

THE LIVING CHURCH



Michael Hamilton (right) smiles at his father, Travis, on the porch of the new St. Jude's Home for Children in Texas (p. 10).

Press Conference with Bishop Browning • page 8



The First Article

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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DEPARTMENTS

Books	13	Letters	3
Editorials	12	News	6
First Article	2	People and Places	13

FEATURES

Press Conference with			
Bishop Browning	Dorothy Mills Parker	8	
Crux	Anne Hillman	9	
St. Jude's Home in Texas	Kirsten Reeves	10	

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Yes and No in Lent

and No. These are among the most definite and forceful words in the Bible. They can indicate decision, conviction and commitment to a position. They also characterize ways of thinking, attitudes, and types of personality. Simplicity would seem to be generally affirmed and affirmative in its outlook. At least Episcopalians think so. A Puritanical tradition adhered to by millions of American Protestant and Roman Catholics would instead see Christianity as primarily negative and regulative force. The Bible composed a great lyric passage in 1 Corinthians 1:15-22, expressing the affirmative character of the Gospel. It said yes to sinners, cripples, outcasts and others to whom society had said no. In creation itself, in the beginning of Genesis, God approves his work as good and commands them to eat. True, he later gets disgusted with the slate clean with the flood, but after he makes a very definite distinction between himself and all living creatures in Genesis 8 and 9). The right to eat food, with certain restrictions, is an integral part of both the Adamite and Noahite covenants, as old and new theologians used to call them. When Jesus went into the wilderness for his baptism, he fasted, he said

no to food. To turn a stone to bread, as suggested by Satan, was a special temptation, but the previous decision, to fast, was already in effect. Times of special prayer, retreats, and the observance of Lent all involve, in varying degrees, saying no to some of the ordinary and legitimate activities of life in this created world.

This can of course be rationalized. We say no to something lesser in order to say yes to something greater. Intellectually this may be true. We give up food in fasting in order to experience the presence of God more fully. In fact, however, for every mouthful of food we do not eat, we do not experience a corresponding boost in our awareness of God. We have simply to say no, without asking any discernable benefit in return.

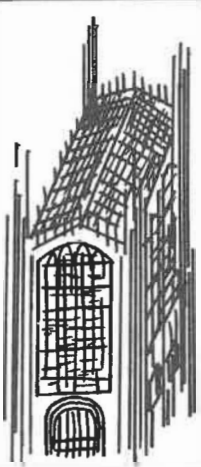
Each of us has a superficial self which wants what it wants, as it wants it. Each of us also has a wiser, more responsible self which can make more demanding but more fruitful decisions. When we fast, or give up something for Lent, we learn to say no not only to what is refused, but also to the superficial selfish part of ourselves. We allow the more responsible and more mature person within us to assert itself and gain control. This is indeed an act of growth.

H. BOONE PORTER, Editor

Lenten Reminder

Jesus is the Carpenter
He is here
To make things
Square and plumb.

G.C. Callahan



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LETTERS

Pension Fund Divestment

Like F.B. Rhein [TLC, Jan. 12], I am a recipient of an active church pension, and I also appreciate the good management of the Church Pension Fund. But I differ on the question of divestment of funds in enterprises which contribute to the tyranny in South Africa, and do not want to benefit at the expense of fellow Christians and others in that country.

Yes, such divestment may, in the short run, lead to economic instability there, some of it at the expense of Africans. But freedom is more precious.

In 1776, the signers of the Declaration of Independence concluded with the clear awareness of danger, yet "For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." In fact all of them suffered economically. But their descendants were and are free.

(The Ven.) WARD McCABE (ret.)
San Jose, Calif.

Private Baptism

As a priest of the church who sees nothing theologically wrong with "private" baptisms, I must register strongly my disagreement with Fr. Heal's statement that private baptism "all too often can lead to private thinking . . . and that can lead to private believing . . . and that can lead to private Christians" [TLC, Jan. 12].

I suggest that Fr. Heal sees the primary operative action of baptism as "initiation," as it is mistakenly described in the BCP 1979.

While I agree initiation is part of baptism, I suggest that initiation is a product of regeneration — the dying to sin and rising to the new life in Christ: something which happens as a result of the commitment the baptized person makes to Christ, not to the "community."

As for private baptism leading to private Christians, I am reminded that our Lord, after his baptism, was driven "immediately" into the wilderness to be tempted 40 days and 40 nights — privately; meaning perhaps, that we cannot successfully combat Satan in the world, until we can successfully meet him in the darkness of our individual souls.

(The Rev.) FREDERICK A. BUECHNER
St. John's Church
Savannah, Ga.

Thousands of Giggles

My sympathies lie with the mother of Jennie who giggled at the communion rail [TLC, Jan. 12]. I'm sorry she later allowed herself to be intimidated into regretting having corrected her daughter.

As the father of two daughters I've

observed thousands (maybe millions) of giggles, and participated in many of them, but I know that they are rarely expressions of happiness. They are never expressions of rapture. They help people, especially pre-teens, to accommodate a social situation that is full of tension. Their effect is usually to trivialize or devalue events which should be approached directly and honestly.

Giggling is certainly no capital offense or there would be no living junior high students, but neither is it an appropriate response to many important events in life. One of these events takes place before, during, and after the communion rail. I don't agree that our Lord giggles with them; I think it is just one more illustration of the mistake we make in forcing children to participate in adult rites before they are old enough.

CHARLES CHAPMAN
Weatherford, Okla.

Comprehensive Church

It takes some time for my copy of THE LIVING CHURCH to cross the ocean so it is likely that this letter is quite out of date. However, I would like to offer some comments on the Rev. Peter Powell's letter on the question of women's ordination in the English Church [TLC, Dec. 1].

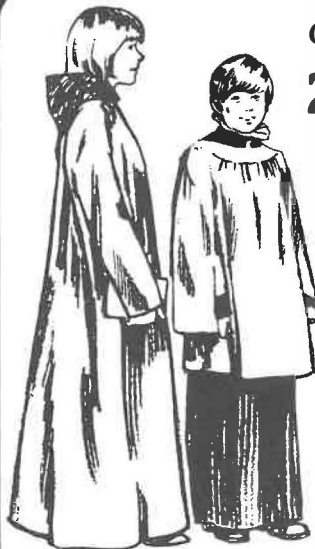
Fr. Powell betrays what I fear is unfortunately an all too common misunder-

standing of the debate in the Church concerning the ordination of women to the priesthood. The Church of England lays claim to being the church of all who call themselves Christians in this land. In practice since the Elizabethan settlement this has meant that the Church of England tries to provide within one church all those who stop short of recognizing the primacy of the Bishop of Rome, on one hand, and all those Protestants who are able to accept the liturgy of the Book of Common Prayer and the episcopate on the other.

On this basis the Church of England claims to be the Catholic Church in this land. It is in light of this traditional Anglican ecclesiology that one must understand the particular circumstance and context of the debate over women in the English Church.

The fear which has caused many Anglicans and many moderates so worried is that, if the ordination of women to the priesthood is approved by the General Synod, it will become a precedent for a large portion of the Church of England to continue to have a separate national church. Whether or not this is in favor of women's ordination, I believe that "the image of God in male and female" really has little to do with the possibility of an impen-

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SIS IN THE CHURCH OF ENGLAND.

The Bishop of London is simply telling the truth when he says that the ordination of women will cause a serious schism in the Church of England. This is not necessarily an argument against the ordination of women, but it does raise the question of the continuing viability of the traditional understanding of the role of the Anglican Church in the religious life of this country.

(The Rev.) DAVID M. ALLEN
College of Sts. Hilda and Bede
Durham University

Durham, England

Not Holier Than Thou

I certainly do not think it inappropriate that several of your recent correspondents have indicated they pay income tax on the full amount of their housing allowance so that they can be like other people [TLC, Jan. 12].

Like what other people? There are people in this parish whose income is largely from investments in tax-free bonds; there are others whose pensions are largely tax-free. The tax-free housing allowance was designed to assist the church and not the individual taxpayer. It allows the church to get more mileage from its scarce dollars, and it means that I can afford to work for the church at a smaller salary than I would need to stay even with my peers in the business community or in the professions.

