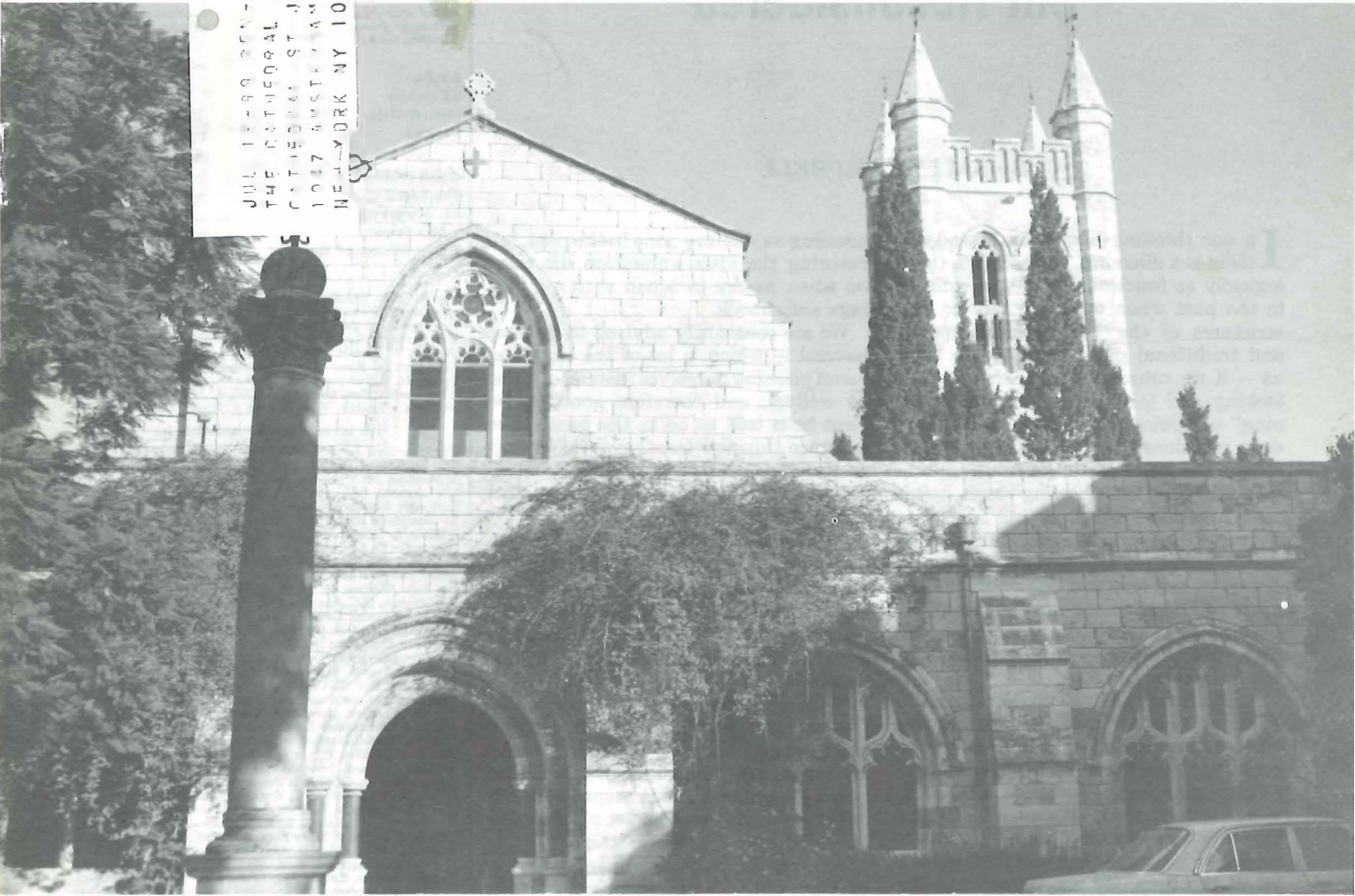


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St. George's Cathedral in Jerusalem: a diocese serving all regardless of creed [p. 10].

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THE LIVING CHURCH

Volume 192 Established 1878 Number 11

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

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

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TELEPHONE 414-276-5420

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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Sin Reconsidered

By SALLY CAMPBELL

In our thinking about sin nowadays, there is a dilemma, not so much theologically as functionally; it was simpler in the past when we could rely on the strictures of the Ten Commandments and traditional pious morality to keep us — if we subscribed to them at all — looking and feeling fairly whole. “Sinning” was doing bad things, the obvious ones mentioned in the Ten Commandments, but more pertinent to us churchgoers the ones like showing anger, being selfish, acting in hate, saying bad (even if true) things about people, thinking too deeply about ourselves, and all the subtleties of self-oriented behavior. We became rather adept at not “sinning” on the one hand and hiding our true feelings on the other — from ourselves, if not from everyone else.

And this was just the problem: in spite of our attempts to hide and smooth over what we considered our sinful ways, we could not avoid the internal buildup of resulting poisons. These, not allowed to vent openly, have a way of seeping through anyway, and our last state tended to be worse than our first, quite a lot of the time. By not permitting our emotions, our base sentiments, to be acknowledged and expressed we were alienated in our hidden depths not only from each other but from our very selves. And any alienation is a mode of being separated from God.

In reaction, the spokesmen of this therapeutic age enjoin us on every side to be ourselves, to enter into the richness of our emotions, not suppressing and re-

pressing as we have done in the past, but savoring the vivid coloration life takes on when we are in touch with our feelings and moods.

We are constantly advised to be more natural — which, a lot of the time may mean pleasing ourselves instead of being as selfless, and therefore good, as we have been told to be in the past. If we embrace this new freedom we are necessarily going to find ourselves behaving in ways we have heretofore labeled anti-social, if not out and out sinful.

Perhaps our old definition of sin was deficient, then. Even good theology has always told us to be ourselves, that this is God's desire for us. This makes suspect a pattern of life that specifically kept us from being our true selves, doesn't it?

We need a new pattern — one which lets us act consonant with our deepest, most sensitive places; one which lets us act not as we think other people are expecting us to act, but in response to our own true identities. But who will be the role model for this new pattern?

Who but Jesus, of course — the author of our faith, and paradigm of our existence.

We know that Jesus was sinless — but we may have trouble deciding what that means; again, because we think of sins as bad deeds, wrong attitudes.

If we understand sin only in these terms, then we cannot understand how Jesus could have been fresh to his mother, furious and violent in the temple, and, in general, a formidable rule-breaker. In anyone else we could call these acts sinful behavior — they surely are all encompassed in the famous Ten as being bad; but they are scripturally attested to. Jesus did them, and he was

Our guest columnist this week, Sally Campbell, is a frequent contributor to THE LIVING CHURCH. She resides in Cold Spring Harbor, N.Y.

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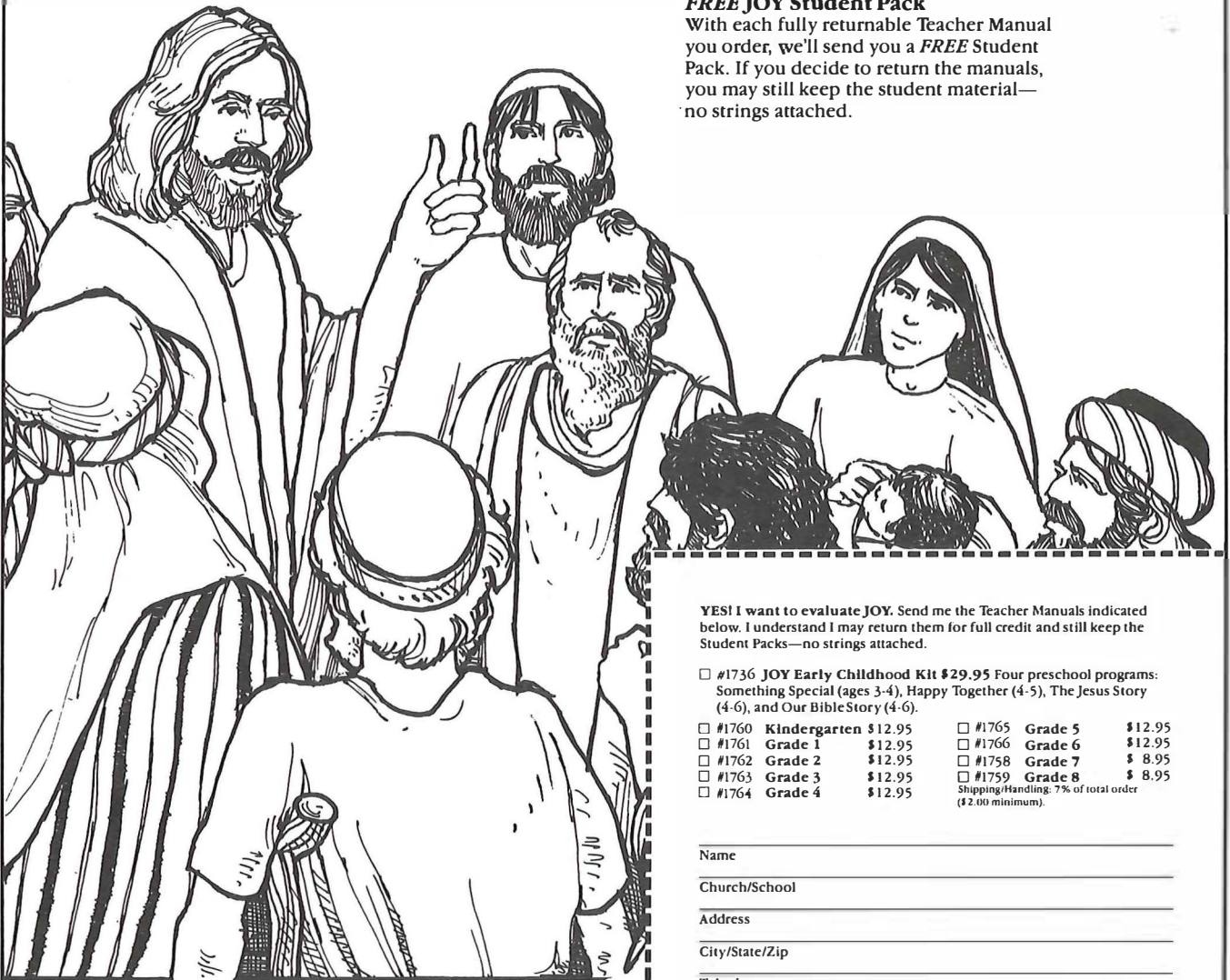
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sinless. Jesus' sinlessness consists only in that *he always did his Father's will*. We may trust that whatever he did it was in accordance with his Father's morality, and for a good purpose. Comprehending and accepting this will keep us from once more falling into our favorite trap — of thinking ourselves more moral than God: *we never talk back to our parents; we can control our anger; we keep all the rules, that sort of thing; pat, pat, pat.*

