

# THE LIVING CHURCH

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Alison Garner, 13, displays her prize-winning stone carving which will be mounted on the Cathedral Church of St. Peter and St. Paul in Washington, D.C. "I thought it should look like a troll, both cute and ugly," she said.



# THE LIVING CHURCH

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## Deep Calls unto Deep

more years now than I can count, some time, some place, I go to the

I don't swim in it and never back with a tan, friends have asked, "What for?"

here to recover my perspective, to my health, to recover my sanity. the ocean to find peace, to em-ife, to rediscover myself. The s clean — or it looks clean. It's nd salt is cleansing, preserving. e wind, blowing in over the water es a mental smog in which my ts have been wandering, finding to breathe, hard to see.

r people don't have to go to the o be renewed. Some do it in the uns or in a monastery or at Opry-even in the living room in front of . Maybe I could find renewal in laces, but I know I find it at the so I go there.

se a great effort not to think. It's ful. I learn so much more by see-tening, letting my senses teach gs, letting God's voice be heard here is usually babble.

night I walked out to the end of rdwalk at Holden Beach, N.C. I n the dune, looking down at the the in-coming tide. The sky in the is already dark and the water was gray, the white edge of the rollers y contrast.

ught of the psalmist's words, calls unto deep." The deep of the led that night to the deep in me. of the sea spoke to the life in me. wer of the sea awakened awe in e movement of the sea described rinity God had set in my heart. rkness of the sea searched the y places of my soul. The hidden he sea promised life still unawak- me.

oneliness of the sea called to the ss in me, the loneliness of man- aloneness made of secrets, of ns, of fears, of lusts, of longings, iesickness, a solitude reaching

back to Eden, separating man from God and man from man.

I was alone on the dune, watching the darkening sea, listening as deep called unto deep. Then, I looked away down the strand, and there, against the pale rose of the last light of the world, I saw the silhouette of another man, watching the sea, and I wondered what his thoughts were, and then I knew that for him, too, deep called unto deep, and though I might never meet him, I was comforted to know that this night, he there, and I here, watched and listened. He was a brother.

Deep calls unto deep.

Holden Beach is an island, cut off from the mainland by the intercoastal waterway. There is a strand eight miles long, and hundreds of cottages sit along the beach. Across narrow inlets to the north and south are Long Beach and Ocean Isle. There is a string of these islands, all much the same, beach house after beach house for miles and miles along the coast of Brunswick County.

I know a lot of people in those houses. Some are from former parishes of mine, some from other towns in Kentucky. There are all kinds, colors, and sorts of people here. There are doctors and merchants and teenagers on vacation. There are teachers and musicians and people who have retired. There are some who have come to make a buck off the tourists. There are shop clerks and financiers. There are rich people and poor people, and week after week they come to live — to play and read and swim and rest — and to watch and listen by the sea.

In meditations in which I imagine meetings with Jesus, the scene is the seaside, and over the years it has come to be obvious that the sea is, in those meditations, a symbol of God. As I've talked with people about this I've found that for many of them, too, the sea is in some way associated with God. They may not be able to articulate it, but the connection is there.

Why do we live along the strand? Because deep calls unto deep and for some of us this is where that call brings us.

Continued on page 7

est columnist, the Rev. Robert B. , Jr., is a pastoral counselor in ton, Ky.

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# LETTERS

*Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.*

### Being Instead of Doing

In "Golden Years" [TLC, May 4], Fr. Shradley Hill is so right about "doing" being all important in our society. It can be so important, that we feel guilty in just *being*; yet, as time winds down we are often left with just being (a wonderful reality if we are ready).

In ministry with the homebound Episcopalians of the Roanoke Valley, there is no way to count the times I hear, "I'm no good, I can't do anything."

How sad. Sad for two reasons: first, people are usually unhappy when they feel this way, and second, we as a church can, if we will, allay such feelings by educating our people in the importance of being. We can do it now!

Join the increasing numbers who glory in just being — being at one with God in our inner quiet place, whether in Grand Central Station or at the top of McAfee's Knob.

MARY N. ORVILLE  
Roanoke Valley Episcopal Churches  
Roanoke, Va.

### Divestment not Effective

I wish to add my thoughts to comments in many previous letters on divestment. When a stockholder decides to sell his/her interest in a company operating in South Africa, that stock is placed on the market, which means (when sizable blocks of stock are involved) that the market price drops and someone picks it up at a bargain price. This has no bearing on the company and does not affect it at all, with the possible exception of some adverse publicity.

If the company is fearful of that publicity and decides to withdraw from doing business in South Africa, then the blacks we are trying to help there find themselves unemployed and much worse off than when an American company was there paying them wages.

Blacks continue to flock to South Africa from all over the continent because conditions there are better than from whence they came. The cause against apartheid is not helped one iota by divestment; to the contrary, it adds to the problem!

Divestment, as I see it, is about as ineffective as going bear hunting with a buggy whip. While I deplore apartheid, we are certainly not effecting its elimination by taking away the jobs that have been created there by American busi-

but divestment ain't it.

I am very thankful that the bleeding hearts who withhold Pension Fund premiums are few indeed and can harm only themselves. It seems to me that they are acting very much like a disgruntled parishioner who has a grievance against the rector and withholds or cancels his pledge. What they fail to see is that the Church Pension fund is the one tie that binds this Episcopal Church together. We owe Robert A. Robinson and the officers of the fund our deepest gratitude. The least we can do is to trust the morals and ethics of these honest and honorable people.

(The Rev.) BILL KENNEDY  
St. Andrew's Church

Marianna, Ark.

### English Tradition

While I applaud the effort and am encouraged to see racial barriers collapse in Anglicanism, I also found Robert E. Hood's article [TLC, April 27] a tad bit unrealistic, especially on two points which I would like to address in this letter.

To the Anglican Communion, the See of Canterbury stands as our focal point and we all duly look to the St. Augustine's Chair for leadership, but that leadership is merely symbolic, and while Robert Cantuar is indeed the figurehead for all Anglicans, he is more importantly the head of the Church of England and the ordinary of Canterbury. Suggesting that any outsiders decide who shall be the head of the Church of England would be much like Canadian Anglicans actively lobbying in the election of ECUSA's Presiding Bishop.

Because of the established nature of the Church of England the matter is further complicated by the role of the Archbishop in British society/politics. Fr. Hood lists some of these roles and then states: "But there is little reason why a non-Englishman could not assume these functions and do them just as well." Were our Presiding Bishop honored by an automatic voting seat in the U.S. Senate I for one would prefer that he be an American: it is the same situation in Britain. The one function of the office of Archbishop of Canterbury utterly overlooked by Fr. Hood is the duty of the crowning Monarch of the United Kingdom! How does a foreigner do that? And how could he swear his devoted allegiance to a British Monarch while remaining loyal to his people?

GEORGE L. JONES  
Chicago, Ill.

• • •

Certainly Fr. Hood should know something about the Church of England since much of his education and training took place at Oxford, yet he takes a rather cavalier attitude in suggesting that the

able to dictate to the Church of England and the government of Great Britain how the Archbishop of Canterbury is selected.

If the Anglican Communion is going to become like the Roman Catholic Church where the cardinals gather to elect a new pope and then give that individual the same authority and powers that the pope has, then maybe Fr. Hood's suggestion has some merit.

Certainly Fr. Hood is correct that some parts of the Anglican Communion are growing faster than others; and I applaud that growth. However, I see no way the Anglican Communion can suggest the change that Fr. Hood puts forth.

Black Archbishop of Canterbury — Yes. Non-English Archbishop — No.

(The Rev.) DERRILL P. CROSBY  
Church of the Epiphany

Newport, N.H.

• • •

The article by Robert E. Hood sets forth an interesting proposition.

I disagree with his thesis that it is time for a black to be enthroned in that position. While it is true that the Anglican Church has grown in non-white areas of the world at a much greater rate than in white areas during recent years, the same can be said of the Church of Rome. However, I don't see any evidence that the Romans are chomping at the bit to elect a black pope, even though the Roman Catholic Church is far less rooted in the culture of one national heritage than is the Anglican Church.

Many Anglicans, among whom I am one, look to the Church of England not only for our religious heritage, but also our cultural heritage. As a person with many generations of American forbears, I am extremely proud of my British heritage.

There is at least one bishop in the Church of England who is black. Perhaps he will eventually become Archbishop of Canterbury, and Dr. Hood's desire will be fulfilled. What will be important, should that happen, however, is not that he is black, but that he is British, regardless of his ancestral origins.

The day that the Church of England loses its British accent is the day that Anglicanism will lose its appeal for all of us who are of British descent and, I suspect, for many who, while they may have other ancestry, still feel the "special relationship" with Britain which saw the Commonwealth evolve from the Empire.