My point is that the tax breaks are largely designed to encourage the religious institutions, not to provide benefits for the clergy, and that many, many members of our society benefit from one kind of tax break or another.

One of your correspondents quotes Lee Iacocca on the subject of sacrifice and the national budget deficit. I don't know the salary of the president of Chrysler, but I suspect he will give away a lot of his income, or forego a great many tax breaks before he gets down even close to my stipend with my tax-free housing allowance and my mortgage interest deductions. His company is alive and well today, because of his hard work but also because the government, with tax revenues, stood sponsor to the massive loans which rescued a corporation which came very close to dying.

Let's all sacrifice and let's all be sure we don't ask the government to do anything for us which costs it money!

(The Rev.) THOMAS DAVIS
Holy Trinity Church

Clemson, S.C.

Ancient Collect Revived

I was surprised to read in Fr. Himmerich's article on "deification" [TLC, Dec. 29] that the "traditional" collect for Christmas II had been "restored" in our present Prayer Book. Although this collect appears in some of the very earliest sacramentaries, it is used by them as one

ing to Marion J. Hatchett's *Commentary on the American Prayer Book*.

Indeed, there were no distinct propers for this Sunday until the Anglican revisions of the 1920s, as Massey H. Shepherd pointed out a generation ago in his *Oxford American Prayer Book Commentary* — a situation that still exists in the Canadian BCP (1959) and the Roman Catholic revisions of the 1960s.

The collect in question seems to have first appeared (in modern times) in the ill-fated English Proposed Book of 1928, and the Scottish revision of 1929 uses what looks like a different translation, or paraphrase, of the same text. The American revision of 1928 uses a different collect on this day (as does Irish 1926), and was the only revision of this period to assign a distinctive gospel — that of the Flight into Egypt — rather than repeating the last part of the Johannine gospel for Christmas day.

The English (and our present) collect reappeared in revisions for India, Pakistan, Burma and Ceylon (proposed, 1951) and South Africa (1954), and made its American debut in *Services for Trial Use* (the much-maligned "green book" of 1970). *An Australian Prayer Book* (1978) uses it as one of three alternatives for Christmas II, while the English *Alternative Services Book* (1980) assigns it to Christmas I, in alternate years.

(The Rev.) LAWRENCE N. CRUMB
St. Mary's Church

Eugene, Ore.

What Is Religious?

I was interested in Fr. DeGraff's letter, "Public Observances" [TLC, Dec. 29], with which I agree for the most part. But I was intrigued that two things he picked as sufficiently devoid of religious, symbolic and cultural content to be celebrated by the secular state were things I have used as the central themes for religious education programs.

I do a program on name-saints and sanctity, called "*Halloween in the Summer*." But the *Twelve Days of Christmas* is the one I noticed most. I learned through an article in *U. S. Catholic* that the song is a catechism dance, designed to help Roman Catholic children remember their catechism in the days when their religion was outlawed in England. I've been working several years at designing a program around the song, using some of the original equivalences (two turtle doves = the divine-human nature of Christ; four calling birds = four Gospels), and some of my own (five gold rings = five kinds of prayer; six geese = six Church-Year seasons). The wonderful thing about religion is that *nothing*, really, is non-religious!

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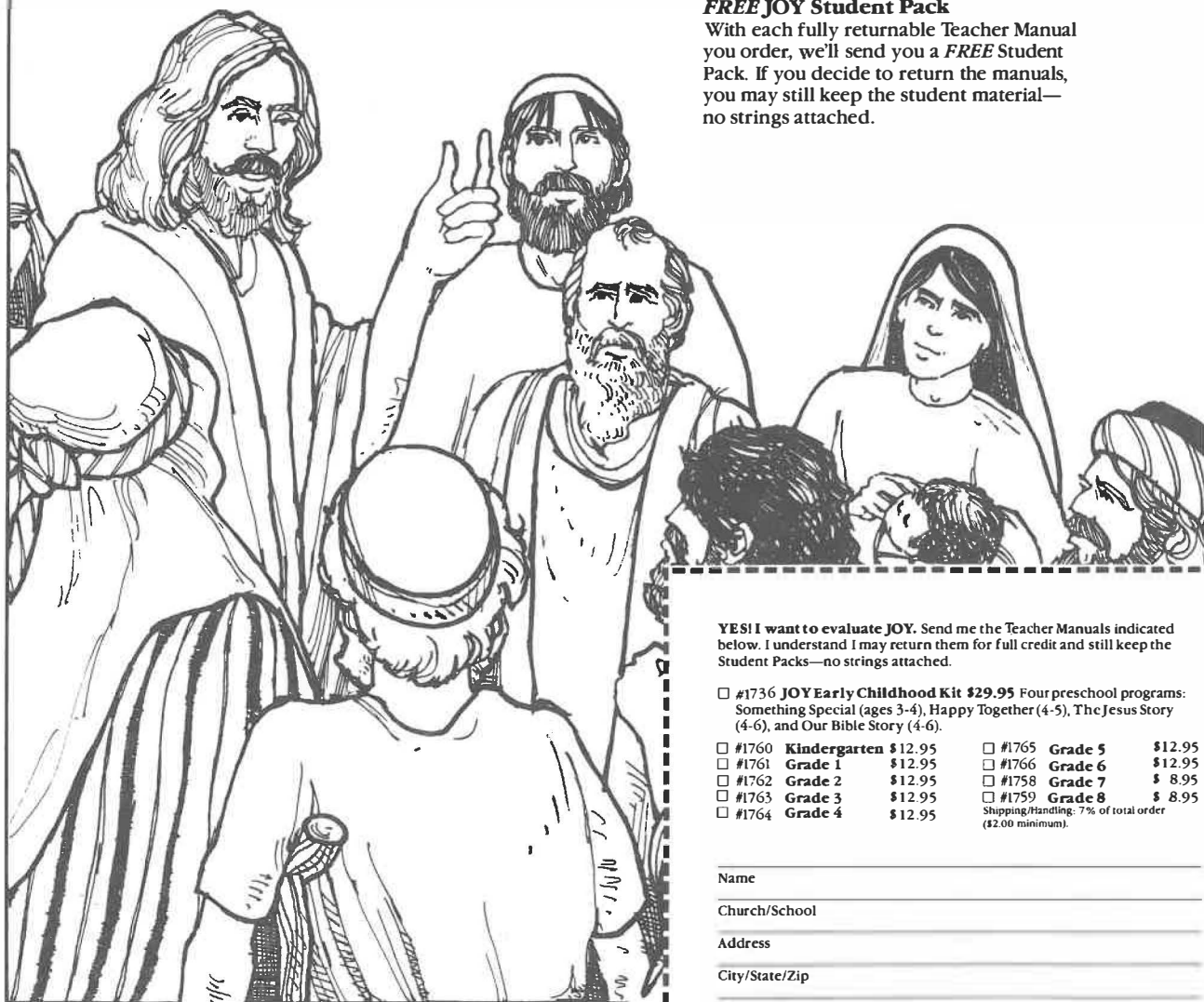
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and Bishop Installed

January 18, the Rt. Rev. A. Theobald was instituted as the 12th Bishop of Maryland at the Roman Cathedral of Mary Our Queen in Baltimore. The cathedral was selected because of Bishop Eastman's commitment to ecumenism, and because it is the largest church in Baltimore.

Service was held on the first day of the Week of Prayer for Christian Unity; leaders of other denominations participated with visiting bishops and church dignitaries. The Rt. Rev. W. Jones, Bishop of Indianapolis, chairman of the Standing Commission on Ecumenical Relations, presided at the sermon.

Service of recognition, investiture and the installing of a diocesan bishop also took place. This was the first service of its kind for the Rt. Rev. Edmond Lee Browning, the new Presiding Bishop on January 16, 1986 [TLC, Feb. 9].

Bishop Eastman was consecrated as a coadjutor on June 26, 1982 at the Cathedral Church of St. Peter and St. Paul in Washington, D.C. The Rt. Rev. W. Leighton, the previous Bishop of Maryland, retired officially on December 15, 1985.

