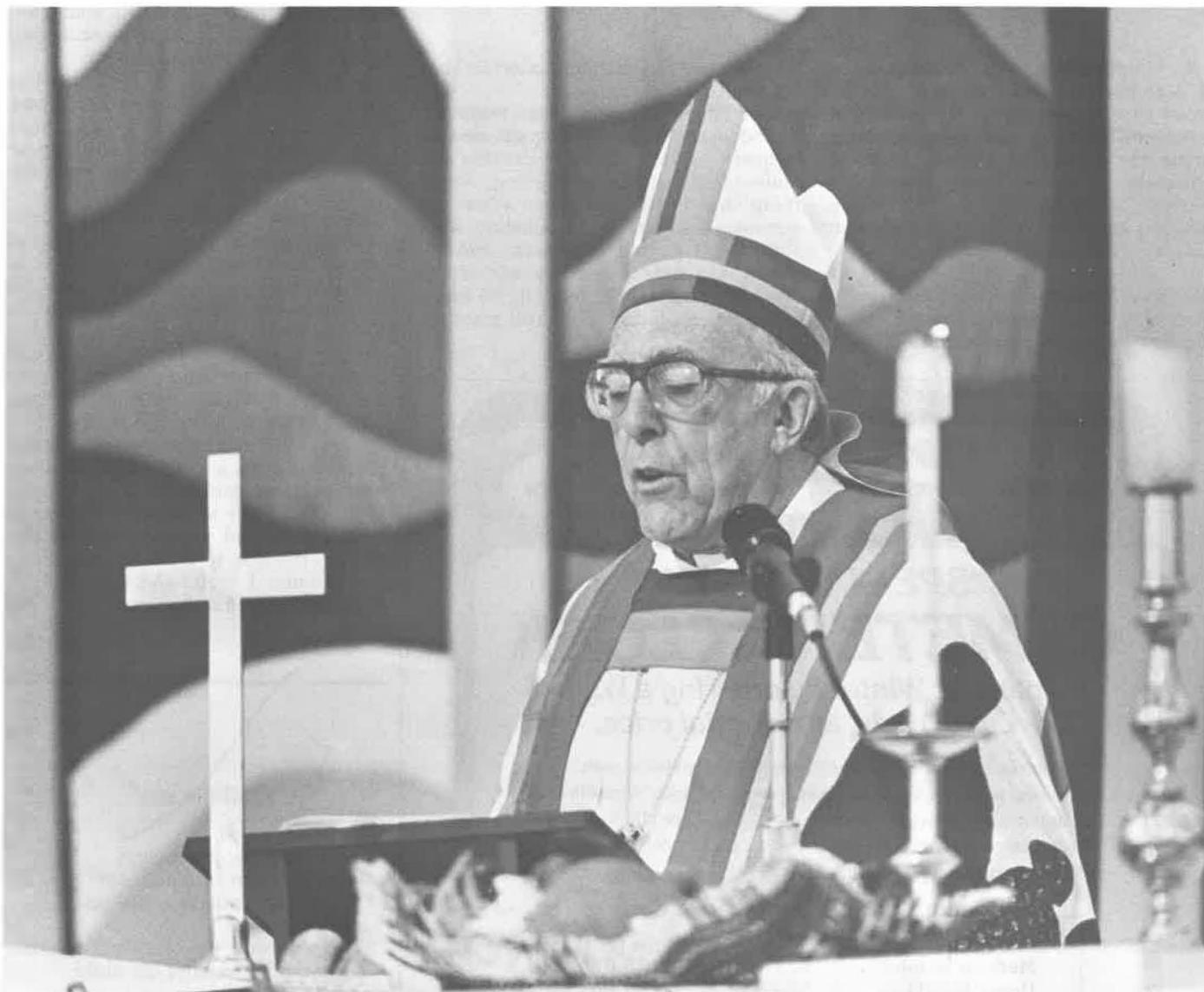


THE LIVING CHURCH



Archbishop Scott in the enormous yellow and white striped tent at the WCC meeting in Vancouver: Every day began and ended with worship [p. 8].

Parish Administration Number



The Quail Nest

By ROY W. STRASBURGER

A couple of weeks ago I was working at home in what we now call the wood yard (it was called the play yard when the children were young), down along the creek and among the trees where nature and our family interface. I moved a pile of clippings which had been laid out to dry because they had been

laid on a bed of mulching materials that I needed.

When the clippings had been removed, lo and behold, I found a quail nest — heaped with 16 beautiful eggs. This was undoubtedly a second nesting, something that is fairly common when the summers are bountiful. I called my wife, Pat, down from the garden, and we shared the beauty and wonder of the nest. We even had the temerity to touch the eggs and found them still warm to the touch.

Our guest columnist this week is the Rev. Roy W. Strasburger, rector of St. Andrew's Church, Saratoga, Calif.

Because I felt so responsible for having disturbed the quail couple at their nesting, I quickly shoveled up and carried away the mulching material and re-covered the nest with dry clippings, hoping I could provide a shelter to which the birds would return.

Wonder of wonders, the quail came back. We checked a couple of times, gently disturbing the birds as they brooded the eggs, just to reassure ourselves that all was well.

Eventually, the eggs hatched — surviving the presence of cats, bluejays, raccoons, and who knows what else. Actually, 12 of the 16 eggs hatched, and that's a pretty good average, from what I know of quail. The chicks were immediately herded to a safe place, into some more accommodating brush along the creek, and we could hear them scurrying and cheeping in their sanctuary.

I felt so good about this — almost like a grandfather! I look forward to seeing the chicks around the place, and I hope they all survive, grow up, and appear some day at our feeder up near the house.

My reflections about the quail nest have been very helpful to me, for if I can care so much and get so involved in whether or not a pair of quail return to a disturbed nest and whether their chicks survive, how much more should I sharpen and rededicate my care for the world of people and human events around me? Is it possible to love my quail and ignore a neighbor's need?

I came out of this pleasant pastoral happening with a determination to renew my commitment to being open to the needs of our community, willing to reach out to find solutions to problems and to offer help to those in need. All of this because I found the eggs and became sort of a grandfather.

All the Way

He is my loved one,
But Thou didst create him
and so lovest him more.
I know Thou wilt be near him
in his illness . . .
Thou wilt hold him close in Thy arms
as a mother cradles her child
while sleeping.
Thou wilt bear him up, and
carry him gently on his journey,
all the way.