LAURENCE H. ARMOUR, JR.

Chicago, Ill.

• • •

The Archbishop of Canterbury has been in the role of Anglican "headship" only since 1867. The bishops, then, were wise enough to realize that the exercise

of the ceremonial and legal office outside England is [neither] practicable [nor] even desirable." Despite the fact that the present incumbent, Dr. Runcie, has done an heroic job in ministering to the worldwide fellowship of Anglicans, he has clearly demonstrated by word and deed that the masquerade should come to an end.

As we reassess the symbolic role of the Archbishop of Canterbury in this context, let's be careful not to try to force the facts of our new wine into the sentiments of old wine skins. Dr. Hood says "there is very little reason why a non-Englishman could not assume these [Establishment] functions and do them just as well." He was writing of the multiplicity of state and church functions traditionally performed by the Primate of all England. I find it almost ludicrous to imagine, for reasons too obvious and numerous to cite. These are best left to the Archbishop of Canterbury, an English prelate, and his life and work, both public and personal, would be the better for it.

St. Augustine's Chair is hard and cold and difficult to move. Let's leave it be. . . . The next Lambeth Conference and the Anglican Consultative Council can surely come up with a new office and institution for symbolizing and advancing the fellowship we still call the Anglican Communion.

(The Rev. Canon) RALPH DEPPE (ret.)  
Mission Viejo, Calif.

• • •

I applaud Fr. Hood's article.

However, there might be a further difficulty not mentioned in the article. The Church of England, being the established church, requires that the Archbishop of Canterbury to make an oath of allegiance to the Crown. That may present problems for a non-British bishop. Maybe the time has come for the Church of England to be disestablished, although it is hard for me to believe that many English bishops would favor that.

Fr. Hood's idea is admirable, but I do not expect to see changes in that direction any time soon.

(The Rev.) ROY E. WAYWELL  
Church of the Good Shepherd

Momence, Ill.

• • •

The Church of England, with the Archbishop of Canterbury as its primate, is directly or indirectly the mother and father to the other Anglican churches. But, if a family adopts a whole flock of ethnically different children, that does not mean that when the children grow up and become stronger than the parents that they elect one of their own to sit at the head of the table.

Our communion (questionably a "less ancient body") has chosen to respect its historical reference to Canterbury by ac-

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and lovingly granted by the child and is equally deliberately devoid of power to meddle, parentally, in private lives. Frankly, I prefer it. I believe the ancient church this.

The Rev.) JOHN ADAMS BRIGHT  
St. Francis Church  
San Francisco, Calif.

### mentality and Personalism

Sentimentality finally supplants the sacred in the Episcopal neither God nor man will have other use for it, I suspect. Two of the articles in the March 30 issue illustrate too well the kind of reasoning which leads to glorification of sentimentality and personalism at the expense of the sacred.

In Burton's piece "Easter Sunday" (where are Sunday, are they not?) and a depressed priest who does not confess his troubled feelings from the pulpit, an absurd and unconvincing imposition on those who come to him in his role as priest. Mature responsibility calls for such a priest, if he is to seek help for his troubles in a more private manner and to be helped quickly. To confess all his troubles from the pulpit is simply to take advantage of a captive audience

and can hardly be excused. Another article "Let the Children Come to Me" by Susan W. Brooks, described a visit to St. Paul's Cathedral with several young children, including a four-year-old. The four-year-old demanded to receive the sacred elements at the altar and succeeded in his demand. Two of the clergy stepped out of the recessional and actually reached out to shake the child's hand, telling him he was right. The writer considered this to be a very good example of letting little children come to Christ. Most people should know better.

A four-year-old knows neither the meaning of the sacrament nor the meaning of his being refused it. This child's angry behavior at the altar rail illustrated nothing but the frustration so typical of any child his age and stage of personality development. To assign this some transcendent meaning violates common judgment in the manner all too familiar in doting fathers and mothers. For priests of the church to lapse into this kind of sentimentalism and for editors of magazines to give it weight by publishing such an article calls to mind Auden's singular remark that the Episcopal Church has gone stark raving mad.

STEPHEN W. EDMONDSON, M.D.  
Atlanta, Ga.

# BOOKS

## A Little Lower than the Angels?

CHRISTIANITY: The True Humanism.  
By J.I. Packer and Thomas Howard.  
Word. Pp. 242. \$9.95.

In a century in which every possibility of depravity in human nature has been raised into consciousness, excited, and glamorized for commercial and political profit, it takes considerable intellectual courage to offer the world an argument on behalf of humanism.

Professors Packer and Howard are bold thinkers and the content of their brief is succinctly stated: Christian life is the only genuine, full, and complete humanness, while secular humanism, despite its claim to improve our condition, is actually a dangerous program of dehumanization.

Among the several excellent chapters in the book the one which analyzes secular humanism is especially powerful. This analysis contains a fine theological exposition of Genesis 3 which ought to convince the most Pelagian Liberal of the reality of Original Sin. The chapters on "Culture" and "The Sacred" are also exceptional.

The book can also be recommended for some sprightly writing which amuses as it instructs. A slob in his undershirt drinking beer "sitting in a bulging brown velveteen armchair in front of the boxing match on television" is compared with an aristocratic "lady perched on a tiny Louis XVI chair listening to a concerto for crumhorn and virginal." We are reminded of the futility of ecumenical conferences "where men humbly seek approval of forms of piety and dogma that stand at polar extremes from their own... a modern free churchman, in robin's-egg blue polyester or jeans, will applaud some cloaked and grizzled archimandrite... no question arises whether either of the two men is in error... no flint strikes against steel. Everyone is being liberal."

The authors are to be commended for not flinching from the truth that authentic humanism requires a revolutionary change in the self; true humanism cannot be separated from the summons to conversion, the call to all who are biologically human to become spiritually human through a life of repentance and faith in Jesus Christ.

(The Rev.) ROLAND THORWALDSEN  
St. Stephen's Church  
Beaumont, Calif.

### Leadership in Parishes

GETTING THINGS DONE. By Lyle E. Schaller. Abingdon. Pp. 144. No price given, paper.

Leaders are made, not born. The author illustrates this premise with numer-

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chapters about leadership in the church. While the trendiness of management techniques and group dynamics in church life seems past, the need for leaders is not. Schaller points out time and again that churches experience growth and stability because of sound leadership.

The style of leadership portrayed by Schaller is active and not merely enabling. Leaders do lead. While most clergy are trained by seminaries to be scholarly and pastoral, churches also demand active leadership skills from their clergy. The author believes few clergy are properly trained for appropriate leadership roles.

Readers will find the book filled with lists of criteria for good leadership and many suggestions for approaching leadership from a skilled posture. My only objection is that Schaller catalogues these approaches by numbers, and this style becomes tedious after several chapters.

There is an excellent piece of theory on the nature of tribes, clans and nations which are compared with congregations, judicatories and national church structures. The dynamics which often cause polarization between levels of church life are helpful to understand.

Persons looking for examples appropriate to small churches will find this book disappointing. The author tends to dismiss the small church by quoting Carl Dudley's long-standing position that small churches need lovers. Schaller's examples are usually from medium or large congregations.

However, the careful reader can draw much from his suggestions for leadership that is applicable to small churches. Certainly small churches need lovers who are leaders!

I have been looking for a balanced piece of writing on church leadership for a long time. Schaller provides a piece that keeps a tension between management and pastoral leadership styles with precise suggestions for leaders and their development.

(The Ven.) BEN E. HELMER  
Leadership Academy for  
New Directions  
McPherson, Kan.

**Bold and Readable**

**DAVID'S TRUTH IN ISRAEL'S IMAGINATION AND MEMORY.** By Walter Brueggemann, Fortress, Pp. 119. \$5.95 paper.

This well known scholar gives us a bold and readable study of David from four viewpoints: the marginalized "tribe" proud of the young commandante; the unknown portrayer of David's private intrigues; the state with its interest in dynastic promise and empire; and the post-exilic religious community

cult. Brueggemann employs literary and sociological analysis to enable us to see ourselves mirrored in these various tradition bearers. Also he wants to find some commonality in the images of David because "... ruthless and cunning as he is, ... there is a trusting naiveté that yields enormous power." Being something like us, David makes possible for us a disclosure of reality as we linger over the various memories of him.

(The Rev.) IVAN T. KAUFMAN  
Professor of Old Testament  
Episcopal Divinity School  
Cambridge, Mass.

**Books Received**

**PEAK PERFORMANCE PRINCIPLES FOR HIGH ACHIEVERS.** By John R. Noe. Berkley Press. Pp. xi and 179. No price given, paper.