Ido Decision Reversed

A recent victory for the Diocese of Colorado was achieved when the loyal members of St. Mary's in Denver, the Colorado Supreme Court has ruled that the parish property should remain with the "general church" rather than the "seceding faction" of the membership that voted to secede from the Episcopal Church in 1976.

The decision, handed down January 13, 1986, reversed the 1983 decision of the state supreme court on appeals, giving control of the property to the secessionists who had a majority of the congregation in 1976 [LC, Feb. 13, 1983].

In November, 1976, 197 members of St. Mary's, upset by the General Convention's approval of the ordination of women and other changes, voted to secede from the church. Only 79 opposed the secession. The property was given to the seceders because the withdrawal of the church was in accord with legal precedent, approved by the corporate directors and by a vote of the parish.

A recent Supreme Court ruling was based on a "neutral principles" approach as was the appellate court's decision. However, the state's highest court reached a different conclusion, saying



The Rev. J.I. Packer (left) and the Rev. Charles Irish (middle) meet with a conference participant: a call for unity in renewal.

more was involved with the case than a simple majority rule.

After examining the parish's articles of incorporation and bylaws, as well as the canons of the diocese and national church, the court said that those documents reflect "the intent that the property held by the parish would be dedicated to and utilized for the advancement of the work of (the Episcopal) Church."

The parish's rector, the Rev. James O. Mote, who is now a bishop of the Anglican Catholic Church, could not be reached for comment.

BARBARA BENEDICT

Seminary Trustees Meet

Seminary board of trustee chairmen met together for the first time recently to form a council. The two-day meeting was held under the guidance of the executive director of the Board for Theological Education, the Rev. Preston Kelsey, heard a report by Dr. Robert Lynn of the Lilly Endowment Corporation and discussed the future of the seminaries. The Rev. G. Bradford Hall, chairman of the board, was elected convener of the council, which will meet again in January, 1987.

Dr. Lynn opened the meeting with a report on what the Lilly Foundation has learned about the role of trustees, as well as their recent research concerning faculty, students and administration of

seminaries. The role of seminary trustees is clearly becoming more important, Dr. Lynn noted, when they face current issues.

He encouraged each seminary board to develop better ways to recruit and educate future trustees for their important leadership roles, and to strengthen accountability between the church and seminaries.

Dr. Lynn concluded his presentation with collective concerns of all seminaries which include:

- increased student indebtedness;
- major changes in seminary demographics;
- reduction in faculty numbers and increase in workload reducing sustained scholarship;
- faculty retirement at a late age (some in their late 80s);
- and recent elections of deans indicating most are coming from diocesan/parish administrative backgrounds and not from scholarly/teaching positions.

Trustees also met with Fr. Kelsey and developed a priority list of needs and concerns for the year to come.

Conference Defines Renewal

More than 90 laymen, priests and bishops converged in Winter Park, Fla., January 7-10 to share and synthesize a decade of discussion on the subject of

In the planning stages for more than 18 months, the "3 Rs Conference" focused on three themes: the revelation of God, renewal of the church, and reformation of society.

Four prominent speakers addressed these themes to provide a theological basis on which to form a statement of purpose. They included the Rev. J.I. Packer, professor of systematic theology at Regent College in Vancouver, B.C.; the Rev. Peter Moore of Trinity Episcopal School for Ministry in Ambridge, Pa.; the Rt. Rev. Michael Marshall, director of the Anglican Institute in St. Louis, Mo.; and the Rev. Philip Turner, professor of Christian ethics at the General Theological Seminary in New York.

Speakers and conference attendees were committed to the production of three documents, among which was "A Statement of United Purpose Concerning Renewal." In a section concerning the future of renewal, the statement declares: "We recognize that the Spirit is moving in our midst, and our purpose is to move with him. Like the apostles, 'we cannot but speak of what we have seen and heard' (Acts 4:20). Our experience of the presence and power of our Lord in this conference has led us to resolve to work together, not separately, toward renewal within the Episcopal Church."

The statement also calls for "committing ourselves afresh to learn from God

ity to the world, and [to] come under the lordship of Jesus."

The other two documents discussed during the conference included a book to be titled *The Gospel Conspiracy* which will be authored by Bishop Marshall, and *The Gospel Conspiracy Workbook* to be authored by the Rev. Charles Irish, who is national coordinator for Episcopal Renewal Ministries based in Fairfax, Va. The workbook will be distributed for general use at parish-level throughout the United States and both books are scheduled for publication by Morehouse-Barlow this May.

South Dakota Celebrates Unity

The Week of Prayer for Christian Unity was celebrated in a special way in South Dakota. Three bishops from the Episcopal, Roman Catholic and Lutheran Churches held services during the week of January 18-25 to celebrate interfaith dialogue between the denominations, according to the Sioux Falls *Argus Leader*.

The bishops are the Rt. Rev. Craig Anderson, Bishop of South Dakota; Bishop Paul Dudley, of the Roman Catholic Diocese of Sioux Falls; and Bishop Norman Eitheim of the South Dakota District of the American Lutheran Church.

one of the churches and focused on several themes including "In: Marriages," "Healing of the Wo Church Division," and "Celebrate the Unity Already Achieved."

"We've got a lot of things in the scriptures, one Lord. It's so take a look at the differences and, unfortunately, when talking about differences, we talk about differences celebrating how much we do have in common," Bishop Eitheim told the newspaper.

BRIEFLY...

The planning committee of the American Anglican Congress met in de Janeiro December 11-12. Representatives from various provinces included Rt. Rev. Colin Bazley, Bishop of the Southern Cone; the Rt. Rev. Olaf Luita, acting primate of Brazil; Glenda McQueen, ninth province; the Rev. Onell Soto of the Episcopal Council in New York. The congress met November 12-18, 1987 in Clara, Panama. Some 20 workshops were presented relating to the "Communion with Him, Communion with Each Other."

Excerpts from 'A Statement of United Purpose'

We are bishops, priests, and laity from the three streams of renewal in the Episcopal Church — catholic, evangelical, and charismatic. At a conference January 7-10, we met to seek the Lord's guidance for renewal in the Episcopal Church. We recognized a spirit of unity and a great work God is accomplishing in our church: the convergence of the three streams as a sign to our times. Our common knowledge of Christ and our love for him and for our brothers and sisters also trying to serve him compel us to share with the whole church what we have seen and heard.

Authority. Our experience of renewal has confirmed the classic Anglican understanding of theology as built upon scripture, reason, and tradition, in that order of priority, as Hooker plainly taught. Scripture is "God's word written," and we know it provides the basis for our discernment of truth, food for our nurture, light upon our path, correction to our way, and instruction in holy living. We believe the scriptures are completely trustworthy and sufficient, so that in all things God's will may be accomplished in praise of Jesus, his Son. This has been the authority for Christian life and practice since early days. We commit ourselves to honor once again the priority of scripture, that we in the church may again enjoy the blessing it promises.

Salvation. The "act of God which sets us free from the power of evil, sin, and death" began when God graciously reached out to restore his creation to himself. We affirm that in his suffering and death, Jesus offered himself as a sacrifice for us. His actual resurrection from the dead attested his divinity, vindicated his claims, and broke the power of sin and death once for all.

Life in the Spirit. Episcopal churches rarely expect or experience God's power and the fellowship that the Holy Spirit makes available. We are convinced that the church will not experience this power and fellowship until it gives a scriptural answer to the question, "What think ye of Christ?"

The Rt. Rev. Charlie F. M. Bishop of the Diocese of Central Pennsylvania, commissioned a nurse missionary work in Bangladesh at a at St. Stephen's Cathedral, Harrisburg on January 23. Mrs. Joann B. Berwick, Pa., will join three other missionaries in the Diocese of Bangladesh. The team is supporting a three-way relationship between Bangladesh diocese, the Diocese of Central Pennsylvania, and the Diocese of North Kanto, Japan.