Marguerite H. Atkins

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LETTERS

Well Known Historian

The obituary notice of the Rev. Canon George E. DeMille [TLC, Aug. 7] omitted mention of his historical scholarship and his consequent publications.

He published, among other things, a series of works in American Episcopal church history. These included several parochial histories, among them Manhattan's Church of St. Thomas, a history of the Diocese of Albany, and a history of the cathedral in Albany.

Probably Dr. DeMille's two best works, however, are *The Catholic Movement in the American Episcopal Church* and *The Episcopal Church Since 1900*. Thanks to his research, we have preserved some highly important documents and documentary details connected with the history of the Episcopal Church.

(The Rev.) ROBERT H. PURSEL
Bloomsburg, Pa.

Chrism

In response to the Rev. Paul Bourne's letter [TLC, Aug. 7] about the use of chrism at baptism and confirmation: from at least the third century on, the various baptismal rites of the church, East and West, almost universally included an anointing (typically with a consecrated perfumed oil called chrism or *muron*) as a sign of the seal of the Spirit.

Uniquely in the church, the Roman rite (already by the time of Hippolytus) included *two* post-baptismal chrismations, the first by the baptizing presbyter in the baptism, the second by the bishop in the gathered assembly.

The second chrismation later led to the development, in the Roman Catholic Church, of a sacrament of confirmation separate from the baptismal liturgy. In the Middle Ages, the once unique Roman pattern became universal in the West.

The 1979 Prayer Book has restored the baptismal chrismation/seal of the Spirit, but makes no mention of a second chrismation at confirmation. Some might judge the use of chrism at confirmation as redundant, a diminishing of the unique significance of the baptismal seal, and a pointless continuation of a once peculiar Roman custom. Others might judge anointings at confirmation (and, e.g., at ordination, royal coronation, etc.) as appropriate reminders of the original baptismal seal.

The origin of the Roman double chrismation, and its relationship to the sacrament of confirmation, is one of the most tangled, obscure, and fascinating questions in liturgical history. Attempts to throw more light often turn out to be high beams in the fog!

(THE REV.) WILLIAM S. J. MOORHEAD
St. James Church
Oskaloosa, Iowa

South Africa

I write to congratulate you on the splendid paper, "Disinvestment — 'JANEE'" [TLC, Aug. 14]. The words of the Rev. Martin Luther King, Jr., "I have a dream . . ." are singing in the hearts of black South Africans and some whites, I am sure.

The continued outspoken words of the church, particularly those of Bishop Desmond Tutu, who is such a giant of a leader, are reassuring. I pray for the day when all men — black, white, yellow — can walk freely together as one, throughout the whole, wide world.

IAN LEE BROWN
Brooklyn, N. Y.

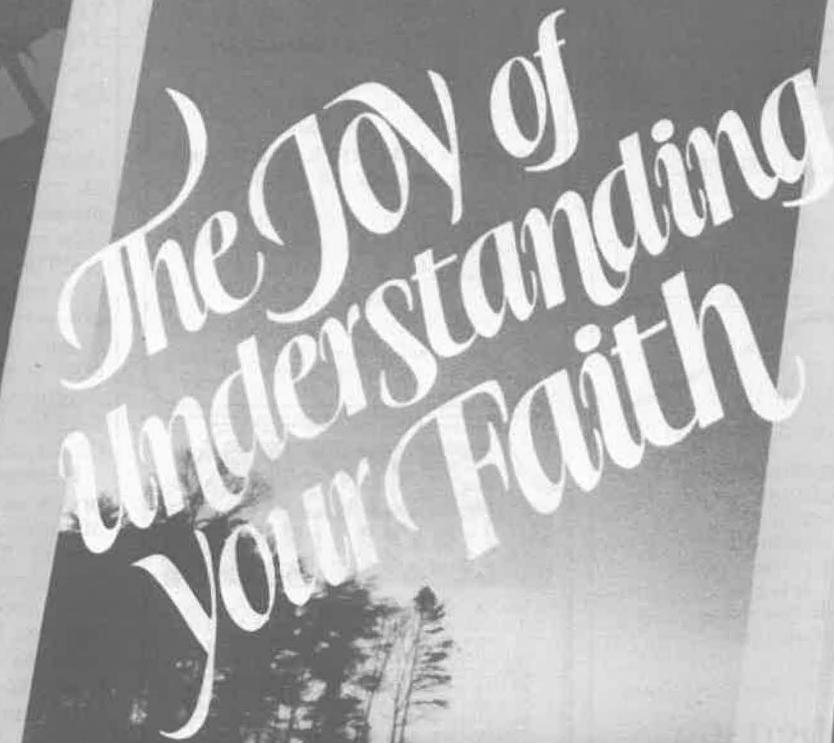
Anglo-Catholicism

Those who think that the Anglo-Catholic battle is won must surely be joking. The Anglo-Catholic battle is not for crosses, candles, and vestments. It is for a prayer life, spiritual discipline, and personal devotion to our Lord.

Confession, a rule of life, and spiritual direction are not strong, at least, not around here. The amateur psychological counselor has taken the place of the confessor and spiritual director. But everyone who *is* anyone has beautiful vestments, and incense is not uncommon.

(The Rev.) H. STEWART ROSS
Everett, Wash.





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BOOKS

Theological and Practical

THE MINISTRY OF ALL CHRISTIANS: A Theology of Lay Ministry. By Norman Pittenger. Morehouse-Barlow. Pp. xiii and 88. \$4.95 paper.

Norman Pittenger gets to the heart of things. Ministry proceeds from a faithful response and commitment to God present in Jesus Christ. This relationship makes sacrifice and service possible. The result is divine love manifested in a redemptive myriad of human expressions and actions. As Pittenger discusses the functional aspects of ministry, the vertical walls of clerical dominance are replaced by a lateral foundation of ministries shared by all Christians.

Pittenger's emphasis on study and prayer as integral parts of the ministries of unordained persons is especially noteworthy. The book presents a wealth of theological reflection and practical advice about ministry without being lengthy. It is appropriate for study in parishes and deserves serious attention from those promoting and involved in total ministry.

(The Rev.) DAVID KELLER
Director, Bishop's School
of Ministry
Phoenix, Ariz.