Sin is not so much "doing something bad" as it is failing in some way. In fact, the Greek word used in the New Testament for sin is just this: *hamartia*, which means, in its first definition, *a failure*. And, needless to point out, the failure is always the same one, the only one — we fail to accept God's will as our own. The same thing which tripped Adam in the garden. After all this time.

However, if we seriously commit ourselves to God's will (in intent, anyway, which is the best we can do), we can mitigate the problem of being sinful. That really is what redemption is all about — not that we are able to stop sinning, for we can't; not that we have been given a means for achieving perfection, for we haven't; but that we are forgiven our natural and continuing imperfection. That imperfection is, I'm sorry to say, our inability to do God's

will consistently, no matter how hard we try. But Jesus, in whom we live, *was* able to, and the forgiveness he won for us covers our inability and is the basis for our freedom.

Let us take more pleasure, then, in what he has done for us. In fact, let us take more pleasure in being ourselves.

That, in the end, is what it's all about.

Outsiders

We, too, you shall have with you always; though you avert your eyes, we shall still exist — haggard men in threadbare coats, faded women in babushkas, lurking in city shadows even in the spring.

You will not want to see our gaunt faces, deeply scored, nor be reminded that our souls are precious as yours; but, though you shrug, turning, presenting innocence unfelt, we stand silent in doorways waiting out the time.

William Dauenhauer

LETTERS

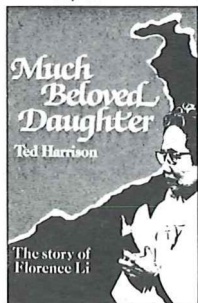
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Three Legal Actions

The final paragraph of your article "Fr. Pasco Files Suit" [TLC, Feb. 2], contains one small error which indicates the complexity of the legal situation here caused by the existence of three separate court actions. The court hearing set for March 14 in Kansas City is a meeting of the provincial appeals court which will hear my appeal from an Oklahoma diocesan ecclesiastical court. The paragraph speaking of it deals with the subject of the actions of two civil courts.

Just to clarify this for your readers, omitting my own editorial comments, let me say that the three legal actions are, in chronological sequence: 1) the suit in Tulsa District Court by the Diocese of Oklahoma against Saint Michael's Church Foundation. In this suit the diocese alleges it was defrauded to believe

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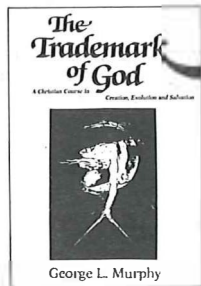
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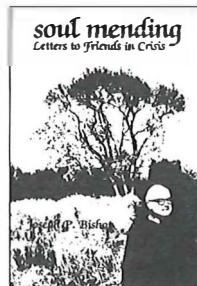
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that the foundation is part of the Episcopal Church. The foundation, on its part, maintains that there was no fraud, and has filed a countersuit claiming damages; 2) the Oklahoma diocesan ecclesiastical trial of me in which it was charged that the above fraud was a fact, that I had violated my ordination vows by refusing to recognize the bishop's removal of me as rector, and that all the above constitute "immorality." I have maintained that the court lacked jurisdiction, and have appealed its guilty verdict to the province where the appeal is to be heard March 14; 3) the suit brought in Oklahoma City District Court against the Bishop of Oklahoma and certain others in which I claim that I have been slandered and libeled. Both civil cases have yet to be heard.

The confusion in THE LIVING CHURCH article is understandable, for these separate ecclesiastical and civil actions deal with the same subject matter but are quite independent of one another.

(The Rev.) JOHN C. PASCO
St. Michael's Church

Broken Arrow, Okla.

Lowell's Protest

I appreciated Alzina Stone Dale's comments [TLC, Feb. 2] on the insensitive selection of music by a select few seen in some parishes.

However, I believe she is in error concerning the history of "Once to every man and nation." This heretical text (Pelagianism, the *new* Messiah as "some great cause," and only one "moment to decide"), which runs counter to Christian theology, was originally a protest poem against the United States for what the author, Lowell, felt was unjust aggression in the war with Mexico. The text (no. 519, 1940) was 16 of the original 90 lines of poetry. (*The Hymnal Companion*, p. 312).

The only serious complaint we have heard concerning the *Hymnal 1982* is that the music and type-face are smaller. The benefit, however, is that none of the verses are printed apart from the music.

(The Rev.) W. W. HINTON
St. Michael's Church

Bon Air, Va.

Christ in His People

With the great rites of Holy Week fast approaching, I wanted to share an experience from Holy Week 1985 as we celebrated it here at All Souls'.

On the Sunday of the Passion we gathered the congregation (as we have for many years) in the parish hall for the blessing of the palms and then processed into the church. At the time of the reading of the passion, various persons took the roles of individuals in the passion, and the congregation as a whole read the crowd parts, as the Book of Common Prayer suggests.

During the previous months I had

heard the Rev. Robert Hovda [Roman Catholic liturgical writer] speak and I had reflected on his view of the members of a congregation as "royal, holy, servant people of God." I shared with the worship commission of our parish Fr. Hovda's description and asked how the two passions of Holy Week might cast the people of God in some better role than an angry crowd shouting for the crucifixion of Christ. We concluded that on Good Friday, the congregation would speak the words of Jesus during the dramatic reading of the passion.

So, Good Friday, 1985, the deacon read the narration during the passion, various rehearsed lectors took individual roles, the choir took the crowd parts and the congregation read the words of Jesus.

While the rubrics of the Prayer Book don't suggest this treatment, the experience for the congregation was powerful. As the Body of Christ they spoke the words of Jesus, and the passion account of St. John gave them a most remarkable text.

This year we will do this again. On Passion Sunday the crowd and the experience lend themselves to a dramatic reading, with the congregation speaking the short, angry lines assigned them by St. Luke. But on Good Friday the feeling is different and the Jesus portrayed by St. John can be expressed very effectively by having the congregation speaking together.

(The Rev.) RALPH R. CARSKADDEN
All Souls' Church

San Diego, Calif.

Correction

Thank you for placing our pictures of our Shrine to St. Joseph of Arimathea on the February 23 cover. Two small errors; the firm in London is Watts & Co., and I am not rector of Holy Innocents', but priest-in-charge.

(The Rev.) WILLIAM J. MILES
Holy Innocents' Church

Racine, Wis.

Disagreeing Civilly

I write in reply to the letter of Sister Lucy [TLC, Feb. 9]. Though I oppose the so-called ordination of woman priests, I am not a "bitter enemy," and what I have to offer is not "criticism" or "carping, nagging, negative remarks," but rather an analytical response. Are we not permitted to disagree civilly?

Sister Lucy appeals to "reality," though she actually refers to current practice, to validate an aberration. She notes the presence of over 600 women priests in this church. Does presence equal validity? At one time, the church contained a majority of Arian bishops. Did their presence validate the heresy?

She wonders how anyone can know with certainty whether or not women

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should be ordained priests, and she accuses opponents of knowing "beyond a shadow of a doubt." Who has said so? Even the late Fr. Homer Rogers noted that the possibility certainly exists.

Yet I might remind her that these questions have always been decided, not by anyone's particularly strong convictions — since many *men* with strong convictions are not indeed ordained — but rather by the whole church, acting through her bishops and their colleagues. She may be assured that, had 11 male deacons insisted on their *right* to ordination in 1976, they would have been deposed. Until recently, simply to demand ordination has not been grounds upon which to proceed. Someone other than the aspirant needs to *know*.

Sister might readily argue that the bishops of this church have validated the practice of ordaining women priests. Undeniably, the majority of them favor the practice. But before we move too fast, let me recall that Sister Lucy's dearly loved "Anglican heritage" derives from unity with the unbroken catholic church. And until that whole church speaks on a matter as critically important as the apostolic ministry, *this* church has got its nerve to claim that when *we* speak the *church* speaks. Should the whole church one day so speak, then even that state-

ment would have to bear the test of time, just as did the spurious Arian majority.

As for arguments about the validation of women's priesthood directly from God, I can just as easily answer, "I know women should not be ordained priests, because God told me so."