Leaders of all the mainstream Christian churches in Scotland have signed a petition calling for a freeze on production, development and deployment of nuclear weapons. The Rev. Norman, coordinator of the Nuclear Free Campaign, Scotland, said it was possible for the first time since the Reformation that leaders of the whole Christian community in the country had combined in such a way. Scotland, with the concentration of nuclear weapons in the United Kingdom, has a very particular interest in the issue, Mr. Orr said. Signatories include the Scottish Episcopal Church and the Scottish Roman Catholic Church, among others.

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ference.



Photo by Broffman

Bishop Browning listens intently to a question, with members of his family sitting behind him and the Rev. Richard J. Anderson, executive for communication at the Episcopal Church Center, standing at left.

DROTHY MILLS PARKER

press conference immediately following his installation, the Most Reverend Lee Browning, the new Archbishop and Primate, introduced his family: his wife Patti, daughter and son Philip, both students at the University of Hawaii; sons Mark and Peter, respectively an attorney in Los Angeles and a counselor for abused children in Los Angeles, and daughter Lisa; and youngest son John, attending college in California.

Adorned with two Hawaiian leis, the bishop wore one "once worn by royalty and used at royal weddings and other great occasions," he smilingly fielded questions, including those concerning his immediate future.

"How long will he see that the location of the church's headquarters is resolved?" he asked. "And as quickly as possible, for the morale of the staff, who have been in limbo too long." He has expressed a preference for its remaining in New York, but he said he cannot make the decision by himself. The General Convention turned it over to the Executive Council, and when they meet in February, he will move the Executive Council to bring a decision to the bishops for them to act on.

"How will he create a national staff for the church's education, the lack of which has caused widespread concern?" Though he has only four days, "one of my first priorities will be to bring in someone for the church's ministries, and Christian education will certainly be a priority. The General Convention's call for a task force will be implemented. I am taking the time to intend to make this a blue-ribbon committee and a focus for the church's invention."

"How will he expect to appoint a special representative to represent him in certain problems as they arise, such as the per-

son so acting for the Archbishop of Canterbury; and why was the Archbishop not present for the installation?"

Assurance was given that Dr. Runcie had of course been invited, but having never been here so recently at Anaheim, felt that he should not appear again so soon. Regarding the appointment of an envoy, Bishop Browning stated that Bishop Allin had sent a special group to Central America, and that he himself planned to travel there in February.

He parried the inevitable question about being characterized as a liberal because of his stance on homosexuality, South Africa, and other critical issues, voicing a dislike of being labeled, "because I don't think it expresses one's total ministry. I try to keep a balance, and to respond to the issues facing the church from a pastoral standpoint, and I hope this will be the [resulting] image."

This reporter posed a two-part question, the first relating to his widely quoted statement that there will be no outcasts in the church under his leadership — that all will be given equal consideration.

How does he propose to heal the wounds of the many traditionalists who have been made to feel like outcasts because their stand, in conscience, against women's ordination has not been accorded the promised respect, and their authorized right to use the old Prayer Book has been too often denied? And second, Should the consultation with the rest of the Anglican Communion (called for by the resolution on women in the episcopate) result in a consensus heavily against it, would he advocate that this church abide by such consensus, or go ahead and act unilaterally?

Acknowledging the importance of both questions, he responded first to

the latter, as being most certainly a matter for very serious consideration and dialogue. "I have written to Archbishop Runcie asking that it be put on the agenda for the March meeting in Toronto of all the Anglican primates, and will take to that meeting the best resources I have. It is my responsibility to share with them the position our church has taken, and it is also incumbent upon me to listen to their views. All this will take time, and I don't think the consultations will end with the March meeting."

As to the first question, he said "I want to be open to all, to listen to as many as possible, in trying to restore unity in the church. To that end I am setting up meetings [with various groups and individuals representing different positions] for inclusion in my schedule for 1986." (He added later that he was in communication with some of the "continuing Anglicans" and hoped to meet with others.)

He came out strong as to whether he might like to add anything to his remarks at Anaheim on the role of women in the church. "I would like," he emphasized, "to affirm their ministry in every way, to encourage them at every level, and to make this evident in my own administration."

"I think the ordination of women is one of the great things that has happened in the church, for the resources they have brought to it, and the encouragement this has given to women in every walk of life."

One person's plea that he "help us to know just who you are, by comparing yourself to Bishop Hines, and telling us how you felt about his social attitudes," brought a primarily negative response. "I wouldn't dare compare myself to

that!" But he went on to say that he had been strongly supportive of Hines' programs. "He was a source of great inspiration to me, and I am deeply appreciative of his being here today. It has also been a privilege and joy to serve under Bishop Allin, and I hope my own ministry will reflect the gifts I have received from both."

Are there ways in which the American and Canadian Churches might work more closely together?

He would hope so and will work to that end, recalling the series of meetings when he was head of World Mission at 815 and his long association with [Canadian Primate] Archbishop Edward Scott.

Queried about his ecumenical relationships and goals, he noted that at the installation, the Roman Catholic Archbishop of Hawaii was one of the presenters of the Bible, and that a particular joy of his ministry has come from working with other denominations. His ecumenical experience has been "largely on the diocesan level, but will now be translated onto a broader screen," adding that he is soon to meet with Lutheran Bishop James R. Crumley.

In answer to two questions dealing with advocacy and the limits of the church's lobbying on hunger and other critical social issues, he said his mail since September had been overwhelmingly supportive of such lobbying, and that many different questions had been raised, most often that of the relationship of church and state.

"The church is called to find different ways of accomplishing this, and to speak to any question of moral and ethical dimension. Resolutions are not always in themselves sufficient. It is terribly important to sit down with people who are in positions of power and influence, in seeking to work with them in behalf of these concerns. It is important that they get to know the Presiding Bishop and those who represent me, and I them, so we may work together for the well-being of society, and we must find all kinds of ways to do this." He stressed the importance of the Episcopal Church's having a strong presence in the nation's capital, and the need for increased representation in our Washington office.

Asked to describe the shape of the Episcopal Church today, he observed that it is obviously becoming less predominantly white, and more multicultural. "I want to do all I can to foster this," he said, "and to affirm its diversity. This has a lot to do with ministry, and with involving minorities and different ethnic groups in the decision-making process." He further observed that "Mission takes many paths . . . and the church will always be in need of evaluation . . . and while I have never been a numbers man, I am concerned about evangelism, which is so very impor-

job in bringing a sense of unity and purpose, and I just hope I can continue to build on that, with the emphases I have mentioned."

A request for his predictions about the shape of the church by the end of his tenure brought laughter. "That is a difficult one, and I was told I didn't have to answer all of them! But if I may just turn it around a little, let me say that I am very, very serious about wanting to listen to the church and to try to find a common sense of mission. I indicated something of the direction in my sermon — the hope and vision of a compassionate church, of a servanthood ministry, as something I would like to build on in a lot of different ways. That is going to be the basis of my leadership, and hopefully, the leadership of the whole church in these next 12 years."

Has his experience in the mission field been helpful? Yes indeed. "As my dear wife observed last night, it is really because of our experience in Okinawa, our "growing up" there, that we are where we are today. It gave us a lot of understanding of the role of both lay and ordained ministry, of the nature of the church and the need to affirm its diversity, along with a deeper awareness that the message of Christ transcends all boundaries and that the faith is not lived out just from the Western stance. My own faith and spirituality has been greatly strengthened by our overseas service — in Okinawa, in Europe, and in Hawaii — and it has had a tremendous effect on my ministry."

The final question and answer drew more laughter but ended on a serious note. He was reminded of having spoken at Anaheim just after his election, of the necessity of "hanging loose." *In view of all the changes that election made in his life, is this still a priority?* On the contrary, he admitted to having had "moments of stark terror . . . so that my vision for the church has been at times linked to one of personal survival!" But in all this he is grateful for the support of his family. All of them were not at first happy about the election and what it would do to their communal life, but are more adjusted to it now.