Background Material

THE PRAYER BOOK GUIDE TO CHRISTIAN EDUCATION. Prepared by the Church Center Education for Ministry staff. Seabury. Pp. 246. \$9.95 paper.

The underlying purpose of this book, evidently, was to set forth the ways the Book of Common Prayer can serve as "a primary textbook for Christian education in the Episcopal Church." It was perhaps hoped that this would be the basic apologia for Christian education in our communion.

This reviewer is of the opinion that someone indeed ought to write a definitive textbook on how the Book of Common Prayer can serve as the unifying center for much of the church's teaching ministry. But this is not that book.

The introduction contains useful generalizations about educational settings, themes, procedures, and evaluation, but much has been said as well elsewhere.

Part I, entitled "Outlines of the Seasons," offers helpful definitions, themes, symbols, and traditions from Advent through the season after Pentecost, as well as for special days in the calendar. This is background material, however, all of which is well stated, but, again, available elsewhere.

Part II, "The Lectionary," provides

"A Summary of the Lectionary Texts" for Years A, B, and C, covering lesson, psalm, epistle, and Gospel much in the manner of the introductions clergy sometimes like to read before the proper or print in the weekly bulletin. Unfortunately, how a Sunday school teacher could construct adequate instructional lesson plans from these offerings is unclear.

When will the Episcopal Church wake up to the need for a truly serious teaching ministry, professionally informed and ecclesially responsible? Certainly the Book of Common Prayer will figure deeply in whatever this church does educationally, but an anonymously written book, unsubjected to the rigorous criticism and experimentation of experienced and knowledgeable educators, certainly does not translate the Prayer Book into teaching-learning reality if it is indeed to be regarded as "a primary textbook."

(The Very Rev.)
KENDIG BRUBAKER CULLY
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What we have needed is a manual to increase the congregation's understanding of the meanings of the signs that the clergy and lectors are using. Canon Jordan's handbook accomplishes this nicely. He combines sign pictures and Prayer Book texts with careful and detailed explanations, easily comprehended by most deaf people. The three accompanying volumes, one for each lectionary year, are written so that difficult concepts are reduced to signable, yet authentic language. The handbook is designed for the deaf parishioner, the lectionary texts for the clergyman and lay readers. Future volumes of the Sunday Psalms and the Offices are presently in development.

(The Rev.) WILLIAM R. NEWBY
Church of St. Stephen the Martyr
Hurst, Texas

Incisive Insight

POWER FROM ON HIGH. By Robert A. Gallagher. Ascension Press. Pp. 96. \$6.95 paper.

This small book provides a sound theological basis for what Christians strive to do and gives models to help those who have temporarily lost sight of what the Body of Christ is. Initially, one may be threatened by Mr. Gallagher's incisive

insight as to what many parishes are like, and his accurate perceptions as to the many ways in which we have strayed from our basic function.

He boldly challenges us on some of the ways we delude ourselves that we are doing Christ's work and being the church. He underscores, though, the need for a "parish spirituality that is stable, relaxed, and filled with compassion and gentleness" and offers insights as to how that might come about.

VIRGINIA F. HASTINGS
Professional Development Coordinator
for Consultants
Diocese of Connecticut

Books Received

JOSHUA WIGGINS AND THE TOUGH CHALLENGE. (More stories about Joshua and his friends for family devotions.) By Charles Beamer. Bethany House. Pp. 143. \$3.95 paper.

YOUTH AFLAME: A Manual for Discipleship. By Winkie Pratney. Bethany. Pp. 446. No price given. Paper.

THE HOUSE ON PRAGUE STREET. By Hana Demetz. Bantam. Pp. 165. \$3.50 paper.

ON BEING HUMAN. By Fulton J. Sheen. Doubleday. Pp. 347. \$5.95 paper.

TO LIVE AS FAMILY. By Joseph and Lois Bird. Doubleday. Pp. 284. \$5.50 paper.

CHOOSING WELL. By Russell Shaw. University of Notre Dame Press. Pp. vi and 90. \$2.95 paper.

Presents for Godchildren

ABBIE'S GOD BOOK. By Isabelle Holland. Westminster. Pp. 96. \$7.95. **TAMBOURINES! TAMBOURINES TO GLORY! Prayers and Poems.** Selected by Mary Larrick. Westminster. Pp. 112. \$8.95.

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WCC Assembly

The World Council of Churches concluded its sixth assembly, which met at the University of British Columbia in Vancouver from July 23-August 10, with overwhelming votes condemning U.S. policy in Central America, praising the government of Nicaragua, and calling for economic sanctions against South Africa.

Earlier on its final day, the more than 900 delegates from the council's 301 member churches passed a strong statement on peace, declaring the production and deployment of nuclear arms to be a "crime against humanity," and calling on Christians to consider civil disobedience as a form of protest. A few efforts to soften the resolution were rejected.

During the debate on the resolution's draft, the Rt. Rev. John Habgood, who was chosen recently to become the next Archbishop of York, said the assembly should be careful not to "generate a mood of panic. I see no reason to believe," he said, "that we stand on the brink of nuclear war between the superpowers."

Administration Accused

The Central American resolution accused the Reagan administration of trying to destabilize the Nicaraguan government as part of an attempt to "contain the aspirations of the Central American peoples." William Dornemann, an Episcopal delegate from the U.S., requested that specific mention of the U. S. be deleted from a section opposing foreign military intervention in the region, but he was voted down decisively.

The statement adopted also commended Nicaragua's Sandinista government for its "life-affirming" achievements, and called attempts to destabilize Nicaragua "an affront to life." The delegates refused to include an amendment calling for the immediate withdrawal of Soviet troops from Afghanistan in a resolution backing the United Nations' efforts for peace in that country.

In a general statement on the Middle East, the council called on its members to stress "the urgency and justice of the Palestinian cause." WCC general secretary Philip Potter later explained that Jews "have been able to look after themselves — we have to look after those who have no one to help them."

The South African statement asked churches to campaign for disinvestment from the white-ruled country, and endorsed "mandatory and comprehensive sanctions" against the Pretoria government, including "an effective oil embargo." The proposal was accepted after Anglican Bishop Desmond Tutu asked that an expression of "love and care" for white South Africans be included in the text. "We need to indicate that the church loves and cares for them and that the world church is not anti-South Africa, but anti-injustice and anti-apartheid," Bishop Tutu said.

