such increases of funding and membership that church leaders can say that everything is all right just as it is.

Specifically in regard to clergy deployment, many of us believe that regional supervision and planning are essential. At the diocesan level, the bishop cannot be asked to know that Deacon So-and-So is the ideal person to direct the combined youth work for a certain group of three parishes, or that a certain retired priest is the ideal person to sit on the dock all day at a certain fishing resort, or that a particular layreader has the talent and motivation to start a new congregation in an abandoned Baptist church.

These things require qualified supervision and strategic leadership at the regional level. We need such leadership now. We will wish we had it tomorrow.

A Shepherd's Oblation

*I now no longer wonder about the mite
I gave as alms to Thee. . . .*

I lay my desert treasure
before the burning tree
beside the linens purple
and rings of purest gold
according to Your ancient Law:

Icons of a gilded Temple
by Moses once foretold
a touch of Heaven's measure
this terrestrial globe enfold.

Ray Holder

Traveler's Experience

Many of us travel, at least for brief periods, during the summer. It is not a bad idea for a parish to arrange some occasion when some individuals can tell where they have been and what they have seen. This may include churches they have visited, but may also include other experiences and impressions. This can be educational for everyone. It is also extremely helpful for someone who has had any unusual or emotionally challenging trip, to be able to "debrief" with others.

Human links between different localities help to bind the church together. They also help to bind our nation and our world together. What individuals have observed in different areas, furthermore, may provide a significant contrast to what is reported in the public press.

Oxford Movement Sesquicentennial

Calendar

for American Commemorations

This calendar will be reprinted as additional information is available. Events are open to the general public so far as is known, subject in some cases to a fee for registration or meals. Where meals are involved, advanced reservations are generally necessary. Information is subject to change or correction by the organizations or churches involved.

- Sept. 14 Wednesday, Solemn Eucharist at 6:30 p.m. St. Andrew's Church, Buffalo, N.Y., followed by supper and lecture by Fr. Norman J. Catir, of New York City.
- 16-17 Friday and Saturday, overnight conference on Oxford Movement, Christ Church, Williamsport, Pa. Reservations needed. Begins with Eucharist 5 p.m. Friday; ends noon Saturday. Speakers include Prof. Reginald Fuller and Prof. William Stafford of Virginia Seminary and Fr. Richard C. Martin of Washington (Superior, Society of Mary in the U.S.).
- 24 Saturday, Evangelical and Catholic Mission Commemoration of Ox. Movt. at Nashotah House, Nashotah, Wis. Day long program. Speakers to include Fr. Peter Geldard and Fr. David Hope of London; Prof. Thomas Reeves of Univ. of Wis., and Ret. Bp. Stanley Atkins of Eau Claire. (This will follow National Council of ECM, Sept. 22-23 in Milwaukee.)
- Oct. 4 Society of the Holy Cross observance. Solemn Pontifical Eucharist, 6:30 p.m., Church of the Annunciation of Our Lady, Waukegan, Ill. Bp. Stanley Atkins, retired Bishop of Eau Claire, celebrant and preacher.
- 7-9 Holy Trinity Church, Spokane, Wash. Fri. eve., banquet and speaker (reservations required). Saturday, Choral Eucharist, 5:30 p.m. Sunday, Solemn Eucharist, 10:30 a.m.; Solemn Evensong and Benediction, 7 p.m.; Bp. W.L. Stevens of Fond du Lac preaching at all services.
- 21-23 New York Celebration of Ox. Movt.
- 21 Friday, opening Evensong and addresses by visiting bishops and speakers at several churches in New York area.
- 22 Saturday, day long program at St. Mary the Virgin, New York. Registration beginning 8 a.m.; Morning Prayer, 9:15 a.m. Speakers to include Bp. Graham Leonard of London, Prof. John Macquarrie of Oxford, Prof. Henry Chadwick of Cambridge, Fr. Richard Holloway of Boston, Fr. Richard Martin of Washington, Prof. Robert Wright of General seminary, and Br. John-Charles, SSF, of Mt. Sinai, N.Y. Solemn Pontifical Eucharist at noon, with the Presiding Bishop as chief celebrant.
- 23 Sunday, visiting bishops and speakers to preach in various churches in New York area in morning, 4 p.m., closing Evensong at St. Thomas, New York, with Presiding Bp. John Allin as preacher.
- 23-26 St. Louis area celebration, Church of St. Michael and St. George in Clayton. Bishop Michael Marshall of Woolwich, England, preacher and speaker.
- 23 Sunday, Eucharist 8 and 9:15 a.m. M.P. 11:15 a.m., E.P. 5:30 p.m.
- 24 Monday, day of reflection, 10 a.m.-2:30 p.m. Reservations needed.
- 25 Tuesday, Eucharist, Bible study, and lunch for ladies. Reservations needed.
- 26 Wednesday, Eucharist, breakfast, and Bible study for men. Reservations needed.
- 27-28 Thursday and Friday evenings, Church of the Ascension, Chicago, preaching mission, Bp. Michael Marshall of Woolwich, England. Solemn Eucharist, 6:30 p.m. Thursday.
- 29 Diocese of Fond du Lac. Solemn Evensong and Benediction, Saturday, 4 p.m. Bp. Michael Marshall of Woolwich, Eng., preacher. Massed choir, refreshments, tours of cathedral and Convent of the Holy Nativity.
- Nov. 11 Quiet day, Cathedral of All Saints, Albany. Ret. Bp. Stanley Atkins of Eau Claire.
- 12 Symposium on cathedrals at Cathedral of All Saints, Albany. Speakers: Ret. Bp. Stanley Atkins of Eau Claire and Bp. Wilbur Hogg of Albany. Panel: Bp. Robert Kerr of Vermont; Dean David Ball; Rt. Rev. Msgr. John L. Jones of Cathedral of Immaculate Conception, Albany.
- 13 Sunday, Anglican Society Commemoration of Ox. Movt. Evensong, 4 p.m. St. Thomas, New York, Preacher, Fr. David King.
- Nov. 29-Dec. 1 Tuesday-Thursday, Anglican and Roman Catholic Conference on Ox. Movt., St. Stephen's House, Chicago.
- 2-3 Friday-Saturday, students' conference, St. Stephen's House, Chicago.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