**BIBLE READINGS ON PRAYER.** By Ron Klug. Augsburg. Pp. 111. No price given.

**THAT YOU MAY BELIEVE: Miracles & Faith Then and Now.** By Colin Brown. Eerdmans. Pp. xiv and 232. \$7.95 paper.

**WORDS MADE FRESH: Scriptures, Psychology & Human Communications.** By Fran Ferder. Ave Maria. Pp. 193. \$5.95 paper.

**THE DOOR IN THE DRAGON'S THROAT.** By Frank E. Peretti. Crossway. Pp. 125. \$4.95 paper.

**THE LOVER AND THE BELOVED: A Way of Franciscan Prayer.** By John Michael Talbot. Crossroad/Continuum. Pp. vii and 123. \$7.95 paper.

There we stand in the twilight watching her listening, knowing that even her edge of the world, there is a Deep this vast deep that calls to us." have we come, and no further can Not yet.

Paul wrote, "Let your thought heavenly things, not on the thin are on the earth, because you have and now the life you have is hidden Christ in God. But when Christ revealed — and he is your life — will be revealed in all your glory him" [Colossians 3:2-4].

That's why we're at the beach, mountaintop, or in a monastic Greek and Jew, circumcised and uncircumcised, barbarian and Scythia and free — why sometimes, no where we are, we just stop and listen as deep calls unto deep heart of God calls to the heart of

We come to the edge of the knowing in our hearts there is thing more, something indescribable, some truth almost remembered, unable, and that truth is that our hidden with Christ in God are waiting in the solitude of Paradise for that life to be revealed in all it

Not yet, but someday, someday

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## and City Conference

th annual Church and City Conference held in Newark, N.J., in late drew 95 participants to discuss next for the ministry of the o the cities.

ored by three churches in the Di-Newark — Grace Church, House r Church, and Trinity Cathedral onference looked for vision and support in the need to bring the of wholeness and liberation to suffering in the cities.

lt. Rev. John Spong, diocesan opened the meeting with a wel; he is a former active member of rch and City Conference.

lt. Rev. Paul Moore, Bishop of rk, presided at the opening ser- and the Rt. Rev. Morris Arnold, Suffragan Bishop of Massachu- founded the conference in the ecause of their mutual concern n ministry.

Most Rev. Edmond Browning, g Bishop, joined the conference econd afternoon's work and com- on his visions for the church. porting on his first four months :ship, he responded to comments tions from conferees.

ess for the conference was con- y the Rev. Charles Carter, rector Paul's Church in Chestnut Hill, o was recently elected conference nt. Business included reports sociated organizations including elee Ministry, the Standing sion on Church in Metropolitan he Episcopal Urban Caucus and an Bishops' Coalition.

## ian Bishop Nominees

ving its May 10 meeting, the Di- i Hawaii's election process com- announced its nominees for the ishop of Hawaii. The new bishop eed the Most Rev. Edmond L. g, who was installed as Presid- op January 11 [TLC, Feb. 9]. ominees are:

Rev. Robert E. Brown, rector . Christopher's Church, Kailua, ii;

lev. Marion J. Hammond, rector Thomas' Church, Denver, Colo.; lev. Richard B. Harms, archdea- f the Diocese of San Diego; and lev. Donald P. Hart, rector of St. s' Church, Keene, N.H.

bishop's election is planned for 0, with a special meeting of the

diocesan convention at St. Andrew's Ca- thedral, Honolulu.

(The Rev.) JOHN ENGELCKE

## Bishops Develop Statement

A group of 11 bishops met in Fond du Lac, Wis., May 5-8 to develop a state- ment affirming their loyalty to the his- toric Anglo-Catholic position.

Participants included the Rt. Rev. Wil- liam L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Donald Parsons, Bishop of Quincy; the Rt. Rev. William Wantland, Bishop of Eau Claire; the Rt. Rev. Clar- ence Pope, Bishop of Fort Worth; the Rt. Rev. Robert Mize, Assistant Bishop of San Joaquin, the Rt. Rev. Charles Gaskell, retired Bishop of Milwaukee, and the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, among others.

They met to discuss the implications of ordaining women to the episcopate and what can be done to avoid a schism in the church. In addition, they affirmed their loyalty to the catholic faith and order as the church has received them, and to the responsibility of the bishops as teachers of the faith and guardians of the unity of the church.

Results of the meeting included a statement of witness and encourage- ment which will be sent to other clergy and laity nationally who are troubled by developments in the church.

They decided to begin preparation of a theological statement affirming their support of the role and service of women and reaffirming their support for the tradition of a male priesthood and episcopate.

At the suggestion of the Most Rev. Edmond Browning, Presiding Bishop, the bishops intend to arrange a meeting with him to share ideas and thoughts about the future.

## Toronto Poll

A poll taken of Toronto's Anglicans has found that at least 75 percent are inactive but depend on their church for "rites of passage" such as baptism, mar- riages and funerals, reports the *Can- adian Churchman*. A sociologist at the University of Lethbridge, Alberta, Dr. Reginald Bibby, was hired by the Dioce- san of Toronto to develop and compute the survey. From about 600,000 Angli- cans estimated to be in Toronto, Dr. Bibby surveyed 1,700 for his study, which describes the average Anglican at- titude towards church as "consumption without commitment."

Dr. Bibby found that in spite of low

attendance, few Anglicans are actually leaving the church, instead taking much pride in their affiliation. In addition, the survey found that 70 percent of mem- bers of a typical parish were over 45 years old and about 90 percent of those surveyed had British ancestry.

The Rt. Rev. Lewis S. Garnsworthy, diocesan bishop, told the *Canadian Churchman*, "We are very much an ethnic church. It is a fact we are seen to be 'the English church.'"

The bishop also added that many Ang- licans debate the role of the church in social and political issues, and that "one thing we do well is the care of people and a lot of inactive Anglicans respond to that."

In the survey, Dr. Bibby emphasized the "consumer-style" religious views many respondents seem to have and said, "People draw on isolated fragments (of their church). They want a highly- specialized version of Christianity."

## Bishop Leonard Supported

The Rt. Rev. Eric Kemp, Bishop of Chichester, has endorsed a warning issued by the Rt. Rev. Graham Leonard, Bishop of London, about the divisive ef- fects of the possible consecration of a woman bishop in the U.S. church [TLC, April 13].

Writing in the May issue of his dioce- san newspaper, Bishop Kemp noted that Bishop Leonard had been the only Eng- lish prelate to issue a public warning about the possible effects of the conse- cration of a woman bishop in the world- wide Anglican Communion.

"It would be a mistake to suppose that he is alone in his anxiety," Bishop Kemp wrote. "He speaks for a number of other bishops, both in this country and overseas." The bishop noted that many Anglicans have threatened to leave the Church of England if it votes to ordain women to the priesthood. In the case of the episcopate, he said, further compli- cations would arise since one of the ma- jor functions of a bishop is to be a center of unity.

"Hitherto, provinces which ordain women to the priesthood and those which do not have been able to continue as fellow members of the Anglican Com- munion. It is difficult to see how this can be if some provinces have woman bish- ops, for the visible link of unity will have been destroyed and some form of separa- tion would seem inevitable."

Bishop Kemp's statement is viewed as



counters the euphoria that has followed events in Canterbury Cathedral organized by the Movement for the Ordination of Women (MOW).

## Canterbury Celebration

Women from 22 countries gathered in Canterbury recently for a celebration of their ministry in the Anglican Church.

The *Church of England Newspaper* reported that over 2,000 people attended, including 16 English bishops and 40 woman priests from seven Anglican provinces.

Sponsored by the Movement for the Ordination of Women, participants gathered for a three-hour "Litany of Hope" in Canterbury Cathedral.

Based on the Good Friday reproaches, the litany spoke of the way women had been neglected for centuries by the church, and concluded with an American woman priest giving peace "in the nature of absolution."

The next day participants processed back to the cathedral for a special Eucharist, a service performed almost entirely by women ordained abroad. Though a male priest consecrated the Elements in compliance with Church of England law, Holy Communion was administered by female priests at 12 stations.

A final Eucharist held at Christ Church College chapel the following day was interrupted by 20 people walking out in protest of the law requiring a male celebrant. Ironically, noted London's *Church Times*, the celebrant was Canon Christopher Hall from the Diocese of Manchester, "a long-standing faithful supporter of the ordination of women," and "son of the bishop (the Rt. Rev. Ronald Hall, deceased Bishop of Hong Kong) who had ordained the first woman."

The Most Rev. Robert Runcie, Archbishop of Canterbury, did not attend the celebration, indicating that he did not want to seem to be taking sides.