Travel Documents Granted

To the surprise of many, Bishop Tutu, whose passport has been confiscated by South African authorities, was granted temporary travel documents to attend the Vancouver assembly after an earlier request to do so was turned down. Although he was permitted to visit the Episcopal General Convention in New Orleans last September, ten other requests for travel in the last 18 months have been refused.

Upon his arrival in Canada, Bishop Tutu warned that South Africa is in a "very volatile situation despite surface calm." "I would not be surprised at all if there was some explosion along the lines of 1976," when a school boycott in a black township triggered widespread civil disobedience, he said.

Bishop Tutu said he wished that "our black brothers and sisters in the U. S. would participate more fully" in the struggle of South African blacks for liberation. He lauded the WCC for supporting the struggle with prayer and money, and said the grants from the Program to Combat Racism gave credibility to the black South African cause.

Although the assembly ended with a flurry of council business and resolutions, worship occupied a central place throughout the meeting's 18 days as Protestant, Anglican, and Orthodox delegates from over 100 different countries gathered to proclaim "Jesus Christ, the Life of the World," the assembly's theme.

"Every day began and ended with worship," reported Ruth Nicastro, editor of the *Episcopal News* of the Diocese of Los Angeles. "Each session brought a new expression of liturgy, new experiences in music, new dimensions of prayer and reflection. Noonday services featured outstanding preachers from

various denominations and cultures.

"Services in Vancouver were conducted in an enormous yellow and white striped tent to remind the assembly of the 'tent of meeting' in Hebrew scriptures, a sign of God's abiding presence with a pilgrim people."

The worship tent was filled to overflowing on July 31 when the Most Rev. Robert Runcie, Archbishop of Canterbury, presided over a celebration of the Eucharist using the "Lima Liturgy," based on the Baptism, Eucharist, and Ministry (BEM) document approved by the WCC's faith and order commission in Lima, Peru, in 1982.

The liturgy was prepared by commission members led by French Reformed theologian Max Thurian, a member of the Taizé ecumenical community in France. It was first used at the conclusion of the Lima meeting and its expression of doctrinal convergence was considered epoch-making. In the discussion of the resolution on church unity which commended BEM to the churches, Archbishop Runcie said the search for doctrinal unity and concerns for social and ethical questions must go together. "It's not a question of either-or, but both-and," he said, noting that the Eucharist "is what unites a badly broken and divided world."

At the assembly Eucharist, Dr. Runcie was assisted by ordained ministers from six other traditions: Reformed, United, Lutheran, Moravian, Baptist, and Methodist. Roman Catholics and Orthodox were among the readers and prayer leaders in the first part of the service, but they did not join in the communion. Unleavened bread for the Eucharist was baked on campus by one of the residence hall cooks, and ceramic goblets and plates with the council's logo were handmade for the occasion. The service was conducted in English, French, German, and Spanish, and about 150 persons distributed the bread and wine to the congregation of 3,500.

New Central Committee

A new 145-member central committee was elected to serve for the next seven years. Fifteen of its members are Anglicans from around the world. The Most Rev. Walter K. Makhulu, Anglican Archbishop of Central Africa, is one of the seven new WCC presidents. The others are Oriental Orthodox Metropolitan Paul Mar Gregorios, India; Methodist health consultant Dame Nita Bar-

row, Barbados; Lutheran Bishop Johannes Hempel, East Germany; Reformed educator Marga Buhrig, Switzerland; former United Church of Canada Moderator Lois Wilson; and Eastern Orthodox Patriarch Ignatios IV, Syria.

Dr. Heinz Joachim Held, president of the foreign relations office of the Evangelical Church in West Germany, was elected the World Council's new moderator. Dr. Held, 55, succeeds the Most Rev. Edward Scott, Primate of the Anglican Church of Canada.

The author of several theological works, Dr. Held has been a member of the WCC central committee since 1968. For six years he was president of the Evangelical Church of the Rio de la Plata in Argentina.

The moderator is the chief official of the 145-member central committee, and a smaller executive committee which meets more frequently. Two vice-moderators, seven regional presidents, and 16 others make up the executive panel.

Staff Changes

Warren J. Debus, business manager of THE LIVING CHURCH for the last 30 years, will retire on September 15. He served on the board of directors of the foundation for 14 years, acting as treasurer for the last five years.

Mr. Debus came to the magazine 37 years ago, after completing military service. He was employed as circulation manager from 1946 to 1952 and then became business manager. Mr. Debus worked with four editors of TLC: Clifford P. Morehouse, Peter Day, the Rev. Carroll E. Simcox, and the Rev. H. Boone Porter. His successor as business manager will soon be introduced to TLC readers.

Several other staff members have been with the magazine for many years.

L.D.



Warren J. Debus

BRIEFLY...

Avery Brooke, publisher of the Seabury press since 1980, has announced plans to retire in September. Mrs. Brooke joined the press after several years of operating Vineyard Books (now a Seabury imprint) from her Connecticut home. The author of *Plain Prayers for a Complicated World*, *Doorway to Meditation*, and other popular works, Mrs. Brooke was active in acquiring and publishing books on spirituality during her Seabury tenure. She plans to continue as an editor-at-large for the Seabury Press, specializing in the acquisition of books on spirituality and counseling.

On July 31, some 75 Roman Catholics marched outside the Art Institute of Chicago as a major exhibition of art from the Vatican opened inside. The marchers were demonstrating their dissatisfaction with Cardinal Joseph L. Bernardin's recent ban on girl servers. Visitors to the Vatican exhibit were handed a statement written by a 14 year-old high school sophomore, which declared that girls are deeply offended by the ruling. "We may not serve Mass," the statement said, "for we are potential women and this is a grievous fault." Several priests have indicated that they will not comply with the cardinal's request, according to the *National Catholic Reporter*, because, as one said, "It is unfair and unjust to the point of cruelty."

From Vancouver, B. C., where he had led the British Council of Churches delegation to the sixth assembly of the World Council of Churches, the Archbishop of Canterbury made a strong appeal to the Soviet government on behalf of an imprisoned Russian Orthodox priest. Fr. Gleb Yakunin, founder of the Christian committee for the defense of believers' rights in the U.S.S.R., is serving a five-year sentence in a labor camp. He recently staged a hunger strike after his Bible and other books were confiscated. Dr. Runcie asked the Soviet authorities to allow Fr. Yakunin to receive visits from his wife and family and permit him to have a supply of religious literature.