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POSITIONS OFFERED

ORGANIST/CHOIRMASTER—part-time, with fine Aeolian Organ and choral tradition. Reply: Trinity Parish, 17 Kemble St., Lenox, Mass. 01240.

PRIEST/EDUCATOR with experience in design, implementation and administration of "cradle to grave" Christian education programs. Full-time. West coast urban congregation. Resume, reply to Box L-562.*

DIRECTOR of Music (organist and choral conductor — full-time) for large, active parish with multiple choirs, handbells, brass and orchestra. Traditional and contemporary music and liturgy. Administrative skills. 20-rank Flentrop. Resume to: Rector and Music Search Committee, St. Columba's Church, 4201 Albemarle St., N.W., Washington, D.C. 20016.

POSITIONS WANTED

DEVELOPMENT-BUSINESS consultant, 20 years with independent institutions. Joseph T. Cabaniss, Islesboro, Maine 04848. (207) 734-6745.

PRIEST in good standing would develop pastoral ministry to gay community. Reply Box B-564.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 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

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PEOPLE and places

Appointments

The Rev. Gerald Ash is rector of the Lord of Peace Fellowship, Batavia, Ohio. Add: 540 Old S. R. 74, Cincinnati 45230.

The Rev. Jane Todd Gurry is rector of the Church of Our Saviour, Cincinnati. Add: 65 E. Hollister, Cincinnati 45219.

The Rev. William B. Heuss will on September 11 become rector of the Church of the Good Shepherd, 164 Newtown Rd., Box 25, Acton, Mass. 01720.

The Rev. Elizabeth Lilly is vicar of the Church of the Good Shepherd, Norwood, Ohio. Add: Ashland and Monroe Aves., Cincinnati 45212.

The Rev. Timothy Marshall is now priest associate at St. John's in the Village, Manhattan, New York City. He also does some of the work connected with the chaplaincy at St. Vincent's Hospital and Medical Center.