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

• • •

I am amazed that Sister Lucy Shetters, C.S.M. is incredulous that ordination of women to the priesthood is not universally recognized in the Episcopal Church. It is my understanding that some members of her own order do not endorse ordination of women and that the Eastern Province of the Community of St. Mary has steadfastly affirmed the apostolic ministry. Whose head is in the sand?

Her suggestion that those opposed to the ordination of women should cease their "carping, nagging and negative remarks" and roll with the "tide" is like suggesting that orthodox Christians should have kept silent and allowed themselves to be swept along with the "tide" when heretical Arians were in the ascendency in the church. We now thank God for such "nattering nabobs of negativism" as St. Hilary.

Those who affirm the apostolic ministry believe the cumulative weight of scriptural, theological, traditional and even psychological arguments supports the practice of the Spirit-directed church for the last 20 centuries in having a male priesthood. Uncertainty about what constitutes authority competent to alter the apostolic ministry as well as ecumenical considerations make the case against female ordination even more compelling.

Many opponents of female ordination do not believe it is impossible for women to be ordained. They hold that the Holy Spirit could, indeed, move the church to this action. There is little evidence, however, that the Spirit has yet spoken convincingly or universally in favor of setting aside the "particularity" of holy orders.

A ripple does not a tide make.

(The Rev.) JACK W. REEVES
Grace Church
Whitestone, N.Y.

Wasps at the Altar

In response to Fr. McAdams [TLC, Jan. 26], I would like to make two points. One is that fervent, sincere prayer is not always what might conventionally be called pious. My own response to wasps descending during one consecration was, "Jesus!" — uttered with great sincerity and all due reverence. I believe it was a profound prayer for deliverance on a specific "Murphy's Law" Sunday!

To get through the consecration at all with loud "thwacks" interspersed among the sanctus bells was at least a B+ effort. The point is that specific grace was asked and received, and one might say that the "Lord of them stingin' flies" was not successful in overcoming that grace.

The second issue has to do with "prayer which is automatic, non-thinking or carried out in a distracted manner." My own experience with the Morning Office, the Rosary, and the Jesus Prayer leads me to the conclusion that our "distractions" or wanderings of mind are often the precise focus our prayer needs to take on.

This is a mystery, but my own theory is that repetitive non-thinking verbal prayer produces a silence within our conscious minds that allows us to become aware of our unconscious concerns or worries. Quite often, when I am aware only of a general sense of dis-ease or turmoil within my soul, such prayer brings to my awareness precisely what the source of my sense of uneasiness is. Once that is known, then I can make specific petition for specific grace to respond to this. So these "distractions" can be powerful spiritual aids.

(The Rev.) JOEL B. REED
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NEW MODELS FOR FINANCING THE LOCAL CHURCH: Fresh Approaches for the Computer Age. Pp. 141. \$8.95 paper. **STEWARDSHIP ENLISTMENT AND COMMITMENT: A Design for Development in the Local Church.** Pp. 97. \$8.95 paper. Both by Raymond B. Knudsen. Morehouse-Barlow.

Dr. Knudsen has revised and updated his well-known text on new models for financing the church and its mission in these changing times in which computer technology causes us to rethink our traditional methodology. His pre-authorized electric fund transfer program which he calls "AUTOGIVE" and the use of bank card giving will remain controversial with many stewardship people, but they deserve study and consideration.

His advocated monthly pledging based upon definite units of support rather than the weekly envelope system has much to commend itself in an age where most of us are paid and spend our money on a monthly basis. While many aspects of planned giving are well covered in the book on new models for giving, Dr. Knudsen's new book on stewardship enlistment fleshes out this teaching.

The development of several task forces, with a limited membership of three, for year-round stewardship education in such areas as individual and family profiles, special gifts, memorials, annuities, bequests, and financial administration, makes Dr. Knudsen's new book thoroughly exciting, challenging, and helpful. Not only is the role of each task force carefully defined in very succinct chapters, but they are expanded upon in accompanying chapters which spell out the selection and recruitment of their membership. Anyone interested in stewardship for the whole year rather than the usual (and not very effective) once-a-year fund raising will find this book on stewardship enlistment invaluable.

(The Rev. Canon) W. DAVID CROCKETT
Springfield, Mass.

Supplementary Resource

ALTAR GUILD HANDBOOK. By S. Anita Stauffer. Fortress Press. Pp. 127. \$5.95 paper.

This well-written handbook presents basic information for altar guilds which prepare for the liturgy according to the *Lutheran Book of Worship* and the companion book, *Occasional Services*. The author, a member of the worship staff of the Lutheran Church of America, begins with a fine chapter on worship. The next

chapter defines the altar guild ministry as one of joy, responsibility, reverence, and gratitude. Members are "grateful servants of God."

The services of corporate worship are surveyed from a historical perspective, and practical information given for preparation, use and care of things used in worship. Final chapters and appendices include suggestions for organizing and maintaining parish altar guilds.

This handbook is strikingly similar to altar guild manuals used in the Episcopal Church. The church calendar, vessels, vestments and appointments are largely the same, but in some instances their symbolism, use, and emphasis within the liturgy are different. Used as a training manual for Episcopal altar guilds, this book might cause some confusion. But, for supplementary reading and as a guide for altar guilds of Episcopal churches involved in worship and dialogue with Lutheran churches, this book could be a valuable resource.

PHYLLIS HAYDEN
La Crosse, Wis.

Pastor's Cookbook

THE PASTOR AND THE PERSONAL COMPUTER: Information Management for Ministers. By William R. Johnson. Abingdon. Pp. 224. \$10.50 paper.

Fannie Farmer's Cookbook still sells well after many years because it meets the needs of its users. It presents the essentials of a complex subject in a well organized form so they can be used by people who lack either time or inclination to master these essentials but must deal with them nevertheless.

Pastor Johnson has also written a cookbook. His is on personal computers, and should be of great value to most clergy. It does indeed contain essential facts about selection and use of so-called personal computers — this is, desk-top computers designed for use by a single individual at a time. The material is well organized and many practical examples have been provided.

The author has written with his readers' need to know in mind, and thus covered such varied matters as hardware (equipment), software (programs), what the purchaser should expect from the vendor, and some of the things a computer can do (and should not do) in a church situation.

The author is especially to be congratulated for pointing out, in a chapter entitled "Computer Cautions" many of the dangers involved in use of personal computers. Some of those dangers seem almost demonic, such as the fact that for certain personalities a computer may provide within itself a compact universe, a universe that seems always to be under the user's control as the real universe is not. In such situations the computer can

Continued on page 16

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THE LIVING CHURCH

March 16, 1986
Lent 5

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Pennsylvania Consecrates Coadjutor

Thousands of Episcopalians and ecumenical guests gathered in Philadelphia's Convention Hall February 15 for the consecration of the Very Rev. Allen Lyman Bartlett, Jr. as Bishop Coadjutor of the Diocese of Pennsylvania. As coadjutor, Bishop Bartlett is next in line to become the 14th Bishop of Pennsylvania, upon the retirement of the present bishop, the Rt. Rev. Lyman C. Ogilby.

The sermon was delivered by the Rt. Rev. John T. Walker, Bishop of Washington. The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator and co-consecrators were Bishop Ogilby, the Rt. Rev. J. Brooke Mosley, retired Bishop of Delaware, and bishops of two dioceses where Bishop Bartlett previously served in parish ministry: the Rt. Rev. David B. Reed, Bishop of Kentucky, and the Rt. Rev. Furman C. Stough, Bishop of Alabama.

Music included a massed choir of several hundred voices from many of the 172 congregations of the diocese and an ensemble of singers and instrumentalists from the diocese's Hispanic parishes, among others.

The new bishop received several gifts during the service, including a ring from the Diocese of Kentucky, a crozier from the Diocese of Pennsylvania, and a pectoral cross from diocesan youngsters.

Bishop Bartlett was elected bishop coadjutor September 28 [TLC, Oct. 27]. He is married to the former Jerriette Kohlmeier and they have three grown children.

West Texas Coadjutor Consecrated

The Rev. John Herbert MacNaughton, rector of Christ Church in San Antonio since 1975, was ordained a bishop February 6 in Corpus Christi and instituted as the bishop coadjutor of the Diocese of West Texas, at the opening of the 82nd council of the diocese.

Some 2,000 churchpeople, including 220 from Bishop MacNaughton's former parish, filled the lower level of the Bay-side Auditorium in the Corpus Christi Convention Center to witness the colorful ceremony.

Chief consecrator was the Most Rev. Edmond Browning, Presiding Bishop, who is a native of Corpus Christi. Co-consecrators were the Rt. Rev. Scott

Field Bailey, diocesan bishop; the Rt. Rev. Stanley F. Hauser, Suffragan Bishop of West Texas; the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico; and the Rt. Rev. Gerald McAllister, Bishop of Oklahoma.

Several other bishops participating in the service included the Rt. Rev. Alexander Stewart of the Church Center in New York, the Rt. Rev. James Brown of Louisiana, the Rt. Rev. Sam Hulsey of Northwest Texas, the Rt. Rev. Clarence Pope of Fort Worth, the Rt. Rev. Richard Trelease of the Rio Grande, the Rt. Rev. Alex Dickson of Western Tennessee, and the Rt. Rev. A. Donald Davies of the American Convocation of Churches in Europe.

The new bishop was elected September 27 in a special council held in St. Luke's Church, San Antonio [TLC, Oct. 27]. He will succeed Bishop Bailey at the annual council in San Marcos February 12-14, 1987, as the seventh diocesan bishop of West Texas.