## CONVENTIONS

The 119th council of the Diocese of Nebraska met at St. James' Church in Fremont, Neb., May 2-4. Guest speakers included the Rt. Rev. Leopold Frade, Bishop of Honduras, the Rev. Richard Shields, a Nebraskan priest who is serving under Bishop Frade, and the Rev. Doyle Turner, a Native American priest in Minnesota who expressed thanks to Nebraska for money given to the Native American Theological Association from Venture in Mission Funds.

A budget of \$500,000 was adopted for 1987, including funds to enable the Rt. Rev. James Warner, Bishop of Nebraska, to attend the next Lambeth Conference.



Viola C. McConnell (right), chairman of the 50th anniversary of Church Women United in Minneapolis, congratulated by Laura Gaskins (left) of St. Thomas' Church in Minneapolis; and Sylvia R. Talbot (center) president of Church Women United. Mrs. McConnell was honored by CWU as a "Valiant Woman" at meeting in Minneapolis for serving on the state board for 25 years. She is the Minnesota correspondent for *LIVING CHURCH*.

## BRIEFLY...

The Episcopal Ad Project of St. Luke's Church in Minneapolis was honored by receiving a Wilbur Award from the Religious Public Relations Council (RPRC) recently. The organization is an international, interfaith organization of religious communicators which presents the awards each year to people in the public media who exhibit excellence in communication of religious values. Winners were judged by media professionals in locations across the country from 165 entrants.

The Church of England's United Society for the Propagation of the Gospel (USPG), whose first missionaries were at work in 1701, has appointed an American missionary priest as its senior personnel officer. The Rev. Robert Renouf, whose doctoral dissertation was on Roland Allen, is now leading a team that recruits and places missionaries for the worldwide church. Dr. Renouf and his wife, Jeanette, have been directing a training program in Nicaragua. The original USPG was founded to send missionaries to colonial America.

Affirming that there are underdeveloped but innate abilities and talents in working class congregations, participants in the third annual Conference of Wage Earner/Working Class Ministry

gathered at St. Paul's Church in Portland, Ky. recently. The conference was hosted by the Rt. Rev. Don Williams, Bishop of Lexington, and co-sponsored by the Diocese of Lexington, the American People's Service Organization (APSO) and the Wage Earners/Class Ministry Steering Committee. Workshops were offered dealing with pastoral care and stewardship.

A survey of members of the Methodist Church says 82 percent of them remain married to their spouse, but among clergy, the divorce or separation is twice as high and more than three times as high as lay members say they have been married more than once. Paul Cleary, a UMC associate general secretary for research, said follow-up is needed on this survey to put it into perspective, though he cautions that the figures, "an interesting insight, needs further data."

A Lutheran church in Portland has started a new advertising campaign. The devil is depicted on banners on sides of 53 Portland buses reading "The devil is depicted on sides of 53 Portland buses read don't have a prayer at 1315 S.W. The Rev. Joe Smith, pastor of St. Luther's Lutheran Church, said, "I guess you could say the devil made me do it. Our church is interested in being open to all people. Rather than beating the devil over the head with a steeple, we thought we'd try humor."

# Just Visiting

By S. PETER KERR

## Reflections by an Irish Exchange Priest

750 miles and about 15 hours waying, lurching progress and up, we finally came to a blessed l, gathered our 13 pieces of luggage three children and stepped the train station (not merely the station as in the U.K.). After athon (it was 5 a.m.) even the icky, early-morning air of north-da was welcome.

sh priest, seven years in parish orthern Ireland and currently ars teaching in an English theollege, I had come with my wife ly on a month's exchange visit piscopal parish in suburban ille. We had a *wonderful* time —

Disney World, alligators, endhes and sweet corn; abundant and overwhelming hospitality; owing with milk and honey.

hat about the church — espee Episcopal Church? What imes did it leave with us? I did visit rishes as far north as New York d Massachusetts during a four lf month stay, so my thoughts xclusively Florida-based.

bservation is this: In the U.S., is more important than the whereas in England it might be

hat *the church* is more imporn religion. By *religion* I mean gness to be publicly recognized lever and by *church* I mean the on as a social and political phen. Thus, whereas in the U.S. inl religious commitment is of social and even political signifi the U.K. it is the church as an on, like the monarchy, which is and politically important. Reli-

servance seems to be highly vishe U.S. in a way that it is not in l (but is, perhaps, in Northern . I could not help but notice, in the sheer number and size of rch buildings. Even in a city like re new church buildings (or say complexes) were not exactly ble in their absence. I was also tly surprised by the positive reo the dog-collar — even in the thority Bus Station, New York

and the Metro in Baltimore. That church attendance should even be mentioned in a major political election and that so many TV companies should consider it financially profitable to carry such an amount of explicitly religious programs would also seem to lend some support to my view.

Historically, the U.S. is, of course, built in religion, from the Pilgrim Fathers on. As a nation it has its roots in religious dissent. Presumably the religious priority lingers on in the race memory, as does the frontier mentality.

But less obviously, it struck me that suburban America, at least, is a lonely and formal society, an associational society. There are few “natural” geographical communities left (this is increasingly true of Florida). The family, nearly always fragmented by divorce, rather than the neighborhood, is the principal remaining foundation of social coherence (viz. the gathering at Thanksgiving), but with the church often as a close second.

These two characteristics of American religion — its origin in individual religious dissent and its significance as an agent of *local* social identity and cohesion — seem to shape and influence church life and religious commitment in at least two ways. First, like the economy, like transport policy, American religious commitment and church life tends towards individualism, hence the proliferation of sects and denominations (only rivalled, perhaps, in Belfast). American churches do not bow to central authority so easily; or to put it another way, catholicity is not such a crucial issue — hence, the easier acceptance of woman priests. Not unconnected with the above and

certainly related to the social function of religion in the States is the congregational emphasis in American church life. The local group of gathered committed Christians is the primary unit rather than the deanery or the diocese.

So, in terms of the Episcopal Church, there seems to be a gathered, competitive, self-financing denomination with a definite congregational emphasis.

In practice, this type of competitive, congregational church-life has its advantages and disadvantages. Positively, it seems to me that congregational life is vigorous: good church attendance, a diversity of ministry, lay and clerical, and a healthy interest in Christian education. Churches are self-financing rather than dependent on a central body as in England. Where continued existence is dependent on success in terms of numbers and finance, pragmatic values rather than tradition tend to be the dominant factor in shaping church policy, which can mean that congregations are more open to change and renewal. The decisive question is not so much “Haven't we always done it this way?” as “Will it work?”

Obviously such a “success-oriented,” competitive and professionalized church has its drawbacks, too. The gathered, associational congregation, as opposed to the community related one, tends to be homogeneous, racially, socially and financially and not representative of the true diversity of the body of Christ. Further, where there is little parochial discipline as regards boundaries, congregations compete against each other without having much impact on the unconverted. One priest boasted to me of emptying his neighbor's church. Having no diocesan financial stick to wave may weaken episcopal authority, while the financial autonomy of the congregation may lead to clergy being puppets of the congregation to be hired and fired according to whim (“he who pays the piper . . .”). On the other hand, “successful” clergy may be tempted to sell themselves to the highest bidder (“a goodly laborer is . . .!”).

So much for my impressions, and I stress that impressions are all that they are. The pros of this church far outweighed the cons and, I would hope, in the future, to have the opportunity to work in this church again.

1. S. Peter Kerr has most recently been director of pastoral studies at Theological College, Lincoln, England.

# When the Church Shuts Down

By GENE GEROMEL

It was my first diocesan convention as a parish priest. There were the obligatory resolutions about U.S. foreign policy. Various bills before the state legislature were weighed. Then it was time for industry to take its licks. Thirteen years ago in the Diocese in Pennsylvania, the villain was a local coal company.

A rather short, plainly dressed man walked to the microphone. "Every time I come to a diocesan convention," he began, "I feel as if I should be crawling out from under a rock. I must be some kind of ogre. I'm the treasurer of that coal company." He said much of what was in the resolution was untrue. His company has spent a considerable amount of money on reforestation and was committed to the environment. When he finished, the resolution was voted on. It passed.

Since that first experience I always leave a convention with a feeling of discomfort. The same thought is always in the back of my mind: "How faithful those businessmen must be to endure all that abuse and still remain in the church." It is never said, but there is a strong suggestion that one must choose between Christianity and capitalism.