In closing he said that "People have told me all my life that I am in their prayers, and I have never felt the meaning of this as much as in these last few months. When I left Hawaii I asked them to pray that in seeking to interpret the great issues that face us in the light of the Gospel, I be able to maintain my sense of integrity, and in the process, to maintain the unity of the church. I am not sure just how it is to be done, but I know that it is imperative that we both affirm our diversity and maintain our unity. This is the understanding that has come to me since my election, and it is for this that I ask your prayers."

Cruz

By ANNE HILLMAN

Cruz: (Latin: Cross). 1) Anything that puzzles, vexes, or tries in highest degree; 2) A crucial or critical moment; 3) The essential most important point. (Webster Unabridged)

The priest's voice rang out familiar words as his hands touched first the bread and then the cup before him at the high altar. "On the night he was handed over to suffering and death . . . I took bread . . ." I had heard measured phrases countless times since childhood. What did they mean? Would I ever understand?

The congregation droned the response in slow meter: 4/4, 4/4, "Christ has died, Christ is risen, Christ will come again."

A fly buzzed in from the open window. The breeze was sweet and warm. The old woman in front of me nodded, and a child wriggled in his father's lap.

The celebrant continued, his heavy brocaded vestments swaying as he returned to the open book before him. His voice rang through the cadences of the ancient phrases spilling over into the congregation's prayer . . . "and the power, and the glory, for ever and ever. Amen."

I looked up. The priest had taken the large wafer in both hands and held it high in front of him. There was no sound. In one motion, he broke the bread in two, spread his arms wide and stepped back. The gesture shrieked through me like a knife. I wanted to run out of the church, screaming, "No! no!" in response to what his body had spoken:

"It means you! Not just Jesus. It's not just the bread that's broken open. It's you."

Ann Hillman resides in Port Valley, Calif.



A view from the back of St. Jude's Home for Children.

Photos by Kirsten Reeves.

'God Wants Us Here'

St. Jude's Home for Children, Bulverde, Texas

By KIRSTEN REEVES

Michael beamed at his mother from the hospital crib as she carefully held him in preparation for home. After months in a body cast the little legs were stick-thin and scars from the operations which had been needed to reconstruct hip sockets where heel tendons had been cut and healed.

"Such a good example for the kids," said Ella Hamilton, whose husband Travis co-founded St. Jude's Home for Children in Texas. "I came in thinking that theirs has been the worst possible life and then I see Michael who can't run or even walk but still keeps smiling..." She smiled for a moment and gazed lovingly at the dark-haired child who gurgled and looked back at her. "He's a very special boy," she added.

Michael is seven years old and only a miracle of healing going on in the area of southern Texas. Born biracially retarded, and with hip joints and rudimentary sockets, he was abandoned by his natural mother, a teenager who had abused drugs throughout her pregnancy. For five years he lay in an

institution, "drugged and in a fetal position," said Mrs. Hamilton. When he was discovered by a concerned social worker and shown on a television program about adoptable children, several of the Hamilton's natural children saw him and felt he should be a part of their family.

Since his adoption, Michael has progressed to functioning on the level of a 15-month-old, can say a few words and has even attempted to feed himself. Surrounded by a caring family, his potential for development is unlimited and it is hoped that this final surgery will accomplish a big goal for the child: walking.

Michael's home and that of about a dozen other formerly abused children is a sprawling eight-bedroom ranch on over 14 acres of land outside of Bulverde, Texas. It has been their home since June of 1984 when the Hamiltons took possession of the property after many years of questioning and prayer.

"It's definitely been the work of the Lord," Mrs. Hamilton, 46, said during an interview at St. Jude's. "B.J.," one of the five dogs among a multitude of cats and four horses who provide instant affection for the children, chased a tennis ball over her feet. Mr. Hamilton was helping to supervise the building of a new playground for the ranch and joined his wife later.

As a "cradle Episcopalian" raised in

Mississippi, Mrs. Hamilton has long been involved with the church, especially in youth and Sunday school groups. So has her husband, 56, who changed from the Methodist to Episcopal Church when the couple was married in 1961.

After raising six children of their own, two of whom still live with them and one of whom is a paid employee at St. Jude's, the Hamiltons felt there was something else they should be involved in but they were not sure what it was.

"We started praying for direction; we wanted to do what the Lord wanted us to do," Mrs. Hamilton explained. Several years ago the couple moved to San Antonio from Colorado when Mr. Hamilton's manufacturing firm transferred him.

They were both busy with jobs and caring for their own family when in 1982 *Parade* magazine ran a story on "throw-away kids," children who were abused and abandoned by their parents. "We both read the article and were shaken by it," she said. "We felt this was what we had been called to do." Mr. Hamilton pointed out later that Texas has one of the highest rates of child abuse in the country.

The Hamiltons had been attending St. Mark's Church in San Antonio at the time and interested members of their prayer group immediately backed them with prayer and support. Shortly after,

bert Ward, director of St. Jude's Ranch for Children in Nevada and also a close friend. He invited the couple to Nevada to experience the ranch for abused children themselves, and in November of 1982 they visited St. Jude's for a week. "After that visit we never had any doubt that was what we were supposed to be doing," Mrs. Hamilton said.

In 1983 the Hamiltons and a number of interested friends formed a board of directors for their own independent St. Jude's of Texas. After several fund raising activities, they had succeeded in raising \$12,000 over a six-month period, and they began looking around for a site for the home. They eventually found the eight-bedroom ranch outside of Bulverde but could not afford to buy it. An alternative five-bedroom home was found in San Antonio, but it was rented to someone else before the Hamiltons had made a final decision.

At that point, "things began to move very fast." The owners of the Bulverde ranch were impressed with the idea of the home and called the Hamiltons shortly after the other property was rented, offering a lease agreement. St. Jude's board took possession of the ranch in 1984 and received a state license after inspection. A large donation enabled St. Jude's to make a down payment on the house and enter into a contract of purchase in May 1985.

St. Jude's first children arrived shortly after the ranch was leased, and the home presently shelters ten others ranging in age from six to 13. They are

vate agencies and under the watchful eyes of the Hamiltons they try to recover from shattering experiences.

They are children like one vivacious 13-year-old who at the age of nine was repeatedly raped by an uncle. Her mother, a schizophrenic substance abuser, wanted to send her out on the street to bring in money from prostitution and the child was constantly moved from school to school. When she rebelled against the uncle's advances at the age of 11, the mother abandoned her on a busy street with nothing but her birth certificate and some medical records and told her she was on her own. After over a year at St. Jude's, the teenager and a younger brother are doing "remarkably well," the Hamiltons said. She is on the honor roll at her school and affectionately addresses the couple, as do all the children, as "Mother" and "Father."

There are many methods of healing at St. Jude's, ranging from evening Bible readings and prayers to individual counseling in some cases. The Hamiltons run their home with traditional Christian values and discipline, emphasizing education, respect towards others, and strong faith. Their conservative approach is very different from the background of neglect most of the children have experienced.

"When we first got a VCR for the children I took some of the older girls to a rental place to get some movies," Mrs. Hamilton said. "They headed straight for the 'adult' section because that's all they'd ever seen."

Most rock music is not allowed at St. Jude's because the couple feels it has a negative impact on the children. "Some of them even request classical music on the radio now," Mr. Hamilton said with a grin. A tall, burly, grandfatherly man, he is obviously respected and loved by St. Jude's residents.

The Hamiltons themselves try to be good adult models for the children, renewing their wedding vows every year at church. Most of the children are surprised by their commitment because of the lack of stability in their previous home lives.

But two of the most positive influences are a highly supportive parish and St. Jude's sponsorship family program. Both were evident the weekend Michael came home from the hospital because five St. Jude's children were baptized that Sunday at St. John's Church in New Braunfels, the Hamiltons' present parish.

One engaging little blond boy who limps as a result of being thrown against a wall by his natural father when he was a baby, clung joyfully to his sponsoring "parents" who had come to see him baptized. They are members of the church who regularly spend time with him and are interested in adopting the child when his



Ella Hamilton keeps busy as secretary and for the ranch.

natural parents give up their parental rights. All the children have sponsor families from their church or the community and many families are interested in adopting "their kids."