The Rev. Joel B. Reed is rector of St. Joseph's Church, Grand Prairie, Texas. Add: Box 64, Grand Prairie 75050.

The Rev. Margaret Sue Reid is rector of St. Edward's Church, Columbus, Ohio. Add: 214 Fairway Blvd., Columbus 45213.

The Rev. Milton Saville is assistant at Christ

Church, Cincinnati. Add: 318 E. Fourth St., Cincinnati 45202.

The Rev. Joan Addison Smith is assistant at Christ Church, Cincinnati. Add: 318 E. Fourth St., Cincinnati 45202.

Ordinations

Priests

Massachusetts—Kathleen Adams-Shepherd, curate, Church of the Resurrection, Oswego, N.Y.; add: Cayuga Hall, SUNY, Oswego 13126.

Southern Ohio—John Garnett, parish intern, St. Philip's Church, 166 Woodland Ave., Columbus, Ohio 43202.

Deacons

Central New York—David G. Bollinger, deacon at St. Luke's Church, Gladstone, N.J.; add: 5 West Ave., Gladstone 07934. Nancy L. Chaffee, deacon at St. David's Church, Dewitt, N.Y.; add: Box 261, Dewitt 13214. Kathleen Eickwort, deacon at St. John's Church, Ithaca, N.Y.; add: 105 Birchwood Dr., Ithaca 14850. Lauren Gough, curate, St. John's Church, Ithaca, N.Y.; add: 107 Dorset Rd., Syracuse 13210.

Southern Ohio—Steve Metcalfe, assistant, Christ Church, Cincinnati, Ohio. David Parker, assistant to the rector, St. Mark's Church, Columbus; add: 2151 Dorset Rd., Columbus 43221. Rudolph Klass, assistant, St. Luke's Church, 3636 Yellowcreek Rd., Bath, Ohio 44313. Conrad Selnick, parish intern, St. Alban's Church, 333 S. Drexel Ave., Columbus

43209. Anne Warrington; add: Chaplain's Office, Children's Hospital, Bethesda and Elland Aves., Cincinnati 45229.

Retirements

The Rev. James Thomas Bagby, founder and rector of St. Martin's Church, Houston, Texas, now the largest Episcopal church in the Diocese of Texas, retired on July 24. Dr. Bagby was four times a deputy to General Convention and served in many capacities on diocesan committees and various church-related foundations.

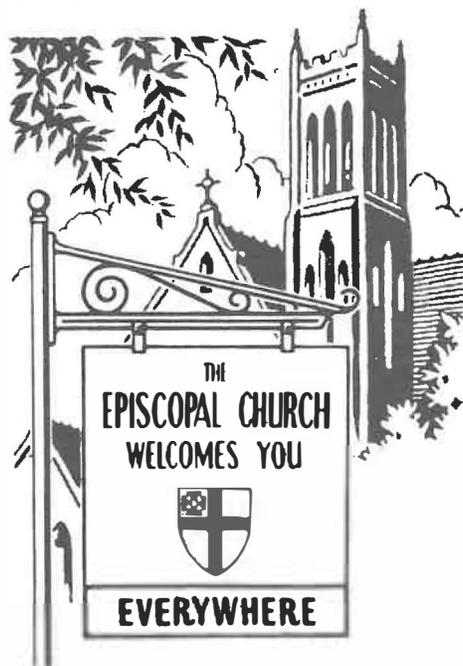
The Rev. George Bean, rector of St. John's Church, Lynchburg, Va., has retired.

The Rev. D. Holmes Irving retired on July 31, after 19 years as rector of the R.E. Lee Memorial Church, Lexington, Va. His retirement address is 100 Johnstone St., Lexington, Va. 24450.

The Rev. Canon Fred B. Schultz, rector of St. John's Church, Salem, N.J., is taking early retirement, effective September 1, for reasons of health. Fr. Schultz has spent his entire ministry of more than 30 years at St. John's Church. He may be addressed as before at 211 Ninth St., Salem 08079.