WILLIAM NOBLE

Lutherans Choose Milwaukee

In a major upset February 17, Milwaukee, Wis., was chosen to be the headquarters of the projected 5.3 million member Evangelical Lutheran Church in America, selected over both Chicago and Minneapolis.

Members of the Commission for a New Lutheran Church met in Minneapolis for five days and, after more than six hours of debate, parliamentary maneuvers and test votes, voted 59 to nine to recommend the Wisconsin city.

"Milwaukee was chosen because of the inability of the group to come down on either Minneapolis or Chicago," said Dr. William H. Kohn, retired bishop, a commission member from Milwaukee who presented his city's case to the commission.

The new church will bring together the Lutheran Church in America, headquartered in New York City; the American Lutheran Church, headquartered in Minneapolis, and the Association of Evangelical Lutheran Churches, headquartered in St. Louis.

Last September, at a meeting in Kansas City, the commission made a tentative choice of Chicago as a site for national offices. However, a task force on office data reporting to the commission recommended instead the choice of Minneapolis on the basis of cost-effectiveness.

Chicago supporters disputed the cost figures and insisted that other considerations such as neutrality of site and multicultural diversity would favor Chicago.

Dr. Kohn told the commission that Milwaukee meets the criteria regarding neutrality and multicultural diversity because the city is 27 percent black and has a large Hispanic population. In addition, housing and office costs would be cheaper than in either Chicago or Minneapolis, and a large Lutheran trust would be willing to make a gift of \$1 million to the new church if it located in Wisconsin.

On February 18, the Rt. Rev. Roger White, Bishop of Milwaukee, sent a congratulatory telegram on behalf of the Greater Milwaukee Conference on Religion and Urban Affairs to Arnold Mikelson, coordinator for the new Lutheran church.

Coalition Attacks TV Programming

A widely diverse group of 1,600 Christian leaders has condemned excessive sex and violence on television and pledged to pressure networks and advertisers to curb this "moral pollution."

Bringing together both liberals and conservatives, Roman Catholics and Eastern Orthodox Christians, the appeal launched a new national organization called Christian Leaders for Responsible Television.

"More and more, television is seen as a purveyor of gratuitous sex and violence, undermining moral values and reflecting a perverted, corrupted caricature of human existence," the church leaders said.

The statement was read at a February 4 news conference in Washington, D.C., by the Rt. Rev. William C. Wantland, Bishop of Eau Claire. Joining him were Dr. Billy Melvin, executive director of the National Association of Evangelicals, and the Rev. Donald Wildmon, director of the National Federation of Decency, an anti-pornography group which started the effort.

Representatives of the new group will immediately seek meetings with the heads of the three major television networks, the church leaders said. They also announced plans to meet with leaders of companies which "lacked sensitivity" in selecting programs to sponsor.

"We call for an immediate end to the anti-Christian stereotyping presented in network programming. The Christian religion, and persons depicted as Chris-

tians, should be treated in a fair and unbiased manner, as should all other religions," the church leaders also said.

In their statement, the church leaders cited several studies linking portrayals of violence on television with actual violence in society. They pointed to reports by the National Federation of Decency that around eight in ten "allusions to sexual intercourse (on television) are between people not married to each other."

The church leaders also said the number of times profanity was used on prime-time network television went from 1,005 in the fall season of 1978 to 2,071 in the fall of 1984.

Harper & Row Buys Winston-Seabury

Seabury Press, which began in 1952, has been purchased by Harper & Row two years after it was taken over by Winston Press.

Seabury closed as an Episcopal operation in early 1984 after the Executive Council decided that its annual deficit of \$250,000 was too large for the church to carry. The publishing house was revived under the ownership of Winston Press, a Minneapolis-based religious and general trade publisher, and many Episcopal publications continued to be sold.

Winston and its parent corporation, CBS, acquired Seabury's principal assets for an undisclosed sum. Now Harper & Row has acquired the assets of Winston-Seabury Press from CBS as of February 10 and will add the firm's professional trade titles to its San Francisco office, which handles Harper's religion titles. A spokesman for Harper & Row said the company is interested in placing the 1979 Prayer Book into secular bookstores to increase its exposure.

CONVENTIONS

The 82nd council of the Diocese of West Texas, meeting at the Hershey Hotel in Corpus Christi February 6-8, voted to ask the national Executive Council to consider the possibility of establishing companion diocese relationships between the Episcopal Church and the Russian Orthodox Church in the Soviet Union.

The resolution requesting the relationship was submitted by the peacemaking commission of the diocese chaired by the Rev. Charles Dobbins of the Church of the Good Shepherd, Corpus Christi. If approved by the Executive Council, the commission would be empowered to seek ways to include the Diocese of West Texas in such a program.

The diocesan assembly, presided over by the Rt. Rev. Scott Field Bailey, diocesan bishop, also passed a resolution commending President Reagan and Soviet



Fr. Stevens (left) speaks with the Bishop Sims, during a break at the Diocese of West Tennessee convention: plan to reestablish clinic in Africa.

General Secretary Gorbachev on "their openness with each other" at the Geneva summit meeting.

In other business, the council recommended the construction of an adult conference center at Camp Capers, a diocesan facility located near Comfort, Texas.

Bishop Bailey announced his retirement which will take effect at the 83rd annual council next February. He will be succeeded by the Rt. Rev. John MacNaughton who was consecrated bishop coadjutor February 6.

Delegates adopted a budget for 1986 totaling \$2,043,831, up \$65,000 from 1985. They also established a chair at the University of the South, Seawee, Tenn., to be endowed in honor of all present and past bishops of the Diocese of West Texas. About \$300,000 has already been pledged to the chair.

WILLIAM NOBLE

The 155th convention of the Diocese of Alabama met in Selma February 7-9, with St. Paul's Church as the host parish. Unanimous approval was given to the request of the Rt. Rev. Furman Stough, diocesan bishop, for the election of a suffragan bishop.

Approval was also given for a capital funds campaign to raise \$5,750,000 to renovate and expand facilities used by campus ministries; construct new buildings and fund an endowment for the diocesan camp and conference center; purchase land for new congregations; and purchase more space for diocesan headquarters. The 1986 budget of \$1,552,815 was approved.

The convention ended Sunday morning with a festival Eucharist in a local school auditorium attended by more than 1,000 people. The Rt. Rev. James Kauluma, Bishop of the Diocese of Namibia, Southwestern Africa, delivered the sermon wearing a mitre and

stole of leopard skin. The Diocese of Namibia is Alabama's companion diocese.

Since the clergy were in Selma, lay readers conducted non-sacramental services in diocesan churches February 9 and read a sermon by Bishop Stough on Christian hope, particularly as epitomized in diocesan life.

(The Rev.) EMMET GRIBBIN

Peacemaking was the theme of the fourth annual convention of the Diocese of West Tennessee held January 16-18 at Grace-St. Luke's Church in Memphis.

The keynote speaker was the Rt. Rev. Bennett Sims, retired Bishop of Atlanta and a noted authority on Christian perspectives of peace. He preached at the opening Eucharist and held a discussion the following day in response to his sermon.

Bishop Sims ended his sermon with the suggestion, "Why not join the overwhelming minority who have changed their way of thinking in a sturdy resolve? Then the world's drift of unparalleled catastrophe will stop cold by reason of an invincible warmth of heart."

Convention delegates and visitors also listened to Fr. Anthony Gerald Stevens, OHC, who told of his work in a leprosarium near Mbalotahun, Liberia. He described the success he had experienced with the leprosy treatment center only to have it flounder when he returned to the United States two years ago. Although Fr. Stevens is 73 years old, he has decided to return to Africa and reestablish the clinic because it must be attended to. He described it as "a clear call from God."

The Rt. Rev. Alex Dickson, Bishop of West Tennessee, suggested that in the near future the diocese might consider adopting Fr. Stevens' project in the same manner as they would select and support a companion diocese.

A 1986 budget of \$752,720 was accepted.

BELINDA SNYDER

BRIEFLY...

The National Episcopal Coalition on Alcohol has broadened both its name and its scope. The Rev. J. David Else of Pittsburgh, NECA president, said the group now will be known as the National Episcopal Coalition on Alcohol and Drugs to provide the church-wide focus on the full range of alcohol and drug dependency issues. NECA was founded in 1983 as a response to the 1979 General Convention resolution urging all dioceses to establish commissions on alcohol and evaluate church policies on a wide range of alcohol issues.

Good Friday Offering

The Episcopal Church in Jerusalem and the Middle East



The Rt. Rev. Samir Kafity, new Bishop President of the Episcopal Church in Jerusalem and the Middle East, [TLC, Feb. 23] and his wife, Najat.

Since 1922 the Good Friday Offering has been assisting the churches in the Middle East with funds for missionary, educational and medical work. There are four dioceses within the Episcopal Church in Jerusalem and the Middle East.

The Diocese of Egypt with North Africa has been involved in famine relief as well as other aid, such as the active ministry of All Saints' Cathedral in Cairo, which is supervising the construction of a new church building. This ministry is shared by Arabic and English speaking residents of the city. The Rt. Rev. Ghais Abdel Malek is diocesan bishop.

Over the past 100 years, the Diocese of Iran has been built up through the work of the Church Missionary Society of England. It has fallen victim to the violence and uncertainties of the Iranian revolution. Small groups of Anglicans are served by an archdeacon, another priest and a diocesan administrator since the Rt. Rev. Hassan B. Dehqani-Tafti, diocesan bishop, was forced into exile in England.