Fortunately, or perhaps unfortunately, the Episcopal Church is not the only mainline church to take this position. Reading the papers, it is obvious that one of the favorite activities of conventions and synods is to attack industry. For several years, Nestle was under attack for its marketing of baby formula in Third World countries. Campbell Soup is still mentioned with disdain for its treatment of migrant workers. (For five years I served in a rural parish near Campbell Soup's largest plant, in Napoleon, Ohio. In spite of countless resolutions and statements, no one from the diocese ever asked the local representative for his assessment of the situation. To my knowledge, no local pastor was questioned by

anyone from any church body. Which raises the question: Where do all these "facts" against firms come from?)

Many business practices are also criticized by church leaders. Any time a corporation closes down a local facility, no matter how sound the reason, a resolution is written. It matters not if the union has priced workers out of the market or if consumer demand has shifted — a sermon is always preached. When a layoff occurs, there are demands for retraining and extended unemployment benefits. Corporations are called sexist or merely insensitive if they fail to provide day-care centers, or ask their workers to work long hours at overtime rates, or fail to provide a complete fringe-benefit package. If executives are given hefty pay increases, a stink is raised.

None of this is to suggest that American industry is free from sins of omission or commission. Nor could anyone who reads scripture deny that the church should perform the role of a prophet. But is industry the devil incarnate? Are the issues so simple that the solution can be found on one double-spaced sheet of paper fraught with "whereases" and "therefores"? Perhaps most significantly, how does someone involved in corporate decision making continue to be part of a church that chooses to treat his company as anathema?

It is instructive to look at Christ's ministry. He doesn't speak disdainfully about businessmen. It is the religious leaders of his time for whom he has the strongest words. In speaking to the Pharisees, he suggested they take the log out of their own eyes before they looked at the speck in the eyes of their neighbors. Today the church should be reminded that it, too, has a log in its eye.

The church must be asked to live by the very same values it demands of others. For instance, when a resolution is offered condemning a particular industry for paying substandard wages, an amendment could be offered. That amendment could demand that the church examine the wages it pays its very own employees. Is there any industry that pays its workers as poorly as the church? How many church secretaries or janitors get a living wage?

When a church leader condemns a cor-

poration for closing down a local facility because it isn't economically viable, then should be questioned about the number of churches that have closed down every denomination, small churches as well as large. Many churches have been closed down because they are not "viable." This has caused grief for those who have worshipped there for their entire lives. Industry, of course, admits that it is ruled by the profit motive. Church leaders should be asked their reasons for closing a local facility.

In the church it is very difficult to do, impossible, for a clergyman to get a job after he has reached age 65. Under labor law, industries aren't permitted to discriminate against individuals on the basis of age. Yet they are considered a necessary evil for their treatment of the worker. When a church task force is formed for information on the number of workers who have been hired, a similar request should be made to the labor force.

No one would underestimate the pain and suffering caused by a plant closing. Employees who have worked faithfully for perhaps 30 years, are suddenly out of jobs. Yet before rushing to condemn the church should be asked to provide data on how it treats its laid-off workers. Every mainline church, except the Roman Catholic, has an overabundance of clergy. What training programs and vocational counseling programs have been mandated by the church for those workers? An acquaintance was once shocked when his bishop told him the church does not have a responsibility to provide a job. If the president of the church said that, what would the church's reaction be?

Certainly, I am asking a great deal of those in business who already face condemnation in their churches. The mere presence of these men and women already bespeaks the love and commitment they have for their church. In raising these questions they will not only help church workers and churches, but also show church leaders that complex issues cannot be solved through simplistic solutions. It is possible that in helping the church face some of its problems they might find answers to the very same problems that plague industry.

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*The Rev. Gene Geromel is assistant at St. Paul's, Flint, Mich., and vicar at St. Bartholomew's, Swartz Creek, Mich. He is also a professor at Spring Arbor College. This article first appeared in The Wall Street Journal and is reprinted by permission.*

# Biblically-Centered Curriculum

By JUSTUS D. DOENECKE and DAVID C. MATHUS

*A working knowledge of holy scripture is necessary in order for young people to make ethical choices from a Christian perspective.*



the American Bible Society publishes a variety of translations at modest prices. It is important that each student owns a personal copy of the Bible, and students should soon learn that it is not irreverent to mark their copies frequently.

A Bible-centered curriculum has several practical advantages as well. Students are freed from a packaged syllabus, which always bears the risk of being inappropriate to a particular class gathered in a particular year. In other words, flexibility is maximized: the skillful teacher sees the needs of each class and selects particular themes and passages accordingly. By wise scheduling of biblical material, one still has room for the rector's confirmation class, intense examination of particular topics (say the nature and heritage of Anglicanism), and an occasional theme book, such as C.S. Lewis's *Screwtape Letters*.

Seventh graders should become introduced to the great sweep of the Old Testament epic by reading parts of Genesis and Exodus. Here one might focus on such passages as Genesis 1-4 (creation; Adam and Eve), 5:28-29 (Noah), 11:26-32 (Abraham, Isaac, Jacob), 39-48 (Joseph), and Exodus 1-20 (Moses). Stress should be placed on the sheer drama of the narrative as well as the glories and trage-

dies embodied in the various colorful and all-too-human personages. Some students will always be shy, others docile, but many will be delighted to read something "grown-up" directly, and a good teacher will usually be able to get some comment out of almost everyone. From Christmas to Easter, the Christ story should be told, and here one might well use the Gospel of Matthew. After Easter, Titus and Ephesians are covered, Titus for its stress on the disciplined life, Ephesians for its emphasis on Christian unity and the function of the church.

If there is a separate eighth grade class, one continues the narrative of the Israelites, and the focus lies with God's continual care of his people. This task could be approached by concentrating on certain prominent figures in the books of Judges and Joshua — say Joshua, Deborah, Samson, and Gideon. Winter might be best taken up with selections from the Gospel of Luke. It is best to work on a few parables, rather than to try to race through the whole book, for many eighth-graders still are most at home with short narrative episodes. After Easter, students can read Colossians, with its emphasis on the majesty and glory of the Lord Jesus.

The ninth grade begins with more explorations into the story of the Hebrew people. The narrative covers the united kingdom and highlights such personalities as Hannah, Samuel, Saul, David, and Solomon. By examining such books as I and II Samuel and I and II Kings, one centers on the inevitable tension between ethics and power. For our Gospel, we return to Matthew, not to repeat old ground but to continue the tension between secular power and biblical ethics. Here, by looking closely at the Beatitudes, we see the sharp contrast between temporal prosperity and the life of faith. After Easter, the class looks at II Thessalonians, with its stress on daily Christian living, and if time Galatians, with its focus on responsible freedom.

As we move to the 10th grade, we note that this is a particularly good time to introduce some of the various literary

*Continued on page 15*

For the best of circumstances, teaching Bible can be difficult, and particularly the case in dealing with. Most church school classes last an hour, and student attentions are often short. Some teachers are often overwhelmed by the background knowledge they believe they must confront a variety of interpretations, and theological issues. Other teachers find it imperative to stress the practical issues in the Christian life, even if this is at the expense of the background for intelligent moral decisions. Often, our churches relegate Bible to adult classes, and it is hardly surprising that so many youth carry a basic understanding of the faith into adulthood.

Bible is the linchpin of the Christian life. Let students first encounter the person of Jesus Christ and the life of the Hebrew people. Only then will they really possess the Christian faith on countless ethical problems ranging from drug abuse to war. Do not go under the label "value problems" or "ethical problems." If such a preparatory school as the Brook School make the Bible the very center of their curriculum, our church can at least introduce our students to some working familiarity with the themes, events, and teachings of the Bible.

It is easier than one might expect, particularly if the teacher possesses spiritual commitment, intellectual curiosity, and an ability to relate to the text. The daily Bible study series of the Rev. Barclay, for example, can be used by the new instructor as can any such veteran classroom teacher. D. Bruce Lockerbie, or even the most still valuable *Interpreter's Bible* for churches with a tight budget,

*D. Doenecke is professor of history at the University of Florida, Sarasota, Fla. David C. Mathus is associate chaplain and member of the faculty of St. Stephen's School, Tampa, Fla.*

## Parish Tactics and Strategies

In each Parish Administration Number we reflect on the current situation, or some aspects of it. Such reflection itself is, we believe, important. We see some churches in which there is a great deal of life and health, and others where there is not.

One key difference, it appears, is *readiness*. Where the anticipated needs of next year's Sunday school have been considered in advance and resolved, they are ready for next September. Where the merits of the new hymnal have been weighed and they have decided to adopt it at a certain time, or alternatively not to adopt it, they are ready to proceed with their musical plans. Where the opportunity to engage in some program with some other parishes has been explored and plans are made well in advance, then they are ready when the time comes.