"A whole new kind of religious education" which mixes spiritual instruction with tuna fishing is expected to spread from Gloucester, Mass., to 30 other maritime cities, according to an official of the Rev. Sun Myung Moon's Unification Church. Jeff Gledhill, assistant director



In Greenport, N.Y., the Rt. Rev. Jonathan Sherman, retired Bishop of Long Island, blessed with holy water 40 acres of land adjacent to St. Peter's Lutheran Church as part of the ground-breaking rite for 150 cottages for the elderly. Bishop Sherman was also the principal celebrant at a service marking the first interim sharing of the Eucharist between Lutherans and Episcopalians on Long Island. Pictured with Bishop Sherman are Deacon Gary V. Ettlemeyer, Pastor William Coleman, pastor of St. Peter's Lutheran Church, and Raymond Belanger, attendant to the bishop.

of Mr. Moon's new Ocean Church, said the Gloucester program, called "Ocean Challenge," was launched July 1 with the blessing of a 35-boat fleet. "We are using the fishing method as a way of teaching spiritual values," said Mr. Gledhill. The fishing excursions and religious instruction will be offered to non-members and will be used as well to revitalize Mr. Moon's followers. The Unification Church owns 150 fishing boats in various ports on the east and west coasts. About 90 have been in storage at Norfolk, Va., for the past year.

The Rt. Rev. Robert W. Estill, Bishop of North Carolina, recently resigned his membership in a country club that has no black members. "I've done this because I don't want the issue to divide us or get in the way of larger tasks in the diocese," he said in a letter to diocesan clergy. "I truly believe that the Lord is using us here in this diocese, and I regret that my lapse of judgment has even clouded for this short time the real issues we face together." Bishop Estill said his decision to resign followed anonymous telephone calls to churches and newspapers from a caller who said that the club didn't admit either blacks or Jews. Bishop Estill said he had been aware that the club had no black members when he joined, but added that "nothing in the by-laws mentioned race in any way."

Preserving Parish History

By JOHN H. GOODROW

It was Henry Ford who is reputed to have said, "History is bunk!" I've always wondered about that, especially when I visit Greenfield Village, in Dearborn, Mich., where much of the 19th and 20th century has been preserved for us by the interest of Mr. Ford, including his boyhood home and the shop in which he developed his first motor car.

We are all aware that in recent years communities all over the country have established collections of social and folk history, memorabilia, and exhibits of "how it used to be." Churches should take a serious and continuing interest in this process, and, indeed, many do. This essay is meant to give some simple direction in that process and to share some thoughts on how many parishes and missions might go about systematically assembling their respective histories.

First — the parish must, of course, keep its official documents and correspondence. All legal documents related

to the business of the church, such as abstracts of title, mortgage instruments, minutes of vestry meetings, and of annual or special meetings, should be carefully preserved and kept in a safe place. These documents serve important legal purposes and certainly will provide a researcher with a wealth of information, especially the names and often the street addresses of the parish forefathers.

Second — an archive collection of all other documents and publications related to the parish should be kept on file. Things such as diocesan journals, newspapers, and magazine clippings, as well as parish newsletters and Sunday bulletins need to be carefully and faithfully kept in a safe and proper place. Sunday bulletins are especially important because we tend to throw them away after the service. They become much like obsolete railroad timetables, or the no longer valid passes on trains (they were numerous in the 19th and early 20th centuries).

Collectors of such items now hope to find a Santa Fe or a Union Pacific timetable of, say, the years 1899 or 1901 or 1903, but unfortunately they were destroyed years ago! Sunday bulletins can



St. John's Church, Mt. Pleasant, Mich., was built in 1882 with materials — wood, brick, glass — all gathered and fabricated within five miles of the building site. The church is a reproduction of a chapel on the estate of the duke of Devonshire, England.

fall into the same category. So, preserve these bulletins.

Third — all official ecclesiastical registers and related documents should be carefully preserved. Again, these are the documents giving extensive information regarding families — births, marriages, deaths, and the like. In the reconstruction of a parish history, such documents and registers are absolutely vital.

Fourth — all correspondence of the parish should receive careful and regular scrutiny by a person with some knowledge as an historiographer to see just what should be saved and what should be discarded. Many times the rector's correspondence can give information about the parish's life that would not be discovered if only the parish registers and official documents are available for research. Equally so with minute books of the vestry and of parish organizations.

Fifth — photographs should be taken and others solicited from church members and the community. These should be carefully identified and placed on file and preserved, for they will give a picto-

The Rev. John H. Goodrow is the rector of St. John's Church, Mount Pleasant, Mich., and a member of the Michigan Academy of Arts, Letters, and Science.



St. John's Church was named to the Michigan Register of Historic Places in 1973. The state plaque, standing on the east side of the property, recounts the consecration of the building in 1884 by the first Bishop of Western Michigan, an event followed by a ten course dinner in a local hotel.

The church was named to the National Register of Historic places in 1982. This plaque on the front of the building commemorates that event.



rial record to those who will come into the life of the church in later years.

With the advent of such devices as tape recorders, churches can now easily record the voices of the membership and of the services, and even of meetings. An oral history project is an easy but vital one for any church, and it can be organized by preparing a simple series of questions to be asked of members — or of non-members for that matter — regarding their recollections of the work and activities of the church. Incidentally, this project does not have to be confined to the more senior members of the church, for the impressions of both young and old alike are important.

As to the storage of archives: this often will present problems. I have found that the local history collection of a nearby university has been pleased to receive many of our parish archives on a permanent loan basis. This not only assures proper access of such records to the public, but also assures their proper and professional cataloging and preservation, usually at no cost to the parish. Many states have similar facilities for storing historical archives.

If a parish plans to keep and care for its own archives, the person or persons in charge should be conversant with proper storage techniques, and the parish budget should include an item to underwrite such a program. For example, newspapers are printed on cheap paper with a high sulphite content. That's why old newspapers turn brown, curl up, and deteriorate. Clippings not stored and treated properly will simply turn to dust in a short period of time, leaving the church with a loss of material that often cannot be replaced. A professional librarian can help guard against such losses.

As for the church buildings themselves, all states have methods of marking historical sites and buildings, and state historical commissions are glad to consider marking a church of sufficient antiquity or notable architecture, or a building that was the scene of an historic event, for such identification.