The Diocese of Jerusalem, consisting of Israel, Lebanon, Syria and Jordan, had grown steadily among Palestinians until the events in Israel since 1948. The Rt. Rev. Samir Kafity was recently elected to a five-year term as Bishop President of the Episcopal Church in Jerusalem and the Middle East, succeeding Bishop Dehqani-Tafti [TLC, Feb. 23]. The diocese supports 32 service institutions including schools, orphanages, hospitals, and homes for the disabled.

The Diocese of Cyprus and the Gulf was inaugurated in January 1976 and encompasses ten countries. Multi-racial congregations are ministered to by 15 clergy. The Rt. Rev. Harry Moore, diocesan bishop, has spent nearly half the year traveling between the scattered congregations throughout the diocese.

Blessed Be Egypt My People

... The Church in Egypt has always been a giving church — giving in its fullest sense. We are sure you [members of the Episcopal Church in the U.S.] will be co-workers with us in this ministry as you seek to uphold us in your prayers, and your material support will enable us to fulfill our task . . .

... In Ethiopia we are serving the orphans who lost their parents in the famine. We have one children's home in Addis Alam and we hope very soon to open another home in Asmara.

... In Somalia we are hoping to assist people in the church to stand on their own feet by helping them to establish income-earning projects.

We have always been grateful to our Lord through your support of the Good Friday Offering.

... The Lord is blessing us richly through his gracious love.

(The Rt. Rev.) GHAIS ABDEL MALEK,
Bishop in Egypt with North Africa
Ethiopia and Somalia



Clair Malek, headmistress of the deaf unit in Old Cairo, teaches a student the different vowel sounds through sign language.

The Small Church

Some Myths and Some Realities

By BRAD ROCKWOOD

A definition would seem to be appropriate. I am speaking here about small Episcopal churches in rural areas, as opposed, for instance, to small congregations which are just getting started in burgeoning urban or suburban areas.

I am also speaking about congregations of up to about 125 communicants. Many definitions of "small churches" set the upper limit at about 250 or 300. Within my experience, the kind of "small (rural) churches" I am addressing, begin noticeably changing their character if they happen to move beyond that zone of approximately 125 communicants. I believe, however, that statistics would verify that there is a large number of "small (rural) churches" within the Episcopal Church which fall well within the limits of this definition. I make this distinction between "small churches" in growing urban/suburban areas, as opposed to the truly rural situation, because the whole sociological and demographic setting varies greatly, and therefore so do the churches, their objectives, and their growth potential.

There are many myths about these small rural churches, and there are some realities as well. First, the myths.

Probably the most troublesome of these myths tells us that small churches are, or should be, essentially miniatures of the large urban church. Therefore, these small churches should have, in miniature, or should be struggling to achieve, all of the programs and processes of the large urban churches. Then, continuing this line of thought, it is assumed that the goal of these small churches is simply to grow, finally, into that large church model.

This is the first disaster for the small

The Rev. Brad Rockwood is a retired priest and is now a staff resource person for the Diocese of Western North Carolina in the area of small churches.

Small parishes can offer an amazing new vibrance throughout the church.

church. The very situation within which these small churches exist undoubtedly dictates that the growth, if it happens, will be slow, and largely linked to the growth of the community. A substantial percentage of small communities grow very slowly. Many experience almost no growth; some shrink. The churches in those areas will usually pretty much reflect that demographic situation, so far as numerical growth is concerned. These congregations and the clergy serving them have accepted that mythical goal concept of growing into the large church model, they are programmed for failure. It won't happen. Still worse, they are programming a negative, even dependency kind of mind set. Then even if good things did happen, they would probably not be recognized.

A second myth, undoubtedly building on the first, is that the small rural church should be ordered just like the large urban church: same sort of programs, same sort of administration, ultimately the same sort of goals — all of this simply in miniature.

Until recently, even the seminaries seemed to be conveying concepts which pretty much assumed the programs and processes of those large churches as the only norm. All of this would call for rather sophisticated programs of all

sorts: Christian education, music, various men's groups and women's groups, youth groups, etc.

In reality, in these small rural churches, the priest is pretty much the program. Those sophisticated kinds of programs require money. They also require a sizable pool of members to draw from. Most of the small church's budget, however, goes to pay the priest; the rest largely to fixed expenses (lights, water, maintenance, etc.). There's precious little funds left for programs, and a shortage of people to fulfill them.

For instance, supposing a small church were to decide to acquire the services of a truly professional-level organist, with the understanding that this person will also develop a choir (because all churches must have a choir). Very soon you would probably find the six or seven good strong voices of that congregation in that choir. Then, in all probability, you would find that the congregation no longer sings out with that same confidence that it did when those strong voices were scattered out through the congregation. Somehow, in this process, they've gotten themselves a choir, just like that large church model tells us it should, but they've lost some of the joy of Sunday morning worship, with everyone singing together in praise of the Lord, and they are probably wearing the budget awfully thin in the process.

A further, and final myth, for now (although there are surely more) is that the comparative lack of funds, and therefore lack of programs, of the small rural churches, means that they are not really effective, that they are marginal.

That's not so. Although these small congregations may not have highly visible and highly developed programs, reaching out in the name of the church into their communities, you will certainly find their members, possibly to an even greater extent than their urban brethren, working as committed Chris-



RNS

tians in all of the areas of community need. Because the congregations are small, and therefore have fewer internal programs, it is quite possible that their Christian energies are often more quickly turned out into the community. They certainly do have very substantial impacts on their communities, usually out of all proportion to their size.

Now for a few of the realities: those of the small rural churches are pretty much the flip side of the myths. The greatest reality is that when allowed to be what they truly are, and when nurtured at all well, small churches have a special vibrance and an intimacy. Because they don't have funds for elaborate staffs, the members are deeply involved in the operation of the church itself. Everyone who will allow it to happen, has several jobs or areas of concern which they must fulfill. Then too, everyone knows everyone else as church members, but also as community neighbors. This creates, quite naturally, a powerful sense of community within these churches, which the large congregations must struggle very hard to create through their programs and through other means.

Once they are firmly established, these small churches can still grow numerically, but that growth will most likely be a reflection of community growth. They are not likely to run the other denominations in the community out of business, but as the community itself grows, they should get their share of growth, and hopefully a little extra. However, especially with the smaller churches, growth should also be measured in other factors than just communicants and dollars. The spiritual growth of the members, and also the proportionately large impact which these small churches usually have on their communities, are just some of those less tangible growth factors that need to be carefully

evaluated in assessing the small church situation.

Through the new models of ministry that are developing (both lay and ordained) the disproportionate cost of clergy for the small churches is finally being addressed throughout the church. These small churches can indeed be financially quite secure and independent, provided they are not saddled with the age old model of a full time (and full pay) priest for every congregation, regardless of size. To fulfill this false dream often means diocesan support, and this tends to create a dependency mind set, which in turn nurtures stagnation. However, to really tap into those newer models of ministry calls for an openness to innovative concepts of ministry, and undoubtedly a still greater use of laity in all forms of this ministry.

The good thing about all of these changing models of ministry is that the process itself is very exciting. It will undoubtedly draw the members still further into every facet of what *church* really is. As that happens, those small churches will become even stronger, and still more vibrant. The need in this is to break out of that historic but crippling concept that the only legitimate model for the small church is as a miniature of the large church, and striving to actually become that full grown church. That's undoubtedly a false dream. The small churches must, instead, create new and effective models which reflect the reality of their own situation, demographically and sociologically, and then strive to fulfill those models, and do that well. There are stirrings of this all over the church.

As these concepts solidify into effectively working models, we will see an amazing new vibrance throughout the church. It may even kindle some new kinds of goals and models for our large churches.

St. Gregory's San Francisco

*A small church
downtown*

By ELIZABETH BUSSING

What strikes a newcomer most about St. Gregory's, San Francisco, is the attitude of the congregation: everyone takes part, and no one is the star. This fact is clear from the opening music rehearsal, through the congregational singing and sermon discussion, to the folkdance that ends every eucharist. Laity and clergy, old-timer and visitor — everyone finds a consistent invitation to get into the act. For most visitors it is a lively surprise.

St. Gregory Nyssen Church occupies a large, resonant domed chapel off a parish church in downtown San Francisco. Its size, shape and arrangements reflect the Christian church of the fourth cen-

Mrs. Irvin Bussing resides in San Francisco, Calif., and is a frequent contributor to THE LIVING CHURCH.

tury, patterned on the synagogues of Jesus' time, when congregational participation was the norm. St. Gregory's parishioners are primarily adults — often with young children — who have been away from organized religion for some time. Although most are professional people, their casual dress displays no economic status, and their attitude to one another is friendly and unassuming. Their worship shows wide respect for human religious experience, including medieval, Byzantine, and Ethiopian Christian tradition, and even Jewish and Buddhist practice.

Music director Fred Goff, a staff conductor of San Francisco's famed Boys' Chorus, rehearses the congregation in singing the day's music before the service begins — in four parts, unaccompanied by instruments. The hymns, chants and canticles have a rapturous, cheerful sound when the enthusiastic amateurs "get going." During the service, the clergy does not dominate, but rather guides laypeople in reading, praying, and discussing the scriptures. People from the congregation read the lessons, with a deacon standing beside them. After each reading, Tibetan bells of exceptionally fine tone introduce two minutes' silent meditation. Then preacher and congregation reflect together on the scripture readings, from their own experience: the sermon is delivered unfinished so that discussion can (and does) develop the ideas the preacher suggests. Afterward, the deacon leads the people in their own prayers and thanksgivings.