Some parishes, because they work at it, have a high degree of readiness. This is good tactics at the local level. But what about the more comprehensive strategy at the diocesan and national level? Is there a similar long-term readiness there?

Our principal national strategy for parochial work has been focused on the clergy. We spend more money on training them, make them go through more tests before ordaining them, and erect formidable selection procedures before hiring them. Has this strategy resulted in producing the evangelists, youth workers, and planters of churches which we so desperately need? We do not see that it has. Many others do not see that it has. We need to say so, and we need to make our voices heard through our bishops, and through the delegates and deputies we elect to the governing bodies of the church.

## Old Parties and New Pressure Groups

It may be most agreeable to have one's own party firmly in power. Failing that, the next best thing is a functioning two party system.

Perhaps people in other parts of the world think and act differently, but in this country, both as citizens and as Episcopalians, we have found the two-party system to be a good one. It is not a system which can be taken for granted, however. Sometimes one party temporarily obliterates its rival. Sometimes two parties agree so closely that no real choice is offered.

In the Episcopal Church in past generations, we had a High Church party and a Low Church party. Neither party was monochrome. Anglo-Catholics knew they would have to cooperate with moderate High Churchmen, and conservative Evangelicals knew they would have to cooperate with moderate Low Churchmen in order to achieve their goals. Neither party could ever capture all of the less defined middle of the road folks in between. Outside of certain dioceses strongly committed one way or the other, neither party supposed it could gain total and permanent control. Both parties knew they had established places within Anglicanism as a whole.

Each realized that, with our total small pop the church as a whole could not operate with participation of members of the other party.

The two parties often disagreed strongly. Yet were accepted limits. The basic status quo church was not to be upset because one party majority of the votes at some point. No party expected to render the position of the other untenable within Episcopal Church.

Today there is a vast difference. Instead of ties, each with an accepted and historic place Anglicanism, we now have the division between conservatives and liberals. Individuals may still bind to one another, but the old sense of a shared heritage gravely eroded. For the people in power, winner-take-all is becoming the name of the game.

Bishop Browning has pledged himself to seek no touch with all factions. We hope he succeeds, but the quest will not be easy. Within our church, the pronounced liberals and conservatives do not stand one another, and each accuses the other without considerable supporting evidence) of more loyal to secular political stances than to Church theology.

We see this as a dangerous state of affairs. Respectfully point out that members of the church give fuller attention to the ties, such as they are, that bind us together.

## Moving Pains

We are grateful to the many friends and readers of THE LIVING CHURCH who correspond with us on a variety of matters. We hope they will understand that much of our office work has had to be suspended during the period of moving, and we apologize that our mail is going unanswered. It is wonderful to get our new quarters, but it will be quite a while before we are fully settled. Our new address, we remind our readers, is 816 E. Juneau Ave., Milwaukee, Wis. 532

### A Timely Proposal

Pentecost, you must admit, is pretty badly timed, coming, as it does, about a month before July The Fourth, the onset of the dreary summer doldrums. Why don't we swap it off with Labor Day and open up the new Fall season with symbolic bonfires, sparklers and the like, and all get in the mood to spread the Gospel far-and-wide at least until the middle of next June?

J. Barrie Shepherd

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# The Feast of the Holy Apostles

By THE EDITOR

The feasts of apostles and gospel writers are traditional Anglican Red Letter holy days and are a distinctive part of our liturgical heritage. What has happened to them? In the middle ages, these were public holidays on which the peasants could forego their usual work and attend church in the morning and evening. In modern times, with the increasingly competitive view of work, no one seems to have time. In the recent past, however, we did observe most of these days more fully when they landed on Sundays, as they did approximately once in seven years. Each year we had one or two or three such days on Sundays.

The present Prayer Book directs the transfer of these days away from Sunday, not only in Advent, Christmastide, Lent, and the Paschal Season, but even on ordinary Sundays in the summer. This is somewhat paradoxical because in many other respects our Prayer Book now offers much greater attention to the saints.

The Feast of the Holy Apostles as it was sometimes called, the day shared by St. Peter and St. Paul at the end of June, is a case in point. As June 29 is a Sunday this year, the commercial church calendars print it as transferred to Monday.

In practice we disagree with this, as Monday is a poor churchgoing day. In the average parish we believe attendance would be better on Tuesday or a later day. The Prayer Book, page 17, plainly states that they "may be observed on any open day within the week."

This is more than an ordinary saint's day. Paul was the first thinker of the early church, the author of much of the New Testament, and history's greatest missionary. Peter was the leader of the Twelve, a major figure in the Gospels and Acts, and two books of the New Testament are attributed to him. Both men gave their lives for the gospel.

This is not a day to ignore. Nor does the Prayer Book wish us to. The Sunday



closest to this feast has a collect referring to the apostles, evidently on the assumption that they will at least be mentioned in the service. As has been noted in this column before, we also have the opportunity to give attention to these apostles in Eastertide when we read about them in the Book of Acts.

Of course churches dedicated to St. Peter or to St. Paul are expected to take June 29 as a patronal feast and use the full proper for it. Your columnist serves a church dedicated to St. Peter and we gladly "double dip," taking one patronal feast on or after January 18, and another on or after June 29.

Meanwhile, all parishes can pay some attention to this day on Sunday. The Prayer Book says, "When desired, however, the Collect, Preface and one or more of the Lessons appointed for the Feast may be substituted for those of the Sunday," during the so-called Green Seasons

for Proper 8 can be read, but the Epistle or Gospel, or both, can be those appointed for the feast. The Collect, as indicated, is pertinent anyhow, and the Proper Preface for Apostles may be used. The names of Peter and Paul can be inserted at the conclusion of the Prayers of the People and the Collect for the feast can be used here if the Sunday Collect was used earlier, or vice versa. Appropriate hymns are there to be sung. Such an arrangement assumes that the preacher will speak of the feast. The Prayer Book says nothing as to the color of vestments, which may be red.

Accordingly, very adequate attention can be given to this important day. We do not advocate treating every feast of an apostle in this way when it falls on a Sunday, but this is truly a double barrelled day. It does not fall on a Sunday too often. When it does, there is much to be said for celebrating it to the extent possible. It is distinctive of both Peter and Paul that they are not only major figures within the New Testament, but also dynamic influences in later Christian history. St. Paul remains a motivating force in Christian theology, and St. Peter is claimed, rightly or wrongly, as the fountainhead of ecclesiastical authority. Not only the Bishops of Rome but the Patriarchs of Antioch, of Alexandria (through St. Mark), and of the Church of the East (because of Babylon, I Peter 5:13) claim Petrine succession. The archbishopric of Canterbury was begun under Gregory, perhaps the greatest of the Roman popes. The names of Peter and Paul have been used and abused for century after century: the apostles themselves remain as unique landmarks within the Christian heritage.

## CURRICULUM

Continued from page 12

genres of the Old Testament. Many high school students are beginning to come across similar variety in their English classes. Examination of Amos presents the student with prophetic writing as well as taking the Old Testament narrative down through the kingdoms of Judah and Israel. The story of the rebellious Jonah is bound to speak to "rebellious" teenagers.

Psalms and Proverbs could be scanned. Your Gospel this year is Mark, but comparisons should be made to other synoptic Gospels. Continuing with the exploration of literary forms and the history of God's people, students should conclude the spring with the Acts of the Apostles. The teacher should call attention to the problems faced by the early church and in particular the problems St. Paul experienced with the authorities.

The 11th grade offers a good time to examine creation and covenant as seen by a mature understanding of Genesis 1-3 and Exodus 20. Luke is the Gospel covered, and stress here should be made on the universality of the Christian message. Scheduling should — of course — be so timed that Christmas week coincides with study of Luke 2. (Unless the

church school is absolutely missing, there is no excuse for not holding Christmas Sunday, Palm Sunday, Easter. It is this time, above all, meaning of Jesus Christ should be stressed.) As the teacher must be selective, a good unifying theme be the Kingdom of God. I Cor and James could well be the epistles. Corinthians has a strong eucharistic emphasis and stresses the primacy and James focuses on practical goals and high Christian ideals.

By the last year in church school should be ready for the most penetrating of biblical works. The problem of Job, sharply raised in Job, the problem of meaninglessness in Ecclesiastes, the gospel should be John, with its not on the connected story of something the students should know — but on his role as universal. Romans should be the major epistle here the teacher should cover themes as justification, the new primacy of love.

By exposing students to the "materials" of the Christian faith, treating them with the respect that serve. The teacher too cannot help grow in Christian understanding and maturity. For those teachers who apply themselves, there are few privileges and few greater rewards.



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Many of our readers will be happy to note that this invaluable book, in which Lewis argues that no one church holds the essentials of belief, has been reissued in this new paperback edition.