Many states even provide grants for the restoration and care of historic buildings, and such designation can often mean additional income for a church interested in preserving or restoring a building. The federal government also provides recognition and help through the National Register of Historic Places.

From a more practical standpoint, a church interested in preserving its history can often be the keystone for the preservation of an entire neighborhood by giving leadership in the creation of an "historic district." While direct grants are not available to such districts, there are significant tax benefits for individual and corporate taxpayers owning such properties in an historic district.

It is something that a church should explore with representatives of its state historical commission, and there is a good deal of literature available from the federal government on such a project. (Write to the U. S. Department of the Interior, Heritage Conservation and Recreation Service, Washington, D. C. 20243 to request information on the National Historical Register and the National Historic Preservation Act of 1966.)

We live and make history every day.

The history of even the smallest of churches is of profound importance and should be carefully recorded. Far too often, the position of the diocesan or parish historiographer is a kind of "honorific" — a tragedy of the greatest magnitude! Every parish and mission, as well as every diocese, should have well defined and practical guidelines for the collection, care, and preservation of all documents and records, not only for legal and administrative reasons, but for the benefit of generations yet unborn.

The Evaluation

By JAMES D. FURLONG

As a priest of the church who has been ordained for quite awhile and who has witnessed the dilemma (and often the disaster) of lay persons faced with the task of interviewing a prospective rector, I would like to offer some thoughts and insights for what they are worth.

As the members of the search committee begin their serious and arduous task, they should realize that in some cases the priest applying for the job may *not* be "in need of a job." The person may be seeking to answer a call and prompting from the Holy Spirit, looking for a congregation which might be in need of his or her particular talents, abilities, and experience — as well as a parish where people are willing to share a mutual growth in the Lord Jesus Christ. So *you and your parish* are being interviewed and looked over as well as is the applicant.

The dedicated priest whom you interview will not be impressed by the status or size of your church membership or its budget, but will be looking for certain other tangibles and intangibles from this meeting with your committee. Notice will be taken of just where your people's interest in and emphasis on the Christian faith is evidenced, whether you are concerned with people, as well as programs, whether you are seeking a person of God — or "a personality plus."

The applicant will look for evidence of lay participation (and the percentage of such members) in such areas as evangelism, Christian education, study groups, social and community projects, and church music — noticing just where priorities seem to be given.

A prospective rector will be concerned with the record of congregational giving

and the parish's attitude toward stewardship for the church's work near and far. Do the vestry members consider themselves to be simply a board of trustees and council of advice for the rector on a monthly basis, or are they truly aware that they are called to be responsible managers of the church's business and corporate affairs, and leaders in the life of the parish?

The search committee may mistakenly start with premature and misleading questions: "When can you come?" "Why are you applying for this job?" "What is the first thing you would do if you were called and came here?" "Why do you want to make a change?" Such questions are often irrelevant and call for a conclusion before the fact.

First of all, the applicants will be looking for signs of Christian dedication and concern, and an attitude of willingness to respect and submit to the spiritual direction of a new shepherd. Any expectations or requirements in the parish profile for a new rector that might limit that ministry or compromise anyone's priesthood or integrity will not be appreciated. Prospective rectors will be grateful if your search committee members are candid and open, giving as honest a picture of the parish as you are seeking in turn to receive.

At some point, the search committee should join the one interviewed in silent prayer so that your time together, if not culminating in a relationship as rector and parish, may at least produce a stronger and wiser understanding of the mutual responsibility, ministry, and faith which you share in the Body of Christ.

And whether or not this particular person is chosen to be your rector, it is, at the very least, tactful to acknowledge the fact that you have met together, by sending a letter or note. This is certainly a considerate and Christian thing to do and will leave a good feeling for all concerned.

The Rev. James D. Furlong is the rector of St. Matthew's Church, Bogalusa, La., and has written a number of Forward Movement booklets.

EDITORIALS

The Identity of the Parish

Our parish church is a badge of the spiritual identity of each of us. Of course, we are all members of Christ's holy catholic church, along with so many millions of others. But in that vast ocean of souls, we have our own spot, where that vastness touches our own time and place, our own neighborhood, our own community, our own concerns and activities.

For us to function effectively as human beings, the sense of identity is important. The identity of the parish church is important. It does not need to be just like every other parish. It needs its own meetings, its own patronal feast, and a sense of its own background and history. This is all a precious part of the parish's consciousness of being itself.

While our parishes are distinctive, they are not meant to be hostile or negative in their feeling toward each other. The presence of the Episcopal Church could be much stronger in many areas if there was visible and continuing cooperation between more or less adjacent congregations. When several are cooperating, the unique characteristics of each may become particularly valuable.

A baseball team cannot be made up entirely of pitchers, nor a hockey team of goalies. So too, different congregations, while maintaining their own uniqueness, can work together in many constructive ways. We believe this is an area which needs greater attention throughout our church at the present time.

Good Wishes for Mr. Debus

The retirement of Warren J. Debus as business manager is a bittersweet occasion for THE LIVING CHURCH [p. 9]. He has served this publication in a great variety of ways for over 37 years, and it is difficult to see how this magazine could have remained in operation without his resourcefulness and careful economies. He has been a good friend to all members of our staff and a wise counselor to successive editors. We will all miss him.

At the same time, we are glad he has been able to fulfill so many years of service, and we rejoice that he can begin what we hope will be a long and happy retirement. He leaves his desk with our warmest and most sincere good wishes.

Distribution of Arms

The arms traffic, both at the national and international level, is a topic that can only be distasteful to many people. Criminals can readily obtain whole armories of firearms at home. Recent disclosures also indicate that sophisticated weapons made in the U.S. not only circulate through allied nations, but also go to hostile powers — such as Iran, while it was holding American hostages. Besides actual weapons, computers and equipment for transportation and commun-

ication are essential parts of today's arsenal.

There was a time when wars were fought by men, and the exact details of their weapons were secondary. Swimming at an Air Force beach recently, your editor reflected that if human muscle was still the main resource for national defense, no nation would be able to stand up against the extraordinarily fit crowd of young athletes who were there in the surf. As it happens, however, technology is more relevant to today's warfare.