Changes of Address

The Rev. Arthur P. Powell, assistant at St. Andrew's Church, 121 High St., Mount Holly, N.J. 08060 uses the church as his major mailing address. Residence: Stirling Apts., 311-B, Hastings Way, Mount Laurel, N.J. 08054.



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby
Sun HC 8 & 10. Wed HC 11 & 7:30

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

SUMMER CHURCH SERVICES

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.

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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. Frederick W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-2

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Nelson Warner, M.S.M., M. Div., r
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

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

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

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

TYBEE ISLAND (Savannah), GA

ALL SAINTS MISSION 808 Jones Ave.
Fr. Paul Z. Hoorstra, Th.D., v (912) 897-4501
Sun H Eu 10

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

SUMMER CHURCH SERVICES

(Continued from previous page)

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

AUGUSTA, MAINE

ST. MARK'S Pleasant St.
The Rev. Robert A. Hargreaves, r
Sun HC 8 & 10; Wed HC & healing, 5:30

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10:00

LENOX, MASS.

TRINITY Walker & Kemble Sts.
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonnell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

SPRINGFIELD, MO.

ST. JAMES 2645 Southern Hills Blvd.
The Rev. John W. Biggs, r
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

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

ST. MARTIN OF TOURS 24th and J Sts.
Just south of Interstate 80 (402) 733-8815
Sun Mass 8 & 9:45. Daily Mass

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

NEWARK, N.J.

GRACE CHURCH 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 Sat 10; C Sat 11-12

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Welcome!

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 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 & H Eu (Rite II) 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

CALVARY & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 6; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8; MP 9:30 (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
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT
Center of airport. Established 1964
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 10 Sung; Weekdays as anno

(Continued on next page)



St. Philip's Church, Brevard, N.C.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6, C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. PETER'S 346 W. 20th St.
The Rev. Wray MacKay, v; the Rev. Blair Hatt
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10

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

SARATOGA SPRINGS, N.Y.
BETHESDA 41 Washington St.
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

SPRING VALLEY, N.Y.
ST. PAUL'S So. Madison Ave. & Rt. 59
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount
Sun 8 & 10:15

UTICA, N.Y.
GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

BREVARD, (Western) N.C.
ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

GOOD SHEPHERD Lancaster Ave. at Montrose
The Rev. Andrew C. Mead (Rosemont)
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9. MP, EP daily as anno

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA Central & Caswell Sts.
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sat EP & HC 5:15; Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

WESTERLY, R.I.

CHRIST CHURCH
The Rev. David B. Joslin, r
Sun H Eu 8 & 10

EDISTO ISLAND, S.C.

TRINITY CHURCH Founded 1774 Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch. S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

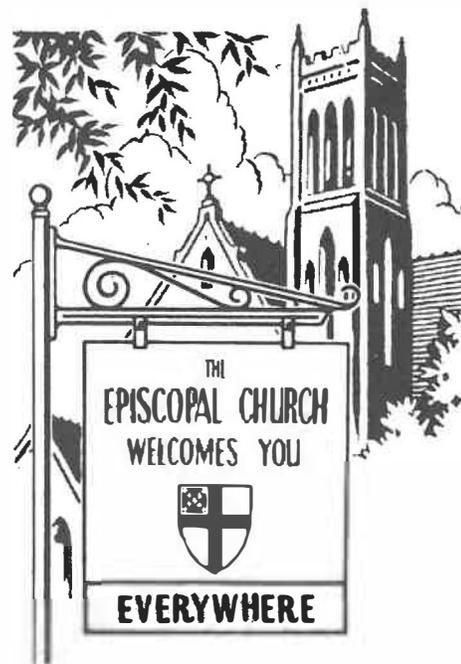
DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S. Gerth, Jr.; 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

TRANSFIGURATION 14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

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



HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri 6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkerse, v
Sun Mass 8

MADISON, WIS.

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

STURGEON BAY, WIS.

CHRIST THE KING 5th & Michigan
The Rev. Kenneth H. Okkerse, v
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

CASPER, WYO.

ST. STEPHEN'S 4700 S. Poplar
Sun H Eu 8 & 10:30. Thurs 7.

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30



St. Rocco Church, Youngstown, Ohio