**WEEP NOT FOR ME: Meditations on the Cross and the Resurrection.** By John V. Taylor. World Council of Churches Publications (Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530). Pp. ix and 46. \$3.50 paper.

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# PEOPLE and places

## Appointments

The Rev. Peter Casparian is now rector of St. Michael the Archangel, 2025 Bellefonte Dr., Lexington, Ky. 40503.

The Rev. John Combs, rector of the Church of the Good Shepherd, Pawtucket, R.I., is also rector of St. George's, Central Falls, R.I.; add: 67 Sheffield Ave., Pawtucket, R.I. 02860.

The Rev. J. Michael Engels has since December, 1985 been rector of Trinity Church, 211 Walnut St., Muscatine, Iowa 52761.

The Rev. Miguel Espinal is assistant at St. George's, Central Falls, R.I.; add: 12 Clinton St., Central Falls, R.I. 02863.

The Rev. David M. Gillespie is interim priest at St. Luke's, East Greenwich, R.I. Add: Box 334, East Greenwich, R.I. 02818.

The Rev. Everett H. Greene is rector of Emmanuel Church, Newport, R.I. Add: 42 Dearborn St., Newport, R.I. 02840.

The Rev. Stuart A. Kenworthy is now curate at St. Thomas, 1 West 53rd St., New York, N.Y. 10019.

The Rev. Cotesworth P. Lewis, who retired as rector of Burton Parish, Williamsburg, Va. in mid 1985, is serving until September as interim priest at St. Thomas, 5690 Southwest 88th St., Miami, Fla. 33156.

The Rev. Clark Lowenfield is assistant at St. James, Box 12540, Charleston, S.C. 29412.

The Rev. Jay Robert MacKie is rector of Holy Innocents, 2 Tamalpais Dr., Corte Madera, Calif. 94925.

The Rev. Leonard Pratt is rector of St. John's, 405 Vliet Blvd., Cohoes, N.Y. 12047.

The Rev. Allan Crawford Price has been appointed chaplain at the University of Denver; add: 1852 S. Humboldt, Denver, Colo. 80210.

The Rev. Timothy D. Raasch is rector of the Church of the Nativity, San Rafael, Calif. Add: 333 Ellen Dr., San Rafael, Calif. 94901.

The Rev. Charles L. Ramsden is rector of St. Anselm's, Lafayette, Calif. Add: 682 Michael Ln., Lafayette, Calif. 94549.

The Rev. Mark A. Scheneman becomes rector of St. John's, Carlisle, Pa. on July 31.

The Very Rev. Richard O. Singleton is now dean of St. John's Cathedral, Providence, R.I. Add: 275 N. Main St., Providence, R.I. 02903.

The Rev. James R. Stickney is rector of St. Alban's, 1501 Washington Ave., Albany, Calif. 94707.

The Rev. Maurice E. Turner is vicar of St. Clare's, 3350 Hop Yard Rd., Pleasanton, Calif. 94566.

The Rev. David E. Weaver is interim rector of St. Paul's Church-on-the-Hill, 1524 Summit Ave., St. Paul, Minn. 55105.

## Ordinations

### Priests

Central Gulf Coast—Michael Anthony Napoli, curate, All Saints', 151 S. Ann St., Mobile, Ala. 36604. Timothy Randolph Smith, curate, Church of the Nativity, 205 S. Denton St., Dothan, Ala. 36301.

Central New York—Richard H. Fife, rector, Grace, Waterville and Good Shepherd, Oriskany Falls, N.Y.; add: Box 209 North St., Madison, N.Y. 13402. Craig G. Heverly, chaplain, Syracuse University, 6 East Park Row, Clinton, N.Y. 13323. E. Bradlee Hultman, canon, St. Paul's Cathedral, 310 Dewitt Rd., Syracuse, N.Y. 13214. Judith M. Kessler, 17 Elizabeth St., MR97, Binghamton, N.Y. 13901. Steward E. Purdy, Trinity Church, 2 Highland Ave., Binghamton, N.Y. 13905. Terry L. Sheldon, All Saints', 205 Roosevelt Dr., Utica, N.Y. 13502.

Connecticut—Anne J. Wriker, curate, St. Mary's, Box 47, Manchester, Conn. 06040.

Spokane—Mary Frances Harland, chaplain, Eastern Washington State Hospital, Medical Lake, Wash. Add: Box 1510, Medical Lake, Wash. 99022.

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### Changes of Address

and Mrs. Charles Murphy, teacher/ to the church-at-large from St. Bartholomville, Tenn., have moved to 2177 Rocky h Rd., Birmingham, Ala. 35216. Fr. Mur- in the staff of All Saints, Birmingham, as gelist.

### Seminaries

rty-third commencement on May 20, the heological Seminary of the Southwest in as awarded Doctor of Divinity degrees to . R. Francis Johnson, dean of the faculty icut College in New London, Conn., and fessor of Old Testament at the seminary the Rt. Rev. James H. Ottley, Bishop of d a former visiting fellow of the seminary; v. Clifford S. Waller, who is noted for his minorities in the Diocese of West Texas aded the national Volunteers for Mission n 1983.

### Deaths

v. Marshall Randolph Fell Allen, Jr. ; assistant at St. John's, Langley cLean, Va., died at the age of 35 iccident while working on his car. y from the Diocese of Fredericton, New ; Canada, Fr. Allen attended Wycliffe Col- rio, Canada; he was a graduate of The

Chapel and also served as vicar, 1980 to 1981 he served as chaplain at The Citadel and as assistant to the dean at the Cathedral of St. Luke and St. Paul in Charleston, S.C. from 1979 to 1981. He served briefly as chaplain at University Hospital in Augusta, Ga. before going to Virginia. He is survived by his mother and father.

**Doreen B. Reus, administrator of the diocesan school, Colegio San Justo in St. Just, Puerto Rico and wife of the Rt. Rev. Francisco Reus-Froylán, Bishop of Puerto Rico, died last winter after suffering from viral pneumonia.**

At the time of her death Mrs. Reus was planning for the construction of a new building at Colegio San Justo, which building will now be dedicated to her memory. Aside from her many duties as the wife of Bishop Reus-Froylán, Mrs. Reus worked with the League of Women Voters of Puerto Rico and for the Casa Protegida Julia de Burgos, an institution for abused women. She is survived by her husband the Bishop of Puerto Rico, and three daughters, Pamela, Sandra, and Carolyn.

**Barbara Harris Sherrill, widow of the Rt. Rev. Henry Knox Sherrill, onetime Presiding Bishop of the Episcopal Church, died at the age of 85 on May 6 at Massachusetts General Hospital after a short illness.**

A native of Salem, Mass., Mrs. Sherrill was graduated from the Masters School in Dobbs Ferry, N.Y., which she later served as a trustee. During World War II she chaired the Grey Ladies of the Red Cross at Chelsea Naval Hospital, and after the war she

band, who had been Bishop of Massachusetts, became Presiding Bishop in 1947 at which time Mrs. Sherrill founded Seabury House Guild in Greenwich, Conn. She is survived by three sons, the Rev. Henry W. Sherrill of Lancaster, N.H.; the Rt. Rev. Edmund K. Sherrill of Rio de Janeiro, recently retired as Bishop of Northern Brazil; and the Rev. F. Goldwithe Sherrill of Brooklyn Heights, N.Y.; a daughter, Barbara Prue Wilson of Framingham, Mass.; 12 grandchildren; and 13 great-grandchildren.

**Charles W. Swinford, chancellor since 1980 of the Diocese of Lexington and professor of canon law and ecclesiastical polity at the Episcopal Theological Seminary in Kentucky, died at the age of 64 on April 27 in Central Baptist Hospital, Lexington, Ky.**

A prominent Lexington attorney, Mr. Swinford specialized in trial work; from 1958 to 1965 he served as trial commissioner of Fayette County, Ky. He was a native of Cynthiana, Ky., attended Washington and Lee University, and received his law degree from the University of Kentucky. A member of Christ Church, Lexington, Mr. Swinford had served two terms on the vestry and was treasurer for more than 10 years. The Rt. Rev. Don A. Wimberly, Bishop of Lexington, is quoted by the Lexington Herald-Leader as saying, "He served his church faithfully and was a wonderful example of commitment to his church." He is survived by his wife, Frances Keller Swinford, TLC foundation member and correspondent for the Diocese of Lexington; two sons; a daughter; two grand-daughters; two sisters; and two brothers.