Singing again, all move together — in

a simple early Christian procession step — to a large open space around the holy table, which they surround before sharing the peace. In the meantime a dozen small children who have been "downstairs" in Sunday School arrive and play quietly on the floor among the congregation, as they stand together for the Eucharistic Prayer. Members of the congregation make the bread each week, and when the clergy administer the sacrament, the children also receive the host.

After communion the whole group joins hands and moves to the music of singing and drums and sistrums, in a folkdance taught by the Rev. Richard Fabian, round and round the holy table. This is always a joyful, transforming moment: whether one join hands with old familiars or new acquaintances seems to make no difference, for one feels that all are friends.

Finally coffee and cakes are placed on the table and all "help themselves." This is of course accompanied by noisy socializing, for everyone talks to everyone else in a most natural way — old friends or new. At last the room is cleared up, and we all go home.

But this is not all.

One evening a week a large group gathers to study the New Testament with Fr. Fabian. No matter how much education one has had, one has to bone up for this strenuous two hours! Other groups also gather at St. Gregory's during the week: the Rev. Donald Schell leads a meditation service at 6 a.m. one day, and at five

in the afternoon another; there is a mid-week evening Eucharist that includes a shared supper, on the pattern of St. Paul's time. There are planning and "outreach" meetings, too — the parish has adopted two refugee families, and sends volunteer lay chaplains and money to the city jail ministry. And there are the occasional picnics and other casual gatherings characteristic of "church" friends.

Frs. Fabian and Schell are jointly presbyters of St. Gregory's, as they were co-chaplains at Yale several years ago. Neither is superior to the other. Each also gives considerable time helping on assorted diocesan committees.

There are more items one could mention: for instance, the most beautiful hymns and canticles are sung at St. Gregory's — no Victorian sentimentality. The music, perhaps because it is made by members rather than a paid choir, has a joyous and enthusiastic sound; and the lack of an organ in favor of ancient bells and rhythm instruments helps give this impression.

One reason enthusiasm is so well maintained throughout is that all members are busy contributing to what goes on. For example, someone without fail calls for the Bussings every time there is a service, because said "older" couple no longer drive. This is never forgotten and always done cheerfully. I can only say that after a long life affiliated with the church, St. Gregory's is a present blessing.

Three Whims of Time

By RICHARD T. HAWKINS

It was a hot summer night and the room was stuffy. The stewardship officer of the diocese, the Rev. Ron Reed, had driven home to the vestry the message of proportionate giving. On a whim, one suspects, he turned to the blackboard to illustrate how our tithes can have an impact . . . only he switched from dollars to hours. Take ten percent of a 40 hour work week, four hours, and multiply it by 50 weeks and there are 200 hours of time and talent from one

The Rev. Richard T. Hawkins is rector of St. Thomas' Church, Whitmarsh, Fort Washington, Pa.

pledge. Multiply that by 450 pledges and 90,000 hours of time becomes a potent force for parish life. It is a message of hope.

It caught the imagination of the vestry, and the conversation during the "break" was a semi-humorous discussion of what could be done with the human potential of 90,000 hours of volunteer time. This accounts for the second whim: the chairman of the stewardship committee added a space for time commitments to the financial pledge card. Being just a whim, there was no serious consideration given to what would be done with a pledge of time. There was

little publicity about this pledge. It was but a footnote to the primary emphasis of the pledging of money. Being something new, there were, of course, some complaints ("What I do with my time is between God and me" has a familiar ring to it). Nevertheless, when the 471 pledges were returned, there were 195 who had filled out the time pledge, too! . . . for a total of 22,000 hours!

The vestry at its January meeting was overwhelmed by an embarrassment of riches . . . of time. The rector insisted we could not simply ignore people's offering. As he went on and on about how the parish had a responsibility now to act,



Photo by Pamela Davidson

Ginger Goodrich and Fr. Hawkins reviewing a report on pledges of time.

one member of the vestry, Ginger Goodrich, inadvertently looked up! On a whim (the third one) the rector called her the next day and asked if she would try to match hours and parish tasks. She accepted. Halleluia! The rector immediately bestowed upon Ginger the title "volunteer coordinator" though neither of them had any idea what the duties were to be.

Gradually, however, a process appeared as Ginger found that the pledges fell into three distinct categories. Time pledged to existing committees was the easiest. She called the committee chairperson with the names and then followed up at an agreed upon later date to confirm that all who had pledged to that activity had been contacted.

The second category of pledges was for time to areas where no parish program existed. The volunteer coordinator then had to establish a planning group with a chairman for each area from the pledgers. The other pledgers for that area were then notified that there was a program for them. She then publicized the new program to encourage those who had made no pledge to join in.

A number of new programs for St. Thomas' grew out of this category. Those who offered time for drama formed a parish drama group and put on their first production in the fall of 1985. Those who signed up to work on buildings were organized to make the sanctuary "shine" for Easter. Others met every Saturday morning in July and August to tighten and repair pews and book racks in the church. Those who pledged to help on the grounds cleaned up around the church before last Easter, planted bulbs in the late spring and checked the graves

of all veterans before Memorial Day to insure that they were especially trim.

A small group of women had met a few times in 1984 for fellowship and mutual support. The pledge cards showed that there was considerable interest in this activity, so "Women-to-Women" was created. It now is a well-attended, well-organized, on-going program.

Perhaps, most exciting, was the program developed to respond to the pledges of time to relate suburban St. Thomas' to an inner city parish. The diocese put us in contact with a small parish that had, on a shoestring, just opened its doors to the homeless. Some of the women organized themselves to prepare and deliver the evening meal once a week to relieve the parishioners of the host parish. A parishioner who deals in plumbing supplies arranged to get them shower stalls and a large hot water heater to comply with the law. Parishioner contributions paid for it all. A lawyer in the parish helped the shelter through the process of applying for status as a charitable, non-profit organization. Some of our young people are making a video cassette of the shelter to help with their publicity to get a wider base of support. This program in itself justified the time and talent pledge idea.

The third category of pledges was for time uncommitted to any particular program. This list was used to fill out the programs of category two above. It was also largely from this list that the rector appointed some new committees for the parish such as a memorial fund committee, the funeral reception committee, a nursery school board of trustees, and a living room refurbishing committee.

By May 1, 180 pledges had been

matched to an opportunity. As usual in any program, there are a few for whom this is more difficult, often because of their special talents or because of their unavailability of time when most programs and projects take place. Still, in the next month the last 15 were connected with an area in which they could fulfill their pledge of time. So, on June 1st, we sent out a special mailing asking for parishioner comments and giving everyone an easy opportunity to change their program area if they found themselves to be "round pegs in square holes."

Fifteen parishioners responded to the June 1 letter. There were two new pledges of time. One person didn't understand what it was all about (only one!). Several suggested other new programs that would be of interest to them. There were also a few who wished to explain why they could not participate (usually because of illness or incapacities). Evidently the spirit of giving time was catching on.

By this time Ms. Goodrich began to discover her true function as a volunteer coordinator. More importantly, she found what it is not: it is *not* to find people to get jobs done ("Get ten men next Saturday to rake leaves" . . . "I need someone to drive me to church"). It is not to be a recruiter. That is a deadly job. This is an upbeat job: to enable parishioners who want to give, who have pledged time, to fulfill that pledge as a part of the parish stewardship program. It does include being *aware* of needs like raking leaves and giving rides to elderly parishioners . . . and communicating those opportunities to the parish. It is up to the people to decide how they should offer their time in response to God's love. Because of the unexpected outpouring of pledges of time, that response has been enthusiastic, energetic and — yes — loving.

We still have some challenges. How can we best support people as they fulfill their time commitments? What do we do about the offering of specialized talents that we cannot seem to use? Is any kind of recognition appropriate for time that is given in this context . . . and isn't there a more appropriate title than "volunteer" for someone who is giving in response to God's love? (minister? steward?) These certainly represent a new kind of challenge to our parish.

Beyond the challenges, as we carried out the stewardship campaign for 1986, we had the confidence to really emphasize the pledge of time. We had a procedure. We could point to work done. Most importantly, however, we pointed to how community was strengthened, how emotional support was given and how faith was deepened.

Not bad for a whim . . . or two . . . or three.

EDITORIALS

Parish Administration

In this Parish Administration Number we give special attention to the needs and opportunities of small churches, trusting meanwhile that what is true for them will not be wasted on larger parishes. The fact is that the Episcopal Church is to a very considerable extent a family of small churches. This needs to be recognized.

It has often been said seminary training, national church programs, and literature on pastoral theology all tend to assume that parishes are larger, with a considerable number of groups, guilds, and so forth, a substantial budget, and a large pool of leadership. Today, in all fairness, the omnipresent reality of the small church is at least beginning to be recognized and even taken seriously. Yet we still need a considerable change in our thinking. If we cannot operate effectively in the small church, then evangelism, church growth, and diocesan missionary work are emptied of much of their meaning.

Power for the Small Church

If small churches have not received adequate attention in the councils of the church, it is at least partly their own fault. The church is faced with numerous worthy causes, and no one of them can assume that it will automatically receive all the attention it deserves. The liberal movement has often spoken of power — how it is gained or lost, used or misused. It is a topic other sectors of the church cannot afford to disregard. Within a democratic situation, as within the Episcopal Church, to influence important decisions, one needs votes.

In most dioceses, the small parishes, aided congregations, and missions could get the votes if they stuck together and consistently supported well planned and practical proposals. The day is past when particular sectors of the church can simply demand more money to maintain the status quo. On the other hand, a realistic program to develop lay leadership, or the enhancement of deanery, archdeaconry, or other regional groupings that enable small churches to share in cooperative programs which they could not develop individually — such steps command respect.