Rector of St. John's, the Rev. F. Keith, or "Fr. Bob" as everyone knows him, was highly praised by the Hamiltons for his support of St. Jude's. Friendly and energetic, he and other members crowded around the church after the service, exchanging hugs.

Almost all of the children had seen the inside of a church before they came to St. Jude's, but God's presence in their lives now seems to be a gift taken for granted. "You know what I covered drag-racing cars?" said an eight-year-old playing with Legos back at the ranch. "God did!" I answered positively.

Following the lead and suggestion of St. Jude's Ranch in Nevada, the Hamiltons hope to expand their St. Jude's by adding three cottages, 20 more children and eventually, houseparents. The ranch pays only seven to nine dollars per child per day plus some additional cost for most of the ranch's costs are covered through community support.

The Hamiltons are quick to emphasize that they want to keep the ranch open more than 30 children so that "no child will be without individual attention." They also hope that those children who are not adopted or reclaimed by their natural parents will consider St. Jude's permanent home.

"If they can just leave here knowing that there is a better way to live," Mrs. Hamilton explained, "this will have been worth it."



A child at St. Jude's hugs a pet: many methods of healing.

ng the Holy Season

t is characterized by discipline, austerity, and e giving up of luxuries. Yet most practicing rs of the church are glad, or at least secretly hen Lent begins once more — let us admit it. life takes on a more active cast. People come to lenten services, and in many parishes the at- ce at the regular Sunday services is also up. Our rsonal devotional life picks up, and we can in- e glad that it does.

t people who give up sugar in their coffee, or ils before dinner, or candy, or smoking, or what- now that they are better off without these . People who read a solid book about their faith, o attend an extra church service each week, or t themselves to reciting the Daily Office, or try r for 40 days, they know that they are better off ese things.

course the purpose of Lent is to glorify God, not e you and me "better off." Yet whatever we do to God will in some way also help us move forward knowledge of this can at least help us get started serious observance of this holy season.

eday'

meday I will take my faith more seriously." We ave all said that, or something like that, to our- or to others, or to God. "Someday I will say my s more fully . . . Someday I will begin to read my regularly . . . Someday I will volunteer time to e homeless or needy . . . Someday, someday." So ad to hell is easily paved with good intentions. t turns the tables. Someday is *now*. This is the — "Behold, now is the acceptable time; behold the day of salvation," as St. Paul says (II Corin- 6:2). This day, this week, and the weeks ahead, e times we can go from shapeless and fruitless ntentions to a living, true, and effective practice Christian life.

stitution

, eliminate or not eliminate holdings in companies hat do business in South Africa, and neighboring bia, is obviously a question of great magnitude any Episcopalians today, not only in regard to olios of investments owned by the church, but also ard to schools, hospitals, and other institutions. ts of Executive Council, of diocesan conventions f various other organizations, and letters to the hich we receive all reflect the serious soul- ing that is going on.

e question is not a simple one, or it would have solved long ago. Well-informed individuals of will do urge, in some cases, that enlightened rican, Canadian, or other businesses remain in 1 Africa since such corporations are among the hannels for training future black leadership. The

distinction is also made between companies providing ordinary goods and services, and those providing weap- ons, computers, and other resources for the military, the police, and other repressive arms of the government.

Some would brush aside all these distinctions. Yet let it be remembered that Bishop Tutu was trained for leadership in one of the major multinational organiza- tions in South Africa. We do not wish to divest of that organization — it is the Anglican Communion.

The question of fiduciary responsibility is also seri- ous. Some retired priests and their wives would rather have lower pensions, with the assurance they are not in any way subsidizing apartheid (p. 3). On the other hand, others may choose differently. It would be diffi- cult for an organization to have two different scales of benefits.

There is also the consideration that by total divestit- ure the church, or any other shareholder, loses the right to influence the decisions of the company in ques- tion. Is it better to keep some shares and retain a voice? But how much influence do shareholder resolutions actually have?

In addition to shares owned by institutions, what about those held by individuals? Some individuals do own shares in these companies. Should not such indi- viduals divest too? Or if not, why not?

One answer to the latter question is that large organi- zations with massive portfolios, can often easily re- place a set of shares in one company with other shares of other companies of equal value. They also have the information to know what they are getting into. Most private individuals are not so advantageously placed.

Another consideration is simply prudential. If South Africa is the battlefield for a revolution during the next two or three years, it will be a poor place for any American company, except arms manufacturers, to have their money tied up.

Finally should Christians, and should Americans, see a bloody revolution as a desirable or undesirable solution to the South African question? What alterna- tives are there? How should the desired goal or goals best be achieved? These questions are frightening, but ultimately they must be faced.

Veni Creator Spiritus

Where is the power
In my hour
Of need?

"Go; your faith
Has made you whole."

My words, too?

Steal forth,
Seal the wound,
Bind my heart
In Your peaceful
Fury:
Bury me in hope.

Mark Lawson Cannaday

BOOKS

Penitent Spirituality

UNQUIET SOULS: Fourteenth Century Saints and their Religious Milieu. By Richard Kieckhefer. University of Chicago Press. Pp. 238. \$24.95.

Richard Kieckhefer, professor of the history and literature of religions at Northwestern University, has written an eminently readable account of 14th century saints which stimulates one to reflect on religious influences on men and women in contemporary society.

He selects a representative example from regions producing the most saints in the late medieval period: Dorothy of Montau in the eastern German territories, Peter of the Luxembourg French royal family and Clare Gambacorta of Pisa in Italy. These three also illustrate different social and religious milieus: Dorothy a housewife, Peter a cardinal in Avignon and Clare a Dominican nun.

In conclusion, the three are compared with late 14th century English visionary Margery Kempe. The important role of the saints' biographers, through whose eyes we see their characters and surroundings, is stressed.

The major themes of the period, reflected in secular literature as well as in the lives of the saints, are: patient endurance of suffering, a devotion to the passion as a means of understanding God's

asceticism, extraordinary penitence, and various forms of mystical experience such as rapture and revelation. Such emphases resulted in intensely unquiet souls, who experienced anguish as they sensed their transitoriness on earth and longed for heavenly rest. The author includes a guide to primary sources and detailed footnotes.

HELEN C. METZ
Washington, D.C.

Comprehensive Approach

THE CALL TO WHOLENESS. By Kenneth L. Bakken, M.D. Crossroad/Continuum. Pp. 117. \$7.95 paper.

A comprehensive approach to healing — suggested by the title word "wholeness" — is the major contribution of this book. Readers familiar with the church's healing ministry will find little new here except the author's wide perspectives which range from the individual to the social implications of healing, from biblical truth to the "new" physics.

Dr. Bakken serves on the faculty of John Hopkins University and is the founder of St. Luke's Health Ministries in Baltimore. His book introduces the St. Luke Life Center, a 130-acre retreat which emphasizes an interdisciplinary combination of prayer, counsel, physical conditioning, and nutrition for the promotion of health.

(The Rev.) C. CHRISTOPHER EPTING
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PEOPLE and places

Appointments

The Rev. Michael F. Ray is rector of St. Thomas, 830 Whitney Ave., New Haven, Conn. 06511.

The Rev. Joel B. Reed is now rector of St. James, 9845 McCree Rd., Dallas, Texas 75238.

The Rev. Andrew Donnan Smith is rector of St. Mary's, Box 47, Manchester, Conn. 06040.

The Rev. Jeffrey N. Steenson is now rector of the Church of the Good Shepherd, Rosemont, Pa.

The Rev. Roger White is now rector of St. Andrew's, Box 309, Kent, Conn. 06757.

Ordinations

Priests

Albany—David A. Handy, priest-in-charge of Trinity Church, Watervliet, N.Y. and director of Christian education for the Diocese of Albany, 1336 First Ave., Watervliet, N.Y. 12189.

Dallas—David Jefferson Mossbarger, curate, St. Luke's, Dallas, Texas. Walter Lawrence Prehn, III, curate, Church of the Holy Cross, Dallas, Texas.

El Camino Real—Martin Yabroff, assistant, St. Mary's-by-the-Sea, 1037 Hillside Ave., Pacific Grove, Calif. 93950.