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Manning, Gloria E. Wheeler, deacons  
H Eu 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri  
12:05, MP 8:30, EP 5:15

Light face type denotes AM, black face PM; add, anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Chorus; Church School; c, curate; d, deacon, d.r.e., of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Church; 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; L, Laying On of Hands; Lit, Litany; Mat, Matins; M, Morning Prayer; MW, Morning Worship; P, Penance; r, rector emeritus; Ser, Sermon; SM, Service of Solemnity; Sta, Stations; V, Vespers; v, vicar; v, People's Fellowship.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

## ANNAPOLIS, MD.

**ST. ANNE'S** Church Circle  
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the  
Rev. Janice E. Gordon  
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard G. P. Kulowski, r; Nancy Seng, d; J. March, past.  
care assoc; C. Burnett, youth assoc  
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9; H Eu Wed 10

## 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 Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

"In the heart of the Berkshires"  
**ST. STEPHEN'S PARISH** in Park Square  
Eu; Sat 5:30; Sun 8, 10 & 5:30. Tues. 12:10, Thurs 6:45 & 10

## 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

## CAMDENTON, MO.

The Lake of the Ozarks  
**ST. GEORGE'S** 219 North Highway 5  
Sun H Eu 9

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,  
Anglican Institute  
Sun 8, 10, 5:30. MP, HC, EP daily

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

## BAY HEAD, N.J.

**ALL SAINTS'** Cor. Lak  
W. Wesley Konrad, r  
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

## NEWARK, N.J.

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

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelp  
The Rev. Canon James E. Hulbert, D.D.; the Rev.  
D. Straughn, assoc  
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

## SOUTH AMBOY, N.J.

**CHRIST CHURCH** Main St. at E  
The Rev. Jerry M. Doubilsky, CSSS, r; the Rev. S  
Armington, c  
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed  
Healing 10; Sat H Eu 5:30

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Servic

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & 5th  
The Very Rev. John B. Haverland, Dean; the Rev.  
Butcher, Precentor; the Rev. Ken Clark, Theologian  
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 1  
third Sat 7

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

## BAY SHORE, L.I., N.Y.

**ST. PETER'S** (nr. Fire Is.) 500 S. Country Rd.,  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pete  
len, assoc; the Rev. William W. Thoenen, ass't;  
Engelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Day

## BROOKLYN, N.Y.

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

**ST. PAUL'S** 199 Carroll St. (at Cli  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat  
Noon Off noon. 1st Sat Requiem Mass noon

## JAMESTOWN, N.Y.

**ST. LUKE'S** 410 N.  
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edr  
the Rev. Eugene F. Foley, d  
Sun 8 HC, 10 HC

## LAKE RONKONKOMA, N.Y.

**ST. MARY'S** over-looking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. F  
Broesler, c  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:  
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:



St. John's Church, Jackson, Wyo.

Continued on next page

# IMMER CHURCH SERVICES

(Continued from previous page)

## ORK, N.Y.

**CHURCH OF ST. JOHN THE DIVINE**  
 and Amsterdam Ave.  
 8:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
 Fri; Wed HC & Hear 12:15; EP Mon-Fri 4; Sung EP  
 (Choristers: in school year). Sat MP 7:15, HC  
 8

1393 York Ave. at 74th St.

Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J.  
 I. Kimmey, associates  
 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

## L CHURCH CENTER

**CHRIST THE LORD**  
 2nd Ave. & 43d St.  
 arlist, Mon-Fri 12:10

## THE VIRGIN

(212) 869-5830

h St. (between 6th and 7th Aves.) 10036  
 Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
 s 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
 (Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
 ly 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
 Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
 mo. 12:45-1:15

## AS

5th Avenue & 53rd Street

John Andrew, D.D., r; the Rev. Gary Fertig, v; the  
 rt Stafford, c; the Rev. Stuart Kenworthy, c; the  
 e Lang; the Rev. Gordon-Hurst Barrow; the Rev.  
 Nicholls;  
 3, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS  
 ral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &  
 0, EP & Eu 5:30.

## PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector  
 The Rev. Richard L. May, Vicar

Broadway at Wall

8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;  
 EP 5:15. Sat H Eu 9. Thurs HS 12:30

Broadway at Fulton

9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## ESTER, N.Y.

**IAS'**  
 Highland and Winton  
 John Martiner; the Rev. Gail Keeney  
 & 10; Wed 12 Eu

## SARATOGA SPRINGS, N.Y.

**BETHESDA**  
 Washington St. at Broadway  
 The Rev. Thomas T. Parke, r  
 Sun Masses 6:30, 8 & 10

## 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, Sat 5 Vigil Mass

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S**  
 Main St., 11978  
 The Rev. George W. Busler, S.T.M., r (516) 288-2111  
 Sun 8 (Rite 1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &  
 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

## 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

## PORTLAND, ORE.

**STS. PETER & PAUL**  
 S.E. 82nd & Pine  
 (just off I-205 — Gilsen or Stark exits)  
 The Rev. Scott H. Helferty, r  
 Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses  
 Tues 6:15, Thurs 9:30

## NORRISTOWN, PA.

**ST. JOHN'S**  
 (Ext 25 PA Tpke)  
 23 E. Airy St. (opp. Court House)  
 Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu  
 Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

## WESTERLY, R.I.

**CHRIST CHURCH**  
 Elm & Broad  
 The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-  
 zano, c  
 Sat 5 Eu. Sun 8 & 10 Eu

## 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.  
 Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
 & EP 5:30 (ex Sun 12:40)

**TRANSFIGURATION** 14115 Hillcrest Rd. at Spring Valley  
 The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the  
 Rev. Travin Malone, the Rev. Gwen L. Buehrens, ass'ts  
 Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12  
 noon; Sat HC 5:30

## 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

## 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**  
 East 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

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL**  
 Rt. 7  
 The Rev. H. James Rains, Jr., r  
 Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.  
 John's). Wed H Eu & Healing 9:30 (Zion)

## SEATTLE, WASH.

Near Space Needle & Seattle Center

**ST. PAUL'S**  
 15 Roy St. (206) 282-0786  
 The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c  
 MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30  
 Sung

## TRINITY

609 Eighth Ave. at James St.

The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d  
 Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-  
 Sat MP 9:40

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL**  
 47 W. Division St.  
 The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wal-  
 lace, ass't to dean, the Rev. Howard G.F. Kayser, canon in  
 residence. Sisters of the Holy Nativity  
 Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.  
 Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat  
 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy  
 Nativity, 101 E. Division St.

## 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

## RHINELANDER, WIS.

**ST. AUGUSTINE OF HIPPO**  
 39 Pelham St.  
 The Rev. Charles C. Thayer, r  
 Sun Mass 9. Mass daily — posted; C Sat 4-5

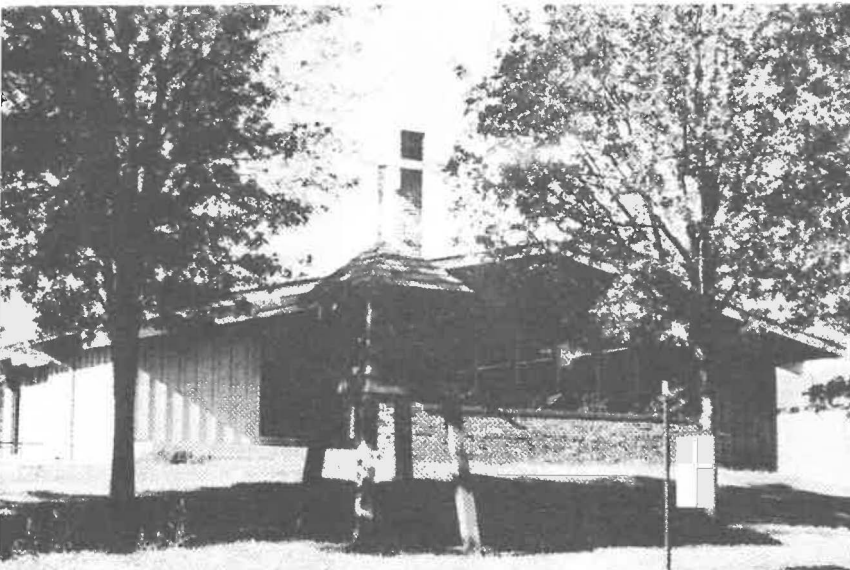
## JACKSON HOLE, WYO.

**ST. JOHN'S, Jackson**  
 Gill & Glenwood  
 Sun Eu 8, 9, 11; Wed Eu 12:10

**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park  
 (1 mile from Moose Visitor Center)  
 Clergy: Frank Johnson, Lester Thrasher  
 Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

## VANCOUVER, B.C.

**ST. MARK'S**  
 Anglican Church of Canada  
 West 2nd & Larch  
 Sun Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"



St. George's Church, Camdenton, Mo.