Individuals who can uphold such strategies in boards and committees are electable. Representatives of the small church who are on decision-making bodies, if they have a coherent strategy to pursue, can indeed make their influence felt.

A few successes bring hope and vitality. When small churches find they can have an impact in their diocese, enthusiasm is aroused and their leaders are encouraged and strengthened. With further success they can go for the giant step — the effective use of non-stipendiary, or partly non-stipendiary, priests and deacons, in conjunction with lay leaders, so that at long last the old cycle of dependence on the diocese for the subsidizing

of clergy salaries can be cut. When that happens, a new day begins. The small churches are no longer the beggars at the gate, and clergy subsidies can then be used in opening new work or in other places where they are truly appropriate. But one has to have votes, and one has to have definable programs at every step in this process, including the last.

Lutheran Headquarters

The decision to place the headquarters for the projected new united Lutheran church in Milwaukee is further evidence of Lutheran ability to act promptly and effectively. We envy these qualities, and we congratulate them on the choice of a city of manageable size in the middle part of the nation. It is amusing to hear of the indignation this choice has occasioned on the East Coast.

The location is significant news for Episcopalians because of the ecumenical relation between our church and the three Lutheran bodies in process of uniting to form the Evangelical Lutheran Church in America. If this relationship grows closer, and if this new Lutheran body chooses to adopt the historic episcopate, what goes on in the Milwaukee headquarters will be of increasing interest. THE LIVING CHURCH looks forward to many friendly contacts with our new ecclesiastical neighbors in this city.

Approaching the End

As we move into the final part of Lent, perseverance is still the watchword. Perhaps we have been very diligent in our observance of Lent this year. In this case, let us not let up, but continue resolutely until the end. Perhaps we have been not so diligent, or even been negligent. In that case, let us try hard to make the most of these remaining days. The joy of Easter will be much richer for us if we have seriously disciplined ourselves to prepare for that most holy feast.

What is true for individuals and for families is also true for parishes. Together, as congregations, we need to enter these final days of Lent with zeal and devotion, taking part in special programs and attending lenten services. A good Lent shared with fellow-worshippers is a most rewarding experience for all.

Epilogue

After all there is the Light
sweet, in the mute heart,
that crucible of heaven.

Diane Karay

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THE LIVING CHURCH
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BOOKS

Continued from page 7

give its user a thoroughly unjustified feeling of well being bordering on addiction which can result in disaster (a phenomenon discussed brilliantly by Sheri Turkle in her study of the interactions between people and computers, "The Second Self").

The pastoral perspective of this book makes it valuable not just to clergy but to anyone involved (or about to be) in church applications of computers.

(The Rev.) WALTER PRAGNELL

Grace Church
Everett, Mass.

Charitable Fund Raising

NEW MODELS FOR CREATIVE GIVING. By Raymond B. Knudsen. Morehouse-Barlow. Pp. x and 113. \$8.95 paper.

This book will be exciting to charitable fund raisers. It will be especially appealing to those who have limited vision in their fund-raising appeals because of tradition and time-worn customs. Religious institutions who support their work by annual budget raising programs can be especially benefited by accepting a more expanded concept of philanthropy when presenting their appeal to potential givers. These concepts are outlined in sufficient detail to allow even a beginner in this field to get started.

The author says, in 13 well-written chapters, that the American system of philanthropy is changing, and he gives many case study illustrations of institutions and individuals who have benefited by using a foundation approach to personal philanthropy.

Dr. Knudsen presents some complicated legal techniques used in planned giving stewardship in such a way as not to confuse the reader.

The book will stimulate thinking of not only those who work part-time in philanthropic activities but will also cause long-time professionals in trust development and stewardship pursuits to reassess the direction of their fund-raising effort.

Putting the teachings of this book into practice will undoubtedly raise the level of giving of any existing fund raising practice.

(The Rev.) GLENN A. EATON
William Temple House
Portland, Ore.

Thorough and Helpful

HOSPITAL MINISTRY: The Role of the Chaplain Today. Edited by Lawrence E. Holst. Crossroads. Pp. xiv and 242. \$19.95.

Lawrence Holst has brought together a presentation of the hospital chaplain's ministry which is easily the most thorough and helpful of any I have seen re-

cently. His own chapters establishing the basic philosophy are excellent, particularly in demonstrating the creative potential of the chaplain's position of in-betweenness (between medicine and religion, church and hospital, psychological and pastoral approaches) which demands a balancing of the proclamation of God's word with the employment of methods derived from clinical rather than theological sources.

Other authors reveal his leadership and teaching as they portray what they have learned through experience in their special areas. Obstetrics, pediatrics, surgery, cancer care, coronary care, death and bereavement care, psychiatric, and substance abuse chapters provide a broad spectrum of suffering through which the specialized ministry of the chaplain can be examined and understood. The material will be helpful and stimulating, especially the chapter which reports a survey of patients, doctors and nurses, and chaplains on the role and value of chaplains.

Unquestionably a must for chaplains and their departments of pastoral care, the book also contains much of value for the church at large, particularly the chapter on lay ministry which is not only timely, but beautifully and movingly written. I recommend it as a hopeful book for anyone who experiences the hospital as either a giver or receiver of care.

(The Rev.) WILLIAM N. BEACHY, M.D.
Chaplain, St. Luke's Hospital
Kansas City, Mo.

Our Resurrections

THE FIRST EASTER: What Really Happened? By H. J. Richards. Twenty-Third Publications (Mystic, Conn. 06355). Pp. 104. \$5.95 paper.

The author of this short but cogent book has condensed for popular reading the major theological theories of Christ's resurrection. After giving his own close textual reading and his own "gospel parallels," so to speak, Richards — a native of England who has taught religious education in a number of colleges in the British Isles — presses home his major concern: our own resurrections.

Reminiscent of Christina Rossetti's poem "A Better Resurrection," Richard's understanding of the resurrection is its effect on us today. The basis for belief, he puts forth, is Christ's being alive today and not the various theories of how Christ rose from the dead. Or, as the author would remind us, of how Christ *was raised* from the dead. The resurrection is testimony to God's trust in his Son.

The thrust here is on essence, on Gospel core, on *kerygma*; Richards is not interested in explaining away, though some will accuse him of demythologizing

too severely, but rather in putting "a more accurate finger on where the reality" of the resurrection is.

I found this a fascinating little book. It is refreshing to have the 20th century cast in a role of difficulty of belief *similar to* that of the first century and not to have fingers shaken for being too liberal or too conservative. After all, as Richards so sharply shows, both conservatives and liberals *believe* in the resurrection — the question to struggle with is, What about your own resurrection? Good Lenten reading.

T. D.

Productive and Comfortable Old Age

AFFIRMATIVE AGING: A Resource for Ministry. By T. Herbert O'Driscoll and others; edited by The Episcopal Society for Ministry on Aging. Winston Press. Pp. viii and 178. \$9.50, paper. (Also available from ESMA, Rd #4, Box 146A Milford, N.J. 08848, for \$8.95, together with study guide, plus \$2.00 shipping and handling charge.)

This volume contains chapters by a dozen different well-known writers and it is addressed both to the aging and to those who assist them. The book is charmingly written and asserts throughout that our later years may be productive and useful both to ourselves and to those with whom we come in contact.

The first chapter, written by the ever-stimulating Herbert O'Driscoll, says that through "the elders of the church there has come a new vitalized church — one that is concerned with the genuine problems central to the life of a faith today — an ancient treasure rediscovered." The book is truly a must for anyone eager to make his old age more productive and comfortable, and for the younger generation who can assist in this purpose.

All of the writers are convincing in affirming that the older generation should not be ignored or put on the shelf, for there is much creative work to be done in a genuine attempt to bring about intergenerational activity and understanding. All are concerned that the later years can be self-fulfilling and of genuine social usefulness. The theme of the book may be summarized by a statement made by Emma Lou Benignus who says, "This kind of loving interplay is one of the Spirit's gifts to older people."

ELIZABETH BUSSING
San Francisco, Calif.

To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).



Short & Sharp

By TRAVIS DU PRIEST

BIRTH: A Guide for Prayer. By Jacqueline Bergan and S. Marie Schwan. Saint Mary's Press (Winona, Minn.). Pp. xi and 154. \$6.95 paper.

A primer for praying. After the author's orientation to the various structures and forms of prayer, there follows a six-week guide based on the themes: love and praise, the Father's business, follow me, the spirit of the Lord, come and see, and courage.

PETER'S KINGDOM: Inside the Papal City. By Jerrold M. Packard. Scribner's. Pp. 281. \$17.95.

If you are at all interested in the intricacies of papal bureaucracy, the architecture and business life of the Vatican, affairs of state, pontifical treasures, the electing of popes and the naming of saints, then this book should be on your reading list. Not always stylish, but quite enjoyable with lively detail.

A SORT OF JOURNEY: Recollections in an RV. By George McAdams. Peter E. Randall, publ. (Box 4726, Portsmouth, N.H. 03801). Pp. xi and 165. \$12.50.

An amusing account of a trip taken across the country in a recreation vehicle by a retired clergyman/doctor and his wife. The often-humorous descriptions of the characters and situations they encounter, as well as the author's reflections on a long life, make for delightful reading. Highly recommended. K.R.



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OPENING—Episcopal chaplain, Dartmouth College/assistant priest, St. Thomas Church. Beginning June, 1986. Details: Search Committee, St. Thomas Church, 9 W. Wheelock St., Hanover, N.H. 03755.