Maryland—Frances D. Fosbroke, assistant, St. John's Western Run Parish, 3738 Butler Rd., Glyndon, Md. 21071.

New York—Carol Dinger Gadsden, 24 Central

Ave., Rye, N.Y. 10580. Greg Leroy Landers, assistant, Church of the Good Shepherd, 236 E. 31 St., New York, N.Y. Richard Ringe McKeon, Jr., curate, St. John's, 409 Prospect St., New Haven, Conn. 06510.

Pittsburgh—William Sherman Hesselgrave, St. Michael and All Angels, 1704 N.E. 43rd Ave., Portland, Ore. 97213.

Vermont—Joel Atkinson, assistant, Immanuel Church, 12 Church St., Bellows Falls, Vt. 05101.

West Texas—C. Douglas Earle, assistant for rural mission development, Trinity Church, Victoria, Texas; add: 107 Montezuma, Victoria, Texas 77904. George M. Keeble, associate, Trinity Church, Victoria; add: 108 Concord, Victoria, Texas 77901.

Deacons

Albany—Christopher A. Powell, deacon-in-charge, St. John's, Stockport, N.Y. Add: Box 114, Columbiaville, N.Y. 12050.

Dallas—David Wayne Alwine, assistant, Church of the Epiphany, Richardson, Texas. Slaven Lawrence Manning, curate, St. Luke's, Denison, Texas.

Maryland—Dorian McGlannan, assistant, Church of the Messiah, Baltimore, Md. Add: 5801 Harford Rd., Baltimore, Md. 21214.

Virginia—Karen G. Walters, Church of the Resurrection, Joppa, Md. Add: Box 222, Baltimore, Md. 21085.

Permanent Deacons

Minnesota—Evelyn Lawyer, diocesan refugee resettlement coordinator and St. Matthew's, St. Paul, Minn. Add: 1484 W. Highway 96, Arden Hills, Minn. 55112.

Nevada—Mike Margerum, indigenous deacon (Canon 8), St. Stephen's, Reno, Nev.

BOOKS

AN THEOLOGICAL BOOKS — scholastic-print — bought and sold. Send \$1 for the Anglican Bibliopole, R.D.3, Box 116d, Springs, N.Y. 12866. (518) 587-7470.

CHURCH FURNISHINGS

IONAL GOTHIC Chapel Chairs. Officiant modern churches. Custom crosses, altars, ards, furniture, cabinets. Oldcraft Wood-Sewanee, Tenn. 37375. (615) 598-0208.

DRIVED FROM ENGLAND, oak and maplits, lecterns, bier candle holders, comail, pews. All from old English churches. details and photos. Nostalgia, Inc., 307 e., Savannah, Ga. 30401 or call toll free 1-115.

CONFERENCE

CONFERENCE ON CHRISTIAN-RELATIONS: August 18 to 25, 1986, at y College, Oxford, England. Bishop Kenng keynote speaker: theme "The Well is shop Hassan Dehqani-Tafti, bishop of Iran and President Bishop of the Episcopal n Jerusalem and the Middle East, Harry ishop of Cyprus and the Gulf, Canon Rivivius, conference dean, and others will ad-conference. Participant papers also invited. ial fees: £315. Applications or information: ce Secretary, E. Badger, Brock Holme, Green, Whitbourne, Worcester, U.K.

EXCHANGE

HI PRIEST and family seek parish exid-July to September 1st. Write: the Rev. Garratt, Holy Trinity Rectory, Trowbridge, BA 14 9AA.

FOR SALE

ALORGAN, 56 note manuals, 30 note ped-at, Swell, Choir, Pedal, 28 stops, 35 ranks 6 pipes by Wadsworth. Unassembled, needs St. Christopher's Episcopal Church, 2807 , Lubbock, Texas 79413. 806-799-8208.

MUSIC

12 HYMNAL Cross-reference. First line and al. \$3.00 postpaid to: St. John's, 734 Mc-Fallbrook, Calif. 92028.

NEEDLEWORK

NS IN NEEDLEPOINT: Altar kneelers, ; kneelers, diocesan seals. Custom or stock handpainted on cut-to-measure canvas and l with wools for working. Margaret Haines , B.F.A., 229 Arbor Ave., West Chicago, Ill. 'phone (312) 231-0781.

POSITIONS OFFERED

WRITING A BOOK? Recently retired and energetic? Able to live on a small income? Mid-size parish in desirable living area seeks priest assistant to the rector. Part-time work and pay. Send resumé to: Search Committee, St. Andrew's Church, P.O. Box 609, Port Angeles, Wash. 98362.

ESTABLISHED church school is seeking qualified teaching candidates in all subject areas for new high school program beginning fall 1986. Competitive salary with medical and retirement offered. Contact: All Saints' School, 8200 Tumbleweed Trail, Fort Worth, Texas 76108.

SMALL CHURCH in northern Minnesota town seeking 3/4 church time 1/4 vocational priest to provide strong pastoral ministry and liturgical leadership. Priest with skills in teaching language, any engineering field, architecture, IBM systems 38RPG3, mechanical or industrial drafting, chemical dependency counseling or medicine easily employable. Contact Duane Fausher or Frank Marvin, Box 100, Warroad, Minn. 56763 or call 1-800-346-5044.

ST. PAUL'S CHURCH is seeking a full-time director of liturgy and music effective July 1, 1986. Lay or clergy. Resumés should be sent to: Carlene Reeves, Senior Warden, 1924 Trinity Ave., Walnut Creek, Calif. 94596. Please no phone calls.

The GFS Society for Girls, Diocese of Chicago, has part-time position available to person with experience in working with girls. Must have car, be able to type, organize branches, plan programs, crafts and summer camp. Send resumé to: Mrs. James Jay, 583 Selborne Rd., Riverside, Ill. 60546.

ASSISTANT DEAN for Development and Church Relations, Berkeley Divinity School at Yale. Must have experience and skills in fund raising, administration, communications, and public relations. Strong knowledge of church and education preferred. Applications from women and minorities especially welcome. Full or part-time. Salary negotiable. Address all correspondence to: The Dean, Berkeley Divinity School at Yale, 363 St. Ronan St., New Haven, Conn. 06511.

ARE YOU FACING RETIREMENT and have many years of giving left? Are you bored with your current job, your children grown, and looking to share of yourself? If so, maybe you should consider us. We are Boys' Home in Covington, Va. We are boys in need of loving, caring houseparents as we learn to deal with many normal teenage and preteen problems. If you answer yes to either of the above questions or just want more information, please contact us at: Boys' Home, Covington, Va., 24426 or phone (703) 962-1118.

SERVICES OFFERED

SMALL TOWN OR RURAL CHURCH worker? Do you need resources, support group, training? Write: Cooperative Episcopal Rural Agencies, 3706 Spenser Lane, Madison, Wis. 53704.

TRAVEL

ANGLICAN PILGRIMAGE to British Shrines and Holy Places. June 9-25, 1986. Inverness, Culloeden, Aberdeen, Edinburgh, Lindsifarne, Durham, Lincoln, York, Walsingham, London, Glastonbury, Windsor, Norwich and Wells. Tour limited to first 25 persons. \$1,595 per person, double occupancy. Write Fr. Charles Lynch, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213 or call (414) 271-1340 or (804) 740-5198.

WANTED

TRADITIONAL EPISCOPAL CHAPEL/ University Center, now entering sixth year needs 1928 Prayer Books/Altar Service Books, 1940 Hymnals, related reference books, altar hangings, church appointments, etc., to assist in student ministry of United Episcopal Church at University of Alabama. Traditional Episcopal Foundation of Alabama, Inc., 1511 University Blvd., Tuscaloosa, Ala. 35401. (205) 758-1700.