We are not opposed to manufacturing weapons for national defense, but the purpose of that activity is obviously somewhat compromised if the same weapons are going to our foes. Similarly, we are not opposed to the private ownership of firearms. Near where your editor lives, a firing range in a state park provides excellent facilities for shooting everything from bows and arrows to antique blunderbusses. That is appropriate as well as legitimate.

On the other hand, the manufacture and wide distribution of weapons and related items, without any responsible surveillance or public control, approaches the absurd. We cannot, as a nation, talk of upholding world peace while our industries grow rich arming all other nations who pay the price. We cannot talk of controlling crime while our industries are at liberty to profit by arming criminals.

Harvest Sermon of the Seed

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"
(John 12:24).

O tiny grain of wheat,
Sown in the earth by man's machine,
No longer cast by hand, nor seen.
Cascading to thy earthly tomb
To die! And yet again to bloom
That man may eat.

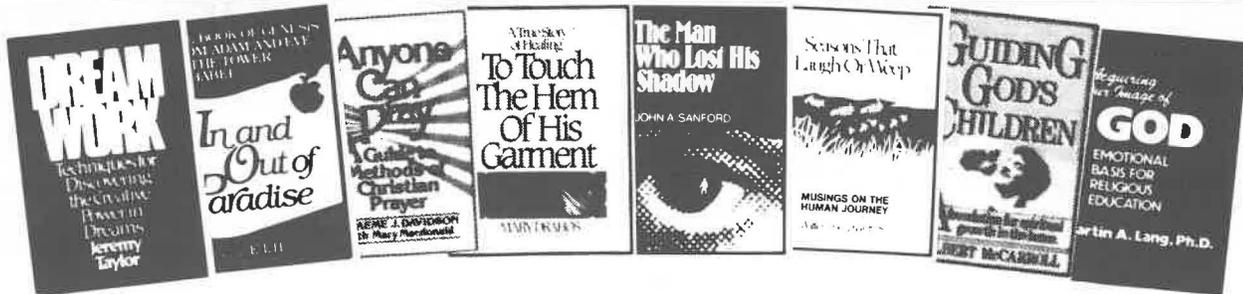
Close wrapped in fertile soil
To die! Thy husk to break apart,
Roots down — new life springs from thy heart.
At Harvest Tide our God we praise,
That thou survived thy dying days,
For those who toil.

Christ taught, like wheat corns, we
Must break our sinful, willful ways,
And strive to serve Him all our days.
That death — we too must die to sin.
New Life then springs from deep within,
His folk to be.

To die and grow takes time.
The Harvest marks the task complete.
From single corns to crops of wheat!
'Tis not accomplished in one day;
Help us to learn, O Lord, we pray,
Then make us Thine.

Fred Adams

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Refer to Key on page 16.

ALABAMA
UNIV. OF ALABAMA Tuscaloosa
 CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30, Folk Mass 6. Wed HC 12:15

ARKANSAS
ARKANSAS STATE UNIV. Jonesboro
 ST. MARK'S 531 W. College
 The Rev. Dr. Patrick Murray, r
 Sun 8 & 10; College Class 11:15

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SAN DIEGO STATE UNIV.
 EPISCOPAL CAMPUS MINISTRY
 The Rev. William P. Mahedy 4164 Mt. Herbert Ave.
 San Diego, CA 92117 Phone (619) 565-6661

WHITTIER COLLEGE Whittier
 ST. MATTHIAS 7056 Washington Ave.
 The Rev. C.H. Howe, r; the Rev. C.N. Smythe, the Rev. M. Magodoro, the Rev. A.E. Jenkins, ass'ts
 Sun 8 & 10; Tues & Thurs 10; Wed 8:30

FLORIDA
FLORIDA SOUTHERN COLLEGE Lakeland
 ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D. Min., r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
 CHURCH OF THE HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

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 CANTERBURY EPISCOPAL COMMUNITY
 901-J Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
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 The Rev. Charles H. Brieant, v
 Sun Eu 7:30, 10, 5:30. Wkdays as anno

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

IOWA
GRINNELL COLLEGE Grinnell
 ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
 The Rev. Bob Towner, chap
 H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5:30; Wed 12:30; HD 7:45

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

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UNIV. OF KENTUCKY Lexington
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Phillip Thomas, v & chap; the Rev. Mary Purcell, ass't
 Sun HC 5. Wed HC 5:30

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

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CITY UNIV. OF NEW YORK Brooklyn
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 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 5:45 Wiison Chapel

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 ST. PAUL'S CHAPEL Box 1924
 The Rev. W.J. Hadden, Jr., chap
 HC Tues 5:30; supper, program 6:30

WESTERN CAROLINA UNIV. Cullowhee
 ST DAVID'S & CANTERBURY HOUSE P.O. Bopx 152
 The Rev. Sherry R. Mattson, v & chap
 HC Sun 10:30; HC Wed 5:15. Canterbury Mon 5:30

OHIO
LAKE ERIE COLLEGE Painesville
 ST. JAMES' 131 N. State St.
 The Rev. Andrew MacBeth, r
 Sun H Eu 8, 10:30. Ed. Hour 9:30

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

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

OHIO (Cont'd.)
OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

TEXAS
BAYLOR UNIV. Waco
 ST. PAUL'S 515 Columbus
 The Rev. Stephen R. Stanley, ass't & chap 753-4501
 Sun 8, 9:15, 11; Wed 5:15 (campus)

NORTH TEXAS STATE AND TEXAS WOMAN'S UNIVERSITIES Denton
 ST. BARNABAS 1200 N. Elm
 The Rev. Charles E. Walling, r
 Sun H Eu 8 & 10:30, Christian Ed 9:30. Daily as anno

SAM HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Fri 12:05

VIRGINIA
UNIV. OF VIRGINIA Charlottesville
 ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc;
 the Rev. Paula Kettlewell, assoc; the Rev. Samuel Lloyd,
 ass't to r & chap
 Sun HC 8 & 10; Wkdays HC 7:45; Tues HC 12:30; Wed 5:30
 HC or EP

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

FRANCE
THE AMERICAN CATHEDRAL 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). Wkdays: 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.

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.

PEOPLE and places

Appointments

The Rev. H. Philip Auffrey is interim rector of St. John's Church, Cedar Rapids, Iowa. Add: 1835 Park Ave. S.E., Cedar Rapids 52403.