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COLLEGE CHAPLAINCY—Episcopal chaplain, University of Arkansas/associate rector, St. Paul's Church. Beginning June, 1986. More information — The Rector, St. Paul's Church, Box 1190, Fayetteville, Ark. 72702. Phone (501) 442-7373.

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PEOPLE and places

Appointments

The Rev. Maria Aris-Paul, senior chaplain of the Walkkill correctional facility in Walkkill, N.Y., priest-in-charge of St. Andrew's, New Paltz, N.Y., has been named executive director of Instituto Pastoral Hispano, an Episcopal theological training program for Hispanics which is funded by the Dioceses of New York, Connecticut, Newark, Long Island, and New Jersey.

The Rev. Charles Shuler Cherry is now rector at St. James, N. Court & Lakeside Dr., Fergus Falls, Minn. 56537, and Trinity Church, Wahpeton, N.D.

The Rev. H. James Considine is rector of St. John's, 226 W. State St., Sharon, Pa. 16146.

The Rev. James A. Hazel is now chaplain of All Saints Hospital, Ft. Worth and the Bishop Davies Nursing Center, Hurst, Texas.

The Rev. Sandra Holmberg is now rector of St. John the Divine, Moorhead, Minn. and St. Stephen's, Fargo, N.D. Add: 117 N. 20th Ave., Fargo, N.D. 58102.

The Rev. R. E. Hood, professor of church and society at the General Theological Seminary, has been appointed an honorary canon of the Diocese of Sekondi in Ghana by the Rt. Rev. T. S. A. Annobil, Bishop of Sekondi.

The Rev. Thomas B. Jensen is rector of St. Luke's, 202 N. North St., Seaford, Del. 19973.

The Rev. Donald J. Muller is now rector of Holy Innocents', 410 S. Atlantic Ave., Beach Haven, N.J. 08008.

The Rev. Arthur G. Pedersen is now licensed in the Diocese of New Jersey and is at St. Raphael's, Brick Town, N.J. Add: 8 Whitecap Way, Brick Town, N.J. 08724.

The Rev. Samuel E. Purdy is now rector of Trinity Church, Forest and North Avenues, Cranford, N.J. 07016.

The Rev. James C. Walworth is now chaplain of St. John's Hospital and St. John's Nursing Home, Far Rockaway, N.Y. Add: 327 Beach 19 Street, Far Rockaway, N.Y. 11691.

The Rev. Charles Wilson is now rector of St. Paul's, Box 1308, Artesia, N.M. 88210.

Ordinations

Deacons

Alabama—Linda Gail Hornbuckle, deacon associate, St. Michael and All Angels, Box 122, Anniston, Ala. 36201.

North Carolina—James B. Craven, III, non-stipendiary, assigned to St. Joseph's, Durham and to the federal correctional institution, Butler, N.C. Add: Box 1366, Durham, N.C. 27702.

North Dakota—Robert Pettitt, deacon, Gethsemane Cathedral, 1201 49th Ave., S., Rte. 6, Fargo, N.D. 58103.

Changes of Address

The Rev. Lynnette J. Fuller may be addressed at 1071 Cooper Rd., Scotch Plains, N.J. 07076.

Grace Church, Linden, N.J. has a new address: 230 Melrose Terrace, Linden, N.J. 07036.

The Rev. Ninon N. Hutchinson receives mail at Box 240, Mendham, N.J. 07945.

The Rev. Dolores A. Steele requests that all mail be addressed to St. Peter's, Hartford Rd. and Taunton Blvd., Medford, N.J. 08055.

The Rev. James E. Lloyd now lives at 25 Yardley Ave., Fallsington, Pa. 19054.

Lay Professionals

William Ackerson is now the assistant to the rector of St. James, 305 Main St., Oneonta, N.Y. 13820.

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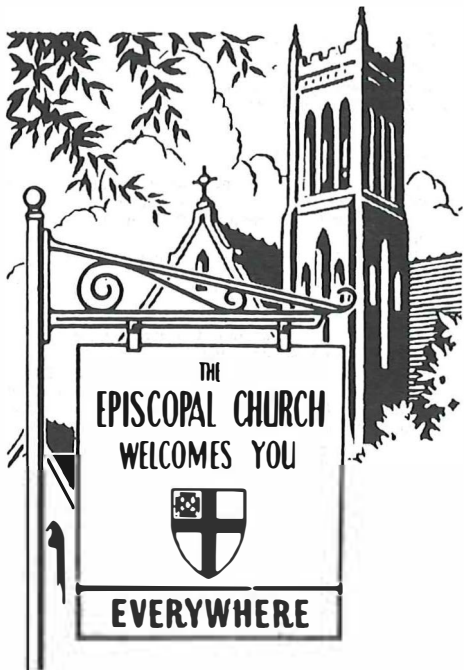
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The Rev. Robert O. Weeks, v
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appl, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch 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.

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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 8:30, 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

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Highway
The Rev. Robert E. Walden, r
Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

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

CHICAGO, ILL.

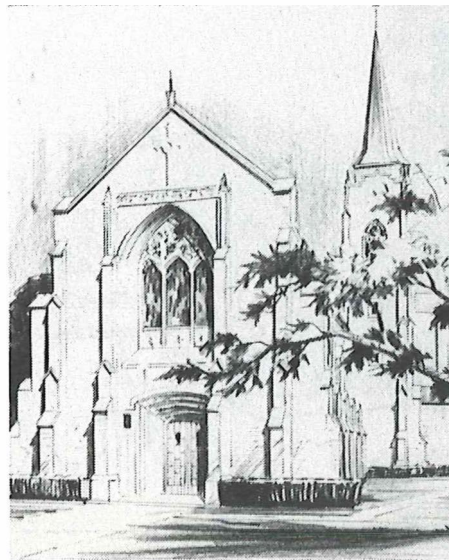
ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 6. C Sat 11—noon

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r; the Rev. Jeffrey D. Lee, c
Sun H 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 H Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05



Church of the Incarnation, Dallas

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun H Eu 7:30, 10, noon

SILVER SPRING, MD.

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

BOSTON, MASS.

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

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol H Eu 10:30. Daily as announced

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave.
The Very Rev. Orris G. Walker, Jr., D. Min., r; the Rev. James A. Trippensee, the Rev. Harold J. Topping, assocs
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass. Daily Office 10 & 4.

FLINT, MICH.

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

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Colfax S.
The Rev. George H. Martin, r
Sun 8 H Eu (Rite I), 10:30 MP and H Eu. Thurs 7, H Eu. EP Mon-Fri 5:45

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY ON THE GULF COAST
The Rev. Bronson Bryant, r
The Holy Communion 8, 10, 6

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc: the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP HC, EP daily

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

BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd.
The Rev. Frederick Baldwin, r 766-0602
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC & Healing

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

ST. PAUL'S

199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Penn & Magnolia
Marlin Leonard Bowman, v Est. 1880
Sun 9 & 11 MP & Mass. Sat 5 EP & Mass, Thurs 8 Stations & B

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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

ST. ANDREW'S Richmondtown, Staten Island
Geoffrey R.M. Skrlnar, 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. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;
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. Sat in Lent Eu 10.

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

ASHEVILLE, N.C.

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

CHARLEROI, PA.

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

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8; School of Religion & Adult Forum, 9:15; Sol Eu 10:15; MP 7:45. Daily: MP 8:45; H Eu 9 (Tues & Thurs), 12:05 (Mon, Wed, Fri); Major HD also 7:30 (Sol High). Wed in Lent: 7:30 Stations of the Cross, Address, Benediction

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. Provenzano, the Rev. Joseph P. Bishop
Sun Eu 8, 9 & 11

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

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-Arlrine Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James V. Liberator
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. Logan 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.

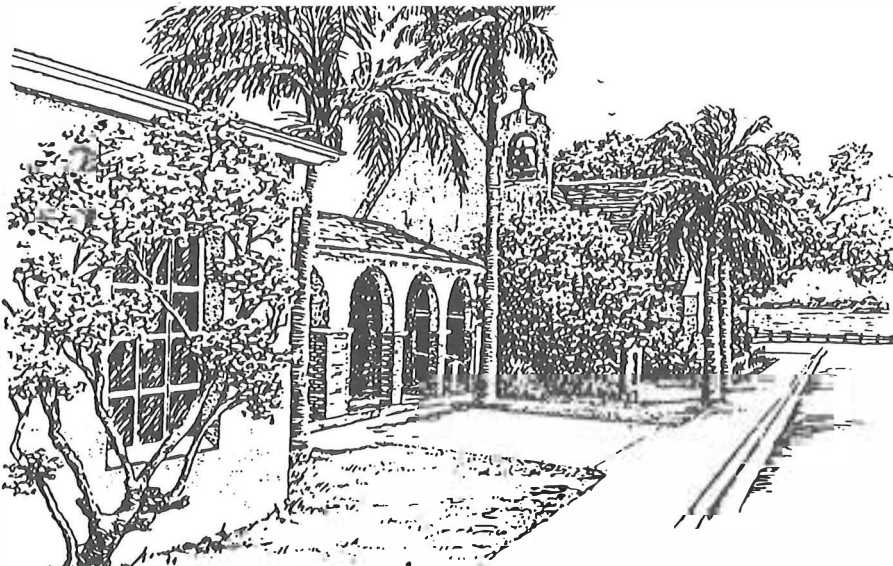
R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor, ass'w/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

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



St. Mark's Church, Cocoa, Fla.