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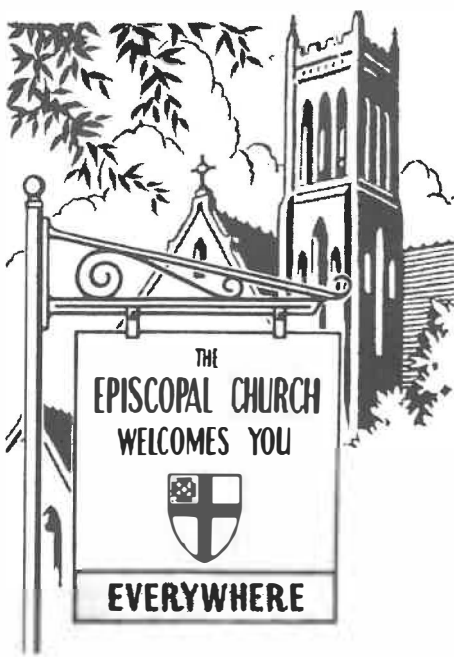
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LENT CHURCH SERVICES

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.



COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

SERVANTS OF CHRIST 1221 State Rd. 13, Fruit Cove
The Rev. Robert O. Weeks, v
Sun Adult Ed 9:30, H Eu 10:30. Where Jesus Christ is lifted up! Join us for worship

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

WEST PALM BEACH, FLA. (Wellington)

ST. DAVID'S-IN-THE-PINES 465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun H Eu 8, 9:30, 11. Midweek & HD, Wed 8. Daily MP & EP 8 & 5

ATLANTA, GA.

CHURCH OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Fr. T.B. Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B. Hatchett, Fr. W. Garrison III
Sun Masses 8:30, 10:30, 6:30. Daily call 872-4169

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III, r; the Rev. D.L. Turner, c; the Rev. Vincent Fish
Sun H Eu 8 & 10; Daily MP & Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r; the Rev. Jeffrey D. Lee, c
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10, & 6. HD 12:10. South of Toll Road 3 miles on Rt. 19, downtown

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7:12:05, Sat 8). HD 12:05

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Ne
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hamps
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Bu
socs
Sun H Eu 8, 10:15; Wed 10 & 8:30. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Bri
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dc
At Ashmont Station on the Red Line (436-6370; 8
The Rev. J.F. Titus Oates, r; the Rev. Jay James,
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass

ST. JOHN THE EVANGELIST 35 Bov
The Rev. Emmett Jarrett, v; the Rev. Margaret Ro
Sun Sol Eu 10:30. Daily as announced

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodw
The Very Rev. Orris G. Walker, Jr., D. Min., r; the Re
A. Trippensee, the Rev. Harold J. Topping, assocos
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 L
& Healing, 5:30 Sta of the Cross & Mass. Daily Offic

FLINT, MICH.

ST. PAUL'S 711 S.
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:1

(Continued on next page)

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Keirsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

WASHINGTON, D.C.

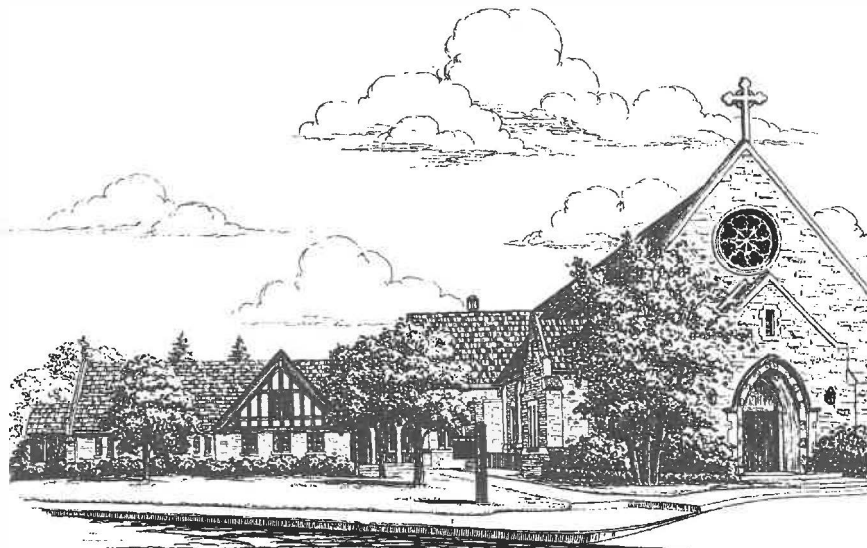
CATHEDRAL OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30 & 2

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Michael P. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10, Fri 7. Parish Supper & Christian Ed Wed 6. Organ recital Thurs 12:15. C by appt

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.



All Saints Church, Fort Worth, Texas

CHURCH SERVICES

(Continued from previous page)

POLIS, MINN.

George H. Martin, r
46th & Colfax S.
Rite I), 10:30 MP and H Eu. Thurs 7, H Eu & EP.

EACH, MISS.

ON-THE-GULF
200 E. Beach
Fredith Spencer
Ch S 10:30, C by appt. Ultraea Wed 7

CHRISTIAN, MISS.

TRINITY ON THE GULF COAST
Conson Bryant, r
Immunion 8, 10, 6

SPRINGFIELD CITY, MO.

CHURCH & Day School 40th & Main Sts.
Murray L. Trelease, r; the Rev. Marion W.
; the Rev. Stephen L. McKee, chap/assoc: the
I D. Hoffman, d
H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu
12 noon H Eu & Healing

SPRINGFIELD, MO.

ST. MICHAEL & ST. GEORGE Clayton
Edward L. Salmon, Jr., r; the Rev. Donald Arm-
the Rev. William A. Baker, Jr.; the Rev. C.
Jarbee; the Rt. Rev. Michael Marshall, Director,
titute
11:15, 5:30. MP, HC, EP daily

SPRINGFIELD, NEB.

BAS 129 N. 40th St.
R. Morton, SSC, r; the Rev. M. V. Minister
& 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
EP 5:30; C Sat 5

ROSELAND, N.J.

RD'S Claremont Rd.
ederick Baldwin, r 766-0602
10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC &

SPRINGFIELD, N.J.

URCH 950 Broad St., at Federal Sq.
George H. Bowen, r; the Rev. Bernard W. Poppe
s 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SPRINGFIELD, N.M.

EW'S 7920 Claremont, N.E. (at Texas)
Thomas C. Wand, r
7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

SPRINGFIELD, N.Y.

S—The Church of the Generals
Canon George Charles Hoeh, r
Year 9818 Fort Hamilton Parkway
& 10; Wed HC 6:45 & 10; Fri HC & Healing Service
cheduled with all services

199 Carroll St. (at Clinton St.)
Samuel O. Cross, r
gh Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,
oon. 1st Sat Requiem Mass noon

SPRINGFIELD, N.Y.

OF JERUSALEM Penn & Magnolia
Edward Bowman, v Est. 1880
MP & Mass. Sat 5 EP & Mass, Thurs 8 Stations & B

SPRINGFIELD, N.Y.

AL CHURCH OF ST. JOHN THE DIVINE
and Amsterdam Ave.
9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
5; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
(Choristers: in school year). Sat MP 7:15, HC
4

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

ST. ANDREW'S Richmondtown, Staten Island
Geoffrey R.M. Skrinar, r; Frederick W. Schraplau, assoc
Sun Masses 8, 10 (Sung), 12 noon; Thurs 12 noon Mass &
Healing Service; Lenten Studies Wed 8

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; 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

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
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 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Gordon-Hurst Barrow; the
Rev. James P. Nicholls; the Rev. Leslie Lang
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK—Q10 Bus Direct
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass



St. James of Jerusalem, Long Beach, N.Y.

ASTORIA, N.O.
ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PHILADELPHIA, PA.

ST. MARY'S 1831 Bainbridge St.
Sun Eu 10; Tues, Thurs Eu 6. MP Mon-Fri 7:30

ST. STEPHEN'S 10th & Market Sts.
A National Healing Ministry
Eu & LOH Sun, Thurs, Fri (215) 922-3807

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu. Wed 7:30 H Eu

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, the Rev. Joseph P. Bishop
Sun Eu 8, 9 & 11

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. Nelson W.
Koscheski, Jr.
Masses 7:30, 9 & 11:15 (Sol High). Masses daily, see schedule.
C Sat 9-5:30 & by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James V. Libera-
tore 440-1600
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

ST. THOMAS E. Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the
Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
ass'v/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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