The Rev. Lynn C. Bauman is associate vicar of the Church of the Good Shepherd, Cedar Hill, Texas. Add: 1735 Meadowcrest, Cedar Hill 75137.

The Rev. Robert K. Cooper is rector of the Church of the Epiphany, New Iberia, La. Add: 303 W. Main St., New Iberia 70560.

The Rev. Dennis G. Fotinos is rector of St. Timothy's Church, Alexandria, La. Add: 2627 Horseshoe Dr., Alexandria 71301.

The Rev. John F. Harriman, part-time assistant at St. Paul's Church, Seattle, Wash., is now also director of St. Paul's counseling service. Add: 15 Roy St., Seattle 98109.

The Rev. Frank M. Harron will on September 6 become rector of St. Peter's Church in the Great Valley, Paoli, Pa.

The Rev. Robert M. Hutcherson is rector of St. Matthew's Church, Raytown, Mo. Add: 9349 E. 65th St., Raytown 64133.

The Rev. Thomas Bryan Kennedy is rector of Holy Cross Church, Paris, Texas. Add: 400 S. Church St., Paris 75460.

The Rev. Robert Maxwell is vicar of St. Mark's Church, Cedar and Neches, Coleman, Texas 76834.

The Rev. Floyd J. Naters-Gamarra is community

missioner and vicar of St. Barnabas' Church, Kensington, Philadelphia.

The Rev. David A. Ousley is rector of the Church of St. James the Less, Philadelphia.

The Rev. Steven W. Raulerson is rector of St. John's Church, Minden, La. Add: Box 263, Minden 71055.

The Rev. Arthur Sargent is now on the staff of the Health and Welfare Council of Central Maryland. Add: 22 Light, Baltimore, Md. 21202.

The Rev. John R. Smith is now full-time assistant at St. Paul's Church, 15 Roy St., Seattle, Wash. 98109.

Ordinations

Priests

Alabama—Sam Wilkins Westbrook, a retired Air Force colonel and bank official, now rector of St. Michael's Church, Faunsdale, Ala., and Holy Cross Church, Uniontown; add: Box 7, Uniontown 36786.

Los Angeles—Jose Antonio Poch, assistant rector for the Parish of St. Margaret and St. Anne, South Gate, Calif.

Deacons

Alabama—Timothy Joseph Hoff, a professor in the law school of the University of Alabama. He will be deacon in training at St. Paul's Church, Greensboro, and will continue his secular work. Add: 615 Eleventh St., Tuscaloosa, Ala. 35401.

Retirements

The Rev. Paul H. Adley, rector of Holy Cross Church, Paris, Texas, has retired. He may be ad-

ressed at Route Four, Box 143, Jefferson, Texas 75657.

The Rev. Warwick Aiken, Jr., rector of St. Luke's Church, Eden, N.C., will retire on October 1. He will continue to serve as priest-in-charge of St. Mary's by-the-Highway, Eden, on a part-time basis.

The Rev. R. Emmet Gribbin, Jr., who has been on the staff of the Diocese of Alabama, retired in July. He will continue to serve as editor of *The Alabama Churchman* and as news correspondent for TLC. Address as before: 27 Four Winds, Northport, Ala. 35476.

Receptions

The Rev. Leonard Joseph Brinkmoeller was received from the Roman Catholic Church by Bishop Sheridan of Northern Indiana on August 2. He will do supply work in the diocese.

Episcopal Schools

The Rev. Kenneth R. Blindenbacher is chaplain at the Church Farm School, Paoli, Pa.

The Rev. Paul B. Hancock is headmaster of the Episcopal High School, Baton Rouge, La. The Rev. David L. Seger has left the school to become assistant to the executive secretary of General Convention. The Rev. Raymond M. Vince of London, England, is the new chaplain.

Other Changes

The Rev. George Wickersham II, rector emeritus of St. Luke's Church, Hot Springs, Va., and honorary canon of the Cathedral of St. John the Divine, New York City, has been made an honorary associate of Trinity-St. John's Church, Hewlett, N.Y. according to information received from that parish.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

BUSINESS CARDS—wide choice format, typeface, ink color, flat/raised printing, Episcopal emblem. Request color brochure plus FREE "Improving Public Image of Small Churches." Parish Office Publications, Box 651, Mattoon, Ill. 61938.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

PLANNING A NEEDLEPOINT kneeler project? Now available — three books on church kneelers. Send 35¢ for information. Karen L. Ford, 8364 E. Solano Dr., Scottsdale, Ariz. 85253.

POSITIONS OFFERED

CHALLENGING OPPORTUNITY in inner city ministry in ecumenical partnership with Presbyterian Church. An ordained Anglican co-director is being sought for Tyndale-St. George Community Center in Little Burgundy, in the heart of Montreal. Position now open. For further information write: The Director of Social Services, Diocese of Montreal, 1444 Union Avenue, Montreal, Quebec, H3A 2B8, Canada.

RECTOR: St. Andrew's Church, Ft. Thomas, Ky. (greater Cincinnati area) is searching for new rector. This conservative family-oriented congregation reflects the community of which it is a part. Please send resume or requests for information to: P.O. Box 27, Ft. Thomas, Ky. 41075.

POSITIONS WANTED

ORGANIST SEEKS traditionally oriented parish. Boy choir preferred. U.S. or Canada. Fulbright Scholar, MM, FTCL, LRAM, ARCM. English cathedral assistant, composer, recitalist. Excellent references. Reply Box L-566.*

PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: The Inner Way, Box 5000, Homeland, Calif. 92348.

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

TRAVEL

HOLY LAND (Jordan, Israel, Egypt), Annual Pilgrimage January, 1984. European Passion Play tours, May and June. Request brochures. Dr. Allan Hauck, Box 165, Somers, Wis. 53171.

WANTED

OUTRAGEOUSLY funny anecdotes or stories about the absurd and comic side of parish life for publication. Must be true. Acknowledgment and credit given. Write: Omega Productions, 6220 DeLongpre, Hollywood, Calif. 90028.

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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.
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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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CHURCH DIRECTORY

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. Frederic 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

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

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 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

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

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

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. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 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

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. John G. Gardner, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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

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
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The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 10 Sung; Weekdays as anno

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. 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

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

YOUNGSTOWN, OHIO

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r; the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

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)

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.

DALLAS, TEXAS

INCARNATION 3968 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

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. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

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.

MADISON, WIS.

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

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